



24th  
International Congress  
of Byzantine Studies  
VENICE AND PADUA, 22-27 AUGUST 2022

# Abstracts of the Free Communications, Thematic Sessions, Round Tables and Posters



**Edizioni**  
Ca' Foscari





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Round Tables and Posters

**The 24th International Congress  
of Byzantine Studies**  
Venice and Padua, 22-27 August 2022  
Proceedings

Series edited by  
Antonio Rigo

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# **The 24th International Congress of Byzantine Studies**

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editorial supervisors

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**Abstract of the Free Communications,  
Thematic Sessions, Round Tables  
and Posters**

FC	Free Communication
PO	Poster
RT	Round Table
TS	Thematic Session

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## Reassessing Visual Rhetoric in Byzantine Female *Insignia*

Verónica Carla Abenza Soria

Spanish National Research Council, Madrid

TS

Focusing on the afterlife of the crown of Constance of Aragon from the moment it made its way into the queen's sarcophagus in the cathedral of Palermo to its subsequent reopening in the 15th and 18th centuries, this paper briefly reviews how the crown underwent several radical restorations changing its original shape. The goal of this paper is to examine two illuminated manuscripts of Sicilian origin, reassessing how visual rhetoric helped developing an idea of queenship built in these same West-meets-East grounds that could be mirrored by Sicilian queens and consorts from the Norman and Swabian periods. Thus, influencing the choices they made regarding their personal *insignia*.

## Ivory Gods in Early Byzantium Wood and Ivory Boxes With Mythological Motifs and the Curious Case of a Nubian Chest

Andrea Achi

The Metropolitan Museum of Art, New York

TS

A 5th-century Nubian chest shifts perceptions about Byzantine art production and sources. Assuming the form of a multi-storied house, the chest's twenty-one ivory panels depict the gods Bes, Dionysus, and Aphrodite. The focus of this talk will be on this nearly complete chest discovered at a royal cemetery in Nubia. This contribution considers the context in which the Nubian chest was made, used, and buried through a re-analysis of 20th-century archaeological and conservation reports from Nubian sites. Ultimately, the project reevaluates Late Antique ivory and wood boxes and chests in light of recent research on the African ivory trade and Early Byzantine identity.

## Aristotle and Byzantium The Contribution of the Philosopher to Byzantine Science

Viktoria Theodora Achillev Gaitana

Aristotle University of Thessaloniki

FC

This paper is divided into three parts. In the first part there will be a presentation of the personality and work of Aristotle. The second part concerns the science in Byzantium referring to the ways – if any – in which Greek philosophy and intellect may have influenced science in the course of time. In the third part we aim to study whether Aristotelian thought influenced Byzantine science and philosophy through the texts of the time. Concluding the summary of our presentation after the detailed study of both the works and the relevant bibliography concerning the authors under study, we think that Aristotle's contribution to the sciences of Byzantium should be considered of utmost importance.

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## Who Is the Emperor and Where Is His Realm?

### The Image of Supreme Power in Constantinople in Serbian Chronicles and Dedicatory Inscriptions After the Ottoman Conquest

Anna Adashinskaya

TS

National Research University Higher School of Economics, Moscow

The paper analyzes the perception of supreme Ottoman power in Balkan Slavic church inscriptions, colophons, and chronicles dated around the fall of Constantinople. It explores how these sources contextualized the ongoing change within the structures of time, divine providence, and salvation history. Some of them accounted for history as an uninterrupted continuum, where the sultan became the 'tsar', and 'Tsarigrad' remained the capital. Others focused on the catastrophic and apocalyptic interpretations of the changes; they underlined the sultans' diabolic nature and viewed the conquest as a divine punishment for the Christians' sins.

## The Monk in Chains from Khirbat el-Masani' (Ramat Shelomo, Jerusalem)

Zubair Adawi

TS

Israel Antiquities Authority, Jerusalem

Kfir Arbiv

Israel Antiquities Authority, Jerusalem

Khirbat el-Masani' is located about 4 km Northwest of Jerusalem, along a secondary road that led from Lod to Jerusalem via en-Nabi Samwil. The site includes the remains of a Byzantine-period three-apses church, which was part of a monastery or a hostel for pilgrims. F.-M. Abel suggested to identify the church with the New Church of Saint Zachary, built by Priest Sabinus. The ruin was surveyed several times in the past, including during the extensive Jerusalem Survey, and a limited excavation conducted by Gabi Mazor exposed the front part of two of the apses. A 2017 excavation at the site conducted on behalf of the Antiquities Authority and financed by the Moriya company was directed by the authors. The excavation unearthed a large architectural complex comprising the monastery/hostel and, most prominently, the church. The findings allow us to draw preliminary conclusions regarding the plan, construction methods and date of the church.

## The *Dioptra*'s Paratexts Sources and Afterlife

Eirini Afentoulidou

TS

Austrian Academy of Sciences, Vienna

The *Dioptra*, a didactic poem of over 7,000 verses structured as a dialogue between body and soul, largely paraphrases other texts, presumably mostly from excerpts found in *florilegia*. Moreover, other short texts are transmitted as paratexts: as prose inserts throughout the poem, as marginal *scholia* or as appendices. The topics of these short texts are related to questions that the *Dioptra* deals with. This suggests that they were part of the material the author Philippos had put together while creating the *Dioptra*, but they were not versified and incorporated into the main text. In later centuries it was precisely these short prose texts that were excerpted

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from the *Dioptra* and transmitted in a new context. In this paper I will examine the development and fate of the *Dioptra's* paratexts as case study for excerpting and re-combining.

## **The Byzantine Archive of the Bishopric of Stagoi A Contribution to the Content and Its Use Based on New Findings**

Demetrios Agoritsas

FC

Aristotle University of Thessaloniki

In the Byzantine archive of the bishopric of Stagoi (Kalambaka) are preserved mostly imperial and patriarchal documents, as well as those issued by local rulers from the late 11th until the late 14th century. During systematic research, two more documents were recently discovered in its collections, both of them dated to the 14th century. Through a brief presentation of its old and newly discovered holdings, this paper aims to reveal the archive's unique value for the political, ecclesiastical, social and economic history, as well as the composition of the population within the wider area of the diocese of Stagoi from the 12th until the 14th century.

## **Early Byzantine Floor Mosaics in Action The Anatolian Case**

Elvin Akbulut Dağlier

FC

Koç University, Istanbul

This paper discusses the role of floor mosaics in everyday life of the early Byzantines based on the findings of my thesis *Late Antique Floor Mosaics in Secular Contexts From Anatolia*. The quantitative and qualitative analysis of 387 *opus tessellatum* pavements on the Asian side of Turkey suggests that what enticed the Byzantines is the agency of these mosaics rather than their utilitarian or decorative function since their *tesserae* are combined to attract attention, direct view and motion, and appeal to mind and heart. The target is to shed some light on the changing priorities and lifestyles of the Byzantines from Late Antiquity into the Middle Ages.

## **Hellenic Religion in Laonikos Chalkokondyles and Laur. Plut. 70.6**

Aslıhan Akışık

RT

Istanbul Medeniyet University

Laonikos Chalkokondyles comments on the contemporary practice of ancient Hellenic religion in the 15th century in the Baltic, in the steppes of Central Asia, and perhaps most surprisingly in Bohemia. The historian defines such religious practice as worship of Apollo, Artemis, Hera, and Zeus. Thus, it is of great interest that the Herodotus manuscript *Laur. Plut. 70.6*, owned by Plethon and Laonikos Chalkokondyles, contained astronomical symbols of the moon and the sun, inserted in alternating sequence. This paper will attempt to contextualize these astronomical symbols, which signified Apollo and Artemis according to a manuscript of Plethon's *Nomoi* copied by Demetrios Kabakes.

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## The Religio-Philosophical Geography of Asia Minor in the Thirteenth-Fifteenth Centuries: Some Tentative Suggestions

Aslıhan Akışık  
Istanbul Medeniyet University

RT

In his letters to Princess Theodora Asanina of the Peloponnese c. 1455, George Gennadios Scholarios provided details about the Neoplatonic philosopher George Gemistos Plethon's early life and education at the 'court of the barbarians'. Scholarios' cryptic remark on the 'court of the barbarians' has been interpreted as referring to the Ottoman court either in Bursa or in Edirne. However, I suggest that it could have been any one of a number of post-Seljuq cities in Asia Minor. Contextualizing the syncretic elements of Plethon's innovative philosophy in the larger framework of Asia Minor in the 13th-15th centuries, I propose to study Plethon's emphasis on Zoroastrianism and his innovative Neoplatonism in connection with the 13th-century Babai revolt in Seljuq Anatolia and the Ottoman theologian and revolutionary Sheikh Bedreddin (1359-1420).

## *Spolia* Use in Alaşehir, Manisa (Philadelphia)

Hilal Aktur  
Istanbul Technical University

FC

This study traces the Byzantine Era in Alaşehir, Western Anatolia, founded upon the remains of the ancient city of Philadelphia, through the *spolia* use in the town's Turkish Era structures. *Spolia* use was confirmed in ten structures from the Turkish Era in Alaşehir, and the main reasons for the practice were identified as convenience and aesthetic preference. While there are surviving fragments from Roman and Early Byzantine period structures in the town, there are no Middle Byzantine period remains. Accordingly, the study highlights the significance of *spolia* found in the Turkish Era buildings for tracing the historical continuity of Alaşehir.

## George Sotiriou A Key Figure in the Perception and Reception of Byzantine Art in Interwar Greece

Jenny Albani  
Hellenic Ministry of Culture and Sports, Athens

TS

This paper will offer insights into the personality and work of George Sotiriou. Having acquired a profound knowledge of Byzantine theology, archaeology, and art history, Sotiriou paved the way for the scientific approach to Byzantine art in interwar Greece. A multifaceted personality committed to national ideals, he combined research and university teaching with excavation and preservation of monuments, and administration duties at the State Archaeological Service. Together with Architect Aristotle Zachos, they undertook construction, museographic, and museological works, which made the Byzantine and Christian Museum, Athens, exemplary at an international level.

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## Visualizing Otherness for a Byzantine Emperor

Jenny Albani

Hellenic Ministry of Culture and Sports, Athens

FC

Seven of the twelve monastic female saints depicted in an equal number of miniatures of the *Menologion* of Basil II (MS *Vat. gr.* 1613) are women who, disguised as monks, lived in monasteries, concealing their gender. Although the Old Testament, the Church, and the Theodosian Code prohibited the disguise of women as men or vice versa, the depictions of these holy cross-dressers in the *Menologion* may testify to their worship in the Middle Byzantine imperial milieu and the tolerance of otherness in Constantinopolitan piety. This paper will examine the iconography of these particular female saints and the formative role of the capital in their imagery.

## Origin from the *Catena*: Two Examples

Felix Albrecht

Göttingen Academy of Sciences and Humanities

TS

Maria Tomadaki

Göttingen Academy of Sciences and Humanities

Our paper focuses on two interesting Psalter manuscripts that transmit Origenic fragments on the Psalms. Both manuscripts are dated to the 10th century. The first, Rahlfs MS 1134 (MS *Paris. gr.* 140), is a witness to Origen's *Hexapla* of the Psalms. It was used by Montfaucon and Field in their collections of the Hexaplaric fragments, but without being explicitly named. Its importance for the study of the Hexaplaric tradition will be highlighted with some indicative examples. The second, Rahlfs MS 1148 (*Paris. suppl. gr.* 1155, ff. 33v-34r), is a fragment of a formerly luxurious Psalter manuscript, which contains marginal notes and provides evidence of Origen's *Commentary on Psalms*: the biblical text is written in two columns, in ogival majuscule script. The marginal notes, written in a similar script, transmit fragments of theological *scholia* by Origen on the Psalms 75-76.

## Synergy of Artistic Means in a Christian Church as a Commandment of the Holy Fathers

Galina V. Alekseeva

Far Eastern Federal University, Vladivostok

FC

Semiotic metatexts of the Mother of God image presentation from the Church Fathers works have been little studied. An integrated research approach relies on: the historical-genetic method; poetics, rhetoric methods by S. Averintsev, E. Vereshchagin; methods of iconography, iconology; systems principles by Yu. Lotman, Yu. Kholopov; Byzantine tradition adaptations by G. Alekseeva; sacred spaces by R. Taft, A. Lidov. The sources of image categories from John Damascus, Isaac Syrian Works are revealed. The synergy of texts categories, icons color composition, *Theotokos* melodic forms in the Byzantine *Anastasimatarion* and Russian *Oktoikh* are shown.

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## **How Doctors and Texts Did Circulate Between the Arabic and Byzantine Worlds?**

### **An Attempt at an Overview Based on the Major Bio-Bibliographies of the 13th Century**

Robert Alessi

CNRS, UMR 8167 "Orient & Méditerranée", Paris

RT

We will try to explore the most significant examples provided by Ibn Abī Uṣaybi‘ah and Ibn al-Qifṭī’s books, some of which deal with teaching, others with research, showing active discussions between physicians, regardless of religion. The passages where great collectors of Greek books in the Arabic world are mentioned will be of interest, especially those that give account of the voyages of the doctors between the Arabic world and Byzantium, in one or the other way. These study travels allowed the doctors to work together and to check in books technical notions about treatments, plants and drugs, but also to adduce in their own books sayings of later authors, differences of interpretation, instances of errors and the like.

## **Continuity and Change in Bathing Architecture in Heraklion-Chandax, the Capital of Crete (8th-12th Centuries)**

Zacharias Aletras

University of Crete, Rethymno

TS

Rescue excavations in the center of the Byzantine and the Islamic Heraklion-Chandax revealed four bath complexes founded on the bed rock (6 to 8 m under modern level). They were compared to other important excavations around them and linked to landmarks of the Medieval city. Furthermore, they were contrasted to Byzantine baths in Crete, Byzantine Empire and *Dār al-Islām* and became possible their hypothetical reconstruction and drawing. As a result, they document the osmosis between Islamic and Byzantine bathing technology and architecture as well as continuity of bathing tradition in Chandax.

## **Liturgy, Piety, and Faith in Late Byzantium**

### **The Manuscript Evidence of the Office of Holy Communion**

Stefanos Alexopoulos

The Catholic University of America, Washington, D.C.

RT

The Office of Holy Communion is a collection of private prayers to be recited before, at, and after receiving Holy Communion. Remarkably, this Office of Holy Communion appears between the 13th and 15th centuries in scroll form. Today 35 such scrolls survive. The object of this paper is to explore the following related questions: (i.) why does this Office of Office Communion appear in scroll format; (ii.) what is the relationship or interaction between private and public prayer as witnessed in the history and practice of the Office of Holy Communion; and (iii.) how does the Office of Holy Communion influence popular faith and piety regarding the Eucharist.

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## **Appropriating Byzantium in Speculative Storyworlds** Gene Wolfe and Jeff VanderMeer Cases

Emir Alışık  
Istanbul University

RT

Speculative fiction authors' adoption of Byzantine *topoi* and nomenclature presents a unique Byzantinism in terms of utilization of history. Gene Wolfe and Jeff VanderMeer built differing storyworlds imagined in the far future and alternate reality, in which Byzantine history is put to use in creating idiosyncratic, historicized fantasy and science fiction settings by conforming to several historiographical traditions. By examining the *topoi* and the nomenclature, which the authors derive from Byzantine sources and historiography on Byzantium, I propose to show varying ways of corresponding with Byzantine history in speculative fiction.

## **The Water Supply and Distribution System of St. Thecla Pilgrimage Site (Ayatekla/Meryemlik)**

Umut Almaç  
Istanbul Technical University

FC

Mustafa Sayan  
Istanbul Technical University

Ayatekla (Meryemlik) is located about 2 km to the South of Silifke, Turkey. Founded in the Early Christian period, the site developed as a pilgrimage complex. A large number of buildings related to the water supply and distribution system of the settlement such as reservoirs, cisterns, and a long-distance open channel aqueduct still stand in place today. Through the surveys carried out in the past years, architectural documentation of these constructions has been almost completed. This study presents the current state of these structures and interprets the building practices of water structures built in this region in Late Antiquity.

## **Traiter les correspondances syriaques de Philoxène de Mabbog, Jacques de Saroug et Sévère d'Antioche, comme sources prosopographiques du Diocèse d'Orient au VI<sup>e</sup> siècle** Personnes, titres et dignités

Frédéric Alpi  
Institut français du Proche-Orient, Beirut; CNRS UMIFRE 6, USR 3135

RT

Les lettres syriaques de Jacques de Saroug († 521), Philoxène de Mabbog († 523) et Sévère d'Antioche († 538) présentent un grand intérêt prosopographique, que leur propos dogmatique ou disciplinaire a pu occulter. Les noms des destinataires, leurs qualités, leurs fonctions, ainsi que ceux de tels personnages cités, constituent autant de renseignements. Si ces documents ne sont souvent que partiellement conservés, les lemmes des scribes qui les ont consignés rassemblent des circonstances instructives. Les copistes et traducteurs syriaques se révèlent bien informés des titulatures et des qualificatifs honorifiques en usage parmi les dirigeants de l'Empire et de l'Église au VI<sup>e</sup> siècle.

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## Undocumented Archaeological Remains from the Fourth Hill

Kerim Altuğ

Libraries and Museums of the Istanbul Metropolitan Municipality

RT

In addition to our source-based information on the urban layout of Constantinople, the construction activities carried out over time have also brought some unknown remains to light. Apart from several cisterns and substructures known around the Northern slopes of the fourth hill, Saraçhane and Sofular stand out as an area containing notable archaeological evidence including foundations of public buildings, channels and pipelines. Some of these findings may allow the identification of street routes. This paper offers an analysis of the physical evidence from a certain region of Constantinople. In order to contribute to the studies on the urban layout of Byzantine capital, combining literary sources with the archaeological picture will be a major part of the discussion.

## Byzantium in an Absurd World Byzantinism and Dadaism by Hugo Ball

Christine Amadou

University of Oslo

RT

In 1923 one of the founders of the Dada movement, Hugo Ball, published the book *Byzantinisches Christentum*. I will present Hugo Ball's Byzantine project, by seeing it in two broader contexts: (i.) the continuity in Ball's texts. I will argue that his Byzantine project does not represent, as usually thought, a rupture with his Dada world conception; (ii.) Hugo Ball as a byzantinist. That means exploring how his conceptions of the holy men's presence in the world and their attempt to defeat this same world, is connected to early 20th century representations of Byzantium, challenged by new ideas on art, borders and history.

## Some Traces of the Late Antique *Church Histories?* The Case of Macarius the Great in the Ethiopian Tradition

Martina Ambu

Aix-Marseille University

TS

As a result of the translation of the Coptic-Arabic *Synaxarion* at the end of the 14th century, the Ethiopic *Synaxarion* was then updated and enlarged with new commemorations between 1563 and 1581 CE. These new additions of the Ethiopic *Synaxarion* Vulgate recension are based on other sources, coming in their turn from texts translated from Greek or Arabic into Gəʿəz. The paper will investigate the presence of historiographical sources, such as the Late Antique Church Histories, in Saint Macarius the Great's commemorations in the Ethiopic *Synaxarion*.

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## **Evil Giants and Rivers of Blood**

### **Violence and Human Agency in Ancient Apocalyptic Traditions**

Eva Anagnostou-Laoutides  
Macquarie University, Sydney

RT

The paper offers a comparative study of 1 *Enoch* and the *Sibylline Oracles* (especially books 3-5). Lightfoot (2007) noted common motifs in the books of *Enoch* and the *Sibylline Oracles*, without exploring them further. Here I focus on motifs of violence exemplified by the narratives of the evil giants and images of bloodshed, often cast in terms of rivers overflowing with blood. First, I expand on the argument regarding the Near Eastern origins of these motifs. Then, I challenge Juergensmeyer's view (2000) that violence occurs when there is a shift from divine to human agency; in my view, the presence of evil giants at cosmic level aims to normalize violence at human level, aligning with the Mesopotamian view that our world is a close reflection of the divine realm.

## **Notes on the Construction of the Byzantine Houses of Mystras**

### **The Case Study of 'House Θ'**

Dimitrios Anastasiadis  
University of Patras

FC

The study reviews the remnants of the Byzantine elite 'house Θ' at Mystras, known as Fragopoulos house. It is a great example of Late Byzantine residential building, which is still preserved in very good condition. The aim of the study is to discuss construction issues of the Byzantine residents at Mystras, examining the case study of 'house Θ'. The study is based on both the literature and field research. After the graphical representation of the original form of the Byzantine house, the research focuses on the components of the building structure, such as building materials, walls, roof and openings that are analyzed and presented with text and drawings.

## **Historical Thought and Spiritual Message in the Byzantine Apocalypses from the Slavonic-Romanian Manuscripts (15th-16th Centuries)**

Prohin Andrei

National Museum of Ethnography and Natural History; Institute of History, Chişinău

RT

My presentation is dedicated to the perspectives of reception of Byzantine apocalypses among the Romanians as visions on the historical evolution. In several Slavonic-Romanian manuscripts, apocalypses were copied together with historical works (Chronicles of Hamartolos, Manasses, *Palaea historica*). The apocalypses were also regarded as a kind of historical literature. They share some common motifs with chronicles, but employ peculiar narrative techniques. The interpretation of history as fulfilment of prophecies stimulated a moral reading of the past, as well as its exploit by the holders of political power. We study the meanings of prophecy in concrete Slavonic-Romanian manuscripts.

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## **The Pseudo-Euthymian *Dialexis* With a Saracen Philosopher (12th Century)**

### **Hypotheses on Circulation, Audience and Functions**

Luisa Andriollo  
University of Pisa

TS

The *Dialexis* on the faith ascribed to an unknown author conventionally labelled as Pseudo-Euthymios is often regarded as an unoriginal patchwork of traditional apologetic and polemical arguments against Islam, probably assembled in the 12th century. However, a closer analysis of its textual features (linguistic register, rhetorical structure, argumentative strategies) and manuscript tradition contribute to shed light on the possible audience, circulation and functions of anti-Islamic controversies in later Byzantium, and may foster a deeper understanding of the cultural meaning of these texts.

## **Potential and Limits of the Archaeometric Analysis in the Investigation of Glassmaking, Glass Working and Glass Coloring Technologies**

Ivana Angelini  
University of Padua

TS

The study of vitreous materials faces a number of questions encompassing the investigation of the raw materials and processes employed in the material production and coloring, the provenance of raw materials, and the reconstruction of the manufacturing and working methods of artefacts. The archaeometric investigation of these materials therefore may require the appropriate use of chemical, mineralogical, textural and isotopic measurements, each one possibly performed by a variety of techniques. The data obtained by different analytical techniques will be compared and discussed, and special attention will be paid to the ones currently applied to the study of archaeological and historical artefacts.

## **The Fate of Byzantine Captives in Medieval Bulgaria**

Vladimir Angelov  
Bulgarian Academy of Sciences, Sofia

FC

Subject of this paper is the presence of Byzantine captives in Medieval Bulgaria. The narrative is based upon various sources that provide a lot of interesting information. In the first place the importance of Byzantine refugees in the life of the First Bulgarian State can be seen in the field of public administration and material production. There is also some interesting information which indicates that in some cases the Byzantine captives were used as engineers, teachers, artists and interpreters. In conclusion it must be said that a big part of the Byzantine captives became part of the Bulgarian society and had a great role and impact on everyday life in Medieval Bulgaria.

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## **Byzantine Classical Visuality**

### **Eroticism and Classicism on Byzantine Carved Boxes**

Diliana Angelova  
University of California, Berkeley

FC

The paper recovers Byzantine classical visuality, that is the culturally and historically contingent framework necessary to interpret Graeco-Roman images produced in Byzantium. It analyzes the classical mythological imagery carved on Byzantine ivory-bone-and-wood boxes to underscore their erotic content. Choice examples demonstrate that eroticism enabled the continuation of classical art. Graeco-Roman art and myths thus did not die in the end of Antiquity. Byzantine classicism was a living tradition, and such it continued to evolve during the Middle Ages.

## **When the Hesychast Meets Bogomils**

### **Mount Athos' Spiritual Controversy**

Maja Angelovska-Panova  
Saints Cyril and Methodius University, Skopje

FC

Mount Athos continuously represented a center of Orthodoxy that impacted not only on a Byzantine religious life, but also on politics, society and arts. In 14th century the practice of Hesychia was dominant. It was a kind of monasticism, mainly concentrated on the intensive contemplation that usually resulted with hypostatic union with God. At the same time under the influence of some heterodox propaganda, the Messalian as well as Bogomil tendencies penetrated, claiming to experience the essence of God, but also rejecting the sacraments of the official Christianity in respect of its institutional meaning. The paper addresses the question of the presence of Messalian-Bogomil tradition and its immediate influence on the Hesychasm.

## **Η γραφή σε ρωμαϊκά και βυζαντινά γυάλινα αντικείμενα**

Anastasios Antonaras  
Museum of Byzantine Culture, Thessaloniki

TS

Οι επιγραφές σε γυαλί, συνήθως ευχές ή ονόματα κατασκευαστών, τεχνικά είναι εγχάρακτες, ανάγλυφες ή γραπτές. Στους 3ο-7ο αιώνα είναι συχνές οι ανάγλυφες επιγραφές περιμετρικά του πυθμένα αγγείων εμφύσησης σε μήτρα, αλλά και οι εγχάρακτες επιγραφές που εμφανίζονται κυρίως σε επιτραπέζια αγγεία, πόσης, επίχυσης και παράθεσης τροφίμων αποδομένες με ευμεγέθη ευκρινή σχήματα, τα οποία εξετάζονται παλαιογραφικά στο πλαίσιο τις εξέλιξης της μεγαλογράμματης ελληνικής γραφής. Οι γραπτές επιγραφές εμφανίζονται σποραδικά σε αγγεία του 3ου-4ου αι. και σπανιότατα σε γυάλινα αντικείμενα μεσοβυζαντινών χρόνων.

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## Preaching in the 11th and Early 12th Centuries and Its Context(s)

Theodora Antonopoulou  
National and Kapodistrian University of Athens

RT

The paper aims to present some significant aspects of the homiletic activity in the Byzantine Empire roughly in the century following Symeon the New Theologian. The main issues will revolve around the preachers whose *floruit* falls into this period, their perception of preaching, the sub-genres and themes they concerned themselves with, the contexts in which they preached, and their eventual expression of political ideology. The objective is to shed light on preaching as public speaking and its role in the literary and political scenes of the times.

## L'image des Vénitiens et du clergé latin à travers les œuvres théologiques et les Homéliaires des prêtres orthodoxes du XIV<sup>e</sup> et du XV<sup>e</sup> s.

Christos Arampatzis  
Aristotle University of Thessaloniki

TS

Despoina Stefanoudaki  
Independent Scholar

La présentation se concentre sur l'analyse des œuvres théologiques et de discours de prêtres orthodoxes qui ont vécu à Chypre et en Crète occupées par les Vénitiens aux XIV<sup>e</sup> et XV<sup>e</sup> siècles. Leur œuvre identifie et décrit la variabilité de la politique des autorités vénitiennes envers les orthodoxes afin de servir des intérêts politiques et économiques, tandis que dans le même temps se refléteront l'attitude violente et le comportement prosélytique du clergé latin et pro-latin envers les populations orthodoxes. L'antipathie religieuse mutuelle et les mécanismes de propagande de l'Église latine ont constamment intensifié les relations du peuple et n'ont pas du tout facilité la politique d'apaisement des autorités vénitiennes jusqu'au milieu du XVI<sup>e</sup> siècle.

## Riflessi di Bisanzio in Sicilia Frammenti musivi tra storia e conservazione (XIII-XIV secolo)

Giulia Arcidiacono  
University of Catania

TS

Tra la fine del XIII secolo e la prima metà del XIV secolo si assiste in Sicilia ad una rinnovata fioritura della produzione a mosaico, che riflette il riattivarsi dei contatti artistici tra l'isola e Bisanzio in relazione agli interessi ideologici e politici della dinastia aragonese. In questa cornice storica, che sembra aver implicato il recupero dei mezzi visivi della propaganda normanna, si colloca un significativo *corpus* di mosaici staccati, oggi distribuiti tra varie collezioni museali siciliane. Il contributo ne propone il riesame complessivo, indagandone le vicende conservative e mirando a precisarne le specifiche coordinate cronologiche e culturali.

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## **Bisanzio e le frontiere nell'Italia meridionale bizantina**

### **L'apporto della ricerca archeologica**

Lucia Arcifa  
University of Catania

RT

La ricerca dell'ultimo decennio ha messo in rilievo la centralità della Sicilia e dell'Italia meridionale nella politica imperiale perseguita da Bisanzio nel Mediterraneo centrale nel confronto con il mondo islamico. In ambito archeologico, questo nuovo approccio ha stimolato una nuova stagione di ricerche volta alla comprensione delle interdipendenze tra dinamiche del popolamento, urbano e rurale, e strategie difensive. Nel caso siciliano, in particolare, le analisi spaziali in ambiente GIS consentono di individuare precisi modelli di riorganizzazione territoriale che tra fine VIII e IX-X secolo nel contesto dei *themata* determinano un rimodellamento insediativo e una più accentuata castralizzazione in relazione alla difesa di Siracusa e del suo sistema socio economico.

## **Before Romanos**

### **The Genre and Artistry of Three Early *Kontakia***

Thomas Arentzen  
Uppsala University

TS

Derek Krueger  
University of North Carolina Greensboro

We reexamine three anonymous *kontakia* that Maas, Trypanis, and Grosdidier de Matons determined on stylistic grounds to predate the works of Romanos. Two, *On the Lament of Adam* and *On Adam, Eve, Cain, and Abel* may have been part of a Late Antique cycle of hymns on Old Testament themes for successive Sundays in Lent. The first is a dialogue hymn, while the latter is an artful narrative. Another *On the Virgin* features an alphabetic acrostic and offers an acclamation of the Theotokos. Its original liturgical function is uncertain. These hymns' diverse meters and narrative styles do not point toward an established hymnographic genre, but give some clues about the emergence of the genre *kontakion*.

## **Le reflet des relations entre les cultures musicales arménienne et byzantine dans les œuvres de Grigor Magistros**

Anna Arevshatyan  
National Academy of Sciences of Republic of Armenia, Yerevan

FC

Parmi les savants arméniens du XI<sup>e</sup> siècle, une place centrale revient au prince Grigor Magistros Pahlavouni (985-1059), représentant de l'élite intellectuelle de l'État Bagratide. Sa vie et ses multiples activités se sont déroulées en Arménie et à Byzance. Grigor Magistros est également connu comme hymnographe, dont les hymnes ont été canonisés par l'Église arménienne. Les vues esthétiques de Grigor Magistros, reflétant l'interrelation des cultures musicales byzantine et arménienne, représentent l'une des pages les plus brillantes et les plus originales de l'histoire de la pensée esthétique musicale de l'Arménie médiévale.

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## **Inscribing Time and Authority in Early Byzantine Building Inscriptions**

Canan Arıkan  
University of Vienna

TS

Inscribing the time was an essential element of the foundation inscriptions in the Early Byzantine period. Several dating formulas were used in order to define the time of completion which could also imply a single authority over the project or a collective benefaction. This paper examines the relation between the formulas for time-periods and patterns of structuring authority and hierarchy in the foundation inscriptions of mainly ecclesiastical buildings.

## **Icons from Stone, Bone and Ceramics of the 10th-13th Centuries from Ukraine: The Catalogue**

Yelyzaveta Arkhypova  
Museum of the History of Desyatynna Church, Kyiv

FC

171 cult works of sculpture of minor arts for personal piety, private and church worship of the early period of Ukrainian history have been published in the catalogue. These are stone, bone and ceramic small icons made by the Byzantine and Rus' craftsmen and found during excavation, kept in the museums of Ukraine or private collections of the 19th-early 20th centuries and lost or ended up in museums of other countries. The time of the emergence of local tradition of manufacture of miniature cult sculpture and the main trends in the development of the art of small sculpture in South Rus' in the 11th-13th centuries is studied in the book.

## **Affairs of State and the Matrimonial Beds of Statesmen The Extraordinary Story of Irene of Trebizond (14th Century)**

Annika Asp  
Independent Scholar

TS

Basil Komnenos of Trebizond (r. 1332-1340) died in 1340 and a civil war was fought between factions centred around his wives. They were Irene Palaiologina, the daughter of Andronikos III Palaiologos (r. 1328-1341), and Irene of Trebizond, who became the mother of Alexios III Komnenos of Trebizond (r. 1349-1390). This paper reconstructs the lives of these influential yet understudied women through Trapezuntine and Constantinopolitan written sources including Panaretos, Gregoras and Lazaropoulos. Disentangling literary devices used to unfavourably portray women – and men – it discusses the use of invectives to illustrate factional alignments.

## **Narratives of Domination and Submission in the 1282 Marriage Alliance Between Eudokia Palaiologina and John II Komnenos of Trebizond**

Annika Asp  
Independent Scholar

TS

This paper focuses on Pachymeres' narrative of the marriage alliance in 1282 between John II Komnenos of Trebizond (r. 1280-1297) and Eudokia Palaiologina, the daughter of Michael VIII Palaiologos. It seeks to demonstrate how a description of

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events written from a Constantinopolitan perspective has framed the understanding of emerging statehood in Trebizond. Through an analysis of Constantinopolitan and Trapezuntine sources, it introduces a Trapezuntine perspective to the study of the marriage alliance and its impact. It will assess the extent to which Trebizond was conquered by diplomacy and subjected to Byzantine rule through this alliance.

## **The Venetian Quarter of Constantinople Revisited**

Neslihan Asutay-Effenberger  
Ruhr University Bochum

RT

The exact location and the borders of the Venetian quarter in Constantinople still rank among the major unresolved issues of the historical topography. Mainly based on Venetian accounts the site was sought in the vicinity of today's Eminönü (or rather of Odun Kapi). By using several 16th century Ottoman written sources, some scholar localize the quarter on an area, which extends between Eminönü and Odun Kapi. This paper aims to ask, what the Ottoman documents of the 16th century are exactly telling us, and to what extent they are relevant to determine the location of the Venetian quarter of the Byzantine era.

## **Armenian Monastic Foundations (9th-10th Centuries)**

Isabelle Augé  
Paul Valéry University of Montpellier

RT

During the 9th century, Armenian monasticism goes through a deep revival. Several monasteries are either founded or re-founded. They are well-documented, especially through epigraphic sources. Monasteries walls are covered with inscriptions about the circumstances of the foundation, the properties transferred, the spiritual benefits expected. In the beginning of the 14th century, the chronicler Step'anos Orbelean relied on these inscriptions and on archive documents, which have now disappeared, to report, for example, the foundation and the growth of T'atew monastery. The study of these sources is important to prove how Armenian institutions are close but also different from the Byzantine foundations.

## **Human and Divine Medicine in the Controversy Between Jews and Christians**

### **The Hagiographic Sources of the Early Middle Ages**

Immacolata Aulisa  
University of Bari Aldo Moro

TS

The hagiographic sources of the Early Middle Ages can offer valuable elements for understanding the debates between Jews and Christians on medicine, on the correct use to be made of it and on the elements connected to the thaumaturgical-devotional sphere. Several *Vitae* contrast faith in Christ and in Christian saints to the preparation of the Jewish doctor. In particular, it can be seen how the miracle of the Christian saint often assumes, in various environmental situations, an alternative function to the medical treatment of the Jews. It can be investigated the competitive, or sometimes complementary relationship between healers: Christian saints on the one hand and Jewish doctors and magicians on the other.

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## **Images d'oiseaux dans le décor sculpté des tambours des églises médiévales arméniennes et la tradition chrétienne orientale**

Taguhi Avetisyan  
Yerevan State University

FC

Dans l'art médiéval arménien, un certain nombre d'images d'oiseaux ont leur place déterminée dans le décor sculpté des églises. Elles sont représentées sur les entrées et les façades, ainsi que sur les tambours. Dans le contexte des parties symboliques de l'église, ces derniers, avec la coupole de l'église, font un ensemble qui symbolise le Ciel des cieux. L'analyse de la signification symbolique des oiseaux constate, qu'ils sont liés immédiatement à l'idée de la Seconde Venue et du Royaume de Dieu.

## **Economic Growth and Religious Materiality in Christian Upper Galilee in Late Antiquity**

Mordechai Aviam  
Kinneret Academic College on the Sea of Galilee

TS

Jacob Ashkenazi  
Kinneret Academic College on the Sea of Galilee

During four years of a research project, granted by the ISF, we conducted targeted excavations in seven churches in the Galilee. The most significant outcome of our research is the inscriptions that reflect the religious and economic materiality of this rural community. Interpreting the finds and augmenting the results with both comparative archaeological study and literary survey, we found strong links between material well-being and ecclesiastical activities in Late Antique Christian rural societies. Hence, we can suggest a subtler view on the socio-economic fabric of rural societies in the Levant in the 5th-6th centuries.

## **Cardinal Bessarion and George Trapezuntios' Crusading Appeals to the Pope: The Limits of Rhetoric?**

Agustín Avila  
Ludwig Maximilian University of Munich; University of Buenos Aires

FC

The life contexts of George Trapezuntios and cardinal Bessarion certainly called for a proficient exploitation of the classical tradition they had inherited, particularly its rhetoric. From the pieces they wrote to the popes in support of a crusade against the Ottomans before and after the capture of Constantinople, two stand out because of their lengthy utilization of the rhetorical device of *prosopopoeia*. This paper intends to study the construction of this figure in both authors with respect to the classical heritage and in the frame of the early humanist spirit, as well as the reception of these texts and their potential tensions with Orthodoxy.

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## **Three Hagia Sophias Between Official and Unofficial Practices of Heritage Preservation**

Pınar Aykaç  
Middle East Technical University, Ankara

FC

This paper focuses on the recent histories of three Hagia Sophias in Istanbul, Trabzon, and İznik based on documents from different state institutions, each of which share partial responsibility for heritage preservation. By revealing the mind-sets of these state institutions and their contestations among each other from the early Republican period until the present, the paper discusses how the state practice of museumification has become a non-state, even illicit practice in time due to changing ideologies and the ways in which official state archives have played a key role in countering official heritage practices of the early Republican period.

## **Byzantine Armor in Saint Mark's Basilica**

Andrea Babuin  
University of Ioannina

TS

A set of Venetian sculptures, originally conceived for the Basilica of San Marco in the middle of the 13th century and now hosted in various museums, offers a wealth of information about armor construction. Since almost no actual pieces of Byzantine armor survive, and given the lack of statuary coming from the area, we usually have to rely on two-dimensional images in order to reconstruct East Roman imperial military equipment. Through a comparative analysis of contemporary material from both East and West, this paper aims to show how these all-round figures preserve a unique and extremely realistic rendition of pieces of Byzantine defensive kit.

## **Fortifications and the Making of the Byzantine City**

Nikolas Bakirtzis  
The Cyprus Institute, Nicosia

RT

This paper discusses the variable role of fortifications in the development of Byzantine cities between Late Antiquity and the 13th century. During this period, cities faced an array of challenges that transformed their civic functions and shaped the spatial and cultural experience of their inhabitants. Fortifications offered protection and defined the daily life of urban centers. Walls, towers, and gates became integral components of the built environment mirroring cities' socioeconomic complexities. Also, fortifications contributed to the experience of the Byzantine city in regard to its organization, spatiality and cultural identity.

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## Revisiting the ‘Cupola Church’ in the Sanctuary of Hagia Thekla (Meriamlik) under the Light of Recent Archaeological Data

Öykü Bahar Balci  
Istanbul Technical University

FC

Bilge Ar  
Istanbul Technical University

The ‘Cupola Church’, located in Hagia Thekla Archaeological Site near ancient Seleukeia in Cilicia, has been revisited with the help of recent developments in documentation technologies to clarify the contradictions created by the differences in former restitution plans based on several field surveys in the last century. In addition to the building itself, its surroundings and nearby structures are also documented in order to reveal functional relations. As a result, it has been possible to revise the previous restitution proposals under the light of new findings related to surrounding wall remains, forecourt, Southern side chamber and vaulted substructures.

## Building, Buying, and Selling Spaces in the Early Byzantine City

Isabella Baldini  
University of Bologna

RT

The transformation of the Early Byzantine city takes place also through the acquisition of areas and buildings by the ecclesiastical authority, a process often mediated by the public administration. Is it possible to quantify this space, in order to verify the effects on urban development of the phenomenon of land appropriation by the episcopal power? And is it possible to give this transformation also a qualitative value? Using archaeological and epigraphic sources, different situations will be compared, to offer an insight on the transfer of ownership in relation to the political and economic growth of the Early Byzantine bishop’s role.

## The *Geoponica*’ Manuscripts in the Context of Balkan Material Culture A Study of Harley MS 1868

Guentcho Banev  
Sofia University “St. Kliment Ohridski”; National and Kapodistrian University of Athens

FC

The Byzantine encyclopedia *Geoponica* (10th century) has been the most widely used guide to agriculture in the Mediterranean for centuries. Based on Roman tradition, the treatise has been enriched and supplemented during Byzantine times. This paper presents unexplored texts related to the Byzantine manuscript tradition of *Geoponica* and offers new data concerning the viticulture in the Books IV-VI. On the basis of Harley MS 1868 (14th century) *scholia*, new data and interpretations will be presented, which will also be examined in relation to the archaeological data.

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## Leo of Chalcedon and the Early Komnenian Debate on Icons The Development of Leo's Image Theology

Péter Tamás Bara

Research Centre for the Humanities, Budapest

FC

The novelty of this presentation is twofold: (i.) I will examine new sources regarding the debate that I discovered in a 13 century Madrid manuscript (*Escor. Y. 2. 7. 262*), furthermore (ii.) I will analyse the new sources in a refined chronology and historical context of the controversy. Earlier scholarship analysed Leo's teaching on icons on the basis of his letters that were written in the early 1090s. However, as the Madrid manuscript testifies, the bishop delivered an apologetic oration early 1086, the so-far unpublished *Apologos*, what is more, he composed a treatise about the icon of Christ afterwards that came down to us in an abridged form. My presentation, therefore, surveys the development of Leo's teaching on icons from 1082 until 1094.

## The Image of the Jew in the Byzantine Hagiographies (10th to 11th Centuries)

Iustina Barbu

University of Bucharest

TS

As the theological discourse becomes more and more a significant part of the imperial authority's policies, Christianity comes to be in time more than just a religion, as the Byzantine Empire is based and can only exist in its parameters. Several hagiographies from this period contain a 'portrait' of the Jew in different contexts, offering us important information regarding the way in which the clergy and even the Byzantine society in general perceives them. The aim of this paper is, therefore, twofold: (i.) we will try to outline the main characteristics or roles assigned to them in the Byzantine hagiographies; (ii.) we will concentrate on analysing the relationship developed between the two communities, sometimes even in spite of the clergy's role in influencing the Christian masses' attitude towards the Jewish community.

## Emperor Nicephorus' Tenth 'Vexation': The Loan or Tax? Some Remarks on the Forgotten Issue

Kostiantyn Bardola

Zaporizhzhia National University

FC

The compulsive loan to shipowners was one of the financial innovations attributed by Theophanes to Emperor Nicephorus I. The lending purposes with a rate of 16.6% caused the researchers' contradictory conclusions. Nevertheless, it can be supposed that the measure was just a way to push the *navicularii* to pay taxes being charged for the abandoned lands. Apparently, the government was not passing the money but only land property which prevented the local lawyers from considering this measure as a proper loan. The set rate might have been a compound tariff, combining 12.5% of sale taxes with an additional 4.1% as usual interest on the loan.

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## The Hidden Political Causes of the Bulgarian-Byzantine Confrontation in 894: The First ‘Economic’ War?

Kostiantyn Bardola  
Zaporizhzhia National University

FC

Before 894, *basileus* Leo VI made an unprecedented decision to move the Bulgarian merchant’s activity from Constantinople to Thessaloniki. This measure led Bulgaria and Byzantium to war. Some historians define that confrontation as a “first trade war” in Europe. However, it can be supposed that the economic interests of both sides of the conflict were far from being its primary motivation. Instead, there is substantial ground for believing that the market relocation was a pretext for deporting most of the Bulgarian diaspora away from the Emperor’s residence and reducing the growing political impact on the court and the population of Constantinople.

## John Tzetzes Against Demosthenes and Hermogenes: Reporting Literary Thefts

Elisabetta Barili  
University of Southern Denmark, Odense

FC

The present paper focuses on John Tzetzes’ explicit accusations of plagiarism against Demosthenes and Hermogenes in his verse commentary on Περὶ ἰδεῶν λόγου – only partially edited and preserved fully in the 12th-century MS *Vossianus Graecus* Q1. Deploying his well-known polemical verve, Tzetzes depicts his two ancient colleagues as thieves of words at the expenses of Lysias and Minucianus respectively. By specifically analysing the alleged plagiarized passages, this paper aims to demonstrate that beyond Tzetzes’ disgust for forgery it appears to be an obsessive anxiety about the uncontrolled diffusion and (ab)use of his own work.

## On a Particular Type of Proto-Byzantine Column Capital New Considerations on the Production and Diffusion of Composite Capitals With ‘Butterfly Acanthus’ Leaves

Paolo Baronio  
Scuola Superiore Meridionale, Naples

FC

The proto-Byzantine capitals with wind-blown acanthus leaves in the so called ‘butterfly’ variant are a very rare typology known almost exclusively from evidence in Ravenna and Constantinople. Compared to the latter city, where such capitals are known from examples reused in the city’s cisterns, in Ravenna they are still preserved in their original buildings or can be attributed to structures known from ancient sources, allowing interesting considerations to be made about the patron and the craftsmen involved. In addition to presenting some as yet unpublished examples, this contribution aims to understand the dynamics linked to the diffusion of these capitals, the origin of the workers involved in their production and the technique used to sculpt them.

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## Official and Non-Official Power in Porphyrogenitus' Discourse Palatine Terminology in *Corpus Constantineum*

Ivan Basić  
University of Split

TS

Texts produced within the circle of Constantine VII Porphyrogenitus denote the imperial and royal residences mentioned therein in various ways: τὸ παλάτιον, τὰ παλάτια, ἡ αὐλή. *De Thematibus* excepted, these terms are used in all the works of the *Corpus Constantineum*. They describe the seats of sovereigns, in Constantinople and elsewhere. However, the meaning of these terms is not wholly clear. Here we aim to demonstrate that the words were meant to confer specific functions to respective objects: 'official' imperial palace, 'unofficial' residences, usurpers' dwellings.

## Society and Ethnicity in Late Medieval Caffa

Enrico Basso  
University of Turin

TS

Caffa was one of the most populous urban centers not only of the Pontic area, but of all Europe of the time. The city attracted a constant flow of immigration. The composition of its population was in fact a faithful mirror of its commercial relations, extended from the Mediterranean to the heart of Asia. The intervention will focus on the interpretation of the documentary data in order to outline the main aspects of the relations between individuals and communities in the context of what is configured as one of the most original experiences among those of the settlements controlled by the Western powers in the Black Sea area in the late Middle Ages.

## Georges Duthuit and the Modern Counter-Myth of Byzantium

Jessamine Batario  
Colby College Museum of Art, Waterville (ME)

TS

Georges Duthuit co-organized the *Exposition internationale d'art byzantin* held in Paris in 1931 and also championed the work of Henri Matisse. Combining the two interests, Duthuit published *Matisse and Byzantine Space* (1949). This paper traces the intellectual strands of the essay to the interwar years of 1937-39, when Duthuit associated with Georges Bataille and Roger Caillois in the College of Sociology. Duthuit evokes a "socially sacred" Byzantium in a nuanced modernist interpretation to counter the rise of nationalism. Ultimately, the anti-fascist text bridges Byzantium and modernity, Europe and the United States, and art and sociology.

## Bridges Not Walls

### New Testament *Catenae* as a Theological Bridge in Byzantine Exegesis

Clark Bates  
University of Birmingham

FC

New Testament *Catenae* have proven to be a repository of knowledge for Byzantine theology and exegetical practices. Comprised of biblical text accompanied by commentary, these *scholia* were devalued as being unreliable for any *Quellenforschung* of the individual commentators, a symptom of Western overemphasis

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on accessing *Ur* forms of material while foregoing the significance of the *mise en page* of the *Catenae* as a new form of exegetical presentation. This paper assesses selected biblical texts and *catenae* from the Pauline epistles to examine what they reveal about Byzantine exegesis from the time of Chalcedon to the patriarchate of Photius of Constantinople-especially observing the codicological features of these manuscripts-bridging heresy and orthodoxy in the Byzantine Empire

## **Re-Thinking the Byzantine Countryside as Cultural Crossroad The Example of the Lycia Province**

Bahattin Bayram

Istanbul Medeniyet University

FC

The province of Lycia comprised a cosmopolitan population including pagans, Christians and Jews who divided into smaller groups as they showed differences in their belief systems throughout Late Antiquity. Although this structure was interrupted by exceptional occasions such as the Christians being martyred, and the Temple of Artemis being ruined, other aspects like the construction of the synagogues and churches in Andriace the port of Myra point out the *modus vivendi*. Within this framework, the aim of this study is to present the existence of diverse groups considering archaeological and literary sources and to propound the multicultural structure of Byzantine countryside and transivities between them in the example of the province of Lycia.

## **Scriptural Quotations in Theodore Prodromos' *Historical Poems* as a Tool for Imperial Propaganda**

Marina Bazzani

University of Oxford

RT

Prodromos' encomiastic poems celebrating John's II military victories in Paphlagonia are fascinating not only because they offer a multifaceted portrait of the emperor and a report of his campaigns, but also because they can be read as instruments of imperial propaganda, a conscious statement of imperial renewal. Prodromos blends epic elements with a marked religious tone through scriptural quotations. The religious atmosphere is further enhanced by the way Prodromos depicts his role in the attainment of John's victory: echoing biblical *topoi*, he presents himself as a new Prodromos and a herald of the ruler, thus adding an almost kerygmatic dimension to his verses. This paper explores the usage of scriptural references in the poems as a means to spread imperial ideology

## **From Romania to Rialto and Back Venetian Objects in Byzantine Collections (13th-14th Centuries)**

Ella Sophie Beaucamp

Ludwig Maximilian University of Munich

TS

In my talk I will focus on the presence of Venetian crystal miniature objects in the ecclesiastical treasuries of Mount Athos, an important religious center in North-Eastern Greece and home to about 20 monastic communities from the orthodox world. After a short presentation of their material and their visual appearance I will examine the context of their acquisition by King Milutin of Serbia. A glance at another

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example of the crystal miniature group, preserved in the cathedral of Mdina (Malta), will associate the aesthetic features of these objects to the complexities of Venetian-Byzantine relations and diplomatic exchange. Taken together my case studies shed light on the political-commercial aspirations and cultural events between Venice, Byzantium and their neighboring Mediterranean powers around 1300.

## **Affirmer son autorité dans les controverses juridiques** L'exemple de la *Peira* (premier tiers du XI<sup>e</sup> siècle)

Jacques Beuseroy  
Sorbonne University, Paris

FC

Le but de cette communication est d'examiner avec l'aide de la *Peira*, une source unique pour la connaissance des tribunaux de la capitale au XI<sup>e</sup> siècle, la manière dont les juges se concurrencent. Si la *Peira* est dominée par la figure écrasante d'Eustathe Rhomaios, d'autres juges, issus de familles parfois bien connues par ailleurs de l'aristocratie, participent à la prise de décision dans des procès jugés par Eustathe. Nous tenterons de détailler les manières d'affirmer une supériorité dans un milieu marqué par une forte rivalité pour obtenir postes et dignités.

## **Let's Eat in Constantinople** Foodways of the Byzantine Capital

Joanna Bencheva  
Sofia University "St. Kliment Ohridski"

FC

My paper will analyze the information provided by various written sources – Byzantine, Western and Russian – about the food and meals of the population of Constantinople in the period between 10th and 15th century. I will focus on the most popular food, which the inhabitants of the City can grow on their own farms or buy and use to prepare a meal, and beverages in the Byzantine capital: bread, meat, fish, cheese, fruits, vegetables, spices and wine. Other dining options in the City like the food prepared by street vendors, in taverns or for official guests and major religious and public holidays will also be studied.

## **One Lyre for Two in the Silver Inkpot of Padua**

Sara Benetti  
University of Padua

FC

The only Byzantine inkpot in the world (9th-10th century) is kept in the Diocesan Museum of Padua. The cylindrical container, in gilded silver, is decorated in relief: the lid bears a head of Medusa, while the external surface four mythological male figures, each one placed between a pair of twisted snakes. The purpose of this paper is to analyze the iconography of the naked man who is holding a pick in his right hand, standing near a finely decorated pillar topped by a lyre. According to Pietro Toesca the figure represents Apollo, the *cithara* player god, but the lyre is also the iconographic attribute of his son: Orpheus.

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## Union ou sujétion

### Les débats ecclésiologiques entre les clergés grec et latin au lendemain de la Quatrième Croisade

Pierre Bénic

École Pratique des Hautes Études, Paris

FC

Auteur original et acteur oublié de l'*Histoire*, Nicolas Mézaritès nous livre des témoignages de première main sur les événements qui entourent l'année 1204. Il s'agit d'une source incontournable pour comprendre les rapports qui s'établissent entre les clergés grec et latin au lendemain de la Quatrième Croisade. Là où la théologie côtoie la politique et où l'ecclésiologie affronte la géopolitique, la réalité vécue semble l'emporter jusqu'à nos jours sur les positions des diplomates et des prélats. Mézaritès est les deux à la fois et il nous permet d'observer toutes les ambivalences, les nuances et les discordes internes qui entourent ce bras de fer politico-religieux.

## Reshaping Nicholas of Methone's Theological Corpus

Carmelo Nicolò Benvenuto

University of Basilicata, Potenza

TS

Nicholas of Methone's role in the development of the *Filioque* debate has been under-esteemed from 19th-century scholars onwards, since he was basically considered as a plagiarist; but one could actually wonder if 'plagiarism' is indeed a conceptual category fitting with the magmatic nature of 12th-century theological literature and if traditional categories (as those of authorship, originality, intertextuality) are effective and useful tools to understand and describe the fluid magma of this production. The aim of this paper is to show, with the help of a particular case study, how authorship operated as a concrete practice within Nicholas of Methone's work.

## Monasteries and Aristocratic Founders in Constantinople, 11th and 12th Centuries

Albrecht Berger

Ludwig Maximilian University of Munich

RT

Many monasteries were founded or restored in Constantinople in the 11th and 12th centuries, especially in the age of the Komnenoi. The role of aristocratic founders often led to conflicts about their status and administration. The *charistike* entrusted monasteries to lay persons acting as their administrator and caring for their property and monks. The system quickly led to abuse and was stopped by the church, but still existed throughout the 12th century. The monasteries developed into centres of public welfare and also functioned as retirement homes. The practice of *adelphaton* appeared by which the holder received a lifelong pension in return for a gift of money. Like the *charistike*, the *adelphaton* was disapproved by the church, but continued to exist until the Late Byzantine age.

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## The Lost Walls of Constantinople

Albrecht Berger

Ludwig Maximilian University of Munich

RT

The old walls of Byzantium and Constantinople before the still existing Theodosian walls of 408-413 have today disappeared almost completely and can be reconstructed only by literary evidence. The so-called Byzas wall was invented by the 10th-century *Patria* of Constantinople as an alleged wall of a palace, not of the city. Before the foundation of Constantinople in 324, there was only one city wall of ancient Byzantium which ran on the line of the so-called Wall of Severus, but was built long before his age. The course of the Constantinian wall has been reconstructed in very different ways. It will be demonstrated that it ran, in its Northern part, more to the North-West than usually assumed.

## Separate Worlds

### The Making of Byzantine Art History

Armin Bergmeier

University of Leipzig

RT

The talk explores the marginalization of Byzantium within the canon of art history. This peripheral role is particularly striking because art history's attempts to integrate the Roman East into the canon (the so called 'Byzantinische Frage') can be traced back to the beginnings of art history as an academic discipline. From very early on, art historians have been interested in global art histories beyond the confines of the West, a disposition that has increased exponentially in recent decades. By investigating the historiography of Byzantine art history, the ideology of nationalism, and modern concepts of time and history, this talk demonstrates that the canon was born of concepts of the linear, teleological flow of time during the Enlightenment, as was the nation-state.

## Michael II's *Letter to Louis the Pious* and the 'Embassy for the Union of the Orthodox Faith' (824)

Jeffrey Berland

École Pratique des Hautes Études, Paris; University of Notre Dame

TS

Michael II's *Letter to Louis the Pious* (824) is a unique witness to Constantinople's ecclesiastical policy during the second iconoclast period. The main measure was the removal from churches of low-hanging images (τὰ χαμηλά), most susceptible of becoming the object of cult. The letter also attests a conciliatory attitude towards Frankish sensibilities. Michael's confession of "six ecumenical synods" is especially striking. It regards Hiereia (754) as a local council. By refraining from incorporating dogmas on images into Orthodoxy, Michael was setting the basis for compatibility with the Frankish Church, which refused to recognize either Hiereia or Nicaea II (787). Further evidence to the Emperor's goals is found in the writings of his legate, Theodore (Krithinos). In his Greek translation of the *Passio Anastasiae*, Theodore declared that he was "on an embassy for the union of the orthodox faith".

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## Poetic Contests as Ritual Expressions of Elitism and Masculinity

Floris Bernard  
Ghent University

RT

Byzantine 'poetic contests' consist of short poetic pieces written in response to each other, in a ritual context of mutual vituperative and invective. This paper focuses on the cultural and social backgrounds behind this genre, including examples where only one side of the contest is preserved. The poems establish culturally charged connections between learning, language, and metre on the one hand and social status and gender on the other. This is complicated by the morally ambiguous status of invective. Finally, the cultural habits and codes of epistolographic exchange (although inverted) intertwine with those of oral cultural contexts.

## Byzantine Didactic Poetry Between Factuality and Literariness

Floris Bernard  
Ghent University

TS

Byzantine didactic poetry is a genre that seems eminently 'factual' yet literary, due to its metrical form. Studying this apparent paradox can enlighten us about how Byzantines thought about the relationship between texts and the world; especially in the case of poems describing the universe and the natural world. On the one hand, Byzantine didactic poetry presented knowledge with the help of structures and devices typical for informational, 'non-fiction', texts. On the other hand, poetical representations of the factual world are bound to make use of imagination, metaphors, and drama, that is, the creation of 'fictional' worlds.

## Bernard Berenson, Thomas Whittemore and San Marco in Venice

Gabriella Bernardi  
Musei Civici d'Arte Antica, Bologna

FC

The paper deals with a preliminary research on Bernard Berenson's interest in Byzantine art through photographic material and correspondence with colleagues, friends, collectors and dealers which will be the subject of a forthcoming monograph. One of Berenson's worries was the tormented scientific relationship with an influential figure of Byzantine art: Thomas Whittemore. Unfortunately, the existing documents do not yield much further information on the dynamics of their relationship and what was involved in their collaboration is not known: probably it concerned the conservation and restoration of San Marco in Venice after World War II.

## The Journey of a Manuscript of Herodotus (*Laur. Plut. 70.6*) from Thessalonike to Italy (Through Mistra)

Julián Bértola  
Ghent University

RT

*Laur. Plut. 70.6* is a manuscript of Herodotus' *Histories* copied in 1318 by Nicholas Triklines (most likely in Thessalonike), from which many *recentiores* are thought to derive. This paper reconstructs the relationships of some of these copies mainly from the study of a cycle of epigrams in their margins. A *stemma* is established,

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which casts new light on the manuscripts copied in Constantinople and the Peloponnese. In Mistra, Plethon and Laonikos Chalkokondyles left their traces in *Laur. Plut.* 70.6. After it reached Italy, probably through Bessarion, Plethon and his disciples (e.g. Demetrios Raoul Kabakes) still played an important role in the circulation of this manuscript.

## **The Literature of *Marginalia* in the Manuscripts of Niketas Choniates' *History***

Julián Bértola  
Ghent University

FC

The manuscripts of Niketas Choniates' *History* are our main source for the stages of composition of this work in its three main versions. The margins also bear witness to the creative process, which involved the author and a close circle of readers. But margins also reveal the reactions of later readers and users of the manuscripts, who annotated anecdotes and ideas while leafing through or copying the main text. Besides, margins are the setting for the emergence of other derivative works, such as *metaphraseis*. This paper offers a survey of the composition, circulation and reception of Niketas Choniates' *History* as seen from the margins.

## **Venerating the True Cross The Grado *Staurotheke* and Its Multiple Contexts**

Livia Bevilacqua  
Sapienza University of Rome; IULM University, Milan

TS

This paper aims to reconsider the Grado *staurotheke* (St. Euphemia, Treasury) highlighting the multiple problems that this precious object raises. The gilded reliquary of the True Cross has been traditionally dated to the 7th century, although it appears today as a patchwork of different elements – including the monograms of a Stylianos Magistros – put together in the 18th century, as the result of several restorations. We will re-examine material and historical evidence, also through comparisons with better-known examples, in order to attempt a new assessment of its date of production, of the circumstances of its arrival in Grado, and of its post-medieval afterlife.

## **The Building Policy of Justinian The Case of Asia Minor**

Emine Bilgiç Kavak  
Akdeniz University, Antalya

TS

This study investigates the building policy of the Roman Emperor Justinian with a special focus on the activities in Asia Minor. The major objective of the study is to reveal to which extent the buildings mentioned in Procopius' *Buildings* dedicated to the building activities of Emperor Justinian matched with the epigraphic documents or archaeological finds. In this context, the inscriptions related to the Emperor's building activities were analyzed, and these records were compared with the accounts of Procopius besides the survived archaeological evidence.

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## New Approaches to the Church of St. Peter in Antioch on the Orontes

Hayriye Bilici  
Koç University, Istanbul

FC

Though the Church St. Peter in Antioch played a significant role in the First Crusade and the foundation of the Principality of Antioch, the subject has not been studied in detail as far as now. This research focuses on a new approach to the topic with an interdisciplinary perspective. Historiography, traveller's account, art history and archeology are indispensable sources that are needed to be appealed to in this research. This enables us to understand the role of the Church of St. Peter in the Principality of Antioch. For one thing, the mosaic decoration at interior and ornament of the facade of St. Peter are tried to be explained by the impact of historical accounts and the rulers of the principality. Next, how the church served and how the space in front of the church was used as a necropolis will be analyzed as reported by traveller's accounts. Overall, both the history and leading role of the Church of St. Peter in the Principality of Antioch will be enlightened with the diverse sources in different fields.

## Contextualisation et réinterprétation du prétendu 'traité anti-zélate' de Nicolas Kabasilas, le *Discours sur les audaces contre les biens sacrés commises par les archontes en enfrenant la loi*

Marie-Hélène Blanchet  
CNRS, UMR 8167 "Orient & Méditerranée", Paris

RT

Marie-Hélène Congourdeau  
CNRS, UMR 8167 "Orient & Méditerranée", Paris

Raúl Estangüi Gómez  
Paris 1 Panthéon-Sorbonne University

Nous présenterons deux interprétations différentes de ce célèbre discours de Nicolas Kabasilas récemment traduit en français. L'enjeu principal porte sur l'identification des adversaires de l'auteur, des archontes mis en cause pour avoir exercé leurs fonctions en usant de pratiques illégales qui ont porté préjudice à des ecclésiastiques et des moines. L'analyse de la tradition manuscrite permet de conclure à l'élaboration dans le dernier quart du quatorzième siècle de la version définitive de ce discours, mais le contexte de composition du texte reste sujet à plusieurs hypothèses que nous développerons.

## Labelling the Orthodox Unionists 'Latinophrones', 'Greco-Latins' or 'Latins'? A Making Process of 'Otherness'?

Marie-Hélène Blanchet  
CNRS, UMR 8167 "Orient & Méditerranée", Paris

TS

The polemical texts related to the question of church union are indicative of how the vocabulary of ethnic identity and otherness was used in religious matters. When the anti-unionists refer to the unionists as 'Latins' or 'Franks', they intentionally seek to deny them the identity of 'Roman', thus shifting the religious controversy to a

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political issue. Ethnicity thus became a powerful polemical weapon for presenting the unionists not only as traitors to orthodoxy, but also to their homeland and fellow countrymen.

### **RAP (*Repertorium Auctorum Polemicorum de Pace et Discordia Inter Ecclesiam Graecam et Latinam*)**

Marie-Hélène Blanchet  
CNRS, UMR 8167 "Orient & Méditerranée", Paris

PO

Alessandra Bucossi  
Ca' Foscari University of Venice

Luigi D'Amelia  
Fondazione per le scienze religiose Giovanni XXIII, Bologna

RAP is the first complete inventory of writings dedicated to the relationship between Byzantine and Latin Christianity during the Middle Ages, i.e. the religious controversy between the Western and Eastern parts of the Christian Church. It provides a full description of Greek texts of every literary genre and every topic of discussion that are related to the schism, as far as they are transmitted through the manuscript tradition. This Italian-French project is developed in close collaboration with the *Pinakes* database. Coordinators: Marie-Hélène Blanchet, CNRS, Orient et Méditerranée/Collège de France; Alessandra Bucossi, Università Ca' Foscari Venezia; Partners: André Binggéli and Matthieu Cassin, CNRS, IRHT. Website: <https://pric.unive.it/projects/rap/home>.

### **Languages, Scripts and Paratexts in Byzantine Worlds Then and Now**

Helena Bodin  
Stockholm University

RT

This talk aims to explore how our contemporary conception of a historical Byzantine world depends on the intermedial and multimodal practices of paratexts (Genette 1997). I will discuss examples of book covers where the Byzantine world appears as distinctly biscriptal in Roman and Greek characters. Verbally, readers encounter the 'Byzantine world' of the title as an Antiqua-inspired New Rome; visually, they perceive the same world in the Greek script of manuscripts, icons and other artefacts. Informed multimodal approaches when designing such paratexts would therefore be of decisive importance for all who engage in the making of Byzantine worlds.

### ***Omnia Mutescant Tempora* Memory Sanctions Against Military Office-Holders in the Late Roman Empire (AD 354-454)**

Mariana Bodnaruk  
New Europe College, Bucharest

TS

Unlike memory sanctions against of usurpers in the later Empire, those against the senatorial military elite have received modest attention of historians. This paper seeks to reconstruct memory politics towards high military officials in a century rife with civil wars. How was memory of the senior military office-holders accused of treason and fallen from Emperor's grace constructed? As their power was based

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on army commands, a threat from them overshadowed that from civilians. What were the processes of obliteration and creation of memory of the high-level *militares* in juxtaposition to civilian *damnatio memoriae*? Western Roman *magistri militum*, *comites rei militaris* and *tribuni* supply case studies compared with the cases from the late Roman East.

### **1453 as a Problematic Boundary A View from the Margins/Emerging Centers**

Elena Boeck  
DePaul University, Chicago (IL)

TS

This paper examines three modes of visualizing the end of Byzantium. Evidence from margins/emerging centers reveals that Byzantium died both before and after 1453. In the mid-14th century Ivan Alexander of Bulgaria visualized the succession of empires, consigning Byzantium to the past and making Bulgaria the culmination of world history. In Muscovy, the council of Ferrara-Florence (1438-39) reverberated for centuries as the harbinger of a world without Byzantium. A mid-16th century Muscovite icon *Eternal Tsar'grad* creates a vision of Tsar'grad not as a physical city at any particular moment in its history, but as a timeless eternal ideal.

### **Imperial Progression and Imagined Succession: Constantinople and Troy**

Elena Boeck  
DePaul University, Chicago (IL)

RT

A tantalizing, highly original diagram in a luxurious 14th century Angevin manuscript visualizes the concept of *translatio imperii*. This image represents succession of empires from Troy, to Rome, to Constantinople, culminating with a mysterious Agalatea. The diachronic image encapsulates in physical form correlations between geography, chronology, and history. Though its multifaceted ordering of history presents a kind of *mappaemundi*, it envisions the progression of history in exclusively imperial terms. In this framework Constantinople is represented as a link in a chain of transmission, rather than the end point in succession.

### **Towards a New Critical Edition of Andrew of Crete's Homiletical Corpus: Staurological Homilies**

Jan Dominik Bogataj  
University of Ljubljana

FC

The author presents the results of his recent research on a so-far unedited homily *De crucifixione* (CPG 8204) from the codex *Bodl. Laud. gr.* 81, which contains 26 homilies attributed to Andrew of Crete († 740), and contextualizes them together with the other staurological homilies attributed to this author (CPG 8179, 8180, 8199, 8209, 8211) in a perspective of a future critical edition. By doing so, a new light is going to be shed on the authorship of these homilies and, with the help of theological and literary analysis, a better general understanding of these homilies (some of them up until now still unedited) is going to be presented.

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## **Architectural Articulations of the Southern Chambers of the Tripartite Church Sanctuaries**

Jelena Bogdanović  
Vanderbilt University, Nashville (TN)

TS

This paper analyzes atypical architectural articulation of the tripartite sanctuary of the Byzantine-rite churches, whereby the Southern chamber had direct access only to the altar space, but not the main part of the church. Not a result of subsequent remodelling, some of these chambers were built as relatively simple rectangular rooms, others also had an apse on their Eastern side. This paper highlights the possible functions of these Southeastern chambers as well as their presence within monastic contexts.

## **The Role of the Byzantine Navy in the Actions of Emperor Louis II Against Bari in 866-871**

Marcin Böhm  
University of Opole

TS

The fleet was sent by the *basileus* Basil I (867-886) and was headed by his tried commander Niketas Ooryphas, who, however, did not prove himself to Louis II and caused a diplomatic scandal. In the end, the Byzantine fleet did not support the final attack on Bari, and its place was taken by units deployed by the Slavs, which greatly contributed to Louis II's success. Therefore, the aim of this paper is an attempt to present the actual and planned role of the Byzantine fleet in the actions of Louis II against Bari in 866-871, from point of view of maritime history.

## **Intericonicity and Interculturality in Byzantium Lessons from Visual Culture**

Elizabeth Bolman  
Case Western Reserve University, Cleveland (OH)

RT

The spatial turn in historical studies has drawn attention to the fact that people, objects and ideas moved around far more frequently than has traditionally been imagined. The interpretation of Byzantine visual culture benefits from attention to such movement. Intericonicity concerns the building up of meaning based on visual references between works of art. This approach enables us to interrogate Byzantine objects from new perspectives. In the context of intensive movement, the phrase 'interculturality' highlights the spread, availability and interreferentiality of cultural material throughout the Empire.

## **Textual Interactions Between Armenia and Byzantium in the Early Middle Ages**

### **Mobility of Manuscripts, Texts, Students, and Scholars**

Emilio Bonfiglio  
University of Hamburg

RT

During the Byzantine millennium, interactions between Armenians from Greater Armenia and the Armenian colonies (e.g. Jerusalem) and the main Byzantine centres of learning, trade, political, and military power, were constant and multiform. These

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could take the form of assimilation, imitation, confrontation, and/or responses to stimuli that initiated significant developments at political, social, religious, and cultural levels. Focussing on the earliest centuries, I present a selection of case studies of textual interactions between Armenia and Byzantium to showcase in which ways the transmission of texts and manuscripts impacted on the movement of Armenian students and scholars, contributed to Byzantine diplomacy, and affected early Armenian literacy.

### **Material Study of Early Byzantine Cypriot Wall Mosaics**

Olivier Bonnerot  
University of Hamburg

TS

Early Christian churches and basilicas in Cyprus were richly adorned with costly wall-mosaics constituted of tesserae set in a plaster attached to the wall. Many tesserae were made of coloured and opacified glass which bear ample testimony of the perfection in craftsmanship achieved by ancient glassmakers and give insight into the trade of raw materials in the Eastern Mediterranean region. The plaster is crucial for the good conservation of the mosaic and had to be adapted depending on the local weathering factors and the locally available materials. The investigation of both artificial materials provides a holistic description of the organisation of mosaic production in Early Byzantine Cyprus.

### **Material Analysis of Inks from Byzantine Manuscripts**

Olivier Bonnerot  
University of Hamburg

FC

José Maksimczuk  
University of Hamburg

Research field “Artefact Profiling” at the Cluster of Excellence *Understanding Written Artefacts* of the University of Hamburg aims at bridging the gap between humanities and natural sciences and technology. To that purpose, we set up a laboratory with a range of high-end instruments, most of them mobile, allowing thorough non-destructive analysis of written artefacts. Through a selection of examples from Byzantine manuscripts we will present our equipment and the possibilities offered by the different techniques available to contribute to both archaeometrical and philological questions: typology and classification of inks, provenance studies, recovery of faded inscriptions and palimpsests, reconstruction of the history of manuscripts, authentication and dating.

### **New Styles, Old Manners**

#### **Some Remarks on Luxury Manuscript Production in 12th Century Constantinople**

Livia Briasco  
Sapienza University of Rome

TS

This paper focuses on luxury book production in 12th century Constantinople as a privileged observation point on the development of formal and formalized Greek handwriting. In fact, as it has been already pointed out in palaeographical literature, this production stands as a field of graphic experimentation. Using the well-known

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datable manuscripts of the ‘Kokkinobaphos group’ as a guide, the paper will analyze and compare different hands involved in luxury manuscripts combining two different approaches: by style and by ‘graphic clusters’. In this way it will be hopefully possible to provide a more detailed overview on a subject that so far has not been studied extensively and deepen our knowledge of a transitional period, yet crucial for the subsequent development of the Greek minuscule.

## **Bishops, Metal Artifacts and Production Searching for Evidence and Patterns**

Georgios Brokalakis  
Lassithi Ephorate of Antiquities

RT

Without neglecting written sources, the paper focuses on the archaeological evidence to study the role of bishops in the production and consumption of metal artifacts. Based on the Early Byzantine finds that come from episcopal basilicas and complexes, it attempts to collect, classify and compare the testimonies to decipher the various patterns concerning the involvement of the bishops with metals and to understand the historical conditions within which the ‘managerial bishops’ functioned.

## **On the Way of Sadness as *Metànoia*: Spiritual Direction in the 14th Century The Path to Divinization in Female Monasticism in Byzantium According to Theoleptos of Philadelphia and Gregory Palamas**

Alessia Brombin  
Pontifical Gregorian University, Rome

FC

In this speech I will try to analyze the five *Letters* of Theoleptos (1250-1322), Metropolitan of Philadelphia, collected by nun and his spiritual daughter Irene-Eulogia Choumnaina. Theoleptos directed the princess, prematurely widowed, to the monastic life. Irene-Eulogia erected her urban monastery on the remains of the ancient *Philantropos Soter* Monastery in Byzantium. During the foundation Theoleptos lived in this double monastery to support the Abbess. The metropolitan with his *Discourses* contributed to the spirituality of Gregory Palamas (1296-1359), Archbishop of Thessaloniki. He in turn weaves a relationship with the nun Xene, analogous to Theoleptos. He wrote the work *To the Most Reverend nun Xene, on the Passions, Virtues and Fruits of the Application of the Intellect*, which represents the most complete synthesis of his spiritual teaching as master. The analysis will allow us to observe the point of view of two great Bishops who contributed to the monastic *metànoia* of two leading exponents of Byzantine female monasticism of this period.

## **Monks Making Things Objects for Fishing, Cooking, and Transporting**

Darlene Brooks Hedstrom  
Brandeis University, Waltham (MA)

TS

This presentation examines Egyptian monastic objects from the British Museum and the Metropolitan Museum of Art related to the making, using, and discarding of things. By examining monastic materials associated with fishing, cooking,

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and transporting goods, I will illustrate how *new materialism* engenders a greater attention to things often overlooked in excavations and by historians (Hurcombe 2014; Swift 2017; Van Oyen and Pitts 2017). The paper demonstrates how monastic objects from monastic sites were dismissed as being of lesser value because of the perceived skill of artisans, the materials used, and the functions of the objects in daily life.

### **From Philippi to Kavala The Growth of Middle Byzantine Harbor Cities from Macedonia to Thrace**

Amelia Brown  
University of Queensland, Brisbane

TS

Roman Philippi was a thriving crossroads metropolis, lying on both the East-West Via Egnatia highway and a North-South route from its Aegean port into the Balkans. After the foundation of Constantinople, it was one of the first cities of Macedonia to put Christian buildings at the very center of the city. Yet the monumental octagonal *martyrium* and churches of Late Antiquity fell into ruin as Philippi, in common with most inland cities along the Via Egnatia, was eclipsed in the 7th to 9th centuries by its former harbor of Neapolis/Kavala as the main urban centre and seat of the bishop. Why did cities in Eastern Macedonia and Thrace shift so dramatically to the coast in the Middle Byzantine age, despite Arab piracy, fortification walls and continuing traffic on the Via Egnatia?

### **The *Kanon Pokajanen* and the Role of Byzantine Hymnography in the Artistic Experience of Arvo Pärt**

Tazio Brunetta  
University of Padua; Ca' Foscari University of Venice

FC

Arvo Pärt's artistic experience, linked to his stylistic and spiritual research, determined the birth of the 'tintinnabuli' style. Pärt's work, characterized by a close union between music, texts and faith, is represented *ante litteram* by Byzantine hymnography. Utilizing its most developed poetic form, the canon, to create the *Kanon Pokajanen*, this consequently assumed vital significance within Pärt's production, representing a synthesis between his philosophy, the 'tintinnabula' style and the Orthodox tradition. The paper's goal is to identify how this work summarizes and expresses these elements, focusing also on some textual issues as the complex link the Slavic text maintains with Greek language hymnographic models.

### **La tradizione bizantino-slava dei *Commentari* di Niceta di Eraclea alle *Orazioni* di Gregorio di Nazianzo**

Alessandro Maria Bruni  
Ca' Foscari University of Venice

RT

La relazione verte sulla tradizione greca e slava ecclesiastica dei *Commentari* di Niceta di Eraclea alle 16 *Orazioni* di Gregorio di Nazianzo, attestata in ciascuna delle due lingue da più di cento codici dei secoli XI-XVII. In entrambi i casi il corpus dei testimoni resta quasi inesplorato. L'autore intende impostare un percorso di ricerca integrato delle fonti, basato su una metodologia comparativa. Il confronto tra le due

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versioni permette di aprire interessanti prospettive di studio per l'analisi filologica dei manoscritti e per un'indagine, volta a ricostruire le fasi iniziali della storia della trasmissione di questa opera esegetica.

## **The Image of the Himyarite Women of Najran in the Byzantine and Church Slavic Literatures**

Zofia Aleksandra Brzozowska  
University of Łódź

FC

The theme of the Himyarites (Homeritae) from the South Arabia was present in the Medieval Orthodox Slavic literatures due to hagiographic works devoted to the massacre of Christian inhabitants of Najran (c. 520-525), translated from the Byzantine Greek: *Martyrium of St. Arethas*; *Life of St. Gregory, bishop of the Homeritae*; *Life of St. Synclitica*. The characters of these texts are three women related to each other: the wealthy widow Ruhm/Synclitica and her two daughters. In these accounts, one can also find a carefully drawn group portrait of the female Himyarites from Najran: both Christian and followers of Judaism or traditional Arab cults.

## **Le gouvernement des provinces frontalières au cours du règne de Monomaque**

### **De la centralisation au recours aux élites locales**

Numa Buchs  
Sorbonne University, Paris

FC

Constantin Monomaque a décidé de faire appel à des personnages issus des élites des provinces frontalières pour les défendre, comme Argyros en Italie, Grégoire Magistros en Arménie et Kégénès sur le Danube. Ce choix montre qu'il comprenait bien la nécessité de faire appel aux élites locales pour améliorer la défense des frontières sur les trois fronts menacés. Grâce aux sources narratives, mais aussi à l'épigraphie et à la sigillographie, il nous semble pertinent d'étudier le comportement de ces trois officiers impériaux et comment ils sont devenus des maillons essentiels du système de défense de l'Empire au milieu du XI<sup>e</sup> siècle.

## **Gubernator Animarum**

Dmitrij Bulanin  
Russian Academy of Sciences, Moscow

TS

*Gubernator Animarum*, an instruction for the monks by the Emperor Leo VI, was translated in Bulgaria at the beginning of the 10th century in an anonymous collection of works and excerpts similar in content and form (short chapters). The collection has survived in Russian copies from the 15th century on, but its texts, in different combinations and with different attributions (*GA* under the name of Maximus the Confessor), can be found in East Slavic and South Slavic manuscripts from the 11th century onwards. An original miscellany based on Bulgarian collection, with the *GA* at the beginning, was compiled in Lithuania probably in the 16th century.

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## **Selected Seals from the Private Collection of Altan Tokgöz**

Vera Bulgurlu  
Independent Scholar

RT

This paper aims to introduce a selection of seals from the private collection of Altan Tokgöz, from Izmir, Turkey. Despite the rising number of studies on museum collections of Byzantine Lead Seals, there are still very few studies on private collections. The Altan Tokgöz collection formed from seals in the surrounding regions of Izmir, including Ephesus. The paper includes seals belonging to officials in the civil, military and church administration. The seals are mainly from the 11th century. Titles of the owners, and their choice of image for the obverse of the seal will also be discussed.

## **The Manuscripts of *Lexicon Cyrilli* in Greece A Catalogue and Overview**

Stamatis Bussès  
Democritus University of Thrace, Komotini

TS

This paper deals with the assembling and presenting of a catalogue of the various manuscripts of Cyril's *Lexicon* held in Greece and with the interpretation of the data gathered during this process. Thus, in addition to matters relating to the chronological classification and palaeographic judgement of the manuscripts involved, our main aims are to determine the position of these manuscripts in the *stemma* of each family, and to provide data regarding the transmission of the manuscripts.

## **Greek Antiquity and Byzantine Heritage in the Visual Politics of Principality of Tver (14th-15th Centuries)**

Dmitry Butrin  
Moscow School of Social and Economic Sciences

TS

In the 14th century, the principality of Tver became a major cultural center and competed with Moscow for the superior position in the region. Some motives present in the art of Tver – 'Stymphalian bird' and 'Ascension of Alexander' – are of Byzantine origin and are probably connected with pre-Mongolian contacts between Rus' and Byzantium. The use of Middle-Byzantine motives was another way to establish the separate status of Tver and its difference from Palaiologoi-related Moscow. One can speak about many modes of perception of Byzantium in Rus, some of which were neglected by Moscow-centered scholarship.

## **Byzantine and Early Christian Heritage of Italy in Vassilij Grigorovich-Barskiy's *Itineraria***

Yulia Buzykina  
Moscow Kremlin Museums

FC

Barskiy's travelogue about his journey to Italy (1724-1725) as a pilgrim student of the Lviv Collegium represent an important stage in his formation as an itinerant thinker. He arrived in Italy through Austria and went around it from North to South, from Venice to Bari and Naples, visited Rome, the main goal of the pilgrimage, and returned to Venice, from where his journey to the East began. Analysis of the text

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allows us to conclude that at an early stage, Barsky, fixing the complex relationship of Christian denominations, strives for impartiality and perceives the Early Christian shrines of Italy as an integral part of the Christian heritage. Among the Medieval heritage, he singles out the Greek-Byzantine ones, avoiding the accusatory rhetoric that was characteristic of him later.

## **Depictions of Constantinople in Russian Icons and Murals of 16th-17th Centuries**

Yulia Buzykina

Moscow Kremlin Museums

TS

The view of Constantinople has become a subject of Russian art in the late 15th-17th centuries. First example of Constantinople view is the Life icon of St. Peter the Metropolitan of Moscow, 1480s, painted for Assumption Cathedral of Moscow Kremlin. This is generalized view, although recognizable. It belongs to the time the Russian church already had its autocephaly and Constantinople was already conquered. In the second half of 16th century the scene of siege of Constantinople becomes the part of illustration of Akathistos hymn. By the 17th century it turns into symbol of hope to recapture Constantinople and of supporting Christians of the East. The image of Constantinople in the Russian art is developing from the recognizable picture to the symbol of wish, prayer and maybe a program.

## **Putting the Western Anatolian Transition on the Map**

Suna Çağaptay

Bahçeşehir University, Istanbul

RT

In 1280, following the restoration of Constantinople to the Byzantines, the future Emperor Andronikos II Palaiologos sought to beautify the Western Anatolian city of Tralles (Aydın), which he renamed after himself in keeping with the classical tradition. He followed this by building a new line of fortifications in the city. Eventually, control of Western Anatolia fell to the corsair dynasties, known as the Menteshids (1290-1425), along with the Aydinids (1304-1425), with both groups appropriating and reworking regional sites to signal their inheritance of Seljuq and Byzantine power. This paper aims to offer an overview of Late Byzantine cities on the North-western and Western coast of Anatolia to describe the character and context of the rise of the Anatolian principalities.

## **The Great Palace Excavations (1998-2008) A Topographical Interpretation: Chalke, Pittakia, Arcadianae and Magnaura**

Alfredo Calahorra Bartolomé

Spanish National Research Council, Madrid; Complutense University of Madrid

FC

The following paper aims to present a comprehensive overview of the archaeological works carried out Southeast of Hagia Sophia throughout the 1990s and the 2000s. Significant Byzantine remains have been unearthed, the most important being the Chalke, the main gate of the Great Palace. Here, we will take into consideration the rest of structures and findings, in order to date them and put them in

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the broader topographical context of the area. This comprised the Northern most part of the Palace, the *triklinos* of the Magnaura, and an exclusive neighborhood known as *Arkadianai*, celebrated for its aristocratic residences, baths and churches.

## Horse Depiction on Late Roman and Byzantine Seals Iconography and Symbolism

Maria Campagnolo-Poithitou

Musée d'Art et d'Histoire, Geneva

TS

Pantelis Charalampakis

Bulgarian Academy of Sciences, Sofia

Horses have always played a key role in many aspects of human life throughout history, especially in the military, and cavalry was a major force of the Byzantine army. Symbol of social prestige, political and military power, the dominant position of the horse in the Late Roman and Byzantine world is reflected in equestrian representations of emperors, saints and soldiers through painting, sculpture as well as utilitarian artefacts, such as seals. Our research focuses on the presence and/or absence of horse depiction on lead seals from the 6th/7th to the 13th centuries, exploring the social, religious, and personal symbolism of this animal within the general context of the era.

## St. Mary of the Admiral in Palermo Preliminary Report on a Multimethodological Study

Valentina Cantone

University of Padua

TS

The *Dedication* panel in the church of St. Mary of the Admiral in Palermo has been extensively studied with regards to its iconography and its state of preservation in the wider contexts of Norman Sicily and Byzantine Art. New insights are coming from recent multimethodological analyses carried out with an interdisciplinary approach. Thanks to multispectral imaging and chemical analyses, besides local materials employed by the Byzantine craftsmen, the presence of modern obsidian-like *tesserae* have been attested. The final aim of the procedure is to map the mosaic surface detecting the discontinuities in materials and techniques.

## Aerial Survey of Byzantine Presence on Mountainous Crete

Gianluca Cantoro

Istituto di Scienze del Patrimonio Culturale, Consiglio Nazionale delle Ricerche, Rome

TS

Mountains are considered as dividing features, separating territories, fertile lands and properties but seldomly as places to settle. Their vantage point is often seen as the best to control lowlands. The paper presents an even higher point of view, showing aerial images with a rich and very alive landscape where mountains are not separating but merging territories, cultures and traditions. Presented images are the result of archaeological aerial surveys undertaken in the frameworks of previous projects (*ArchaeLandscapes* and *High Above the Mountains*), with a special focus on the more recent research on Mount Oxa (Lassithi, Crete, Greece) with the project *BYZMOLAB – Byzantine Mountain OpenLab – Exploring Mountainous Fortified Context in Byzantine Mediterranean*.

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## **I tessuti siriani della Collezione Pfister nei Musei Vaticani**

Mario Cappozzo  
Vatican Museums

FC

La collezione di tessuti di Jean Jost Rodolphe Pfister (1867-1955), chimico e storico del tessuto antico, è conservata sin dal 1999 nei Musei Vaticani. Costituita da tessuti provenienti da diverse aree del mondo antico (in particolare da Egitto, Siria e India), nonché di diversa datazione (periodo faraonico; tarda antichità; epoca islamica; medioevo), la collezione è accompagnata da un ricco archivio cartaceo e fotografico, ancora oggi del tutto inedito. I tessuti siriani, che costituiscono un nucleo omogeneo e numericamente consistente, provengono dalle necropoli di Palmira, Dura Europos e Halabiya (Zenobia) e si datano ai primi secoli d.C. Il contributo presenterà la collezione di tessuti siriani, dando un quadro della consistenza della raccolta, descrivendone la formazione sulla base dei dati archivistici. Saranno presentati alcuni dei tessuti più interessanti.

## **The Miracles of St. Nicholas in the ‘South Burial Chamber’ of St. Nicholas Church in Myra (Demre) Iconography and New Remarks**

Irene Caracciolo  
Sapienza University of Rome

FC

At the beginning of the 12th century, after the relics of St. Nicholas were moved to Bari, the church of the saint in Myra was equipped with a new body of the building to enter the church: the so-called ‘South Burial chamber’. The chamber is an elongated corridor once covered by a barrel vault, it houses a sarcophagus where the miraculous oil of Nicholas poured and is decorated with frescoes, including 17 episodes of the life of St. Nicholas. Published in 1990, the wall paintings in Myra are still poorly known by the international audience. The paper presents new remarks on the iconography of the cycle within the context of the contemporary of the church of Myra and the evolution of St. Nicholas’ cult and images throughout the Mediterranean.

## **The Image of the Emperor in Byzantium Tradition and Renewal of an Icon of Power**

Maria Cristina Carile  
University of Bologna

RT

During Late Antiquity the image of the Emperor spread across a wide range of media, from coins to monumental art. Acting as a seal legitimizing the value of an object or a venue – such as a weight or a court trial – it made the imperial power well visible and present even in the most distant provinces of the Empire. This was part of a complex and pervasive system of visual communication that, however, changed with the passing of time and of imperial ideology. The aim of this paper is to observe this process and assess its characters from the time of Constantine until the 7th century. It will be clear that several features typical of imperial representations in the Middle Byzantine period first appeared in Late Antiquity and would have had great impact on other cultures.

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## Ravenna and Its Territories After Justinian's Conquest Visual and Material Culture

Maria Cristina Carile  
University of Bologna

TS

Enrico Cirelli  
University of Bologna

During the Gothic administration, Ravenna reached its maximum monumental phase. Churches, aristocratic residences, bridges, roads, and warehouses along the river ports were supplied with goods of all kinds, coming from all around the Mediterranean Sea and the most remote areas of the former Roman world. The model of these buildings was Constantinople and their architects were probably enrolled within the Adriatic Sea area. In this contribution, we will attempt at showing that the material and visual culture of Byzantine Ravenna is a Gothic achievement and that Justinian's military conquest, as well as the Exarchate a few decades afterwards, consolidated this cultural climate even without leaving any trace in Ravenna's monuments and its territories.

## **Oikeiōsis = Appropriation?** Towards a Better Understanding of Constantine VII Porphyrogenitus' *Excerpta*

Pia Carolla  
University of Genoa

FC

The Byzantine *sylloge* of the *Excerpta Constantiniana* (*EC*) aims at bringing neophytes in humanities closer to Roman historiography in Greek. Between the lines of the *EC* collection, a theology of history stands out: not only a theodicy, yet a concept of history like a 'space' where Christ assimilates everybody. The theological history of Constantine VII draws on *NT* lexicon, especially from the letters of Paul, and shows familiarity with biblical commentaries of the Church Fathers, possibly including some texts that are lost. To grasp more of the *Weltanschauung* of the learned emperor, a better understanding of some keywords in the *EC* Proem is offered here: first of all about the *oikeiōsis*.

## **Sorted by Relevance? The *Excerpta de Legationibus* and Their Table of Contents**

Pia Carolla  
University of Genoa

RT

The *sylloge* of the *Excerpta de Legationibus Romanorum* (*ELR*) is section no. 27 in the *Excerpta Constantiniana*, according to the Proem. It gathers extracts from 16 historical works by classical and post-classical authors: at the beginning of each series of texts, the manuscripts tell who is the author and which is the title of the work, from Polybius to George the Monk. The 16 sub-sections of *ELR* are arranged in no chronological order, yet some recent scholarship has argued that they are sorted by relevance. The issue entails a broad concept of importance, which this paper addresses in terms of characters, duties, roles, spaces and times. Sorting may have been a careful procedure, in accordance with the political agenda.

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## **Entangled Histories: Venice and Byzantium in the 14th Century**

Nicola Carotenuto  
University of Oxford

FC

In the 14th century, Venice and Byzantium were deeply intertwined. I would like to explore the commercial dimension of this relation, focusing on case studies of single merchants in the Empire, and their interaction with Byzantines. I would also like to present a larger analysis of commercial interactions between these two polities in that century. In the second part of my contribution, I would like to focus on a political development that entailed a long series of negotiations, namely the Venetian acquisition of the Byzantine crown-jewels, relentlessly reclaimed by the Byzantine Emperor. This episode, at the crossroad of cultural, political, and economic history is a perfect viewpoint to gauge the extent of Veneto-Byzantine relations, through the prism of the materiality of objects.

## **Lusignan Icons as Articulators of Cultural Convergence**

Annemarie Weyl Carr  
Southern Methodist University, Dallas (TX)

RT

Lusignan Cyprus' rich legacy of panel-painted icons has long drawn interest as emerging from a mingled society. Yet the claim of this session – that panel-painted icons are the most revealing articulation of the ways in which mutually co-mingled cultures interacted with and upon one another – has surprised me. Perceiving some elements as 'other' but regarding the sum as Greek, I believe Lusignan icons articulate a deep guardedness toward cultural interpenetration. But I will also argue that de-emphasizing identity as a goal and engaging alien elements not as 'other' but as interlocutors to be interrogated for their sources and the energies they activated, will produce a fuller insight into the way panel-painted icons accommodated intercultural pressures.

## **Two Newly Discovered Early Byzantine (?) Churches in Adulis (Eritrea)**

Gabriele Castiglia  
Pontificio Istituto di Archeologia Cristiana, Rome

FC

Philippe Pergola  
Pontificio Istituto di Archeologia Cristiana, Rome

Marco Ciliberti  
Pontificio Istituto di Archeologia Cristiana, Rome

The aim of this paper is to present the results of the recent excavations carried out by the Pontificio Istituto di Archeologia Cristiana in Adulis, in present-day Eritrea, focused on two of the Early Christian churches of the city. Both the churches have been dated to the 6th century, thanks to data crossing coming from radiocarbon analyses, material culture, stratigraphy and architecture. The architectural models of the churches, their decorations and their liturgical assets testify to an impressive influence coming from the Early Byzantine world, that in the first half of the 6th century had significant contacts with the Horn of Africa and the Aksumite Kingdom.

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## Rethinking Ornament

### The *Akathistos Escurialensis* as *Epitome* of the Late Palaiologan Art

Manuel Antonio Castiñeiras González  
Autonomous University of Barcelona

FC

My paper aims to redress the hitherto prevailing view on the illumination of the *Akathistos Escurialensis* as a product of a mixed Creto-Venetian workshop. Recent palaeographical analyses have pointed out that this manuscript was made in Constantinople around 1420s. A detailed study of the use of ornament, classical motifs, and pictorial illusionism of architectures allows us to reassess the art of the capital at the eve of the fall, the rising ῥωμαϊκή identity of the last Palaiologan period and its straight relationship with the Despotate of Morea.

## The Function of the Deputy in the Byzantine Administration of the 11th Century in the Light of Two Seals Linked to the Serblias Family

Maria Teresa Catalano  
University of Cologne

TS

The main term for the deputy in the Byzantine administration is *ek prosopu*. For the 11th century the deputy is attested as an official employed in numerous departments of the central administration. He is also still to be found in the provinces, where his role gradually changed with the development of the administrative and military thematic structures. A synonymous term is *ekprosopon* as shown by two seals linked to the Serblias family, of which a new reading is proposed. They provide a good example to illustrate some structures of the Byzantine central and provincial administration and their evolution during the 11th century.

## Conceptions of Time in George Pachymeres and Nikephoros Gregoras

Siren Çelik  
Marmara University, Istanbul

RT

After a brief discussion of the notions of time in Late Byzantine history writing such as dating systems, chronology, perceptions of past and present, this paper will focus on the cases of George Pachymeres and Nikephoros Gregoras. How did the philosophical or ecclesiastical backgrounds of these historians influence their conceptions of time? The paper will discuss how Gregoras' understanding of time fused philosophy, astronomy and history, whereas Pachymeres blended influences from the liturgy, the Old Testament and Aristotle. Thus, their conceptions of time essentially functioned as bridges between different disciplines and textual sources.

## Hesychios Jagić With a *Catena* on Its Tail (CPG C 40.16)

Reinhart Ceulemans  
KU Leuven

TS

In this paper, I identify a second witness of CPG C 40.16 (= Dorival III: 239-240). The Psalter exegesis is in the manuscript identified as that of Athanasios, while in fact it is the (almost complete) Hesychios Jagić, preceded by the *Letter to Marcellinus*. For a

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reduced section at the end, the text offers a combination of excerpts from Theodoret and the Hesychios Antonelli (*chaîne à deux auteurs*, in Dorival's terminology). This particular content raises the question how much *catena* a manuscript needs to have to be classified as a *catena* (instead of a commentary). The codex also leads us to address the topic of the compilation of Greek *catenae* beyond Byzantium: the work is as far as we can prove a creation of Andreas Darmarios (although Dorival classified it among the representatives of the *chaînes primaires constantinopolitaines*).

## **Ἡ συμβολὴ τῶν Βυζαντινῶν στὴν ἐπιστήμη τῶν Μαθηματικῶν, σύμφωνα μὲ τὸν Codex Vindobonensis phil. gr. 65 (11α-126α) τοῦ 15ου αἰ.**

Maria Chalkou  
National and Kapodistrian University of Athens

FC

Ὁ Βιενναῖος Ἑλληνικὸς κώδικας 65 τοῦ 15ου αἰ. ὁ ὁποῖος ἐκδόθηκε τὸ 2006 εἶναι ἀνώνυμος καὶ διδασκόταν κατὰ τὸ 1436 σὲ εὐρὴ κοινὸ προερχόμενο ἀπὸ διάφορα κοινωνικὰ στρώματα. Στὴν ἐργασία περιγράφεται τὸ περιεχόμενο τοῦ κώδικα, ἀπὸ τὸ ὁποῖο ἀντλήθηκαν σημαντικὲς πληροφορίες σχετικὰ μὲ τὰ Μαθηματικὰ τῶν Βυζαντινῶν. Ἐξετάζεται ἡ ἀποψη, ὅτι αὐτὸ τὸ χειρόγραφο εἶναι κατ' οὐσίαν ἡ Μαθηματικὴ Ἐγκυκλοπαίδεια τῶν Βυζαντινῶν, καθὼς καὶ ὅτι τὸ Βυζάντιο ὅσον ἀφορᾷ στὴν ἐπιστήμη τῶν Μαθηματικῶν, ὄχι μόνον συνέτεινε στὴν διατήρηση τῆς γνώσης τῶν ἀρχαίων Ἑλλήνων, τῶν Κινέζων, τῶν Περσῶν καθὼς καὶ ἄλλων λαῶν, ἀλλὰ προσέφερε καὶ ἀξιόλογα στοιχεῖα στὴν ἐξέλιξί της.

## **Approaching Aspects of Everyday Life in Late Antique Rural Central Greece**

### **The Fortified Settlement of Kastri in the Countryside of Boeotia: The Evidence of the Finds**

Katerina Chamilaki  
Hellenic Ministry of Culture and Sports, Messolonghi

TS

Aspects of rural everyday life in the countryside of Boeotia, Eastern mainland Greece, are examined through excavation finds from settlements and farmsteads in the area of Tanagrike. The main site, a Late Antique fortified settlement on top of the small hill Kastri, is located in the wider area of ancient Tanagra. The new settlement coexisted initially with the Late Antique city (6th and early 7th centuries AD) and possibly continued after its abandonment. Its foundation relates to the population increase, the agricultural exploitation of the fertile countryside and the need of security. The examination of pottery proves both the local, Boeotian, production of various types and the close connection to the regional and Eastern Mediterranean trade networks.

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## **Pilgrimage Journeys of Monks and Other Personalities from the East to the West and to Rome During the Middle Byzantine Period**

Georgios Charizanis

Democritus University of Thrace, Komotini

FC

The purpose of this paper is to demonstrate that the West and specifically Old Rome, the eternal city (*urbs aeterna*) in relation with the New Rome, Constantinople, continued to excite and fascinate during the Middle Byzantine period with its monuments, churches and monasteries and, despite the difficulties, remained a sacred place of destination and spiritual journey. Indeed several saints and monks, as well as other personalities from the East, visited Rome for various reasons, either to exercise monastic life for a certain period of time or to fulfil a spiritual pilgrimage journey to religious monuments.

## **Rome in the Balance 'Byzantine' Weights and Late Roman Ideology (4th-8th Centuries)**

Pierre Charrey

FNRS, Catholic University of Louvain

FC

This paper deals with the main results of our PhD thesis and the greatest standardization of scale weights in Mediterranean history. Largely absent from written sources, the study of this late Roman phenomenon is based mainly on the archaeological analysis of thousands of silver-inlaid bronze weights. It is the cultural implications of this little-known metrological revolution that this paper looks to uncover. Indeed, integrated into a control device comprising of techniques and discourses, the imperial and Christian semiotics of those precious weights seals the acceptance of tax payments in the heart of a densely monetarized trade.

## **À propos d'un épitaphios brodé en or de la Sacristie du Patriarcat Œcuménique œuvre du milieu du XVI<sup>e</sup> siècle**

Glykeria Chatzouli

Aristotle University of Thessaloniki

FC

Une œuvre intéressante de la broderie Ecclésiastique est l'épithaphios brodé, du Patriarcat Œcuménique à l'inscription dédicatoire : “\*ΧΡΥ(ΙΖΩΝ) ΕΜΑΝΟΥΗΛΧΕΙΡΩΞΑΝΔΡ..(Ε)ΚΟΣΜΗC...Ν Ιω...ΘΕΝ... ΠΑΛΑΙ...Α\ Φ..” (Les deux artistes Emmanuel et [Ale]xandre (?) avaient brodé sur le voile ecclésiastique en 15[.]). Au point de vue iconographique, notre épithaphios va être classé dans un milieu artistique influencé par Constantinople ou par un centre voisin de la péninsule Balkanique, car il combine des éléments qui font revivre la tradition.

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## **The Italian Revisitation of the *Dodekaorton* in Late Medieval Painting**

### **Artistic Interactions Between Byzantium and Central Italy from the 13th to the 15th Century**

Léa Checri

École Normale Supérieure, Paris; University of Fribourg

FC

Interactions between Byzantium and central Italy from the 13th to the 15th century are viewed through the transposition in Italian painting of the *Dodekaorton*, a Greek liturgical cycle of Twelve Feasts from the life of Christ and the Virgin. We will show how Italians adopted Byzantine iconographic schemes and motives, revisited them, and transformed them into wide narrative cycles, gradually embracing the emerging Renaissance style. Paintings of Giotto, Duccio, or Fra' Angelico evidence both a deep understanding of the Byzantine matrix, and an Italian reinterpretation reflecting the religious or political thought, as well as major events, of the period.

## **Kyiv Version of Dictionary of Cyril of Alexandria**

### **Composition, Sources, History of the Manuscript**

Eugene Chernukhin

Vernadsky National Library of Ukraine, Kyiv

FC

The subject of this study is the Greek MS f. 72, No. 7, kept at the Institute of the Manuscript of the National V. Vernadsky Library of Ukraine in Kyiv. The use of paleographical, codicological, and comparative research methods makes it possible to determine that the manuscript was compiled in Italy in the second half of the 15th century and is a short version of the dictionary of Joannes Zonaras with 12,822 entries. The total number of words is about 50,000. Previously, the manuscript was kept in the Sinai monastery of St. Catherine in Kyiv. Similar dictionaries are found in collections of the Greek manuscripts in some other countries.

## **The Number of the Seals of the Officers of the Eastern Frontier (End of 11th Century)**

Jean-Claude Cheynet

Sorbonne University, Paris

RT

The seals of the *strategoï* and dukes in the Eastern part of the Empire are quite numerous, and it is noticeable that some officers are very well represented: Philaretos Brachamios, Basil Apokapes, Theodoros Chetames etc. The number of *boullôtèria* used is very important, as shown by the hundred or so seals struck by Philaretos. Nevertheless many of them are badly engraved and without, one can consider them as forgeries. Perhaps a hypothesis can be put forward to explain these anomalies: the dukes of the border could not move freely because of the Turks and they could leave a *boullôtèrion* in their name to subordinates who acted on their behalf.

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## Semantic Divergence of Biblical Terms in Byzantine Literary Sources

Marija Chicheva Aleksikj  
Institute of Old Slavic Culture, Prilep

FC

The inspiration for this paper comes from the meaning of the New Testament (NT) expression συντέλεια τοῦ αἰῶνος – *the end of the age*, which, from the semantic point of view, notifies *a point of time marking the end of the duration*, and its concept, as an eschatological term somehow described in Mt. 24. This expression spontaneously resembled us to one specific meaning of the relatively new, but nowadays very often exploited term, the Greek πανδημία – *pandemic*. The paper will contribute to historical semantic studies. It tends to illustrate the semantic realisations of the expression συντέλεια τοῦ αἰῶνος in the Byzantine sources, compared with their translation equivalents in Latin and Church Slavonic sources, indicating possible semantic points of contact between the NT expression and the newly acquired term.

## Michael Attaleiates as a Legal Scholar

Zachary Chitwood  
Johannes Gutenberg University Mainz

RT

Though Michael Attaleiates' *œuvre* as a historian and pious founder has been the subject of numerous recent studies, his legal textbook has received rather less attention. Dismissed in scholarship as a recapitulation of legal material already available in the *Basilika*, in this presentation I will undertake a deeper analysis of this text and will attempt to situate his presentation of Roman law as conditioned by his 11th-century context. Rather than merely repeating Justinianic regulations, Attaleiates managed to subtly insert his own interpretations and views into his legal textbook.

## The Reflection of the Theological Discussions on the Artistic Production of Cyprus During the Palaiologan Period

Charalampos Chotzakoglou  
Hellenic Open University, Athens; Society of Cypriot Studies, Nicosia

RT

The 13th century was marked with theological discussions regarding doctrinal and administrative issues in all Byzantine centers. New iconographical subjects visualized the artistic expression of these discussions. Relevant depictions were traced and preserved mainly in provincial regions of the Byzantine Empire. Our presentation proposes such doctrinal interpretations of the iconography, taking in consideration the historical background and the preserved sources.

## A View from the East Saints, Relics, and Icons from Byzantium to Venice

Ioanna Christoforaki  
Academy of Athens

TS

From the translation of the body of St. Mark from Alexandria in 828 to the transportation of the icon of the Virgin 'Mesopanditissa' from Crete in 1669, saints, in the form of relics, icons, or cult, have arrived in Venice from the East. Sooner or later after the arrival of these artefacts arrived in the lagoon, they were embraced and venerated

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by the locals. St. Mark became the patron saint of the city, while icons were venerated in churches and even incorporated into the liturgy. This paper will examine a different aspect of the relations between Byzantium and Venice based on visual and material culture that shaped the formation of popular identity in the Serenissima.

## **Mathematics and Metaphysics in John Pediasimos’ *Scholia on the Analytics***

Ivan Christov  
Sofia University “St. Kliment Ohridski”

TS

It was not unusual for Byzantine theologians and churchmen in the 13th and 14th century to have a keen interest in logic. John Pediasimos was among those who contributed a textbook on the *Organon*. My paper aims to make a comparative study of his work and its main source: the commentary by John Philoponus on the meaning of mathematics for Aristotle’s logical terminology. Is it according to him due to the lack of appropriate language in Aristotle’s times and the established practice of diagram presentation adopted from geometry, or it betrays a reassessment of proportion in essentialist terms within the scope of Aristotle’s first philosophy? The commentator’s interest in such subtleties would testify to the relative independence of secular philosophical culture in Byzantium.

## **Opening the Liturgical Homilies The Ornate Initial Letters on the *Incipit* of the *XVI Liturgical Orations* of Saint Gregory of Nazianzus**

Maria Chronopoulou  
École Pratique des Hautes Études, Paris

FC

The collection of the *XVI Orations* of Saint Gregory of Nazianzus is a liturgical text read during the Offices and one of the richest Greek texts with ornate initial letters. This paper will focus on five 11th and 12th century Byzantine manuscripts of the *XVI Orations* probably made in Constantinople. Their iconography consists almost exclusively of ornate initials opening each homily which mainly embody the subject and the protagonists of the orations. This study aims to understand how these historiated initials could function on the *incipit* of a text, how they perform its content, and how they could be received and used by the reader-speaker and to what extent they refer to the commissioner.

## **Firenze e il fascino delle icone musive bizantine tra devozione e cultura artistica**

Maria Caterina Ciclosi  
Roma Tre University

TS

Questa comunicazione racconta il viaggio di due icone musive da Costantinopoli a Firenze durante il Rinascimento: il dittico delle Dodici Feste (Museo dell’Opera Del Duomo) e il Pantokrator (Museo Nazionale del Bargello), acquistati rispettivamente dall’Arte di Calimala e dalla famiglia dei Medici. Indagando l’inedito ruolo assegnato al dittico in ambito liturgico e il significato assunto dal Pantokrator nella collezio-

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ne medicea, si intende focalizzare l'attenzione sul cambiamento delle modalità di fruizione e delle funzioni delle due icone a seguito della separazione dal contesto originario e del loro approdo in Occidente tra Tre e Quattrocento.

## **Conflict and Mobility in Mediterranean Context** **The Contribution of Italo-Greek Monks and Intellectuals**

Adele Cilento

Independent Scholar

TS

During the 9th century, mobility was a special feature of Italo-Greek monks and intellectuals who developed an active flow of social and cultural exchanges between Eastern and Western Byzantine areas. Literary sources provide information regarding the monks who travelled from Southern Italy to the Balkans, Northern Africa and Constantinople, thereby recording political and social activities and conflicts. In this paper representative cases of mobility from Southern Italy to other Byzantine and Mediterranean areas will be analyzed in order to discuss the Italo-Greek contribution to the social and cultural life.

## **Chanting With the King** **The Figure of David from the Old Testament to Byzantine** **Katanyktic Poetry**

Cristina Cocola

Ghent University; KU Leuven

FC

In this presentation I investigate the multifaceted presence of King David in Byzantine katanyktic poetry. My paper is divided in two sections and has a diachronic approach. First, I outline the function of David as a model of repentance by focusing on his presence in the katanyktic hymnography of Romanos the Melodist (*On Repentance*, 6th century) and Andrew of Crete (*Great Kanon*, 7th century). In the second section I explore the *κατανυκτικά* by Germanos II (13th century) and Nikephoros Kallistos Xanthopoulos (13th-14th), which refer to David from a different angle, i.e. as the singer of the lament for Saul and Jonathan and as the Biblical author who preludes Christ and the Theotokos.

## **Recent Researches from Adramytteion** **(Settlement in the Aegean Shore)**

Özgü Çömezoğlu Uzbek

Istanbul University

FC

Recent excavations in Adramytteion have uncovered the residential areas, Late Antique graves, a storage complex, remains of the port and religious center of the city. Moreover, an Early Byzantine ceramic kiln was revealed during the previous excavations. After the Early Byzantine period, settlement has reduced and the city shrank in size through the central area. The highest area in the center became the religious center of the city after the 7th century. The church, which was built in the 7th century, was ruined and converted into a small funerary chapel in the 12th century. Another church was constructed by the South of this funerary church at the same century. Small finds prove that the settlement had an active role in the Northern Aegean area during the Middle and Late Byzantine periods.

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## Nicéphore Grégoras : oracles et temporalité

Marie-Hélène Congourdeau

CNRS, UMR 8167 "Orient & Méditerranée", Paris

RT

Dans son pamphlet contre Nicéphore Grégoras, Nicolas Cabasilas raille son goût pour les oracles, le comparant au devin Calchas et le traitant de χρησμολόγος amateur des Χαλδαιικά. Trois facettes de Grégoras seront envisagées : l'historien qui relate des oracles dans son *Histoire Romaine* et s'interroge sur la façon de distinguer les vrais des faux ; l'astronome qui prédit des éclipses et se demande si les éclipses peuvent prédire des événements ; le philosophe qui commente le *Traité des Songes* de Synésios à l'aide des *Oracles Chaldaïques*. Le rapport entre le temps et l'éternité sera interrogé : d'où vient la connaissance d'un événement qui n'a pas encore eu lieu ?

## Unpublished Late Byzantine Wall-Paintings in the Church of St. George at Malles, Eastern Crete: Their Art and the Patron's Identity

Maria Constantoudaki-Kitromilides

National and Kapodistrian University of Athens

FC

The Church of St. George is located outside the village of Malles, in Lassithi, Crete. It is a high, barrel-vaulted single-nave church with a large semi-cylindrical apse and two entrances surrounded by Venetian stone carvings. The interior preserves high quality frescoes with liturgical themes in the sanctuary, and in the nave Christological scenes with an extended cycle of Christ's Passion, episodes from the Virgin's life, the four evangelists, and various other scenes and holy figures, along with a sizeable representation of the eponymous saint on horseback. Observations will be made and questions will be addressed concerning the choice of iconographic subjects, the way of rendering them, the overall meaning of the decoration, the dating of the murals, and the identity of the patron of this exceptional ensemble of Late Byzantine wall-paintings of Crete, at the time under Venetian rule.

## Political Philosophy, Urbanism and Royal Ideology in 13th-Century Armenian Kingdom of Cilicia

Benedetta Contin

University of Vienna

FC

This short paper aims to assess the Late Medieval Armenian political theory and views through the analysis of the writings by the 13th-century philosopher and theologian Yovhannēs Pluz Erznkac'i. Yovhannēs' arguments reveal similarities with Late Antique Neoplatonic and Islamic classical political thought, as well as with 4th-century Christian political Hellenism. Yet, the author introduces several conceptual innovations, such as the primacy of *vita practica* over *vita contemplativa*, the interrelation between inner life of the soul and civil liberties, and the difference between right and law. These ideas were applied to practice through the experience of the Armenian urban guild of Erznka and of the Hethumid and Rupenids rulers of Cilicia.

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## Managing Ecclesiastic Revenues in 6th-Century Byzantium A Look to the Aegean Insular World

Salvatore Cosentino  
University of Bologna

RT

By the 6th century, the church had become one of the main economic actors in imperial society. Its wealth was composed of sources of various kinds. While we are quite well informed about the structure of its immovable property, less is known about the way in which church wealth was administered and distributed by the bishop to his clergy. This last aspect is particularly obscure with reference to rural churches, which seem to have had an administration independent of the episcopal see of the diocese in which they were located. This paper aims at discussing especially this last aspect in relation to the geographical area of the Aegean, which, as far as the period in question is concerned, has left an impressive number of archaeological remains of churches dating to the 6th century.

## Il dossier agiografico di s. Teodora d'Arta

Salvatore Costanza  
National and Kapodistrian University of Athens; University of Strasbourg

TS

È interessante il caso agiografico di s. Teodora Petraliphaina (1210-1281), nota come S. Teodora d'Arta, moglie del despota di Epiro Michele II Doukas Komnenos, con particolare riguardo alla *Vita* di Iob Iasites della fine del XIII secolo. La famiglia d'origine dei Petraliphi discende dal cavaliere normanno Pietro al seguito di Roberto il Guiscardo, passato al servizio di Alessio I Komnenos. Convertitasi all'ortodossia greca, rappresenta un paradigma d'integrazione nella nuova patria d'adozione. Il caso di S. Teodora rappresenta un paradigma tardo-bizantino di santità femminile, ancorato alla regalità, con un'irradiazione locale.

## Window Glass in Cyprus During Late Antique/Early Byzantine Times

Peter Cosyns  
Free University of Brussels

TS

This contribution considers archaeological and archaeometric data of glass windowpanes from ecclesiastical buildings in Cyprus dated 6th-7th centuries AD. This approach allows the characterization of Egyptian and Syro-Palestinian primary produced glass and its distribution on the island in Late Antiquity. A shift in applied raw glass and its distribution is observed throughout the first millennium AD. The results demonstrate secondary glass workshops in Cyprus with continued supply of raw glass during Late Antiquity, generally considered an age of failing long distance trade in a collapsing economic market, focusing on recycling.

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## **“A Copy of the Only Empire”** Imitations of Constantinople in Ostrogothic Italy

Marco Cristini

Eberhard Karl University of Tübingen; Scuola Normale Superiore, Pisa

FC

Theoderic the Great tried for almost forty years to build a kingdom that should have been considered as the rightful successor of the Western Empire, yet he had never dealt with the Western Empire, whereas he had lived for decades under the influence of Constantinople. Therefore, he used East Roman imperial symbols, iconography, diplomacy, military strategies, and even coinage in his bid to establish himself as the rightful ruler of Italy. This paper aims to address Ostrogothic *imitatio Imperii* from an often-neglected perspective, the Byzantine one, arguing that many policies of Theoderic imitated not Augustus' Old Rome, but Constantine's New Rome.

## **La restauration de manuscrits grecs en Crète** (2<sup>e</sup> moitié du XV<sup>e</sup> s.)

Marie Cronier

CNRS; Institut de recherche et d'histoire des textes, Paris

RT

Après 1453, une importante activité commerciale liée au manuscrit grec se développe en Crète autour de Michel Apostolis : copie massive de livres neufs mais aussi restauration de livres anciens en très grand nombre, phénomène moins bien étudié jusqu'à présent. À partir de quelques exemples, on présentera une typologie de ce travail (restauration de partie abîmées, ajouts de feuillets et réécriture du texte manquant, réalisation d'une nouvelle reliure etc.) et on cherchera à le contextualiser, en tentant de déterminer l'origine des manuscrits restaurés, les textes qu'ils contenaient, les modalités opératoires et le public visé.

## **Apples from Paradise** A Popular Motif and Its Various Functions in Middle Byzantine and Arabic Literature

Alice Croq

University of Nantes; Maison des Sciences de l'Homme Ange Guépin, Nantes

RT

From the 8th century onwards, several texts in Arabic and Greek mention fruits, leaves or flowers brought back from paradise by human visionaries or by heavenly creatures. This narrative motif is already in Late Antique literature. Still, it has yet gone unnoticed that it takes on new functions in the Mediterranean East when debates about the materiality of paradise are raging. By bringing together little-known and unpublished texts, this paper seeks to shed light on the story's various meanings in Byzantine, Muslim and Christian Arabic literature up to the 11th century.

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## In Search of the Jewish Matrix

### 9th-Century Hagiographical Manuscripts as Discriminating *Corpora*

Barbara Crostini  
Uppsala University

TS

An ideal of research not often pursued is the hunt for a logic in the selection of manuscript compilations, where not single texts, but rather their combinations and overall impact, are analysed. In searching for a Jewish matrix behind Christian hagiographies, some parameters need to be defined *a priori*, but other evidence can be sought *a posteriori*. In this presentation, I wish to review some of these parameters according to expected and unexpected definitions of what can be considered 'Jewish'. According to them, I suggest to build a corpus of manuscripts, preferably dated or datable to the 9th century, and to map what constellations of texts these assemble might help build a picture of the Jewish matrix that imprinted important currents within medieval Eastern Christianities. Through the manuscripts' materiality, it might even be possible to retrace networks for the spread and interaction of these currents.

## Psellos and the Cross

Barbara Crostini  
Uppsala University

RT

Despite speculation about Psellos' relation to religion, an investigation of his theological writings is still lacking. I will seek to establish a correlation between Psellos' beliefs as expressed publicly and his political stance by surveying Psellos' attitude to the cross. I will analyze a 'dossier on the crucifixion' against the background of the over 100 mentions of the cross in his works. What did Psellos' cross look like, and what attitude did he show to this Christian symbol? Questions of aesthetics and theology will draw out peculiarities and allegiances, helping to place him among the different Christian currents that used the cross for polemical and political ends in the changing panorama of mid 11th-century Constantinople.

## Painting a Hymn

### Compositional Processes, Donor Preferences and Sociocultural Factors in the Visualization of the *Akathistos Hymn*

Jon C. Cubas Díaz  
Georg August University of Göttingen

FC

The depiction of the *Akathistos Hymn* represents one of the great innovations of Late Byzantine art, translating a by then already ancient piece of liturgical music into the world of visual art. Yet, although the study of the *Akathistos Hymn* has a long tradition in several academic disciplines, the relationship between its musical, textual and artistic composition has only barely been discussed so far. This paper examines the visual rendering of the Hymn through an iconographic analysis and by considering its accompanying inscriptions, as well as the sociocultural context of the sacred spaces which the *Akathistos* decorated. By approaching these paintings not just as a mere visualisation of a given text, it is possible to analyze the visual narrative as a result of the interaction of text, music and image.

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## John the Sweet on the Origins of Language

Eric Cullhed  
Uppsala University

RT

John XIII Glykys' (ca. 1260-1319) *On the Correctness of Syntax* is a sequel, as it were, to Plato's *Cratylus*, or *on the Correctness of Names*. It was written during his years as Logothete of the Dromos, during which period he was also active as a teacher. Modern readers have often been struck by the originality of this treatise. John traces the nature of syntactic structure to the kinds of common enterprises and interpersonal relationships that beings like us have been created by God to have and need. In this paper I reconstruct and historicize the arguments set forth, focusing on the use of and attitude towards Attic Greek and ancient authors.

## Sociolinguistic Observations on the Language (Especially Linguistic Features and Loan Words) of John Kantakouzenos' Historical Work

Andrea Cuomo  
Ghent University

RT

Far from being monolithic, Medieval Greek proves to be extremely varied whether it is analyzed synchronously or studied diachronically. Analysing texts of the same period, we note multiple coexisting registers, ranging from high-register Greek, to the so-termed *Schriftkoiné*, to vernacular forms close to the actually spoken Greek at various grades. Looking at Medieval Greek diachronically, one can state that each register, while keeping its own physiognomy, changes over time due to several factors. By looking at some excerpts from John Kantakouzenos' *History*, this paper aims to better understand how mixing registers on his linguistic palette helped Kantakouzenos achieve his pragmatic goals.

## Theoktiste's Dolls Questions of Gender and Narratology

Anthony Cutler  
Pennsylvania State University, State College (PA)

FC

None of the several editions, translations, or studies of the images in the Madrid MS of Skylitzes has commented adequately on the miniature (f. 44v) in which Theoktiste, the mother of the Empress Theodora, teaches the daughters of the Emperor Theophilos to revere icons. Theoktiste urges her grandchildren, in the words of Skylitzes, "not to remain the women they were, but to play the man and to think the kind of thoughts that were worthy of and appropriate to their mother's breast". The five younger women are all labelled, but not in the order of Skylitzes' text. Pulcheria, in the middle of the scene, refers in the text to the many dolls (vivía) in her grandmother's chest. Each of these phenomena requires explication, no matter whether we are considering the text or its illustration.

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## **The Role of Dignitaries of Lower-Rank Thematic Units in Byzantine Society**

Miloš Cvetković  
Serbian Academy of Sciences and Arts, Belgrade

FC

The paper aims to elucidate the place and role of functionaries of lower-ranking units in the Byzantine theme system. Their status in the Byzantine bureaucratic and aristocratic society was essentially determined by honorary dignities and by their place in the commanding staff, which was accompanied by precisely defined powers in the army and administration. Military powers were one of the main factors in the process of acquiring influence but the real power of a functionary in society often transcended that framework. The real power they wielded was reflected in their participation in the most important political developments in the Empire, which will be discussed in more detail in the presentation.

## **Language and (Hate) Speech in Byzantine Literature Towards a Linguistic Dossier of the Religious Prejudice**

Luigi D'Amelia  
Fondazione per le scienze religiose Giovanni XXIII, Bologna

TS

In Byzantine literature, language was moulded, and rhetoric exploited to spread or consolidate precise ethnic/cultural stereotypes about each of the religious antagonists of the Empire. Formally standardized linguistic expressions and derogatory labels – which are recurrent in Byzantine literary ‘system’ – constructed the image of the ‘others’ in several respects and were often used to demean them. In these cases, language vehicles identity-making issues and political agendas. This paper intends to sketch out possible multidisciplinary research, which would entail the critical approach of Discourse Analysis and the interpretative category of ‘hate speech’.

## **Byzantine Lighting Effects and the Phenomenology of Sacred Space at San Marco in Venice**

Thomas Dale  
University of Wisconsin-Madison

RT

San Marco in Venice is often interpreted as deploying Byzantine models to project the city's imperial ambitions. I propose that it also emulated ephemeral aspects of Byzantine sacred space to cast it as successor to Mark's shrine in Alexandria. Building on recent research on the phenomenology of Byzantine sacred space, I explore how San Marco's lighting adopts two Middle Byzantine practices: fenestration that concentrates natural light in the sanctuary and creates a shimmer from marble and mosaic surfaces, and artificial lighting of oil lamps and candelabra to highlight individual icons and enhance key Venetian liturgical festivals.

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## Unbalanced Power

### Bulgaria, Nicaea, Epiros, the Latin Empire of Constantinople, and the Confrontation for Regional Supremacy and Imperial Inheritance, 1204-1261

Francesco Dall'Aglio

Bulgarian Academy of Sciences, Sofia

FC

After the fall of Constantinople in 1204, a series of polities (Bulgaria, the Latin Empire of Constantinople, the two Byzantine successor states of Nicaea and Epiros, and in a more limited way Serbia) fiercely competed not only to enlarge their territories, but also to be recognized as the legitimate successors of Constantinople. In the end, none of them were able to fulfil their ambition. Nicaea took control of Constantinople in 1261, but the balance of forces in the region had changed, and no state was in a position to reunite the old imperial territories. The paper will analyze the imperial (and imperialist) ideologies of the polities involved in this struggle, looking for analogies, and particularly for deviations, from the 'classical' Byzantine imperial model.

## Mediterranean Networks: What Coins Tell Us

Rebecca Darley

University of Leeds

RT

Coins were ubiquitous in the medieval Mediterranean. Societies at war and in times of peace shared numismatic designs and used each other's money. Societies united in faith remained economically divided. Coins therefore tell a dense and unique story of Mediterranean intersections. They also tell us something of the strategies for communication that helped to connect people within political units, even if these were porous and sometimes partial. The story coins tell us is economic and political but it also extends beyond this to reveal social patterns and cultural habits outside the control of any elite structure.

## “Byzantium Lost or Regain'd?”

### The Memory of Byzantium in Early Modern Descriptions of Crete

Beatrice Daskas

Ca' Foscari University of Venice

RT

This contribution sheds light on how Crete's Byzantine legacy is shaped by early modern Cretan scholars, in their descriptions of the island or else in their historical works (15th-16th centuries). In our sample (Cristoforo Buondelmonti, Antonio Calergi) the putative re-discovery and realization of the Byzantine historical past may be conceived as an effective moulding of the local collective memory for the creation of a subtle interplay between the island's political situation under the *Serenissima* and Cretan elites; or else, its disguise (Francesco Barozzi) is a means of displacing and disrupting a cultural authority for the sake of structuring an opposite desire to recuperate, revivify, and make present an idealized Classical past that sediments in the horizon of expectations of Cretan humanists.

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## **Slavic Mount Athos *Scriptoria* and New Translations in the 14th Century**

### **One Aspect of Observation**

Milena Davidović  
Serbian Academy of Sciences and Arts, Belgrade

TS

This paper presents the translation practice of the Slavic *scriptoria* on Mount Athos during the middle and the second half of the 14th century. The Slavic *scriptoria* on the Mount Athos, which were closely related to those in Serres, represented specific pan-Orthodox centers where manuscripts were copied, but also Greek writings were translated at that time. The paper will answer the question of the identity of translators, the place of their work and the aim of the translations. Thus, the physiognomy of the Slavic *scriptoria* and their role in specific spiritual and political circumstances in that area in the certain time will be presented.

## **The Receding Realm**

### **Depictions of Armor in Palaiologan Religious Art**

Timothy George Dawson  
Independent Scholar

TS

The relative poverty of the Byzantine state that had been restored after the Latin *interregnum* was embodied in many ways. One expression of it was in the much lesser quantity of art being produced, and the fact that what was created was almost exclusively religious. Scholarship over the last two decades has shown that the depictions of warrior saints and other martial figures in the Middle Byzantine era could have realistic aspects in their equipment. A more incisive study of comparable material of the Palaiologan period is due, employing the same methodologies of practicality and reconstruction as have been applied to the earlier eras.

## **Eschatology, Catastrophes, and Christian Formation**

### **Responses from Monastic Counsellors in Palestine and Sinai in the 6th and 7th Centuries**

Theodore de Bruyn  
University of Ottawa

RT

The instruction and guidance offered by Christian monastic counsellors in Late Antiquity was never without an eschatological dimension. To what extent did political and natural catastrophes alter that eschatological dimension? This paper will compare questions and answers in the collection of Barsanuphius and John of Gaza, who wrote in a time of relative tranquillity, with those in the collection of Anastasius of Sinai, who wrote after the Persian and Arab invasions of Palestine and Egypt. It will seek to explain why, although Anastasius replies to more questions about calamities, he does not resort to apocalyptic explanations.

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## Multilingualism and the Jews of Byzantium in the Middle Period

Nicholas de Lange  
University of Cambridge

RT

It is now clear that most Jews had Greek as their mother tongue and main spoken language. The main written language was Hebrew, used not only for scholarly and religious purposes but also e.g. in commerce. There was also a knowledge of Aramaic: this was passive rather than active. Some Byzantine Jews, both indigenous and immigrant, could also communicate in Arabic. The paper will investigate how these various languages were acquired and used, including the educational background and knowledge of grammar, use of various scripts, the special case of women, and various types of contact made possible by these languages.

## Social Role and Cultural Reception of Tax Collectors in the 11th and 12th Centuries A Preliminary Survey

João Vicente de Medeiros Publio Dias  
National Autonomous University of Mexico, Mexico City

FC

Taxes were the buttress of the Medieval Roman state. Although there is significant scholarly production on the Byzantine tax-system, we do not know much about the people who collected taxes and their position in society. There are several examples in the sources of the general low-opinion of the Byzantines about them. This bad reputation can be traced back to the Bible (*Mt.* 18:17) but there were other, probably more important, motivations for conflicts between these representatives of the state and local populations. Accordingly, the purpose of this paper is to present some preliminary observations on the relationship between tax collectors and the Byzantine society as presented in sources in the 11th and 12th centuries with the aim of forming groundwork for a wider study on tax collectors in Byzantium.

## Did Hagiography Function as *Adversus Iudaeos* Literature in the Macedonian Period?

Niels De Ridder  
KU Leuven; University of Cologne

TS

In the late 9th century Emperor Basil I decreed the conversion of Jews in the Empire, breaking a tradition of relative tolerance. Jews and Judaism served as an important Other in the construction of Orthodox Christian identity in the Byzantine Empire. During this period, there appears to have been a decrease in the production of *adversus Iudaeos* literature, which in previous periods was the main outlet for anti-Jewish polemics. Clear parallels exist between both genres, both in the use of rhetorical strategies and in the choice of subject matter. It is my hypothesis that dialogues included in hagiographical works could fulfil the same function.

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## Geographical Notes in *Pluteus* 28.49

Olivier Defaux

Free University of Berlin

RT

The manuscript *Laur. Plut.* 28.49 (early 14th century) is a well-known codex of Ptolemy's *Geography*. One of its scribes took advantage of certain blank parts of the codex to write a set of geographical and astronomical notes. This corpus of about 3,000 words includes excerpts from the *Geography* as well as a sort of school exercise dealing with cartography and an original study of the toponymy of Thrace and Macedonia by means of a *diagramma*, certainly taken or derived from Ptolemy. These are a first-hand account of the transmission and study of geography and cartography during the Early Palaiologan period in Constantinople.

## The Episcopal Epigraphic Production

Georgios Deligiannakis

Open University of Cyprus, Nicosia

RT

The epigraphic habit changed significantly during Late Antiquity. Despite the major drop in numbers of public texts written in durable material, public inscriptions did not cease to be produced serving different purposes in this period. The rise of the bishop in public life affected the production of epigraphic texts in different and profound ways. The bishops took on the roles of governing bodies (economic, judicial, administrative, welfare-related etc.). That bishops were by now responsible for issuing these texts affected their language, mindsets and other particularities (e.g. dating system, penalizing etc.). The paper aims to look at the role of bishop as the main commissioner and supervisor of Early Byzantine epigraphy.

## The Early Christian Neighborhood Near the Asclepius Temenos at Ancient Messene, Peloponnese

The Open University of Cyprus (OUC) *Basilica Excavation Project, 2020-2022*

Georgios Deligiannakis

Open University of Cyprus, Nicosia

FC

Nikos Tsivikis

Institute for Mediterranean Studies, Foundation for Research and Technology Hellas, Rethymno

In two excavation seasons the OUC archaeological team (in collaboration with the Society of the Messenian Archaeological Studies and the Athens Archaeological Society) carried out systematic excavations on the site of a large building, lying East of the Asklepieion complex at ancient Messene. It consisted of an inscribed apsidal room to the East, the walls of which were preserved to a considerable height. Although the building has a tripartite layout, two long walls vertically separated the central aisle from the side ones at least to the height they are today preserved. The successive subdivision of rooms, the discovery of overlying floors and some more evidence showed that the building knew several construction phases, chronologically ranging from the Early Byzantine to the Late Medieval period.

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## The Melodic Formula of *Isotes* in the Kalophonic Style of *Melopoieia* and Its Exegesis/Transcription in Chourmouzius' *Mathematarion*

Athanasios Delios  
Aristotle University of Thessaloniki

TS

The Μέγα Ἴσον of St. John Koukouzeles (NLG 2458, f. 3r-4v) is a record of characteristic melodic *formulae* of the *Old Sticherarion*, *Asmatikon* and *Psaltikon*, along with those of the kalophonic repertory (*Papadike*, *Mathematarion*). Having this didactic poem and its exegesis by Chourmouzius the *Chartophylax* (Ψάχος, Παρασημαντική, table 19) as a model, we aim to approach the melodic formula of *isotes* in a selection of kalophonic *stichera* of the 1st authentic mode. Taking into account the research conducted so far (Psachos and more recent scholars), we seek to record the frequency with which this melodic formula appears in the selected material, its structure in the Middle Byzantine notation, its involvement in the various musical rhetorical devices, and its transcription in the New Method.

## Considerazioni sull'origine dell'iconografia della Vera Croce affiancata dai santi Costantino ed Elena

Mauro della Valle  
University of Milan

FC

È opinione abbastanza comune che le origini dell'iconografia della Vera Croce affiancata dai santi Costantino ed Elena siano da ricercarsi in una serie di gruppi scultorei che ornavano i principali Fori di Costantinopoli. Secondo taluni, questi gruppi vi sarebbero stati posizionati dallo stesso Costantino ma si potrebbe anche pensare all'età iconoclasta o addirittura all'età post-iconoclasta, se mai sono esistiti, visto che la nostra fonte primaria sono i discussi *Patria* che ci costringono a immaginare una datazione anteriore alla fine del X secolo. La relazione intende valutare cosa effettivamente tali testi tramandano e, sotto il profilo storico-artistico, quante possibilità esistono che tali gruppi possano effettivamente essere stati realizzati nella capitale bizantina ed eventualmente in quale epoca, cercando di depurare la ricerca di tutte quelle superfetazioni che in tanti decenni di studio hanno portato a delle singolari, nonché inverificabili, certezze.

## Romulus and Numa as 'Byzantine' Kings? The Narrative of John Malalas and John Lydus Between Early Rome and Byzantium

Diana Dellantonio  
University of Vienna

FC

Romulus and Numa Pompilius are the most known Roman kings during Late Antiquity. In the 6th century AD John Malalas and John Lydus, two authors connected with the Justinian court, depicted the two kings with Byzantine traits. Why are they presented this way? Did the authors try to establish a continuity between the Early Roman kings and the Byzantine emperors? Was this presentation a facilitator of understanding for the authors' literary audience? To answer these questions the paper draws on an analysis of the narratives of the *Chronographia*, *de mensibus*, and *de magistratibus*.

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## **Plethon's Latently Anti-Thomist Polemics on Ether and Scholarios' Defence of Aquinas' Doctrine of Ether**

John Demetracopoulos  
University of Patras

RT

I point out and discuss the role of Aquinas' discussion of Aristotle's doctrine of ether (*Summa Theologiae*, *la Pars*, qu. 66, art. 2: "Whether the Formless Matter of All Corporeal Things Is the Same"; in Demetrios Cydones' translation: "Εἰ μία ἔστιν ἡ ἀνείδεος ὕλη πάντων τῶν σωματικῶν") in the Plethon – Scholarios controversy and show that editing the relevant texts and meticulously searching into their exact sources, besides being a precondition for scholars to study them (which is a trivial truth), sheds light on the very meaning of the texts studied. It is only via a *philological* research of this kind that the *historico-philosophical* setting of the Plethon-Scholarios quarrel can be revealed.

## **The Zenonopolis Church and Its Stone Pieces of Architectural Decoration**

Gözde Demir  
Yıldız Technical University, Istanbul; Istanbul Technical University

FC

Zenonopolis (today Büyükkarapınar village in Karaman, Turkey), located in ancient Isauria, is known as the birthplace of Emperor Zeno. In the early 20th century, Theodor Wiegand detected a marble inscription dated to the 5th-century that mentioned an architectural composition having stood in Zenonopolis. The aim of this paper is to date a church that has been explored in Zenonopolis in 2004 along with its stone pieces of architectural decoration, making comparisons with contemporary and similar 5th and 6th-centuries churches. In this way, the probable relation of the church found in Zenonopolis and the inscription found by Wiegand might be revealed.

## **Andronikos II and the Management of Imperial Monasteries in Constantinople**

Elif Demirtiken  
University of Edinburgh

FC

The key features of the monastic landscape of Constantinople during Andronikos II's reign are understood to be lack of Emperor's monastic patronage and a high number of private foundations especially by female founders. In this paper, however, I argue that private foundations were only a small part of the lively monastic patronage activities in the city between 1282-1328 whereas the majority of monasteries had imperial status, i.e. belonged to the emperor. As such, they became a major strategy that Andronikos II employed to appease supporters by exercising his *kteorika dikaia*, implementing *enosis* and granting *ephoreia*.

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## **A qui s'adressait vraiment la polémique antijudaïque à Byzance ?**

Vincent Déroche  
Sorbonne University, Paris

TS

Il est maintenant banal de dire qu'un texte polémique s'adresse rarement à l'adversaire supposé, mais si, dans le cas visé, la cible la plus fréquente est des chrétiens perplexes ou séduits devant le judaïsme, il sera intéressant (i.) d'affiner ce constat (quels groupes de chrétiens ?), (ii.) de recenser les cas où il s'agit d'adversaires chrétiens visés à travers la figure du Juif (iconoclastes, querelle moechienne, chalcédoniens etc.), (iii.) d'esquisser une topique des sujets de débat qui changent avec le temps, les plus révélateurs du *Sitz im Leben* des textes.

## **Codicographical Activity in the 15th Century Crete Advantages and Limits in the Use of the Veneto-Cretan Archival Documents**

Eleftherios Despotakis  
Johannes Gutenberg University Mainz

RT

Thanks to the richness of the archival materials preserved in the State Archives of Venice, for more than sixty years scholars from all over the world provided valuable scientific contribution to the Cretan studies, focusing mostly on social, economic and religious aspects, while much less attention has been given to Crete as the most important intellectual centre of the Eastern Mediterranean during the late-Middle Ages. Along these lines, this paper aims to highlight both the benefits and the boundaries of an archival research focused on the codicographical activity in the late Medieval Crete, the famous 'arsenal' of Greek manuscripts for the Western libraries.

## **La poésie de style classique en Crète vénitienne : l'héritage byzantin**

Marina Detoraki  
University of Crete, Rethymno

RT

La renaissance crétoise (fin XV<sup>e</sup>-XVII<sup>e</sup> s.) est marquée par une floraison de l'épigramme et de la poésie académique savante liée à une pléiade de grands lettrés de l'époque, tels Marcos Mousouros, Maximos Margounios, Frangiskos Portos et son fils Aimilios et autres. À partir, en particulier, du témoignage du *Baroccianus* 63 et de la poésie inédite qu'il conserve dans ses derniers folios, nous explorons les traces qu'ont laissées des traducteurs byzantins, comme Maxime Planude sur de nouvelles traductions en grec savant d'œuvres latines, en l'occurrence les *Métamorphoses* d'Ovide ou la *Consolation de Philosophie* de Boèce.

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## Dissemination of Artifacts and Decorative Patterns (5th-9th Centuries)

Claudia Di Bello  
Independent Scholar

RT

Andrea Paribeni  
University of Urbino "Carlo Bo"

As an indefatigable and curious traveller who saw and documented hundreds of Early Byzantine sculptures, Claudia Barsanti lingered over topics as the production of items and the circulation of workshops and ideas. In the first part of this paper the debated dilemma movement of ready made sculptures vs. movement of craftsmen with quarry state marbles will be analyzed at the light of the more advanced research about marble trade in 6th century Mediterranean. During the period after Justinian's long reign, considered in the second part of this paper, the overview of Byzantine sculpture becomes quite problematic. However, it is possible to trace a formal and lexical renewal placed in direct continuity with the past thanks to Constantinopolitan and outlying evidence.

## Western Medieval Dance An Aesthetic of Enchantment

Kathryn Dickason  
New York University

TS

In recent years, Byzantinists have explored theories of enchantment through light, dance, chant, and sacred space. As a Western medievalist, I compare Byzantine and Medieval French aesthetics of enchantment as they relate to dance. As this paper shows, representations of Western Medieval dance in secular literature and the visual arts are deeply imbricated in religion, courtship, and the sublime. However, departing from the Byzantine model, Western Medieval enchantment had a darker side, as it could support class-based hierarchies. This paper shows how medieval dance opened up vast avenues of aesthetic perception while promoting exclusion.

## Nicetas Choniates' Distorting Mirror of Princes

Stefanos Dimitriadis  
University of Münster

FC

For a long time the *Chronological Narrative* (Χρονική Διήγησις) of Nicetas Choniates, was considered to have been written with the single purpose to explain the fall of Constantinople to the Crusaders in 1204. Today it has become clear that Choniates' work was mostly produced around the year 1200. Therefore, the later additions notwithstanding, his history mostly reflects late 12th century views about Rhomaian history and government. Being himself an influential government official, the historian's comments align with views circulating in the bureaucratic circles under Alexius III Angelus (1195-1203), whose regime propagated a new ethos in imperial politics.

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## The Illustration of the Heavenly Court in Byzantine Art Tradition vs. Contradiction

Elizabeta Dimitrova  
Saints Cyril and Methodius University, Skopje

FC

The pictorially elaborated composition of the Heavenly Court is one of the rarest iconographic motifs executed within the complex program configuration of Byzantine fresco ensembles. Owing its visual constellation to the illustration of the Old Testament Psalm 45, the Heavenly Court has been depicted in total of four instances in the monumental painting of the 14th century. Although there are mandatory iconographic constituents of the spectacle, each of the four compositions has a unique visual structure and ideological connotation of the executed scene illuminated with: eschatological dimension, rationally designed visual didactics, notion of a salvational prayer or accentuated soteriological constellation.

## The University of Padua and the Greek Language Academy in Bucharest at the End of the 17th Century and the Beginning of the 18th Century

Tudor Dinu  
University of Bucharest

TS

In 1667 the great Wallachian boyar Constantin Cantacuzino, brother of the future prince Șerban, arrived in the University of Padua where he attended courses for two years. A few others Romanian students followed him. The short-term presence of Constantin in the Italian town opened to the Wallachian aristocracy a window onto Western culture, offering an incentive and a model for the creation of its own higher education institution in Bucharest. Founded in 1689 by Cantacuzino's nephew prince Brâncoveanu, the Greek language Academy marked the exit of Romanian higher education from the sphere of religion and Slavonic culture, now replaced by a Greco-Latin humanist education. In our talk we shall focus on the way in which the Paduan model worked as a catalyzer for this evolution.

## Recontextualizing the *Chi-Rho* in Late Antiquity

Sonia Dixon  
Florida State University, Tallahassee (FL)

FC

Scholarship generally accepts two functions of the *chi-rho* as a visual expression of Christian identity and as an imperial sign. Late Antique studies has moved away from associating objects and iconographies as conveying only Christian and/or imperial meanings. I do not argue against these readings, however, investigation of a variety of materials suggests another function. I offer two case studies that showcase different ways of viewing the symbol outside the Christian and imperial lenses. I argue that contextualizing the *chi-rho* on a lid of a storage jar and a monument from the 5th century demonstrates an apotropaic function.

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## **Theosis of Time**

Aleksandar Djakovac  
University of Belgrade

RT

For the ancient Fathers of the Church, the question of time is of primary soteriological importance. St. Gregory of Nyssa identifies time with *diastema*, and *diastema* with Creaturehood. The question arises, whether and in what way the spatio-temporality of creation, as an ontological presupposition, can be transcended in a way that the key difference between created and uncreated remains undistorted. A key contribution to the solution of this question can be found in the conception on *Theosis* of St. Maximus the Confessor.

## **The Religion of John Lydus Reconfiguring the Old Debate**

Sviatoslav Dmitriev  
Ball State University, Muncie (IN)

FC

I propose to overcome the old impasse with Lydus' true convictions by refocusing the old debate from Lydus' purported religious affinity to how he constructed religion as another aspect of Byzantium's Roman inheritance. Lydus not only upheld the Roman identity of the Byzantines by fabricating Roman roots for their festivals and beliefs. More importantly, since the Byzantines' declining use of Latin, and Latin culture in general, undermined their claim to the Roman legacy, Lydus reinterpreted Byzantine festivals and beliefs by tracing their origins even beyond the foundation of Rome to the religious practices of archaic Greece.

## **La conquête de Constantinople reflétée dans les monodies et les lamentations du XV<sup>e</sup> siècle**

Florina-Alexandra Dobre (Mateşan)  
University of Bucharest

FC

La conquête de Constantinople par les Turcs en 1453 fut l'événement qui provoqua une profonde émotion dans tout le monde chrétien, étant présenté dans de nombreuses sources contemporaines. Parmi celles-ci, nous porterons notre attention sur les monodies et les lamentations composées peu après la chute de la Ville, afin d'analyser leur perspective sur l'image de Constantinople et des principaux personnages impliqués dans le siège, sur les causes de la conquête, l'impact sur les mentalités du temps et aussi de présenter la vision des auteurs de ces sources concernant les conséquences de la conquête de la ville de Constantin.

## **The Roman Past and the Shaping of Late Byzantine Identity (13th-15th Centuries)**

Manuela Dobre  
University of Bucharest

FC

The founding myths illustrating the importance of origins as well as references to the past are important topics for the process of developing and cultivating the identity of a people. Our paper stresses how the respective themes are highlighted in the 13th-15th centuries historical sources describing what may be addressed as a

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Byzantine identity. It is significant to see to what extent the Byzantine authors laid emphasis on the Roman past in order to legitimate their claim to a Roman identity, which they were already depicting as a mark of Constantinople rather than Rome's legacy.

## **L'image des Occidentaux dans les sources byzantines du XII<sup>e</sup> siècle**

Manuela Dobre  
University of Bucharest

FC

Ayant l'image de l'Autre comme sujet d'étude, il est nécessaire d'interroger l'altérité en rapport avec l'identité, d'abord de définir les traits typiques du citoyen byzantin avant de prendre l'Autre en discussion. Au cours de l'existence de leur empire, les Byzantins se sont définis par rapport aux réalités sur lesquelles reposait l'unité du monde byzantin, à savoir l'État, la culture et surtout l'Église. Par conséquent, la caractérisation de l'altérité suppose l'approche des mêmes égards, ainsi que les traits physiques et moraux, également importants dans le processus de compréhension de l'Autre.

## **Following Lost Manuscripts Unknown Fragments from the Homiliary of Leo VI the Wise in *Sinait. Gr. 156***

Elina Dobrynina  
State Institute for Art Studies, Moscow

FC

The lower uncial text of two palimpsest manuscripts, *Par. gr. 117* and *Petrop. gr. 675*, contain the *Homilies* of the Emperor Leo VI the Wise. The dating of the lower text varies from the first to the second half of the 10th century. In 2019 several unknown fragments originated from the same uncial codex were discovered and identified in the Four Gospels, *Sinait. gr. 156*. The fragment pasted on the lower margin of f. 6r constitutes the oldest witness of the *Homily on the Annunciation*, which is not contained in the other early and most important collection of Leo's works, Athos, *Vatoped. cod. 408*. The new findings let us to define more precisely a composition of the Leo's original volume and to fill up the gaps in the text and decor. In addition, the three manuscripts should be considered as a whole in terms of their creation and subsequent use.

## **The Art of Byzantine Italy in the Studies of Kharkiv Byzantinologists (Late 19th-Early 21st Century)**

Maryna Domanovska  
V. N. Karazin Kharkiv National University

FC

Kharkiv University was one of the first centers in the Russian Empire of study the history of Byzantine art. Yegor Redin and Fedir Schmidt created scientific works on the Byzantine monuments of Ravenna, and also began teaching the history of Byzantine art. After the departure of Fedir Schmidt from Kharkiv (1921), the tradition of researching and teaching the history of Byzantine art in Kharkiv was interrupted for a long time and began to be revived only at the beginning of the 21st century by the efforts of Julia Matveeva.

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## **Economic Reasons for the Korsun' Campaign of Kyivean Prince Volodymyr Sviatoslavych (in the Context of Ethno-Political and Trade Relations in the Northern Black Sea Region During the 10th Century)**

Andrii Domanovskiy

FC

V. N. Karazin Kharkiv National University

The Korsun's campaign of Prince Volodymyr of Kyiv can be considered in the context of trade relations in the Northern Black Sea region during the 10th century. The general ethno-political and trade-economic situation in the region, in the context of which the campaign took place, suggests that one of the tasks of the campaign could be to strike at the positions of the Pechenegs (*pachinakits*) in intermediary trade with the Byzantine Empire through Kherson in Byzantine Taurica. The intensification of the Kyiv state's confrontation with the Pechenegs immediately after the Korsun' campaign testifies in favor of this hypothesis.

## **Female Saints in the Byzantine Monumental Art of Cappadocia**

Şebnem Dönbekci

FC

Koç University, Istanbul

In *Painted Sources for Female Piety in Medieval Byzantium*, Sharon Gerstel uses the representation of female saints to reveal the participation of women in the life of the Church, an uncharted territory in textual sources. Byzantine Cappadocia also lacks textual sources yet preserves an abundance of material remains. In the light of the recent scholarship that redefines Cappadocia as a thriving Medieval community, this paper attempts to extend Gerstel's study to Cappadocian churches and gathers a corpus of nearly 300 images of holy women. By analyzing the selection of the female saints included in the decorative program of more than eighty monuments and their arrangement within the church, it aims to explore the beliefs, fears, wants and the role of the women that once lived in Cappadocia.

## **Discovering Value in Virtual Scientific Communities in Byzantine Studies: Bizantolog.org Meeting Point for Byzantinists**

Şebnem Dönbekci

FC

Koç University, Istanbul

Görkem Günay

Koç University, Istanbul; Istanbul Technical University

Bahattin Bayram

Istanbul Medeniyet University

A virtual community (VC) is a group of individuals who pursue mutual interests and purposes and are interested in building relationships and interaction by using information technology as their primary means. This paper will examine the use of VCs in Byzantine studies and how they can foster engagement and participation among scholars and students working in this field. A VC initiated and collectively ran by a group of graduate students with the goal of becoming the 'meeting point' for Byzantinists in Turkey, Bizantolog.org, will be presented as a case study to share

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lessons learned and discuss opportunities for increased cooperation and collaboration among Byzantinists by the use of VCs. The discussion will also include how VCs can contribute to academic resilience during stressed times.

## **Materiality of Byzantine Jewish Book Culture**

Saskia Dönitz

Goethe University, Frankfurt am Main

RT

Byzantine Jewish manuscripts represent an important yet neglected part of the transmitted Hebrew manuscripts from the Middle Ages. This contribution will take a look at the characteristics of Byzantine Hebrew manuscripts regarding their materiality, i.e. codicology, palaeography and distribution, as well discuss their contents. Due to the lack of institutionalized centers of copying, as e.g. the monasteries, Jewish manuscript production usually takes place due to private and individual initiative by either skilled scribes or individual scholars. In the discussion a future program for Byzantine Hebrew manuscript studies will be outlined.

## **The Other Side Byzantine Jewish Polemics Against Christians**

Saskia Dönitz

Goethe University, Frankfurt am Main

TS

The Jews in Byzantium suffered from relatively few persecutions in comparison to their brethren in Central Europe. However, there also was vivid polemic between Jews and Christians in medieval Byzantine literature. In reaction to Christian claims and reproaches, Jewish authors discussed classical anti-Christian *topoi* together with contemporary topics. Contrasting the Christian view on Jews in hagiography, the presentation will focus on examples from Jewish polemics against Christians taken from these sources in order to show how the other side writes back.

## **Kommenian or Not? The Northern Frontier Fortresses of the Bosphorus in the Light of Recent Research**

Gizem Dörter

Istinye University, Istanbul; Boğaziçi University, Istanbul

TS

The Yoros Fortress, also known as the site of the famous Asian Hieron stands on one of the highest promontories on the Asian side of the Bosphorus. Across from it, on the European side, the remains of the Upper Rumeli Kavak Fortress, a Middle Byzantine period fortification, are concealed beneath the forests that flourished while the area was a restricted military zone. This paper presents the data from the Upper Rumeli Kavak Fortress research, a multiscale investigation of the site by combining archival and historical inquiry with several different field research methods used to document and establish a chronology for the fortress and discusses the results in the context of Komnenian period architecture.

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## Paintings from the Early Episcopal Basilica at Stobi, North Macedonia

Caroline Downing  
State University of New York at Potsdam

FC

Paintings from the late 4th-5th centuries Early Episcopal Basilica are preserved to an unusual extent, including wall and even ceiling paintings. Excavated between 1973 and 2019, the paintings include decorative panels of imitation *opus sectile*, and two identifiable Biblical scenes, the Good Shepherd, and Daniel in the Lions' Den. A most unusual painting from the western part of the basilica contains a scene of rodents surrounded by vines, which I relate to the theme of the Christian cross as the "mousetrap of the Devil" as described by St. Augustine and other church fathers. The theme of the entire decorative program, which includes mosaic inscriptions, is the salvation of the Christian soul through an ultimate triumph over death, as expressed in the art of the Roman catacombs and in tombs throughout the Roman Empire.

## Perceptions of Otherness Latin and Russian Pilgrims in Orthodox Holy Places of the Eastern Mediterranean

Anastasia Drandaki  
National and Kapodistrian University of Athens; Benaki Museum, Athens

RT

Since the earliest Christian era, *loca sancta* in the Eastern Mediterranean attracted Christian pilgrims of all denominations and from different places of origin. The explosive growth of Christian pilgrimage in the Middle Ages was part and parcel of a widespread mobility that through warfare and/or piety brought Latins and Orthodox Christians from different parts of the orthodox world into closer, often enforced, contact. Major shrines that were for centuries parts of the institutional structure and followed the cult practices of the orthodox church turned into contested cult spaces. The meeting of Latin and Russian pilgrims with the orthodox of the East challenged preconceptions of community or otherness, which are revealed in pilgrims' narratives and hagiographical texts that I will explore in order to shed light to perceptions of otherness among Christian congregations.

## L'église Sainte-Sophie, haut lieu de la diplomatie (IX<sup>e</sup>-XII<sup>e</sup> s.)

Nicolas Drocourt  
University of Nantes

FC

La diplomatie médiobyzantine est souvent considérée comme une activité palatine et hyper centralisée. À cette époque, les rencontres officielles, tractations et conclusions d'accords se tiennent au Grand Palais ou au palais des Blachernes. C'est oublier un autre lieu important de cette activité, l'église Sainte-Sophie. Il convient de l'associer comme un haut lieu de la diplomatie médiobyzantine pour plusieurs raisons qu'exposent, de manière explicite ou implicite, les sources écrites. Elle relève d'un des pôles fondamentaux de présence des représentants diplomatiques dans Constantinople, avec le palais impérial et l'hippodrome. Ouverte aux émissaires païens, elle est un argument de poids pour les conduire à la conversion, elle peut devenir un espace privilégié de débats entre légats étrangers et théologiens by-

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zantins, ou le lieu de célébration d'alliances matrimoniales. Mais la Grande Église est aussi un espace associé à l'exhibition de documents écrits qui pèsent dans les contacts officiels.

### **Byzantine Discovery of Khazaria (7th-10th Centuries)**

Jarosław Dudek  
University of Zielona Góra

FC

Eastern European Khazaria was not as exotic for Byzantine authors as India or China, but it was nevertheless a barbaric periphery of the *Ecumene*. Its image in the texts, was essentially made up of the achievements of ancient geography. Over more than three centuries of Khazarian-Byzantine relations, this paradigm had undergone little change. The Khazarian interior remained a poorly known space for the Byzantines, despite the data collected by the informants of Constantine Porphyrogenitus still perceived through the prism of ancient geography.

### **“A Hand from Heaven”: The Archangel Michael and the Baptism of Constantine the Great in Late 15th- and Early 16th-Century Moldavian Representations**

Andrei Dumitrescu  
Central European University, Vienna/ New Europe College, Bucharest

FC

In the frescoes of several late 15th- and early 16th-century Moldavian churches, the Baptism of Constantine the Great by Pope Sylvester features among the miracles attributed to the Archangel Michael. My paper aims to show that Michael's insertion into this scene was informed by an angelological interpretation of a passage from the *Donation of Constantine*. I argue that the visual actualization of this legend in the East-Carpathian milieu reflects the competitive relationship between the self-defining rhetoric of the monarchic institution and the attempt of the high clergy to establish a moral ascendancy over the secular ruler.

### **Les relais du renforcement du pouvoir impérial en Palestine durant le règne de Justinien**

Bastien Dumont  
Paris 1 Panthéon-Sorbonne University

TS

En 535-536, Justinien I<sup>er</sup> tenta de consolider le pouvoir d'un certain nombre de gouverneurs en accroissant leurs émoluments et leurs prérogatives, y compris militaires, et en leur attribuant des ressorts élargis. Ce fut le cas en Palestine avec Étienne, qui connut une longévité peu commune à ce poste. Or, cette politique contrevenait aux pratiques des notables provinciaux, habitués à ce que les gouverneurs soient choisis parmi eux pour des durées courtes. Nous montrerons comment ils tentèrent de négocier ce changement à travers l'éloge que prononça en 536 Chorikios, rhéteur municipal de Gaza, au nom des élites de sa cité, face à Étienne et au duc Aratios.

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## **Thisve – Kastorion – Castorium**

### **Ancient-to-Byzantine Land-Use and Water-Management in Boeotia**

Archibald Dunn

University of Birmingham

FC

Several interacting multi-period archaeological and interdisciplinary surveys targeting both settlement patterns and landscapes in their evolution in Boeotia pose major challenges, despite their relatively dense coverage, for our understanding of continuities and changes in societies' approaches to and priorities in land-use and water-management between Ancient and Byzantino-Frankish times. Recent urban and landscape surveys by two teams in the small enclosed Thisve/Domvraina Basin pose more specific questions about differing strategies for and priorities in land and water-management in a region characterised, like many inland regions of the Byzantine world, by Enclosed Basins (*polje/s*).

## **Islamic Near East in Byzantine Medical Sources**

Koray Durak

Boğaziçi University, Istanbul

RT

We might gain rare but valuable insights into the Byzantine perception of the Medieval Near East through the way physicians, *materia medica*, and medical knowledge from the Islamic Near East were presented to the readers in Byzantine medical sources. Byzantine medical treatises, numerous *iatrosophia*/practical recipes for medical treatment, and translations from Greek into Arabic provide information on the Byzantine knowledge of the geographical, ethnic and religious make-up of their Eastern neighbors.

## **Galen and the *Liber Medicus* of Paul of Nicaea**

Mónica Durán Mañas

University of Granada

FC

The *Liber medicus* of Paul of Nicaea is a manual of medicine of the Byzantine era. Although the author does not quote his sources, the content shows a strong Galenic influence. Being this way, the main goal of this paper will be to observe the differences existing between Galen's and Paul of Nicaea's works, focusing on specific diseases, concepts, and remedies. This comparative analysis will be made paying special attention to the causes underlying the differences, whether they are due to the cultural level of the recipients, the instrumental and practical destiny of the manual, or other reasons of literary or scientific nature.

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## Being the King on the Border

### Daniel Romanovich Palace in Chełm, Between the West and East

Tomasz Dzieńkowski  
Maria Curie-Skłodowska University, Lublin

RT

Wasył Petryk  
Lviv Polytechnic National University

In the 13th century, a large, multi-ethnic settlement complex was formed on the western periphery of Rus' in Chełm. The centre founder was the prince, from 1253 the king of Rus', Daniel Romanovich, whose political career and the history of the city were described in the *Galician-Volhynian Chronicle*. The development and buildings of the settlement complex have also been confirmed by archaeological research. Fascinating discoveries were made in the area of the stronghold, where the archaeologists discovered a stone and brick duke's residence, the chapel of St. John and the cathedral church. Monumental architecture refers in its form to Western Europe and Ruthenian-Byzantine object, while the material culture are related to the Eastern Cultural Circle.

## Guarding and Living in the Medieval Pilgrimage Site at Banganarti

Michał Dzik  
University of Rzeszów

RT

Banganarti was a significant, fortified pilgrim center of the Medieval Christian kingdom of Makuria (Sudan). Research on stratigraphy of layers and walls reaching up to 6 m, conducted in recent years, brought important data for the reconstruction of changes taking place in the period from the 9th to the 13th centuries, in the house's layout and function, as well as in the living conditions of the inhabitants, possibly related to climate change. The paper will present the conclusions in this regard, as well as new, substantial data for the dating of fortifications of the site.

## Towards the Palaiologan Revival Ptolemy's *Geography* from a 12th-Century Perspective

Chiara D'Agostini  
University of Southern Denmark, Odense

RT

Ptolemy's *Geography* enjoyed a revival in Palaiologan times. Yet, earlier Byzantine engagements with this work show that it was more read than one might think. The citation of a *metaphrasis* of the *Geography* by the intellectual John Tzetzes (*Chiliades* XI 396.884-997) proves that it was subject to active reading practices in the 12th-century intellectual scene. Looking at this specific engagement with the *Geography*, I aim to shed light not only on the significance of the *Geography* in the 12th-century intellectual context of Constantinople, but also on how this paved the way to its later revival.

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## **The Battle of Yarmouk (636 AD)** The Roman Equipment in the Light of Written, Iconographical and Archeological Sources

Raffaele D'Amato  
University of Ferrara

TS

The aim of the paper is to analyze the sources related to the Roman military equipment at the time of the famous battle of Yarmouk. Apart from the analysis of the written sources, many archaeological artefacts are first time presented to the public, coming from the Syrian museums and from private collections. The author compares the iconography to the artefacts to confirm the adherence of the artistic sources to the archaeology of the late 6th and first half of the 7th century AD.

## **Nuove prospettive di studio sulla presenza greca nel Principato longobardo di Salerno** L'epigrafe greca nella chiesa di S. Andrea *de Lavina*

Mario D'Ambrosi  
University of Salerno

FC

Nella chiesa di S. Andrea *de Lavina*, nel centro della città di Salerno, si trova un'iscrizione greca rinvenuta su una parete dell'ambiente ipogeo a volta riportato alla luce dagli archeologi nel 1997. Essa è un'importante testimonianza della tradizione epigrafica degli epigrammi "su vari argomenti" di Teodoro Studita, poiché trasmette il testo dell'epigramma XXII Speck in quella che sembra una *recensio* 'pre-editoriale' che fornisce una significativa variante testuale al primo verso. La comunicazione tratterà della presenza greca nel Principato longobardo di Salerno soffermandosi sull'importanza delle minoranze greche, sia per la cultura che per l'economia di quel territorio, anche dopo la conquista normanna.

## **Graeco-Arabica** Prospettive di studio

Arianna D'Ottone Rambach  
Sapienza University of Rome

RT

L'interesse per lo studio dei manoscritti bilingui e digrafici greco-arabi è sensibilmente cresciuto nell'ultimo ventennio. Considerati ora come testimoni 'greci', ora come testimoni 'arabi', i codici bilingui greco-arabi non sono sempre di agevole reperimento per gli studiosi. Non solo: oltre ai manoscritti allestiti per accogliere testi multilingui e multigrafici, anche le glosse in arabo in codici bizantini e quelle in greco in codici arabi costituiscono un ambito di ricerca ancora da esplorare. Questo contributo intende presentare alcuni esempi di codici che offrono la possibilità di una ricerca condivisa tra bizantinisti e arabisti.

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## Eastern Approaches to Byzantium

Antony Eastmond

The Courtauld Institute of Art, London; University of London

TS

This paper considers whether it is still possible to write a global history of Byzantine art of the sort envisaged by Victor Lazarev in his *Istoriia vizantiiskoi zhivopisi* in 1947. The recent resurgence of scholarship on the arts of the Caucasus raises these questions afresh. How do we distinguish between art produced in Byzantium and that produced in the cultures that neighboured the empire, whose relationship to Byzantium was complex and often driven by conflict rather than cooperation. Models of centre and periphery work from a Byzantine point of view; but from the margins the center looks more distant and less important. How do we reconcile the local or national in the new global art history?

## Style as Meaning Byzantinism in Georgia

Antony Eastmond

The Courtauld Institute of Art, London; University of London

RT

From the late 10th century on it is possible to trace the growing prevalence of Byzantine styles and iconographies in the art of Georgia. This paper considers how we assign meaning to style, particularly as it crosses borders between allied, but distinct cultures. Drawing on a series of case studies in Georgia, this paper considers the possible ways in which Byzantine style may have been interpreted in Georgia. This looks beyond notions of influence or appropriation (which align style with expressions of power) to ask what other meanings it could convey and how these might have been recognised at the time of their making.

## The Divine Substance as Aristotle's *Substantia Prima* Yaḥyā b. 'Adī and His Trinitarian Doctrine

Bishara Ebeid

Ca' Foscari University of Venice

FC

The Miaphysite philosopher Yaḥyā b. 'Adī (d. 974) in defending the Trinitarian dogma against its understanding as Tritheism by Muslims offers a new approach focusing on the oneness of the subject and the multitude of its definitions. In this paper I aim to present his Trinitarian doctrine according to his work against Abū 'Īsā al-Warrāq (d. 994), highlighting the importance of his use of the analogy of 'Zayd' and the one of 'intellect', as key to comprehend his metaphysical system. The paper aims also to argue the possible relationship between Yaḥyā's doctrine and the Miaphysite tradition developed against Tritheism of the 6th century.

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## **What Can We Learn from the Typology, the Iconography, and the Archaeological Context of the Terracotta Lamps from the Early Byzantine Period?**

Ani Eblighatian  
University of Geneva

FC

This paper aims to present the results of a recent study by the author on the lamps of the Early Byzantine period discovered at Antioch-on-the-Orontes and its hinterland. The methodology that is based on the archaeological context will highlight the typology and the iconography of the terracotta lamps through the excavated sectors (baths, streets, houses, and other buildings). A comparison will be made with the lamps of the Early Byzantine period discovered at other sites to discuss the influences as well as the differences.

## **La présence de l'auteur dans le récit hagiographique comme facteur de crédibilité**

Stefanos Efthymiadis  
Open University of Cyprus, Nicosia

RT

Toute création littéraire est le point de la rencontre de l'auteur avec son ou ses héros que le lecteur perçoit d'abord comme une relation intra-diégétique, c'est-à-dire intégrée dans le récit. Dans le domaine de l'écriture hagiographique cette rencontre subsiste autant qu'on y peut chercher une réponse dans une cause personnelle, dans un appel communautaire ou dans un défi posé par un commanditaire. Cette communication essaiera de donner un aperçu sur les diverses voix d'auteur telles qu'elles sont présentes dans le récit hagiographique en prenant en considération d'abord le contexte historique et littéraire dans lequel texte et auteur s'inscrivent et ensuite l'évolution du genre dans la longue durée.

## **Lo sfondo tardoantico dell'agiografia medievale greca del Mezzogiorno (IX-XII s.)**

Stefanos Efthymiadis  
Open University of Cyprus, Nicosia

RT

Se l'Italia meridionale bizantina e normanna vanta una buona qualità della sua agiografia greca, ciò è in gran parte dovuto alla ricca varietà, per lingua, stile e temi, di *Vitae* ed *Encomia* prodotti in quest'area tra il IX e il XII secolo. Tutte queste caratteristiche fanno sì che questa agiografia presenti un carattere sia locale che universale. La sua diversità deriva dall'ispirazione a modelli letterari diversi, stabiliti dall'agiografia nella creativa fase tardoantica. Più che individuare specifici autori e testi di influenza, l'indagine presenterà un elenco di autori e testi tardoantichi che hanno guadagnato popolarità o semplicemente circolato nel dominio del Sud Italia, approfondendo così i legami culturali e spirituali che quest'area ha stabilito e mantenuto con l'Oriente cristiano.

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## Les secrets d'un manuscrit bilingue (grec-ancien français) : le codex Iviron 463 (Lambros 4583)

Emese Egedi-Kovács  
Eötvös Loránd University, Budapest

RT

Le codex Iviron 463 présente une version abrégée du roman de *Barlaam et Josaphat*. Outre les splendides miniatures qu'il contient, le caractère exceptionnel du manuscrit vient du fait que ses marges sont entièrement remplies d'une ancienne traduction française restée, à l'exception de quelques fragments, inédite. Le manuscrit bilingue peu commun est d'une importance significative non seulement du point de vue de la philologie de l'ancien français, mais aussi du point de vue des interactions linguistiques et littéraires entre les différentes cultures. La communication se propose d'examiner les circonstances de la création du manuscrit et les questions liées au commanditaire.

## New Lead Seals With Family Names from the Turkish Museums

Nilgün Elam  
Anadolu University, Eskişehir

TS

In 2011, I launched a project comprised of research at Turkish museums, which led to the documentation of new seals associated with regions of Byzantine Anatolia. Here, I examine five seals that belonged to Abou Sahl Senacherim *kuropalates* and *doux*, Abou Sahl Senacherim, *nobelissimos* and *doux* (2nd half of the 11th century), Philarētos Brachamios, *protosebastos* and *domestikos* of the East (1081-90), Nikēphoros Palaiologos (11th century). The last one belonged to the patriarch Georgios II Xiphilinos (1191-98), which has been found around Izmit (Nicomedia). This paper aims to present this new material and to discuss its contribution to the prosopographical data.

## The Evolution of the Palaiologan Art in Cyprus Through Its Icon Production

Ioannis Eliades  
Byzantine Museum and Art Galleries, Archbishop Makarios III Foundation, Nicosia

RT

From the mid-14th century Cyprus although under Frankish rule (1191-1489) keeps up tightly with the artistic developments, that take place chiefly in Constantinople, mainly with the frequent contacts, the transfer of manuscripts and icons but also the apprenticeship in workshops of the Byzantine capital or by inviting artists from Constantinople to Cyprus. The Palaiologan art in the 15th century, even before the fall of Constantinople, will be imbued with the accomplishments of the Italian Renaissance. In Cyprus this trend will mature, turning into a distinct painting language, the Cypro-Renaissance painting that will last until the Ottoman conquest of Cyprus (1571).

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## **Cult and Worship in Byzantine Historiographic Narrative (8th-13th Centuries)**

Eliso Elizbarashvili

G. Tsereteli Institute of Oriental Studies, Tbilisi

FC

The paper investigates the function of religious items as reflected in the Middle Byzantine historical writings: Theophanes, Eustathios of Thessalonica, Niketas Choniates, John Skilitzes, and others. Their texts provide essential details on the cult of relics and icons, military use of religious symbols, the function of miracles and dreams, and others. These narratives are included in historical works to explain or mark specific historical events.

## **Reading Herodotus in Exile**

### **Demetrios Rhalles Kabakes' Annotation of Herodotus' *Histories* and the Literary Legacy of Plethon**

Anthony Ellis

University of Bern

RT

In 1480 Demetrios Kabakes, an elderly Peloponnesian aristocrat in impecunious Roman exile, copied Herodotus' *Histories*, creating *Vat. gr.* 1359. Kabakes, displaced in the wake of the Ottoman conquests, took a keen interest in the successful defence of ancient Greece against the Persian invasions. I examine Kabakes' social situation and his reading of Herodotus through the notes he made in this manuscript in his final years. I also explore the relationship between *Vat. gr.* 1359 and its antigraph, *Laur. Plut.* 70.6, which had belonged to Kabakes' neo-Pagan teacher Plethon, and revisit the broader question of the fate of Plethon's library after his death.

## **Did Byzantium Have a Consistent View About the Notion of Time?**

Elena Ene Draghici-Vasilescu

University of Oxford

RT

The talk will ascertain whether in Early Byzantium there existed a concerted view about the notion of time, or more than one. It also looks at instances of paradoxical temporal occurrences (which I would call 'dislocated chronologies') in the literature of the Empire that are not accounted for by the well-known ideas regarding the notion of time presented in terms of linearity and cycles, everlasting temporal duration, sensible temporality, and so on. Despite some minor differences among various Byzantine authors, a main coherent view seems to be common to all of them. The central author discussed will be Dionysius the Areopagite. His familiarity with Plato's words, especially with those from the dialogue *Timaeus*, where time is presented as a "moving image of eternity" will become evident.

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## Ἦς ἂν ἔχης βίβλον τήνδε: Giovanni Eugenio e la trasmissione di Appiano nella tarda età paleologa

Marco Enrico  
University of San Marino

FC

La trasmissione dei Libri XI-XIX della *Storia romana* di Appiano si divide in due famiglie di manoscritti: una (famiglia *i*) ha il suo capostipite nel *Laur. Plut. 70.5*, copiato sotto la supervisione di Niceforo Gregora; l'altra (famiglia *O*) deriva da un codice perduto. Due dei suoi apografi contengono un poema di dedica a Giovanni VIII Paleologo che permette di attribuire la copia di *O* a Giovanni Eugenio. Scopo di questo intervento è argomentare la possibilità che proprio Giovanni Eugenio sia la fonte del rinnovato interesse per l'opera appianea che sembra risultare da quanto sopravvissuto della tradizione manoscritta, al di là del suo innegabile ruolo nella conservazione sino ai nostri giorni della *Storia romana*.

## Shaping Byzantine Constantinople in the Period After World War I

### Actors and Politics from the Ottoman Empire to the Turkish Republic

Ayşe Ercan  
Columbia University, New York

TS

This paper focuses on Byzantine archaeology in Istanbul in the period between 1920 and 1930, both a decisive and controversial moment in the history of the Ottoman Empire marked by its collapse, the loss of its multi-ethnic and multicultural lands to a great extent, and its transformation into the Turkish Republic, a nation state with new territorial borders. In light of historical documents in Ottoman, French, English and Turkish, along with a comparative analysis of the Antiquities Laws codified in the Ottoman Empire, and appropriated by the Republic, the paper explores the work of the pioneers of Byzantine archaeology in Istanbul within the context of the troubled political atmosphere of this decade. In doing so, it defines the role of these precursory archaeological missions for the Turkish Republic's official discourse on its Byzantine heritage, and for Byzantine archaeology of Istanbul in general.

## Monasteries as New Jerusalems in Medieval Serbia Textual and Visual Evidence

Jelena Erdeljan  
University of Belgrade

RT

The rhetoric of constructing New Jerusalems as bridges between our world and the divine in Medieval Serbia, and particularly so in the case of monasteries, followed the universal models established in the Byzantine world. They were both textual and visual. The visual/spatial was grounded on allegorical allusion to and/or appropriation of core principles of constructing and visual identity of Holy Land sacred spaces and Constantinopolitan New Jerusalems. In a broader sense, what was thus achieved was a transfer of Jerusalem and the Holy Land which was crucial to experiencing the holiness of monasteries as bridges between of our world and the divine.

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## Unpublished Lead Seals from the Museums of South and South-Eastern Turkey

Esra Güzel Erdoğan Uluhan  
Marmara University, Istanbul

FC

This paper will be focused on last additions Byzantine lead seals to South and South-Eastern Anatolian museums. The institutions concerned was the following: Adana, Adıyaman, Malatya, Maraş and Urfa. Almost one hundred seal studied and categorized accordingly. An in-depth prosopographical study of all officials attested in these collections offered some new information about the networks of communications between state officials or members of the same families and/or political powers along the Eastern borders. For instance, one of the seal belongs to Gabriel of Melitene ('protokouropalates', 'Ameras' and 'doux' of Melitene) from Adıyaman Museum. According to several historical sources, Gabriel was a member of a well-known Armenian family, namely Senacherim. We can pursue his political and military career from his seals just like for other members of his family.

## Vladimir-Suzdal Architecture and Its Armenian Connections

Özlem Eren  
University of Wisconsin-Madison

FC

12th century Vladimir-Suzdal architecture, featuring white stone, long drums and carved reliefs, differs from the predominantly Byzantine style found in Kyiv. I propose a model that incorporates hybridity and agency into the picture so that the rich and diverse architecture of Rus' would be revealed beyond the paradigm of *Byzantine influence*. The presence of Slavic-speaking Armenian communities in Vladimir-Suzdal region, dynastic marriages and the transfer of deeper cultural concepts, such as carving a spiritual idea on stone, as in Armenian *khachkars*, can explain similarities. The concept of *khachkar* can resonate with Rus' due to carved stone pagan idols.

## The Fethiye Camii Unplastered Repairs at the Monument Before and After the 1955 Byzantine Congress in Istanbul in the Light of Archival Photographs

Mine Esmer  
Fatih Sultan Mehmet Vakıf University, Istanbul

FC

By the end of the 16th century, the Ottoman Sultan Murad III (1574-1595) had ordered the conversion of the two churches belonging to the Pammakaristos Monastery which date from the Middle and Late Byzantine Periods into a mosque. Today the mosque named as Fethiye after the conversion is still standing at the Çarşamba neighborhood in Istanbul. This paper will examine archival photographs taken at Fethiye in 1957 to provide further insight for the two repair campaigns conducted consecutively in 1955 and 1959 by the Pious Foundations. By presenting the evaluation of the above-mentioned data, the paper discusses how the conservation architect may use archival sources *à propos* of the case of the Fethiye to obtain the necessary information for the conservation of a cultural edifice.

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## Cyril's *Lexicon* in the Papyri

Elena Esposito  
University of Basilicata, Potenza

TS

Two papyri have been identified as the oldest surviving witnesses of Cyril's *Lexicon*: 1) a small fragment from the parchment codex of P. Rainer Unterricht (MPER XV 142, TM 65273; MP3 2120.01), assigned to the 6th/7th century, first published in 1982; 2) the remnants of a papyrus codex from Nessana (*P. Ness.* II 8, TM 59489; MP 32119), edited in 1950 and ascribed to the 7th century. The present contribution will show the main characteristics of these papyri. Some insights will also be provided on the earliest stages of circulation of the *Lexicon* and on its readership.

## Le contexte de rédaction et de diffusion des *Histoires* de Jean Kantakouzènes

Raúl Estangüi Gómez  
Paris 1 Panthéon-Sorbonne University

RT

L'étude de la tradition manuscrite des *Histoires* de Jean Cantacuzène permet de distinguer plusieurs phases entre la période d'écriture et celle de diffusion de l'œuvre ; phases qui s'étalent durant les années 1360, une période pendant laquelle Cantacuzène s'adonne à la défense de la réforme palamite. Il semble en effet que la composition de cette œuvre autobiographique ait joué un rôle très important non seulement dans la réhabilitation de sa propre personne mais surtout de cette idéologie religieuse envers laquelle il s'était déjà engagé dès l'époque de la deuxième guerre civile.

## The Poet and the *Protostrator*: Manuel Philes and Michael Doukas Glabas Tarchaneiotas

Eleni Evangelou  
University of Thessaly, Volos

FC

Manuel Philes, a towering figure of Late Byzantine literature, composed thousands of verses for the highest echelons of Constantinopolitan society. In this paper, I aim to examine certain aspects of his extraordinary relationship with the *protostrator* Michael Doukas Glabas Tarchaneiotas. Michael's activity expanded beyond his acclaimed victories in the field of battle, into the realm of both artistic and literary patronage. Philes, through his deftly crafted verses, allowed Michael and his wife Maria to present their desires and aspirations to their contemporaries and their divine protectors, while attempting to maintain his own lifestyle.

## The Accentuation Systems in the Byzantine Seals, the Linguistic and Paleographical Aspects

Alexandra Evdokimova  
Russian Academy of Sciences, Moscow

TS

The analysis of the Byzantine seals collection in Dumbarton Oaks shows that only 130 seals (from 15,000) have accentuation marks: 53 – 12th century; 40 – 11th century; 23 – 11th-12th centuries; other periods near 1-6 for each century. In this seals collection, the five accentuation systems are presented: Alexandrine (60 seals),

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Byzantine (10 seals), accents shift to the left (25 seals), shift to the right (24 seals), and some have shift to the left, some to the right (42 seals). Sixty seals were written by dodecasyllabic. The accent can be on the first part of the diphthong and in abbreviations. Authors of some seals used a sense accentuation system, marking more meaningful words.

## **Greek Byzantine Graffiti in the Saint Sophia Cathedral in Constantinople and in Kiev**

### **New Inscriptions, Paleographical and Linguistic Aspects**

Alexandra Evdokimova  
Russian Academy of Sciences, Moscow

FC

This paper is about a corpus of 300 unpublished Greek graffiti found from 2008 to 2015 in Saint Sophia Cathedral in Constantinople, absent from Robert van Nice's archive. In addition, I will present seven new Greek graffiti from Saint Sophia Cathedral in Kyiv. The inscriptions are written in both minuscule and majuscule, some graffiti is upside down, and a few are written vertically. An analysis of the linguistic features of the inscriptions in Sophia of Constantinople does not allow us to narrow the dating. Nevertheless, it shows the desire of the graffiti authors to follow the literary norm instead of authors of the Kievan one: one group of the accentuated inscriptions uses the Byzantine accentuation system and another Alexandrian one.

## **Results of Archaeological Excavations of Early Byzantine Fort of Tureta on the Island of Kornat, Croatia**

Tomislav Fabijanić  
University of Zadar

FC

Archaeological heritage of the Kornati archipelago is still poorly explored. However, comprehensive archaeological excavations in the Tarac field on the island of Kornat have been conducted during the last decade around the church of St. Mary and in the Early Byzantine Tureta fort which is situated on a hill overlooking the church. The church is only a part of a larger architectural complex. This was probably a monastery complex whose fort was used to store food, control the estate, and hide in case of danger. Monastery towers were usual phenomenon in the Byzantine world, and they functioned as an important link in Byzantine defensive system, regardless of their modest dimensions.

## **Cantacuzène et les Turcs**

### **Les raisons d'un polémiste**

Marco Fanelli  
Ca' Foscari University of Venice

RT

La communication se focalise sur un des problèmes les plus épineux concernant la personnalité et l'action de l'empereur Jean VI Cantacuzène, c'est-à-dire les raisons qu'ont conduit l'empereur à écrire ses œuvres polémiques contre l'Islam, contraires à son action politique vers les Turcs. La communication prévoit trois moments : évaluation du rapport entre Cantacuzène et les Turcs pendant la guerre civile (1341-1347) ; l'analyse de sa politique en tant qu'empereur (1347-1354) ; les raisons de la

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composition des *Quatre apologies* et *Quatre discours contre Mahomet*. La triangulation de textes et documents permettrait de parvenir à une nouvelle notion de ‘turcophilie’ en Cantacuzène.

## **Analyzing the MS Vaticanus Graecus 1056 An Example of Arabic Astrology Into Greek**

Luca Farina

Eberhard Karl University of Tübingen

FC

Did Byzantine scholars cross Islamicate borders, both symbolically and materially, due to their intellectual curiosity and scientific awareness? An answer could be provided by the MS *Vat. gr.* 1056, the most important witness of Arabic astrology into Greek. Unfortunately, it is hitherto largely understudied. After a codicological and palaeographical description of this miscellaneous codex and its extremely rich *marginalia*, I will focus on the texts that are preserved in it, on the way they were translated from Arabic into Greek, and how they were read and used by Byzantine scholars. The study of this manuscript can lead to a new analysis of Byzantine often-repeated closeness, especially towards Islamicate sciences.

## **On the Road Again Gyóni’s *Paristrion* Revisited**

Zoltán Farkas

Pázmány Péter Catholic University, Budapest

FC

In my lecture I will discuss the papers of the Hungarian scholar Mátyás Gyóni on the Vlachs, on the 11th century history of the Byzantine *thema Paristrion* and on the Rumanian ethnogenesis (published between 1944 and 1954 in German and French) within the framework of the history of science. After commenting on the conclusions he drew from historical and philological arguments, I will analyze the new editions of the texts he studied from different points of view. Finally, I will place his conclusions concerning the archaic ethnonyms found in the Byzantine ethnographic texts and the ethnogenesis of the nomadic tribes into the context of history.

## **Illuminating St. Mary of the Admiral *Rihla Ibn Jubayr* Reconsidered**

Giacomo Favaretto

University of Padua

FC

This paper moves from the comparison between two Italian translations of a passage of the chronicle titled *Rihla Ibn Jubayr*, by Amari and Schiaparelli. Here, the traveller Ibn Jubayr relates his visiting of Palermo at the end of 1184 and describes the interior lighting of St. Mary of the Admiral. In these translations, the atypical choice of the Arabic term to indicate the windows is not examined and some aspects concerning the structure of the windows and their decoration are ambiguous. Reconsidering the Arabic source, this communication proposes a hypothetical reconstruction of the original interior lighting of the building.

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## **La cronaca di Venezia di Gian Giacomo Caroldo: questioni editoriali Tra autografia e rimaneggiamento**

Nicola Fazioni  
University of Bologna

FC

La cronaca di Venezia del diplomatico Gian Giacomo Caroldo, composta nella prima metà del Cinquecento, è una delle fonti più precise per la storia del Mediterraneo del Trecento ma è stata recentemente edita su basi errate. Il codice Venezia, Biblioteca Nazionale Marciana, It. VII, 2448, seppur lacunoso, è autografo e sembra testimoniare l'ultimo stato dell'opera a cui ha lavorato direttamente l'autore. Confrontandolo con due fra i più importanti codici completi ho cercato di determinare natura ed entità delle revisioni presenti nella redazione più diffusa della cronaca, lasciata forse incompleta da Caroldo e rimaneggiata nella lingua e nel contenuto con la collaborazione dei suoi discendenti.

## **Book VI of the Chronicle *Theophanes Continuatus* Reflections on the Authorship, Compilation and Edition of Chronicles of the Macedonian Period**

Michael Featherstone  
CNRS, Paris-Strasbourg

TS

Juan Signes Codoñer  
Complutense University of Madrid

Book VI of *Theophanes Continuatus* was commissioned by the *parakoimomenos* Basil, who was instrumental in the rise to the power of Nikephoros Phokas, who is referred to as "the Conqueror". Great attention is given to the military hero John Kourkouas, related to Basil's family, the Lekapenoi. The description of Constantine VII's funeral also corresponds with the prescriptions of the *Book of Ceremonies*, in whose final compilation Basil was involved. Other parts of the text speak against Basil's sponsorship (e.g. the praise of Joseph Bringas) because the chronicle was a patchwork assembling various sources and not the coherent product of a single author. Quite different versions of the *Logothete Chronicle* were compiled in the 50s and 60s of the 10th century following the changing political parties at court.

## **Les Choumnoi à Thessalonique**

Romain Feeser  
Paris 1 Panthéon-Sorbonne University; University of Padua

TS

Les Choumnoi sont originaires de Macédoine et ont conservé une implantation à Thessalonique et dans son hinterland en dépit de leur implication croissante à Constantinople et à la cour impériale en particulier. Nous mènerons une étude prosopographique sur les Choumnoi et nous tenterons ainsi de préciser l'identification et le parcours de certains membres de cette famille aux XIV<sup>e</sup> et XV<sup>e</sup> siècles notamment. Nous nous intéresserons enfin à l'ascension de cette famille aristocratique provinciale et à la nature de son ancrage local tissant un réseau entre Thessalonique et Constantinople jusqu'au XV<sup>e</sup> siècle.

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## **Material Imitation and Textile Spaces**

### **The Stuccoes of Ifrīqiyya and Southern Italy**

Ariel Fein  
Bard Graduate Center, New York

RT

This paper focuses on the shared materiality of stucco between medieval Ifrīqiyya (Tunisia) and Southern Italy. By examining the stucco adornments of the Fatimid-Zirid palace, Sabra al-Mansuriyya, and the furnishings of Santa Maria di Terreti, a late 11th century Norman church, it demonstrates the translation of stucco compositions, artistic techniques, iconography, and Arabic epigraphy between medieval North Africa and Italy. The use of stucco in Santa Maria di Terreti embodied the perpetuation of a local, Ifrīqiyyan aesthetic, as well as offered an ideal medium for the shaping of sacred space. As a highly imitative material, the stuccoes assumed and surpassed the properties of textiles, creating liturgical furnishings that were seemingly both transient and eternal.

## **Ancient Because Asymmetric?**

### **Architectural Anomalies and the Suggestion of Special Sites**

Sabine Feist  
University of Bonn

TS

Anomalies in Byzantine church architecture cause modern research to search for explanations. In those examples where churches have undergone several phases of construction, the explanation is usually both a reflex and uniform: the older must have caused the anomalies of the newer. However, this explanatory model, which admittedly offers a solution to many problems, is rarely based on archaeological evidence. In this paper, various examples from different epochs will be analyzed in order to question the classification that asymmetry is synonymous with antiquity and to examine other explanatory models for this type of anomaly.

## **Mercantilist Thought in Byzantium**

Alex Feldman  
College of International Studies, Madrid

FC

Defined by beliefs in finite growth and wealth available, mercantilism is applicable to Byzantium. Like Western rulers, Byzantine emperors always pursued precious metals, protectionism and were tempted by coin debasement. Yet a crucial difference between them were the foreign and domestic statuses of merchants and marketplaces: in the Orthodox East, the emperor was theoretically sovereign over all Christians regardless of nationhood. While mercantilism connotes economic nationalism today, by considering mercantilism as a by-product of limited growth and rulers' pursuits of inelastic bullion, it is visibly derivative of Byzantine paradigms.

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## **The Reception of Biblical and Classical Literature in the *De Administrando Imperio* Melting Pot or Salad Bowl?**

Alex Feldman

College of International Studies, Madrid

FC

Emperor Constantine VII Porphyrogenitus' mid-10th-century work, *De Administrando Imperio*, contains many references to biblical and classical literature, creating a literary chiasmus. Yet because the references to biblical and classical works rarely appear side by side, but in different chapters, it begs the question if this was a deliberate or haphazard attempt to blend two literary corpuses together. Because he drew on both traditions to support his historical and geopolitical perspectives, it is helpful to create a DAJ prototype to help us better understand the evolution of the Byzantine attitude toward its classical and biblical heritages.

## **Support-Verb Constructions With ‘ποιέω’ and ‘λαμβάνω’ in 6th Century Documentary Sources from Egypt**

Victoria Beatrix Fendel

University of Oxford

RT

Support-verb constructions consist of a verb and a noun, e.g. ‘to give rise’. The verb (to give) has primarily syntactic functions and therein supports the noun (rise), which bears the primary semantic weight but has limited syntactic functions. The noun and verb can diachronically fuse to the point of univerbation (e.g. ματυροποιέομαι and ἐργολαμβάνω). This paper aims to weigh in the balance the impact of (i.) language contact, (ii.) the internal development of Greek, and (iii.) the genre and register of the text when exploring increasingly fused support-verb constructions with ποιέω/ποιέομαι and λαμβάνω in Early Byzantine documentary papyri.

## **Hearing the Pope’s Chapel Ring The IMAPI Project**

Julien Ferrando

CNRS, UMR 7061 “PRISM”; Aix-Marseille University

TS

During the papacy’s seat in Avignon, the papal palace and its chapel were major places of musical productions at that time. Music was, beyond the usual liturgical music, a particularly important medium to support papal politics. This major relationship between power and sound will be marked by an important research at that time to make the speech of the cantors of the chapel as audible as possible. In 2021 we undertook a research project in archaeoacoustics which allowed us to carry out a precise modelling of the sound space of the papal chapel in Avignon as it would have sounded in the 14th century. We propose to present the first results of this unique project in experimental musicology.

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## Rhétorique et narrative dans l'homilétique byzantine du huitième siècle

Germain de Constantinople et André de Crète

Elisa Ferrer

National University of Córdoba

FC

Au septième siècle, la Fête de la Dormition de Marie avait déjà été établie et faisait partie de la liturgie gréco-byzantine. Les faits qui y ont donné lieu, cependant, ne sont même pas mentionnés dans les Écritures, mais font partie de la tradition chrétienne. Cette communication vise à analyser la position de Germain de Constantinople et André de Crète sur l'histoire qui leur vient par tradition, et aussi établir l'usage que les deux évêques font des ressources narratives et rhétoriques dans ces homélies. On cherche à confirmer que les deux auteurs, avec un objectif commun, tentent de transmettre le même message de différentes manières.

## Le complexe érémitique et monastique rupestre de Saint Pedro de Rocas

Une *lavra* d'origine byzantine au nord-ouest de la Péninsule Ibérique

Natalia Figueiras Pimentel

Complutense University of Madrid

FC

Jorge López Quiroga

Autonomous University of Madrid

Le complexe rupestre de Saint Pedro de Rocas se configure dans l'Antiquité Tardive comme une *lavra* rupestre, avec quatre espaces de culte : *ecclesia*, *paraecclesia* funéraire, *sancta sanctorum* et un sanctuaire rupestre à l'air libre. À l'intérieur, il y a un *arcosolium* funéraire avec un sarcophage et une peinture murale romane. La présence de trois hagioscopes, iconostase et tambours en bois, permettent une communication visuelle et sonore entre les différents espaces durant la liturgie et la psalmodie qui répondent à une tradition byzantine. Cette influence orientale et ce byzantinisme est lié à la présence de Martín de Dumio, arrivé en *Gallaecia* depuis la Palestine accompagné de moines syriens, dans la seconde moitié du VI<sup>e</sup> siècle.

## Les Hagioscopes Rupestres de Saint Pedro de Rocas (Galice, Espagne)

Vision et son au service de la liturgie et de la prière

Natalia Figueiras Pimentel

Complutense University of Madrid

PO

Jorge López Quiroga

Autonomous University of Madrid

Les trois chapelles rupestres construites au IX<sup>e</sup>-X<sup>e</sup> siècles à saint Pedro de Rocas sont orientées au déploiement d'une liturgie de type oriental, comme en témoignent une série d'éléments architecturaux, constructifs et spatiaux. Parmi eux, les hagioscopes témoignent d'une planification délibérée de l'architecture en relation avec la façon dont l'espace doit être vu de l'extérieur et comment l'homme qui prie devait concentrer cette vision vers l'intérieur. Nous avons identifié trois hagioscopes : un longitudinal, sur la voûte de l'*ecclesia* ; et deux hagioscopes transversaux communique l'*ecclesia* et les *paraecclesiae*. Les hagioscopes constituent donc une so-

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lution architecturale qui permet une communication, une audition et une vision restreintes, pour un individu privilégié, comme on peut le voir dans l'architecture byzantine et en particulier en Cappadoce.

## **Natural Conditions and the Borders Between Provinces in Syro-Palestine (4th-6th Centuries)**

Paweł Filipczak  
University of Łódź

TS

The aim of my communication is to reproduce rules which the Roman authorities followed in establishing borders between different provinces in Syria. It aims to answer the question of whether the provinces' borders were purely artificial or, on the contrary, were drawn on the basis of some conspicuous elements of the environment. Both internal and external borders will be taken into account, with the aim of grasping their specific character. A detailed account of the elements of landscape on which particular borders were based will also be offered, considering the question of how borders determined how particular provinces were ruled. Syria's division into particular provinces was not accidental: it was linked to the region's geopolitical and economic position. However, neither the provinces' geographical conditions nor the principles underlying their functioning have been systematically studied so far.

## **The Ethnic Designation of Samuel's State**

Toni Filiposki  
Saints Cyril and Methodius University, Skopje

TS

The issue of the ethnic designation of Samuel's state is one of the most controversial in the Balkan Byzantine Studies. The raised issue is inextricably related to the understanding of the 'medieval ethnicity/ethnonyms'. It is therefore necessary to methodologically interpret the medieval source ethnonyms through a proper medieval ethnic discourse or perception. In the source material and in the academic literature, the 'Bulgarian' designation for Samuel's state is indeed dominant. However, it appears that in the academic community objective perception and interpretation of the source terms 'Bulgarians' and 'Bulgarian' from the 10th to the 12th centuries in the region of Macedonia are missing. It has therefore become necessary to reconsider the ethnic designation that most of the scholars have so far used to refer to Samuel's state.

## **Pious Foundations in the Light of Lead Seals A Prosopographical Analysis**

Martina Filosa  
University of Cologne

RT

The aim of this paper is to systematically investigate the contribution of lead seals to the study of the individual actors in the administration of pious foundations in Byzantium. The prosopographical contributions will be divided into three main categories: hitherto unknown personalities, new stages in the careers of known personalities, unknown members of well-known Byzantine families. These prosopographical data will contribute to establish a pattern of cumulation of titles,

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dignities, and offices, thus enabling the reconstruction of the careers of the actors and a better understanding of the structure of pious foundations and of their role in Byzantium.

## **Byzantine Seals in the Digital Era: SigiDoc 1.0**

Martina Filosa  
University of Cologne

PO

Claudia Sode  
University of Cologne

Alessio Sopracasa  
Sorbonne University, Paris

This poster illustrates the current state of development of SigiDoc, the XML-based and TEI-compliant encoding standard enabling the machine-actionable scholarly edition of Byzantine seals. SigiDoc is designed to be independently deployed on an individual and institutional level, but each sigillographic corpus will be virtually unified by the creation of a common search interface, allowing cross-referencing of information, advanced search across corpora, and interlinking with external resources. SigiDoc-based editions of the following collections are currently in progress in the framework of a French-German project: Zacos and IFEB (Paris), and Feind (Cologne).

## **Bridging Byzantium**

### **Byzantine Stone Bridges on the Balkans and in Asia Minor from the 5th to 15th Centuries**

Galina Fingarova  
University of Vienna

PO

This poster visualizes the final results of a project which represents the first comprehensive study of Byzantine stone bridges. The detailed analysis of preserved monuments and archaeological reports revealed clear insights into the particularity of construction techniques and structural characteristics used by Byzantine builders. The results show that compared to Roman antecedents, Byzantine bridges were built more practically, more quickly and less expensively. However, this tendency was not evaluated negatively as the stability of the structures was not affected. On the contrary, the Byzantines developed structures that initiated the transition to modern bridge constructions.

## **Syriac Patristic *Florilegia***

### **The Inculturation of an Early Byzantine Genre**

Emiliano Fiori  
Ca' Foscari University of Venice

RT

In the 6th century, Syriac Christians participated in Early Byzantine theological debates, using the same tools that were current in Greek controversies and thus also composing their own patristic *florilegia*, often translated from Greek. Under Arab rule until 1,000 CE they continued collecting Greek patristic excerpts in Syriac translation. These later anthologies aimed to transform the Greek sources accord-

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ing to a polemical strategy that targeted the rival Christian confessions in a situation of political subjection. The paper will show how this Greek Christian literary form survived in a distant world as a source of new knowledge for Eastern Christians.

### **Challenges of Editing Byzantine Liturgical Sources The *Neosabaite Typikon* as a Study Case**

Diego Rodrigo Fittipaldi  
University of Cologne

FC

My talk will be about the challenges that the critical edition of a Byzantine liturgical text presents. During my work editing the Constantinopolitan recension of the *Typikon* of Mar Saba, I dealt with a multifaceted problematic, including matters from diverse areas such as ecdotics, palaeography and philology. In this talk I will show a selection of the most challenging methodological issues, provide concrete examples, and invite to a discussion about the chosen solutions.

### **Between Tradition and Innovation Post-Antique Window Screens in Italy and Surrounding Areas in 6th-12th Centuries, With One Eye on the Byzantine East**

Roberta Flaminio  
Ministry of Education, University and Research, Rome

TS

This contribution regards the system of window screenings (*transennae*) in the buildings of High Medieval and Medieval Italy between the 6th and the 12th centuries, focusing on the use of different kinds of materials, as compared with those used previously, and stylistic aspects, concerning both ornamental and – where possible – strictly functional and architectural issues. Particular attention is paid to the use of stucco grilles and frameworks, as an alternative to marble or other materials. In this regard, the evidence of closely related examples from the surrounding areas beyond the Alps and along the shores of the Adriatic are taken into account, as well as the contemporary production of window screens from the Byzantine East, which represent a fundamental element of comparison.

### **Sculpted Decoration and Ornamental Patterns in the Middle and Late Byzantine Architecture of Constantinople**

Roberta Flaminio  
Ministry of Education, University and Research, Rome

FC

The purpose of this paper is to analyze some features of the Middle and Late Byzantine architecture of Constantinople, considering buildings still standing, whilst taking into account some questions opened up by some recent essays on this topic. The research approach will pay specific attention to the connection between the exterior and the interior of the buildings, the relationship between architectural sculpture and the surfaces of the inner and outer spaces, the shaping of facades, also related to their decoration, in many cases due to the adoption of specific masonry techniques, as well as to the role given to portals and window openings.

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## **Faith, Geopolitics, and Imperialism** 21st Century Orthodoxy in the Mirror of the ‘Macedonian-Kommenian Renaissance’ (867-1180)

Karsten Fledelius  
University of Copenhagen

RT

Imperial Byzantium of the so-called ‘Middle Period’ created patterns of thought and politics mirroring recent events in European and World Politics. Faith and Clash of Civilizations as well as Geopolitics are used as legitimization of spiritual, territorial and ethnic justifications for war following patterns emerging 1,000 years ago, apparently defying the rationality of modern secularism. Is what is going on just now at the shores of the Black Sea reminiscent of the fate of the Bulgarian nation and church in the 10th-12th Centuries?

## **Faire croire l’incroyable ?** Prodiges et miracles dans la *Passion de saint Georges*

Bernard Flusin  
Sorbonne University; École Pratique des Hautes Études, Paris

RT

L’ancienne *Passion de saint Georges* se distingue par l’in vraisemblance de son cadre historique et par le traitement hyperbolique du surnaturel. Des remanieres ont cherché à la crédibiliser en la situant dans une histoire mieux attestée et en gommant ses excès les plus choquants. Cet effort mérite l’attention que lui a portée Delehaye mais la question fondamentale reste posée : il s’agit du statut du surnaturel dans la *Passion* initiale et de la façon dont le récit est construit pour que les auditeurs désirent lui ajouter foi.

## **Georgia, Armenia and the Cultural Policy in the USSR** (1921-1941)

Ivan Foletti  
Masaryk University, Brno

TS

The purpose of this presentation is to reflect on the impact of the political situation in the USSR on Armenian and Georgian Art studies. In particular, the talk promises to explore the manner in which medieval art history was able to develop (or not develop) during the years of the great de Stalinist terror.

## **The Cult of Local Saints in Chersonesos in the 4th-6th Centuries**

Mykhailo Fomin  
Kharkiv State Academy of Culture

FC

Late Antique Chersonese (Sevastopol, Crimea) is located on the border of the Greco-Roman world. Monuments have been discovered on its territory that allows reconstructing the process of formation of the Christian community in the city. The most remarkable of such monuments are the martyrdom of St. Vasilej, memorial church on ‘holy tombs’, Christian painted crypts, and a stele of St. martyr Anastasia. These objects complement and illustrate the hagiographic texts (*Lives of the Bishops of Kherson*) and expand our knowledge of the history of the Church in the city.

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## **La storia al di là del tempo**

### **Evoluzione degli schemi compositivi nelle cronache universali, dalla cronologia al criterio tematico: il caso di Giovanni Malala**

Agnese Fontana  
University of Genoa

FC

Benché l'opera giuntaci sotto il nome di Giovanni Malala (VI secolo) sia normalmente ascritta al filone delle cronache universali cristiane, in essa la cronologia pare priva del ruolo centrale attribuitole nella tradizione cronachistica: la costruzione della storia si impenna ancora su alcune date fondamentali, ma nella strutturazione del racconto le esigenze narrative sembrano prevalere su quelle cronologiche, specie nei libri pre-imperiali (I-IX). Obiettivo del *paper* è quello di interrogarsi sui criteri che guidano la disposizione del materiale nell'opera in questione, sulle motivazioni e sulla fortuna dell'approccio malaliano alla dimensione temporale.

## **Monumental Painting on Crete from the Byzantine Reconquista to the Venetian Conquest (Late 10th-Early 13th Century)**

### **The State of Research and Future Directions**

Vicky Foskolou  
University of Crete, Rethymno

TS

In my presentation, I will attempt a historiographical overview of the research on the monumental painting on Crete in the period from the Byzantine reconquest on 961 until the beginning of the Venetian rule. The important material remains, monuments and frescoes, on which bibliography remains relatively sparse, will be briefly discussed. Finally, an attempt will be made to propose new lines of research with the aim of renewing academic interest in the monumental painting of the second Byzantine period on Crete.

## **Pilgrimage Sites on Crete from the Byzantine Reconquista to the First Period of the Venetian Era (11th-Early 15th Century)**

Vicky Foskolou  
University of Crete, Rethymno

RT

A stop on the journeys of apostle Paul, seat of his beloved disciple Titus, place of martyrdom during the Roman persecutions of early Christians, Crete had a rich Christian past that was strengthened in later times with the presence of holy figures and the establishment of several important monasteries on the island. Despite the wealth of its religious tradition, little is known about the island as a place of pilgrimage. Aim of my presentation is to identify holy shrines that were pilgrimage destinations on the island in the period from the Byzantine reconquest on 961 until the Early Venetian era. In addition, through written sources and material remains, I will attempt to outline the devotional practices and customs associated with Cretan pilgrimage sites.

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## **Cross-Cultural Encounters in the Sinai Desert** **The Epigraphic Evidence**

Georgia Foukaneli  
Mount Sinai Foundation, Athens

RT

The first edition of *Sinai Inscriptions* was compiled by Nektarios the Cretan, patriarch of Jerusalem (1661-1669). Sinai Epigraphy emerged as a separate field of interest for travelers and scholars, from the 19th century onwards. Dated to a period from the 4th to the beginning of the 20th century, inscriptions and graffiti in the Sinai Monastery and the wider area of South Sinai provide evidence for the monastic and pilgrim topography, for the prosopography of the Sinai brotherhood and the history of monuments, supplementing the textual evidence and revealing a net of cultural and spiritual encounters in the remote Sinai desert.

## **The Phenomenologist's Byzantium**

Henri Franses  
Independent Scholar

RT

Within phenomenology, a key line of inquiry investigates the development of our sense of space in relation to our sensory perceptions. Henri Maldiney makes the case that several of the mosaics in Ravenna constitute a visual examination of this process. He contends that these works, through their dazzling display, render a universe filled with uncertainty as objects disintegrate, yet within which space still emerges in strange but coherent form. For Maldiney, this new universe, which bears little resemblance to the one we habitually inhabit, is filled with the phenomenological truth of a world and its spaces slowly unfolding into being.

## **The *Horologion* from Jerusalem to the Ends of the Earth** **Manuscript Witness to Adoptions and Adaptations of a Fluid Text**

Stig Frøyshov  
University of Oslo

RT

The *Book of Hours* called the 'Horologion' was an important part of the daily religious life of Byzantine Christians. Recent studies of the history of the *Horologion* point to Jerusalem as its probable matrix, and include the *Armenian Book of Hours* (*Žamagirk*) as an indirect witness to its early stage. The *Horologion* seems to have been adopted from Jerusalem in different periods from the 5th century onwards by the various churches and monasteries and therefore in different redactions and stages. This paper explores the first millennium *Horologion* as a fluid text that in spite of its canonical character was capable of evolving diachronically in the Resurrection Cathedral of Jerusalem, and in other churches after it had been adopted there, and of adapting synchronically to concrete situations through variations of structure and content.

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## Hesychast Translations of Paraenetic Texts

Jürgen Fuchsbauer  
University of Innsbruck

TS

The monastery of Paroria founded by Gregory the Sinaite was, as is proven by inscriptions in manuscripts written there, a multilingual center of hesychasts. Its inhabitants apparently created translations at least partly in collective work. The result differs significantly from the exact translations common in the 14th century. A case in point is a miscellany contained in MS *Mosq. Chludov* 237, which was written in Bulgarian Church Slavonic in Paroria. It contains both paraenetic texts and lives. *Vindob.* Sl. 42 is a Serbian copy of it, written either in Paroria or in the Zograf monastery. In my paper I shall examine the composition and translation of this miscellany.

## Rereading the Byzantine-Rus' Treaty of 971

Oleksandr Fylypchuk  
Yuriy Fedkovych Chernivtsi National University

FC

Three authentic Byzantine documents, otherwise known as the treaties between Rus' and Byzantium concluded in 911, 944 and 971, are preserved in the *Pověst' vremennykh lět* (PVL). These acts were translated from the copies in the Byzantine diplomatic registry and survive only in Slavonic versions. The author or editor of PVL did not fully understand the texts of the treaties: that is why they came to us badly corrupted. This paper examines some of the 'dark' places of 971 treaty. The first section considers the mysterious 'seal' of prince Svjatoslav while the following part explores the oaths of Svjatoslav and his warriors. I argue that this oath was of special interest for one of the chancery clerks of John I Tzimiskes. The final section demonstrates that the some 'exotic' elements of these formulas of oath were not fiction, but reality for the Varangians in the service of the Byzantines.

## Selection of Saints in *Menologia* Icons Traces of Interaction Between Byzantine, Latin and Middle-Eastern Hagiographical Traditions and Cultural Identities

Nikolaos Fyssas  
Mount Sinai Foundation, Athens

RT

The Byzantine *menologia* icons, representing saints for every day of a month, are a pictorial parallel to the *menaia* liturgical books, with services for the daily feasts. Thus, even if created for individuals, the *menologia* refer to the public worship, as it is regulated by the local *Typikon* or *Synaxarion*. The depiction of local saints, or their celebration in unusual dates, reveal the sources of the painter or the commissioner; especially in the spiritual centers of the Eastern Mediterranean the selection of saints is the result of interaction between Byzantine, Latin and Middle-Eastern hagiographical traditions and cultural identities.

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## **Diplomatic Relationships Between Venice and Byzantium in the Late 12th Century and 13th Century**

Galina Galabova  
Southwest University "Neofit Rilski", Blagoevgrad

FC

The focuses of the research are the most important documents of diplomatic negotiations before and after the existence of the Latin Empire: the chrysobulls issued by the Byzantine Emperors in favor the Venetians. The comparative analysis of the geographical markers in the chrysobulls demonstrate the growth of the venetian trade on the eve of the Fourth Crusade. The culmination of the Venetian domination is fixed in *Partitio terrarum imperii Romaniae* (March 1204). The aim of the study is to show that even after the end of the Latin Empire, the Venetians managed to maintain their strong positions in Romania.

## **Changing Traditions Scribes, Manuscripts, and the Local Character of Liturgical Calendars**

Daniel Galadza  
Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies, Toronto; University of Toronto

RT

Liturgical calendars come in various forms, from lists of dates to records of prayers, hymns, or scriptural readings regulating worship and the rhythms of daily life. Using the resources of biblical studies and hagiography, as well as Byzantine Gospel and Epistle lectionary manuscripts, this paper will examine the relationship between the dominant traditions of influential liturgical centres and regional characteristics of the Byzantine Rite, paying attention to their changing traditions and respective evolution (8th-13th centuries). It will attempt to answer the following questions: Was their evolution mediated by official ecclesiastical regulation or by scribes and local communities? What degree of variety or diversity of liturgical commemorations existed within the same city in the same period? Can a classification of liturgical commemorations from Constantinople and Jerusalem help to identify other, local traditions beyond the major centres of liturgical life in the Byzantine realm?

## **The Nakedness of Byzantium The Forty Martyrs of Sebaste**

Miguel Gallés  
Autonomous University of Barcelona

FC

During the study of a private collection of icons in Barcelona, Spain, we found a 19th century icon whose representation is none other than the martyrdom of the so-called Forty Martyrs of Sebaste. The scene takes us to events that occurred in the early days of Christianity and that bring us a message that remains valid to this day. We would like: (i.) to retrace the story of the martyrdom of those forty soldiers; (ii.) to briefly review the iconographic history of this topic; (iii.) to describe the unpublished icon of the aforementioned Barcelona collection; (iv.) to try, based on iconographic criteria, to place the work in the appropriate context (date is the icon itself); (v.) and to take the opportunity to analyze the messages that Tradition lends us through this iconographic topic. The relevance of this story in Byzantium

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and its survival over time are good indicators that, despite not being one of the most widely spread topics in Orthodox iconography, we are facing a magnificent testimony continuously reinforced by Tradition.

### **Lorsque les découvertes d'archives déconcertent plus qu'elles n'éclairent**

#### **L'identité problématique de l'épouse de Loukas Notaras, la *mégale doukaina* Eirène**

Thierry Ganchou  
CNRS, UMR 8167 "Orient & Méditerranée", Paris

RT

Les découvertes dans les archives italiennes permettent généralement de résoudre des énigmes longtemps demeurées obscures de l'histoire byzantine tardive. Mais il arrive parfois que ce soit l'inverse : à savoir que ce qu'elles nous apprennent déconcerte le chercheur au lieu de l'éclairer. En 2017, j'ai proposé de voir, dans l'épouse anonyme du *mégas doux* Loukas Notaras († 1453), une Asanina, proposant même, pour la candidature de son père, celle d'Isaakios Palaiologos Asanès, oncle de Manuel II. La découverte récente d'un acte inédit de 1463 des archives de Palerme est venue ruiner cette hypothèse. Certes de la lignée des Asanès, le père de la *mégale doukaina* Eirène Notaras était en fait un riche marchand de la colonie génoise de Caffa bien attesté par ailleurs, un certain Coia Isse de Camalia, au pedigree très problématique.

### **Il volo di Erme**

#### **L'ecumene di Eustazio di Tessalonica nel suo commento alla *Periegesi* di Dionisio di Alessandria**

Carmen García Bueno  
Complutense University of Madrid

FC

Paula Caballero Sánchez  
University of Málaga

Questa comunicazione presenta i risultati di un progetto di ricerca il cui scopo è l'edizione critica e la traduzione del commento di Eustazio di Tessalonica alla *Periegesi* di Dionisio di Alessandria. In primo luogo, si studia la tradizione del testo, l'opera, le fonti e la metodologia di Eustazio. In secondo luogo, vengono analizzate alcune delle applicazioni delle *Digital Humanities* impiegate nel progetto e la loro utilità per il lavoro filologico e la diffusione dei risultati.

### **Defining 'Early Bulgarian Art'**

#### **Cultural Heritage Preservation and Politics, 1900-1920**

Fani Gargova  
University of Vienna

FC

This paper will trace how the Bulgarian definition of its vernacular cultural heritage was developed from the late 19th century onwards. It will point to the conscious negation of Western architectural and art historical concepts, most obvious in Bulgarian historiography's treatment of Byzantine or Ottoman vernacular heritage.

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Ultimately, this paper will show that the Bulgarian approach served a double political agenda: to establish cultural heritage preservation, and to claim and legitimize a possible territorial expansion of the Bulgarian state.

### **L'archevêque Syméon de Thessalonique sous la Vénétocratie (1422-1430)**

#### **Une résistance paradoxale à l'acculturation réciproque des populations**

Sébastien Élie Garnier

École Pratique des Hautes Études, Paris

TS

Syméon de Thessalonique (1429) est l'un des auteurs le plus prolifiques de la période tardo-byzantine. Il se trouve de ce fait être un témoin essentiel de la Vénétocratie à Thessalonique (1422-1430), sur laquelle ses diverses productions nous fournissent des renseignements de première main et inédits par ailleurs. Sur la base de ces informations, cette présentation se concentre sur la situation des influences culturelles réciproques que Syméon, l'évêque orthodoxe de "ceux de l'Archipel et de l'île de Crète", semble redouter le plus, comme on peut le constater par ses traités destinées à plusieurs reprises aux Crétois.

### **From Sinai to Constantinople and Finally to Preslav The *Florilegium Soterios*, the Slavic Simeon's Miscellany and the Christian *Paideia* on Mission**

Marcello Garzaniti

University of Florence

TS

The author focuses on the Byzantine *Florilegium Soterios*, the Greek original of Simeon's Miscellany. This collection of theological texts, which refers to the more classical tradition of patristic thought, with a central core in the questions of Anastasius Sinaita and Pseudo-Anastasius, appears to be useful for the training of clergy engaged in pastoral activities or on missions. In Constantinople, in the time of patriarch Photius, the *Florilegium* was completed, and later in Preslav a Slavic version was used by Tsar Simeon, for instructing the Bulgarian aristocracy.

### **A King, a Priest, and (Maybe) an Idol The David Casket and Its Afterlife in Rome**

Giovanni Gasbarri

Sapienza University of Rome

TS

The Byzantine ivory casket with stories of David in Rome's Museo del Palazzo di Venezia has engendered scholarly debate due to its exceptional characteristics and controversial chronology. The box, attested in Rome by the late 19th century, is thought to come from the collection of the erudite Athanasius Kircher (1602-1680). Kircher himself may have authorized a radical restoration of the casket, replacing some of the original panels with modern ones that are still clearly recognizable. This paper examines iconographic features of these modern panels to reconstruct the afterlife of the David casket in 17th century Rome.

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## **Idols in the Distance**

### **Statues as Markers of Alterity and Exoticism in Byzantine Illuminated Manuscripts**

Giovanni Gasbarri

Sapienza University of Rome

FC

This paper contributes to the study of how the Byzantines approached issues of identity and ethnicity by examining how images of idols were used to visualize the religious customs of foreign civilizations. Depictions of cult statues to signify geographical and cultural distance were often included in manuscripts containing popular 'best-sellers' in Byzantium, such as *Barlaam and Ioasaph* and the sermons of Gregory of Nazianzus. The main focus of this paper is the *Alexander Romance* (Venice, Istituto Ellenico, MS gr. 5), a luxurious 14th-century book that contains a legendary account of the life of Alexander the Great.

## **Pictorial Cycles of the 'Akathistos' Hymn from Venetian Crete Some Case Studies**

Guoda Gediminskaite

University of the Republic of San Marino

FC

The pictorial cycles of the 'Akathistos' Hymn became a popular object of study that ensued vigorous and even high-pitched debate. This free communication seeks to remedy historiographical problems by critically examining the sources of the 'Akathistos' and its visual rendering from the late 14th-early 15th centuries Venetian Crete. In my presentation, I am going to present some case studies of visual and textual testimonies through a combined art historical and philological investigation which becomes a means to understand the history of Cretan 'Akathistos' images while focusing on their social and ideological context in particular.

## **Απόδοση φορητών εικόνων στον ζωγράφο του καθολικού της Μονής Βλατάδων με βάση τη γραφή**

Fousteris Georgios

Aristotle University of Thessaloniki

TS

Ο κύριος ζωγράφος του καθολικού της μονής Βλατάδων (>1360) χρησιμοποιεί μία ιδιαίτερα κομψή ελληνική γραφή η οποία βασίζεται μορφολογικά στην τυποποιημένη γραφή των σλαβονικών χειρογράφων. Βάσει της γραφής, σε συνδυασμό με τεχνοτροπικά και ιστορικά στοιχεία, αποδίδουμε στον ίδιο καλλιτέχνη: α) Πέντε εικόνες τέμπλου του ναού του Αγ. Δημητρίου στο Markon Manastir που έχουν χρονολογηθεί μεταξύ των ετών 1365-1377 (M. Markonίς). β) Την εικόνα-λειψανοθήκη της Παναγίας βρεφοκρατούσας με δεκατέσσερις Αγίους από την μονή του M. Μετέωρου στην οποία απεικονίζεται η αφιερώτρια Μαρία Παλαιολογίνα (1360-1384).

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## Landmarks or Trademarks? Byzantine Art After 1204

Maria Georgopoulou  
Gennadius Library, American School of Classical Studies at Athens

RT

This paper addresses the ways in which Byzantine monuments and works of art impacted the self-awareness, mythologies and artistic canon of the areas under the control of the crusaders as well as Venice following the capture and pillage of Constantinople by the Latin crusaders in 1204. If the appeal of Byzantine culture for the western Europeans were the trappings of imperial power, in the crusader Near East and Venice the direct confrontation and connection with Byzantine mosaics, enamels, goldsmithing, painting, and architecture produced 'Byzantinizing' works where Byzantine style and iconography was used as a veneer that added an illustrious pedigree to the product, as an index of affiliation or break with the Orthodox past, or as the proud expression of a local/regional artistic production.

## The *De Vocibus Animalium* and Lexicographical Tradition Some Echoes of the Atticist Debate

Giulia Gerbi  
Ca' Foscari University of Venice

FC

The work known as *De vocibus animalium* (edited by F. Bancalari in 1893) is a short Greek thematic lexicon listing verbs designating mainly animals' sounds. Despite its broad circulation in manuscripts and its many parallels with literary passages, this lexicon lacks a modern systematic analysis. The communication aims to shed light on some peculiarities of this work and focuses in particular on the investigation of its connections with the extant lexicographical tradition. Specific attention will be paid to lemmas which are likely to originate from the Atticist debate (among others: ἄδειν and κοκκύζειν, βρωμάσθαι, γρυλίζειν).

## Beyond Triumph? Otto Demus, Byzantium and Venice Revisited

Stefania Gerevini  
Bocconi University, Milan

TS

Modern understandings of Venice as a cultural and artistic intermediary between East and West, and of San Marco as the visual manifestation of Venice's triumphant ideology in the aftermath of 1204, owe much to the painstaking scholarship of Otto Demus, who studied the basilica for over fifty years. San Marco emerged from Demus' studies as a unique witness to Venice's creative and adaptive aesthetics, but also as a precious means to 'elucidate dark stretches' in the history of Byzantine art. This paper critically situates Demus' reading of San Marco within his broader account of the history of the arts of Byzantium, and in the context of changing scholarly narratives about artistic interactions between East and West in the mid-12th century.

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## **Niccolò Leonico Tomeo (1456-1531) e l'umanesimo greco a Padova e Venezia**

Ciro Giacomelli  
University of Padua

TS

Tra la fine del XV secolo e l'inizio del Cinquecento, Venezia e Padova furono poli centrali nell'irradiazione della cultura bizantina in Europa. È ben noto il contributo a questo processo venuto dai numerosi esuli che giunsero nei domini della Serenissima a partire dalla caduta di Costantinopoli nel 1453. Altrettanto cruciale, anche se meno evidente, è però la parte avuta da quegli occidentali ellenofili che in Oriente non misero mai piede ma che influenzarono generazioni di studiosi grazie al loro maggiore radicamento culturale. Fra questi merita una particolare attenzione la figura di Niccolò Leonico Tomeo (1456-1531), professore nello Studio di Padova per lungo tempo, che grecizzò il suo nome cercando di conferire anche alla sua stirpe un'origine orientale.

## **Graikos, Rhomaios, Hellēn in the Ark Identities and Labels in the Empire of Nicaea, 1204-1261**

Ilias Giarenis  
Ionian University, Corfu

FC

In this paper I elaborate on the collective identities which were reshaped, invented, or reinvented, in the so-called 'Empire of Nicaea' (1204-1261). I point out the main ways in which the respective labels were fabricated in the imperial court or/and in the Orthodox Patriarchate, and were advertised by important writers such as Niketas Choniates, Nikolaos Mesarites, and Nikephoros Blemmydes. I also try to indicate the importance and value of the identities' and labels' use in the territory of the state and towards other powerful players of the era, the Seljuk Sultanate of Rum, the Latin Empire of Constantinople, and the state of Epiros included.

## **Syncretism in Late Antique Ravenna Material Culture in Context**

Madison Gilmore-Duffey  
Florida State University, Tallahassee (FL)

FC

Formerly a *sedes imperii* to the Romans, Byzantines, and Ostrogoths, the city of Ravenna was inhabited in the Late Antique period by populations with heterogeneous religious confessions. Despite this, there is little surviving material evidence of its pagan past. I suggest some of the potential events and circumstances that led to the destruction and misidentification of Roman and Late Antique pagan material culture during the medieval and modern periods. I categorize these problems into three main groups: 'archaeology', 'literature', and 'material' to demonstrate the ways in which our understanding of the historical record has been shaped.

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## **Greco pontiques d'Adjarie (Géorgie)** Identité ethnique, linguistique et religieuse

Marine Giorgadze  
Batumi Shota Rustaveli State University

FC

Les Grecs pontiques occupent une place importante dans la mosaïque ethnique de la Géorgie. L'histoire de leur migration vers la Géorgie, commencée en Anatolie, était liée à des processus politiques et comportait plusieurs étapes. Les Grecs pontiques vivant sur la côte géorgienne de la mer Noire sont descendants des Grecs d'Asie Mineure, ce qui est confirmé par de nombreuses sources. L'objet de nos recherches est d'étudier l'identité ethnique, linguistique et religieuse des Grecs pontiques. L'étude complexe, à la base des matériaux authentiques, de l'histoire, de l'ethnologie, de la religion, du folklore et de la langue est intéressante sous divers aspects.

## **Strategic Planning in the Middle Byzantine Period** *A Limitrophe Policy Reintroduced?*

Dragan Gjalevski  
Institute of National History, Skopje

TS

The Byzantine government made short-term or long-term reforms in accordance with its requirements. From the second half of the 9th century formation of client states on the Byzantine borders can be noticed, which were politically dependent from Constantinople. The paper aims to examine this process, whether it was a policy initiated by the imperial government as a result of some pre-determined planning or was just an *ad hoc* solution of the current political situation. Also, through a comparative analysis, to determine if there was any correlation with the *limitrophe* policy that existed in the early period, and the ends that this policy was set to achieve.

## **New Findings of Medieval Weapons from the Fortresses** **Near the River Vardar**

Dejan Gjorgjievski  
National Institution Museum Kumanovo

TS

Several large scale excavations on medieval fortresses near the river Vardar brought to light many findings of medieval arms and armour. Although the arrowheads are the most common, new findings of crossbow, scabbard and maces testify on turbulent history of the region, where both, Eastern and Western influence in weapon production is visible. Most of the findings can be identified on the representations of military saints on some of the preserved frescoes from 12th-14th century, in an absolute correlation within the archaeological context of the findings.

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## **Sclavenes and Slavery in the Work of Procopius**

### **The Statistical Approach**

Pavla Gkantziou Drápelová  
Czech Academy of Sciences, Prague

FC

The statistics have demonstrated that Procopius' texts provide interesting testimonies on the high frequencies of terms related to war prisoners and enslavement of population and at the same time they provide the type of information on the captives that is very often lacking in the context of other barbarians. There is a high probability that the passages mentioning the Sclavenes will contain also references to their captives, enslaved inhabitants or acts of enslavement. Although at this point it is not possible to express to what extent these data correspond to reality and whether the Sclavenes really were extremely active captors in the eyes of Procopius, or if these descriptions are rather a part of a certain *topos* that Procopius used in passages related to the Sclavenes.

## **Eustathii Thessalonicensis Oratio ad Manuelem Imperatorem**

### **An Affirmation of the 12th Century Byzantino-Serbian Concordance, in the Shadow of the Great Schism and the Expansion of Venice**

Elena Gkartzonika  
University of Ioannina

FC

In 1167, Manuel I Comnenus anointed the Serbian local ruler Stefan Nemanja as a Great Župan, in an attempt to anticipate the collaborations Venice instigated on the Adriatic coast against him, while favoring Pisa and Genoa during the great Schism. Stefan's subsequent successes in the Morava valley upgraded him to a candidate as an imperial 'trainee', who was even treated as a 'reliable witness' of Manuel's triumphant entry into Constantinople, as evidenced by a speech by Eustathius of Thessalonica, thus indicating a demand for proof of good faith towards the Byzantine emperor and his Church, directly connected to the political survival of the Serbian ruler and his successors.

## **The Venetian Capitalization on the Negotiations for Church Union, in the Light of a Correspondence Between an Exiled Pope and a Kral in the Balkan Turmoil of the 14th Century**

Elena Gkartzonika  
University of Ioannina

FC

In 1354, a mission is recorded to have requested the Avignon Pope to appoint the Serbian local ruler Stefan Dušan in charge of the struggle against the Turks, perhaps recognizing him in return. The well-known fact that in 1355 John V Palaiologos – the inadvertent son-in-law of the already for a year dethroned with the help of Genoa Emperor Kantakouzenos – addressed Avignon for military help against the Turks, amidst Union negotiations, clarifies the broader diplomatic moves sought. The respective proof is found in Innocent VI's correspondence and St. Peter Thomas' *Vita*, which help us trace the way the coming changes in the western world were achieved through the Balkan Peninsula.

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## Remarks on Overlapping Administrative Jurisdiction in Illyricum and Thrace (5th-7th Centuries)

Andreas Gkoutzioukostas  
Aristotle University of Thessaloniki

TS

Apart from capital of the prefecture of Illyricum and residence of its prefect, Thessaloniki was also the seat of the vicar of Macedonia and of the governor of Macedonia Prima. In addition, a local civic administration continued to function in the city. In the province of Europe in Thrace, jurisdiction was recognized apart from the governor of the province, to the prefect of Constantinople and to the vicar of Thrace, replaced for some time by the vicar of the Long Walls, who was also succeeded by the *praetor* of Thrace. The coexistence of the above authorities, the range of their jurisdiction and the possible overlap of their responsibilities will be discussed, with analysis of the testimonies of legal texts, narrative sources and inscriptions.

## Asceticism Across Religious Barriers on the Black Mountain Outside Antioch

Joe Glynias  
Harvard University, Cambridge (MA)

TS

This paper sheds light on interactions between Christian monks with Muslim ascetics and mystics on the Black Mountain in the 9th-10th centuries. Though scholars have long recognized that Sufism developed in conversation with other Middle Eastern ascetic practices, the Black Mountain has not been recognized as a locus where these interfaith religious interactions occurred. This paper draws on the Sufi biographical tradition to illustrate the experiences of Muslim ascetics on the Black Mountain. In addition, it analyzes their connections across religious barriers to Christian monastics, hermits, and stylites who also resided there.

## Reception of Paganism in the Middle Byzantine Texts

Engin Gokcek  
University of California, Riverside

FC

While the mentions of paganism can be found in a variety of Byzantine sources the evidence concerning the survival of paganism disappears around the end of the 6th century. Nevertheless, many sources written after the 6th century still mention pagans and paganism in detail. This paper will examine the reasons why paganism was mentioned in these later texts. By examining council decrees like Council in Trullo and Second Council of Nicaea, the law codes such as *Ecloga* and *Basilika*, and the writings of authors such as John of Damascus and George of Pisidia; this paper aims to shed new and substantial light on how ideas concerning pagans and paganism survived and influenced Byzantine consciousness, particularly on the debates on icons and iconoclasm.

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## **Theodoros Prodomos Contribution to the Question on the Great and the Small**

Oksana Goncharko  
Russian Christian Academy for Humanities; ITMO University, Saint Petersburg

TS

Dmitry Chernoglazov  
Saint Petersburg State University

*On the Great and the Small* is the logical treatise, written by Theodoros Prodomos. The purpose of this talk is to analyze this text in terms of its structure, style and philosophical content. The treatise is devoted to the problem of classifying the 'great' and the 'small' in relation to Aristotle's categories. Unlike Aristotle, who treated the 'great' and the 'small' as falling into different categories (both as quantity and as relation), Prodomos presents several arguments in order to demonstrate that they can not belong to the category of relation, but only to that of quantity. Moreover Prodomos challenges Aristotle in his claim that the 'great' and the 'small' can not be classified as opposites. If time allows, an attempt will be made to evaluate Prodomos' arguments in terms of modern logic.

## **Anthropological Analysis of Human Skeletons in the Kadikalesi (Anaia) Excavations**

Mehmet Görgülü  
Altınbaş University, Istanbul

FC

Fatih Tepgeç  
Altınbaş University, Istanbul

We have worked ancient city Anaia Excavation in Kusadasi/Aydin. In our study, skeletons of 105 individuals, which were found between 2009 and 2015, were examined. 16 of these skeletons belong to females, 28 of them to males, 15 of them to children, 2 of them to fetuses, and the gender of 44 adult skeletons has not been identified. In addition to creating a reference for the larger series that will follow, this study will contribute to historical and archaeological findings about the content of the communities in the region that have hosted many different communities.

## **Le patriarche Germain II et les pouvoirs judiciaires de l'Église au XIII<sup>e</sup>-XV<sup>e</sup> s.**

### **Une influence juridique du Patriarcat de Constantinople sur l'Église de Kiev ?**

Romain Goudjil  
Aix-Marseille University

FC

Dans une lettre au métropolite de Kiev, Cyrille, datée de 1228, le patriarche de Constantinople, Germain II, invite les princes russes à respecter les pouvoirs judiciaires de l'Église, qui seule doit juger les affaires de divorce, d'enlèvement et de viol. Cette définition de la juridiction ecclésiastique étonne car elle ne correspond que partiellement aux réalités judiciaires byzantines. L'origine de cette lettre, connue uniquement par une copie XV<sup>e</sup> siècle en vieux-russe, renforce les doutes sur l'authenticité du message qui y est formulé. Afin de jeter un regard neuf sur cette lettre, un retour sur les rapports de l'Église avec le pouvoir civil dans le domaine judiciaire, à Byzance et dans la principauté de Kiev, est ici nécessaire. En replaçant

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cette lettre dans la production patriarcale byzantine et en analysant ces usages dans les compilations légales russes, nous pourrions aussi mieux comprendre l'objectif de sa production.

### **Power Talk**

#### **Language of Supremacy and Conquest in Constantine VII Porphyrogenitus' *De Administrando Imperio***

Hrvoje Gračanin

University of Zagreb

TS

The paper intends to detect, cluster and analyze expressions and phrasing in the *De Administrando Imperio* related to the political supremacy and military conquest. A theoretical point of departure is Foucauldian discourse analysis, which is used to identify and examine the manner of employing the language of power as to create an ideological hierarchy in accordance with the Byzantine world view. The examination is twofold: it traces the ways and methods in which the *De Administrando Imperio* places all of the narrative's collective actors (polities and ethnic groups) in a subordinate position towards Byzantines as well as in a respective position towards themselves, but always as perceived through lenses of Byzantine hegemony discourse.

### **Le *Megas Chronographos* et Procope**

Geoffrey Greatrex

University of Ottawa

FC

La communication, se basant sur une comparaison détaillée de la neuvième notice du *Megas Chronographos* et des chapitres 22-23 du livre 2 des *Guerres* de Procope, démontrera que le chroniqueur a puisé son récit, de manière directe ou indirecte, dans celui de l'historien : jusqu'ici on n'avait pas pu identifier la source de la notice. Il s'agit ainsi d'une découverte importante, surtout étant donné l'attention portée à la peste de Justinien dernièrement. Dans ce contexte l'on avait tendance à traiter les renseignements du chroniqueur comme une source indépendante de l'historien, approche à laquelle il faudra dorénavant renoncer.

### **Monasticism in the Ottoman Empire Continuities and Ruptures**

Molly Greene

Princeton University

RT

Monasteries were essential sites for the production of Christian Orthodox art. In this talk I provide an overview of Orthodox monasticism in the Ottoman period, with an analytical focus on and consideration of the conditions specific to the Ottoman period. These include the adoption of idiorrhythmic monasticism, the revival of the 16th century, the spread of monasticism to new areas, particularly in the mountains, and the continuation of Byzantine Christian culture, now based on thriving villages rather than a Byzantine elite. Considering the very long period of Ottoman rule in much of the Balkans, the talk will also highlight more general social changes over time.

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## **The Stone Cutting Techniques of the Latin and Byzantine Inscriptions in Cyprus During the Frankish Occupation**

Thierry Grégor  
University of Poitiers

TS

Of the 150 tombstones studied in Cyprus within the framework of the ERC Graph East project, it is possible to observe that most of them were made using similar techniques. However, a preliminary survey shows that a handful of these tombs stands out from the rest, unveiling resemblances with techniques employed in distant regions. This fact raises undoubtedly the question of technical transfers in an area that in the Middle Ages soon became a crossroad of people and, of course, of know-how, methods and procedures. The goal of this paper is thus to analyze the stone-cutting and engraving techniques and the tools used to produce the Cypriot Medieval funerary slabs during the Frankish period.

## **Swastika Meander and Looped Circle Pattern in the External Decoration of Churches in Ani (961-1045)**

### **New Approaches to the Design and the Possible Sources of Influence**

Diana Grigoryan  
Independent Scholar

FC

Researchers have mostly focused on the architecture of Ani, the capital of Bagratid Armenia, while the exterior reliefs of the local churches have not been studied in detail. The study of carved ornaments shows that masters created variants of complex compositions and carpet patterns using different styles and techniques. The swastika meander and looped circle patterns with stylized floral ornaments and rosettes were largely used in Late Antiquity, as well as in early Christian, Byzantine art. The style and technique of some compositions suggest the use of Sassanid examples. Masters managed to create their own aesthetics concepts.

## **The Byzantine Cathedral Rite in Early Rus' and Its Impact on the Slavonic Liturgy**

Olga Grinchenko  
Nottingham University

FC

Early Slavonic *Kontakaria*, dated from the 11th to the 13th centuries, contain a large number of hymns, mostly *kontakia*, for a variety of liturgical occasions. Most of the hymnographic material is repeated throughout the six extant manuscripts. However, there are a number of *kontakia* which are either not found in other *Kontakaria* or the text of which – clearly translated from Greek – has not been traced back to any known Byzantine counterpart. These hymns will be the main focus of my paper. Examination of these texts in both Slavonic and Byzantine ecclesiastical traditions will shed some light on the cross-cultural differences and similarities between the two liturgical practices.

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## **Nuovi strumenti per gli studi prosopografici sull'Italia romana, tardo antica e bizantina**

Elena Gritti  
University of Bergamo

RT

All'interno della reviviscenza delle indagini prosopografiche si inseriscono gli esiti seguenti: 1) l'opera *Prosopografia romana fra le due 'partes Imperii' (98-604). Contributo alla storia dei rapporti fra Transpadana e Oriens*, dedicata alla mobilità fra l'Oriente e l'Italia settentrionale romana e tardo antica; 2) il completamento dell'opera *Prosopografia dell'Italia bizantina*, a illustrazione del tessuto socio-istituzionale dei territori bizantini in Italia (secc. V-IX). Il primo lavoro è edito anche in formato digitale; per meglio comprendere i contatti nel contesto mediterraneo e le conseguenti trasformazioni avvenute nei territori.

## **The Archaeological Remains of Pharan, the Late Antique Residence of the Sinai Bishop**

Ioannis Grossmann  
University of Vienna

RT

The town Pharan located in South Sinai in Wadi Firan, the largest valley of South Sinai, was inhabited by an Arab speaking tribe called Pharanites in Greek texts. Since the 4th century the inhabitants of Pharan are Christians. For the 6th century a bishop is attested in Pharan. The town was destroyed by Muslim Arabs in the 7th century. Among the archaeological remains in Pharan the most important are the church of the bishop and a church dedicated to Cosmas and Damian (attested by an inscription) which was used for incubation. Churches are extant in the surrounding area too. Interesting are also special grave structures in the vicinity of the town.

## **East Facing West Military Equipment in the Orthodox Art of the First Jagiellonian Kingdom**

Piotr Ł. Grotowski  
Pontifical University of John Paul II, Kraków

TS

The Orthodox frescoes that have survived in Roman Catholic churches in Lesser Poland form a coherent group that stands out among the works of Western artists in this area. They were created as royal foundations of the first two generations of Jagiellonians on the Polish throne: Ladislaus II, and his son, Casimir IV. Out of more than nine ensembles only four have survived. The paintings in the presbyteries of the collegiate churches in Wiślica (c. 1400) and in Sandomierz (later cathedral; 1402-1416) and in the Holy Trinity chapel (1418) on the Lublin castle belong to the period of Ladislaus, while the foundations of his son are limited to the sole, but the best preserved example – the interior of the Holy Cross Chapel (1470) in Wawel cathedral in Kraków.

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## Signs and Prodigies Supporting Political Ideas in 12th-Century Rhetoric

Michael Grünbart  
University of Münster

RT

Reports of signs, phenomena, prodigies and omens did not only leave their traces in 12th-century historiographical literature but also found their way into rhetorical texts (both into orations and letters addressed to the emperor). The main questions are: why are they mentioned in an imperial public context, what functions do they perform? After an inventory and typology of examples, considerations about the audience and the addressed person will be made; in addition, the acceptance of such pieces of evidence, coping strategies and the intention by the rhetorician will be discussed.

## Chrysoloras' *Scholia* to Ptolemy's *Geography* in MS Vat. Gr. 191

Fabio Guidetti  
University of Pisa

RT

The text of Ptolemy's *Geography* in MS Vat. gr. 191 features *scholia* and diagrams attributed to the Byzantine scholar Manuel Chrysoloras (late 14th/early 15th century), which have never been transcribed or translated. I will investigate these paratexts in order to examine Chrysoloras' approach to Ptolemy's text, highlight his main focus of interest, and shed new light on his sources, both in terms of further Ptolemaic manuscripts and other scientific works. The analysis will also lead to some hypotheses regarding the purpose of these paratexts, which attest to Chrysoloras' scientific interest, but may also be linked to his activity as a teacher.

## The Innovative Itineraries of Middle Byzantine Sculpture Between Local Identities and Traditional Models

Alessandra Guiglia  
Sapienza University of Rome

RT

Silvia Pedone  
Accademia Nazionale dei Lincei, Rome

Starting from Claudia Barsanti's pioneering studies on Middle Byzantine sculpture our intent is to investigate the dynamics and stylistic orientations that characterize the sculptures produced in Constantinople and in some geographical areas of Asia Minor. The Middle Byzantine period is marked by the creative and interpretative exuberance of the repertoire of forms developed in Constantinople, but constantly updated by the local artistic workshops. Such a vivacity, compared to the previous production of the Justinian age, has led to completely innovative solutions both in terms of the formal repertoires and of materials and techniques. We will therefore try to focus attention on 'local dialects' and on the introduction in the executive processes of mixed techniques that make use of multi-material elements and colored pastes in association with the marble surfaces.

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## **“The Sea is Beautiful in the Eyes of God Because It Surrounds the Islands”**

### **Christianizing the Seascape of Naxos and Patmos in the Early Byzantine Era (4th and 7th Centuries)**

Fermude Gülsevinç  
Bilkent University, Ankara

FC

This paper examines the process of Christianization of the insular seascape on two Aegean islands (Naxos and Patmos) between the advent of Constantine to the arrival of Islam. I will focus on the role played by local saints and ecclesiastical buildings in moulding a new religious landscape as mainly projected toward the sea and those who frequented it. I will demonstrate how the advent of Christianity in the Aegean insular spaces stemmed from a convergence of two elements. The cultural and political influence exerted by Constantinople and important pilgrimage centres like Thessaloniki and Ephesus while also prompted by the islands' peculiar location across intra and inter-regional shipping and trading routes.

## **Embedded in Nature**

### **Rupestrian Landscapes in the Thracian Hinterland of Constantinople**

Görkem Günay  
Koç University, Istanbul; Istanbul Technical University

FC

Strandzha Massif in Eastern Thrace, between Constantinople and the everchanging North-Western frontier of Byzantium, houses a series of rupestrian complexes. In this paper, I introduce my ongoing doctoral research focusing on this particular assemblage of yet-overlooked archaeological material and present preliminary results of the first two campaigns of the related survey project. Through detailed architectural and topographical analyzes and interpretation of scarcely available literary, epigraphic, and art historical evidence, the study aims to reveal a more nuanced picture of the rural life, settlement patterns, and sacred landscapes in a marginal region of the Empire.

## **La description du pays de Khitai (Chine) dans les œuvres historiques de Laonicos Chalcondyle**

Ziran Guo  
National and Kapodistrian University of Athens

FC

La relation sino-byzantine dans l'historiographie byzantine et l'historiographie chinoise est devenue l'objet de certaines études. Néanmoins il semble qu'aucune recherche particulière a été faite par rapport au récit de la Chine en relation avec l'expansion de Tamerlan dans le III<sup>e</sup> livre de *Démonstrations des histoires* de Laonicos Chalcondyle. Nous proposons une analyse détaillée sur ce récit avec les points suivants : (i.) l'analyse littéraire ; (ii.) le contexte historique ; (iii.) l'étude de l'étymologie, IV. les sources possibles etc. L'objectif de notre recherche consiste à montrer que cet excursus dans les œuvres historiques de Chalcondyle sur la Chine témoigne les faits suivants : (i.) des notions sur Chine sont ré-apparues dans l'historiographie byzantine à la période de la fin de l'Empire romain d'Orient après une longue période presque millénaire ; (ii.) ainsi la continuité de la connaissance sur la Chine des auteurs de langue grecque depuis l'antiquité.

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## **Individualism as Spiritual and Social Value in Middle Byzantine Eschatology**

### **A Contribution to the Anthropological Unity of Christianity**

Petre Guran  
Romanian Academy, Bucharest

RT

L. Dumont's 'individual-out-of-the-world' finds a striking parallel in the typology of Middle Byzantine eschatology: Andreas Salos, Basile the Younger, Niphon before his episcopal election are social outsiders, but first-hand spiritual actors. Their eschatological visions of toll-houses, Last Judgement, prophecy of final historical stages and contemplative bliss emphasize the autonomy of the individual and identity-building as repentance, echoed in Symeon the New Theologian, but also in the official suspicion of Messalianism. The exaltation of spiritual freedom opposes the communitarian thought-structure of *Reichseschatologie* and opens the way to a new social value, 'individual-in-the-world'. This individualistic strand challenges the conception of a mentality rift in Christendom.

## **Literary Circles in 6th-Century Constantinople**

Fiona Haarer  
King's College London

FC

In this paper I examine the lives and works of some of the writers who gathered in 6th-century Constantinople: those who were already established in the city (John Lydus, Malalas and Priscian); and those who had recently travelled there as exiles from their homelands of North Africa and Italy (such as Corippus and Cassiodorus). This paper will investigate the links between these writers and throw light on the cultural milieu in the capital. Despite the lack of direct imperial patronage, and persecution of the educated upper classes who may be guilty of paganism, a wide range of literary culture flourished during Justinian's reign.

## **Emperor Heraclius as Bringer of the World's Sunday?**

### **Observations on the Transformation of the Byzantine Imperial Ideology, on the Imperial Religious Policies and on the Reorganization of the Eastern Mediterranean Between 628-641**

Nikolas Hächler  
University of Zurich

TS

After his victories over the Persian Sasanids and the return of the True Cross to Jerusalem in 630, Emperor Heraclius (610-641) was hailed as a Christ-like figure. His efforts to save Byzantium were identified with God's creation of the world, his triumphs with the world's first Sunday. However, the success of the Muslims challenged the ruler's achievements. The paper examines the transformation of Byzantine imperial ideology, religious policies as well as the governmental and administrative structures under Heraclius after 628, thereby emphasizing the discrepancies between imperial propaganda and the factual situation of Byzantium.

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## Biographical Icons in Cyprus During the Palaiologan Period

Christodoulos Hadjichristodoulou  
University of Cyprus, Nicosia

RT

The paper examines the iconography of the Palaiologan icons of Cyprus during the 14th and 15th centuries. These icons follow older traditions where individual figures and inscriptions or even scenes are depicted on their frames. In the first category, icons have depictions with saints and inscriptions. The icon of *Panagia Faneromeni* from Lefkosia is a rare example of a 14th century icon with depictions of six hymnographer saints and inscriptions. The second category *Vita* icons have found fertile ground since the 13th century, with scenes depicted in the raised frame and often surrounding the central theme i.e. the icon of St. George from Pedoulas, 14th century.

## Gregory Palamas and the Universalisation of Hesychasm

Rei Hakamada  
Okayama University; University of Oxford

FC

In this paper, I focus on how Gregory Palamas and Isidore I Boucheiras tried to expand their hesychastic circle among the lay people (especially in Thessaloniki). In order to reconstruct their activities among the lay, I examine several contemporaneous testimonies from *Life of Isidore*, *Life of Palamas*, the anti-Palamite *Tomas* of 1347, *History* of John VI Kantakouzenos and of Nikephoros Gregoras, along with their own writings. In analysing these texts, I pay special attention to the teachings of Palamas and Isidore towards the lay: how they encouraged people in the world to live a 'hesychastic' life and how concretely they saw it possible.

## Christian Hagiographic Texts of Greater Syria (*Bilād al-Šām*) 8th-9th Century as Source for Cross-Cultural Contacts

Basema Hamarneh  
University of Vienna

RT

This paper examines the wider impact of intercultural contacts in Greater Syria between Christian communities and the Islamic State in the 8th-9th centuries through the lens of hagiography. It argues that narratives were the most effective means for understanding how the Church promoted spiritual and doctrinal cohesion during the transition from Umayyad to Abbasid rule. In particular, contemporary monastic lives and the passions of the new martyrs reflected the eschatological concerns of local communities and the fear of losing proper religious independence. The texts indirectly reveal further forms of intercommunity cohesion attested by the circulation of versions of hagiographic narratives in different languages such as Georgian, Arabic, Syriac, Ethiopian and Greek.

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## **Reevaluating Synesius' Correspondence With Hypatia by Literary Criticism**

Henriette Harich-Schwarzbauer  
University of Basel

TS

Hypatia seems to play a crucial role in Synesius' life as far as it is mirrored by his correspondence. Until now research is widely dominated by questions about the 'real life' of the philosopher and so in danger to be a product of ancient 'biographism'. But it has to be taken into account that Synesius' texts are complex literary products, shaped by literary tradition. I will argue that a special focus of Alexandrian Hellenism contributes significantly to Synesius' correspondence with Hypatia.

## **Portable Passions Reconstructing an Early Christian Ivory Casket**

Felicity Harley-McGowan  
Yale University, New Haven (CT)

TS

This presentation considers the history and provenance of a group of four ivory panels likely produced in Rome c. 420-430 CE to form the sides of a small casket. Carved in high relief with a detailed Passion cycle, the panels have been studied historically as flat images, whether from line-drawing, plaster cast or photography. Highlighting recent developments in the methods of studying ancient and medieval ivories, the paper proposes that scientific analyzes could contribute new information about how the casket was constructed, used, and its design enhanced with paint or gilding.

## **Mediterranean Networks: What Shipwrecks Tell Us**

Matthew Harpster  
Koç University, Istanbul

RT

Like the other participants in this roundtable, I agree that there is a need to dissect and analyze material data independently of hegemonic textual narratives of the elite, and it is exciting to use material data from wreck assemblages to do so. But, I also argue that many of the previous network analyzes of these assemblages are unnecessary to answer the question: they tell us nothing new. For me, incorporating shipwreck data into new analytical procedures is an important step in re-evaluating what we know of the past. Doing so, however, also requires a considered understanding of the phenomena of ships as something mobile, fluid, and very different from the other people or things that can shape a network.

## **Some Rare Sacred Objects in Kuşadası, Kadıkalesi-Anaia Excavation (Aydın, Türkiye)**

Tümay Hazinedar Coşkun  
Manisa Celal Bayar University

FC

The excavations of Anaia (Kadıkalesi, Kuşadası) in Western Anatolia, have added new finds to the known artifacts in Byzantine minor arts. Some of them attract attention with their original details. One of these, a steatite cross pendant, with its ring ornaments carved on its four arms, is an artifact whose parallel example we

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do not know yet. It is elegant with its very small size, pale blue color and fine craftsmanship. Another find, the lead-colored steatite pendant cross, is interesting in its shape of cross that appears to have been carved from a quadrangle. Our paper will focus on St. Nikola steatite icon as well some figured fragments of an icon besides the crosses from Anaia.

## **Byzantine Influences in Today's Denmark**

Anne Hedeager Krag

National Museum of Denmark, Copenhagen

RT

In Viking times Byzantium was one of the world's superpowers. The road to the East went through Eastern Europe along the Russian rivers that constituted vital links between the Baltic and the Black Sea Regions, having a during impact on Denmark to-day. We will look at three examples, the poet Grundtvig's (1783-1872) Byzantine inspired hymns, the Church of Jesus in Valby by Copenhagen, inspired from Ravenna (1891), and a Byzantine relic cross found in a royal grave from 1212 which have been a favourite baptismal gift in Denmark since 1863 when a copy was made for the future Queen of England, the Danish princess Alexandra.

## **Sainte-Sophie dans l'Éloge de Justin II de Corippe**

Gaëlle Herbert de la Portbarré-Viard

Aix-Marseille University

RT

François Ploton-Nicollet

École Nationale des Chartes, Paris

La communication s'intéressera à la manière dont Corippe, poète latin, originaire d'Afrique, décrit Sainte-Sophie au chant IV de l'*Éloge de Justin II* (v. 264-325), à l'occasion de l'action de grâce que le souverain, successeur de Justinien, y rend à Dieu après son intronisation. La description matérielle du monument est allusive contrairement aux autres grands textes contemporains sur Sainte-Sophie, celui de Procope et celui de Paul le Silencieux, mais le poète insiste sur la charge symbolique dont est porteur l'édifice, legs de Justinien et nouveau temple de Salomon. Il s'agira d'étudier dans cette *ekphrasis* singulière comment la poétique et la politique se font l'expression d'une même réalité qui unit le spirituel et le temporel.

## **The Apophthegmata Patrum**

### **A New Form of (Anti-)Literature and (Anti-)Language?**

Jesús Hernández Lobato

University of Salamanca

FC

The late 3rd and early 4th centuries witnessed the birth of a counter-cultural movement within the Christian community of Egypt: the Desert Fathers and Mothers. The sayings, stories and experiences attributed to these hermits were gathered together in various collections, known as *Apophthegmata patrum*. This paper attempts to explore the peculiarities and paradoxes of this microscopic, multi-authored and fragmentary literary genre. This new approach integrates apophthegms into the bigger picture of the Late Antique questioning of language and representation.

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## **Relations Between Constantinople and Ravenna in the Late 7th/Early 8th Century**

Judith Herrin  
King's College London

TS

During the two reigns of Justinian II (685-95, 705-11), relations between the imperial metropolis, Constantinople, and its Western capital, Ravenna, were deeply disrupted by theological disagreements. The Emperor failed to obtain Western approval of the canons of the Council in Trullo (692), and he used the disputed ordination of Archbishop Felix of Ravenna as a pretext for his punishment of the city. Given the notorious mismatch between Latin and Greek sources, this paper will analyze their different approaches and clarify the role of this period in the gradual estrangement of Ravenna from Byzantium.

## **The Work of the Light of Late Byzantine Architecture**

Ryo Higuchi  
Nagoya University

FC

This presentation aims to grasp how natural light illuminates the interior of the Church of Ag. Iōannēs Chrysostomos in Geraki, Southern Greece, a tiny single-aisle church possibly built in ca. 1300, and examines how the light sanctifies the church. Based on the data from our on-site survey in 2019 and existing drawings of the church, lighting simulation software shows how natural rays lighten the church's interior. The natural rays from the bema's window flood the altar therein – one of the most important elements in the church – in the morning, a phenomenon that promotes the feeling of sacredness during prayer.

## **Bulgarian Kingdom in Political Perspectives of Italian Maritime Republics (11th-15th Centuries)**

Simeon Hinkovski  
Sofia University "St. Kliment Ohridski"

FC

In the 11th century, the Italian maritime republics changed their political orientation and turned their attention to the lands of the Balkan Peninsula, where the two largest medieval states have developed so far: the Roman Empire, better known as Byzantium and the Bulgarian Empire and from 7th century it will be in constant competition with the empire of New Rome. In historiography, the relations with Byzantium of a large part of the Italian republics are well studied, but somehow on the periphery of these studies remains the question of the specific diplomatic relations of the Bulgarian Kingdom. The study focuses on the relations between Bulgaria and each of the more famous Italian republics: Venice, Genoa, Pisa, Florence, Naples and Dubrovnik.

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## **Michael Glykas as Metaphrast**

### **The Reworking of the Author's Own and Other Texts in His *Biblios Chronike***

Martin Hinterberger

University of Cyprus, Nicosia

TS

Glykas wrote his chronicle by compiling excerpts from previous texts. A considerable part of the *Biblios chronike* looks more like a *florilegium* than a work of history. In most cases, the excerpts used by Glykas in his chronicle appear exactly as in his sources. In other cases, however, the material was stylistically/linguistically adapted to the new environment. In this paper I shall investigate to which extent and in which way exactly Glykas adapts the material found in his sources. Special interest will be given to the comparison between Glykas' chronicle and Constantine Manasses' *Synopsis chronike*. Not only can various lexical correspondences be established, but from the way Glykas adapts Manasses' 15-syllable verses to his prose text one can deduce characteristics of the poetical/metrical language in contrast to prose.

## **The Success of Literature of Eastern and Western Provenance in Byzantium: The Reception of Literature from the East in Byzantium**

### **The Unicorn in Byzantine Literature: The Successful Reception of an Eastern Motif**

Martin Hinterberger

University of Cyprus, Nicosia

RT

At the end of the 10th century, the *Story of Barlaam and Ioasaph* was translated into Greek from Georgian, based on an originally Indian text. This Greek text proved particularly successful as the 160 preserved manuscripts clearly demonstrate. The *Story of Barlaam* was highly estimated because of its morally edifying character and the practical advice it offered. In this paper I shall argue that this text was also appealing because of its literary merits. One salient feature are embedded stories about animals. In particular, the story of the man chased by a unicorn inspired various Byzantine and post-Byzantine works of literature, particularly poems. We shall present and discuss some of these texts, juxtaposing them with the original story.

## **Plethon's Polytheism and Platonic Utopianism**

Vojtěch Hladký

Charles University, Prague

RT

Owing to the treatise's apparent polytheist features, the *Laws* by Gemistos Plethon have often been considered a manifest of his well-concealed pagan beliefs. Sometimes, it was even claimed to be the sacred book of a secret society in Mistra. In my contribution, I argue for an alternative interpretation of this intriguing work. I am going to investigate its utopian features, especially in a connection to its main model, which are clearly Plato's *Laws*, but also in the context of some other texts from the long tradition of utopian literature. Finally, I will discuss some contemporary writings which display comparable polytheist features.

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## Why Byzantine Hymnography Matters Today

Uffe Holmsgaard Eriksen

University of Southern Denmark, Odense

RT

In the Orthodox world, the relevance of the huge treasure of Byzantine hymns is self-evident: the hymns are part of a living tradition. Outside the Orthodox world, the hymns are hardly known by the general public. However, the *Kontakion* and *Kanon* belong together with celebrated genres of poetry like the Sonnet. The playfulness, the use of metaphors, the dramatic rewriting of the Bible, the intricate metres and refrains have been and should be an inspiration for readers, poets, and singers, also far beyond Orthodox and other Christian audiences.

## The Dramatic Dimension of the *Kontakia* of Romanos the Melodist, Reconsidered

Uffe Holmsgaard Eriksen

University of Southern Denmark, Odense

RT

The *kontakia* of Romanos the Melodist (ca. 485-560 AD) are often called ‘dramatic’: but in which way are they dramatic? In this presentation, I will focus on the different performance levels in the *kontakia*: that of the characters in the storyworld, that of the author and his audience, and finally the performance of God, Christ, the Mother of God, and the Saints, and how all levels interact. The analysis of performance levels will raise the question of who speaks, who acts, and who listens in the *kontakia*, as the voices sometimes blend together and the fourth wall of the noetic theatre breaks down when the sacred drama unfolds.

## Old Indian Wisdom in Constantinople Symeon Seth’s Sources and Translation Strategies in *Stephanites kai Ichnelates*

Lilli Hölzlhammer

University of Uppsala

RT

This paper aims to reconstruct the Arabic source text(s) for Symeon Seth’s translation *Stephanites kai Ichnelates* and create new insights into his translation strategies, thus demonstrating how Old Indian wisdom is rendered Byzantine. By focusing on the chapter about the war between owls and crows, the manuscripts of the *London continuum* will be singled out as being closest to this chapter’s source. Through segmentation of the chapter into small units, as proposed by the *AnonymClassic project*, it will be possible to demonstrate how the translation’s connotations as well as its overall structure changes in comparison to the Arabic.

## The Florentine Union and Its Reception in Ukraine

Dmytro Hordiienko

National Academy of Sciences of Ukraine, Kyiv

FC

At the time of the Florentine Union, the territory of Ukraine belonged to the Kingdom of Poland and the Grand Duchy of Lithuania, but it was united within Kyivan metropolitanate. The success of the union in Ukraine depended on its support from the state powers, as well as the bishops of Kraków and Vilnius. Thus, its consequences in

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Poland and Lithuania were different. In Poland, the union provided an opportunity to legalize the Orthodox Church and restore its hierarchy. In the Lithuanian dioceses, the union strengthened the position of the Orthodox Church and finally separated the dioceses of the Grand Duchy of Moscow from the Kyivan metropolitanate. Thus, the union was defeated in Ukraine, but contributed to strengthening the position of the Orthodox Church.

## **Basil II Porphyrogenitus and the Christianization of Rus'-Ukraine**

Dmytro Hordiienko

National Academy of Sciences of Ukraine, Kyiv

TS

The Byzantine Emperor had occupied one of the key places in the spread of Christianity among pagan peoples. This was clearly manifested in the baptism of King Volodymyr the Great of Kyiv. The idea and demand for the baptism of the King and the Kyivan state came from Emperor Basil II. The church occupies a secondary place in the Christianization of Rus': it is absent in these processes. Volodymyr the Great and Hanna Porphyrogenita spread Christianity in Rus' as well, while the church hierarchy is not mentioned in these processes. Thus, the Christianization of Rus' in the late 10th century provides a clear example for the study of the role of the Byzantine Emperor in the spread of Christianity and the Byzantine mission in general.

## **Greek Inscriptions in the Eyes of Crusaders**

Brad Hostetler

Kenyon College, Gambier (OH)

TS

Paul Riant's *Exuviae sacrae Constantinopolitanae* assembles the Latin sources on relics looted from Constantinople in the wake of the Fourth Crusade. I focus on three accounts in which Greek inscriptions are mentioned: Wallon de Sarton's description of the heads of Saints John the Baptist and George, Rostang de Cluny's account of the head of Saint Clement, and the acquisition of the head of Saint Mamas by an anonymous canon from Langres. I examine why these inscriptions were worth mentioning, the ways in which they were perceived by the Crusaders, and what purpose they served for the reliquaries and for the sources that documented them.

## **Phlogotheël, Syhail and Misail: The Sparse Iconographic Evidence of a Popular Devotion From 11th-Century Cappadocia to Late 15th-Century Moldavia**

Oana Iacubovschi

Institute for South-East European Studies, Bucharest

FC

There are very few references in Byzantine art to angels falling outside of the canon. Artists working within the vast confines of the Empire were plainly reluctant to name other archangels alongside the tetrad made famous by the apocalyptic Book of Enoch. However, in the so-called column churches of the Göreme Valley in Cappadocia, the extra-canonical archangels Phlogotheël, Syhail and Misail were given a prominent place next to Michael, Gabriel, Raphael and Uriel. Starting from the iconographic and epigraphic evidence of Cappadocia, this paper examines vari-

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ous artistic media in which extra-canonical and apocryphal archangels occasionally appear, and, alongside the literary sources, testify to the continuity of a lively devotion to archangels of non-canonical origin in the Orthodox East up to the late 15th century.

## **Byzantine Trace in the Ukrainian-Belarusian Church Chant Tradition of the 17th-18th Centuries**

Yevgeniya Ignatenko

Ukrainian National Tchaikovsky Academy of Music, Kyiv

TS

The main objective of our paper is to present the actual status of research of Greek chants in the Ukrainian and Belarusian church chant tradition of the 17th-18th centuries. As a result of our comparative study of the Ukrainian-Belarusian and Greek-Byzantine musical manuscripts, the significant number of Greek chants from the Ukrainian and Belarusian staff-notated *Heirmologia* were authorized. Questions of their adaptation (in notation and sound) will be raised. Comparative study of the attributed Greek chants notated with Middle Byzantine, New Method's and Kyiv five-line notations showed that the Middle Byzantine notation was decoded in Ukrainian manuscripts.

## **The Cult of Mithra in Trabzon in the Context of *Trabzon Church (Hē Ekklēsia Trapezountos)* of Trabzon Metropolitan Chrysantos**

Fatih İnan

Karadeniz Technical University, Trabzon

FC

Mithra Cult is one of the most worshiped and intriguing cults in the pagan world. One of the works from which information can be get about the cult of Mithra is *Trabzon Church (Hē Ekklēsia Trapezountos)* written by the Trabzon Metropolitan Chrysantos. In this work, which is not used much in Mithraic Studies, Chrysantos mentions about the Mithra rituals, cult practices and punishment methods applied in Trabzon. However, some information he gave about Mithra is not often encountered in modern Mithra Studies. In this regard, this study aims to reevaluate the information given by Chrysantos about Mithra by comparing it with current Mithra Studies.

## **Latin Epigraphic Testimonies in 13th-Century Constantinople**

Estelle Ingrand-Varenne

CNRS, USR 3132 "Centre de recherche français à Jérusalem", Center for Advanced Studies in Medieval Civilization, Poitiers

TS

The inscriptions of the Latin domination of Constantinople (1204-1261) were scarce – a dozen because of the destruction and the short period – but noteworthy. They exemplify the variety of the materials and techniques (metalwork, stones, and wall paintings in the Church of Theotokos Kyriotissa) and the diversity of the actors: Emperor Henry of Flanders, Venetian leaders, Genoese settlers, Mendicant orders. After a brief presentation of these Latin testimonies, the aim of this paper will be twofold: understanding the relationships with the other inscriptions of the Crusader

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states and the Italian Maritime Republics, and exploring the porosity with Byzantine epigraphy, in order to provide a connected history of the epigraphy, showing the network of cultural transfers between West and East.

## **Nubian Authorities and Their Costumes**

Karel Innemée

University of Amsterdam; University of Divinity, Melbourne

RT

Magdalena Wozniak

University of Warsaw

Nubia was converted by missionaries from Constantinople, and since that time not only Christianity, but also the material culture that goes with it was implanted in Nubian society. The Nubian Church was formally under the Patriarchate of Alexandria. Nevertheless we see more Byzantine than Coptic elements in the ecclesiastical dress in the portraits of bishops in Nubian wall paintings. Royal dress also shows a relationship with Byzantine costume. Nubian rulers are represented dressed in a costume inspired by Byzantine fashion until the second half of the 10th century. What does this say about the relationships with Byzantium and what was the role of the royal court of Makuria in prescribing a royal and ecclesiastical dress code?

## **The Defenses of Petra Pia Iustiniana Archaeology vs. Written Sources**

Emanuele Ettore Intagliata

University of Milan

TS

James Riley Snyder

University of Edinburgh

Davit Naskidashvili

Ivane Javakishvili Tbilisi State University

The Late Antique history of Petra/Tsikhisdziri is mostly known thanks to the writings of Procopius, who discusses at length its vicissitudes during the Lazican War. This paper will present the results of a recent architectural survey. It will offer an overview of the site's fortifications and compare it with what is known about this monument in Procopius' writings. In so doing, this contribution will also present the results of chemical and petrographic analysis from selected brick and mortar samples.

## **Η μεγαλογράμματη ελληνική γραφή σε εντοιχία ψηφιδωτά Διακρίσεις συνεργειών και τεχνιτών**

Theodora Ioannidou

Aristotle University of Thessaloniki

TS

Η ψηφιδωτή γραφή αποτελεί ειδική κατηγορία καθώς διαμορφώνεται με απόλυτα ελεγχόμενο τρόπο (ψηφίδα-ψηφίδα). Ως εκ τούτου, τόσο η ιδεατή, όσο και η εικαστική μορφή των γραμμάτων είναι προκαθορισμένη για τον κάθε γραφέα. Εστιάζουμε στα μεσοβυζαντινά ψηφιδωτά του ελλαδικού χώρου (Νέα Μονή Χίου, Όσιος Λουκάς Βοιωτίας, Μονή Δαφνίου). Γίνεται ενδελεχής παλαιογραφική εξέταση των επιγραφών, διαχωρίζονται τα διαφορετικά γραφικά ιδιώματα, διακρίνονται οι

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ψηφοθέτες. Η γραφή των ψηφιδωτών συνόλων εκτιμάται σε σχέση με την εξέλιξη της μεγαλογράμματης ελληνικής γραφής και κυρίως με τις τάσεις που εντοπίζονται στον 11ο και 12ο αιώνα.

### **White Chorology: The Diaphanous Dance**

Nicoletta Isar  
University of Copenhagen

TS

For Aristotle, *diaphanés* is a paradigm of the third genre, just like *chôra* is for Plato's cosmology *Timaeus*. Both *diaphanés* and *chôra* are tropes of spatiality, albeit without proper topology. These in-between spaces empty of any form possess the operational power to give shape (*eidōs*) to anything that enters them. This paper explores their vocation as spaces of potentiality. We call them 'white topologies': the locus of operation and manifestation of image as pure act (*energeia*), and choreographic event. We examine the saturated phenomena of sensoriality of this intervallic 'being of passage'.

### **Procopius' Buildings and the Missing List of the Fortresses in Moesia Prima**

Vujadin Ivanišević  
Serbian Academy of Sciences and Arts, Belgrade

TS

Procopius in the *Buildings* refers to numerous new and rebuilt fortresses on the limes of Moesia Prima, not to mention the forts in the interior of the province. His description of this strategically important province focuses on the reconstruction of the border towns and fortresses, which is understandable given the author's deep interest in the defence of the Empire. As a result, many forts erected on the mountains overlooking the main communications of the province, remained unknown to written sources. We will attempt to highlight the new and reconstructed fortresses along the limes and the forts erected in the interior of the province.

### **Late Antique and Byzantine Seals from Sirmium and Syrmia**

Vujadin Ivanišević  
Serbian Academy of Sciences and Arts, Belgrade

FC

Bojana Krsmanović  
Serbian Academy of Sciences and Arts, Belgrade

New discoveries of lead seals from Sirmium and Syrmia are presented. They include numerous finds of imperial lead seals from the 4th and partly from the 5th century, testifying to the importance of Sirmium in Late Antiquity. New are the seals from the 6th century, when the city was under the rule of the Byzantine Empire for only a few years. Among the Byzantine seals of the 11th and 12th centuries, it is worth mentioning a seal of Manuel I Komnenos, which can be linked to the Byzantine occupation of Sirmium from 1164 to 1180.

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## Colonialism

Mirela Ivanova  
University of Sheffield

RT

Benjamin Anderson  
Cornell University, Ithaca (NY)

Our paper will explore the relationship between Byzantium as Empire, and Byzantine Studies as discipline, and the legacy and practices of colonialism. To do so, it will tease out Byzantium's ambivalent position in Western European imaginaries as both a model hegemonic empire, and yet as a declining, decadent inferior to its ancient Roman predecessor. The paper will explore ideas emerging from the forthcoming publication, *Is Byzantine Studies a Colonialist Discipline?*, which is edited by the two presenters, and which is due to be published with Penn State University Press.

## Without a Centre Celebrating Martyr *Panegyria* in Relicless Shrines

Vladimir Ivanovici  
University of Vienna; Università della Svizzera italiana, Lugano

FC

Drawing on recent archaeological finds, this paper proposes the existence of a thus far overlooked type of Christian shrine, namely the Late Antique relicless *martyrion*. Erected on spots where a person suffered and/or died for the Christian faith, such shrines did not contain corporeal remains, nor were they used for the celebration of the Eucharistic liturgy. As such, they differed from regular *martyria*, that is shrines built to host martyr relics or tombs, and from churches. This paper uses the *martyria* in Philippi and Hierapolis as case studies to explore how the annual celebration of martyrs was held in such shrines and why relics were left aside, even when available. The practice, it is argued, sheds light on a distinct way of relating with the sacred within Christian practice.

## Additional Remarks About the Fiscal Service of the Papal Collector Marinus de Fregeno

Roman Ivashko  
Independent Scholar

FC

The National Archives of Sweden, *Riksarkivet*, keeps unique parchment deeds about the fiscal service of the papal collector Marinus de Fregeno. According to the content load these are the individual indulgences distributed by Marinus and his assistants for Swedish faithful (Johannes Ingevalli, Svarte Åke, Tord and Kristina Svenonis, Filippa Gren, monks in Sigtuna and Julita, nuns in Sko etc.) to organize the anti-Ottoman expedition to liberate Constantinople, the account certificate of Primate of Sweden Jöns Bengtsson on receipt of part of the proceeds from their distribution, and the order of Marinus as head of the Archdiocese of Uppsala to the capitulars.

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## **Environmental Impact of the Seljuq Conquests and Turkoman Migrations in Anatolia, 11th-15th Centuries**

Adam Izdebski

Max Planck Institute for the Science of Human History, Jena; Jagiellonian University, Kraków

RT

The coming of the Turks to Anatolia set in motion a socio-ecological process that led to a profound environmental transformation. It was not necessarily the type of change that one would hypothesize, however, based on the image of Turks as wandering groups of predominantly pastoralist nomads: there was no widespread shift to pastoralism across Anatolia 'immediately' (within decades) after their arrival. Rather, the environment changed either as a result of disruption to the human practices that sustained specific productive landscapes (agroecosystems and managed wildlands) or as a result of the abandonment of the landscape by most local Byzantine elites.

## **Reconstructing Landscapes and Agriculture in the Byzantine Aegean**

Adam Izdebski

Max Planck Institute for the Science of Human History, Jena; Jagiellonian University, Kraków

RT

Alessia Masi

Sapienza University of Rome

In our presentation, we will review the latest data and publications on landscape change in the Byzantine Aegean, that is mostly Greece and Western Turkey. While earlier publications relied for a great part on relatively old data, with low resolution and limited age control, there is a number of new coring projects that are yielding a more nuanced and secure evidence on landscape change in the core Byzantine lands. In our talk, we will review this new data and discuss its implications for the history of Byzantium.

## **Travel Motivation in Middle Byzantine Monastic Saints' Lives**

Irene Jacobs

Radboud University, Nijmegen

FC

A small group of Middle Byzantine monastic hagiography is distinct for its highly mobile saints. Travel performs multiple functions in these narratives: this paper will highlight one of these functions by means of a discourse analysis. The paper will focus on two texts, the *Lives* of Elias the Younger and of Euthymius the Younger, and it will ask how their authors represent travel motivation and why they did so in such a manner. While the travel motivations differ and the respective authors used different narrative strategies to emphasize certain motivations, these representations both function to communicate aspects of the saints' identity.

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## **In God's Holy Fire A New History of the Varangians**

Sverrir Jakobsson  
University of Iceland, Reykjavík

FC

There is a need of a new grand narrative of the Eastern Vikings, the Rus' and the Varangians, from their earliest mentions in the narrative sources to the late medieval period, when the Eastern Vikings had become stock figures in Old Norse Romances. Medieval sources on the Eastern Vikings should be analyzed within the cultural context in which they were created to highlight the ongoing 'debate' (to use a term popularized by Jan Assmann) on the Rus' and the Varangians in the medieval period. An important part of this debate on the Rus' and the Varangians was the fashioning of identities and how different cultures define themselves in comparison and contrast with the other.

## **Connecting Mosaics**

Elizabeth James  
University of Sussex, Falmer

TS

A lot is known about wall mosaics separately but how can we join the data together? What can we do to map mosaics and to consider the logistics of mosaic-making? This paper will outline some approaches, considering materials and techniques, and bring together art history and materials science, to explore where there is information that can be pulled together and where there are gaps. I will also ask about the ways in which the study of wall and floor mosaics can inform each other.

## **L'image des byzantins selon la chronique de Robert de Clari**

Manana Javakhishvili  
Ilia State University, Tbilisi

FC

L'image des byzantins dans une importante source de la quatrième croisade : *La Conquête de Constantinople* de Robert de Clari est l'intérêt de ma recherche. Comment l'auteur caractérise les byzantins et quels sont les marqueurs de leurs identités du point de vue du chroniqueur latin ? Sont-ils 'les autres' pour les européens ? Le but de ma recherche est la représentation des visions, appréciations ou évaluations des grecs par l'auteur et, en quelques sorte, de la part des européens de cette époque. De ce point de vue je compare le texte de Robert de Clari avec les autres textes narratives de la quatrième croisade en utilisant la méthode comparative.

## **David Against the Jews in the *Life of Nikon Metanoites***

Hugh Jeffery  
University of Oxford

TS

The *Life of Nikon Metanoites* recounts the biography and posthumous miracles of Nikon, a peripatetic zealot of the late 10th century responsible for the expulsion of the Jewish community of Sparta. This paper explores literary anti-Semitic strategies of the text. The hagiographer refrains from citing the Gospel verses usually deployed in Byzantine polemic against Judaism. Instead he turns to his Psalter, emending and

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swapping verses of the Septuagint text in order to turn David against the Peloponnesian Jews. A monastic audience, intimately familiar with the Psalter, would have appreciated the subtle inter-textual allusions.

## **A Re-Examination of the Middle Byzantine Iconography of Constantine and Helena**

Lynn Jones

Florida State University, Tallahassee (FL)

FC

The iconography of Constantine and Helena is generally perceived as standardized: both are depicted wearing regalia and flanking a Cross. A seeming variation is that in which both are depicted reaching up to a Cross floating above and between them. This scene is my focus. I demonstrate that it represents a different event from that of the Invention, symbolized in the 'standard' type, and that it instead invokes Constantine's Vision. I argue that it requires three iconographical components: both Constantine and Helena are depicted, both reach for, but do not touch, the Cross, and the Cross is enclosed in a surround that separates it from the royal pair.

## **The Images of the Black Sea and the Neighboring Lands in Late Antiquity and the Middle Ages**

Erekle Jordania

Lomonosov Moscow State University; National Academy of Sciences of Georgia, Tbilisi

TS

Most of the terms and methods used in medieval written sources to describe the Black Sea lands and their inhabitants are archaic definitions. However, unlike the written monuments of antiquity, in medieval writings they acquire a broader, confessional meaning and fully reflect Christian ideas about the surrounding world and space. Thus, in Georgian hagiographic monuments the Sea of Pontus, in contrast to the 'realm of the dead' of antique texts, is designated as the 'domain of all Christians'; the main, defining feature of a Black Sea country is the confessional affiliation of the people living there, rather than the actual geographical location of the country itself; and the terms 'Scythia' and 'Ethiopia', as in the case of the Byzantine sources, primarily denote the pagan countries of the Northern and Southern Black Sea regions, respectively.

## **Instances of Letter Exchanges Between Eastern and Western Bishops at the End of the 4th Century**

Andra Jugănaru

Aristotle University of Thessaloniki; University of Bucharest

TS

The events around 370, when Basil became Bishop of Caesarea (Cappadocia), shook the Church and the political life. Basil was one of the few supporters of the Nicene theology facing factions grouped around various theological formulations regarding the Son and the Father. Due to the 'storm' (*Ep.* 70) in the Church, the Nicene supporters were in disadvantage. Some local synods deepened the crisis. In this tumultuous context, Basil used a device both powerful and risky: sending letters signed by himself and other bishops, in which he inserted rhetorical and diplomatic

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skills, to bishops of Italy, and Gaul. This talk assesses the role of the correspondence with Western Church leaders that Basil, together with other Eastern bishops, initiated for the resolution of the 'storm' in the Church.

## **Die Belagerung von Nisibis in den byzantinischen Chroniken**

Erika Juhász

Eötvös Loránd University, Budapest

FC

Mit der Belagerung von Nisibis (350 n. Chr.) haben sich zahlreiche Autoren befasst, deren Beschreibungen der Ereignisse nicht nur für die militärhistorische Forschung relevante Quellen darstellen, sondern auch in philologischer Hinsicht mindestens ebenso wertvoll sind, zumal ein Vergleich der einschlägigen Berichte zur Beseitigung zahlreicher bestehender Unklarheiten beitragen kann. Im Vortrag sollen die relevanten Textstellen der griechischsprachigen Quellen – vor allem die der byzantinischen Chroniken – unter die Lupe genommen und in erster Linie aus den Unterschieden zwischen den einzelnen Darstellungen historisch-philologische Schlussfolgerungen gezogen werden.

## **Sinai as Meeting Point**

### **Recent Archaeological Excavations Within the Context of a Living Community**

Justin of Sinai

Saint Catherine's Monastery

RT

Sinai is an austere wilderness that received its first hermits and anchorites during the great monastic movement of the 3rd and 4th centuries. But Sinai is also the place where God revealed Himself to the Prophets Moses and Elias. It attracted pilgrims from the whole of Christendom. We have historical texts from those early centuries. Recent excavations have added much to our knowledge of the fortress monastery, the church complex at the peak of Sinai, and the monastic centers of Raithou and Pharan (the Biblical Elim and Rephidim). The witness of the living community at the Sinai monastery informs our understanding of these excavations.

## **Rumors of Disloyalty and Treason in Political and Ecclesiastical Conflicts (300-400)**

Maijastina Kahlos

University of Helsinki

TS

I discuss the denigration and rumors of disloyalty and treason in Late Antique polemical writing. Ecclesiastical writers such as Ambrose of Milan hinted at religious dissent ("heresy") as disloyal conduct and even as double treason, i.e. treason not only against the Church but also against the Empire. Ambrose also implied that his ecclesiastical rival, Julianus Valens, the former Homoian bishop of Poetovio had betrayed his city to the Goths. Similar insinuations and open attacks were also targeted against political opponents. I analyze these cases and a number of other charges of treason from the viewpoint of using the gossip and rumor as polemical tools.

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## **The Derviş Akın Kilisesi at Selime in the Peristrema Valley, Cappadocia** Art and Society on the Byzantine Periphery

Veronica Kalas  
Independent Scholar

FC

Carved in a cone-like formation of volcanic rock in the Peristrema Valley, Cappadocia, the Derviş Akın Kilisesi offers a fascinating case study for the art and architecture of the Middle Byzantine period in the Eastern provinces of the Empire. This paper will present a full description of the church, including its first-ever architectural state plan and remarkable courtyard façade. Analysis of its wall paintings, donor portraits, and exceptional funerary epigram will focus on the context of this art within the material and visual culture of rock-carved settlements, houses, and monasteries of Cappadocia in its provincial, rural setting.

## **Between Two Worlds** Metrical Prose in the Greek Ephrem Homily *On the Sinful Woman*

Kevin Kalish  
Bridgewater State University

TS

This paper investigates the metrical prose composition of a homily by Greek Ephrem (*Ephraem Graecus*), *On the Sinful Woman* (CPG 3952). The homily is not a direct translation from Syriac, but it does adapt Syriac meter for Greek. The versions of the Greek homily handed down in the 18th-century editions of Thwaites (1709) and Assemani (1732-1746), whose work forms the basis of the modern edition of Phrantzolas, obscure the metrical composition. The earliest surviving manuscripts (10th-11th centuries), however, retain this distinctive feature. This paper demonstrates how the text found in these earliest manuscripts reveals a bridge with the Syriac tradition while also forming a link to Byzantine hymnody.

## **The Cultural Politics of Byzantine Art Historiography in Romania in the Interwar Period** A Case Study of Iorga and Balș' *Histoire de l'Art Roumain Ancien*

Shona Kallestrup  
University of St. Andrews

TS

This paper discusses the political and national context surrounding the development of Byzantine art historiography in Romania in the 1920s. This was a decade that saw Byzantine studies – as well as art history more generally – emerge as a self-confident discipline in the country. Focusing, in particular, on the first major attempt to offer a historical narrative for the development of Romanian art, *Histoire de l'art roumain ancien* (1922) by Nicolae Iorga and Gheorghe Balș, it demonstrates how the country's artistic heritage was harnessed to the crafting of narratives that justified territorial gains and nation-building myths.

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## **Haghia Koryphē (Gebel Musa) and Complexes in the Wadi el-Deir: Crossroad Archaeological Sites in the Vicinity of St. Catherine’s Monastery** Excavations Conducted by The Hellenic Archaeological Mission in South Sinai

Sophia Kalopissi-Verti  
National and Kapodistrian University of Athens

RT

Maria Afroditi Panayotidi  
National and Kapodistrian University of Athens

Nikolaos Fyssas  
Mount Sinai Foundation, Athens

At Haghia Koryphē (Gebel Musa), the place of the Law-giving, a pilgrimage destination since the 4th century, there have been unearthed by the ‘Hellenic Mission in Sinai’ the foundations of a three-aisled basilica with a narthex, dated most probably to the last years of the reign of Justinian I. In Wadi el Deir, the foundations of several building complexes have been excavated, presenting intensive and well-planned activity at the site between 6th-8th centuries. Both sites correlate to the character of Sinai as a monastic and pilgrimage destination from all over the Christian world and as a place of coexistence of different ethnic groups and civilizations.

## **“So Admirably Matched Like the Marbles of the City, Which Are in Hagia Sophia...”**

Olga Karagiorgou  
Academy of Athens

RT

Contemporary descriptions of Hagia Sophia (Paul the Silentiary, Procopius, Agathias) provide vivid accounts on the plethora of precious, multicoloured marbles and decorative stones that were used in the adornment of the Great Church and underline the aesthetic and intellectual stimulation that this kind of decoration conveyed to the beholder. Next to valuable information for the fields of Byzantine architecture, art and aesthetics, the study of this material offers an important insight in the state economy by indicating the available natural resources that the Byzantine Empire could exploit to carry out demanding building projects.

## **Ink Versus Lead** Hetero- and Self-Portrayal of Thematic Officials on the Evidence of Taktikon

Olga Karagiorgou  
Academy of Athens

TS

This paper compares the wording in sigillographic (lead) and non-sigillographic (ink) primary sources used for the description (name, titles, office, area of jurisdiction) of Byzantine thematic officials. The expected differences, on account of the narrator’s identity, purposes, and time framework, underline once again the unprecedented value of sigillographic evidence. The presented material is drawn from the specifically designed Prosopographic and Molybdoboullon Cards of the recently updated online database of the Taktikon Research Project (<https://taktikon.academyofathens.gr>), which is being carried out at the Academy of Athens.

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## **The *Typikon* of Saint Sophia in Thessaloniki An Upcoming Edition**

Ilias Karalis  
Aristotle University of Thessaloniki

FC

The talk is a presentation of a project of compiling a liturgical edition with a commentary of the text in question. The *Typikon* was authored in the first years of the prelaty of Symeon of Thessaloniki and contains seven different treatises. The content is of multifaceted research interest not only as an important source for historians of worship but also for many scientific disciplines as it presents valuable information. Therefore, its edited publication appears to be a desideratum of the Byzantine scholars. Thus we will give a general presentation, mainly through the analysis of the two lesser-known works the *Hypotyposis* and the *Diataxis*.

## **Ο ιατροφιλόσοφος Γεώργιος Κορέσσιος (1566/70-1659/60) και η σημασία του ανέκδοτου έργου του “Εὐαγγελικός Κήρυξ”**

Anna Karamanidou  
Aristotle University of Thessaloniki

FC

Ο μεταβυζαντινός λόγιος, ιατροφιλοσοφοθεολόγος Γεώργιος Κορέσσιος (1566-1659), γεννήθηκε στη Χίο και σπούδασε στα Πανεπιστήμια της Πάδοβας και της Πίζας ιατρική, φιλοσοφία και θεολογία. Στην εισήγησή μας θα αναφερθούμε εκτενέστερα στο περιεχόμενο του “Εἰς ἁγίων ἢ μαρτύρων ἐγκώμιον”, και του “Περὶ τῆς βρεφοκτονίας” σχεδιασμάτων του Κορεσσίου τα οποία περιλαμβάνονται στο ανέκδοτο ἔργο του “Περὶ εὐαγγελικοῦ κήρυκος”, το οποίο αποτελεί ἕνα πρακτικό εγχειρίδιο εκκλησιαστικῆς ρητορικῆς και πολύτιμο βοήθημα της συστηματικῆς πνευματικῆς ενισχύσεως των χριστιανῶν της εποχῆς της Τουρκοκρατίας και το οποίο θα εκδώσουμε με κριτικὴ ἔκδοση βᾶση 9 χειρογράφων κωδίκων.

## **A Bakery Oven in the Latin or Frankish Quarter from Anaia/Kadikalesi Is It a Clue for Daily Life or Trace of Monasticism Through Bread Stamps?**

Umut Kardaşlar  
Ege University, Izmir

PO

A ‘bread oven’ unearthed in 2015 in Kadikalesi, South of Kuşadası Kadikalesi, was as important as 15 years history of the excavations. The masonry oven is similar in size to the ovens described for Christian monasteries, with the stamps of holy bread found around it and its chimney formed with a broken pot just above it. The yellow and green glazed Byzantine ceramics found in the place where the kiln is located indicate daily production. Was the oven built for the daily bread production or for the production of holy bread? In the poster presentation, how and by whom the oven was used to produce what will be answered with archaeological data.

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## School Competitions in Late Antique Antioch

Grammatiki Karla

National and Kapodistrian University of Athens

RT

In my paper I will focus on Antioch and on the orator Libanius. Libanius' writings record rivalries between teachers and students, between students from different teachers, occasionally with notable animosity, or between teachers. My aim is to locate and study these references to rhetorical competitions, as they enable us to understand better the educational, social, religious and cultural environment of Late Antique Antioch. Additionally, I will study these texts from a narratological/rhetorical perspective, aiming in particular at the references to *agones* as a rhetorical device that illustrates better the effectiveness of Libanius' argumentation.

## Tana Between East and West in the 14th-15th Centuries

Sergey Karpov

Lomonosov Moscow State University

TS

Tana's role in Byzantine, Venetian and Genoese trade in the Black Sea area. Main sources and their comparative significance are inspected viewing most important perspectives: (i.) Tana's military significance and its value in exchange of information about the events in the Orient; (ii.) changes of trade priorities before and after the crisis of mid-14th century; (iii.) slave trade as indicator of commodity circulation in Tana; (iv.) new data about relations of different ethnic groups in Tana; (v.) Venetians and Genoese in Tana: from confrontation to collaboration. Caffa, not Genoa became a major rival of Venetians in Tana; (vi.) when and how Tana was captured by the Ottomans?

## The History of Photography at St. Catherine's Library (Sinai) and Its Impact on Scholarship and Monastic Life

Damianos Kasotakis

National and Kapodistrian University of Athens

FC

The goal of this paper is to systematically retrace the history of the expeditions which were devoted to the photography of manuscripts at the Monastery of St. Catherine (Sinai) from the 19th to the 20th centuries. This is possible thanks to the analysis of so far neglected archival material such as the private correspondence of the – sometimes unknown – organizers of photographic projects and interview with the various members of the Monastery. In addition to offer new material for the study of the evolution of manuscripts photography (from a technical point of view), this paper also contributes to look into the human side of the scholars' and monks' interactions and not just the final product of their expeditions.

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## **Byzantine Sitia**

### **The Eastern Edge of Crete Upon the Venetians' Arrival (13th Century)**

Marianna Katifori

University of Crete, Rethymno

TS

Sitia region, an island within the island at the Eastern edge of Crete, appears in almost no Byzantine written source and has revealed very few Byzantine monuments. More evidence is available to modern research concerning the Venetian period (1211-1651), during which the castle of Sitia was the administrative, military, and religious capital of the region. The aim of this paper is the detection of Byzantine Sitia and its settlement patterns, through the retrieval of historical and archeological data, the study of the architecture and topography of the monuments and the mapping of the sites of Middle Byzantine and Early Venetian period.

## **A 6th-Century Byzantine Granary in Tenedos (Bozcaada)**

Şenel Kaya

Istanbul Technical University

FC

The port city Tenedos is especially known as a transition point in maritime trade from Alexandria to Constantinople in the 6th century. Unfortunately, extant archaeological evidence about the Byzantine architecture of Tenedos is very limited. In the fifth book of Procopius, it is explained that a granary was built on the island during the era of Emperor Justinian. The dimensions of this building and some clues about the location are given in Procopius' accounts. This study aims to present the considerable evidence suggesting the location of the mentioned granary within the borders of Bozcaada Castle which is still standing today.

## **Communication Routes in Byzantine Anatolia (ca. 4th-9th Centuries AD)**

### **A Comparative Perspective**

Tülin Kaya

Independent Scholar

FC

This paper presents a comparative study examining the main communication land routes in Byzantine Anatolia concerning the impact of the political/administrative and economic changes on the use of main routes. The study aims to deal with the shifts that occurred in the 4th-7th and 7th-9th centuries and discuss the various ways in which some specific routes and urban centres established along them were affected by the changes in question. The first was a period when the vitality of the cities increased; the latter was chaos and violence in which some cities involved unpleasant consequences. Accordingly, this study comparatively discusses the impact of the political and economic changes on the use of main routes within the framework of 'change', 'transformation' and 'continuity' in light of archaeological and textual evidence.

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## **Ecclesiastical Participation in Local Economies** **An Archaeological Perspective from Late Antique Cyprus**

Catherine Keane  
Ludwig Maximilian University of Munich

FC

This paper focuses on the intersection between religious and secular roles of Late Antique Cypriot churches. With emphasis on the dynamics between economic spaces and sacred architecture, this includes olive oil, flour, ceramics, and copper mining. Clerical mercantile agency and influence in the regional economy was at times independent of imperial endeavours and broader historical events. By combining architectural phasing, ceramics, and landscape archaeology with a consideration of the island's Late Antique history and vitality, the paper highlights the roles of the church and its influence before and after the 7th century Arab invasions.

## **Social Cohesion, Ancient Culture, and Civic Community** **in Late 12th-Century Greece** **Michael Choniates' *Homily on Euripos***

John Kee  
Harvard University, Cambridge (MA)

FC

Little-known and at first glance conventional, Michael Choniates' *Homily on Euripos* marks an important moment in the history of Byzantine rhetoric and political thought. Delivered by a metropolitan bishop to an urban audience at an important provincial center, this speech reworks a series of traditional topics – of civic concord or *homonoia*, of proportional equality, and of the reciprocal duties of rich and poor – in ways that upend their conventional significance. The result is a homily at once steeped in ancient (Greek, Roman, and patristic) tradition and cogently tailored to the social tensions of 1180s Greece. As such, it is a vital document both of provincial politics on the eve of imperial fragmentation and of the intellectual and literary responses that politics evoked.

## **Mediterranean Networks: What Textiles Tell Us**

Anna Kelley  
University of St. Andrews

RT

Cotton in the Late Antique and Medieval world has long been associated with the elite long-distance trade networks that ran across the Indian Ocean, entering the Mediterranean via the Red Sea and Egypt. However, the material remains of cotton in Africa and the Arabian Peninsula tell a different story. Looking at the evidence of cotton cultivation and use – archaeobotanic, textile, and papyrological – demonstrates that cotton was being transmitted along a number of different exchange networks which overlapped, but were largely independent of each other, and that the function of cotton varied within these networks.

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## **“I First Fell in Love With Constantinople”**

### **David Talbot Rice and Byzantium, an Affair of a Lifetime**

Anna Kelley  
University of St. Andrews

TS

By his death in 1972, David Talbot Rice was widely recognised as a pioneering archaeologist and art historian, and a founder of Byzantine studies in the United Kingdom. Beginning in the 1920s with a visit to the city that would capture his imagination and inspire his career, he became a staunch advocate for international academic cooperation and historical preservation. Between his early excavations of the Hippodrome and his derailed plans to excavate the Hagia Sophia and establish an archaeological park in the late 1930s, he cultivated an appreciation for the great variety in artistic expression across the Mediterranean and Middle East. As a result, he became an early innovator of cross-cultural approaches in an age of rising political tensions.

## **Reworking the Ancient Patterns in the Proems of Byzantine Historiography**

Eirini-Sophia Kipidou  
University of Patras

TS

The proems of Byzantine historiography are commonly considered as the filled with rhetorical clichés introductory parts, where authors customarily repeat commonplaces of the ancient historiography relative to their occupation with history and their writing methods. This attitude, however, disregards the fact that in the proems a *post scriptum* dialogue about historiography is also conducted between the author, his fellow historians and their readers, on the occasion of each work. Having recently concluded a study on the prefaces' evidence about the praxis and culture of writing history in Byzantium, in my communication I will discuss proems where earlier prefatorial patterns are reused by the authors to serve personal goals in connection with the theory of historiography in their lifetime.

## **Citation**

Matthew Kinloch  
University of Oslo

RT

In Classics and other cognate disciplines, the demographics and practices of publication and citation are coming under increasingly rigorous investigation. Byzantine Studies has much to learn from such studies. This paper seeks to identify some of the potential benefits for Byzantinists of following the examples set in adjacent fields, both for reflection on the history of Byzantine Studies and for its future. Citation is political. The paper will explore some of the ways in which that politics is intertwined with the deployment of theoretical approaches in contemporary research, specifically Byzantine Studies' extractivist relationship with extra-disciplinary critical theory.

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## **Towards a Poetics of Byzantine Historiography**

Matthew Kinloch  
University of Oslo

TS

The generic classification of a text as history typically means that scholars expend the majority of their intellectual energy, when analysing it, on identifying its relationship to past reality. How informative, reliable, or biased is this text? How does its story map onto past happenings? Today, few historians (including those of Byzantium) believe that the form of historiography can be separated from its content, but how does this work in the case of versified historiography? This communication uses an example of the versification of a prose history to explore modern historiographical practice and to argue for an open poetics of Byzantine historiography.

## **A Good Night's Sleep**

### **Days for Efficacious Incubation in Late Antique Byzantium**

Angela Zielinski Kinney  
University of Vienna

TS

This paper focuses on miracles associated with incubation at the shrines of Late Antique saints. Miracles mentioning a specific day for incubation will be compared to determine the relative importance of incubation before the saint's feast day vs. incubation on Saturday night. Of special interest are the miracles of Artemios and the prominence of the Saturday night vigil in his cult. A number of topics will be discussed, e.g. could some maladies be more readily cured by sleeping on a certain day? Could a vigil make up for other deficiencies? The paper will conclude with some questions for further study.

## **Le pouvoir impérial à l'époque des Paléologues**

Antonia Kiousopoulou  
National and Capodestrian University of Athens

RT

On sait que le groupe aristocratique qui gravitait autour de l'empereur au début du XIV<sup>e</sup> siècle a commencé à rechercher la collaboration de la partie de la classe moyenne qui, pour des raisons politiques et économiques, disposait d'un pouvoir considérable. La question proposée à discuter est la suivante : peut-on remarquer des changements dans l'exercice du pouvoir impérial pendant les derniers siècles byzantins qui pourraient être mis en relation avec les transformations sociales de l'époque et qui auraient visé à fédérer, du point de vue de l'idéologie, ces différents intérêts ?

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## **Everyday Life in a Middle Byzantine Settlement Near the Village of Zlatna Livada, Bulgaria**

Chavdar Kirilov  
Sofia University "St. Kliment Ohridski"

TS

Rumyana Koleva  
Sofia University "St. Kliment Ohridski"

The Byzantine settlement near the present-day village of Zlatna Livada, Bulgaria dates back between the late 8th/early 9th century and the early 13th century. The unearthed houses and pits provide ground to make conclusions on the settlement structure and the everyday life of the inhabitants. The excavated remains of houses provide information about their construction and diversity. A great number of storage pits were found in the houses or outside them. Some of the discovered tools provide information about the main occupation of the people living in the settlement. Their everyday needs were met by local production, including tools and household items.

## **Reflection of the Fourth Crusade on the Boyana Church Frescoes from 1258-59 (A Post-Grabar Observation)**

Kalin Kirilov  
Bulgarian Academy of Sciences, Sofia

FC

In the beginning of the 20th century André Grabar drew attention to the distinct Latin influence on the iconography of some of the Boyana Church frescoes dating from 1258-59. As a continuation of Grabar's study the paper further examines the impact of the Fourth Crusade, the Latin Dukatus of Philippopolis and its first ruler Renier of Trith. The latter seem to have left a deep and lasting impact on the collective historical memory of the people from Sredets' region, of which not only the local epic folklore tradition attests, but also monuments of Bulgarian medieval art such as the Boyana church frescoes. The concentration of such relicts in the region of Sofia valley is hardly accidental. It is a clear indication and indirect evidence of immediate, intense and long-lasting relations between two different worlds in a frontier contact zone.

## **Church Leaders' Approach to Grief and Mourning in Late Antiquity**

İrem Kısacık  
Istanbul Medeniyet University

FC

In this presentation, I will examine how the church leaders approached the emotion of grief and mourning in Late Antiquity. In the eyes of the fathers, grief was a dangerous emotion and mourning was a problematic condition that they needed to cope with. Their approach and solutions will be discussed by examining them in two positions: both as the authority consoling the mourners and as the mourners themselves handling their own grief in public. For this purpose, the discussion will be based upon the sermons and funeral orations of the church leaders such as Augustine, Ambrose, Gregory of Nazianzus, Gregory of Nyssa and Chrysostom.

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## **Between Utopia and Reality**

### **The Jews in Byzantine Hagiographies from the 10th and 11th Centuries CE**

Michail Kitsos  
University of Toronto

TS

This paper considers hagiographies *vis-à-vis* anti-Jewish dialogues to discuss Byzantine perceptions of Jews. Through analysis of incidents with Jews in the *Life of Andrew the Fool* and the *Bios* of Nikon in light of a voluntary conversion story from the 10th-century *Dialogue of Gregentius with Herban, a Jew*, I will examine the dual ideology in the political thinking of the authors of these texts. I argue that the Jews in these works fluctuate between utopia and reality where expulsion, voluntary conversion, mixing, and segregation create a mosaic of behaviors towards Byzantine Jews who are portrayed as unwanted members of the Byzantine Empire.

## **Re-Evaluating the ‘Byzantine Question’ in an Age of Global Thought**

Holger Klein  
Columbia University, New York

RT

Over the last two decades, scholars have started to question and transgress the boundaries that once defined their respective fields in favor of a broader, more fluid approach to the study of religious behavior, artistic exchange, and cross-cultural interaction. At a time when more deeply rooted art historical categories, regional divisions, and cultural labels such as *Byzantine East* or *Latin West* have all but faded away as a result of sustained efforts to reflect more accurately the complexities and realities of medieval culture, this paper explores the history of the so-called ‘Byzantine question’ and how it could be reframed in terms of the concepts and categories that define our contemporary world.

## **Byzantine Cherson as a Bridge Between West and East**

Elena Klenina  
Adam Mickiewicz University, Poznań

PO

In the Byzantine time, Chersonesos, called Cherson since the 6th century, was a fortified city functioning as the outpost of the Empire on its Northern border. Chersonesos provided a significant connection between countries of the West and the East in the period. The trade relations of the city with various regions of the Black Sea, the Mediterranean, and the East are a subject of investigation. Important data on trade networks were obtained during the joint Polish-Ukrainian project carried out from 2001 to 2013. This study shows that Cherson continued to import wine, olive oil, and tableware from the Aegean region, Syria, Asia Minor, as well as from the Golden Horde and China.

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## Molecular Identification of Plant Seeds from Anaia Archeological Site

Aylin Kobaneri  
Yeditepe University, Istanbul

FC

Fatih Tepgeç  
Altınbaş University, Istanbul

Mehmet Görgülü  
Altınbaş University, Istanbul

Bahar Soğutmaz Özdemir  
Yeditepe University, Istanbul

The seed materials that were obtained during the excavations at the Anaia Archeological Site were used in this study for species identification. Molecular characterization of the seed samples was performed by the application of DNA barcoding technique via the use of matK, rbcL, ITS and trnH-psbA barcode regions followed by DNA sequencing and bioinformatic analysis. The sequences from amplified DNA barcode regions matched with those of *Anagyris foetida* L. which is an endemic species to the Mediterranean region and reported as an herbal medicine.

## Mapping Connections Among Balkan Sites Through Floor Mosaics

Ruth Kolarik  
Colorado College, Colorado Springs (CO)

FC

Numerous floor mosaics from centers like Stobi, Ohrid (Lychnidos), Heraclea Lyncestis, Plovdiv (Philippopolis), Nicopolis, and Byllis date to the late 5th or early 6th centuries, a period of intense ecclesiastical construction. Analysis of their subject matter, decorative patterns, and organization reveals that connections among local schools were more significant than influence from cosmopolitan centers, with few exceptions. Mapping their links reveals trade and travel networks. It also clarifies workshop practices in which local shops and/or workmen moved from place to place. This intense production of floor mosaics mostly ceased by mid-6th century.

## The Sacredness of Imperial Power Under the Palaiologoi

Sebastian Kolditz  
Ruprecht Karl University of Heidelberg

RT

Medieval Christian rulership is believed to possess a sacral dimension. In Byzantium, expressions of the Emperor's special relationship to God underwent significant changes though some general ideas such as the divine origin of imperial rule persisted. While the emergence of unctio seems to indicate an intensification of sacrality in Palaiologan times, there are also signs of a more secular conception of the imperial idea. The paper proposes a theoretical framework for analyzing imperial sacrality, its aspects and modes of expression. Based thereupon, evidence from various textual genres will be discussed, including mirrors for princes, ritual treatises and letters.

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## Byzantine Sources for the History and Civilization of Arabs and Arabia

Taxiarchis Koliás  
National and Kapodistrian University of Athens

FC

The project is implemented by the Institute of Historical Research/NHRF in collaboration with the King Abdulaziz Foundation for Research and Archives, Riyadh. Its aim is to process and study Byzantine sources from the 7th to the 11th centuries on the history and culture of the Arabs with the use of an interactive open access database which includes the Greek excerpts and their translations into English and Arabic, a commentary of the content, parallel sources, and relevant bibliography. Sources are categorized according to their context, e.g. administration, commerce, war, environment etc., allowing for better organization of historical data.

## Describing the “Particular Cretan Compositions” Repertory A Digital Humanities Approach

Tassos Kolydas  
National and Kapodistrian University of Athens

TS

Cretan liturgical compositions that are clearly differentiated from the traditional Byzantine style consist of a ‘particular’ repertory. The attributes of this repertory are examined from a Digital Humanities point of view. Quantitative methods are implemented in order to come to conclusions regarding the repertory’s characteristics upon elements such as mode, liturgical festival, creation date, composer names and so on. The results include descriptive statistics, correlation analysis between elements and other forms of metric for a corpus of over 2,300 compositions. This way, the challenge of classifying the repertory is supported by quantitative data.

## Bulgarian Expansion Into Northern Thrace in the 7th-10th Centuries in the Light of the Ecclesiastical Organization

Predrag Komatina  
Serbian Academy of Sciences and Arts, Belgrade

FC

The Late Antique and Early Byzantine administrative, and thus ecclesiastical organization, in the area of the Diocese of Thrace is known on the basis of *Hieroclius’ Synecdemos* from the beginning of the reign of Emperor Justinian I. It lists all six provinces that were located in the Diocese of Thrace, with their metropolitan sees and all the bishops. After the Bulgars occupied the Northern provinces of Moesia Secunda and Scythia Minor in 680, that picture changed greatly. The *Notitiae episcopatum Ecclesiae Constantinopolitanae* from the 8th-10th centuries enable us to follow further changes in the organization of the Byzantine church in the area to the South of the Balkan Mountain, which may testify to the expansion of the Bulgarian political power in Northern Thrace and indicate its true extent.

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## Exile and the Second Reign of Justinian II, Revisited

Andrzej Kompa  
University of Łódź

FC

In recent years, much has changed in the way the final decades of the Heraclian dynasty in Byzantium are perceived. The new assessments of the political, social and economic conditions of the Empire in the respective period, the further ongoing research in Theophanes, Nicephorus and the other main narratives contributed to a better understanding of the two reigns of Justinian II (685-695, 705-711). Peculiar narrative on the exile and return, relations with the khagan of Khazars, repressions during the last years, roles of the different ethnicities and individuals are just examples of the issues that can be re-examined, despite the scantiness and opaqueness of the sources. Developments in Byzantine and Mediterranean Studies over the last five decades allow us to draw some new conclusions beyond the black legend and rehabilitation of the last Heraclide.

## Frescoes of the Martyrium of Sts. Karpos and Papylos and Their Identification

Andrzej Kompa  
University of Łódź

FC

There are two barely visible frescoes in the NE side chapel of the martyrium of Sts. Karpos and Papylos in Constantinople. I develop my previous observations of 2011, *contra* F. Özgümüş (et al., *IM* 67, 2017; 23rd ICBS, 2016). As of the wall fresco, although St. Demetrius is probable, one should not exclude neither St. George nor St. Menas. As for the circle-in-square painting on the ceiling, it may not be Pantokrator but Christ Ancient of Days with tetramorph at the sides of a diamond *mandorla* and four seraphs/cherubs in the corners. It bears resemblance to the 13th century illumination in a Constantinopolitan Gospel (MS Dd. 9.69, fol. 139r; Cambridge Univ. Library). That would strengthen identification of the hall as a prothesis of the complex in its Late Byzantine use.

## Domestic Architecture and Social Identity in Byzantine Athens

Fotini Kondyli  
University of Virginia, Charlottesville (VA)

TS

Byzantine houses are often discussed in terms of size, spatial organization and use but very little attention has been paid to non-elite house decoration and its possible socioeconomic and political meanings. I present several excavated Middle Byzantine houses from the Athenian Agora and consider how their facades communicated information about the residents' social and economic identity. I pay particular attention to their decorative features such as monumental entrances, use of spolia, as well as to the types of building material used and their specific qualities such as texture and color that could produce specific aesthetic and sensorial experiences.

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## Painting With Words

### The Visual Significance of Inscriptions in Frescoes from Naxos, in the Aegean (13th-14th Centuries)

Theodora Konstantellou  
National and Kapodistrian University of Athens

FC

To the Byzantine congregation, the inscribed surfaces of their churches was a rather familiar sight. Texts of different contents and lengths were incorporated artfully in the pictorial field and fulfilled multiple functions. The visual dimension of the epigraphic material in some Late Medieval/Byzantine painted churches on the island of Naxos will be the focus of this paper. The painters, who were also the scribes of these inscriptions, rendered them carefully in an elegant epigraphic style. The same care is evident in their disposition. In this paper I will explore how this practice relates to the tastes of the patrons and the training of the painters in painting and calligraphy. I will argue that both utilized the script as a powerful device to give themselves greater visibility.

## Forms of Political Power in Byzantine Macedonia in the Second Half of the 14th Century The Case of Christoupolis' Region

Anastasia Kontogiannopoulou  
Academy of Athens

RT

In the turbulent years of the mid-14th century, Byzantine and foreign military leaders together with a few adventurers liberated former Byzantine territories that were under Latin, Serbian and Ottoman occupation, and came to an agreement with the Byzantine Emperor to maintain and govern them in exchange. The aim of this paper is, by focusing on the territories of the Alexioi brothers in the region of Christoupolis, to scrutinize both the institutional nature of their power and their relationship with the Byzantine Emperor. In addition, the political practices exerting by the Palaiologans to maintain the control of the provinces and the prestige of Byzantium on an international level will be revealed.

## The Bath of the Infant Iconographic Preferences in Mount Athos

Katerina Kontopanagou  
Ionian University, Corfu

FC

Ignatios Assatof  
Aristotle University of Thessaloniki

According to the Byzantine iconographic tradition, the Bath of the Infant is one of the secondary scenes of the Nativity of Jesus. It triggers reactions during the Counter-Reformation in the West (16th century), which are brought to the East by the missions of Jesuit monks. The impact of the West becomes clear in Mount Athos in 18th century, since the accuracy of the scene is put into question because of its absence from the descriptions of the gospels recognized by the Church, and because of other theological and social reasons. As a result, the Bath of the Infant has been removed from some Athonite *katholikon*, chapels and icons. The aim of this study is to review the process of transferring the Western effects to Mount Athos and

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to highlight the importance and role of the Athonite monastic state in the Eastern Orthodox church, as perceived by the West. New observations are made about the phenomenon of the removal of the Bath of the Holy Infant in Mount Athos.

### **Monks as Donors** Outlining the Artistic Production in the Monastic Establishments in the 15th-17th Centuries

Katerina Kontopanagou  
Ionian University, Corfu

RT

After a prolonged period of social and economic instability, the recovery of monumental painted art in the Balkans in the second half of the 15th century was marked by renovative trends and multi-varied sources of inspiration. From the mid-16th century onwards, the notable financial development of the monastic centers enabled them to become a crucial vehicle for the donorship of monumental art. The monastic donations of the late-16th century renounced the experimentations and pluralism of the artists of the previous century. The monastic communities as donors played a crucial role in accepting or disavowing this art in the following centuries.

### **Between Crete and Venice** John Nathanael's *Commentary on the Divine Liturgy* (1574)

Vassa Kontouma  
École Pratique des Hautes Études, Paris

TS

John Nathanael was a Cretan monk and copyist who became a priest at San Giorgio dei Greci in 1571. A collaborator of Venetian publishing houses, he was also the corrector of printed *Euchologia* and the editor of the 1574 *Horologion*. But he was above all the author of a *Commentary on the Divine Liturgy*, published in Venice in 1573. Composed in vernacular Greek, this *Commentary* was largely inspired by the work of Symeon of Thessalonica. But it also possibly fulfilled the expectations of some members of the Venetian-Cretan elite, particularly those belonging to the Kallergis family. The present paper will focus on this *Commentary*, its history and contents.

### **Through the Lens of Polemics** John of Damascus Read by Euthymios Zigabenos

Vassa Kontouma  
École Pratique des Hautes Études, Paris

RT

Among the Fathers of the Church represented in the MS *Vat. gr. 666* (12th century), f. 1v, as sources of the *Panoplia dogmatica*, a collection composed by Euthymios Zigabenos before 1114, John of Damascus arrives tenth and last. His *Expositio de fide orthodoxa* is, however, one of the texts that provides the greatest mass of material to this polemical compilation. How does Euthymios use the Damascenian œuvre? And what does this imply for the status and consideration of John of Damascus, as a result of this treatment? These are the two issues that the presentation aims to address.

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## Byzantine Book Bindings at San Zanipolo and Venetian Transformations

Joseph Kopta  
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TS

The group of approximately 40 Byzantine manuscripts from the Dominican convent of SS. Giovanni e Paolo are exceptional in that many of them retain their original bindings. These include manuscripts with both bindings from Byzantine workshops and new Venetian bindings *alla greca*, as recently documented by Silvia Pugliese. This paper reads specific examples of these Byzantine and *alla greca* Venetian bindings against each other in their design, production, and execution, and situates the construction of new Venetian bindings within the larger Catholic-Orthodox debates of the Palaiologan period.

## Byzantine Traditions of the Sublime Porte The Title *Qayṣar-i Rūm* in the Ottoman Political Thought

Dmitry Korobeynikov  
University at Albany, State University of New York

TS

The title *Qayṣar al-Rūm* or *Qayṣar-i Rūm* (Caesar of Rome) was a traditional designation of Byzantine Emperor in Arabic and Persian traditions. Sultan Mehmed II Fatih was sometimes portrayed as *Impertator Constantinopolitanus*. However, the Sultan never saw himself as a ruler of the *oikumene*, as did Byzantine Emperors. The Ottoman approach was different: the *Qayṣar-i Rūm* was linked to the vision of the universe as a dominion of five sovereigns: the Padishah of India, the Padishah of Rūm *qayṣar*, the Padishah of China *faghfūr*, the Padishah of Turkestān *khāqān*, and the Padishah of Iran *shahanshāh*. It was the neighbors of the Ottomans (the Safavi and the Western powers), and hardly the Ottomans themselves, who accorded the Ottoman sultan with the Byzantine imperial titles.

## Neither Byzantine Nor Seljuk? Cities and Fortresses in the Boundary Zone at the End of the 13th and the Beginning of the 14th Century

Dmitry Korobeynikov  
University at Albany, State University of New York

RT

The formation of the Byzantine-Seljuk border zone brought about changes in trade routes and locations. At the time of the Mongol invasions, and especially settlement of some Mongol tribes in the center of the Anatolian plateau, the new centers began to emerge where a century ago was the so-called no-man's land. The problem is that those areas were poorly recorded in the sources of the time. However, the analysis of the later literature traditions of the Ottomans, the Karamanoghullari and the Ak-koyunlu shows that the initial standpoint of their states was a fortress, as a focus point for both nomadic and sedentary societies. A chain of fortresses and small towns was often controlled by the remnants of the Byzantine aristocracy, or old aristocratic clans of disappearing Seljuk society. It was at this standpoint when the old traditions met the new ones.

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## **Madonna Artocosta**

### **New Testimonies Regarding the Expatriation Chronicle of a 12th Century Byzantine Icon of the Virgin**

Katerina B. Korrè  
University of Patras

FC

The long account of the past of the *Madonna Artocosta*, a 12th century Byzantine icon, is lost between the tradition and the facts. Different narratives report an adventurous journey from Constantinople to Venice, where the icon it is now kept, through the troubled years of the Despotate of Morea and the Venetian possessions in the Peloponnese. By combining Byzantine and Venetian unpublished sources, we will attempt to shed light on the complex timeline of the transport of the image to the Serenissima. Furthermore, we will try to reconstruct the mentalities and especially the semiotics of its cult, formed both by the Venetians and the Greeks of Venice.

## **Τα ετερόγλωσσα εργαστήρια της ύστερης βυζαντινής περιόδου και το φαινόμενο των δίγλωσσων ζωγράφων**

Elena Kostić

European Centre for Byzantine and Post-Byzantine Monuments, Thessaloniki

TS

Με την εφαρμογή των μεθόδων της αναλυτικής παλαιογραφίας πραγματοποιείται το ζήτημα μεικτών ζωγραφικών συνόλων ως προς την ταυτόχρονη παρουσία ελληνικής και κυριλλικής γραφής. Πρόκειται για δημιουργήματα ετερόγλωσσων εργαστηρίων, ιδιαίτερα διαδεδομένων στην περιοχή των Βαλκανίων κατά την τελευταία περίοδο του Βυζαντίου, ενώ από τα σωζόμενα παραδείγματα προκύπτει ότι η δράση τους συνεχίστηκε και μετά την πτώση του. Η γραφολογική ανάλυση του διαθέσιμου επιγραφικού υλικού τεκμηριώνει στοιχεία σχετικά με τη σύνθεση της εκάστοτε ομάδας, καθώς και με τις ταυτότητες των καλλιτεχνών. Ιδιαίτερο ενδιαφέρον προκαλεί το φαινόμενο των δίγλωσσων ζωγράφων.

## **L'élément arménien à la cour amorienne (820-867) Élite constantinopolitaine ou réseau arménien ?**

Nikolaos Kostourakis

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TS

L'idée que des liens de solidarité ont existé entre les Arméniens appartenant à la classe dirigeante byzantine est généralement considérée comme un fait établi. Cette communication abordera à nouveau la question : peut-on parler de réseaux arméniens pour les années 820-867 ? Nous estimons que les arguments, qu'ils soient pour ou contre cette idée, s'appuient parfois sur de fausses suppositions. En effet, l'examen du comportement politique de certains Arméniens apportera des indices sur les 'dépendances arméniennes'. Enfin, nous tenterons de montrer que le facteur déterminant dans la création des fraternités n'était pas l'origine nationale, mais le lien familial.

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## **Fra l'aldilà e l'aldiquà** Testamenti ragusini stesi nelle terre bulgare (XV sec.)

Elena Kostova  
Bulgarian Academy of Sciences, Sofia

FC

Penka Danova  
Bulgarian Academy of Sciences, Sofia

Oggetto del presente studio sono i testamenti di ragusei stesi nelle città di Bulgaria che allora era una provincia dell'Impero Ottomano. In questa sede saranno esaminati le clausole *pro anima*: i lasciti per chiese e monasteri in Bulgaria e a Dubrovnik (Ragusa); per confraternite e per la *Sanitas*; nonché per i pellegrinaggi e per i padri spirituali dei testatori. I documenti presentano alcune novità in materia come i luoghi e le modalità del culto dei ragusei nelle città bulgare: la comparsa delle prime cappelle, il culto di santa Petka (Venera), la circolazione di libri sacri e profani.

## **The Donor's Composition in the Substructure of the Church of Archangel Michael Near Prilep** An Attempt for an Interpretation

Petrula Kostovska  
Independent Scholar

FC

The paper deals with the donor's composition consisting of the lower parts of four figures in the two storey church of Archangel Michael in the Medieval settlement of modern day Prilep. It has been uncovered among the rubble in the lower storey of the church, whose architectural morphology resembles closely the ossuary churches like the Petrizos Monastery in Bachkovo and middle church of the Pantocrator Monastery in Constantinople. What is preserved of the badly damaged picture can be described as a patron saint, probably St. Nicholas, ushering three figures, most probably of aristocratic background. The double-headed eagle insignia on the clothes has a significance because it was bestowed to important court dignitaries and especially promoted by the early Palaiologan rulers. By exploring the richly clothed individuals the article will offer possible solutions to the identity of the donor.

## **Byzantium as an Inspiration for Macedonian Artists in the Venice Biennale**

Petrula Kostovska  
Independent Scholar

FC

Since their inception, the national pavilions in the Venice *Biennale* were envisioned as a patriotic showcase of a particular country. A cultural pride and joy that may be more interesting politically or psychologically than artistically. The big players staged blockbuster exhibitions that reflected their past artistic glory or exhibited carefully curated groups of marketable 'star' artists. On the other hand, the 'small nations' had to dig deep into their roots and reinterpret their historical past. For some of the Macedonian participants (1993-2019) this historical heritage was Byzantine Art that left on Macedonian soil such masterpieces like St. Sophia, Nerezi, Kurbinovo, Virgin Peribleptos. How did these artists reflect their Byzantine heritage? I will try to address this question by exploring the referential, contemplative, derivative, or critical nature of their artistic endeavours.

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## Über die byzantinischen Quellen der altbulgarischen Übersetzung des Lehrevangeliums von Konstantin von Preslaw

Dobriela Kotova  
Bulgarian Academy of Sciences, Sofia

FC

Der erste didaktische Korpus der altbulgarischen Literatur aus dem 9. Jh. umfasst 51 Homilien zu den sonntägigen Evangelien, die eine Einleitung, einen exegetischen Teil und Schlussworte beinhalten. Der Prolog und der Schluss sind weitgehend original; der Kommentar dagegen ist eine Übersetzung. Die griechischen Vorlagen sucht man hauptsächlich in den von Cramer veröffentlichten *catenae integrae in Matthaum und Joannem* und *catena B in Lucam* – den Kurzfassungen der Homilien des Johannes Chrysostomus und Kyrill von Alexandrien. Durch den Vergleich mit mehreren Handschriften erweisen sich jedoch die *catenae primae* als Hauptquelle. In allen Predigten ist weiterhin eine vielfache Kompilation aus Auszügen und Ideen aus den Homilien des Goldmundes selbst zu sehen. Trotz des kompilativen Charakters verfasste Konstantin ein eigenes Werk, das an die homiletische Literatur anknüpfte, aber als Homiliar für alle Sonntage des Jahres noch keinen Vorläufer in Byzanz hatte.

## The Correspondence of Euthymios Malakes A Chronological Approach of His Letters

Dimitrios Kotsaris  
University of Ioannina

FC

Euthymios Malakes was a 12th century prominent scholar and bishop (Neai Patrai). Among his surviving work there are thirty-five letters, in fifteen of which the names of the recipients are delivered, while in the remaining twenty are unknown. An intractable issue for an aspiring scholar of letters is their dating. Within the scope of this representation, we will present the evidence that appears in the letters but also those that result from their comparative study with the rest works of Malakes or other sources. Our intention is to correct mistakes and omissions of the previous research, in order to lead, even approximately, to certain conclusions regarding the dating of the letters.

## Monastic Settlements and Cells in the Late Antique Sinai

Petros Koufopoulos  
University of Patras

RT

Marina Myriantheos-Koufopoulou  
Mount Sinai Foundation, Athens

Based on surveys, several monastic complexes and cells in the close vicinity of the Biblical pilgrimages of Sinai, have been identified as Early Christian hermit habitations. From their typology, these most possibly date from the pre-Justinian period and have not yet been studied thoroughly and published. Excavations in the future will help to date these buildings or ruins. The reconstruction of the historic topography around Jebel Musa and the valley of the burning bush is attempted, presenting also the location of four building complexes with a defensive character, that were surrounded by gardens and watered from springs or wells.

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## Cult Revivals in Late Byzantium

### St. Phocas of Sinope and Byzantine Maritime Tradition

Eleonora Kountoura Galaki

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TS

St. Phocas was the sailors' patron saint in Early Byzantine times. From the appearance of the Arab navy in the middle 7th century, the Byzantine fleet was re-organised mostly recruited from the *Kibyrraiotes* theme. St. Nicholas, originated from the same area, became the sailors' protector and many hagiographical texts (8th-11th centuries) reflect his wide cult with miraculously saving ships. St. Phocas' cult was almost forgotten. During Late Byzantium St. Nicholas' cult and its relevant hagiography declined. St. Phocas re-emerged and some authors of the time penned texts about him, while texts on St. Nicholas almost disappear. The paper examines those changeable trends.

## A Child Cemetery of Pot Burials from *Extra-Muros* Thessaloniki Inhumation Practices, Ceramic Typology and Historical Correlations

Aikaterini Koussoula

Ephorate of Antiquities of Thessaloniki City

FC

Charilaos Gouidis

University of Ioannina

Kyriakos Fragkoulis

University of Birmingham

On the occasion of an urban renovation project, part of the outer defensive wall (*proteichisma*) was recently uncovered along the Eastern fortifications of Thessaloniki. In contact with the outer side of the wall, a child cemetery of the Early Byzantine period was excavated comprising at least 212 burials, with over 90% of them being infant inhumations in amphorae deposited extremely densely. This unique assemblage provides valuable insight into the siting and organisation of early Christian child cemeteries and the relevant burial practices applied in the city, together with possible implications for historical events. Moreover, the amphoric material serves as an indirect but indicative source of evidence on the trade relations of Thessaloniki in the given period.

## Local Saints as Role Models in Late Byzantine Provincial Society

Nike Ekaterini Koutrakou

National Hellenic Research Foundation, Athens

TS

Local saints and cults abound in Byzantine History. During Late Byzantium local new saints, mostly monks/clerics, attracted followers locally or founded monastic institutions, affecting similar trends in particular regions, often after acquiring a saintly reputation as wanderers (e.g. Gregory Sinaites). Based on hagiographical evidence, this paper examines their perception as role models. Which monkish (e.g. silence, humility, fasting, praying) or charismatic virtues did authors promote and how this impacted on laity? Were hagiographers transposing monastic ideals into lay society or offering a kind of escapist literature in an age of decline?

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## **Une icône *vitae* post-byzantine inédite de saint Jean le Précurseur** Remarques sur les préférences des peintres crétois

Chryssavgi Koutsikou

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FC

L'icône, qui actuellement se trouve au Musée Bénaki, faisait partie d'une collection privée. Elle mesure 26 × 21 cm et comprend la représentation centrale de saint Jean le Précurseur, debout en position frontale entourée de six épisodes de sa vie. Les épisodes sont : l'Embrassade de Zacharie et d'Elisabeth, la Nativité de saint Jean, le Baptême, la Prédication, la Décapitation et l'Invention de la tête du saint. Dans le cadre de la présente communication on va se concentrer sur l'iconographie des compositions ainsi que le choix des épisodes à être illustrés, dans le but d'éclairer les mécanismes de la formation des cycles hagiographiques par les ateliers crétois dans le XVI<sup>e</sup> et le XVII<sup>e</sup> siècle.

## **The Post-Byzantine Variations and Iconography Interpretations of Old Testament**

### **The Case of a Painter's Workshop in Epirus (Greece)**

Vasiliki Koutsou

University of Ioannina

FC

Maria Gkina

University of Ioannina

The iconographic circle of the Old Testament displays a remarkable narrative disposition in Post-Byzantine depictions in monumental and portable works. The narrative increases after the 16th century and the culmination of iconographic pluralism is observed in the Balkan area in 18th century monuments and also in the portable icons. The present research is focused on the study of wall paintings and portable works by painters from Kapesovo, Epirus, (Greece) in a time period extending from 1728 to 1806 and depicts the unique pictorial approaches, the innovative pictorial impressions and the abundance of illustrations on the scenes of the Old Testament in the 18th century.

## **Byzantine Amphorae in the Forest Zone of Eastern Europe in the 13th-14th Centuries**

Vladimir Koval

Russian Academy of Sciences, Saint Petersburg

FC

Amphorae were the most wide-spread Byzantine containers for wine and oil from the 10th up to 13th centuries imported to Rus', which occupied the forest zone of Eastern Europe. Amphorae were found in 160 ancient Russian cities and in 40 rural settlements but after Mongol invasion 1237-1240 Byzantine amphorae disappear in Russian everyday life. Today only a few places are known in the forest zone of Eastern Europe where amphorae were archaeologically recorded and were dated to the middle of the 13th/beginning of the 14th century: one settlement near Kiev, Ryazan, Pereyasavl Ryazansky, Pronsk, Lebedyan, settlement near Tula, Nizhny Novgorod.

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## Wall-Paintings in Rituals

### A 16th-Century Case from Kyivan Metropolitanate

Nazar Kozak

National Academy of Sciences of Ukraine, Kyiv

FC

This paper seeks to explore a potentiality of ritual-oriented approach to the studies of art through analyzing a case of the wall-paintings in the narthex of St. Onuphrius church at the Lavriv monastery in Western Ukraine. Dated c. 1550, the Lavriv iconographic program comprises three themes: the cycle of the Seven Ecumenical Councils, the images of saint monks, and the *Akathistos* cycle. This paper argues that the Lavriv wall-paintings participated in the rituals performed in front of them by augmenting the ritual actions with the images of the physically absent but ideologically important entities and by visually mirroring ritual choreographies.

## Imminent Closure or Continuous Delay?

### The Ambivalence of Acceleration and Retardation in Medieval Greek *Apocalyptic*

András Kraft

University of Vienna

RT

This paper investigates the ambivalence of hastening and delaying the final consummation in Byzantine apocalypses from three perspectives. First (within the texts), narratological techniques of accelerating or delaying the end are discussed, such as narrative speed and motifs that pertain to time perception. Second (within the textual transmission), the focus shifts to different redactions of Medieval Greek *apocalyptic* and to how omissions or additions can convey a sense of acceleration or retardation. Third (within the manuscript tradition), it is considered whether the arrangement of prophecies in Byzantine manuscripts can be thought of as a contributing factor.

## “Fishes in Terror”: Tracking Oppian’s *Halieutica* in Cyril’s *Lexicon* and *Vice Versa*

### Thoughts on Hagedorn’s Edition and Future Editorial Approaches from a User’s Viewpoint

Anne Krause

University of Hamburg

TS

One of the trickiest parts in researching Cyril’s *Lexicon* concerns the sources which the compilers may have used in composing it. In the list of *Fundstellen* in her edition of MS *Bremensis* 11 G Hagedorn identifies four entries as potentially related to Oppian’s *Halieutica*. Taking into account new evidence from the manuscripts, the present paper aims at discussing (i.) whether these findings allow to assume Oppian as a source for composing Cyril’s *Lexicon*, (ii.) whether the manuscripts in return allow to assume Cyril as a tool for reading Oppian and (iii.) how these considerations through the user’s eyes contribute to rethinking a future edition of the *Lexicon*.

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## **Cloth, Clay, and Christ**

### **The Semantics of Materials in the Theology of *Acheiropoieta* Icons**

Karin Krause

University of Chicago

RT

This paper examines the semantics of materials in Byzantine literature about the *Mandylion* and the ‘multiples’ it created of itself on ceramic tiles. In spite of the abundance of scholarship on the subject, the symbolism of the materials of these *acheiropoieta* has never been addressed. I argue that by virtue of the common association of textiles and clay with human flesh in Byzantine literature and further texts from a wide cultural spectrum, all three *acheiropoieta* strongly allude to the Incarnation of the divine *Logos*. They seek to not only confirm the reality of Christ’s Incarnation but indeed the dogma of his dual, theandric, nature.

## **Distinct Local Repertoires in Venetian Mediterranean as Reflexions of a Common Liturgical Framework Between Orthodox and Catholics**

### **The Case of Venetian Authorities’ and Latin Bishops’ Acclamations**

Flora Kritikou

National and Kapodistrian University of Athens

TS

Distinct local liturgical repertoires formed in the Venetian-occupied areas of the Mediterranean began have to be seen in the frame of relevant ‘mixed’ liturgical rites which have been disputed. This paper focuses on the acclamations dedicated to the Venetian Duke and to Latin bishops, which consist of a clear proof of the doubted common liturgical practice between Catholics and Orthodox in the modern period. The study and analysis of those compositions will permit to highlight the use of those liturgical repertoires developed in Crete and Cyprus as a result of the mixture of doctrines and of the parallel Italian-Cretan cultural flourishing.

## **Contexts of the Foundation of Orthodox Frescoes by the Kings of the Jagiellonian Dynasty in Poland**

Miroslaw P. Kruk

University of Gdańsk; National Museum, Kraków

FC

Visual and written sources illuminating circumstances of the foundation of the Orthodox frescoes in the Polish Gothic churches by Ladislaus Jagiello (end of 14th and first half of the 15th centuries) and Casimir IV Jagiellon (1470) have to be reconsidered. The researchers were focused on the artistic values of paintings, their program and ways of adapting them to the interiors of Roman Catholic rites. It has been often repeated that they are manifestation of monarchs’ personal tastes. Meanwhile, it seems that Ladislaus Jagiello used them to build the image of a zealous guardian of faith and peace, an ideal ruler, manifesting his piety and humbleness, who received his triumphs from God’s hand. Foundation in 1470 may be related to a request of Veliky Novgorod for protection of Polish king.

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## **Ascanio Savorgnan on Paphos** Revisiting a 16th-Century Engineering Report

Maria Ktori  
University of Cyprus, Nicosia

FC

The Nicosia walls attest until today on Venetian prowess in fortification engineering. Written evidence further indicates that the Savorgnan brothers, Giulio and Ascanio, were gifted engineers as well as formidable strategists. They had assessed various locations to ascertain where an enhanced defence system would succeed in preventing a possible Ottoman incursion. From those, Paphos had been rejected, with Ascanio suggesting to fortify Salines or Limassol instead. The author re-examines his report, juxtaposing it with literary and archaeological evidence focusing on the harbour zone, Paphos' primary defence line against a sea-borne attack. Ascanio's suggestion, in the light of war preparations, creates a stark contrast to his 1562 recommendations to the Senate on repairing the harbour. The primary aim is to determine the feasibility of his 1562 proposal, and the secondary to establish whether a coastal fortification line should have been implemented and included Paphos.

## **The Art of Lament** Orality and Textuality in the Poetic Lamentations of John Chortasmenos

Krystina Kubina  
Austrian Academy of Sciences, Vienna

RT

Across the ages, lament has been linked with oral performance, wailing dirges, and gestures of grief, while tombs have served as prime locations for inscriptions remembering the dead. This multimediality is also characteristic of Byzantine funeral poetry, both in the guise of (performed) monodies and of (inscribed) epitaphs, with both genres changing the *medium* depending on the context. This paper investigates how some plaintive – and not only funeral – poems by John Chortasmenos (1370-1436) partake in this complex entanglement of elements of the spoken and the written literary word, both in writing and in performance.

## **Reconstructing Landscapes and Settlement Conditions** in Western Anatolia

Andreas Külzer  
Austrian Academy of Sciences, Vienna

RT

Landscapes are in perpetual transformation, partly due to natural causes, partly due to human beings and their interventions. Historical geography tries to reconstruct the former state of a landscape. The reconstruction focus on different aspects, by using scientific approaches like geodesy and geophysics as well as historical or philological approaches. Western Anatolia is a good example to illustrate these facts: an altering landscape and divergent interpretations of literary sources and archaeological material could lead to diverse pictures of that area. The paper will present new results concerning former settlement conditions and communication areas between the 4th and the 15th centuries.

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## **The World Without Women**

### **Gender Issues in the *Gesta Regum Sclavorum***

Dragana Kunčer  
Institute of History, Belgrade

FC

The aim of this presentation is to introduce the aspect of gender in the research of the *Gesta regum Sclavorum* (*GRS*), a historical text traditionally known as *The Chronicle of the Priest of Dioclea*. The depiction of women in this work corresponds to the depiction of women in other medieval male-authored historical works, which stress female inferiority and unimportance. In the *GRS* the women are mostly nameless and passive kings' brides, doing nothing but giving birth to the future rulers. Those who do act independently behave in such a way that it could be explained as benefitting the male relatives, and not the women themselves.

## **The Eastern and the Western Characters of the Byzantine Ceramics Produced at Anaia**

### **A Cultural Bridge in Between**

Emine Merve Kunt  
Ege University, Izmir

FC

Ceramic finds from Islamic lands and Southern Italy during the excavations at Kuşadası, Kadıkalesi/Anaia show that Anaia was an intermediate port for overseas trade from East to West in the late 1200s. However, in a few details, some features of these vessels, from their shape to patterns, seem to have influenced the locally produced glazed ceramics in Anaia. This is an indication that the products in question are models for manufacture as much as commercial. Islamic interlacings or Proto-Maiolica knot motifs on the hemispherical bowls and plates of Byzantine ceramics are among these inspirations. These clues from the Islamic and Southern Italian ceramic finds from Kadıkalesi are the subject of this paper.

## **Zigabean Editing of the *Panoplia* in Komnenian Orthodoxy**

Hisatsugu Kusabu  
Osaka Metropolitan University

FC

A hypothetical compilation process reveals that Euthymios Zigabenos (Zygadenos)' methodology of the *Panoplia* compilation was not for the preventive and close investigation of the followers of Basil the Bogomil. Instead, it was established as a file of theological encyclopedia similar to those in the *Constantinian Excerpta* collection. Also, the question of Zigabenos' originality of authorship in the Chapter *Kata Bogomilon* of the *Panoplia* has to be reconsidered. Even if Zigabenos could consult the actual inquisition document of the Basil the Bogomil trial, he seems to have revised content along with the information given in the precedent reports.

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## **A Song of Eyes and Ears** Orality in John Tzetzes' Poems

Stanislas Kuttner-Homs  
CNRS, UMR 8167 "Orient & Méditerranée", Paris

RT

Orality is an obvious dimension of John Tzetzes' poems, because of the rhythmical structures of the political verse and the dodecasyllable: the text, through a voice, echoes in one's ear. However, evidence within Tzetzes' poems, let us think that the joint between orality and literacy is for Tzetzes arranged in an hermeneutical circle: writing is first, then comes the reading and the performance, at the end remains the text. Thus there is paradoxically no orality without writing or, to say it otherwise, Tzetzes' poems are made by the eyes for the ears.

## **Traces of Balkan Linguistic Substratum in Early Byzantine Toponymy** Procopius' Lists for Macedonia and Thessaly

Jasminka Kuzmanovska  
Saints Cyril and Methodius University, Skopje

FC

In keeping with this year's theme, our presentation will focus on the traces of the old Balkan linguistic substratum in certain names of forts from Justinian's building program. As they contain remnants of relict languages, toponyms from Procopius' *Buildings*, especially those enumerated in the lists for Macedonia and Thessaly represent an exceptional material for linguistic and historical analysis and broader interdisciplinary research as well. Namely, toponomastic evidence provides very important and valuable data concerning languages which were spoken at the border area of two basic dialect zones, conditionally named as 'Eastern' and 'Western'. In our paper, as much as time for presentation allows, we are going to point out such significant examples of those traces within place-names from the above mentioned lists.

## **Images of Christ and the Virgin in the Symbolic Painting Program of the Church of the Chora Monastery (the Kariye Camii) in Constantinople as Evidence of the Origins of Palamism**

Nina Kvlividze  
Russian State University for the Humanities, Moscow; Moscow Theological Academy

FC

Paintings of Christ and the Virgin are inscribed Ἡ Χώρα τῶν ζώντων (The Land of the living) next to Christ and Ἡ Χώρα τοῦ Ἀχωρήτου (The Dwelling-place of the Uncontainable) next to the Virgin. The expression "the Land of the living" has biblical roots (Ps. 114:9; 26:13; 141:5; /s. 38: 5). According to Saint Basil the Great's interpretation, this is Christ himself giving the eternal life to the Christians. Epithet of the Virgin can be found in the *Akathist* (15 *oikoi*). The main ideas of hesychasm are mentioned by Patriarch Philotheos Kokkinos in his *Eulogy to Gregory Palamas*. Thus the epithets of Christ and the Virgin in this painting offers a new connotation to the program in which the origins of Palamism appeared.

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## **Hesychasm in the Eastern Mediterranean: From Conflict to Unity**

Chrysovalantis Kyriacou

Theological School of the Church of Cyprus, Nicosia; European University Cyprus, Nicosia

RT

The aim of this paper is to explore the diversity of responses, among Orthodox Christian ecclesiastics, to Gregory Palamas' hesychast theology in the second half of the 14th century. So far, historiographical presentations of the Hesychast Controversy have mainly focused on the events leading to the synodal vindication of Palamas' theology in 1351, paying less attention to the impact of the debate on Eastern Mediterranean ecclesiastical politics and the different reactions of the Orthodox clergy in Cyprus, Syria, the Holy Land and Egypt. Moving beyond the centre-periphery dichotomy, we shall argue that Latin- and Muslim-ruled areas with Orthodox populations participated actively in this Byzantine debate, inviting forms of Constantinopolitan engagement in the politically, religiously and culturally fragmented world of the Levant.

## **Some Remarks on the Small Byzantine Baths in Gortyn of Crete**

Claudia Lamanna

University of Bologna

FC

The remains of at least five baths have been unearthed by archaeologists in the ancient city of Gortyn. Three of them are in the same area few meters apart: (i.) the thermal complex to the South of the *Praetorium* quarter; (ii.) the so-called Great Baths in the same district; (iii.) the *balneum* built within the Great Baths. The other two – (iv.) the Small Byzantine Baths; (v.) the so-called *Megali Porta* complex – are located respectively few metres South-East of the Agora and along one of the principal axis roads of the Graeco-Roman city. This presentation will focus on the construction phases of the Small Byzantine Baths and their function within the urban tissue of Gortyn. They are a case in point to investigate the evolution of Gortyn in the Byzantine period, since they are situated in a crucial area between two important religious buildings such as the Basilica of St. Titus and the monumental complex of the Basilica and the Baptistry of Mitropolis.

## **Perceptions of Hellenism in Renaissance Italy From Humanism to Modern Scholarship**

Han Lamers

University of Oslo

TS

The role of Byzantine Greek scholars, teachers, and writers in the Italian Renaissance has long been acknowledged. It has been scrutinized how these *dotti greci* 'reintroduced' ancient Greek to the Latin West, inspired new ways of thinking and writing, and invigorated new artistic subjects and styles. But how have notions of their role changed over the centuries? And what can these changes tell us about evolving views of Byzantium, Hellenism, and Italian humanism? This paper explores the place of Byzantine Greek intellectuals in Italian humanism through the lens of contemporary and later discussions of their presence, from the first responses of Italian humanists to modern scholarship on the subject.

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## **Crédibilité et incroyable dans les romans hagiographiques siciliens : les trois frères de Lentini, saint Pancrace de Taormine et saint Léon de Catane**

Anna Lampadaridi  
CNRS, UMR 5189 "HiSoMA", Lyon

RT

Ce travail s'attarde sur les stratégies de crédibilité déployées dans trois romans hagiographiques siciliens (début VIII<sup>e</sup>-fin IX<sup>e</sup> s.) : la *Vie de Pancrace de Taormine* (BHG 1410) ; la saga hagiographique des trois frères de Lentini (Alphius, Philadelphus et Cyrinus/Quirinus) ; la *Vie de Léon de Catane* (BHG 781b). Il vise à mettre en évidence les stratégies de communication auxquelles ces auteurs recourent pour anticiper les contestations légitimes que leurs affirmations pourraient susciter. Nous privilégions une approche narratologique, en s'interrogeant sur l'impact de ces récits sur leurs destinataires extratextuels.

## **La (ré)écriture de l'*Histoire* chez Jean VI Cantacuzène Sources et méthodes**

Anna Lampadaridi  
CNRS, UMR 5189 "HiSoMA", Lyon

RT

Ce travail cherche à explorer comment Jean VI Cantacuzène met à profit ses lectures pour tisser le récit de ses *Histoires*. En termes d'intertextualité, il vise à esquisser un tableau représentatif d'un vaste champ d'échos littéraires, qui s'entend d'Homère jusqu'à des sources contemporaines de l'auteur. Il sera également question de modalités de réécriture : l'auteur opte tantôt pour des citations littérales, tantôt pour un remaniement profond de ses hypotextes.

## **Linguistic Trends in Late Byzantine Hagiographies The *Lives of Maximos Kausokalybites* (BHG 1236z and 1237) and *Romylos* (BHG 2384)**

Anna Lampadaridi  
CNRS, UMR 5189 "HiSoMA", Lyon

TS

This paper deals with two hagiographies of the Late Byzantine period : the *Life of St. Romylos* (BHG 2384), who died after 1371, and the two *Lives of St. Maximos Kausokalybites* (BHG 1236z and 1237), who died in 1365 or 1380. The *Lives* of these two hesychast monks, written by contemporaries, provide precious information about the society and the culture of the Palaiologan period and the history of Balkans in the 14th century. These largely unexplored hagiographies will be examined from a linguistic point of view, as they provide useful evidence concerning vernacular literature in Late Byzantium.

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## Μανουήλ Β΄ Παλαιολόγου: Ανέκδοτος “Λόγος εις τὴν ὄσιαν Μαρίαν τὴν Αἰγυπτίαν”

Soultana Lamprou  
Aristotle University of Thessaloniki

FC

Μεταξύ των ανεκδότων έργων του αυτοκράτορα Μανουήλ Β΄ Παλαιολόγου (1391-1425) συναριθμείται ο “Λόγος εις τὴν ὄσιαν Μαρίαν τὴν Αἰγυπτίαν”. Αποτελεῖ κατ’ ἐπίφαση αγιολογικό κείμενο και προσομοιάζει με ωφέλιμη διήγηση, που ομιλεῖ για την αποφυγή της απόγνωσης, που επιφέρει η αμαρτία, και αναδεικνύει τον ευεργετικό ρόλο της μετάνοιας και τη θαυμαστή αγάπη και φιλανθρωπία του Θεού. Στη μελέτη παρουσιάζονται η χειρόγραφη παράδοση του Λόγου, οι ιδιαιτερότητες των χειρογράφων και η μεταξύ τους σχέση. Καταγράφονται τα περιστατικά και ο σκοπός συγγραφῆς του έργου, αναπτύσσεται το περιεχόμενό του και παρουσιάζεται η σχέση του ‘Λόγου’ με ἄλλο ἔργο του Μανουήλ.

## Bead Exchange in the 6th Century CE

Mette Langbroek  
Leiden University

RT

Hundreds of thousands of beads have been deposited in inhumation graves across Europe dating between AD 400-750. Beads are durable, portable and ubiquitous objects and are a means to gain a better understanding of mercantile and other networks that facilitated long-distance trade. Archaeometric analysis of Merovingian glass beads has demonstrated that in the 6th century many monochrome glass beads were imported into Europe from the Eastern Mediterranean and further afield. In this lecture, connections between East and West will be demonstrated with these beads, using case study sites, distribution maps and the results of chemical analyses of several thousand beads from Merovingian cemeteries.

## Reinventing the *Themata* Settled and Nomadic Borderlands in the Mid-12th Century

Maximilian Lau  
Hitotsubashi University, Tokyo; St. Benet’s Hall, University of Oxford

TS

Following the crises of the late 11th century, Alexios I Komnenos stabilised the Empire, but he and his successors now ruled lands with new borders and new peoples. The administrative provinces known as ‘themata’ are usually seen as casualties of these years of chaos, and yet our texts continue to use the term. As the Komnenoi expanded the empire once more, they built extensive fortifications, together with new ecclesiastical structures. Coupled with the archaeological evidence, we find incidental references in our texts and monastic archives, and further sigillographic evidence, that informs us that the demise of the ‘theme’, and its accompanying administrative and military meanings, may have been overstated. It was not unchanged, but this paper will explore the reinvented ‘themata’ in the mid-12th century.

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## La figure du *grammatikos* entre enseignement, concours et déclamation de poésie grecque dans l'Antiquité tardive

Delphine Lauritzen  
Sorbonne University, Paris

RT

La perspective adoptée est celle de la figure du *grammatikos* en tant que spécialiste de poésie, tel qu'il se met lui-même en scène. L'accent est mis sur l'interface que représente son activité polysémique à destination de différents groupes : ses étudiants, ses collègues, ses supérieurs – qu'il s'agisse des notables de la cité ou des représentants de l'autorité, impériale ou ecclésiastique. La contextualisation de la production poétique permet d'établir une typologie des discours en lien avec les événements à l'occasion desquels ils étaient déclamés, que cela soit dans la salle de classe ou lors d'*agones* publics.

## How Tzetzes Lost His Horse at Troy

Marc Lauxtermann  
University of Oxford

TS

In John Tzetzes' *Little and Big Iliad* (also known as *Carmina Iliaca*), the narrator occasionally intervenes in the events he narrates, a literary device Genette calls *metalepsis*. A good example are lines III.280-290, a passage in which Tzetzes says that he was unable to hear what the Homeric character Memnon was saying because he was on foot, having lost his horse. As Tzetzes explains in the *scholia* attached to the *Little and Big Iliad* (pp. 223-4, ed. Leone), this is self-deprecatory irony (βαρύτης).

## Female Founders in Late Byzantium and the Slavic World

Taisiya Leber  
Johannes Gutenberg University Mainz

RT

This presentation focuses on the role of women as founders of monasteries and churches in Byzantium, as well as in the Slavic World, in the Late Medieval period. I would like to concentrate on the question whether there was a specific pattern of pious foundations by women. It seems worth to pay particular attention to the localization of the pious foundations as it seems that the urban endowments were often closely connected with the family of the foundress, her parents, female relatives or descendants. These foundations were often nunneries or double monasteries. On the contrary, pious endowments of female founders *extra muros* often served as male monasteries. Another question to discuss is how female founders were involved in the long term in the fate of their endowments and what kind of liturgical, legal, social or economic compensation they could enjoy there.

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## **The Land Is Blessed by Its Holy Rulers** The Adaptation of the Byzantine Apostolic Images to Create Russian Identity as a 'Holy Land'

Victoria Legkikh  
Technical University of Munich

FC

Russian princes were always a very important rank especially after canonizations of 1547 and 1549. This rank was never declared anywhere. The first Russian saints Boris and Gleb, canonized as martyrs in 12th century, put a recently baptized country not only to the context of holy lands but also to the context of first Christians. SS. Boris and Gleb had a specific function for Russia: through its own saints Rus' could position itself as a 'holy land'. Equal-to-apostles St. Vladimir became one of the most important saint, he was compared with St. Constantine the Great. St. Constantine of Murom received this parallel through image of St. Vladimir and even the service of the 20th century to the last Emperor of Russia used that image.

## **Family Strategies Among the Greek-Speaking Population of Calabria During the Transition to Norman Rule, ca. 1000-1130**

Nathan Leidholm  
Bilkent University, Ankara

FC

Recent years have witnessed significant growth in scholarly interest in Norman Italy, but the Greek population in the region remain relatively under-studied, especially between the first Norman arrivals in Italy and the formal establishment of the Kingdom of Sicily in 1130. This paper looks to the monastic archives of Calabria, supplemented by narrative histories and saints' *Lives*, to examine the ways in which the Hellenophone population of Calabria adapted to the changing conditions that accompanied the arrival of the Normans in Southern Italy from their earliest attestations to the establishment of the *Regno*. Specifically, the paper explores how Hellenophone families at different social levels adapted their family strategies in this period of change.

## **Rhetorical Questions as Oral Compositional Devices in Late Byzantine Rhetoric of Praise**

Florin Leonte  
Palacký University Olomouc

RT

Ancient handbooks of composition recommended the use of rhetorical questions as epideictic *pisteis* for the communication of a speaker's doubts and enhancing persuasive effects. Late Byzantine strategies of praise incorporated a wide array of rhetorical questions that often pointed to interruptions and changes of perspective in a text's argumentation. With a focus on representative texts from the last century of Byzantine rhetoric, this paper will explore the function of rhetorical questions in the composition of texts of praise. I will argue that in this period, the increased use of rhetorical questions came to point to a predominant hidden oral-dialogic structure of the orations: both outward, because speakers urged the audience to accept his opinions; and inward, because the orator needed to anticipate possible counter-arguments from the audience.

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## Les pérégrinations médiévales de l'histoire de Mamas, le martyr de Césarée

Xavier Lequeux  
Société des Bollandistes, Brussels

RT

Depuis le début du IX<sup>e</sup> siècle, la cathédrale Saint-Mammès de Langres, est l'épicentre de la vénération du martyr cappadocien en Occident. Lorsqu'il débarque en Orient, l'évêque de Langres, Geoffroy de la Roche-Vanneau, qui accompagne Louis VII lors de la Deuxième Croisade, découvre qu'il existe, en Orient, une autre version de la légende et que le martyr y est célébré à une autre date. Un Mamas, deux histoires et deux dates de commémoration ! Comment est-ce possible ?

## Social Unrest in Constantinople in the Light of the *Chronicon* of Marcellinus Comes

Mirosław Jerzy Leszka  
University of Łódź

FC

Szymon Wierziński  
University of Łódź

Marcellinus Comes in his *Chronicle* (395-534) reports 11 cases of rebellious developments staged by the Constantinopolitans. He usually terms them *bellum plebeium*, *bella civilia* and *sedition popularis*. One can claim that his mode of presenting the developments tends to be fairly terse, which is especially striking, when he covers the history up to the reign of Emperor Anastasius. On the other hand, it is also important to know that the reports, short as they might appear, are the only source of our knowledge about the described occurrences of violence in the city of Constantinople at that time.

## Marcianople (Early 377 AD) Research Problems of a Battle So Far Neglected

Georgios Leveniotis  
Aristotle University of Thessaloniki

FC

Georgios Kalafikis  
Centre for the Greek Language, Thessaloniki

In this paper, we focus on the rather neglected Battle of Marcianople that initiated the Gothic War of 377-382. First, the literary tradition for the Thervingian revolt and for the battle itself was traced, evaluated and arranged according to the quality and quantity of evidence. Remarkably, a rich kaleidoscope of references in Late Antique and Medieval (Latin and Byzantine) texts exists. So, primary sources supplemented by modern secondary bibliography and relevant archaeological findings provide much insight into the issue.

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## **A Comparative Study of the Historiography in the Justinian Dynasty of Byzantium and the Early Tang Dynasty of China**

Qiang Li  
Northeast Normal University, Changchun

FC

Recently comparative studies of different empires is a popular research interest among scholars, including the research on Byzantium and ancient China. As owing a long tradition and prosperity in Byzantium and ancient China, historiography provides such a platform. The author chooses the secular historiography of two typical phases of the empires as case study: Justinian Dynasty (518-610) and the early Tang Dynasty (635-755), with a goal to show the commonality and difference of the historiography in the empires in three aspects: understanding of history by historians, principles of the historical writings, historians and politics.

## **Some Thoughts on the Representation of Peacocks on Middle Byzantine Lead Seals**

Eleni Lianta  
Independent Scholar

FC

Anthousa Papagiannaki  
Independent Scholar

The aim of this paper is to explore a select group of Byzantine lead seals bearing the representation of the peacock. The analysis is based upon a representative sample of ca. 30 seals from published public and private collections worldwide. The study first examines this iconographic device in relation to a larger body of Byzantine lead seals with animal imagery. Then, it attempts to relate it to the rank, the administrative role and the aspirations of the seal owners, taking into account their name, title, office or profession and operation area, but also the role of this motif within the wider Byzantine society and art.

## **Materiality of Stucco Decorations in the Persian Gulf Region in the Abbasid Period**

### **A Comparative Perspective on the Use of Stucco in Byzantine Architecture**

Agnieszka Lic  
Independent Scholar

TS

Few data are available on the material composition of stucco decorations in both the Persian Gulf region in the Abbasid era and the Mediterranean in the Middle Byzantine period. They allow, however, to hypothesize how the composition of stuccoes changed through centuries in these regions. One of the questions to be discussed is how the potential similarities and differences in these changes could be explained by climate conditions in both regions. It will be also considered how the qualities of stucco as moulding and sculpting material might have determined its function and how in both the Abbasid and Byzantine contexts it was used for artistic experiments.

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## **A Verse Fitly Spoken** Embedded Poetry in *Tibat Marqe*

Laura Lieber  
Duke University, Durham (NC)

TS

Marqe ben Amram is the single most influential Samaritan author from Late Antiquity. His legacy includes both a substantial body of liturgical poetry in Samaritan Aramaic as well as the major prose work of the classical Samaritan period, the *Tibat Marqe*. Conventionally, these two bodies of work – poetry and exegesis – are treated separately. However, embedded within the *Tibat Marqe*, a number of clearly poetic passages can be discerned. These ‘exegetical poems’ are distinct from Marqe’s liturgical compositions in both style and function, but offer another sense of poetic aesthetics and function in Samaritan antiquity. In this paper, I will present a variety of poetic passages from *Tibat Marqe*, and I will address questions such as how we can discern poetry from prose in such a work, explore how these poems differ from Marqe’s liturgical poetry, and consider what function poetry may serve in such a work.

## **Procopius’ Antonina ‘Patricia’: Theodora’s Fixer?**

Christopher Lillington-Martin  
Coventry University; University of Barcelona

FC

This paper examines how Procopius reveals something of his historiographical method by considering how he characterises two elite women: Antonina and Theodora, in relation to Belisarius and Justinian. It explores the extent to which Antonina (c. 498-565+) acted as a political instrument for the Empress Theodora (c. 500-548). How did Antonina facilitate Theodora’s projection of power from the court in Constantinople? How did Antonina exercise her own power? This paper aims to consider these questions by close reading and analysis of Procopius’ *Wars* and *Anekdotai* (*Secret History*); Liberatus, *Breviarium*; *Liber Pontificalis* and Victor of Tunnuna.

## **Mapping the Medieval Cilician Economy**

Wei-Sheng Lin  
Independent Scholar

RT

Both archaeological and textual evidence attest significant local economic productions in the Cilician region during the 13th and 14th centuries, despite tumultuous political developments during the same period. How were these economic productions integrated into the Mediterranean trade network? I will argue that, in addition to the main ports of Malmistra and Ayacium, a series of coastal locations functioned as outlets for trading and provisioning. This is based on a diachronic analysis of the medieval cartographical sources, including portulan charts and sailing instructions, which have been hitherto underused for assessing the medieval Cilician economy.

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## **Musically Performing the Text in Byzantine Chant**

Alexander Lingas  
City, University of London

RT

Today one often finds the notion that the liturgical music of the Orthodox Church should manifest a profound objectivity that cultivates in its listeners and performers detachment from the passions. Without denying that this ideal has firm roots in patristic writings contrasting Christian psalmody with pagan music, this paper will distinguish between medieval and post-Romantic conceptions of how this could be achieved. It will do so by looking closely at how composers like Emperor Leo VI, Kassia, and John Koukouzeles crafted hymns with musical lines that enabled their singers to embody the ideas (and even passions) conveyed in their texts.

## **Early Elements (4th-7th Centuries) of the Natural Hierarchical Order Developed Gradually in the Byzantine Political Idea Forms of Non-Tyrannical Expressions of the Byzantine Monarchy**

Damian Liviu  
University of Bucharest

FC

With the existence of the great states, there is always a structure of political power, among the states, given in a hierarchical order. To a certain degree, this is a form of historical realism. Whenever there is an 'existential threat', a great state will seek various ways to keep its primacy within the hierarchical order of the states. In my presentation, I will explore the internal political/ideological resources of the Byzantine Empire, namely the symbols and terminology expressed through various foreign policies, in order to keep its primacy among the new challenging powers that were arising close to its borders.

## **The Little Viking Age Big Trade and Scandinavian Imports from Distant Worlds, 560-750 CE**

John Ljungkvist  
Uppsala University

RT

This contribution has a Scandinavian perspective, focused upon the material culture after the Migration period, and how scales and patterns of imports changed after the mid-6th century. The scale of imports and wealth of this period was for a long time downgraded. However, studies based upon the variety and scale of imports, provides a different picture. This is a period with major societal changes and where the exploitation of inland and coastal resources increases substantially. It seems to be a period where the 'global' market has a substantial role in this process, where Byzantium serves as the huge gateway for trade with the North.

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## Rural Settlement Dynamics in Medieval Cyprus

Chrystalla Loizou  
University of Cyprus, Nicosia

TS

The dynamic landscape of Cyprus constituted the ground of many diverse civilizations since antiquity. Following the conquest of King Richard the Lionheart, Latin hegemony was established in the island, which included the implementation of feudal system imposed on the locals. Fieldwork in the wider region of the modern villages of Denia and Akaki (Nicosia District) has focused on the reconstruction of the settlement pattern through the analysis of surface ceramics, the available architectural material and historical records. In this context, additional archaeological data from neighboring regions will be discussed.

## The Mosaics of Norman Sicily New Data from Interdisciplinary Approaches

Ruggiero Longo  
IMT School for Advanced Studies Lucca

TS

Among the best-preserved examples of Byzantine production from the Komnenian period, the mosaics of Norman Sicily witnessed the transfer of materials and techniques from Byzantine territories to the Latin West. However, archaeometric analyzes have not been previously employed to clarify their production processes, relative chronology and the craftsmen involved. Recent application of this approach has generated new knowledge of mosaic techniques and materials employed, and identified heretofore unknown layers of restoration. This contribution provides an updated view of these mosaics, raising new questions and tracing possible new scenarios offered by recent interdisciplinary approaches.

## Choix et disposition des extraits Le commentaire de Théodoret sur *Romains* dans la chaîne *Vaticanus CPG C 160*

Agnès Lorrain  
CNRS, TDMAM-UMR 7297 "Centre Paul-Albert Février", Aix-en-Provence

TS

Après Jean Chrysostome, Théodoret est l'auteur le plus cité dans la chaîne *Vaticanus* sur l'*Épître aux Romains*. Le commentaire de cet auteur étant conservé par la tradition directe, on peut examiner précisément le travail du caténiste à partir de cette œuvre. On s'interroge d'abord sur le choix des extraits : passages retenus ou laissés de côté, en fonction des thèmes et/ou des autres scholies. On étudie aussi la place des scholies de Théodoret par rapport aux autres, cette chaîne à présentation alternante étant organisée selon le contenu et non selon un ordre constant des sources. Le but est de mieux comprendre le rôle assigné à Théodoret dans la chaîne.

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## **The Church of the Holy Sepulchre and the Orientation of the Dome of the Rock's Epigraphy**

Jonathan Lorenz  
KU Leuven

FC

Presently, the Dome of the Rock or *Qubbat al-Sakhra* endures as one of the most striking monuments in modern-day Jerusalem. Situated atop the Temple Mount (*al-Haram al-Sharif*), the 7th century structure adorned with its resplendent golden dome has survived centuries of pilgrimage, natural disasters, and conflict. Originally built by the Marwanid caliph, 'Abd al-Malik ibn Marwān, the building has seemingly defied categorization. Because its function remains a mystery, the Dome of the Rock has persisted as a focal point of rigorous academic debate. The aim of this inquiry concerns the epigraphic declarations that adorn the inner and outer arcades within the Dome and their relationship to the surrounding sacred landscape, specifically that of the Church of the Holy Sepulchre.

## **The Defeat of the Apocalyptic Other and the Dehumanization of the Enemy in Byzantine and Islamic Apocalyptic Literature**

Jonathan Lorenz  
KU Leuven

FC

The rise of Syriac apocalyptic literature in the 7th and 8th centuries gave birth to a number of end time narratives that attempted to interpret the present crisis of the Byzantine Empire after the loss of large swaths of territory and imperial prestige following Islamic conquests. These stories are replete with biblical allusions, tropes, and enigmatic figures that have been the centre of much academic debate. One of the prominent literary characters is the Last Roman Emperor or 'King of the Greeks', who appears at the climax of the struggle in order to defeat the enemies of the empire and usher in the return of Christ. The Islamic counterpart to this individual is the Mahdi, who also is depicted as a victorious figure, vanquishing the enemies of Islam before the return of Jesus. By employing a comparative approach, this study attempts to demonstrate commonalities shared by both Byzantine and Islamic end time dramas that drew heavily from the Old Testament and interpreted defeat not as a failure of empire but as moral decay.

## **The Many Voices (and Faces) of the Author Between Truth and Fictionality**

Valeria Flavia Lovato  
University of Geneva

TS

This paper shows how, by comparing himself to figures of the past, John Tzetzēs constructs a multifaceted authorial self, through which he reflects upon the instability of his professional status. By modifying his sources, Tzetzēs creates new portraits of the mythical and historical figures that make up his persona. At the same time, by combining apparently irreconcilable models of authorship, he constructs a multi-layered self-portrait. As I argue, the conceptual categories of 'authorial polyphony' and 'fictional marker' are crucial to appreciate this rhetorical strategy, which cannot be captured through notions of 'consistency' or 'coherence'.

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## From Lifeless Stone Into Harmony?

Rowena Loverance  
Independent Scholar

RT

This session aims to celebrate Claudia Barsanti's pioneering work on the study of Middle Byzantine sculpture. In this opening paper, I offer a historiographical review of Barsanti's contribution, together with Alessandra Guiglia, since her 1988 article, "Sculptura anatolica di epoca mediobizantina". Her insights, and those of other scholars building on her work, are then brought to bear on an example of Constantinopolitan sculpture in the British Museum. Barsanti highlighted the impact of key sculptural programmes, such as those of Selçukler and Skripou. I will argue that this aspect of her work still requires more progress.

## Resistenza ellenofona nel Salento angioino

Per una nuova lettura delle illustrazioni storiche del Glycas marciano (*gr. Z. 402*)

Francesco Lovino  
Free University of Bozen-Bolzano

FC

Il manoscritto *gr. Z. 402* della Biblioteca Marciana contiene una rara copia del Βίβλος χρονική, opera di Michele Glycas della seconda metà del XII secolo. Il manoscritto fu copiato attorno all'anno 1290 in una minuscola barocca otrantina. Anche il ciclo di immagini attinge copiosamente al repertorio artistico che si era andato sedimentando durante la dominazione normanna e sveva nel Mezzogiorno italiano. La presentazione si concentra sulle cinque immagini di soggetto storico contenute nel codice, una selezione così peculiare da rivelare un profondo legame con la *koinè* salentina, quasi un atto di resistenza alle politiche anti-greche degli Angioini nel Salento di fine XIII secolo.

## The Art of Collecting Byzantine Art (Paris, 1913-1940)

Francesco Lovino  
Free University of Bozen-Bolzano

TS

Léa Saint-Raymond  
École Normale Supérieure, Paris

Following the birth of proper Byzantine Studies at the end of the 19th century, art dealers tailored their activity to the forefront of the demand of a new generation of collectors, who turned to Byzantine art. The abstract qualities of Byzantine artefacts accorded with the taste of the time and the craze for Extra-European art, and Paris soon became the epicenter of this market. Based on a dataset of Parisian auction sales of Byzantine artefacts, as well as on archival sources, the paper aims at reconstructing the commercial paths of the Byzantine artefacts in the 1920s and 1930s, identifying and mapping the private and public actors of this market.

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## Precious Objects in Religious Paintings

### The Vessels With *Cabochons* of the Treasure of San Marco in Venice and the Paintings of the Pigeon House Church in Çavuçin

Caterina Lubrano

University of Rome Tor Vergata

FC

Unique metalworks as the golden chalices and patens decorated with stones, pearls and *cabochons* are preserved in the Treasure of San Marco. The use of similar objects is testified in Byzantine religious paintings, where they are depicted in particular in the theme of *The Last Supper*. An exceptional example in this sense is the painting of the so-called Pigeon House Church in Çavuçin, Cappadocia. Here, on the table of the *Supper*, not only the shape of the vessels but also their decoration with stones and *cabochons* finds a clear correspondence with the objects of San Marco.

## Roman and Byzantine Artifacts in Post-Roman Areas of the Carpathian Basin and Lower Danube (4th-7th Centuries)

Ecaterina Lung

University of Bucharest

TS

The material culture of Roman tradition continued to exist in the Carpathian basin and on the North of the Lower Danube even after the Roman Empire retreated from the area. Humble objects like crosses or lamps talk about the spread of Christianity which became the core of the Romanness at the North of the Danube. The communities living in a post-Roman world continued to use objects of Roman and Byzantine origin or influence because of their utility, their perceived value, them being fashionable. Is important is to try to decipher the meaning of their uses, asking questions about what such objects can tell us about the identity of these communities.

## Agiografia e innografia in lingua greca nell'Italia normanna Interrelazioni con l'ideologia di potere degli Altavilla

Andrea Luzzi

Sapienza University of Rome

RT

Calcolo e urgenza politica indussero gli Altavilla a mitigare l'iniziale ostilità verso la gerarchia ecclesiastica greca: Ruggero II comprese l'importanza della tutela delle tradizioni culturali e religiose degli ellenofoni in funzione della *pax* tra greci, arabi e latini che avrebbe assicurato stabilità al regno. Un riverbero dell'ideologia di potere normanna può cogliersi anche nella scelta dei soggetti di alcuni inni ecclesiastici in greco composti da Eugenio da Palermo; d'altro canto, nelle coeve agiografie sono testimoniate le tensioni esistenti tra latini e monaci italogreci, pervicacemente attaccati alle radici della tradizione bizantina.

## The Liturgical Space of Heaven and Hell

Angeliki Lymberopoulou

The Open University, United Kingdom

TS

As Robert F. Taft has astutely observed, Byzantine liturgy is not a "ritual celebration in a vacuum" but rather an "intimate symbiosis" between liturgy, setting (architecture/iconography) and interpretation (mystagogy). It is their perfect synergy that

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delivers the message of the Christian belief and dogma to its faithful congregation. Since sight is considered the most important of the five senses, Byzantine art is a powerful vehicle for visualising the liturgy, for explicitly rendering that 'seeing is believing'. Heaven and Hell are the two primary 'destinations' for the Christian faith: the former constitutes the reward for those who adhere to Christian life; the latter the punishment suffered for all sinners in eternity. Their coexistence and juxtaposition within the church space offers an important visual tool in conveying this. This paper examines a selection of such examples from the regional monumental art of the Palaiologan era focusing on the dialogue with which liturgy and iconography are mutually reinforced; and how this dialogue invited and engaged all five senses in communicating the message of salvation.

### **Contribution à l'évolution du décor non-figuré sur des œuvres ecclésiastiques d'art de l'orfèvrerie d'époque Byzantine and Post-Byzantine, conservées au Mont Athos**

Fani Lytari  
University of Ioannina

FC

Les objets de métallurgie qui subsistent dans les monastères du Mont Athos présentent un nombre satisfaisant à l'époque byzantine, mais ils deviennent plus nombreux à l'époque post-byzantine, alors qu'une grande partie d'entre eux provient de dons de personnes ecclésiastiques, de moines et de simples laïcs. L'objectif de cet article est de suivre, à travers l'étude des thèmes décoratifs aniconiques présents sur les objets ecclésiastiques en argent, leur évolution à partir de la période byzantine, leurs influences et le caractère unique de certains d'entre eux. En outre, nous tenterons d'identifier si leur décoration influence d'autres formes d'art. Enfin, nous mentionnerons les tendances en matière de décoration et les ateliers possibles.

### **Byzantine Wall-Paintings in Shivta Art, Archaeology, Conservation**

Emma Maayan Fanar  
University of Haifa

TS

Ravit Linn  
University of Haifa

Yotam Tepper  
Israel Antiquities Authority, Tel Aviv; University of Haifa

Guy Bar-Oz  
University of Haifa

Shivta, a large Byzantine village in the Negev desert, is known for its three monumental churches once adorned with marble and wall paintings. Only two wall paintings can still be recognized: the Transfiguration of Christ in the lateral apse of the South Church, identified in 1914, and the Baptism of Christ in the North Church Baptistery, which until recently remain unnoticed. Reconstruction of the important iconographic details of these rare survivals of Early Byzantine art, in their original architectural setting in the Holy Land, enriches our knowledge of the subjects and techniques used to decorate Early Byzantine churches. Thereby, valuable historical information is furnished about the religious and cultural life of this seemingly remote village.

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## The Figures of the Syllogism in Byzantine Rhetorical Theory and Analysis

Byron MacDougall

Rhode Island School of Design, Providence (RI)

TS

This paper explores how students in the rhetorical classroom learned to classify and analyze arguments encountered in different kinds of texts as syllogisms constructed in the three Aristotelian figures. This syllogistic analysis features prominently in John of Sardis' commentary on the *Progymnasmata* of Aphthonius, the earliest surviving commentary on the introductory textbook in the rhetorical curriculum. John's method allows us to shed new light on the anonymous Iconophile treatise against John the Grammarian and its discussion of the Iconoclast Patriarch's arguments, which themselves constitute virtually the sole surviving fragments of his work.

## The Danube Mouths Region During the Reign of Michael VIII Palaiologos

Alexandru Madgearu

Institute for Political Studies of Defence and Military History, Bucharest

FC

The panegyric written by Manuel Holobolos in 1273 includes several allusions to Michael VIII's military and political achievements. Among them, the restoration of a kind of authority in the so-called 'Paristrion islands' in 1263 and again in 1273 could be indeed accepted as true, if it is examined in the context of the international relations between 1261 and 1273. The recovered territory was already detached from the central power of Tarnovo or from the rival center of Preslav. The coming back of the Byzantine domination followed after the conquest of Anchialos and Mesembria in 1263. In that 'Paristrion' region were sent in 1264 the Seljuq Turks who took refuge in the empire. After the closing of the Tatar-Bulgarian alliance in 1264, this territory entered again under Bulgarian domination, until 1273, when Michael VIII closed a new alliance with the Golden Horde against Bulgaria.

## The Enigma of the Capitol of Constantinople

Paul Magdalino

University of St. Andrews

RT

This paper reviews the evidence for the monument which was emblematic of the Roman identity and central to the urban topography of early Constantinople. Who built it, what did it look like and to what extent did it imitate the Capitol in Rome? In particular, was it intended to reproduce the religious function of the Roman original? In attempting to answer these questions, I shall also consider the fate of the building, which disappears from the record after an isolated mention in the 10th-century *Book of Ceremonies*. Already by the 8th century, the location of the Capitol was generally known as the *Philadelphion*, designating the ensemble of monumental sculpture that stood at the front of the complex.

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## Eye Diseases and Their Treatment in Byzantine Egypt

Dimitra Makri

Koç University, Istanbul

FC

Blindness and various eye diseases caused by genetic predisposition and external factors such as wounds, contamination owing to lack of hygiene rules, contact with insects or parasites and exposure to adverse climatic conditions constitute issues that have long concerned Greek and Latin physicians. The aim of the present paper is to give a detailed insight into the ophthalmological disorders, which afflicted the residents of Egypt during the Byzantine period. Ocular afflictions and their treatment will be examined through an interdisciplinary approach using material from a wide array of sources (papyri, inscriptions and medical treatises).

## Ghost Ships

### Some Remarks on Horse Transports in the Middle Byzantine Period

Christos Makrypoulias

Independent Scholar

FC

Byzantium, an Empire with close ties to the sea, often found it necessary to plan and execute naval expeditions aimed not at finding and destroying an enemy fleet, but at transporting an expeditionary force (which was usually based on cavalry) to its area of operations. The aim of this paper is to examine the ways and means with which the navy transported cavalry troops during the Middle Byzantine period. It will analyze what little evidence is found in contemporary sources with regard to the existence and use of horse transports, and attempt to provide an overview of the issues pertaining to the construction of this type of ships.

## Excerpting Habits and the Formation of the *Corpus of Scholia* on Aristotle's *Categories* Contained in *Laur. Plut. 59.17* and *Bodl. Barocc. 87*

José Maksimczuk

University of Hamburg

RT

The MSS Florence, *Laur. Plut. 59.17* (ca. 1430) and Oxford, *Bodl. Barocc. 87* (ca. 1450) transmit a corpus of around 150 marginal *scholia* commenting on Aristotle's *Categories*. Most of the *scholia* have parallels in stand-alone commentaries on the *Categories* (such as those by Ammonius, John Philoponus, and George-Gennadius Scholarius). I offer the first description of the *corpus*, discussing its structure, date and place of composition, and stemmatic link between its two witnesses. Moreover, I focus on the excerpting habits of the individual who made the *corpus*, paying attention to the practices of gathering, abridging, and expanding source texts. Lastly, I put forward a hypothesis about the identity of the composer of (at least part of) the *corpus*.

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## Les femmes sur les routes de pèlerinage

Elisabeth Malamut  
Aix-Marseille University

RT

Sainte Hélène est la première grande dame connue à se rendre à Jérusalem en 326. Elle fut suivie aux IV<sup>e</sup> et V<sup>e</sup> siècles par un grand nombre de dames de la haute aristocratie et même d'origine impériale, qui partirent depuis Rome ou l'Occident romain, de Constantinople ou d'Orient, avec leur famille et une grande suite. Le but de leur pèlerinage était Jérusalem. À partir du milieu du VII<sup>e</sup> siècle les pèlerinages vers la Terre Sainte furent interrompus. Ils furent en grande partie remplacés par des pèlerinages vers les monastères où se trouvaient des saints réputés. Les femmes jouèrent un moindre rôle, du fait à la fois de leur origine sociologique et du changement de mentalité.

## Changes in Civil Administration During the Emergence of the Thematic System (7th-9th Centuries)

Christos Malatras  
University of Cologne

TS

The emergence of the thematic system of administration caused considerable discussion among scholars over the past decades. It seems now that the changes in provincial administration were gradual and implemented over a period of more than two centuries. The older system with the praetorian prefects, the proconsuls and the *praesides* (*archontes*) functioned until the dawn of the 8th century. Although recently the crucial moment for the consolidation of the thematic system was placed at the beginning of the 9th century, sigillographic evidence suggests that civil officials linked to the thematic administration appeared already in the mid-8th century, right after the disappearance of most of the officials of the older system and the appearance of the term *thema* on seals. The consolidation of the new system should probably be linked to a series of reforms adopted by Leon III and Konstantinos V in the 730s-750s.

## Rituality and Gestures in Late Byzantine Culture

Christos Malatras  
University of Cologne

FC

In this talk I intend to analyze rituals and gestures as expressions of social and political power in the Late Byzantine period (13th-15th centuries). Although there have been numerous studies about the imperial ceremonies and their symbolic aspect in relation to the imperial ideology, less attention has been paid in Byzantine Studies in gestures and other rituals governing social relations. Ritual expressions of power, performance and ideology are important facets that help reconstruct a social world and determine how a set of social relationships works, and, in fact, rituality governed many aspects of the political and social practice in Late Byzantium.

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## **The Newly Discovered Early Byzantine Churches in Adulis (Eritrea)** **Architectural Models and Decorative Features**

Božana Maletić

Pontificio Istituto di Archeologia Cristiana, Rome

FC

Matteo Pola

Sapienza University of Rome

The research of the Pontificio Istituto di Archeologia Cristiana on the 6th century churches of Adulis led to a better understanding of their architectural and liturgical features, which clearly denounce a complex net of influences linked both to the Aksumite local substrate and the Early Byzantine *ecumene*. Moreover, the study of the countless marble and alabaster fragments relating to the original sumptuous decoration of the larger of the churches discovered so far in the ancient city, bears witness to its great wealth and its cultural interconnections with the Eastern Mediterranean and the South Arabian realities.

## **‘Organikon’ Compositions in Crete During the Late Venetian Rule: Terminology Issues**

Nikolaos Maliaras

National and Kapodistrian University of Athens

TS

In Greek, the word *organon* means, in most cases, ‘musical instrument’. Accordingly, the term ‘organic’, connected to a special kind of Byzantine chant from the 13th century onwards, could mean ‘instrumental’. However, musical instruments were totally excluded from any religious chanting in Byzantine times. This paper will investigate literal and musical sources, attempt to establish the meaning of this and other connected terms in Byzantine musical practice, elaborate on two-part voicing in the Cretan orthodox repertoire of the Late Venetian period and reveal possible influences from Western European polyphony.

## **The Church of the *Protaton* in Karyes, Mount Athos** **Construction History and Architecture**

Stavros Mamaloukos

University of Patras

FC

The famous for its Palaiologan frescoes church of the *Protaton* in Karyes, Mount Athos, has been the symbolic center of the Athonite monastic state for more than a millennium. The church, which has acquired its present form after a long series of alterations, was built in the sixth decade of the 10th century. In its original form, it was a large-scale peculiar timber-roofed cross-shaped basilica, which, by present-day data, constitutes a *unicum* for Middle Byzantine architecture. The aim of this paper is a re-examination of its construction history and architecture based mainly on field work.

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## The Churches of Ainos/Enez, East Thrace, Turkey, Reconsidered

Stavros Mamaloukos  
University of Patras

FC

Ioannis Perrakis  
Polytechnic School of the University of Patras

Ainos (modern-day Enez) is situated at the mouth of river Evros/Meriç in Eastern Thrace, Turkey. The glorious history of the city can be traced today on the fragmentary relics of its monuments that have survived through the turbulent modern history of the area of Eastern Thrace. From the city's twenty-seven recorded churches (most of which from the Byzantine period) only ten still survive, half of them heavily ruined: one is from the Early Byzantine period, four seem to date from the Middle Byzantine period, four from the Late Byzantine period and one from the Ottoman period. The above-mentioned monuments along with some non-standing ones are reconsidered through new evidence that has come from extensive fieldwork and close scrutiny of published and unpublished sources.

## Compilation Practices in New Testament Collections of Exegetical Excerpts

Panagiotis Manafis  
University of Patras; University of Birmingham

TS

The paper reflects on the known types of *catenae* on the Gospel of Luke as well as the so-called *codices singuli* of it. The focus will lie on textual alterations, additions and omissions in the transmission of certain series of *scholia* on the Gospel of Luke. The examination of the composition of different *catenae* on Luke sheds light on the compositional principles and methods employed by their compilers. In particular, passages labelled as ἔξ Ἀνεπιγράφου (from unnamed) in collections of exegetical comments on Luke are used as a case study in the examination of the role of different compilers in the transmission of these texts in certain chains of *scholia* on Luke. In this respect, the recently identified *catena* on Luke, C137.3, which is preserved in three Greek Byzantine manuscripts, is also examined.

## Paratextual Elements in *Sylogae* of Exegetical Comments on the Gospels

### Types of Knowledge Paratexts Yield or Mediate to Readers

Panagiotis Manafis  
University of Patras; University of Birmingham

RT

The paper will reflect on exegetical collections on the Gospels. Two crucial questions are what types of structural and textual variation can be detected in a specific textual tradition and what can this variation suggest with regard to the dialogue between scribe and reader as well as the transmission of a specific text and/or particular authors. As, conceptually, this project relies on the so-called New Philology theory, what matters is the variation between even copies of the same text. This approach to medieval productions transforms each *catena* manuscript into a unique witness and an independent work born under specific circumstances and sheds light on the genesis of certain collections of exegetical comments

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## **Sylogae of Excerpts in the Light of New Philology Variation in Specific Textual Traditions**

Panagiotis Manafis  
University of Patras; University of Birmingham

TS

A few historiographical collections of excerpts have been transmitted in more than one manuscript. The goal of the paper is to identify the structural and textual relationship of their different versions. Inspired by the New Philology theory about the editing and interpretation of Medieval texts and by viewing manuscripts as artefacts and as witnesses of scribal practices, this paper reflects on what variation in specific textual traditions can teach us about the role of compilers, their methodology and motivations. The results are enhanced by the examination of different exegetical collections on the Gospels.

## **Confiscations and Pronoiarisations Monasteries vs. State in Byzantium Post Mid-14th Century**

Triantafyllitsa Maniati-Kokkini  
National and Kapodistrian University of Athens

FC

There is still a lot to be argued about removing state grants along with the lands from which these revenues originated. Thus, since the late difficult 14th century the Palaiologan State engages in open conflict with important monasteries on account of the changes affecting their already acquired financial privileges, which moreover appear to favour the laymen. The imperial decisions, the reactions of the Church, the pleas or demands of the monks, and the response of the state hierarchy create an intriguing image as they reveal the possibility of enforcing state control on the ever-shrinking Empire as well as the extent of the power of ecclesiastical circles, especially Athonite monks.

## **Geography Reflected Demetrios Triklinios' Selenography and Its Ptolemaic Context**

Divna Manolova  
Max Planck Institute for the History of Science, Berlin

RT

Demetrios Triklinios' (ca. 1280-ca. 1340) interest in the sciences is evidenced by his *Selenography*, a treatise on lunar astronomy. Triklinios argues that the moon reflects the earth's relief and oceans, as he lists the correspondences between the dark lunar spots and the seas in the inhabited world. My paper tests the hypothesis that the *Selenography* was influenced by Ptolemy's *Geography*. I examine both narrative and diagrammatic evidence included in the two oldest manuscript copies of the *Selenography* and interpret them against the background of the studies of Ptolemy's *Geography* in early Palaiologan Byzantium.

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## Ταυτίσεις καλλιτεχνών σε έργα μεταβυζαντινής ζωγραφικής με συνδυαστική προσέγγιση γραφής και τεχνοτροπίας

Grigorios Manopoulos  
Independent Scholar

TS

Το πλαίσιο του προς εξέταση θέματος περιορίζεται στη βορειοδυτική Ελλάδα μεταξύ 17ου και 19ου αι., σε μια εποχή με πλήθος έργων ζωγραφικής, που ως επί το πλείστον έχουν μελετηθεί με βάση την εικονογραφία και την τεχνοτροπία τους. Στην ανακοίνωση, αφού παρουσιαστούν ενυπόγραφα και ακριβώς χρονολογημένα έργα ζωγραφικής της Ηπείρου, θα παρατεθούν τα κοινά στοιχεία της γραφής εκείνων που υπογράφονται από ίδιους ζωγράφους. Ακολούθως, θα εξεταστούν ανυπόγραφα έργα και θα διερευνηθεί η ταύτιση της γραφής και της τεχνοτροπίας τους με αντίστοιχες των ενυπόγραφων έργων. Ταυτόχρονα θα τεθεί και το ζήτημα της ύπαρξης ή μη κοινής γραφολογικής παράδοσης.

## The Art of Storytelling Miracles of St. Artemios

Yulia Mantova  
Lomonosov Moscow State University

FC

The 7th century collection of the miracles of St. Artemios is a hagiographical account which has attracted significant scholarly attention. Nevertheless, mostly it has been treated as a historical source, whereas the text seems to require additional consideration in literary perspective. The collection provides rich material for a research based on modern narratological approaches. Behind their apparent simplicity, these forty-five tales hide a wide range of versatile literary features which attach irresistible appeal to the narrative. The paper reveals important peculiarities of storytelling techniques and analyzes how the collection co-acted with its reader.

## The Role of the Cross Incribed in a Circular Pattern within Pictorial Cycles of the ‘Golden Doors’ of the Mother-of-God-Nativity Cathedral in Suzdal

Anna Manukian  
Museum of the Russian Icon, Moscow

FC

A ringed cross motif features heavily within the richly ornamented pictorial cycle of the West Door, which displays the story of Mary and Christ, whereas it appears only once in the Old Testament scenes on the South Door. But for one plate depicting the story of Balaam and the Donkey, which does include the ringed cross motif, the South Door narrative's scarce ornamental decoration is limited exclusively to a lozenge design. Due to the lack of color in the monochrome imagery on the door plates, executed in brown varnish technique around 1227-1238, the application of ornamentation in both narrative cycles might have been intended to highlight the multi-layered theological content of the doors' iconographic programs.

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## **Cilician Miniature and Byzantine Traditions of the 11th Century**

Seyranush Manukyan  
Yerevan State University

FC

Because of the geographical location and historical circumstances of the Armenian Kingdom of Cilicia, its art was involved in the artistic processes of the Mediterranean milieu. Byzantine Traditions of the 11th century played a special role in it. The concepts developed there of a codex as a precious piece of art and as an integral art system that combines seamlessly text and miniatures, were largely expressed in the Cilician manuscripts of the 12th-13th century. Such an understanding of the illuminated manuscript led to the apparition of new kinds of miniatures: in the text, marginal scenes and historiated initials, portraits in medallions and of monarchs. Byzantine models, being amazingly transformed, became catalysts, which accelerated processes in the Cilician manuscript art and converted it into one of the brilliant phenomena of its time.

## **Quasi Alterum Byzantium**

### **The Role of Byzantine Epigraphy in Building the Myth of Venice**

Desi Marangon  
Independent Scholar

TS

The aim of this paper is to offer an analysis of long-term cultural relations between Venice and Byzantium through the lens of epigraphical sources. This paper explores the reception and appropriation of Byzantine epigraphy in the Venetian epigraphic tradition, focusing on the humanistic revival of the so-called *epigraphische Auszeichnungsmajuskel*, reused and inserted into Latin inscriptions. The tradition of emulating Greek letter-forms originated in the 12th century and flourished until the last days of the Byzantine Empire, in close connection with the myth of Venice as 'alterum Byzantium'.

## **Visioni dell'Aldilà in Georgia: tra innografia e immagini**

Maria Rosaria Marchionibus  
University of Naples "L'Orientale"

FC

Nella raffigurazione del Giudizio Universale in Georgia trapela una visione della fine dei tempi in cui al Giudizio come atto giuridico e definitiva sentenza divina nei confronti degli uomini peccatori si sostituisce il Giudizio come affermazione dell'amore divino, dunque come momento che segna la trasfigurazione del mondo e la deificazione dell'uomo, una visione che trapela anche nell'interpretazione della fine dei tempi dei canti penitenziali di Davit IV, che forse hanno contribuito a trasformare la percezione del Giudizio Finale nell'immaginario georgiano, modificandone la rappresentazione figurativa.

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## The Dragon-Slaying Motif During Iconoclast Period Case of Emperor Constantine V Revisited

Ivan Marić  
Princeton University

FC

An encomiastic tale with a popular flavor surviving in the 9th-century *Gesta Episcoporum Neapolitanorum* portrays Emperor Constantine V (r. 741-775) as an epic hero slaying a giant dragon that was guarding the aqueduct. Several recent studies on the epic tried to offer an interpretation of the particular symbolism behind the dragon, yet, looking at parallel examples of dragon-encounters in hagiographies from the same period, the symbolism behind the dragon is seldom anything specific. Instead of focusing on what the dragon may represent, I propose that a broader analysis of the dragon-slaying motif in the Byzantine symbolic universe drawing on material/ iconographic and textual evidence may provide us with a better understanding of what such representation makes of Emperor Constantine V.

## Reading Plato in Late Byzantium Evidence from Book V of the *In Calumniatorem Platonis*

Sergei Mariev  
Johannes Gutenberg University Mainz

RT

Book V of the *In Calumniatorem Platonis* (ICP) contains Bessarion's critique of the Latin translation of Platonic *Laws* made by Georgios Trapezuntios. Book V is omitted from Mohler's edition of the ICP and is virtually unknown to scholars. This paper will focus (i.) on the philological work aiming at the completion of the critical edition of Book V and, (ii.), will examine the significance of Bessarion's text for our understanding of how this text was read during the Late Byzantine period.

## God's Anointed? The Ritual of Ruler's Anointing in the Coronation Practice of Medieval Bulgaria

Kirił Marinow  
University of Łódź

TS

The presentation will be devoted to the issue of the occurrence and significance of ritual anointing in the ruler's coronation rite in Medieval Bulgaria. In this context, a variety of sources from the period will be analyzed, in which information will be sought on the ruler presentation as God's anointed, with all the attributes constituting the uniqueness of his person. An answer will be sought to the question of whether the anointing was indeed a condition *sine qua non* for the legitimacy of the ruler in Medieval Bulgaria.

## In the Forest Byzantine Military Art on Warfare in Forested Lands

Kirił Marinow  
University of Łódź

TS

The presentation is devoted to the recommendations of the Byzantine military manuals regarding the conduct of military operations in forested areas. The conclusions are based on the analysis of the main corps of Byzantine *strategikons* from the

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period 6th/7th to 11th centuries. The discussed issue is of significant importance, as large areas of both, the Byzantine territories and their immediate neighbors, were densely forested in the Middle Ages. Also, the mountain ones, especially in the Balkans.

## **Politique et performativité dans la Serbie médiévale : les rituels de couronnement**

Smilja Marjanović-Dušanić  
University of Belgrade

RT

Dans ce texte on va analyser le phénomène du sacre royal dans la périphérie du monde byzantin, dans le cadre duquel on s'intéresse particulièrement à la langue des rituels d'inauguration, ainsi qu'aux liens entre politique et performativité visibles dans les rites du couronnement. L'ensemble des cérémonies royales, notamment les rites de l'onction et du couronnement, ont contribué à la création de la langue liturgique qui a servi de support dans les processus de constitution rituelle et d'organisation sociale et politique des royaumes nées au XIII<sup>e</sup> siècle. L'objet de cette recherche est l'étude des continuités et des changements dans les cérémonies liturgiques liées au sacre royal, ainsi que dans leurs représentations narratives et visuelles.

## **Cantacuzène et la conception du pouvoir partagé**

Smilja Marjanović-Dušanić  
University of Belgrade

RT

La proclamation de l'empire de Stefan Dušan apporta des changements significatifs dans le rapport de l'empereur et de l'Empire byzantins avec les voisins balkaniques. Pour les analyser, il ne suffit pas de se servir des paramètres fournis par l'ancien modèle de la reconnaissance byzantine du titre impérial bulgare. Aussi faut-il tenir compte d'une nouvelle conception de la participation à l'Empire, introduite par le roi serbe après les conquêtes de 1341, qui, au fond, consiste en l'acceptation des modifications de la situation politique dans les Balkans et en la naissance du concept du 'pouvoir partagé'.

## **Aspects of Language Contact in the Late Byzantine Period**

Theodore Markopoulos  
University of Patras

RT

The paper addresses the rather disputed issue of language contact in Late Medieval Greek (LMG). It aims to combine evidence of both sociolinguistic and linguistic nature, in order to achieve a better understanding of the sociolinguistic dynamics and the linguistic results of language contact in LMG, especially in areas of contact between Greek and Romance (French/Italian) speakers. The investigation into this combined evidence seems to suggest that the effect of language contact both on the linguistic and the sociolinguistic level could have been denser than previously thought and is, accordingly, under-represented in relevant studies.

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## How Do Reliefs Fit Into Our Understanding of the Development Icons?

Katherine Marsengill  
Independent Scholar

TS

This paper considers anomalous examples of Early Byzantine relief icons. There is no consensus regarding the place of iconic relief in the development of Christian sacred art. This is further complicated by the use of a wide range of materials, and their multiple possible uses and contexts in the centuries before Iconoclasm. However, iconic images of saints in relief, as found on *eulogia*, pilgrims' tokens etc., relief icons that were associated with saints' shrines, as well as the use of iconic reliefs on church templons dating from the early period constitute an important step in the veneration of images as it would be defined in later Byzantine practice.

## Bishops as Building Entrepreneurs Logistic and Costs of Late Antique Episcopal Building Sites

Giulia Marsili  
University of Bologna

RT

As promoters of building activity, bishops can be considered among the major entrepreneurs of Late Antique society. Church construction represents both their main field of action and the most effective means of circulating a great deal of wealth. The paper addresses both literary and archaeological sources to reconstruct the range of episcopal economic investments in ecclesiastical building site, both in terms of funding and recruitment of skilled workforce. An attempt will be made to quantify the cost of manpower, in order to assess the percentage rate of investment in furniture and estimate their impact on the overall costs of building enterprises.

## Byzantine Last Judgment Iconography in North and Central Italy in the Long 11th Century A Case Study in Cross-Cultural Bridging

Patrick Martin  
University of Winchester

FC

Six out of the ten Last Judgement images in churches in North and Central Italy in the long 11th century use Byzantine motifs. The best known of these is at Torcello, where the Venetians used purely Byzantine iconography, partly as propaganda. I draw attention to five other churches where makers incorporated Byzantine motifs into primarily Western Last Judgement images. These motifs were not 'borrowed' with their original belief context, but adopted as visual tools to respond to new local concerns. In particular, they allowed the traditional 9th-century Western format to respond to a new focus on the individual in politics and religion.

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## **Defining Happiness Among Byzantine and Latin Medieval Commentaries on the *Nicomachean Ethics*** Eustratius of Nicaea (1050-1120) and Albert the Great (1205-1280)

Aurelia Maruggi

Friedrich Schiller University Jena

FC

Happiness or the highest purpose of man's life is for Aristotle an activity of the rational part of the soul according to virtue. Building his character on ethical virtues, the happiest man dedicates his life, as far as he can as a man, to contemplation. Revisiting Aristotle's theory of complementarity between ethical and intellectual forms of life in a Neoplatonic way, Eustratius sees the ethical dimension of happiness as transcended of the metaphysical one. My speech shows that Eustratius' reading of the first book of the *Nicomachean Ethics* relay on sources still unknown to the current research. Also, it highlights the impact of his commentary on Albert's Great *Super Ethica*, which has not found yet the attention it deserves.

## **Byzantine Political Balance in the North-Pontic Area: Between Pechenegs and Magyars**

Adrian-Gabriel Mateşan

University of Bucharest

FC

During the 10th-12th centuries, the Byzantine Empire was interested in exercising control over the Black Sea area a control that could only be secured through strong ties with the North Pontic regions. Thereby, migrant populations such as the Pechenegs or the Hungarians, who had a temporary indwelling in these lands, were important elements in the balance of power, especially when other problematic factors were involved in the power balance equation. Thus, in the Byzantine political conception, the Pechenegs and the Hungarians represented the elements on which they based not only their North Pontic policy, but also the Balkan one.

## **The Last Supper in Byzantine Cappadocia** The Monumental Painted Program of Yılanlı Kilise

Sarah Mathiesen

Florida State University, Tallahassee (FL)

FC

Yılanlı Kilise, a rock-cut church currently dated to the late 9th century, is characterized as an exotic outlier in Byzantine Cappadocia in part due to its many idiosyncratic iconographies. I argue that it is not exotic but reflects a local expression of Byzantine visual culture and identity particular to the contact zone of Cappadocia. Using the Yılanlı depiction of the Last Supper as a case study, I reorient attention away from its idiosyncrasies and toward the ways in which it resembles other Cappadocian Last Suppers. These comparisons, many dated to the 11th century, can serve to recontextualize, and redate, Yılanlı within Byzantine Cappadocia.

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## **Intercultural Ambassadors: Art and Agency of Notable Women in the Late Medieval Mediterranean**

Andrea Mattiello  
Christie's Education, London

TS

During the 14th and 15th centuries, women of powerful Latin and Greek families were part of dynastic and diplomatic strategies built around inter-faith and interstate marriages. While primary sources account for major imperial and royal figures, this paper discusses the agency and role of notable women who, often ignored, acted as cultural mediators between Frankish, Byzantine, and Italian courts. It analyzes artefacts linked to Nicoletta Grioni, who lived in Constantinople and Venice, Maria d'Enghien, who lived in Naples and Lecce, and the Latin *basilissai* of Byzantine Morea who came to Mystras from abroad like Isabelle de Lusignan from Cyprus, Bartholomea Acciaiuoli from Athens, and Cleophe Malatesti from Rimini. The paper aims to restore these notable women in their historical narrative.

## **The Funerary Inscriptions in Cyprus During the Lusignan Period (1192-1474/89) Typology and Functions**

Savvas Mavromatidis  
University of Cyprus, Nicosia

TS

Studying the typology and performative functions of the inscriptions on Cypriot tombstones, we learn about the life and the values of a mixed late medieval society in Eastern Mediterranean area. Since the 14th century, alongside the Franks who had settled in Cyprus, Syrians and Greeks began to use the Western way of burial (*apud ecclesiam*), enriching the funerary sculpture with the introduction (apart from Latin and Old French) of the Greek language. This indicates a fruitful dialogue between the island's various ethnic groups, operating within a phenomenon of transculturation. The performativity of those inscriptions served to continue and strengthen the coexistence and interaction between these different groups even in posthumous life.

## **Beloved Animals Byzantine 'Pets' (12th-15th Centuries)**

Kalliopi Mavrommati  
Independent Scholar

FC

The study involves non-livestock animals mentioned in the correspondence of the Late Byzantine period, other literary scenes from daily life, rhetorical descriptions, and published archaeological reports, highlighting the life of these species in urban centers. Although there is a blurred line associating the modern term *pets* to these animals, it seems that the symbiotic relationship with humans led to the creation of emotional bonds derived from the animals' behavioral qualities, their regional identity, and especially their value. Certainly, models developed within the Byzantine elite, passed to some extent to the lower social *strata*.

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## **Legal Aspects of Monastic Property in Byzantium** The Evidence of Church Canons and State Laws

Kirill Maximovich  
Johannes Gutenberg University Mainz

FC

The paper contains an overview of classical legal regulations (both from Civil and Canon Law) regarding Church property in general and monastic property in particular from the period of the 4th-9th centuries. A special attention is paid to the issue of compatibility of the basic monastic vow of poverty (rejection of any kind of property) and the fact that monasteries were in need of material supply which could be gained only by means of operations with property (incl. financial transactions). Another point of interest is the legal administration of Church property in the frame of the traditional Roman *ius divinum* which foresaw an almost total inalienability of sacred things (*res sacrae*).

## **The Reception of Eusebius' *Ecclesiastical History*** **in 8th-9th Centuries Syriac *Florilegia***

Marianna Mazzola  
Hebrew University of Jerusalem

TS

Syriac excerpts collections are being investigated especially for their role in the systematization and canonization of the Syriac Miaphysite heritage, which crystallized the distinctiveness of Syriac Orthodox as a sectarian group. This paper will focus on a selection of Syriac excerpts collections (8th-9th centuries), examining the function of historical excerpts in these manuscripts, through the case study of Eusebius' *Ecclesiastical History*. I will discuss the way Eusebius' excerpts are chosen, reworked and positioned for the overall dogmatic purpose of the collection. As Eusebius predates the Christological controversies, I will assess whether any rereading of his material took place in the light of the formation and advocating of Miaphysite stances.

## **Una biblioteca bizantina nel Rinascimento** La biblioteca di Bessarione tra prestiti e copie

Ottavia Mazzon  
Warburg Institute, London

FC

Nel donare la sua biblioteca alla Serenissima il cardinale Bessarione esprimeva la speranza che essa servisse "alla comune utilità" degli uomini: nel secolo successivo al 1468, i volumi furono messi a disposizione del pubblico con sempre maggiore frequenza. L'indagine sui prestiti dalla *Libreria Nicena* getta luce sulle dinamiche della produzione e della circolazione del libro greco nella Venezia del Rinascimento. Con particolare riferimento agli anni documentati dai registri di prestito superstiti (1545-1559), la presentazione renderà conto dell'impatto che nel Cinquecento la biblioteca di Bessarione ebbe sulla formazione di altre biblioteche greche.

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## The Development of the Sacred Landscape of Patmos

Anne McCabe  
University of Oxford

FC

Study of the landscape – both its physical and cultural aspects – is important for complementing evidence about Patmos from written sources, plentiful after 1088 but sparse before that. This paper will re-examine the origins of the Byzantine monuments of Patmos, and situate them in the natural and archaeological context of the island's landscape. The Monastery of St. John, Grotto of the Apocalypse, and many chapels and hermitages are associated with topographical features (caves, rock formations, anchorages, mountain peaks) and natural resources (freshwater springs, arable land, salt pans); also of interest is their relation to earlier monuments.

## Roaming Princesses

### Mobility of Imperial and Noble Women in Late Byzantium

Petra Melichar  
Czech Academy of Sciences, Prague

TS

While the travels of especially Late Antique women are well described in scholarly work, the movements of noble women in the final centuries of the Byzantine Empire have so far been little studied. While in the Middle Byzantine period, with notable exceptions, the sources present noble and imperial women secluded in the *gynecaea* surrounded by faithful eunuchs who facilitated their contact with the outside world, Palaiologan sources offer a different and rather surprising picture of privileged women on the road.

## Bridging Human and Divine Emotion in the Hymns of Romanos the Melodist

Andrew Mellas  
University of Sydney

TS

The hymns of Romanos the Melodist sought to shape an emotional and liturgical community in Constantinople. Amidst the mystagogy that hymnody and sacred space evoked, the emotions of the singer could mirror the feelings that liturgy betokened. This paper will explore Romanos' paschal hymn, *On the Resurrection VI*, which performed the dialectic between the beginning of salvation history and the end of all things, weaving together the fallenness of the congregation with the promise of rebirth. The tears of this song's protagonist, Mary Magdalen, embodied a metamorphosis of grief into joy. In the liminal space between the absence and presence of Christ's body, between crucifixion and resurrection, the song elicited a longing for the eschaton that is yet to come but already dawning.

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## **Romanism and Byzantinism of the Early Medieval Franks** Important Political Aspects of European Legal History (5th-6th Centuries AD)

Viktor Melnyk  
Taras Shevchenko National University of Kyiv

FC

European medieval 'kingdoms' were created by *lex foedus* principles of relations between Roman Emperors and barbarian *Reges*. Franks were less affected by the principles of *lex foedus* (roman federalism), but they adopted the legal institutes of conquered *Regnum Visigothorum* (507 AD) and *Regnum Burgundionum* (534 AD). We demonstrate that after 476-480 AD Franks-Ostrogoths confrontation protected political significance of the Eastern Roman Empire (Byzantium) in all Western Mediterranean. Maneuvering between barbarian interests, emperors Zeno (476-491 AD) and Anastasius (491-518 AD) achieved recognition of their *patronatus* by *rex Francorum* Clovis.

## **Lex Foedus and the Byzantine Influence** **in Regnum Burgundionum** An Example of a Double Royal Title (480-534 AD)

Viktor Melnyk  
Taras Shevchenko National University of Kyiv

FC

When the former *provinciae* of the Western Roman Empire fell under the 'barbarian kingdoms' reign, supreme power (*imperium*) transferred to the Eastern Emperor. In that time, Lyon *rex* Gundobad (r. 480-516) was proclaimed as the *magister militum per Gallia* for *foederati* tribes. Simultaneously he was proclaimed *vir inluster patricius* for Gallo-Romans. So, *Burgundii* had to call him *dominus noster rex*, but *Gallo-Romans* used the notion *Galliae patricius*. Such double title saved in royal denomination up to the conquest of Lyon by the Franks (533-534).

## **Middle Byzantine Sculpture from Anatolia to the Aegean** Imperial Foundations and Imperial Connections (11th-12th Centuries)

Nicholas Melvani  
Johannes Gutenberg University Mainz

RT

The issue of Constantinopolitan influences on the sculpture of Anatolia and Greece has often been raised, although there is little evidence concerning the movement of workshops and the discussion focuses primarily on patrons, iconography, and style. This paper will propose some methodological approaches to the subject. It will present sculpture from 11th- and 12th-century sites in Anatolia (Ephesus and Western Asia Minor) and the Aegean islands (Patmos, Santorini, Chios), that are known to have enjoyed imperial support through archival or epigraphic evidence, in order to examine whether these imperial connections also entailed artistic links with the capital or whether local factors were more important.

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## **Protecting the City** Monumental Epigraphic *Apotropeia*

Nicholas Melvani  
Johannes Gutenberg University Mainz

RT

The defensive walls of Constantinople were an indispensable part of its identity and physiognomy. The fortification circuit consisting of the Land Walls, the Marmara Sea Walls, and the Golden Horn Walls still preserves a significant corpus of inscriptions placed above gates, on towers, and on the curtain walls. The texts record construction work and repairs carried out over several phases and thus transmit valuable first-hand information for the study and evaluation of the epigraphic culture of Constantinople. This paper will trace the transformation of the epigraphic habits from the Late Antique epigrams of the original Constantinian and Theodosian phases to the late Palaiologan inscriptions commemorating the final restoration campaigns before the Ottoman conquest.

## **Michael Psellos and the Patmos Scroll of Proclus' *In Timaeum*** Authorship and Education in Byzantium

Mariella Menchelli Paolini  
University of Pisa

FC

In this paper we examine the 11th century *Patmiac. Eileton* 897 containing two large sections of Proclus, *In Timaeum*, Book III, in the light of Psellos' reading of the same sections of the commentary. In addition, the purpose of this paper is to explore Psellos' attitude towards authorship and education in the light of the Patmos scroll. A final part of the study concerns a short juridical work of the corpus of Michael Psellos' works, transcribed in the codex *Par. gr.* 1182: in this short text Psellos gives useful informations about the practice of reading and copying within his circle of students and in relation to the forms of the book.

## ***Iconostasis* Despotic Icons from Laconic Mani in Southern Peloponnese (Late 18th-Early 19th Century)**

Sophia Menenakou  
Independent Scholar

FC

In Laconian Mani (South Peloponnese), apart from the special historical and social conditions during the Ottoman period, there is also economic development in the 18th-19th centuries. Thus, many churches are erected and painted, e.g. the Dormition of the Virgin at Skoutari, the seat of the Grigorakis family, whose members held the office of *bey*. I focus on the iconography and style of the *Iconostasis* icons to examine the evolution of art at the turn of the 19th century in the area, by comparing these icons with contemporary icons or murals.

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## Contextual Intelligence

### The Power of the Powerless Palaiologan Emperors (1261-1453)

Sophia Mergiali-Sahas  
National and Kapodistrian University of Athens

FC

The event of survival of Byzantium in the Eastern Mediterranean in the Late Middle Ages is attributed to its age-long experience in world politics, its broad in scope diplomacy and its grand strategy. One further component that has strengthened the international political calibre of Byzantium in critical moments, enabling it to operate adroitly and bear results through attraction or coercion, is what one could call the *contextual intelligence* and *ethos* in politics. Thanks to the Palaiologan intuitive leadership characterized by multicultural awareness and insight of policies and values of diverse political powers, Byzantium survived as a state for two more centuries.

## Le δακτυλοδεικτεῖν (montrer du doigt)

### Usages et significations de l'index à Byzance

Charis Messis  
Swedish Institute at Athens

RT

Cette communication se propose de discuter un ensemble des gestes des plus éloquents et parmi les plus chargés de signification à Byzance, à savoir ceux qui sont liées à l'index. Du doigt de Dieu qui pointe vers les êtres humains à celui des hommes qui pointent vers le ciel ou vers d'autres hommes en signe d'admiration ou de dénonciation, nous nous proposons de parcourir la variété des significations que la position de l'index engendre dans différents contextes, afin d'en relever les usages spontanés ou codifiés, de chercher la trace des rapports sociaux et des hiérarchies qui s'y dissimulent et les effets de langage que la gestuelle de l'index implique dans le domaine de l'écriture, de l'art et de la culture byzantine.

## Οἱ τῆς θυμέλης : à la trace des performances orales des chansons à Byzance

Charis Messis  
Swedish Institute at Athens

RT

Le but de ma recherche est de revisiter certains des indices de la période byzantine qui parlent des chanteurs et des chants à contenu héroïque ou épique et/ou des chants sans référence précise dans leur contenu mais qui sont interprétés par des groupes d'hommes. Ce travail commence par le témoignage d'Arethas au Xe siècle sur les chanteurs ambulants d'origine paphlagonienne et s'achève par Nicéphore Grégoras qui évoque des brigands slaves qui chantent des sagas héroïques au XIV<sup>e</sup> siècle. Ces références seront relues et contextualisées au-delà de l'approche que la communauté scientifique leur a réservée jusqu'à maintenant. Il nous intéresse surtout de comprendre mieux le message informatif et idéologique, que chaque auteur voulait diffuser en se référant à cette activité.

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## **A Perfect Memory of Death**

### **Laonikos Chalkokondyles: A Historian from the Mistra Circle**

Tamás Mészáros  
Eötvös Loránd University, Budapest

RT

According to modern definitions, remembering is a multistage procedure during which one first receives and processes divergent information, then registers the coded data, and is eventually capable to recall them, thus creating a link between past and present. This is precisely what happens in Radoslav Petković's *The Perfect Memory of Death*, to the monk Filarion who recalls his youth, his intellectual development, and his connection with Georgios Gemistos Plethon and his circle in the period of the decline and fall of the Byzantine Empire. Laonikos Chalkokondyles, a historiographer in the Mistra Circle, attempted to record the same era in his monumental history. The present paper examines the characteristics of Chalkokondyles' type of remembering: the relations and devices of collective memory and individual memory, what and how the author remembers or forgets, and whether any coherent politics of remembrance may emerge from his work.

## **From East to West**

### **Notes on the Textual Tradition of Chalkokondyles' *Apodeixis***

Tamás Mészáros  
Eötvös Loránd University, Budapest

RT

The historical work by the Athenian Laonikos Chalkokondyles is the highest achievement of the Late Byzantine historiography. The *Apodeixis* of Chalkokondyles came down to us in its entirety as well as in fragmentary form in thirty-one manuscripts, of which Jenő Darkó, preparing his edition, consulted only twenty-six codices for the reconstruction of the text. A thorough study of the textual tradition seems to be essential for the new Laonikos' edition. In carrying out our examination, we take the findings of Herbert Wurm's authoritative *stemma* as our point of departure, paying special attention to the scribes of the manuscripts and the spread of the work from East to West.

## **Rendre crédible le martyrre (VIII<sup>e</sup>-X<sup>e</sup> siècle)**

Sophie Métivier  
Paris 1 Panthéon-Sorbonne University

RT

La sainteté du martyr est sans doute celle qui a le plus d'évidence dans le monde chrétien des Byzantins. Pourtant, la possible fausseté des martyres a été dénoncée de manière précoce, dès que l'on a commencé à les raconter, comme en témoignent les *Constitutions apostoliques*. Même le martyrre a besoin de crédibilité. Les hagiographes de la période mésobyzantine en ont une conscience aiguë, qui dénoncent et abandonnent une part des stratégies discursives développées dans les siècles précédents pour en introduire de nouvelles, dans un contexte où le martyrre est devenu exceptionnel.

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## **The Place of Cyprus in the Eastern Mediterranean Through the Question of Holy Relics (4th-10th Centuries)**

Matthias Metzger  
Aix-Marseille University

FC

This communication traces the main lines of an ongoing PhD study. Its objective is to confirm the major place of Cyprus in the sacred geography of the Eastern Mediterranean through the prism of the cult of relics from Late Antiquity to the Byzantine reconquest of the island in 965. It identifies the presence of relics in Cypriot churches using all the relevant evidence, including archaeological material, articulation of space, and written sources. This data confronted with Eastern Mediterranean *comparanda* helps highlight Cypriot specificities both architectural and liturgical.

## **Embellir un lieu de pèlerinage ‘partagé’ à Chypre sous les Lusignan**

Geoffrey Meyer-Fernandez  
École française d'Athènes

RT

La fréquentation de lieux de culte par des fidèles de confessions différentes a surtout attiré l'attention des anthropologues. Or, il s'agit d'un phénomène ancien et bien enraciné en Méditerranée qui s'est particulièrement développé en milieu de mixité et durant des périodes riches en échanges culturels. Issu du monde des croisades, le royaume de Chypre (1192-1474) en constitue un cas d'étude privilégié. Les sources textuelles témoignent de l'existence de ces sanctuaires ‘partagés’ sur l'île à l'époque médiévale. Le bon état de conservation de plusieurs églises chypriotes permet d'appréhender l'aspect de certains de ces lieux de culte.

## **From Constantinople to Cyprus Two High-Relief Marble Panels of Constantinopolitan Origin Preserved in Nicosia, Cyprus**

Ourania Michail  
Pontificio Istituto di Archeologia Cristiana, Rome

FC

An exceptional marble panel of unknown provenance is preserved at the Old Archbishopric palace in Nicosia. This exceptional object, clearly imported from Constantinople, is dated to the 5th century. It compares in material, dimensions and style with some other panels found across the Mediterranean and suggested to be of Constantinopolitan origin. Another fragment, which was excavated in a secondary context in Nicosia, bears close similarities and probably belongs to a similar panel. The aim of this presentation is to thoroughly examine these two marble panels from Nicosia, compare them with other similar examples and examine their function.

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## **Ties of Friendship and the Formation of a New Ruling Class** **The Case of Andronikos III Palaiologos**

George Michailidis  
National and Kapodistrian University of Athens

TS

This paper aims to highlight the characteristics of the Empire's new ruling class that emerged from the ranks of Andronikos III's party through the First Palaiologan civil war and was consolidated after his victory in 1328. During his reign Andronikos chose to rely, partly out of necessity, on the ties of friendship rather than kinship. The old Emperor's highly educated and stoic court was sidelined by the energetic and power-hungry friends and supporters of the young Andronikos. A new style of government, more informal and less interested in the court protocol was introduced by the Emperor.

## **The Cultural Horizons of the Yeni Mosque** **Archaeological Excavations Between 2003 and 2021**

Robert Mihajlovski  
La Trobe University, Melbourne

PO

Gordana Filipovska-Lazarovska  
Institute for Protection of the Cultural Monuments and Museum of Bitola

Slobodan Stojkoski  
Institute for Protection of the Cultural Monuments and Museum of Bitola

Archaeological excavations executed between 2003 and 2021 at the Yeni mosque in Bitola brought to light more data about the urban structure of Medieval Byzantine and Ottoman town. Five excavated archaeological horizons correspond to four Christian basilicas and an older mosque, underneath the foundations of the Yeni mosque, erected by the local judge Mehmed Efendi in 1559. The medieval settlement around the Yeni mosque was often flooded because of the proximity of the river Dragor. This archaeological site with the layers of church buildings and necropolis, offers an evidence of the medieval bishopric, before the Ottoman conquest in 1385.

## **The Medieval Town of Bitola After 1018 in the Light** **of Sphragistic Data**

Robert Mihajlovski  
La Trobe University, Melbourne

TS

This paper is contributing towards the exploration of Medieval Bitola after the Byzantine take-over of Tsar Samuel's empire. After the conquest in 1018, Pelagonian valley was included in the Byzantine realm and administrative changes were made. Within the framework of the recent research project *Localization of Medieval Bitola* some recent archaeological excavations were conducted at the Yeni mosque, built in 1553-54. As a result, the foundations of a medieval basilica were uncovered with several levels that can be dated between the 11th and 14th century. Recently discovered Byzantine lead seals and a preserved silver *encolpion* contribute towards a better understanding of the Bitola's political and ecclesiastic history.

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## The Role of the Patron

### The Church of the Virgin *Kosmosoteira* in Pherrai

Marina Mihaljević  
State University of Novi Pazar

TS

Albeit its exterior design that closely parallels the contemporaneous metropolitan architectural style, the plan and the structural scheme of the church of the Virgin *Kosmosoteira* in Pherrai (c. 1152) diverge from all known Constantinopolitan examples. Bearing in mind the high rank of its *ktetor*, the *sebastokrator* Isaac Komnenos, his reputation of a refined patron of arts, as well as the grandiosity of the project, this paper examines the architectural features of the church as a result of the donor's deliberate choices to add to the spiritual *mise-en-scène* of his resting place.

## *Hic et Nunc* (Here and Now)

### Reconsidering the Meaning of an Effigy Over the Tomb of the Serbian Emperor Dušan

Ljubomir Milanović  
Serbian Academy of Sciences and Arts, Belgrade

TS

Following the model established with the Stefan Nemanja's (1166-1196) tomb in Studenica, royal tombs in Serbia consisted of underground tombs and monumental markers in the form of sarcophagi accompanied by painted portraits overhead. Significant changes in tomb memorials occurred with Emperor Dušan in his foundation, the Church of the Holy Archangels from the 14th century. The tomb decoration was in the form of a fully carved effigy. This paper will analyze if this phenomenon is an abnormality in Serbian and Byzantine funerary practice, or if it was the beginning of a change in memorial practices.

## Παναγία Μπελιγραδίου at Istanbul

Bojan Miljković  
Serbian Academy of Sciences and Arts, Belgrade

FC

After the Turkish conquest of Belgrade, in August 1521, the whole Serbian citizenship was displaced to Istanbul and its vicinity and took with them the greatest treasures of his church. It is the mosaic icon of the Virgin with Child, which is kept today at the patriarchal church of Saint George on Phanar, in the South aisle. The Belgrade history of this icon could be reconstructed through the older written sources. In the *Vienna Illuminated Chronicle* is the oldest mention of this icon in the part which describe Byzantine-Hungarian battles around Belgrade at 1071-1072. It was already believed in the middle of the 15th century that this icon was work of apostle Luke and a half of the century later (1508), this was confirmed by metropolitan of Belgrade, Theophanes.

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## Multifold Translations of Paraenetic Texts in Slavic Miscellanies and Their Byzantine Sources

Anissava Miltenova  
Bulgarian Academy of Sciences, Sofia

TS

Aneta Dimitrova  
Sofia University "St. Kliment Ohridski"

The article explores the development of the *kephalaia* genre in the history of medieval Bulgarian literature, especially the changes of its context in the miscellanies in the 10th century and later in the 13th-14th century. The survey is focused on two works in this genre – *Capita de oratione* (CPG 2452) by Evagrius of Pontus and *Centuriae IV de caritate et continentia* (CPG 7848) by Thalassius of Libya. They were first introduced into the Slavic literatures in the early 10th century, and with the development of monasticism and the rise of Hesychasm, their renewed and revised translations were included in the monastic miscellanies from the 14th century onwards. The linguistic comparison of the versions of the two texts reveals the connections and the differences between them. The analysis of their respective contexts in several manuscripts shows the continuity between the literary traditions of the early and the later period of Slavic literatures.

## Medico-Magical Healing *Hystera* Amulets in the Middle Byzantine Period

Caitlin Mims  
Florida State University, Tallahassee (FL)

FC

In the Middle Byzantine period restrictions by the church and state resulted in the elimination of magical amulets, with one exception: the *hystera* (ὑστέρα) amulets. Decorated with a *hystera* motif and a standardized inscription that speaks directly to the womb, the amulets functioned to aid the uterus. I examine the categorization of these amulets, which are described in scholarship almost exclusively as magical. While there are elements of the supernatural and the invocation of forces outside Orthodoxy, I suggest the *hystera* amulets existed in the Middle Byzantine period as a result of their mutability: they slipped between the boundaries of magic, religion, and medicine.

## The *Prooimion* of the *Ponema Nomikon* by Michael Attaleiates A Jurist in 11th-Century Byzantium

Valerio Massimo Minale  
University of Naples Federico II

FC

The historian Michael Attaleiates was also a jurist who in particular served in the high-rank bureaucracy during the second half of the 11th century, when the Macedonian dynasty was disappearing: besides the *Diataxis*, a will full of interesting references about the society of that time, his *Ponema Nomikon*, which was a synopsis taken mainly from the *Basilika* and offered to Michael VII Doukas, is introduced by a *Prooimion*. This text, a sort of idealized history of Roman and Byzantine law, strictly connected with the role of the imperial functionary, is a perfect example of the intellectual and legal environment which characterized the second university

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of Constantinople, re-founded by Constantine IX Monomachos in 1046 and led by Michael Psellus (author of the curious *Synopsis legum*, in poetry) and Johannes Xiphilinus, the old one, as *nomophylax*.

## **The Myth of Orpheus/Good Shepherd in the Early Christian Period and the Mosaic of Orpheus in Dyrrachium**

Lida Miraj  
European University of Tirana

FC

The Myth of Orpheus had been adopted by the Christians as a parallel and symbol of Christ the Good Shepherd, as early as the 2nd century. The mosaic of Dyrrachium, the most strategic city in Adriatic coast, represents the mythical musician Orpheus, seated on a rock, wearing decorative garments and a Phrygian cap. Around the central framing emblem mosaic is composed with geometrical and stylized floral motives. The Orpheus mosaic of Dyrrachium is probably one of the last testimonies before the 346 AD earthquake that happened in this city and, it is one of the earliest testimonies of Early Christian art in Dyrrachium.

## **The ‘Miracle’ of Nicaea? Socio-Political and Climatic Dynamics in 13th Century Anatolia**

Ekaterini Mitsiou  
University of Vienna

RT

Johannes Preiser-Kapeller  
Austrian Academy of Sciences, Vienna

The reign of the Lascarid dynasty in the so-called ‘Empire of Nicaea’ (1204-1258) is often identified not only as a period of political reconstruction, but also of economic recovery, especially of agriculture. The ‘last heyday’ of Byzantine Asia Minor has been equally contrasted with the following ‘decline’ and loss of these territories to various Turkish groups. This scenario is contrasted with a combination of documentary evidence with new paleoenvironmental data and set into the context of wider comparison of socio-political and climatic dynamics across Anatolia in a period of transition from the ‘Medieval Climate Anomaly’ to the ‘Little Ice Age’.

## **Michael Choniates, a Komnenian Author**

Ugo Mondini  
Austrian Academy of Sciences, Vienna

TS

After his early years in Constantinople, Michael Choniates (c. 1138-1222) was mainly active in continental Greece. As bishop of Athens, he experienced the fall of the Byzantine Empire in 1204 and the formation of the Greek and Latin new state entities. Fourteen poems by Choniates have survived, with different contents and functions; they were mostly written outside Constantinople. This paper will assess the impact of late-Komnenian, Constantinopolitan education on Choniates’ corpus, and it will focus on continuities and discontinuities in literary trends within post-1204 Byzantine literature, especially in peripheral centres.

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## Ἐν τῷ μεγάλῳ τοῦ κόσμου δράματι Synesius' Concept of History

Francesco Monticini  
Roma Tre University

TS

This paper analyzes some passages of Synesius' *Egyptian Tale*, in which the author deals with the role divine providence plays in human lives. According to him, it is necessary that each event in the universe keeps happening and it is not surprising that the distant future is identical to the remote past. Human free will, thus, only consists in exercising or not virtues in a life that is predetermined by fate. What finally emerges is that Synesius – despite being a bishop – believed that the flow of history was governed by the rotation of celestial spheres, in a way closer to that of classical philosophers than to the one of most Christian thinkers.

## From the Aegean Sea to the Duchy of Burgundy The Circulation of Jacopo Tedaldi's Chronicle

Francesco Monticini  
Roma Tre University

RT

This paper presents the main outcomes of a two-year research on Jacopo Tedaldi's Chronicle. This source, which is crucial to reconstruct the fifty-five-day Turkish siege of Constantinople in 1453, has come down to us in a Middle-French version and in a Latin one. The speaker shall firstly argue that the Middle-French version precedes the Latin one. He shall then try to pinpoint the key places in which this text circulated in the summer-autumn of 1453, starting from the arrival of Tedaldi in Negroponte and ending with the copying of the most ancient known manuscript witness of his Chronicle at the court of Burgundy.

## Church Councils and Mobility ca. 850-900 A Global Reappraisal

Federico Montinaro  
Eberhard Karl University of Tübingen

TS

Several 'general' Church councils were held in Constantinople in the second half of the 9th century. They aimed mainly to address controversial points of discipline raised by the recent election of patriarch Photius to the Eastern see and relations with the Roman Church. Despite their apparently limited focus, those councils reflect, it is argued, much broader developments in the mobility of people, texts, and ideas at the Greater Mediterranean scale.

## Archives

Sophie Moore  
Newcastle University

RT

This paper will explore the production of archaeological archives as a territorialization of knowledge after Deleuze and Guattari. When we excavate, we literally deterritorialize the past. We take things out of the ground, pulling contexts apart in order to better understand them. When archives are constructed, often within national boundaries, knowledge is reterritorialized, transforming what remains to us. This

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paper will explore how access to the archive is constrained by the mode in which knowledge is territorialized and consider how virtual archives might be leveraged as means of producing equitable access within Byzantine Studies.

## **Re-Evaluating the Effects of the First Plague Pandemic**

Lee Mordechai  
Hebrew University of Jerusalem

RT

This talk evaluates the impacts of the first plague pandemic (c. 541-750 CE) on the Eastern Roman Empire. It employs a critical approach to both a variety of interdisciplinary sources and plague historiography, using them to re-think plague case studies such as Constantinople, Antioch and Asia Minor. The talk argues that plague's impacts on 6th century Eastern Roman society were limited in scope. Although some areas experienced serious outbreaks that disrupted some functions over the short term, impacts in many other cases seem insignificant.

## **“From Sion the Law, from Jerusalem the Divine Logos: Not from Tephrike”**

Peter of Sicily's *Sermones Tres Adversus Manichaeos* and Byzantine Paulicianism

Mauro Mormino  
University of Messina

TS

Among the Greek sources used in the reconstruction of the history of Byzantine Paulicianism in the second half of the 9th century, the sometimes neglected three *Sermones* written by Peter of Sicily – simultaneously or shortly after his main work (the *Historia utilis*) – provide us with more insights about some little-known or unclear aspects of the Paulician Christian-dualist doctrine. As a deep *connoisseur* of patristic heresiological literature and claiming to speak by first-hand knowledge of the Paulician milieu, Peter also operates an original synthesis between traditional polemical *topoi* and specific elements of Paulician theological thought.

## **Legal Scholarship and Canonical Systematization**

John IV of Ohrid's *Synthesis of the Nomocanon* (Early 12th Century)

James Morton  
The Chinese University of Hong Kong

FC

This paper explores an important phase in the systematization of Byzantine canon law texts and scholarship in the early 12th century. It focuses in particular on the *Synthesis of the Nomocanon* of Archbishop John IV of Ohrid (c. 1088-1164), a nephew of Emperor Alexios I. Although the text (preserved in one manuscript, *Vat. gr.* 2198) was not as influential as the more famous works of Aristenos, Zonaras, and Balsamon, the paper argues that it is emblematic of a broader base of Komnenian canon law scholarship. This provided an important, though often overlooked, intellectual background to the 'golden age' of Byzantine canon law scholarship.

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## **Mirabello and Ierapetra Regions in the Middle Byzantine Period**

Georgia Moschovi  
Hellenic Ministry of Culture and Sports, Lasithi

TS

Dafni Chronaki  
Lassithi Ephorate of Antiquities

Archaeological and archival documentation for the mid-Byzantine period (961-1204) in Eastern Crete is insufficient. The aim of this paper is to trace the historical topography of settlements in two adjacent regions of Eastern Crete, Mirabello and Hierapetra, through the study of archaeological evidence and of archival sources of the early years after the Venetian conquest, which reflect the image of the pre-existing situation.

## **Icons as Evidence of Intercultural Osmosis in the Eastern Mediterranean**

Dionysios Mourelatos  
National and Kapodistrian University of Athens; University of West Attica, Athens

RT

This paper will focus on vita icons from Sinai that show the interaction between the Byzantines, Georgian, Arabic and Crusader/Medieval Western cultures. More specifically, it will examine the arrangement of the iconographical narratives of vita icons set forth on icons from Italy in comparison to their literary accounts. These visual narratives of the saints – the heroes of Middle Ages – in Western Europe, Byzantium, Eastern Europe and the Mediterranean basin on portable items, like icons, represent a key to understanding the cultural dialogue happening in the Mediterranean during this period (11th-15th centuries).

## **The Remnants of the Byzantine Population of Asia Minor Mapping the Christian Element of Anatolia in the Late Middle Ages (14th-Early 16th Centuries)**

Konstantinos Moustakas  
University of Crete, Rethymno

FC

After the Turkish conquest of Asia Minor, from the 11th to the 15th centuries, the region was transformed into a Turkish Muslim land through the settlement of Turkish populations and the assimilation of the Byzantine population. By the late Middle Ages, the remnants of the Byzantine population were everywhere a minority. We propose to better clarify this general image, first by presenting an overview of the more specific localization of the Christian populations in late Medieval Anatolia, then by providing their size in relative numbers and in analogy to the Muslim majority. This is achieved through the study of Ottoman fiscal registers, combined with other sources. Then, we discuss the historic conditions and circumstances that determined the relative demographic strength or weakness of the Christian element in different regions of Anatolia. In several cases of those Christian groups, those conditions were strongly relevant to the conditions of their coexistence with their Muslim counterpart.

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## Post-Byzantine Art Within the Ottoman Empire History *Versus* History of Art

Emmanuel Moutafov  
Bulgarian Academy of Sciences, Sofia

RT

In the current state of research, many questions remain open with perhaps the following two *desiderata* being the most pressing: a reassessment of the interpretations of Post-Byzantine art as inherently derivative and unoriginal, and a study of parallel, diverse, and mutually influential artistic trends that developed in different environments across the Orthodox communities in the Balkans and beyond. More generally, this paper suggests a more effective conceptual framework, which favors the ideas of multiculturalism, hybridity, and horizontal exchange, proposing the usage of the term Christian Orthodox art within the Ottoman Empire from 1453 to 1912.

## Byzantine-Bulgarian Bodies Laying in the Tombs of the Chora Burial Chapel?

Emmanuel Moutafov  
Bulgarian Academy of Sciences, Sofia

RT

For the burial recesses in the Chora chapel the paper offers for the first time a horizontal and low line of descent that begins with Maria Palaiologina to go to her half sister Eirene Asanina (Tomb A), her sons: Constantine Asan and his wife, a member of the Tornikoi (Tomb B), and Isaac Asan with his two wives and a daughter (Tomb C) to go to the *arcosolium* of Michael Komnenos Tornikes Asan Palaiologos and his wife Eirene (Tomb D). The burials go further, entombing probably more members of the Palaiologoi, Tornikoi, Asans to come to that of Eirene Asanina Raoulina Palaiologina. The burial of Theodore Metochites for the author was in the *deakonikon*.

## “And to Every Beast of the Earth and to Every Bird of the Heaven and to Everything that Creeps on the Earth” Worms and Insects in the Path to Byzantine Sanctity

Ayşenur Mulla  
Bilkent University, Ankara

FC

Byzantine animals have seldom occupied the minds of Byzantine scholars, and when so, only large animals, like lions and bears, appeared in literary or documentary sources like hagiographies. In fact, this paper aims to explain the roles of worms and insects and how they often seem to accompany Byzantine saints and martyrs in their journey to holiness. For instance, when depicted as eating the corrupted holy bodies, they indicate an ‘inverted’ relationship between humans and animals. Indeed, worms and insects were regarded not as tamed and inferior beings but rather as occupying the pride place in the path to Byzantine sanctity.

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## Tragedic Form in the *Christos Paschon*

Margaret Mullett  
University of Edinburgh

RT

Many of the debates concerning this unique 12th-century hybrid are concerned with its status as tragedy. It appears to be a trilogy of plays on the passion and resurrection (Crucifixion, Burial, Resurrection) made up of (theological) speeches, laments, messenger speeches and choral items, at first sight not unlike the makeup of ancient tragedies. Yet critics have argued that the author had no real sense of what tragedy was about, and that the piece was not and could not be performed. This paper will look at the construction of the three plays, and in particular at its messenger speeches and the use of the chorus, to determine the author's knowledge and understanding of ancient tragedy and the implications for performance.

## The Diplomatics of Imperial Documents Under the Empire of Nicaea Continuity and Change

Koji Murata  
University of Tsukuba

FC

The aim of this presentation reviews continuity and change in the form of imperial documents in the pre-12th century Byzantine Empire and the Empire of Nicaea. Previous studies have suggested that the political breakdown of 1204 effected significant changes in the form and use of imperial documents. The author argues, based on an examination of transmitted and lost imperial documents from the Empire of Nicaea, that the form and function of the two basic types of imperial documents (chrysobulls and ordinances) experienced no major changes compared with the 12th century and that this was not necessarily linked to the change in political institutions before and after 1204.

## Those Perfidious Barbarians Arabs and Goths in the 5th-6th Century Wars on the Eastern Frontier

Alexey Muravyev  
National Research University Higher School of Economics, Moscow

TS

The idea of a barbarian is a traitor was rooted in the Hellenic mind. Syriac sources also share this view however in a special way. We take three examples from Syriac sources describing treason, linking it to the barbarism. The first case is *Miracula martyrum Edessenorum* (Euphemia story). The second traitor is a Persian *mobed* Arya-mihr the hero of the *Syriac Julian Romance* (6th century) reflecting the lost Persian chronicle. The Arabs (*ṭayāyē*) come up as traitors in the Romance and in Libanius. Finally, the story of Mar Aba reflected in his *Acts* as well as in the *Siirt Chronicle*. His 'divided loyalties' were interpreted as a political treason.

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## The Manuscripts of the n-Recension of Cyril's *Lexicon*

Alessandro Musino  
University of Hamburg

TS

In the preface to his edition of Hesychius' *Lexicon* Kurt Latte identified a new group of manuscripts of the lexicographical work attributed to Cyril, which he named "familia n". In this recension, the text of Cyril's *Lexicon* is generously enriched through interpolations of material taken from relevant grammatical works from the Imperial and Late Antique age. The aim of this contribution is primarily to present the manuscripts of this family and, secondly, to propose a provisional reconstruction of their relationships.

## Who Is to Blame? Episodes of Plots and Treason in Roman-Persian Military Conflicts in the 6th Century

Ekaterina Nechaeva  
University of Lille

TS

The talk will put together evidence on subversive plots and acts of treason at the origin of the capture of cities or sudden turn of fortune in battles occurring during the Roman-Persian conflicts in the 6th century. To better understand the biases behind the different narratives and evaluate the trustworthiness of such episodes, it will assess the characteristics of individuals and groups that the sources present as those responsible for committing treason either in favour of the Persians or that of the Romans. Placing the analyzed material in a larger historical and military context, it will also aim to weigh the importance of treason in Roman-Persian military relations.

## Forgotten Saints

### Thracian and Dacian Saints in the Balkan Medieval *Menologia*

Elisabeta Negrău  
George Oprescu Institute of Art History, Bucharest

FC

The emerging Balkan Churches in the Middle Ages conserved a very weak to no memory of the Thracian and Dacian local cults, as most of the sanctuaries of the local martyrs of the first centuries have been destroyed in the first-millennium invasions. Thracian saints were forgotten with time, their commemoration being replaced by the better-known saints from the Jerusalem *Typikon*. Up to the 16th century, almost all the Thracian saints who had not been included in the Jerusalem *Typikon* were lost, and the ones who were still commemorated according to the *Typikon* were no longer perceived as local saints. The Balkan churches concentrated on the cults of their medieval local saints as a mark of identity. The shape and the identity of the Balkan Churches and their cults of saints have been constituted mainly as a construct of medieval mentality and power.

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## **Earliest Islamic Apocalyptic Questions About the *Night Journey to Jerusalem***

Bronwen Neil  
Macquarie University, Sydney

RT

The earliest *Life of Muhammad* by Ibn Ishaq, reconstructed from the abridgement by Ibn Hisham, can be read as a series of prophetic messages developed in the context of conflict with Byzantine forces, in which the end of the world was expected imminently. The *Night Journey to Jerusalem*, followed by the journey through the heavens, mirrored contemporary Byzantine and Jewish apocalypses. There were at least two schools of interpretation of this story from its beginnings in oral tradition. Using Theophanes Confessor and Anastasius Bibliothecarius as sources, I analyze what this visionary journey meant for contemporaries of Muhammad and their ambitions for the city of Jerusalem.

## **Philosophy in the Letters of Synesius of Cyrene to Hypatia of Alexandria**

Bronwen Neil  
Macquarie University, Sydney

TS

Among his many friendship letters, Synesius, reluctant bishop of Cyrene (c. 410-414 CE) wrote seven times to his former teacher, Hypatia of Alexandria, philosopher and supposed author of a letter to Cyril of Alexandria. Synesius' correspondence with Hypatia is a unique record of a relationship between intellectual peers who have been separated by circumstance and religion but are still united by a common love of learning. An early letter (c. 405 CE) concerns the revelation of his tract *On Dreams (De insomniis)* in a vision, which he then composed in a single night. I explore these letters as a model for other examples in the Early and Middle Byzantine periods of elite men and women exchanging philosophical and spiritual ideas.

## **Bulgarians in Constantine Porphyrogenitus' Works**

Kiril Nenov  
Bulgarian Academy of Sciences, Sofia

FC

The paper examines, systematizes and analyzes the information about the Bulgarians in the following works of the Byzantine Emperor Constantine Porphyrogenitus: *De thematibus*, *De administrando imperio*, *De ceremoniis*, *Vita Basilii*. In these works there is information (including unique data) about: the administrative changes that occurred as a result of the settlement of the Bulgarians on the Balkan Peninsula in the 7th century; the Northeastern and Eastern borders of the Bulgarian state in the 10th century; the relations of the Bulgarians with the Byzantines, Serbs, Croats, Hungarians, Pechenegs in the 9th and 10th centuries; the traditions observed with regard to the Bulgarian envoys in Constantinople and, finally, the drawing up of official letters to the Bulgarian rulers.

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## **The Ritual Gestures of the Non-Baptismal Water in Proto-Byzantine Church** Questioning the Archaeological Remains

Elisabetta Neri  
University of Liège

RT

After the study of D. Pallas, who assumed the continuity of libations in a Christian ritual context, the discoveries of basins, wells, sink in the Proto-Byzantine churches have multiplied. However, the studies on the use of water in a liturgical context remain rare. The intervention aims to offer a *répertoire* of liturgical installations involving the liturgical use of water in the Proto-Byzantine period, excluding baptisteries. The analysis of the archaeological remains and the liturgical sources describing the rituals allow us to advance some hypotheses on the function of these structures and on the ritual gestures around them.

## **Aspects of Legal Culture in 12th-Century Byzantium**

Ilias Nesseris  
Austrian Academy of Sciences, Vienna

RT

The knowledge of law continued to be considered in 12th-century Byzantium a *sine qua non* for any individual who aspired to pursue a judicial career within the civil administration. At first, I will try to give a balanced outline of the impact of the legal profession in the written culture of the period. The aim of the present paper becomes then bifold: on one hand to investigate, which was the place of the teaching of law in the curriculum provided within the system of education and what teaching methods were used. On the other hand, I will attempt to trace the transcending connections between law and specific other disciplines.

## **An unknown ἐνταλτήριον γράμμα of Christopher of Ankyra, Exarch of the West**

Ilias Nesseris  
Austrian Academy of Sciences, Vienna

FC

Christopher of Ankyra played an important role in the ecclesiastical controversy between the states of Epirus and Nicaea in the first third of the 13th century acting as an Exarch of the West appointed by the patriarch Germanos II. The aim of this paper is to present a hitherto unknown and unpublished ἐνταλτήριον γράμμα of Christopher addressed to a certain hieromonk Bartholomew, an otherwise unknown abbot of the Monastery of Akapniou in Thessaloniki, with which the latter was invested with the spiritual authority to receive confession.

## **The Use of Gypsum in the Early Byzantine Architecture of Cyprus**

Doria Nicolaou  
Independent Scholar

TS

In Cyprus, gypsum was used since the Neolithic period, primarily in plaster coatings. Its historical use is mainly a direct consequence of the abundance of gypsum deposits on the island. However, specific studies dedicated on this subject have

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been very limited. Thus, the aim of this paper is to present a little-known masonry technique which was based on gypsum mortar and used in the construction of religious buildings on the island of Cyprus during the late 6th-7th centuries. Besides the gypsum-based masonry technique, other gypsum artefacts, related with the decoration of churches will also be presented.

### **Some Syriac Excerpts of Theodoret's *Ecclesiastical History* Composition and Peculiarities of the Collection Transmitted in MS Vat. Syr. 145**

Giorgia Nicosia  
Ghent University; École Pratique des Hautes Études, Paris

TS

The present paper analyzes the historiographical excerpt collection extant in manuscript *Vat. Syr. 145* (9th-10th centuries). The manuscript is a key witness to study historical *florilegia*, since the latter exceptionally constitute the vast majority of its content. Amongst other material, the manuscript preserves the most extensive collection of passages taken from the Syriac translation of the *Greek Ecclesiastical History* of Theodoret of Cyrus (5th century). Performing comparisons with other manuscripts, the paper argues that this work was translated only once, and that its excerpts were differently employed by the Miaphysite community to shape their identity or to build their narrative on the past.

### **To See the Forest for the Trees Cultural Landscapes and the Problem of the Provincial Threshold**

Philipp Niewöhner  
Georg August University of Göttingen

RT

A historical geography like the *Tabula Imperii Byzantini* includes a lot of archaeological data and could serve to describe and distinguish cultural landscapes. In the Byzantine period, cultural landscapes were mostly determined by church art and thus typically coincided with ecclesiastical provinces and dioceses. This means that any volume of the *TIB* usually contains no more than one such cultural landscape and most monuments within a given volume share the same provincial idiosyncrasies. In order to bring out cultural landscapes, different provinces and *TIB*-volumes need to be compared. Such a comparison requires that each volume has first identified the relevant provincial traits, although they appear normal and do not stand out within one and the same province and volume.

### **Who Messed With the Venice Tetrarchs? Where, When, and Why?**

Philipp Niewöhner  
Georg August University of Göttingen

TS

The porphyry figures of the Tetrarchs outside the treasury of San Marco in Venice were long perceived as brutally cut up and mutilated emblems of vandalism and looting. However, in line with recent re-appraisals of Venetian attitudes to Byzantine *spolia*, this contribution offers an alternative explanation for the disrepair of the Tetrarchs and thus exonerates the Venetians. The various alterations of the porphyry figures are traced back to Early Byzantine Constantinople and would seem to have

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taken place for good reasons. The Tetrarchs were likely reconfigured by order of Emperor Theodosius I in order to decorate a new square, the later *Philadelphion*, with an obelisk and with images of himself and his two co-Emperors.

## **Hagia Sophia's Aniconism in Context**

Philipp Niewöhner  
Georg August University of Göttingen

RT

Early Byzantine Hagia Sophia appears to have been void of images in human form. This finds an explanation in the regional context, where apses and sanctuaries were generally focused on the symbol of the cross rather than on figural representations. A similar aniconism may be observed on Early Christian floor mosaics that in Constantinople and western Asia Minor avoided human figures and contrast with secular mosaic floors in the same region that employed a host of figural representations. The regional aniconism of Early Christian Asia Minor attests to diversity within the state church of the later Roman empire, but was later abandoned as a result of the so-called iconoclast controversy.

## **Diplomacy at the Periphery of the Empire Binding and Unbinding Alliances Between Byzantium and Medieval Georgia**

Sandro Nikolaishvili  
University of Uppsala

TS

The unification of Georgian polities into a single kingdom marked the beginning of a new era in Byzantine-Georgian relations. Until recently, it was a commonly held belief that Byzantine diplomacy in the 11th century had only one agenda concerning Georgia: to weaken the newly united powerful kingdom and cripple its ambitious Bagratid royal dynasty. The paper aims to study the trajectory of Byzantine-Georgian relations. Contrary to the commonly held assumption, it argues that the relationship and diplomatic cooperation between the Byzantine imperial and Georgian royal courts was multifaceted. Instead of arguing for Byzantine imperialism in relation to Georgia, one should look to multiple reasons that caused ups and downs in Byzantine-Georgian relations in the period under the question.

## **Can We Talk About the Metaphrastic Method Beyond Byzantium? Rewriting in Medieval Georgia**

Sandro Nikolaishvili  
University of Uppsala

RT

The enterprise of rewriting saints' lives in the Byzantine empire reached a high point in the 10th century when Symeon Logothetes completed metaphrasing 148 hagiographies. His literary legacy enjoyed a great reception not only in Byzantium but also in Medieval Georgia. The Georgian learned men were among the first to have translated Symeon's entire hagiographical collection from Greek. Metaphrastic hagiographies in Georgian translation acquired great popularity in monastic milieu towards the end of the 11th century. My talk aims to discuss the scale of impact the Byzantine metaphrastic hagiographies made on Georgian literature. As it will be argued, Georgian learned men inspired by the metaphrastic writing style

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rewrote and enlarged original Georgian hagiographies. In this paper, a particular emphasis will be made on deciphering textual variations between pre-metaphrastic and metaphrastic versions of the *Life of St. Nino*.

**John Eugenikos, Gennadios Scholarios  
and Despotēs Demetrios Palaiologos**  
Three Champions of the Anti-Unionists in the Eve of the Fall  
of Constantinople in 1453

Maja Nikolić

Serbian Academy of Sciences and Arts, Belgrade

FC

John Eugenikos in two speeches of consolation on the occasion of Helena Dragaš' death designates *despotēs* Demetrios as his lawful heir and beloved son, which must be understood as a political call to oppose the official Unionist politics of the Empire. At the same time, Scholarios, the leader of the anti-Unionists after the death of Mark Eugenikos, openly criticized by John Eugenikos, addressed two letters to *despotēs* Demetrios also inviting him to fight against the Union. The aim of the paper is to establish the relationship between these three champions of the anti-Unionists prior to 1453.

**From *Myrmekion* to the Myrmidons**  
Bulgars in the Early Byzantine Sources (Up to Theophanes  
and Nicephorus)

Alexandar Nikolov

Sofia University "St. Kliment Ohridski"

FC

This report aims to comment several pieces of evidence for the earlier penetration of the Bulgars in the Balkan provinces of Byzantium, preceding the well-known settlement of the so-called 'Asparukh Bulgars' and the foundation of Danube Bulgaria in 681 AD. These fragments of information have been commented already, but there are still issues that are disputable in modern historiography. Among them are the ethnic names given to these Bulgar groups, their identification and localization and last, but not least, the image attributed to them by the Early Byzantine writers, such as Marcellinus Comes, Procopius, Theophylact Simocatta, John Malalas and others.

**L'architecture religieuse en Epire ancienne**  
Approche topographique

Maria Noussis

Free University of Brussels

FC

La province d'Epire ancienne connaît un important développement de l'architecture religieuse entre le Ve et le VII<sup>e</sup> siècle. Au sein des cités, la situation des basiliques permet de dégager une variété de développements urbains. Mais la majorité des édifices religieux se situent en contextes non-urbains. Ces emplacements peuvent être rattachés à différentes fonctions : étapes routières, lieux de refuge, sites de pèlerinages, monastères ou encore nouvelles villes. Il apparaît ainsi que l'opposition binaire entre villes et campagnes n'est plus recevable, tout comme l'hypothèse d'un christianisme qui soit une caractéristique urbaine.

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## **Keeping One's Identity in the City of Many Cultures The Evidence of Constantinopolitan Epitaphs**

Paweł Nowakowski  
University of Warsaw

RT

The status, wealth, and architectural marvels of Constantinople were accompanied by a richness of cultures. Her communities sought to stress at least some aspects of their particular identity: religious, civic, ethnic, linguistic etc. The diversity of these 'settled strangers' was augmented by a mass of casual travellers who visited the city for business, religious, and other reasons. The evidence for their communal sense of selfhood is often provided by epitaphs. I will put emphasis on the techniques of expressing one's identity in epitaphs. Among them one finds a variety of methods which call for a detailed study: from the recording of the ethnics or home towns via the choice of language to explicit references to a distinguished group.

## **Ancient Greek Medicine and the Oneirocritic Texts of Late and Post-Byzantine Greece**

Steven Oberhelman  
Texas A&M University, College Station (TX)

RT

Among the many primary sources for medicine in Byzantium and the *Tourkokratia*, we may include oneirocritic literature, or texts dedicated to the interpretation of dreams. The dreambook and extant letters by the emperor Manuel II Palaiologos (d. 1425) or the dreambook of the Patriarch Nikephoros I, for example, show an awareness of Hippocratic and Galenic theories on dream causation, diagnostic medical dreams, and methods of analogic interpretation, and psychological and physiological impacts on dream imagery as found in classical and Hellenistic medical and philosophical texts. As I will discuss, the incorporation of medical praxis into dream texts continued up to the end of the *Tourkokratia*, as evidenced in dreambooks of the 18th and 19th centuries.

## **La chronique byzantine en tant que collection d'excerpta : le cas du Pseudo-Eustathe**

Paolo Odorico  
École des Hautes Études en Sciences Sociales, Paris

TS

Les chroniques byzantines sont composées en ayant recours à la méthode qui caractérise la culture du recueil : les auteurs choisissent des passages dans les ouvrages de la littérature classique et de la Bible pour les couder ensemble et constituer un nouveau texte. De cette manière, chaque chronique est le résultat d'un collage de passages, auxquels souvent on donne un sens nouveau, pour l'adapter aux besoins du lecteur contemporain. Le but de cette communication est de présenter une chronique considérée longtemps comme un commentaire aux Écritures, mais qui en réalité est un texte historiographique antérieur aux produits de l'époque moyenne de Byzance : la *Chronique* du Pseudo-Eustathe.

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## **An Ensemble of Icons of the Cretan-Ionian School (18th Century)**

### **The Icons of the *Hagioi Pantes* Monastery in NW Peloponnese**

Marianna Oikonomou  
Independent Scholar

FC

An ensemble of icons is preserved in the monastery of *Hagioi Pantes* at Achaia (NW Peloponnese); ten despotic and twelve of the *Dodecaorton*, which are on the iconostases of the three churches of the monastery. This paper aims to present the icons, to document their common artistic origin based on the iconographical, stylistic and paleographical elements and to prove their close relationship to the painting workshops of the Ionian Islands in the first half of the 18th century. The presence of these icons in mountainous Achaia testifies on one hand the cultural expansion of the Cretan-Ionian School in the area and on the other hand the artistic culture of the abbot Nectarios.

## **La difesa di Costantinopoli La partecipazione dei genovesi**

Giustina Olgiati  
Archivio di Stato di Genova

RT

La partecipazione dei genovesi alla difesa di Costantinopoli viene ricostruita, attraverso l'esame dei documenti conservati dall'Archivio di Stato di Genova e degli scritti dei cronisti dell'epoca, fin dall'arrivo in Occidente delle prime avvisaglie delle intenzioni di Mehmed, con la costruzione della fortezza di Boghaz-Kesen. Sullo sfondo della storia di Genova durante il dogato di Pietro Fregoso, verranno illustrate le decisioni del governo genovese e le iniziative prese in autonomia dalle comunità di Pera e Chio, le fasi salienti dell'assedio e l'amministrazione dell'insediamento di Pera nel primo periodo della dominazione turca.

## **Further Explorations in the Use Personification in Hymnography**

Damaskinos Olkinuora  
University of Eastern Finland; University of Helsinki

TS

In an earlier study, I have explored the use of personification (*prosopopoeia*) in Byzantine canons and *kontakia*. In most cases, personification relates to natural elements, buildings, or abstract phenomena, such as virtues. In the present paper, my aim is to expand this exploration to other hymnographic repertoire, and discuss the philosophical and theological functions of personification in relation to patristic theology. I argue that personification is not only a rhetorical figure without ontological grounds, but reflects a reality of 'semi-rationality' of irrational objects.

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## **Liturgical Representations of Churches and Temples** A Materialization of Embodied Mystagogy

Damaskinos Olkinuora

University of Eastern Finland; University of Helsinki

TS

A number of Byzantine hymns celebrates the dedication of churches, most importantly the Anastasis basilica in Jerusalem. Apart from hymns, there are also ekphrastic sermons for church dedications, as well as prayers for the ritual itself. I discuss hymns for the dedication of churches in this broader context of liturgical texts, employing both Greek and the extensive Georgian repertoires. These hymns include numerous moral allegories, especially related to the etymology of dedication. Through the hymn repertoire I show how buildings can embody mystagogy and objects of moral imitation.

## **Embodying Antiquity, Encapsulating Fashion, Exuding Sanctity** (Re)Uses of Real and Imagined Ancient Stone in Venetian Cyprus

Michalis Olympios

University of Cyprus, Nicosia

RT

This paper will explore the ideological, aesthetic, and devotional repercussions of the growing interest in the visual and material aspects of ancient stonework in Venetian Cyprus (1474/89-1571), at a time when both Venetian officials and Cypriot magnates engaged in 'archaeological' excavations prompted by the burgeoning development of antiquarianism all over early modern Western Europe. It will discuss evidence for the quarrying of marble and 'porphyry' at the ancient site of Salamis/Constantia and its recycling in restoration and construction work in nearby Famagusta. It will also address the reconceptualization of certain ancient marble and granite columns as 'contact relics' due to their significant role in the narratives of the *Flagellation of Christ* and the martyrdom of locally venerated saints.

## **Administrative Divisions of Eastern Roman Provinces** in the 4th-6th Centuries: Stability or Variability

Szymon Olszaniec

Nicolaus Copernicus University, Toruń

TS

The division of provinces carried out by Emperor Diocletian was stable in its nature. The emperors from the 4th-6th centuries did not frequently decide to introduce territorial changes, which shows that provinces were entities not only in the administrative sense. In the case of Palaestina, the inclusion of Transjordan, Sinai and Negev may have been performed by Emperor Constantine in 324/325, when introducing a new organization of the East, not by Diocletian, who would divide provinces into smaller ones. It is indirectly confirmed by John Malalas, who mentions new provinces being created by Constantine: Syria and Palaestina. In my opinion, letters by Libanios do not provide grounds for the thesis of Palaestina province being divided into two in 357/358. The division of Palaestina was performed around 391, creating three provinces: Palaestina I, Palaestina II, Palaestina Salutaris, which in the 5th century is referred to as Palaestina III.

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## **The New Testament Manuscript (Saint Petersburg, Russian National Library, Gr. 101) and Its Miniatures**

Irina Oretskaia  
State Institute for Art Studies, Moscow

FC

The codex was thoroughly studied by I.P. Mokretsova during its restoration in 1968-1981. She has detected preparatory design not exactly coinciding with outlines of the existing images and a fairly dense priming in the places of the falling of paints that underlays the full-page miniatures but lacks under the headpieces. A conclusion was made that the manuscript was written and decorated with Canon tables, headpieces and miniatures in the second half of the 12th century; but in the late 13th century most of the images were overpainted in an absolutely different style. The aim of the study is to define more precisely the date of creation of the codex and the number of artists that participated in the repainting of the miniatures in the late 13th century.

## **Baptismal Practices in Byzantium (7th-13th Centuries) Liturgy and Material Culture**

Lucia Maria Orlandi  
Sorbonne University, Paris

FC

Liturgical furniture is not only relevant to the study of art and cultic practices, but also to understand the structural and cultural evolution of a social group. Baptism and baptisteries are meaningful in that they mirror the 'beginning' and the perpetuation of the communities in a Christianized society. My research aims to reconstruct baptismal practices and setting between the 7th and the 13th centuries CE in the territories of the Byzantine Empire, by reassessing the material culture evidence of monolithic basins against liturgical, juridical and iconographic sources, and by investigating the significance and the meaning of Christian initiation for the Middle-Byzantine society.

## **Manuscripts and Scholars Between Byzantium and Padua The Case of Andronikos Kallistos**

Luigi Orlandi  
Berlin-Brandenburg Academy of Sciences and Humanities, Berlin

TS

The aim of the paper is to shed light on the scholarly activity of Andronikos Kallistos in Padua. A leading personality among the Byzantine masters acting in Italian Humanism, Andronikos was a guest of the Florentine exile Palla Strozzi on many occasions. Through the analysis of manuscripts related to Andronikos' stay in Padua, the study highlights the close relationship between Kallistos, Strozzi and other protagonists of Greek Studies in Padua in the mid-15th century.

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## **The Tübingen Malalas Project**

Brendan Osswald  
Heidelberg Academy of Sciences and Humanities

FC

Since 2013, the *Malalas Project* (Heidelberg Academy of Sciences) works on an historical and philological commentary to the *Chronographia* (<https://malalas.hadw-bw.de>) that provides the resources not only to evaluate its historical reliability but also to understand each of its chapters as part of the whole work and in the cultural context of the 6th century AD. The paper presents preliminary results concerning the vocabulary of rulership (e.g. *basileús*) and the creation of the province of Arabia. Both examples show the advantages of a thorough transversal perspective which reveal that the chronicler's views are more complex than usually assumed.

## **Finance or Fancy**

### **Understanding the Use of Late Antique Coins Along the Silk Road**

Jonathan Ouellet  
Leiden University

RT

Scholars have often noted the reliance on Byzantine gold and Sasanian silver during the Late Antique period. What is often not looked at sufficiently though is their use in areas well outside of the Byzantine and Sasanian Empires. Several researchers have noted the presence of Byzantine gold and Sasanian silver coins in and around the modern Chinese province of Xinjiang, mainly around the modern city of Turpan. It is my intent to look at what role Byzantine and Sasanian coins may have played in periphery areas of the silk road. I will be looking at examples of coins found in the region and looking at their context as well as economic and social factors which may have played a role in their use in the region.

## **Perceptions of the Ideal Death in Byzantium from 1000 to 1204**

Sibel Ousta  
Johannes Gutenberg University Mainz

FC

In the last few years, the Byzantines' conceptions of death and afterlife have come more into the focus of research. The study of how the Byzantines imagined their own death and the afterlife is closely related to the question of how they prepared for this transition (μετάβασις) on a spiritual and physical level. In this context, the present lecture will attempt to reconstruct, on the basis of the surviving textual sources, the perception of an ideal death in the Byzantine mentality in the time of 1000-1204 AD, and thus to elaborate the criteria that were presupposed for a good or salvific death.

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## **The Miniatures of the Acts and Epistles of the Apostles in Moscow, State Historical Museum, Mus. 3648: Peculiarities of the Style**

Olga Ovcharova  
State Institute for Art Studies, Moscow

FC

The manuscript SHM, Mus. 3648, kept at the State Historical Museum in Moscow is a unique Byzantine illuminated *Praxapostolos* with an extended cycle of the representations of the authors including 20 full-page miniatures. On the basis of their style as well as the handwriting of the manuscript, it has been dated to the late 13th century. My aim is to define more precisely the peculiarities of the style of these illuminations by using the method of comparative analysis. Among the comparisons to be made are those with the frescoes of Porta Panagia in Trikkala, mosaics of Kilise Camii in Constantinople, the icon of the Twelve Apostles in the Pushkin State Museum of Fine Arts.

## **A Discussion on the Role of Embassies and Envoys in Byzantine Diplomacy With the Ottomans (1391-1453)**

Meriç Türker Öztürk  
Boğaziçi University, Istanbul

FC

Byzantine diplomacy towards the Ottoman state went through several stages in which varying diplomatic approaches were adopted. Discussing the role of embassies and envoys, the paper proposes an analysis of Byzantine-Ottoman official relations between 1391 and 1453. It aims to reveal the function of both Byzantine and Ottoman envoys documented in primary sources. The major concern is to understand whether a deliberate selection of individuals existed at this period of political instabilities. For that purpose, each diplomatic encounter is investigated in terms of the envoys entrusted, the outcome depending on their involvement and the political circumstances in which these missions took place.

## **Recent Studies on the Settlement Layout of Ayatekla (Meryemlik)**

Ayşın Özügül  
Bursa Uludağ University

FC

Bilge Ar  
Istanbul Technical University

Umut Almaç  
Istanbul Technical University

Ayatekla (Meryemlik), a well-known pilgrimage centre of Early Christianity dedicated to St. Thecla, is situated on the slope of a hill overlooking the Mediterranean, South of Silifke (*Seleucia ad Calycadnum*). Documentation works that have been carried out on the site in recent years by using various techniques allowing new observations and the settlement layout are the topics of the paper. To investigate the known and yet not defined architectural remains, terraces, *insulae*, routes and all other components of Ayatekla and their connections based on new data, thus seeking some evidence about the life practice in the sanctuary is intended.

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## Status, Display and Performance

### A Palimpsest Ivory Diptych, c. AD 400-700

Elisabeth O'Connell  
The British Museum, London

TS

This contribution explores the multiple lives of an object, carved from an elephant tusk into a diptych, probably for use in an imperial administrative or military context, then reused for inked lists as a kind of elite notebook and, lastly, broken and repaired, as a liturgical diptych. This final reuse has received the attention of scholars since its text was first edited and published, but the earlier life of the diptych proves to be at least as interesting. The presenter's reconstruction of the original object's affixed elements (now lost) shows that it was decorated in a manner similar to diptychs illustrated in the *Notitia dignitatum*, and thus may date to around this period (c. 390-420s).

## Mathématique et néoplatonisme dans l'architecture de Sainte-Sophie

Dominic O'Meara  
University of Fribourg

RT

This paper concerns the question of the metaphysical symbolism suggested by the architecture of Hagia Sophia. With reference to the connections of the architects of the building, Anthemius of Tralles and Isidorus of Miletus, with the Neoplatonic schools of Athens and Alexandria, I will discuss the metaphysical meaning of geometrical forms and sequences of forms as explained in Neoplatonic commentaries on Nicomachus of Gerasa and Euclid. I will argue that this sophisticated intellectual background, rather than various unscientific religious and popular notions, is relevant to discerning the intentions of the architects of the church. I will show the metaphysical logic of a structure of forms articulated in space as manifesting the origin and goal of all reality.

## The Reception of Byzantine Iconography in a 13th Century West-Syriac Lectionary (Mardin, Forty Martyrs Church, MS 38)

François Pacha Miran  
École Pratique des Hautes Études, Paris

RT

The stylistic analogies between Syriac miniatures and the Armenian manuscripts of Cilicia, that have been briefly sketched out in the last century, were recently enriched by new discoveries and the progress of digitalization. The iconographic cycle of the West-Syriac lectionary Mardin, Forty Martyrs Church, MS. 38, made in a monastery of Țūr 'Abdīn in 1229-30 AD, thus offers a remarkable testimony to the reception of Byzantine iconography in Syriac monastic circles in the first half of the 13th century. The style of its paintings shows close links with a set of Cilician manuscripts as well as Syriac manuscripts produced in Melitene. Their cross-study invites us to reconsider the artistic relations and the circulation of craftsmen between these regions in the medieval period.

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## **Plethon and Bessarion Between Philology and Philosophy**

Fabio Pagani

Catholic University of America, Washington, D.C.

RT

In the field of philosophical literature at Byzantium, much foundational work still needs to be done to establish the field on solid ground. Despite the progress brought about by various long-term projects (especially in the field of the Aristotelian tradition), various other authors are still in need of philological attention. By looking at Gemistos Plethon and Bessarion, I am going to offer an overview on the recent scholarship produced about them and present a balance of both the results achieved and their limits. Then, I am going to emphasize some of the *desiderata* of scholarship in this area and what kind of new perspectives they may open up.

## **The Evolution of the Byzantine Painting During the 15th Century in the Western Macedonia: Continuities and Innovations**

Melina Paisidou

Aristotle University of Thessaloniki

RT

Six paradigms of monumental painting deriving from churches in the district of the Prespa are presented: the hermitages of Panagia Eleousa (1409-10) and of Mikri Analipsi (first half of 15th century), the church of Hypapante at Laimos (first half of 15th century), the church of Saint Nicolaos at Vevi (1460) and two wall paintings on the rocks of the Great Prespa (1373 and 1452). Analysing the paradigms though the continuation of the Byzantine iconography and style is obvious, yet the absence of a single manner and the lack of a 'school' betray the individual artistic production of monks, priests and local donators, who created their means of personal devotion and pray during a period of transition between Byzantium and Ottoman Empire.

## **From Holy Land Souvenir to Byzantine 'Icon' Revisiting the Reception of a Wooden Casket from the *Sancta Sanctorum***

Adrien Palladino

Masaryk University, Brno

TS

This contribution takes as a starting point a painted wooden reliquary. Likely made in 6th century Palestine, it was in the *Sancta Sanctorum* chapel (Rome) likely already in the 9th century and until 20th century. Its scenes were judged by modern scholars as stemming from a Byzantine or Greek painting tradition, prompting comparison with Byzantine 'icons'. This is even though the painted scenes are on the inner part of the lid and were, most of the time, invisible. The present contribution will focus on the reception history of the object to understand the dynamics of its perception on the long view, from the 6th to the 20th centuries.

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## **Oskar Wulff's Byzantium Between Russian Visual Culture and German Institutions**

Adrien Palladino  
Masaryk University, Brno

TS

This contribution focuses on the art historian Oskar Wulff (1864-1944), mostly ignored by historiography. This is surprising considering that he was once qualified as the “true founder of Byzantine art history in Germany” (von Zaloziecky 1947). Analyzing Wulff's path and scholarly contributions, this paper wishes to assess if we can indeed follow von Zaloziecky's assumption. Wulff's scholarly work and destiny are, indeed, enlightening us in an eloquent way about the multiple links that Byzantium has entertained with its self-proclaimed heir Russia, but through the perspective of a German scholar profoundly attached to both worlds.

## **Middle Byzantine Constantinopolitan Sculpture in Continental Greece and the Aegean Islands: An Overview**

Georgios Pallis  
National and Kapodistrian University of Athens

RT

The role of Constantinople in the flourishing of Middle Byzantine sculpture in the Greek peninsula and its islands was crucial: the capital was instrumental in activating local production and periodically enriched it with works that became models for the workshops of the region, encouraging the emergence of new patterns and stylistic trends. Buildings reflecting Constantinopolitan taste, funded by emperors or high-ranking officials, constitute the main channel for these influences. Furthermore, Constantinopolitan sculpture predominated in places which were under the direct control of the capital, e.g. Crete after the recapture of the island in 961.

## **Spoilation and Reimaginings The Use of Inscribed *Spolia* in Palaiologan Constantinople**

Georgios Pallis  
National and Kapodistrian University of Athens

TS

Attempts to re-establish the former splendour of the Byzantine capital under Palaiologan rule collapsed soon after the outbreak of the civil wars and amidst general decline of the Empire. Under these circumstances the old practice of reusing *spolia* became more widespread within the walls of Constantinople. The use of inscribed *spolia* during the last two centuries of the life of the city as the capital of the Romans involves issues of adaptation and the meanings of epigraphical relics of the past. As in the case of earlier periods, the main issue primarily concerns distinguishing between the practical motives and the symbolic value of this practice.

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## Everyday Life of Jews in the Early Byzantine Balkans and the Aegean

Alexander Panayotov  
New Europe College, Bucharest

FC

My paper aims to investigate the social and economic relations in the Byzantine Empire that influenced the structure of the communal life of the Jewish minority in the period between 4th and 8th century. Geographically, the paper will include the areas of the Balkans and the Aegean. I aim to establish the place the Jews occupied in the stratigraphy of Byzantine society and how the social and political changes in this society influenced their everyday life and identity.

## Digital Revival of 14th Century South Slavonic Manuscripts

Desislava Paneva-Marinova  
Bulgarian Academy of Sciences, Sofia

TS

The 14th century was a period of high importance for the development of Slavonic *scriptoria*. This report presents machine-readable descriptive structures for the study of handwriting, copyists and subsequent works. We hope to effectively exploit the vast amounts of knowledge about the digitized written heritage by providing means to semantically describe, structure, process, manage, visualize and analyze the data. We have also started to develop an online digital repertoire storing information on valuable manuscripts and scribes with significant contributions to the evolution of the South Slavic languages, script, and culture.

## The Terms *Macedonia/Macedonians* and the Conceptions of Byzantine *Romanness* (9th-11th Centuries)

Mitko Panov  
Saints Cyril and Methodius University, Skopje

FC

Application of the names *Macedonia/Macedonians* by the Byzantine authors within the imperial context, disclose the coordinates of the Byzantine *Romanness* along the conceptual borders of the Roman power. Theophanes used the name *Macedonia* to mark the group identity of the Slavs distinguishing them from the others living outside the conceptual borders of Byzantium. Leo the Deacon and John Geometres used the terms *Macedonians* or *Macedonian land* for the integrated Slavs in the Empire, separating them from the other Slavs that found themselves within the Samuel's State. By restoring the *Macedonian land* claimed by tsar Samuel, Basil II distorted the terminology to conceptualize new borderland of the *Romanness*.

## “One, No One, and One Hundred Thousand” The Different Authorial Voices of the So-Called *Chapters in Political Verse*

Giulia Maria Paoletti  
Austrian Academy of Sciences, Vienna

TS

The *Chapters in Political Verse* are a collection of 100 moral chapters that came down to us in two manuscripts, the *Par. gr.* 2750A and the *Vat. gr.* 1898, previously known as the 'moral poem'. As this text preserves fragments of the lost romance *Aristandros*

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and *Kallithea*, scholarship attributed the text to Costantine Manasses; yet, it is a literary patchwork built on and around the Manassean text, which is often altered, interpolated or misunderstood. Two different authorial voices, thus, can be found in the text, that of the author of the hypotext (Manasses) and that of the hypertext (the author). This paper shall investigate the relationship between the two, and how the interaction between the two voices gives the text a rather unique character.

## **The Making of a Saint-Ruler Stephen Nemanja and the Establishment of a Dynasty**

Angeliki Papageorgiou

National and Kapodistrian University of Athens

FC

In medieval Serbia appeared, in terms of political ideology, a specific characteristic that was nowhere else to be found; all the leaders of the Nemanja dynasty were declared saints. The founder of the dynasty, Stephen, was the first ruler-saint of a long line of rulers-saints. Responsible for the attribution of sanctity to him were his two sons Stephen the First-Crowned and Savvas the Archbishop who both wrote the hagiography of their father. In this paper several aspects will be examined as for instance was Stephen Nemanja the first Serbian ruler-saint, why did his sons decide to sanctify their father and to what extent the idea of the ruler-saint worked in the interests of the dynasty.

## **Die *Kontakia* des Romanos Melodos Stand und Voraussichten der Textkonstitution 40 Jahre nach der Pariser Gesamtausgabe**

Grigorios Papagiannis

Democritus University of Thrace, Komotini

FC

Nach dem Erscheinen von drei Gesamtausgaben der Hymnen des Romanos Melodos gibt es Raum für weitere textkritische Verbesserungen? Mein Beitrag wird den Akzent auf bisher ungelöste Probleme des Textes setzen, insbesondere auf die ‚Extreme‘ aller Ausgaben und auf das Versagen der Pariser Ausgabe gegenüber den besseren Praktiken der vorhergehenden (Oxford-)Ausgabe. Darüber hinaus werde ich sowohl neuere Versuche zur Edition einzelner Hymnen, als auch neue Konjekturevorschläge zur Wiederherstellung bestimmter Passagen diskutieren. Zum Schluss möchte ich neue Wege aufzeigen, wie man den Text ‚gerechter‘ präsentieren kann.

## **Strategies of Authentication for Hagiographies on the Fringe**

Stratis Papaioannou

University of Crete, Rethymno

RT

From a certain perspective, one might distinguish between two types of hagiographical storytelling in Byzantium: an ‘official’ tradition – represented by widely circulating versions of the *Synaxarion*, the *Menologion*, and the *Menaia* – and a ‘fringe’ tradition. The latter never exactly made it into the official ecclesiastical universe, without however lacking in popularity – evident in oral tradition, textual circulation, visual representation, and/or cult – or ever ceasing to flirt with entrance into the mainstream. The present paper will investigate strategies of authentication in a series of such ‘fringe’ stories (some more, some less integrated into dominant

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orthodoxy) about the following holy figures: Alexios the Man of God, Makarios the Roman, Christopher the Cynocephalus, George the Great Martyr, and Niketas, son of Maximian.

## **The Emperor and His γαμβροί Kinship and Authority Under Romanos III Argyros**

Evangelos Papanastasiou  
Independent Scholar

TS

This paper aims to assess the interaction between imperial authority and kinship under Romanos III Argyros (1028-1034). His very designation as Constantine VIII's successor through his marriage to the heir of the Macedonian dynasty, Zoe, is mainly due to the fact that he was the Emperor's second cousin. We shall examine the appointments of Romanos' relatives and the diverse roles four of his *gambroi* (Skleros, Karentenos, Diogenes, Monomachos) played during and shortly after his reign, especially their claims (true or potential) to the throne. Finally, we will try to evaluate the political role three women, Zoe, Theodora and Pulcheria, had during the period.

## **An Unknown Marble Relief Icon of Virgin Orans from Thessaloniki's Periphery**

Evangelos Papathanassiou  
Aristotle University of Thessaloniki

FC

This unpublished Virgin Orans has been found more than 110 years ago among the stones of a small village's old cemetery, 25 km to the North of Thessaloniki. It measures 96.5 × 70 cm. The full-length Virgin stands beneath a decorated arch supported by paired knotted colonettes. A half-preserved inscription at the bottom of the marble plaque reveals that the icon was an offering of an unknown metropolitan of Thessaloniki. The icon constituted the *proskynetarion* the façade of a North-East pillar of some unknown church. Due to stylistic and palaeographic comparisons and historical estimations as well, the icon could be dated in-between 1220-1280. A proposal is given about its initial location and the way it was transferred in the countryside.

## **Byzantine Ascetics and Monastics in Enclosed and Secluded Places**

Christodoulos Papavarnavas  
Austrian Academy of Sciences, Vienna

FC

Byzantine asceticism and holiness seem to be interwoven with the notions of isolation and spatial confinement. However, modern scholarship has only scarcely studied the nexus between space and sainthood. This paper investigates the literary depictions of enclosed and secluded places and their connection to holiness as presented in saints' *Lives* dating from the Early and Middle Byzantine periods. Based on modern critical theories about space/place and liminality, this paper will show that confined and isolated places contributed substantially to the spiritual advancement of ascetics and monastics.

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## **Attempting to Bridge the Chasm** An Assessment of the Correspondence Between Patriarch John X Kamateros and Pope Innocent III

Aphrodite Papayianni  
University of London

FC

In early 1198, attempts to reopen negotiations for the reunification of the Orthodox and Catholic Churches began. In the next five years, letters were exchanged between Pope Innocent III and Emperor Alexios III and Ecumenical Patriarch John X Kamateros, aiming to achieve union, Byzantine help for the rescue of the Holy Land from the Muslims and the restoration of Cyprus to the Byzantines. The paper will focus on the correspondence between the Ecumenical Patriarch and the Pope in the years 1198-1200, explore the motives and assess the aims of the two sides, evaluate the arguments used, and survey the contemporary political and ecclesiastical objectives in Europe so as to weigh the feasibility of the proposals.

## **When Mute Garments Speak** Ritual Gestures of Speech and Blessing Using Kerchiefs and Folds in Byzantium

Maria Parani  
University of Cyprus, Nicosia

RT

This paper seeks to explore diachronically the Byzantine use of folds of garments and other items of dress, e.g. handkerchiefs, in intentional hand gestures communicating a message, be it a concept or an emotion. From the *mappa* of the consuls, to the kerchiefs of upper-class men and women, to the folded *orarion* of the deacon during the liturgy, an attempt will be made to understand under what circumstances and in which contexts the gesturing hand was both extended and accentuated by elements of dress, themselves carriers of meanings and projections of an individual's embodied self and authority beyond the body and into the social world.

## **Überlegungen zur Entstehung der Polyeuktoskirche in Konstantinopel**

Anna Paranou  
Philipps University of Marburg

FC

Die Polyeuktoskirche in Konstantinopel ist die berühmteste Kirche, die der Bauaktivität der Juliana Anicia zugeschrieben wird. Diese Kirche war vor der Errichtung der Hagia Sophia die prächtigste Kirche Konstantinopels. Der Bau begann kurz vor dem Tod des Kaisers Anastasius I. im Jahre 517, mit dessen Familie Juliana Anicia verbunden war. Mit dieser Stiftung reklamierte Juliana Anicia die politische Macht für ihre Familie. Der Beginn der Bauarbeiten soll mit dem Wunsch der Stifterin verbunden sein, dass ihr Sohn den Kaiser auf den Thron folgen würde; der Name ‚Polyeuktos‘ deutet auf einen großen Wunsch hin. Diese Stiftung war wohl ein Gelübde, das keine Verwirklichung fand.

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## John Chrysostom, the Antiochene Sophist-Preacher

Cosimo Paravano  
University of Vienna

FC

The paper will look at how John Chrysostom (c. 350-407) theorizes the delicate relationship between preaching and rhetoric. It will show how he converts theory into practice by striving for a balance between his audience's expectations of aesthetically pleasing sermons and the admonitory function these sermons had to have. In a final section, I will consider how his preaching was received by his contemporaries and competently assessed or even re-imagined by later Byzantine authors. This paper highlights one aspect of my dissertation project which investigates the rhetorical activity of Libanius, John Chrysostom and Severus of Antioch in a comparative perspective and how ideas of community were shaped by it.

## Φορητές εικόνες προσφυγικής προέλευσης από την περιοχή του Κιλίκης

Magdalini Parcharidou  
Ephorate of Antiquities of Kilikis

FC

Στην ανακοίνωση παρουσιάζονται φορητές εικόνες από περιοχές του Ευξείνου Πόντου και της ανατολικής Θράκης, που σήμερα απόκεινται σε εκκλησίες της περιοχής του Κιλίκης ως προσφυγικά κειμήλια. Χρονολογούνται από τον 15ο έως και τον 19ο αιώνα και αποτελούν μικρό μόνον μέρος αυτών που υπάρχουν σε ναούς ή στην κατοχή ιδιωτών στο Κιλίκης, μιας περιοχής που το πρώτο τέταρτο του 20ού αιώνα δέχθηκε μεγάλο αριθμό προσφύγων. Στην ανακοίνωση επιχειρείται η ιστορική και καλλιτεχνική αποτίμηση των προσφυγικών έργων και η σύνδεσή τους με κειμήλια της ίδιας πολιτισμικής προέλευσης, με στόχο την κατανόηση της πολυεπίπεδης ιστορίας των περιοχών προέλευσής τους.

## The Italian Delegation at the 3rd International Congress of Byzantine Studies at Athens (1930) Between Geopolitical Tensions and Will for National Affirmation

Andrea Paribeni  
University of Urbino "Carlo Bo"

TS

Unpublished administrative documents concerning the Italian participation at the *3rd International Byzantine Congress* at Athens offer valuable information about scientific rivalries and ideological contrasts that divided the members of the national delegations. In his report, Biagio Pace criticizes the eagerness for prominence of Charles Diehl, underscores the political pressure exercised by the delegations of the Balkan countries, but above all stigmatized the manoeuvres of Greek scholars, such as Skeuos Zevros, who wanted to exploit the international stage to denounce the limitations imposed on them by the Italian occupation of the Dodecanese islands. In addition to the documents, an extensive press review of Greek newspapers concerning the International Congress is presented.

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## Diet of the Inhabitants of in Tavriya from the 4th-10th Centuries: Features of Transformation

Maria Parkhomenko  
School of Arts of Kharkiv City Council

FC

The problem is considered on the example of a specific diet of the citizens of Chersonesos in 4th-10th centuries, which was not characterized by a predominance of carbohydrate foods, traditional for the diet of the inhabitants of early medieval Western Europe. A contextual examination of Pope Martin I's letters shows that he died not from a famine in the city, but from an extreme exacerbation of gout exacerbated by involuntary non-adherence to a diet that excluded protein-rich foods, such as fish and meat. Namely, they were probably the most available food products of Khersonites, which testify to the results of archeological excavations of the city and specific diseases caused by food insufficiency, which were recorded by anthropologists in the city (anemia, rickets, scurvy). Such a change in diet could probably be the result of adaptation to cold climates.

## An Unpublished Greek Commentary on the Psalter

Georgi Parpulov  
Göttingen Academy of Sciences and Humanities

TS

This unpublished biblical commentary survives in four copies: Vienna, ÖNB, *Theol. gr.* 152, *saec.* XI; Messina, BRU, San Salvatore 117 (Rahlfs 1100), AD 1116; Milan, Biblioteca Ambrosiana, G 36 *sup.* (Rahlfs 1677), *saec.* XIII; Vatican City, BAV, *Barb. gr.* 455, AD 1276. To judge from the handwriting (and from the scribal colophons of the *Messanensis* and the *Vaticanus*), all of these were produced in Greek-speaking South Italy. The text itself somewhat resembles another explanation of the Psalms (CPG 6553) attributed, perhaps incorrectly, to Hesychius of Jerusalem. Biblical passages alternate with glosses that either paraphrase the psalmist's words or reinterpret them in Christian terms. Exegetical work of this kind is very hard to date on internal evidence, but a full study of the text might possibly bring to light some telling details.

## The Dawn of the Byzantine Book of Hours

Georgi Parpulov  
Göttingen Academy of Sciences and Humanities

RT

The oldest surviving Greek books of hours (*horologia*) are three codices datable on palaeographical grounds to the 9th century: Sinai, Monastery of St. Catherine, 863; Sinai, Monastery of St. Catherine, 864; Turin, Biblioteca Nazionale Universitaria, B.VII.30. Judging from the style of handwriting, the first of these was copied in Palestine, the second in the central regions of the Byzantine Empire, and the third in Southern Italy. They can thus be assumed to represent three distinct regional traditions. I will compare the three manuscripts in two respects corresponding to their basic constituent elements: psalms and *troparia*.

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## Language Change in Byzantine Greek The Roots of the Modern Greek Verbal System

András Pataki  
Eötvös Loránd University, Budapest

FC

The Ancient Greek verbal system was many-dimensional according to the tense and the aspect. Motivated by the phonological changes, which had taken place after the classical period, this system was restructured heavily based on the aspectual opposition. The simplification and the loss of features in this process led to the apparition of a series of periphrasis. Many of these has been lost during the Early Byzantine era, others were grammaticalized and after several changes they made it into the contemporary Greek language. In the following presentation we will examine this process through some examples from different periods.

## The Digital Corpus of Early Christian Churches and Monasteries in the Holy Land From Database to Synthesis: Preliminary Results

Joseph Patrich  
Hebrew University of Jerusalem

TS

The Digital Corpus is divided into nine sections: Churches, Monasteries, Literary Sources, Epigraphy, floor and wall Decorations, decorative Architectural Members including liturgical furniture, and Bibliography. In addition, there is an on-screen Map depicting, in different colors, the exact location of each church and monastery by an active dot. The basic map can be overlaid, at wish, by six other cartographic layers, displaying Roman Roads, Urban territories/Bishoprics, Precipitation, Lithography, Springs and Streams. All text information inserted in the application is searchable in a Google Search command. The resulting information is arranged according to the data sections detailed above, the geographical region and the site name. The ninth section is Queries & Reports: a research tool enabling to pose more sophisticated queries on the database and get reports on various preconceived research questions. In the lecture the main features of the application will be presented, and first results described.

## Gathering the Fathers' Words The Development and Textual Tradition of the *Catena* on *Luke* in the 6th-8th Centuries

Andrew Patton  
University of Birmingham

FC

This paper reassesses the development of four Greek *catenae* on the *Gospel of Luke* composed in the 6th-8th centuries (*CPG* C130, C131, C132, and C137.3). The texts of these *catenae* bear internal signs of dependence and interaction with one another not described in detail within earlier studies. Furthermore, Byzantine scribes preserved other marks of the *catenae*'s development within manuscripts. Together, these textual and codicological details more completely inform the order of composition and relationship between these *catenae*, allowing a reappraisal of the development of the earliest *catenae* on *Luke* and their textual tradition.

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## **The Histories of John Kantakouzenos: A Response to the Roman History of Nikephoros Gregoras?**

Bojana Pavlović  
Serbian Academy of Sciences and Arts, Belgrade

RT

The interrelation between the historical works of Nikephoros Gregoras and John Kantakouzenos is not an unfamiliar fact. Nevertheless, this topic requires further enquiry. Writing in the 1360s, when Gregoras was already gone, John Kantakouzenos tended not only to offer an alternative to the work of his predecessor, but the *actual truth*, as he saw it. He did this at times very directly, at times very covertly, with wordplay. Sometimes, though, the accounts of the two historians are accordant. Assuming that, apart from Gregoras, Kantakouzenos had someone else in mind when denouncing, another important aspect shall also be discussed – the response of John Kantakouzenos to the regime of Alexios Apokaukos and the unpreserved writings of the anti-Kantakouzenist party.

## **Color and Brightness in the Early Byzantine Age Textual and Material Evidence**

Silvia Pedone  
Accademia Nazionale dei Lincei, Rome

FC

Chiara Bordinò  
Ministry of Foreign Affairs and International Cooperation, Rome

In the Byzantine tradition, the value attributed to color has been relatively underestimated in its complexity. However, color, as a pervasive element of human existence and activities, assumes broader and more complex symbolic and cultural values, which have a central importance in the definition of Byzantine aesthetics. In the construction of a chromatic experience, the material aspects merge with the immaterial ones, as is particularly evident in the case of the use of gold. Our research therefore aims to explore the relationships, not always linear and mechanical, between textual sources and artistic evidence, in which linguistic conventions and inventions interact with sensitivity and aesthetic dispositions.

## **Mobility of Men, Materials, Artifacts and Models Between Constantinople and Western Asia Minor (5th-7th Centuries)**

Diego Peirano  
Italian Ministry of Education, University and Research, Rome

FC

In Late Antiquity Constantinople and Western Asia Minor relied on an effective exchange network. Among other things the capital imported stones, while archaeological findings testify the arriving in provinces of fine worked marble items: here, in the 6th century, extensive building campaigns were promoted by the court. Along with builders and architectonic items for the bigger places of cult, decorative parts and furniture were brought in for the parish churches, while the monasteries seem to have imitated, with local materials, models from the capital. Sculptors active in the capital area were probably responsible of the imitation of Constantinopolitan models, without forgetting the role that could have had the sculptors accompanying marble cargoes.

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## **Byzantium and Venice** The Documentary Sources (10th-13th Centuries)

Daphne Penna  
University of Groningen

RT

Aim of this paper is to focus on the Byzantine documents (imperial chrysobulls and letters) directed at Venice from the 10th century up to the sack of Constantinople in 1204, as well as some Italian documents related to the Byzantine grants dating from this period, and to investigate issues concerning the relations between Byzantium and Venice. Emphasis will be given to legal questions arising from the Byzantine grants to the city of Venice, including grants of immovable property to the Venetians in the Byzantine capital, the legal status of the Venetians within the Byzantine Empire and information about the Venetian community in Constantinople.

## **Eternal Victory** Hagia Sophia and the Byzantine Vision of Empire

Bissera Pentcheva  
Stanford University

TS

By the late 10th century Byzantium reclaimed its territories in the East: Crete, Antioch, Northern Palestine. These victories were celebrated with triumphal processions in Constantinople. New chants were written; they sang about the victories of the True Cross and the Byzantines as 'exiles' returning to the 'promised land'. This paper explores the tight interconnection between the liturgy and the figural mosaics at Hosios Loukas. I argue that the program channels the Constantinopolitan rituals and enables us to explore how reverberant sound and figural images operated together to shape a vision of the resurgent Empire.

## **Pilgrimage Sites and Maritime Routes in Cyprus** During the Middle Ages

Ourania Perdiki  
University of Cyprus, Nicosia

RT

Cyprus acquired special importance on Eastern Mediterranean's pilgrimage network during the Middle Ages. The geographical position of the island in the eastern corner of the Mediterranean and close to the Holy Land, constituted one of the main reasons for the development of a large number of pilgrimage sites on the island, which were shared by the Christian population. The paper will present the outcomes of the research project *SpaMaPCy* (University of Cyprus), with an emphasis to show how Cyprus' extensive maritime interconnectivity interacted with and contributed to the development of pilgrimage on the island.

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## Χρυσό ενεπίγραφο βυζαντινό κοχλιάριο Εκείνο έριδος, τούτο έρωτος

Stylianos Perdikis  
Museum of Kykkos Monastery, Nicosia

FC

Το μοναδικό ολόχρυσο κοχλιάριο του Μουσείου Κύκκου (Κύπρος) έχει περιεκτικότητα σε χρυσό 83.9-92.5 %. Στο μικρό κυκλικό δίσκο που ενώνει τη λαβή με το λεκανίδιο φέρει μονόγραμμα του ονόματος ΦΩΚΑΣ και στη λαβή τη φράση ΤΗ ΚΑΛΗ ΤΟ ΜΗΛΟΝ. Αυτή παραπέμπει στην έριδα των θεών Ήρας, Αθηνάς και Αφροδίτης και στην κρίση του Πάρη. Η φράση είναι δημιούργημα των βυζαντινών λογίων. Η επιγραφή και τεχνοτροπία του το εντάσσουν στην καλούμενη κατηγορία της Λαμψάκου, με προτεινόμενη χρονολογία τον 6ο-7ο αιώνα μ.Χ. Το κοχλιάριο υπήρξε αντικείμενο κύρους. Δώρο κάποιου Φωκά, άνδρα της βυζαντινής αριστοκρατικής κοινωνίας προς την αγαπημένη του. Το μήλο της έριδος ήταν αιτία ζήλιας, ενώ το κοχλιάριο του Φωκά υπήρξε στοιχείο έρωτα και αγάπης. Εκείνο έριδος, τούτο έρωτος.

## Omero a Bisanzio Un'analisi della singolare metafrasi all'*Illiade* di Costantino Ermoniaco

David Pérez-Moro  
University of Valladolid

FC

Nel presente studio si elabora un approccio alla metafrasi scritta da Costantino Ermoniaco, un'opera che fungeva da ponte tra l'epoca omerica e l'epoca del despotato dell'Épiro del XIV secolo. In quest'opera si osservano quattro caratteristiche che la differenziano dalle altre riscritture e che la rendono unica all'interno della tradizione metafrastica omerica: il genere letterario, la struttura dell'opera, il livello di lingua greca e, infine, l'intenzione di cristianizzare il poema. Questo studio ha il fine di approfondire la metodologia che Costantino Ermoniaco ha applicato nella composizione di un'opera con caratteristiche così particolari.

## From a Biographical Collection to the Calendar the Saints How the Recensions of the Coptic-Arabic *Synaxarion* Drew from the *History of the Patriarchs of Alexandria*

Pilette Perrine  
CNRS, UMR 8167 "Orient & Méditerranée", Paris

TS

The Arabic text of the *History of the Patriarchs of Alexandria* (HPA), considered the official history of the Coptic Church, was compiled in the 11th century. Afterwards, it went through numerous rewritings, echoing the transformations of the Church and the larger society. Simultaneously, other texts were created, abundantly quoting the HPA: the Coptic-Arabic *Synaxarion* (CAS) is among them (13th century). The paper will study the HPA quotations in this new context: Which recension of the HPA is quoted in the CAS? Do the quotations vary, depending on the recensions of the CAS? How are they adapted? How does that impact the later Ethiopian *Synaxarion*?

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## **Circulations hagiographiques et liturgiques entre chrétienté byzantine et occidentale**

L'Italie méridionale byzantine et normande, carrefour et laboratoire de l'acculturation et de la distinction entre Orient et Occident (X<sup>e</sup>-XII<sup>e</sup> s.)

Annick Peters-Custot  
University of Nantes

RT

This paper aims at shedding a new light on the cultural contacts and influences between the Byzantine and the Roman Churches on the Italian soil through Italo-Greek liturgical and hagiographic texts, a literary production that has rarely been studied from this point of view. We will focus on two different contexts and productions: first, on the liturgical documentation that has been composed at Grottaferrata Abbey between the 10th and 11th centuries, at a climax for the distinction of the Churches; then, on the Italo-Greek hagiographical production written in the 11th century and framed between the Byzantine legacy and the Norman new rule.

## **From Political and Religious Dissent to Treason and Collaboration Byzantine-Arab Warfare in the Age of Constans and Mu'āwiya (640s-660s)**

Leif Inge Ree Petersen  
Norwegian University of Science and Technology (NTNU), Trondheim

TS

Composite evidence from Greek, Latin, Syriac and Armenian sources show collaboration and treason against the regime of Constans II (641-668) by military, religious and political leaders; client rulers and peoples within Byzantium's *oikoumene*; and humble people such as soldiers and craftsmen. Some were compelled by circumstances, others used the Arab invasions as opportunities for their own dissenting agendas, exploiting or even allowing military defeat, the loss of cities to sieges, and mobilizing client peoples against the ruling regime. Such opportunities were eagerly exploited and often actively cultivated by Mu'āwiya and the early Caliphate.

## **“A Rich Man Has Thasian Wine...” New Data on Early Byzantine Thasos**

Platon Petridis  
National and Kapodistrian University of Athens

FC

John Chrysostom refers to Thasian wine as a symbol of wealthy living. Indeed, since the archaic period, the island of Thasos in Northern Aegean was famous for its minerals, its marble and its wine. The University of Athens participates actively in the last fifteen years in a joined project conducted by the Greek Ministry of Culture and the French School at Athens. Focused mainly on the excavation of a large *domus* and the study of its abundant ceramic material, our research extends also to the study of Thasian topography and domestic architecture; it sheds new light on questions of urban space and economy of the wealthy town of Thasos from the 5th to the 7th centuries AD.

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## Searching for Terms of Happiness The *Thesaurus Linguae Graecae* (TLG) Project

Elias Petrou  
University of California, Irvine

FC

On October 30th, 1972, a new digital project was launched at the University of California, Irvine, under the name *Thesaurus Linguae Graecae* (TLG). A group of classicists attempted to digitize all the classical Greek Literature. Almost half-century later, the project has already expanded to include the entire Byzantine Literature. Through my paper, I will present the history of TLG until our days, from the colossal processor *Ibicus* to the modern 'smart' pieces of software of *Argo* and *Io*, along with the entire procedure of a digitalization of a Byzantine text from paper to Beta code and the final upload to the database.

## Venezia e la tradizione bizantina del mosaico a fondo oro Riflessioni a margine di recenti acquisizioni

Simone Piazza  
Ca' Foscari University of Venice

FC

The Byzantine ornamental tradition of mosaics with a gold background is well documented in Venice: the *basilica* of San Marco and the cathedrals of Torcello and Murano offer the best known examples. The evidence is even more abundant if we consider de-contextualized cases (San Cipriano in Murano, now in Potsdam), or fragmentary material (San Nicolò di Lido) or works only mentioned by different sources (such as Santa Margherita, Sant'Aponal, San Trovaso, San Pietro, San Salvador and many others). A comparison between the existing and the lost heritage allows us to point out new remarks on the different stages of production of this precious artistic *medium* within the Lagoon.

## The Conflict Between the Emperor Leo and the General Aspar: A Reinterpretation

Łukasz Pigoński  
University of Łódź

FC

In Constantinople, in the year 471, the Emperor Leo ordered murder of *magister militum* Flavius Aspar and his son, Ardaburius. This bloodbath, which earned the Emperor the nickname 'the Butcher', concluded long conflict between Leo and the powerful general, the grey eminence and the person who installed him on the throne back in 457. Various scholars have put forward numerous theories explaining these events through religious strife, ethnic divisions or dynastic interest. I re-evaluate those views and argue that the primary reason for Leo and Aspar's falling out were political differences, especially in the realm of foreign policy. To prove that, I compare the relationship between Aspar and Leo, to that with Leo's predecessor, the Emperor Marcian.

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## Capitals ‘On the Move’

### Moulding Venetian Palaces Through the Use of Byzantine *Spolia*

Myriam Pilutti Namer  
Ca' Foscari University of Venice

TS

The aim of the paper is to present some clearly visible but little studied case studies of Byzantine *spolia* (especially column capitals) reused in Venetian *palazzi*. These palaces, considered to be the oldest ones built in Venice, feature traits of Byzantine imperial architecture from the Early Medieval period. Even if the archaeological investigation of the foundations of Venetian palaces does not provide definitive explanations for the underlying relationship between Venice and Constantinople, the analysis of these case studies lets us better understand the visual heritage of the Venetians and their search for an imagined/desired/reconstructed Constantinople in Venice.

## The Title of *Imperator* as a Political Medium by Michael III: Some Remarks

Ilias Pinakoulis  
University of Ioannina

FC

The copper coinage of Michael III has not attracted much attention in modern scholarship; the majority of the recent studies have primarily dealt with the golden coinage of his reign, and, more specifically, the reappearance of the bust of Christ on his *solidi*. The study presents the copper coin minted in Constantinople between 866 and 867. The coin depicts Michael III on the obverse and Basil on the reverse. The former is referred as *imperator*, whereas the latter as *rex*. The aim of the study is to show that the use of the Latin titles is closely connected with the ongoing rivalry between the last member of the Amorian dynasty and pope Nicholas, especially regarding the manner the pope perceived the authority of his office.

## Greek Collections of *Ascetica* in Early Islamic Palestine Manuscripts, Selection Criteria, Audience

Adrian Pirtea  
University of Vienna

FC

This paper explores the survival and transformation of Greek ascetical literature (including *apophthegmata*, sermons, *kephalaia* etc.) in the monasteries of Palestine and Sinai after the Islamic conquests. Particular attention will be paid to the criteria of selection, the codicological and palaeographic features of these manuscripts, their scribes and owners, and their connection to similar manuscript collections in Syriac, Arabic, and Georgian. The paper will conclude with a brief presentation of a database of ascetic manuscripts which is currently under development.

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## **On the Accommodation of Byzantine Oracles in the Ottoman Context**

Nikolas Pissis  
Free University of Berlin

RT

Apocalyptic texts are as a rule particularly liable to constant transfers, rearrangements and re-contextualizations. Their usual composition as *vaticinia ex eventu* invites readers to creative reinterpretations as soon as the initial allusions to the historical context are not any more discernible. This paper will deal with the accommodation of Byzantine oracles in the Ottoman context from the 16th to the 18th centuries. It will argue that the main condition for the successful, persuasive reinterpretations of Byzantine texts was, next to the structural aspects of the texts, the endurance of (Trans)Imperial Eschatology.

## **A New Hypatia Learned Women in Konstantinos Manasses and Nikephoros Gregoras**

Aglæe Pizzone  
University of Southern Denmark, Odense

TS

Building on the Byzantine reception of Hypatia, the present paper explores the modulations of gendered representations of power and learning in different periods of Byzantine history. By looking at Konstantinos Manasses' *Monody* for Nikephoros Komnenos and at Nikephoros Gregoras' *Roman History*, this contribution will show how the figure of Hypatia could fit different agendas when it came to highlight the role of women of learning within the imperial family.

## **Emotions, Society and the Individual in Tzetzes' Commentary on the *Corpus Hermogenianum***

Aglæe Pizzone  
University of Southern Denmark, Odense

TS

In Byzantium an ability to build, manage and channel the emotions was part of the essential toolkit of professional and non-professional literati. The unedited commentary on the *corpus Hermogenianum* in political verses by John Tzetzes (middle of the 12th century), offers a privileged glimpse on theories and practices sustaining such skill. The present contribution explores the treatment of emotions in the commentary, focusing on the intersection between fictionality and factuality intersect. Tzetzes introduces us to the social display of emotions but also to an analysis of the functioning of affects in both forensic rhetoric and in fictional narratives.

## **Gender, Religion and Violence in Photius' *Ep.* 297**

Daniil Pleshak  
Eberhard Karl University of Tübingen

TS

Photius' *Ep.* 297, to bishop Leo of Calabria, addresses questions arising in the context of the Muslim conquest of Southern Italy, such as communion and marriage of people who had mingled with the 'barbarians'. When answering these questions, Photius uses concepts of 'purity' and 'consent'. A person, woman or child, who has

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engaged in a sexual relationship with a Muslim is here considered impure, with special consequences for their close ones. Thus, for example, a priest whose wife falls under that category shall be defrocked. However, only voluntary intercourse leads to excommunication, while a person who was 'defiled' can stay a part of the Christian community.

## **Beyond the Visible**

### **New Light on the Stanza di Ruggero Mosaics in Palermo Through Recent Archaeometric Analyses**

Paola Pogliani

Tuscia University, Viterbo

TS

The mosaics of Ruggero's *stanza* in Palermo's Royal Palace look like a coherent sequence of figures on a gold background. The unity of the composition is interrupted by the remains of restorations carried out with new *tesserae* or reusing original ones. This contribution will focus on the outcomes of the researches carried out in order to reconstruct a philology of the original and restored materials. This reconstruction was performed via an integrated system of documentation (mosaic's mapping and photographic campaign) and investigation (Hypercolorimetric multispectral imaging and XRF analyses), used for the first time for this specific piece of research.

## **Un sigillo inedito di Teodoro I Lascaris conservato presso il Museo Nazionale di Ravenna**

Margherita Elena Pomeroy

University of Bologna

FC

Il Museo Nazionale di Ravenna possiede un nucleo di sigilli plumbei di età medievale e moderna, proveniente da un lascito camaldolese dell'antico museo di Classe, attualmente in corso di studio da parte di chi scrive. Esso è costituito da diversi esemplari di composizione eterogenea (bizantini, veneziani e papali), tra i quali vi è un raro sigillo bizantino del XIII secolo intestato a Teodoro I Lascaris, imperatore nel periodo dell'esilio della *basileia* dopo gli eventi del 1204. Questa comunicazione intende presentare questo sigillo inedito nel quadro dell'interesse collezionistico antiquario dei monaci ravennati del XVIII secolo.

## **The World in a Diagram**

### **Seven Hexameters on Ptolemy's Planisphere**

Filippomaria Pontani

Ca' Foscari University of Venice

RT

An anonymous epigram describing a diagram of the universe is transmitted in most primary manuscripts of Ptolemy's *Geography*, either before or after the famous Agathodaimon subscription. A brief stylistic analysis of these seven hexameters, showing their relationship with Dionysius the Periegete and Hellenistic verse, but also some eccentric metrical and linguistic peculiarities, might help suggest a date for this poem, and foster speculations on its link with other poetical texts on a similar topic as well as on its general *Sitz im Leben*.

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## **Erwartungshorizont and Horizonsweiterung** Classical Reception in Byzantine and Humanist Greek Poetry

Filippomaria Pontani  
Ca' Foscari University of Venice

RT

To what extent did the attitude of Greek authors towards ancient classical literary prototypes shape our own views of 'Classical reception' in Byzantium and beyond? A couple of examples from hexametric and epigrammatic literature from the Byzantine through the Humanistic age may help assess this question against the broader frame of the cultural, religious, and linguistic divide between *Hellenes* and *Rhomaioi*, and also question our understanding of the Classical tradition as an essentially 'Western' phenomenon.

## **Constantinople Before and After 1453 Through the Eyes of the Western Travelers**

Ivayla Popova  
Sofia University "St. Kliment Ohridski"

FC

The travelers passing across the Balkans pay attention to Constantinople. They write about the problems there: the depopulation and the aftermaths of the Ottoman incursions. Those of them who had visited Constantinople after 1453 describe the changes that had taken place in the city after it was conquered by the Ottomans, both negative and positive. Visitors pay attention to the city's walls and fortifications, to the Hippodrome, to the splendor of the church of St. Sophia. The travellers of the late 15th century point to the changes that had taken place, such as the conversion of St. Sophia into a mosque and the use of other churches as zoos.

## **Fragments from the *Ladder* of St. John of Sinai in the Oldest Byzantine and Slavic Codices (Based on the *Simeon's Miscellany*)**

Tatiana Popova  
Northern (Arctic) Federal University, Arkhangelsk

TS

The paper presents results related to the study of the fragments from the *Ladder* of St. John of Sinai in the oldest Byzantine and Slavic Codices. The report published 10 fragments of the text of the *Ladder* as part of *Simeon's Miscellany* according to the text of *Izbornik of Svjatoslav 1073*. The publication of the texts is based on the edition of the text of the *Izbornik* prepared by P. Janeva (Sofia, 2015) and is accompanied by indications of discrepancies in the most ancient Byzantine manuscripts of the *Ladder* and comments. The report contains clarifications and additions to the Sofia edition of the *Izbornik*. The report lists the words of the Preslav literary school, typical for the translation of the *Simeon's Miscellany* and for the first Slavic translation of the *Ladder*.

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## Image of the Serbian Queen Jelena in the *History* of John Kantakouzenos

Mila Popović  
University of Banja Luka

FC

In his historical work, the Byzantine Emperor and historian John Kantakouzenos described in detail the diplomatic activities of Jelena, the wife of the Serbian ruler Dušan. The work emphasizes Jelena's influence on the Serbian ruler and his associates in several places; describes her intelligence and wisdom in making important state decisions; and the great affection she had for Kantakouzenos itself. The paper will analyze every mention of Jelena in the context of the events that Kantakouzenos talks about. It will also be considered whether Kantakouzenos really credibly described the power and influence of the Serbian ruler's wife or whether Jelena served him as a 'trope' by which he indirectly wanted to describe his enemy, the Serbian ruler Dušan.

## The Chrysobull in Medieval Serbia Adoption and Adaptation of a Byzantine Document Type

Nebojša Porčić  
University of Belgrade

FC

As the most solemn type of Byzantine imperial document, the chrysobull generated a strong influence on the corresponding category of documents issued by the rulers of neighboring Serbia from the late 12th to the early 16th centuries. The paper seeks to present various aspects of this influence by examining the use of the word 'chrysobull' and associated terms in the Serbian setting and by tracing and comparing various diplomatic features. Results indicate that Serbian reception of this document model was not a mere adoption, but an active approach adapting it to the local language, diplomatic customs, and practices regarding royal representation.

## La *Passio* di s. Pantaleone Per lo studio dei rapporti fra *dossier* copto e redazioni greche premetafrastiche

Francesca Potenza  
University of Palermo

RT

La *Passio* copta di s. Pantaleone (*CPC* 293) è trådita, a quanto è noto sinora, da quattro testimoni papiracei: il manoscritto del Museo Egizio di Torino, cat. 63000, cod. 16; due frammenti conservati a Utrecht, Universiteitsbibliotheek, B, 4.19-20; quattro frammenti ritrovati all'interno della legatura del codice British Library, Or. 7029, oggi perduti ma noti grazie alla trascrizione di Sir H. Thompson (1859-1944); un ulteriore frammento rinvenuto ad Antinopoli (PSI Inv. Ant. 1026). Studiare il rapporto fra queste versioni copte e quelle greche premetafrastiche e individuare così quale o quali redazioni greche siano alla base della *Passio* copta, oltre a consentire, insieme all'ausilio di altre fonti, una datazione almeno approssimativa dell'elaborazione e composizione di questo celebre testo agiografico, permette di indagarne i meccanismi di 'riscrittura' nel passaggio da una lingua all'altra.

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## **Ferrari dalle Spade un secolo dopo** Aggiornamenti, riletture, novità

Francesca Potenza  
University of Palermo

RT

Francesca Paola Vuturo  
Istituto Siciliano di Studi Bizantini e Neoellenici "Bruno Lavagnini", Palermo

Nel 1910 Ferrari dalle Spade tracciava un *fil rouge* che poneva in continuità i documenti privati bizantini prodotti in Oriente con quelli dell'Italia meridionale, tanto di età bizantina quanto di età normanna, rintracciandone le origini nei papiri greco-egizi. Oggi, all'incirca cent'anni dopo, le conclusioni di Ferrari dalle Spade rimangono sostanzialmente valide. Il progredire della ricerca consente tuttavia di rileggere le sue pagine, da una parte ampliando notevolmente la base di dati, dall'altra fondando le nuove acquisizioni sulla lettura diretta degli originali. Il nostro intervento si propone di mettere in luce alcune novità rispetto alla pubblicazione di Ferrari dalle Spade, con lo scopo di aggiornare e integrare questo prezioso contributo allo studio della prassi giuridica dell'Italia meridionale in relazione all'Impero.

## **Literary Circles in Byzantine Iconoclasm**

Oscar Prieto Dominguez  
University of Salamanca

FC

This paper aims to provide a comprehensive research of the extant contemporary texts relating to the Byzantine Iconoclasm (726-843) by analysing their social, political and identity impact. It will examine the literary circles emerging both during the time of persecution and immediately after the restoration of icons in 843. These literary circles were in fact socio-political parties in favour of the images built around charismatic and sometimes conflicting leaders such as Theodoros Stoudites, Gregorios Dekapolites, Empress Theodora or the patriarchs Methodios, Ignatios, and Photios. Since they used texts to get well-defined objectives, the literature of this period can only be properly understood if studied in connection with the political milieu.

## **The Byzantine Army in Rome and the Dating of a Ravenna Papyrus (Tjaeder, 1, nos 18-19)**

Jan Prostko-Prostyński  
Adam Mickiewicz University, Poznań

TS

Our knowledge of the Byzantine army stationed in Rome or around the city in Early Middle Ages is very scanty. One of the important sources for this subject are the preserved papyri from Ravenna, in which appear the names of some military units. In my paper, I would like to show that the names of certain troops and the circumstances of their formation can be useful to establish a chronology of some undated papyri, for example Pap. Tjaeder 1, nos 18-19.

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## **L'intégration des peuples voisins de l'empire dans les élites byzantines aux V<sup>e</sup> et VI<sup>e</sup> siècles**

Vincent Puech  
University of Versailles Saint-Quentin-en-Yvelines

RT

Seuls les individus intégrés dans les élites de cour de Constantinople entre 450 et 610 ont été retenus. 4 Alains et 7 Goths furent surtout actifs sous Marcien, Léon I<sup>er</sup> et Zénon, tandis que 6 Géorgiens et surtout 21 Arméniens s'illustrèrent au VI<sup>e</sup> siècle : ces peuples furent les porteurs des principales menaces successives. La quasi-totalité de ces personnages sont des militaires, parmi lesquels 14 maîtres des milices. La plupart appartenaient déjà aux élites de leurs peuples d'origine. Un faible nombre fut admis par mariage au sein des familles impériales ou aristocratiques. Un nombre plus important, mais resté limité, connut des tensions politiques ou militaires avec le pouvoir impérial.

## **Sirarpie Der Nersessian and the Fields of Byzantine and Armenian Art in the Interwar Years and Beyond**

Earnestine Qiu  
Princeton University

TS

Perhaps best known to scholars of Armenian Studies, Sirarpie Der Nersessian's contributions have impacted the fields of both Byzantine and Armenian art. The work of Der Nersessian, an Armenian *émigrée* from Constantinople to Geneva, to Paris, then to Washington D.C., was fundamentally shaped by the interwar years. Against the backdrop of sociopolitical changes in Greece, Turkey, Armenia, and the Russian Empire, I examine the works of Sirarpie Der Nersessian and their lasting influence on the studies of and relationship between Byzantine and Armenian art.

## **Gestures of Veiling and Unveiling in Court Ceremony and Liturgy**

Gabriel Radle  
University of Notre Dame

RT

Recent years have witnessed an increased attention to Byzantine textiles, including furnishing textiles, clerical vestments and other objects of clothing. Yet within both court ceremony and the liturgy, textiles did not just serve practical and symbolic roles; they could also be used for ritual gestures that drew attention to a specific person or object and signalled its importance or sacrality. Such gestures of covering and uncovering were not new to the Byzantine Christian world and can be connected to gestures practiced in the pre-Christian Mediterranean and beyond. This paper traces this continuity in Late Antiquity and the ways in which Byzantines employed gestures of un/veiling within both the liturgy and court ceremony in new ways to communicate their own visions and hierarchies of social and religious importance.

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## **Wolves in Sheepskin**

### **Some Notes on the *Modus Operandi* of the Bogomils in the Transmission Process of Their Teachings**

Bojana Radovanović  
Radboud University, Nijmegen

FC

The process of the oral transmission of the Bogomil teachings may have been the most pronounced way in which the Bogomils divulged and disseminated their doctrines. Some among the Bogomils would resort to rather eccentric way of attracting followers. Besides, they sojourned in Orthodox monasteries, where they used to dress as monks, inconspicuously, in order to go unnoticed and incognito. Conclusively, it would be interesting to examine if the *modi operandi* that the Bogomils resorted to in the aim of propagating their ideas could be put into connection with their interpretative manner to approach the Scriptural and para-scriptural material, and with their exegetical techniques.

## **Connecting Worlds in the Library of Photius Inside and Outside the Byzantine Borders**

Ana Maria Răducan  
Institute for Advanced Studies in Levant Culture and Civilization, Bucharest

TS

The *Library* or *Myriobiblos* of Photius, Patriarch of Constantinople (858-886), is a work similar to a puzzle containing 280 pieces of different sizes and colors. Such is the number of summaries for different Greek literary texts written between the 5th century BC and the 9th century. My hypothesis is that Photius' approach is reflexive: a reflection on Byzantine literature and its identity, which has three elements – the ancient Greek heritage, Orthodox Christianity and the various Eastern influences. It may be noted that the longer summaries of the Photius precisely specify the 'exotic' subjects, such as the little-known Egyptian or Babylonian stories, which once belonged to the Byzantine civilization.

## **Venetian Diplomacy in Constantinople and in the Balkans (Early 15th Century)**

Snezhana Rakova  
Southwest University "Neofit Rilski", Blagoevgrad

FC

The report presents how, in the early decades of the 15th century, Venice managed to maintain its trade privileges in Romania, with its diplomats negotiating respectively with the emperors of Constantinople and the Ottoman rulers residing in Adrianople. The focus of the study is on the documents from diplomatic missions and the official agreements themselves, which are kept in the State archives of Venice. For this purpose, a comparative text analysis of the treaties concluded with Byzantium and the Ottoman rulers between 1403 and 1451 was made. It is shown that the long tradition in the diplomatic relations with Byzantium began to be applied in the communication with the Ottomans.

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## **Per una rilettura della produzione scultorea del Peloponneso protobizantino (IV-VII secolo)**

Priscilla Ralli  
École française d'Athènes

FC

Il centinaio di chiese paleocristiane note nel territorio peloponnesiaco è principalmente testimoniato da evidenze scultoree, giacché di appena un terzo è nota la planimetria. L'importanza del dato materiale è ulteriormente legata alla ridotta quantità di fonti documentarie riferibili al periodo in esame e ai non sempre disponibili dati stratigrafici. Attraverso i casi analizzati, si intende pertanto approfondire il contesto economico e culturale sottostante le produzioni scultoree dei siti peloponnesiaci al fine, anche, di valutare il locale controllo del ciclo produttivo e le dinamiche legate all'importazione di stilemi, forme e/o manufatti.

## **Evagrius' *Kephalaia Gnostika* Novel Research Into Its Literary Structure, Philosophical Theology, and Heritage**

Ilaria Ramelli  
Durham University; University of Cambridge

TS

This paper focuses on Evagrius Ponticus' *Kephalaia Gnostika* and its reception. It will offer some results of novel research into the literary structure of this work, including the issue of its 'silent chapters', as well as into its rhetorical strategies and philosophical theology, in particular its anthropology and conception of bodies, Christology (with a proposal for a new reading of one of the *Kephalaia*) and eschatology, especially *apokatastasis*. Evagrius inherited the last doctrine from Origen and Gregory of Nyssa. The influence of Nyssen on Evagrius is an aspect of novel research that has been recently offered as a contribution to scholarship and should now be taken into account. Finally, a brief look will be given at the literary, and partially theological, legacy of Evagrius' *Kephalaia Gnostika*.

## **Treason and Collaboration in Roman-Gothic Conflict in the 370s Socio-Economic and Military Contexts**

Philip Rance  
Centre for Advanced Study, Sofia

TS

Roman-Gothic hostilities in the Balkans in the 370s represent the first large-scale 'barbarian' intrusion since the 260s. Striking cases of Roman 'defectors' or 'traitors', both military and civilian, variously assisting the Goths pose questions about the resilience of Late Roman/Early Byzantine regional society when confronted with a military emergency. Combining historical and historiographic inquiry, this examination of motives and deterrents in diverse contexts seeks to explain reported 'treason' in relation to Roman military and fiscal institutions, perceived ethno-cultural identities, individual agency and broader societal cohesion.

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## **A Thorny Question: Did Structural Decline Equal Social Regression?**

### **Let the Household Goods Speak for Themselves: Two Case Studies from Byzantine Sicily (7th-9th Centuries)**

Matteo Gioele Randazzo  
University of Edinburgh

TS

Nearly one century ago, in his *Muhamad and Charlemagne*, Henry Pirenne wrote that “since Islam was attacking Sicily as early as 650, navigation and commerce on a large scale ceased in the whole of Western Mediterranean; [...] the market must have been supplied by the domestic industry of the rural potters, who supplied the needs of the local population, as in primitive civilizations”. Undeniably, forms of habitation and household goods known to an ‘average’ Byzantine person of the 7th-9th centuries were impoverished, if compared with the standards of ‘Classical’ times. Indeed, scholars have long labelled the post-Antique world, with its people and material culture, the ‘Dark Ages’, perceived as a period of social regression. This paper aims at contributing to this controversial matter by taking two contexts from rural Sicily as case studies, and their built environment and household goods as fields of enquiry. One is the Roman Villa del Casale, which during the 7th century was occupied by workshops and burials; the other is the late 8th-mid-9th century village at Contrada Edera, whose dwellings are dry stone huts.

## **Interpreting Settlement Patterns in the Islamic Emirate of Crete (820-961)**

### **Decline, Stability or Expansion?**

Matteo Gioele Randazzo  
University of Edinburgh

TS

The Islamic conquest of Crete poses interpretative challenges for present archaeological research, resulting in a long-standing scholarly tendency to overlook this period. In fact, until two decades ago, archaeologists working on Medieval Crete were still struggling to detect sources material dating to the period of the Emirate, signifying a considerable gap in scholarly debate on Islamic Crete. Fortunately, this trend has been reversed in most recent years, first and foremost with regard to Heraklion/al-Handaq, the newly established capital of the Emirate. Settlement patterns of Crete during the period of the Emirate are the main objects of this investigation, which is based on three methodological cornerstones: (i.) the reassessment of material and textual sources available in secondary literature; (ii.) first-hand field observations; (iii.) archive-based study of pottery.

## **Punitive Blinding and Political Exclusion in Byzantium**

Jake Ransohoff  
Harvard University, Cambridge (MA)

FC

The Byzantines are famous for blinding. Such punishments served a function: a visibly disfigured person was deemed unfit to hold positions of social prominence, and a blind man was excluded from becoming emperor. This paper does not dispute that such deeper meanings could adhere to blinding; instead, it contests that they always did. It begins with a survey of punitive blinding in Byzantium, and it then considers how emperors manipulated blinding’s venues and methods in an effort

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to control the reception of this measure. The punishment of blinding, like other juridical practices, owes its shape to mentalities and norms which lasted over time. But this paper suggests that the failure of blinding to ‘work’ as intended in certain well-known Byzantine cases may have as much to do with the fast-moving shifts of *histoire événementelle* as with deep structural realities.

## **Byzantine *Euchologia* as Sources for Daily Life and Social History**

Claudia Rapp

University of Vienna; Austrian Academy of Sciences, Vienna

RT

Byzantine liturgical prayer books for the use of priests (*Euchologia*) are preserved in numerous manuscripts from the late 8th century onwards (beginning with *Vat. Barb. gr.* 336). In addition to the eucharistic liturgies and the liturgies for sacraments that accompany the life cycle of individuals (baptism, marriage, funeral), these manuscripts also contain prayers for specific occasions that reflect the needs of the faithful in their daily lives. A new collaborative research project at the Austrian Academy of Sciences studies these ‘occasional prayers’ in their manuscript context (<https://www.oeaw.ac.at/en/imafo/research/byzantine-research/communities-and-landscapes/euchologia-project/>). While the prayer texts vary from manuscript to manuscript, it is possible to discern some regional and chronological patterns. Using the manuscript tradition of the *Euchologia*, this paper will discuss how the conjunction of Manuscript Studies and Liturgical Studies can yield new insights into the religious culture of Byzantium.

## **Methodological Considerations for the Study of Interculturality Through the Lens of Mobility Expectations and Experience from Scholarly Practice**

Claudia Rapp

University of Vienna; Austrian Academy of Sciences, Vienna

RT

The concept of mobility is a key for understanding cross-cultural contact. People move from one region to another, and across cultural zones. In tangible ways, they carry objects for trade and as gifts, including manuscripts and texts; in less tangible, but nonetheless impactful ways, they communicate observations and ideas. Any investigation of cultural contact and exchange must take the movement and mobility of people as its starting point. This presentation will discuss various theoretical approaches for the study of mobility, based on the experiences gathered in a five-year project at Vienna. Particular emphasis will be placed on the importance of scale: extreme, and thus well-known cases are people who move across vast and distant regions, carrying and disseminating cultural knowledge. At the other end of the spectrum are contact zones as locations of a more porous osmosis that results in interculturality.

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## **Defining Cilicia: Sources, Documents and Materiality**

Ioanna Rapti

École Pratique des Hautes École, Paris

RT

This paper will attempt to propose an overview of the arts of the Armenian Cilicia considering three major strands: historiography, material evidence *in situ* and from museums, further perspectives. Trying to overcome the somehow ghostly picture of Medieval Cilicia produced in the wake of colonial European historiography in the West and of national Armenian history and given the dramatic changes in the landscape since the late Ottoman Empire, the paper will highlight the central role of Armenian Cilicia as a crossroad in the Mediterranean and the potential of still unknown material.

## **Saints, Cults and Geopolitics in a 14th Century Illuminated Liturgical Manuscript from Cilicia (NY Morgan Library 622)**

Ioanna Rapti

École Pratique des Hautes École, Paris

TS

The paper will examine the images of the saints who mark several daily readings of this unusual synaxary. Their characteristic aristocratic appearance resonates with the Levantine aesthetics of the Armenian elites of Cilicia to which the manuscript was intended. Moreover, by their origins or association with places, most of the depicted saints highlight places important for the network of the Armenian Kingdom. Categorized rather by genre, age and status, these figures outline a broad sacred geography and a long history of the Church encompassing the long-lasting time of the Church fostering community beyond time.

## **Early Byzantine Centrally Planned Buildings in Thessaloniki Some Observations and Thoughts About Their Architecture and Location in the Urban Tissue**

Konstantinos Raptis

Ephorate of Antiquities of Thessaloniki City

FC

The present communication offers some new observations and thoughts about the architectural design, the structural phases and the integration in the urban fabric of some Early Byzantine double-shelled centrally planned buildings in Thessaloniki, focusing on a comparative presentation of the Rotunda, – with an emphasis on the architectural design of the Christian phase of the monument – which was located close to the Kassadreia Gate of the Early Byzantine fortification and the large Octagon, which was partially excavated near the Golden Gate of the city.

## **God(s)less: John Tzetzes and Allegorical Readings Under the Komnenoi**

Alberto Ravani

University of Oxford

TS

This paper reconstructs John Tzetzes' allegorical method. The first part sets Tzetzes in the context of the age and analyzes how he was influenced by previous allegorists; Tzetzes, in fact, drew substantially from both classical allegorists and Byzantine

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authors like Michael Psellos and John Diakonos Galenos. Nonetheless, Tzetzes innovated greatly especially for what concerns the Christian allegorisation of Homeric epics. The second part of the paper deals with Tzetzes' own definition of allegory. In conclusion, a brief outline of Tzetzes' allegorical works shows how his allegorical method changes across his production.

### **Dal latino al greco, da Catania a Palermo: la *Passio di s. Agata***

Mario Re

Istituto Siciliano di Studi Bizantini e Neellenici "Bruno Lavagnini", Palermo

RT

La *Passio di s. Agata* ci è pervenuta in varie redazioni, in latino e in greco. Le versioni greche, come emerge da un riesame in corso della tradizione manoscritta, vanno ricondotte in realtà ad una medesima recensione (*BHG* 37). Mentre l'intreccio narrativo nelle due lingue coincide, la versione greca aggiunge un prologo in cui Agata, che risiede a Palermo, viene arrestata e trasferita a Catania, dove subirà il martirio al tempo dell'imperatore Decio. In genere si ritiene che questa parte sia stata aggiunta alla versione originale, che si pensa composta in latino, per supportare le pretese di Palermo ai natali della santa. Ma l'episodio sembra, invece, essere costruito per porre in cattiva luce gli stessi palermitani. È auspicabile, dunque, una revisione dei rapporti tra le due tradizioni.

### **711 and 1453: The Conquest of Constantinople Through the Lens of the Conquest of Spain**

David Reher

Oklahoma State University, Stillwater (OK)

TS

My presentation looks at how different Spanish texts re-frame the Ottoman conquest of Constantinople by reading its buildings as symbols of Christian decadence. In particular, I consider how buildings and ruins in two Spanish travel texts – *Embajada a Tamorlán* (1403-1406) and *Andanzas e Viages* (1454) – are used as a mirror of Byzantine morality. Afterwards, I consider how ruins lay groundwork for dreams of imperial conquest in chivalric novels such as *Tirant lo Blanc*. This offers insight into how Spanish travelers used architecture in order to create a framework that assures their own positional superiority in the face of a numerically superior Other in the Ottomans.

### **Palaiologan Codices in Albania Data on Bookish Art and Culture**

Andi Rembeci

University of Tirana; Academy of Sciences of Albania, Tirana

FC

Sokol Çunga

Central State Archive of Albania, Tirana

The wide movement known as the 'Palaiologan Renaissance' left significant traces upon the art of the written Byzantine monuments, especially in regard to the decoration of books. Two important artefacts of the period, codices nos 11 and 13 from the Central State Archive of Tirana are such examples. The study and recognition of the Palaiologan period codices that have circulated and have been used in the Albanian milieu would open a new perspective not only upon the artistic trends

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and the civilization that was present in the Albanian medieval territories, but also constitute a strong testimony of the historical reality, ideology and socio-economic components of the time and, especially, would shed more light on the cultural orientation and influences of the Albanians of the time.

## **The Times of Taxation and the Rhythm of Life**

Sofie Remijsen

University of Amsterdam

TS

This paper looks at the influence of late Roman administrative practices, and taxation in particular, on the Late Antique experience of time. How did the schedules chosen by those in power affect the everyday experience of time of the population? The paper will focus in particular on the weekly and annual patterns of tax collection, and argue that the administration's respect of Sunday rest is an underestimated factor in the spread of the week as new regulator of life.

## **Unsettling Story, Unsettled Text**

### **Storytelling and Rewriting in the Byzantine Legends of St. Barbara**

Daria Resh

Swedish Research Institute at Athens

RT

In this paper, I present the dossier of St. Barbara, which at its early phase shares genetic codes with, on the one hand, world-wide known folktales and ballads about the incestuous father and, on the other, a pool of Late Antique literary texts from various genres (to name only a few: the novels *Joseph and Aseneth* and *Apollonius of Tyre*, the *Passions* of St. Christine and St. Irene, and the 6th century *Miracles* of St. Thecla). I thus explore how the early *Passion* of Barbara and its later rewritings were mediated by oral storytelling, while simultaneously problematizing such mediation through a series of textual interventions in later redactions.

## **Les Quaestiones physicae de Théophylacte Simocatta**

### **Genre littéraire et thématique, entre dialogue et *erotapocriseis***

André-Louis Rey

University of Geneva

FC

Théophylacte Simocatta, juriste marqué par sa formation rhétorique, est surtout connu pour son ouvrage historique consacré au règne de l'empereur Maurice. Il adopte la forme du dialogue, à la manière de Platon ou de Lucien, dans un petit traité paradoxographique consacré à "diverses difficultés naturelles et leurs solutions", qui se trouve ainsi posséder une forme intermédiaire entre l'exposé paradoxographique à la manière d'Élien et les recueils de *questions et réponses* qui fleurissent avant tout dans le domaine théologique et exégétique. La signification de ce choix formel, en rapport avec la thématique traitée par Théophylacte et en comparaison avec ses autres ouvrages, sera au centre de notre exposé.

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## **Mediterranean Networks: Manuscripts and Colophons**

Daniel Reynolds  
University of Birmingham

RT

Utilising the Med-Map protocol, this part of the discussion examines manuscript colophons and scribal *marginalia* and what they can inform us about long-term patterns of human and intellectual movement in the Mediterranean over a millennium. Taking a small sample of manuscripts in published Greek, Arabic and Syriac, it examines how the geographical information relating to a manuscript's place of production, the origins of its scribe, and it might be used to model patterns of human and material exchange in the Medieval Mediterranean.

## **Post-Byzantine Epigraphy and the Cultural Memories of Byzantium**

Andreas Rhoby  
Austrian Academy of Sciences, Vienna

TS

The capture of Constantinople in 1453 by no means indicated the end of Byzantine cultural and literary traditions. The composition of (learned) Greek literature continued both at and outside the Patriarchate. This continuation of Byzantine traditions can also be observed in the Greek inscriptions of the post-1453 era. Greek inscriptions in a style reminiscent of Byzantine traditions were created for the Orthodox churches. They are so strongly evocative of Byzantine conventions that they can easily be misdated to an earlier period in cases whereby their chronological contexts are lacking. My paper will analyze the coexistence of inscriptions composed in the 'Byzantine' style and those in deliberate antiquarian style in the churches of 18th- and 19th-century Constantinople.

## **Armenian Art from an Italian Perspective**

Stefano Riccioni  
Ca' Foscari University of Venice

TS

The image of Armenian art in Italy is primarily linked to architectural studies. Starting with Rivoira, research was first oriented towards demonstrating the supremacy of Roman art over Oriental art. Armenian art, reinterpreted as 'Arian art', drew increased scholarly attention in the context of Fascist Italy. However, interest in Armenian architecture continued in the following decades, particularly in the 1960s with Alpago Novello and De Maffei among others. The paper explores the reasons that led Italian scholars to exalt architecture as a chief expression of Armenian art and, at the same time, it uncovers lesser known research that dealt with other artistic productions, to provide a critical assessment of the historiography of Armenian art in Italy, on the margins of Byzantine Studies.

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## En marge du *Tome synodal* de 1341

Antonio Rigo

Ca' Foscari University of Venice

RT

Le *Tome synodal* de 1341 est un document central pour l'histoire des controverses religieuses au XIV<sup>e</sup> siècle. La récente édition du *Tome* dans le registre patriarcal et l'étude d'O. Kresten constituent une étape fondamentale dans les recherches. Le *Tome* a fait l'objet de discussions entre les deux partis dans les années 1341-47 (G. Palamas, J. Calécas, G. Akindynos, J. Calothétos), avec des interprétations différents, reproposées, plus ou moins consciemment, dans les études modernes. La communication, basée sur la reconnaissance de la totalité des manuscrits du *Tome*, est consacrée à une cinquantaine de scholies (ignorés par les chercheurs) présente dans la majorité des témoins, l'analyse de leur contenu et la question de leur paternité, en les rapprochant aux textes contemporains sur le *Tome*.

## La storia delle eresie secondo un patriarca di Costantinopoli del XIV secolo

Antonio Rigo

Ca' Foscari University of Venice

FC

La comunicazione è consacrata all'inedita *Omelia per la Domenica dell'Ortodossia* del patriarca Callisto I († 1364) conservata nel manoscritto Patmos, Monè Ioannou tou Theologou, 366. In vista della preparazione dell'edizione, se ne presenta brevemente il contenuto che è una vera e propria storia delle eresie da Ario al presente. Il testo contiene una serie di dati importanti per la storia dei gruppi settari del Medioevo bizantino e per la biografia dei protagonisti della controversie teologiche del XIV secolo.

## Metaphrasis and Creative Ability Eudocia Augusta's *De s. Cypriano*

Maria Sole Rigo

Otto-Friedrich University Bamberg

FC

Eudocia's *St. Cyprian* (5th century CE) is an intriguing paraphrase of Christian content written in hexameters focusing on the story Cyprian, a magician and a somewhat *ante-litteram* Faust. Although paraphrase and metaphrasis have often been considered as mere rhetorical exercises, adding nothing to their model, the aim of this paper is to prove that even a paraphrase can be an independent work of literature. Therefore, we will analyze the differences between Eudocia's text and its prose models, to detect evidence of her personal creativity. We will see that Eudocia rewrites a prose hagiography, mixing Christian and pagan features, thus creating a new Christian poem.

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## **Il patrimonio manoscritto slavo-meridionale del XIV secolo Risultati di un inventario digitale**

Marta Riparante  
Bulgarian Academy of Sciences, Sofia

TS

Il XIV secolo fu il periodo culmine di una straordinaria fioritura culturale avvenuta grazie al consolidamento dell'Impero bulgaro e serbo. I popoli slavo-meridionali furono testimoni di un progresso tale da riflettersi anche nella portata della produzione manoscritta. Prove di ciò si riscontrano nelle comunità monastiche create o rifiorite nel territorio degli imperi e nel monte Athos. Seguendo una prospettiva interdisciplinare, un'analisi delle molteplici fonti e il raggruppamento delle informazioni ad oggi disponibili in un inventario digitale hanno portato a risultati statisticamente accurati, relativi ad esempio alle tipologie dei testi più frequenti.

## **The Not-So Exclusive Honor of Bearing the Emperor's Name The Eponymous Cities of Justinian**

Max Ritter  
Johannes Gutenberg University Mainz

TS

By the 6th century, the proliferation of cities and the promotion of their grandeur was considered a core imperial virtue. Emperor Justinian (527-565) displayed a notable concern to propagate his name especially in his early reign, which also affected the cities. With more than thirty cities in the Empire, he surpassed his predecessors by far in this field. This communication sheds light on Procopius' description of renamed cities in relation to the panegyric agenda of the *Buildings*, foremost in Anatolia and the Balkans.

## **Times of Trading Seasonal Markets in Byzantium**

Max Ritter  
Johannes Gutenberg University Mainz

TS

Local and small-scale commerce, due to its low turnover and agriculture-related seasonality, was always tied to specific intervals. In loose continuity with the periodic markets of classical antiquity, a network of interdependent annual fairs emerged in the Late Antique East. However, now these fairs were linked to Christian feast days and the local Church. This communication sheds light on the times and locations of these commercial fairs and how they interfaced with church events, regional sensations and pilgrimage activity.

## **Evolution, dévaluation et permanence du sénat byzantin de Justinien I<sup>er</sup> à Constantin VII**

Olivier Robert  
Paris 1 Panthéon-Sorbonne University

TS

Grâce aux textes juridiques et protocolaires, nous connaissons la composition du sénat byzantin à deux moments précis de son histoire : sous Justinien I<sup>er</sup> (527-565) et sous Constantin VII (945-959). Entre ces deux époques, sa composition semble nous échapper. Or en confrontant le *Corpus Iuris Civilis* et au *De Ceremoniis*, nous

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observons de fortes continuités entre les deux périodes. Les mêmes titres continuent de conférer la qualité sénatoriale au VI<sup>e</sup> comme au X<sup>e</sup> s. mais ces derniers n'ont cessé de se dévaluer avec l'apparition des dignités dites impériales (VIII<sup>e</sup> s.). Nous interrogerons la chronologie et les conséquences de cette évolution.

## **Narratives of Greek-Arabic Translation in Byzantine Antioch**

Alexandre Roberts

University of Southern California, Los Angeles (CA)

RT

The well-known Greek-Arabic translation movement (8th-10th centuries) generated not only translations of non-Christian philosophical, scientific, and technical texts but also narratives of how those translations came to be. The lesser known but closely related and culturally significant translations of Byzantine Christian texts into Arabic, in particular those carried out in Antioch under Byzantine rule (969-1084), are often accompanied by such narratives as well. This talk focuses on the prefaces of Antiochian translators, above all those of the Byzantine Chalcedonian deacon 'Abdallāh ibn al-Faḍl (*fl.* ca. 1051). It reconstructs their prevailing narrative of translation, compares it to earlier narratives associated with Greek-Arabic translation of non-Christian texts, and considers what this tells us about the wider Byzantine and Middle Eastern social and intellectual context of Christian translation activity around Antioch.

## **Exporting the Soundscape The Medieval Bells of Vranjina Monastery**

Alex Rodriguez Suarez

W.F. Albright Institute of Archaeological Research, Jerusalem

TS

The treasury of Cetinje Monastery in Montenegro displays three bells discovered in St. Nicholas Monastery, on Vranjina Island (Skadar Lake). The instruments, which have not received much scholarly attention, are Venetian products dated to the 14th and the 15th centuries. They are among the very few such instruments preserved in the Balkans from the period before the Ottoman conquest. In this paper, I will present these artefacts and discuss how the Venetian manufacture of bells contributed to change the religious soundscape of the Orthodox East, where the traditional instrument to call to service was the *semantron*.

## **The Story of the Icon of Christ Which the Jews of Tiberias Made to Mock at The Importance of the 9th-Century Arabic Version of an 9th-Century Anti-Jewish and Anti-Iconoclastic Text**

Barbara Roggema

University of Florence

TS

This polemical story describes the scheming of Jews against Christians in the city of Tiberias. Revolving around the theme of a miracle working icon, the text should be understood as a polemic that intertwines anti-iconoclast and anti-Jewish *topoi*. Lost in Greek and known until now in late Syriac manuscripts only, I draw attention

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to extant early unedited Arabic manuscripts, which go back to a Greek original, and I will argue that it deserves its rightful place in the corpus of Byzantine anti-Jewish texts from the early Islamic period.

## **Sicilia e Italia meridionale Un multilinguismo bizantino di lunga durata**

Cristina Rognoni  
University of Palermo

RT

Nei secoli VIII-XI, la Sicilia e l'Italia meridionale sono per Costantinopoli province 'centrali' dove si sperimentano, in tempi e forme diverse, nuove modalità di governo. Garantendo all'impero un ruolo ancora preponderante nel Mediterraneo, queste assicurano all'ellenismo bizantino una storia "occidentale" di lunga durata. L'intervento propone di indagare quelle fonti che, prodotte nei due contesti frontaliari di IX e X secolo di una Sicilia contesa e di una Puglia riconquistata, confermano la svolta 'programmaticamente grecofona' dell'impero nei secoli di mezzo proprio, o soprattutto, quando si tratta di mediare con le lingue in contatto. Ciò consentirà una proiezione oltre i secoli bizantini, allorché, all'ombra di un regno a vocazione imperiale, nelle fonti in greco di queste regioni emergeranno più evidenti gli effetti del multilinguismo funzionale di epoca precedente.

## **Demetrio Calcondila e la versione latina di Dione Cassio**

Antonio Rollo  
University of Naples "L'Orientale"

RT

Nei manoscritti della Bibl. Naz. di Napoli V G 2 e V G 3 è conservata la versione latina del *Compendio* di Xifilino della *Storia Romana* di Dione Cassio. Il *Neap. V G 3* è percorso da fitte correzioni dell'autore stesso della versione, Demetrio Calcondila. Una nota a f. 10v del *Neap. V G 2* gli ascrive l'opera e le correzioni d'autore ne confermano la paternità. La traduzione, ultima impresa letteraria di un bizantino in Italia, mette a disposizione del pubblico occidentale un'opera storica – nei decenni finali del '400 valorizzata nell'attività esegetica sul testo di Svetonio – che consente di valutare le capacità interpretative, il metodo di lavoro e le competenze linguistiche del dotto.

## **Rus'-Byzantine War in Southwest Taurica A Current State of Debate**

Alexandr Romensky  
The State Museum-Preserve Tauric Chersonese, Sevastopol

TS

The chronology and circumstances of Prince Vladimir's Korsun' campaign still remains controversial. It seems that the siege completed no later than summer-autumn of 988. Rus' warriors camped at the distance of 200-250 meters from the Western gate of the city and began siege operations with the Western section of the defensive wall. The capture of Cherson was the result of exhaustion of food, water and fuel resources. The baptism of the Prince possibly took place in one of the churches of Cherson's agora. The Rus'-Byzantine treaty and military alliance was concluded only after Vladimir's victory in Taurica.

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## **The Young Pope and the Popes Cyril and Hypatia in Western Confessional Struggles**

Silvia Ronchey  
Roma Tre University

TS

The very erosion of State power by the Church pursued by the young pope of Alexandria and dreaded by the Alexandrian aristocracy is the key to understanding both Cyril's political action and Hypatia's murder. The conviction or exaltation of the feared bishop is a litmus test of the position that every interpreter assumes with respect to relations between Church and State through his entire historiographical afterlife: from the Counter-Reformation up until 18th and 19th century lay literature, when the fabrication of Hypatia as a secular icon would be interwoven with the debate concerning Papal temporal authority.

## **Between New and Old Rome Photius' *Mystagogia* on the Move**

Filippo Ronconi  
École des Hautes Études en Sciences Sociales, Paris

TS

Photius' *Mystagogia* has been the subject of recent studies which have noted its stratified character, but have not drawn all the possible information from the analysis of its three oldest manuscripts. Their stratigraphic investigation shows that this text, probably conceived in 886 as a letter-dossier gathering materials that were sometimes twenty years old, was reworked during Photius' last exile. The reconstruction of its genesis shows the ability of the patriarch and his entourage to mobilise the *Filioque* controversy on the *longue durée* within the framework of the 'missionary strategy' of Byzantium.

## **Traces du Proche Orient dans les manuscrits de l'Italie méridionale byzantine à l'époque moyenne Réflexions et études de cas**

Filippo Ronconi  
École des Hautes Études en Sciences Sociales, Paris

RT

La culture médiévale italo-grecque a été façonnée par les mouvements migratoires déclenchés au VII<sup>e</sup> siècle par l'occupation sassanide, puis arabe, du Levant et de l'Afrique du Nord. La migration, qui, de ces régions se dirigea vers l'Italie du Sud et Rome, a entraîné le transfert d'une quantité considérable de livres. L'analyse quantitative des quelque 300 manuscrits italo-byzantins produits avant la fin du XI<sup>e</sup> siècle qui nous sont parvenus (rassemblés pour la première fois dans un corpus organique) montre qu'ils contiennent principalement des textes levantins. Une étude de cas illustrera la complexité de ce phénomène d'"absorption culturelle", soulignant la nécessité de concilier les approches quantitative et qualitative.

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## To Pity or Fear?

### The Earth and Emotions in Byzantine Hymns on Earthquakes

Mark Roosien

Yale Institute of Sacred Music, New Haven (CT)

TS

From the 5th to the 9th century, the church in Constantinople ritually commemorated eight local earthquakes annually on its calendar. Through scriptural readings, chants, and processions, the liturgical commemoration rite provided a participatory framework for understanding the natural world. It also changed over time in ways that reflected shifting theologies of history and the cosmos. A corpus of hymns written for the rite in the 9th century added a new affective dimension to it. The hymns' two primary emotional valences are pity for the earth as the innocent victim of human sin, and fear of it as the cause of death and destruction. The conflicting emotional valences of these hymns highlight conflicting cosmologies at play in Late Antique and Middle Byzantine theology and liturgy.

## Les monodies et les conceptions du pouvoir aristocratique aux XII<sup>e</sup>-XIII<sup>e</sup> siècles. Études de cas

Jack Roskilly

CNRS, UMR 8167 "Orient & Méditerranée", Paris

FC

La production rhétorique remarquable à Byzance au XII<sup>e</sup> siècle est marquée par un certain nombre d'éloges funèbres d'aristocrates. À travers des études de cas, notre communication analysera le discours aristocratique sur l'État et son autonomie par rapport au modèle impérial. L'étude du vocabulaire et des métaphores du pouvoir et de l'État dans ces discours nous amènera à comprendre comment sont pensées les relations entre l'empereur et les aristocrates, quelle est leur place respective dans l'État et comment les aristocrates peuvent incarner l'autorité de l'État à la place de l'empereur dans une période marquée par des crises politiques.

## A Previously Unknown Liturgical *Typikon* from Salento Exploring the Erased Layers of *Sin. gr.* 966 + *Sin. gr.* NF M 21

Giulia Rossetto

Austrian Academy of Sciences, Vienna

RT

The investigation of the palimpsests preserved at the Monastery of Saint Catherine in the Sinai by the *Sinai Palimpsests Project* (2009-2016) has led to the recovery of a significant number of previously unknown texts, most of them of liturgical nature. This paper deals with one of the most compelling liturgical works in Greek discovered during the project, which is found in the erased layers of the *Euchologion* manuscript *Sin. gr.* 966 and in one of its *disjecta membra*, *Sin. gr.* NF M 21. The *Euchologion* in the *scriptio superior* is Southern-Italian (Salento, late 12th century) and was copied on top of recycled parchment sheets containing manifold erased liturgical texts. The most complete and well preserved of the erased texts on 61 *folia* could be identified as a liturgical *Typikon* that was copied in the Salento in the late 11th century.

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## **Byzantine Princess and Serbian Queen** **The Life of Simonis**

Maria Alessia Rossi  
Princeton University

TS

This paper challenges established narratives of women's roles within diplomatic marriages in the late Middle Ages by examining the life and afterlife of an often-overlooked figure of the Palaiologan period. Simonis, daughter of the Byzantine Emperor Andronikos II, is primarily known in scholarship as the child bride offered to the Serbian King Milutin. This paper will offer a new reading of Simonis, examining her time in both the Byzantine and Serbian court and her diverse roles: a loved yet sacrificed daughter, a resourceful and clever wife, a Byzantine princess, a Serbian queen, and a nun, all before the age of thirty.

## **The Serbo-Byzantine Narrative Revisited**

Maria Alessia Rossi  
Princeton University

TS

After 1204, the Serbian Kingdom emerged onto the political scene of the Eastern Mediterranean, initially as an enemy of the Byzantine Empire and later, from 1299 onwards, as one of its main allies. The sudden proliferation of the iconography of Christ's miracles in both territories in the early Palaiologan period, clearly suggests a link. This paper will focus on monuments within the Serbian Kingdom that present Christ's miracle cycle and that have been often described as key examples of Palaiologan art yet they are closely associated with the Serbian King Milutin. I explore how these monuments have been treated in scholarship and historiography and discuss the limits and challenges that categories such as 'Byzantine' and 'Serbian' impose.

## **Cretan Ports and Harbors from Late Antiquity to the Byzantine Early Middle Ages (4th-Early 9th Century AD)**

Konstantinos Roussos

Institute for Mediterranean Studies, Foundation for Research and Technology, Rethymno

TS

This paper seeks to investigate the developments related to Cretan ports and harbors between the 4th and the early 9th century. It tests questions concerning the character, hierarchy and roles played by ports and harbors as well as their relationship with places across water, other sites on the island, commercial or military networks, sea or land routes, and local productive zones. It aims to reconstruct the dynamics of coastal landscapes of Crete in Late Antiquity and the Byzantine Early Middle Ages. An interdisciplinary framework, which includes historical and archaeological approaches, combined with spatial analytical tools offered by Digital Humanities is proposed.

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## Byzantine Night Combat in 6th Century Theory and Practice

Łukasz Różycki  
Adam Mickiewicz University, Poznań

TS

The speech aims to present the theory and practice of night combat in the 6th century. The author intends, based on various sources (military treatises, mainly the *Strategikon*, and Byzantine historiography, mainly Procopius and Simokattes) to present the theory and practice of the nocturnal combat. Apart from classical methods of analysis, the psychology of the battlefield will also be used. This will give us a complete picture of how Byzantines use the night as an advantage on the battlefield. In addition to a better understanding of the narratives of great historians, the analysis performed will also allow us to confirm the usefulness of the military treatises under study.

## *Patria* 3.8 and Echoes of Byzantine Military Manuals

Łukasz Różycki  
Adam Mickiewicz University, Poznań

TS

The purpose of the presentation is to attempt and analyze the passage in *Patria* (3.8) focused on the Mangana district in Constantinople, which mentions the existence of a military library. It is the only mention of this type of building in the whole of Constantinople, and its specialized character seems surprising. I would like to offer my own translation of the passage, slightly different from the current version by A. Berger. By engaging in the philological analysis we may, at least partially, verify the passage in question and determine if a building of this sort could actually have existed in Constantinople. The linguistic analysis will be combined with an in-depth historiographic study of the fragment in question, attempting to interpret the origins of the phrase “μηχανικαὶ βιβλιοὶ” and define its exact meaning.

## Traitors and Deserters as Described in Early Byzantine Military Treatises

Łukasz Różycki  
Adam Mickiewicz University, Poznań

TS

Traitors and deserters played an important role within the Late Roman and Early Byzantine military doctrine. The authors of treatises (especially *Strategikon*) devoted much attention to methods of preventing desertion and betrayal, suggesting different means, and often referring to the internal social control system. Interestingly enough, both these groups were also seen as instruments of warfare, capable of being used against the enemy to damage their morale, or artificially raise their spirits based on false assumptions. The purpose of the paper is to illustrate ways of utilizing turncoats and deserters by Roman commanders during the 6th century and an in-depth analysis of selected fragments of historical sources (Procopius *Caesariensis* and Theophylaktos *Simokattes*) employing elements of battlefield psychology.

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## Mapping the Revival of Greek Patristics in Print (1460-1600) The AGAPE Database

Paolo Sachet  
University of Geneva

FC

This paper provides the first comprehensive presentation of AGAPE, a newly-created database mapping the dissemination of Greek patristics in print throughout early modern Europe. Unlike the Renaissance revival of classical literature, such crucial rediscovery of the Greek/Byzantine legacy is still untold, mostly due to the poor state of bibliographical information available at present. AGAPE is designed to bridge this gap, supplying an in-depth analysis of each edition which features at least one work of the Greek Fathers and was published in any language between 1460 and 1600. Steering away from technicalities, the paper focuses on content description in AGAPE, its theoretical challenges and its potential for target users.

## The Epigraphic Inventory of Galata (Pera) as an Intercultural Urban Memory

Hasan Sercan Sağlam  
Center for Advanced Studies in Medieval Civilization, CESCUM, Poitiers

TS

During the Late Byzantine period, the Genoese possessed Galata opposite Constantinople and established the Pera colony (1267-1453). They left abundant epigraphic traces, being more than a hundred tombstones and mural inscriptions with coat of arms; though documented at varying levels. Scholars usually relied on epigraphy alone for almost everything about Pera's architectural history and urban development, which often caused superficial and erroneous outcomes, including the Arap Mosque (San Domenico), Galata Tower and walls' expansion phases. Hence, this paper critically examines that (mis)information process and presents new research and reinterpretation for a few epigraphic cases.

## From Constantinople's 13th Region to the Genoese Pera Colony Overlapping Urban Layers of Galata

Hasan Sercan Sağlam  
Center for Advanced Studies in Medieval Civilization, CESCUM, Poitiers

FC

Galata, initially the thirteenth region of Constantinople as *Sykai* is renowned with its Genoese period as the Pera colony (1267-1453) where it thrived also architecturally. The literature aimed to display its historical topography but either omitted or misinterpreted abundant data; eventually leading to dubious mappings. With an interdisciplinary methodology through archival sources, archaeological evidence and morphological data, the paper aims to elaborate its *longue durée* urban stratification and transformation. Findings display that the road network and water system were fundamentally formed in the Late Antiquity and largely affected Pera that urban layers form a palimpsest.

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## Byzance et Venise au miroir des sources archivistiques (XII<sup>e</sup>-XIV<sup>e</sup> siècle)

Guillaume Saint-Guillain  
University of Picardy Jules Verne, Amiens

RT

La perte de presque toutes les archives byzantines à l'exception de quelques rares fonds monastiques a donné une importance particulière à celles des villes italiennes qui jouèrent dans l'Empire un rôle politique et économique de premier plan aux derniers siècles du Moyen Âge. Parmi ces dernières, Venise tient une place à part tant par l'abondance que l'intérêt du matériel. La communication retracera le cheminement par lequel les historiens de Byzance se sont approprié ces sources documentaires ainsi que les problématiques et parfois les illusions qu'elles ont suscitées et la façon dont elles peuvent encore contribuer à l'étude de la période prise en considération.

## La prosopographie des derniers siècles de Byzance : bilan historiographique

Guillaume Saint-Guillain  
University of Picardy Jules Verne, Amiens

RT

Loin d'être un *instrumentum studiorum* évident et anonyme, la prosopographie byzantine et particulièrement celle des derniers siècles de l'Empire a eu une genèse complexe et laborieuse que la communication s'efforcera de retracer. Elle mettra aussi en évidence comment la transformation des méthodes de travail et des supports, de la mise en fiche manuelle des sources à leur traitement informatique, a influé sur la forme et l'usage des *corpora* prosopographiques.

## Histoire et mémoire de la Cilicie au VI<sup>e</sup> s. Les villes des provinces ciliciennes dans la *Chronographie* de Malalas

Catherine Saliou  
Paris 8 University Vincennes-Saint-Denis; École Pratique des Hautes Études, Paris

RT

La *Chronographie* de Malalas, rédigée au VI<sup>e</sup> s., fait le lien entre l'univers culturel de l'Antiquité et celui du monde byzantin, ce qui lui confère son intérêt dans une approche sur la longue durée. Le cadre spatial du récit est celui de l'organisation provinciale de l'Antiquité tardive. La Cilicie apparaît souvent dans la narration dans un rapport dialectique avec la Syrie et plus particulièrement avec Antioche et sa région. Une place privilégiée est ainsi accordée aux cités les plus proches de la Syrie. Les développements les plus riches concernent Tarse, Rhosos, et surtout Anazarbos, dont la fondation est longuement détaillée et qui apparaît ensuite de façon récurrente dans la *Chronographie*.

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## Perception and Reflections of Byzantine Musical Tradition Beyond the Territory of the Empire

Vasileios Salteris  
École Pratique des Hautes Études, Paris

TS

Cyprus and Crete remained under Venetian rule for a long period of time. During this period local liturgical traditions and musical repertoires were formatted, numerous musical manuscripts were copied and significant composers emerged. The paper focuses on the local repertoires of these islands, emphasizing on texts common in these traditions and in the mainstream Byzantine and post-Byzantine repertoire. The sample is representative of a wide spectrum of musical styles, genres and composers, including the anonymous tradition. The various versions of these texts are compared so that general conclusions are drawn.

## Rome, Senate, and Constantinople Under Constantine and His Sons

Benet Salway  
University College London

TS

Building on recent work by, among others, T. Barnes (*Constantine: Dynasty, Religion and Power in the Later Roman Empire*, 2011) and M. Moser (*Emperor and Senators in the Age of Constantius II*, 2018), I argue, on the one hand, that Constantine developed a more radical and less respectful policy towards the traditional institutions of the City of Rome than is often maintained, and, on the other hand, that his foundation of the new city in his own name represented less of a threat to the unique position of Rome than is often thought. A careful focus on the status of the institutions and administrators of Constantinople helps to reveal the steps by which the city only gradually acquired a special position after Constantine's death, as an increasingly important asset to the regime of Constantius II.

## A Venetian Echo of the City's Fall The 15th-Century Anonymous Italian Translation of Doukas' *Chronographia*

Miriam Salzmann  
Johannes Gutenberg University Mainz

TS

Doukas' *Chronographia*, which covers the time span between 1341 and 1462 and describes the rise of the Ottomans and the fall of Constantinople, was translated into Italian as early as the end of the 15th century by an anonymous translator, probably based in Venice. The little known Italian *redactio* of Doukas' text combines a close translation of the Greek chronicle with new passages that the redactor inserted. This paper aims to analyze the propaganda transmitted in these new passages and the reaction to and interpretation of the fall of Constantinople that they convey.

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## The Manuscript Tradition of the Works of George Metochites and the Autographs of the *Historia Dogmatica*

Francesca Samorì  
University of Padua

FC

To this day, there is no critical edition of George Metochites' (1250-1328) works, composed after the dissolution of the Union of Lyon in defence of ecclesiastical unity. It is noteworthy that four autographs of his treatises are preserved. They are MSS *Vat. gr.* 1583, *Laur. Plut.* 7.31 and *Marc. gr.* II, 8 (= 1357), which contain the *Historia dogmatica*; the fourth one, *Vat. gr.* 1716, contains three minor works. For my PhD dissertation (University of Padua-EPHE Paris) I am preparing a critical edition of the *Historia*, based on the three existing autographs. MS *Marc. gr.* II, 8 (= 1357) can be identified as the latest copy and the one preserving the author's last will.

## The Rock Churches of Murfatlar-Basarabi Bridge Between the Worlds

Andra Samson  
National History Museum of Romania, Bucharest

PO

The rock settlement at Murfatlar-Basarabi (10th century) is excavated in a chalk hill on Carasu Valley (Romania). The site is disposed on three terraces, with six churches, funeral and living spaces; there are also fourteen chalk quarries. The chalk in which the site is carved allowed the engraving, on the walls, of Greek, Slavonic, and Runic inscriptions, along with various geometric, zoomorphic or anthropomorphic representations. The Murfatlar ensemble is part of a widespread phenomenon from Spain to Palestine and from Egypt to Crimea. In Dobroudja, these settlements ceased function in the 11th century, due to sociopolitical changes in the region.

## Headless *Lexica* Observations on Some Neglected Manuscripts of Cyril's *Lexicon*

Maria Giovanna Sandri  
University of Oxford

TS

A survey on all the catalogues of the libraries that preserve Greek manuscripts has shown that approximately 130 medieval codices containing Cyril's *Lexicon* are extant. While some of these manuscript witnesses were already known from previous studies, new manuscripts have been discovered. This paper aims at presenting some of these new witnesses, and particularly some codices held at the Bibliothèque Nationale de France in Paris, which have the peculiarity of being 'headless' – i.e. mutilated at the beginning – generally because of the loss of the first folios containing the *incipit* of the lexicon.

## The Slavonic Translation of Five Greek *Kata Stichon* Hymns

Enrique Santos Marinas  
Complutense University of Madrid

FC

Recently were identified five *kata stichon* hymns that were translated into Church Slavonic and included in six Russian *Horologia* dating back to the 13th-15th centuries. As a preliminary study for the preparation of the edition of those Slavonic

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translations of the Greek *kata stichon* hymns, we will analyze the linguistic features of the manuscripts, as well as the variant readings that can be found in the Slavonic versions, comparing them with the Greek original. As a result, it would be possible to shed some light on the transmission of the *kata stichon* hymns, that is, from which liturgical tradition they would have come into the Russian *Horologia*. Besides, they will give us information about the translation technique of the Slavonic hymnographers.

### **Crosses on Late Antique Amulets** Scribal Practices, Performative Cues, and Bodies in Late Antique Lived Religion

Joseph Sanzo  
Ca' Foscari University of Venice

TS

This contribution explores the uses of inscribed crosses and related symbols on Late Antique amulets (especially on papyrus and parchment), with particular attention to ritual objects in which the inscribed crosses seemed to have been used as performative cues (e.g. for a spoken formula [*P.Oxy. 81.5260*] or for a ritual gesture [*P.Haun. III 51*]). I will also interpret these and related amuletic objects through the historical lens of select early Christian literary texts and through the methodological lens of lived religion studies (e.g. Emma Jayne-Graham's work on votives) in order to highlight the relationships between material objects and their users' bodies in Late Antique religious experiences.

### **“Τὸ θαῦμα πανάμωμε τῆς σῆς εἰκόνας, ὀρῶντες θαυμάζομεν”** The Canon for the Miraculous Icon of Theothokos Acheiropoietia from Eikosisoinissa Monastery by Matthew of Myra

Anca Mihaela Sapovici  
“Iorgu Iordan – Al. Rosetti” Institute of Linguistics of the Romanian Academy, Bucharest

FC

Among other hymnographic works composed by Matthew of Myra one can count the *Canon for the Miraculous Icon of Theothokos Acheiropoietia from Eikosisoinissa Monastery*. The canon, which is preserved today in four manuscripts, was composed during the period when the author found himself at the Kosinița monastery near Drama as exarch of the Ecumenical Patriarchate of Constantinople. Composed of nine odes the canon written by Matthew praises the quality of the icon preserved in the Kosinița monastery as a miracle-working icon. In our communication we will analyze this work's particularities by relating it to the hymnographic tradition of which it is a part.

### **Inter-Communal Relations in a Byzantine Borderland** Ethnic and Political Complexity in the *Miracles of St. Demetrius*, Book II

Alexander Sarantis  
University of Warsaw

TS

This paper will explore interactions between the inhabitants of Thessaloniki and 'barbarian' tribes recounted in Book II of the *Miracles of St. Demetrius*. Inter-communal mobility, and complex economic and political interactions undermine the domi-

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nant rhetoric of the text, which suggests an urban Byzantine population segregated from and repeatedly in conflict with savage barbarian attackers. As well as casting light on the narrative discourses of the *Miracles*, the paper will emphasise more broadly the 'grey' areas which existed in relations between communities on different sides of notional political divides in multicultural, multi-ethnic Early Byzantine borderland areas. It will also examine what Book II of the *Miracles* tells us about the socio-economic and political situation in the Southern Balkans in the 7th century and how this compared with that of the 4th to 6th centuries.

### **The Impact of Changing Socio-Economic and Political Conditions on the Nature and Outcome of Balkan Military Campaigns, 491-811**

Alexander Sarantis  
University of Warsaw

TS

The paper will question the extent to which the economic resources and political conditions of the Balkans constrained the aims, nature and effectiveness of Byzantine military campaigns in this region from the early 6th to early 9th century. Three main eras of warfare will be compared: the Anastasian and Justinianic age, 491-565; the period of Avar and Slav invasions, 565-626; and the Early Byzantine period, 626-811. Differences between them will be explained by broader political and socio-economic contexts, the demise of imperial control over the Balkans, socio-economic stagnation and the prioritisation of the great Eastern wars against the Persians and the Arabs. The main hypothesis will be that Byzantine armies continued to enjoy similar levels of success in their achievement of strategic aims even if the nature of these aims evolved according to the strategic needs of the Empire and the changing Balkan political and socio-economic context.

### **ΤΟΝ ΦΡΑΝΚΟΝ ΦΙΛΟΝ ΕΧΙΣ, ΓΙΤΟΝΑ ΟΥΚ ΕΧΙΣ? Using the Franks to Reclaim Lombard Italy for the Empire**

Laury Sarti  
University of Freiburg

TS

According to Charlemagne's biographer Einhard, one should "have a Frank as a friend, [but] never as a neighbour". From a Byzantine perspective, this particularly applied after the Lombard occupation of Northern Italy. As the Byzantine military was unable to intervene, Frankish assistance was requested. However, the Franks were not too eager to comply, and despite major Byzantine acts of pressure, the Franks allied to the Lombards to receive their tribute. The intention of this paper is to discuss the varying constellations of alliance and treason during this particularly complex phase, the reasons behind the changes of alliances, and their impact.

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## **The Church of the Nativity in Bethlehem**

### **What Can Scientific Evidence Tell Us About the Making of the Mosaic Program and Its Greater Art Historical Context?**

Mathilde Sauquet  
Princeton University

TS

This paper reconsiders the material evidence inside the 12th-century Church of the Nativity in Bethlehem in light of the recent UNESCO restoration efforts. By incorporating new scientific data about the mosaic program, I argue that we can enhance our art historical understanding of the site, in regards not only to production techniques, but also in terms of labor organization in the context of workshop collaboration. This interdisciplinary approach allows me to place the Nativity Church in close conversation with other Byzantine monuments, particularly Hagia Sophia, in innovative ways, revealing both the continuity of technical knowledge and the inherently local articulation of these techniques.

## **New Observations on the Historical Geography of Southeast Thrace in the Late Antique and Early Byzantine Times**

Mustafa H. Sayar  
Istanbul University

RT

In the course of the field research, numerous traces of Late Antique and Early Byzantine settlement in Southeastern Thrace and on the Thracian Chersonese have been found. In the context of this contribution, attempts to identify these settlements with those of the settlements mentioned in the sources are presented. In addition, the settlement continuity of the port cities on the coasts of Propontis, Black Sea and the lagoon lakes West of Constantinople are taken into account.

## **The Epigraphy of Byzantium and Early Byzantine Constantinople Old Habits and New Finds**

Mustafa H. Sayar  
Istanbul University

RT

The aim of this paper is to present several new epigraphical finds from Istanbul dating back to the time of both ancient Byzantium and Byzantine Constantinople. There are fewer new epigraphic finds from the period of the city-state than from later times. Several funerary inscriptions, which have been discovered during the recent excavations in the area of the ancient city, provide significant prosopographical information.

## **Greek Students at the University of Padua (14th-17th Centuries)**

Francesco Scalora  
Center for Hellenic Studies, Harvard University, Washington, D.C.

TS

The presence of Greek students at the University of Padua goes back a long way and cannot be fully understood without considering the profound connection between Venice and the Greek world. From as early as the beginning of the 15th century, many young men from Cyprus, Crete and the Ionian Islands were educated in Padua. University education played an important role not only in terms of the spirit and

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personal fortunes of these young men, but also in the various types of stimuli that we find reflected in the society to which they belong, when the young Greek scholars returned to their native soil with their degree certificates in hand and worked in various ways for the political and cultural renewal of their homeland.

### **Ascetico-Monastic Miscellanies** A New Type of Miscellanies in the Slavic 14th Century

Marco Scarpa  
Bulgarian Academy of Sciences, Sofia

TS

Personal as well as communal reading is one of the main activities in the monk's daily life, as witnessed since ancient times. In all likelihood, the readings within the great ascetic framework were then concretely linked to the spiritual proposal that inspired the individual community. Gregory of Sinai himself gave advice on ascetic readings for the monks around him. It was precisely for this use that miscellaneous manuscripts containing texts for reading were formed. In Slavic, the first manuscripts of this type to be attested date back to the 14th century and refer directly to the communities linked to Gregory of Sinai.

### **Copisti slavo-meridionali del XIV secolo** A proposito di un progetto di ricerca in corso

Marco Scarpa  
Bulgarian Academy of Sciences, Sofia

TS

Viene presentato un progetto di ricerca in corso, volto allo studio dei copisti slavo-meridionali del XIV secolo. Si tratta di un secolo di sviluppo culturale nei balcani slavi, con una ricca produzione di manoscritti, in un ambiente che subisce influssi dal mondo bizantino, anche per quanto riguarda le scritture. Il nostro progetto intende raccogliere un *repertorium online* di immagini delle scritture dei copisti noti, per il quale nella prima fase è stato compilato un inventario digitale di tutti i manoscritti slavo meridionali del XIV secolo. La ricerca è interdisciplinare, coinvolgendo anche paleografi greci e esperti informatici.

### **Mark Naoumides as Editor of Cyril's *Lexicon***

Paolo Scattolin  
University of Verona

TS

This paper aims to present the results of a preliminary scrutiny of the handwritten notes and cards compiled by the Greek Scholar Mark Naoumides and now housed in the Archives of the University of Illinois at Urbana-Champaign. Naoumides devoted intensive work to Cyril's *Lexicon*: regrettably, his planned edition never appeared due to his untimely death in 1977. The brief bibliographical record available online lists 21 boxes, 16 of which have 'index cards' on ca. 200 MSS, a figure that far exceeds the 111 items listed in *Pinakes*. In order to proceed with a comprehensive edition of Cyril, it is therefore essential to untangle Naoumides' intricate legacy.

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## **The Cultic Physiognomy of San Zaccaria's Monastery in Venice** Reassessing the Pilgrims' Travelogues

Vesna Scepanovic  
University of Fribourg

FC

The female monastery of San Zaccaria, located in the *sestiere* of Castello, is distinguished as one of the most prominent and antique monuments in Venice. Jerusalem pilgrims' accounts offer relevant insights to the cultic phenomena of San Zaccaria's church, which stood out as an indispensable stop during their stay in Lagoon. Through the systematic analysis of their travelogues and the parallel reading of visual indicators, this paper aims to investigate the dynamics that characterised the monastery's cultic promotion into a pan-European pilgrimage site in the late 15th century.

## **Byzantine Mosaics in Islamic Contexts** The Umayyad Mosque in Córdoba

Nadine Schibille  
CNRS, UMR 5060 "IRAMAT Centre Ernest-Babelon", Orléans

TS

The Umayyad Mosque of Córdoba preserves the only monumental Islamic mosaic decoration from the 10th century. Islamic textual sources claim a Byzantine origin of the material and the artisans. To put this hypothesis to the test, we conducted chemical analysis of the *tesserae*. Our compositional data provide the first solid evidence that the majority of the 10th-century *tesserae* came from Byzantium, making it the largest assemblage of Byzantine high boron glass so far identified outside the Byzantine Empire. The use of Byzantine mosaics in the mosque of Córdoba thus corroborates the cross-cultural exchange of specialised products across the length of the Mediterranean in the 10th century.

## **The Materiality of Light** The Choices in the Making of Glass Mosaics

Nadine Schibille  
CNRS, UMR 5060 "IRAMAT Centre Ernest-Babelon", Orléans

TS

To gauge the aesthetic value of mosaics, we need to understand the artistic medium and the choices in making them. Glass was produced in only a few places during the 1st millennium CE and required long-distance trade, but the large scale of production suggests that glass was not a particularly precious material. The production of colored glass is another matter, as it may require special technological know-how and access to rare colorants. The presence or absence of certain colors may thus be the result of economic considerations, whereas the selective use of colors could be an aesthetic choice. I will look at examples of how the light-bearing qualities of glass *tesserae* were exploited in Byzantine art.

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## The Procurement of *Tesserae* for the Apse Mosaics of Hagia Sophia

Nadine Schibille  
CNRS, UMR 5060 "IRAMAT Centre Ernest-Babelon", Orléans

RT

Inaugurated by Patriarch Photios in 867 CE, the apse mosaic of Hagia Sophia of the Virgin and Child against a lavish gold background does not indicate any material or economic shortages. However, the compositional analysis of some glass *tesserae* collected by T. Whittemore in the 1930s and 1940s provides clear evidence for the reuse of Late Antique *tesserae*, confirming textual sources that suggest the large-scale recycling and reuse of mosaic *tesserae* in 9th-century Constantinople. The decision to make use of older material, on the other hand, may have been pragmatic and based on local availability. There was no primary glass production in Constantinople at the time, and the Mediterranean glass industry underwent fundamental transformations at the turn of the 9th century, which may have caused shortages in the supply of new vitreous materials.

## In Search for the Author of the *Life of St. Gregory of Agrigento* (BHG 708)

Elisabeth Schiffer  
Austrian Academy of Sciences, Vienna

FC

This paper will critically examine the authorship of the *Life of St. Gregory of Agrigento* (BHG 708), which is considered one of the few texts included unchanged in the Metaphrastic *menologion*. Based on the manuscript tradition, it is generally accepted that this *Life* was written by Nicetas the Paphlagonian, only a few decades before the Metaphrastic enterprise on the collection of liturgical hagiographical readings was carried out. However, the results of a linguistic and stylistic analysis of the *Life* in question, of other hagiographical texts by Nicetas, and of genuine texts of the Metaphrastic *menologion*, may suggest a revision of the attribution.

## Blind Generals and an Emperor Under Pressure Isaac II's Command Assignments in 1186 and 1187

Tristan Schmidt  
University of Silesia, Katowice

FC

The initial phase of Isaac II's reign witnessed seemingly unusual command assignments. In 1186-87 the palace chose several generals who were either very old or (partially) blind, to lead major campaigns. The aim of the paper is to investigate these decisions in light of the domestic situation. I argue that the assignments were affected by attempts to restore members of the old Komnenian power elite who had suffered during the power struggles of the early 1180s. An assessment of parallel cases nonetheless shows that assignments to physically unfit generals did not necessarily jeopardize military leadership and were not as irrational as some sources present them.

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## **Regime Change and Environmental Transitions** The Perspectives from Byzantine and Post Byzantine Italy

Edward Schoolman  
University of Nevada, Reno

RT

There are many factors behind the environmental transitions manifested in significant changes to landscapes, but regime change, and the associated shifts in political and economic priorities, in favored urban centers and rural population density, are some of the most visible. In the case of Byzantine and post-Byzantine Italy, and in particular Ravenna around the 8th century, and the region around the Pollino in Western Basilicata from the 10th through the 13th century, the shifts from territory from Constantinopolitan control to Lombard or Norman control began subsequent processes that led to various environmental transitions, from land reclamation to forest monoculture.

## **Towards an Environmental History of Byzantine and Post-Byzantine Ravenna** Imagining Past Landscapes Through Parchment and Pollen

Edward Schoolman  
University of Nevada, Reno

TS

Ravenna's history was heavily influenced by its position within its wider geographic and environmental contexts, on (and later near) the Adriatic coast between the mouth of the Po and the foothills of the Apennines. Surrounded by swampland and crisscrossed by canals, the city itself and its hinterland were also defined by this proximity, as scholars have noted that its marshlands led to its perceived marginality. Evidence from multiple sources reveal the richly layered and diverse roles that Ravenna's 'marginal' lands played in the development of this city and its history, and how they were managed and exploited even as other political and environmental forces drove change across the landscape.

## **Das Jahr 1453: Ende, Wende, Neubeginn**

Peter Schreiner  
University of Cologne

RT

Der Vortrag widmet sich der Eroberung Konstantinopels als politischem Epochenjahr. Diese Eroberung stellt kein plötzliches und unerwartetes Ereignis dar, sondern war seit der Rückgewinnung der Stadt 1261 vorhersehbar, da die Staaten des Westens, die Balkanmächte und die nach Kleinasien vordrängenden Turkstämme gleichermaßen an seinem Besitz interessiert waren. In diesem Zusammenhang interessieren drei Fragen in besonderer Weise: (i.) Welches ‚Ende‘ bedeutet das Jahr 1453? (ii.) Die Wende. Was hat sich verändert? (iii.) Türkenkampf im Westen.

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## San Zaccaria in the *Istoria Veneticorum*

Thomas Schweigert  
University of Wisconsin-Madison

FC

In the *Istoria Veneticorum* (ca. 1008), John the Deacon notes the early 9th-century construction of ducal San Marco, episcopal San Pietro and female monastic San Zaccaria. They then recur as events demand up to the reign of dux Pietro II Orseolo. My accounting of all mentions of them and qualitative analysis of events show that San Zaccaria overshadowed San Marco and San Pietro. It was a *martyrion* where the monastics performed *ad sanctos* burials at the relics of the 'Byzantine' Saint Zacharias: priest of the Jerusalem Temple, father of the Forerunner, New Testament prophet in *Luke*, and holy martyr in *Protovangelium of James*.

## Ὅς οὐδὲν ἐστίν, ἢ ὡς ἀθρόον ὄναρ: A Byzantine Cento *de Vanitate Rerum*?

Federica Scognamiglio  
Scuola Normale Superiore, Pisa

FC

A hitherto unpublished paraenetic cento in Byzantine dodecasyllables has been preserved in an additional quire of the *Marc. gr.* VII, 51 (14th century). This brief anonymous poem borrows verses from John Mauropous, Nicholas of Corcyra and other sources, but its phrasing also recalls common places about the vanity of human life and its concerns. Through the analysis of quotations, metaphors and other figures of speech, the paper will show how this brief cento is a clear example of the long-lasting rewriting tradition in Byzantium for paraenetic purpose, albeit with the remarkably innovative use of non-classical poetic sources.

## Aspects of Kedrenos' Adaptation of History

Roger Scott  
University of Melbourne

FC

Kedrenos' chronicle has been written off in Byzantine scholarship since so much is copied almost verbatim from other sources. Luigi Tartaglia in his fine critical edition (2016) has shown that such scholarship has simply failed to understand its merits in revealing an original Byzantine understanding of the past. This paper illustrates aspects of this, notably its presentation in a single volume, as distinct from the three separate volumes of his major predecessors (George Synkellos, Theophanes, Skylitzes), and its exploitation of this and the link with an Old Testament past to interpret Byzantine reigns with particular attention to Heraclius.

## Nonnus' Paraphrase of the Gospel of John Perspectives Through a Latin Lens

Hannelore Segers  
Harvard University, Cambridge (MA)

FC

Recently, scholars have taken a renewed interest in Nonnus of Panopolis' verse paraphrase of the Gospel of John as a text representing the interconnectedness between Classical form and mythology, and Christian sensibilities. For the Latin West, we are fortunate to have access to prescriptive texts and statements of au-

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thorial intent by which we can better understand the goals of Late Antique Biblical paraphrasts. It is much more difficult to identify any such prescriptive passages in Nonnus' work and Greek paraphrases in general. In this paper, I apply Latin prescriptive passages on the nature and style of Biblical paraphrases to Nonnus' Gospel to ascertain whether the Greek paraphrase adheres to the same expectations and conventions as its Latin counterparts.

## **Byzantine Sigillography Where Are We Standing Today and How Reliable Are the Published Results?**

Werner Seibt  
Austrian Academy of Sciences, Vienna

RT

Throughout the last years some important monographs and many articles were published, data banks, like the one in Dumbarton Oaks, became freely available and a great deal of new seals is getting offered in auctions, as well as catalogues containing amazing photos, however varying in scientific value. This way, a lot of sigillographic data containing new information is available nowadays. Nevertheless, the majority of the seals is partially damaged, leading to erroneous suppositions. It remains always mandatory to check the solidity of the proposed reading, dating and interpretation, before building up new suppositions on this base. Do not trust someone else's assumptions without checking them!

## **The Wine Industry of Yavne and the Prestige Vintages of Gaza and Ashqelon**

Jon Seligman  
Israel Antiquities Authority, Jerusalem

TS

The wine industry of Yavne points to the central place of its winepresses in the viticulture, processing and trade of Ashqelonean and Gazan wines during the Byzantine period. This paper will discuss aspects of the wine industry along the Southern coastal plain of the Holy Land, including the creation of a *terroir* and a branded product, and especially its associated archaeology. The winepresses belonging to this industry will be discussed, showing unifying and differentiating characteristics, together with analysis of the connection between winepresses and adjacent kilns in which ubiquitous Gazan and Ashqelonean jars were manufactured. Finally, an attempt will be made to address the production capacity of this wine industry, as expressed through evaluation of the winepresses at Yavne and its environs.

## **The Story of an Island in the Black Sea in 1261 The Case of Kefken (Daphnousia)**

Marin Serban  
National Archives of Romania, Bucharest

TS

The paper considers the manner in which the specific events in 1261 referring to the conquest of Constantinople by Emperor Michael VIII Palaiologos are represented in the 267 Venetian chronicles that cover the period in question. The Venetian texts were written between the 13th and 18th centuries. In the context of this event, the diversion of the Venetian fleet to Daphnousia represented the main reason for which

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Constantinople remained without protection and fell in the Byzantine hands again, the impact of the events in 1261 being regarded as a trauma by the 13th century Venetian Republic, a trauma that would be diffused in the later Venetian chronicles.

### **Fighting the Infidels Versus Fighting Byzantium The Main Dilemma of the Fourth Crusade According to the Venetian Chronicles**

Marin Serban

National Archives of Romania, Bucharest

FC

The paper considers the manner in which one of the main matters of the Fourth Crusade – that is its diversion from fighting the Infidels towards fighting Byzantine Christians – is represented in the 273 Venetian chronicles that cover the period in question. Written between the 13th and 18th centuries, these texts deliver a huge variety of representation for this particular crusade. Among them, some even resort to a fictitious campaign in the Holy Land of the Venetian and non-Venetian crusaders, between the first and the second sieges of Constantinople.

### **Walls as Liminal Spaces Yeşilçam's Gaze at the Byzantine City Walls**

Zeynep Serinkaya Winter

Nottingham Trent University

RT

This presentation introduces the main findings of my research on how the Theodosian walls are depicted in films produced in Turkey between 1960-1980. The research is based on the analysis of 70 films. The analysis situates the film representations of the walls within the socio-historical context, genre conventions and cultural meanings assigned to the surroundings spaces. I argue, both due to their historical role as a symbolic and urban boundary, that the city walls emerged as liminal spaces in the films.

### **Epistolary *Topoi* in the Correspondence Between Constantine VII Porphyrogenitus and Theodore, Bishop of Cyzicus**

Teuta Serreqi Jurić

University of Zadar

TS

Diana Sorić

University of Zadar

The correspondence between Byzantine Emperor Constantine VII Porphyrogenitus (913-959) and his close friend Theodore, Bishop of the city of Cyzicus, is of the utmost importance because it represents the only preserved example of the Emperor's authentic writings and a good foundation for the gaining of insight into Constantine's style of writing. The corpus of this study is made up of Theodore's letters addressed to Constantine from the 'Vindobonensis Collection' and correspondence between Theodore and Porphyrogenitus from the 'Athos Collection'. The letters will be analyzed in the context of epistolary *topoi*. The aim is to present the features of the epistolographic expression of both correspondents.

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## **Changing Face of a Carian City Nysa in the Byzantine Period**

Deniz Sever Georgousakis  
Koç University, Istanbul

RT

Hakan Öztaner  
Ankara University

Nilüfer Peker  
Nevşehir Hacı Bektaş Veli University

Nysa occupied an important position as one of the major cities of the Maeander valley in Caria since its establishment during the Hellenistic period. Despite the extensive research on the Roman period settlement in Nysa, studies on the Early Byzantine art and architecture of the ancient city are quite limited until recently. Apart from the written sources identifying Nysa as one of the suffragans of Ephesus, the transformation of Nysa into a Christian city is also manifested through the recent finds. This paper will explore different phases of Nysa as a Carian city through the study of archaeological remains and small objects.

## **The Christian Relics of Ephesus or How to Create a Pilgrimage City Fast**

Katinka Sewing  
Ruprecht Karl University of Heidelberg

FC

Ephesus was one of the most popular Christian pilgrimage cities in Late Antiquity. After the translation of the relics of St. Timothy to Constantinople, the city's main attraction was the prominent burial place of St. John. Nevertheless, not only the dust miracle caused the success of the city. In my talk I aim not only to investigate how and from where the relics came to or left Ephesus, but how these relics as well as religious myths were created to build Ephesus as a diverse pilgrimage city. I will argue that this diversity, as well as the accumulation of different relics and holy sites, caused the long-term success of the city.

## **Some Preliminary Considerations About the Medieval Households in Durrës (Albania)**

Eduard Shehi  
Albanian Institute of Archaeology

TS

In this presentation, we will make the point on the medieval households based on two aspects: the archival documents and the few archaeological excavations. For that reason we have collected every possible document that was published and a few unpublished, trying to get as much as possible information about the medieval houses in the city. These information are compared with the archaeological finds. We went through the old excavation reviewing their results and interpretations to try to get a clear image of the Medieval period. As a result, it is possible to give some preliminary considerations about the households in Durrës, relating to their technic of construction, topographical position, urban layout, their social division etc.

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## Some Observations Concerning the Forgeries in the Byzantine Empire

Manya Erna Shirinyan  
Mashtots Institute of Ancient Manuscripts, Yerevan

FC

Substitution of authentic writings with the false ones became accepted practice starting in the 1st century. In the forgeries history and legends were so intertwined that history reaches us as a legend and vice versa. Due to the paucity of early sources on the beginning of the Church establishment, the lack of historical sense etc. many spurious texts as in Byzantium as well in its provinces appeared. They were discarded as non-historical sources rejecting the euhemeristic method of interpretation. In recent decades a different approach has matured towards them: do not exclude the probability that the legends contain some historically genuine facts.

## Preliminary Report on Renewed Excavations in the Church of Horvat Berachot and Site Identification Proposal

Haim Shkolnik  
Civil Administration in Judea and Samaria

TS

The excavations by Tsafrir and Hirschfeld in 1976 exposed the prayer hall, the crypt and their mosaics, the narthex and the outline of atrium compound. Traces of an early phase of Christian worship were found: a cave with a large reliquary. The Author directed three excavation seasons in 2015-2018. The church was exposed entirely, revealing rare plan; its date was refined to the first half of the 6th century. The finds point to a violent event that ceases the activity early in the 7th century, likely during the Byzantine-Sassanian war. The early ensemble, a monastery attached to a shrine, was active already in the days of Constantin I, possibly replacing some pagan cult. Based on the site's specifics and *Itinerarium Burdigalense*, it is suggested to identify it as the place of the Ethiopian eunuch's baptism.

## How the East Was Lost 2.0 Kekaumenos and (D)evolution of Local Power in the 11th-Century Asia Minor

Roman Shliakhtin  
Johannes Gutenberg University Mainz

TS

The treatise of Kekaumenos is an important source of the ethos of Byzantine provincial elites of the 11th century. It contains instruction on how to behave during the lengthy incursion of the enemy. Using the example of his grandfather, Kekaumenos argues that the military leader can temporarily imitate the submission to the foreign potentate, all while informing the Byzantine emperor about all the events. The paper suggests reading this idea as one of the factors behind the collapse of Byzantine power in Asia Minor. For some generals, the submission to Armenian and Turkic potentates was not a breach of loyalty, but a part of their hereditary ethos formed by decades of internal dissent and revolts.

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## **The Long Story of Coexistence Turkic Pastoralists in Bithynia Before the Ottomans**

Roman Shliakhtin  
Johannes Gutenberg University Mainz

RT

The Turkic pastoralists appeared in Byzantine Bithynia in the last quarter of the 11th century. The First Crusade (1097) and the re-establishment of Byzantine power in the region did not alter this state of affairs. In the 12th century, the pastoralists were present in Bithynia. They used highlands for summer grazing and lowlands for winter pastures. The proposed paper aims to summarize data about Bithynian pastoralists present in Komnenian rhetoric and locate possible migration routes of Pre-Ottoman Turks.

## **Constantine and the Birth of Medieval Apocalypticism Imperial Eschatology in Eusebius, Lactantius, Ephrem, Aphrahat, and the Tiburtine Sybil**

Stephen Shoemaker  
University of Oregon, Eugene, OR; University of Regensburg

RT

The 4th century was a major turning point in the history of Christian apocalypticism. In this age, we witness an intriguing convergence by several authors around new ideas of an imperial eschatology focused on the divine destiny of the Roman Empire, inspired largely, it would seem, by the emperor Constantine's embrace of the Christian faith. With this new perspective on the relation between empire and eschatology, the foundations were laid for an important new style of apocalypticism that would characterize the Middle Ages.

## **Speaking Persian in Byzantium**

Rustam Shukurov  
ABF, IMAFO, Austrian Academy of Sciences, Vienna

RT

The earliest instances of the Byzantine interest to the New Persian language belong to the 9th century. The most notable example is provided by Photios who was especially curious about the Persian roots of Greek words. However, in the 8th-11th centuries, the knowledge of Persian was hardly common among the Greeks. The situation changed in the turn of the 14th century, when the practical knowledge of foreign languages spread out the small circle of professional scholars and diplomats and became rather common among the native Byzantines. The status of the Persian language increased dramatically for two reasons: firstly, because of the rising prestige of the Ottomans in the Byzantine eyes; secondly, due to the rediscovery of Persian science by the Byzantines.

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## Note a margine (ma non tanto) sul *Romanzo di Barlaam e Ioasaph*

Gaga Shurgaia  
University of Naples "L'Orientale"

RT

Il contributo esamina una delle questioni di più ampia portata della letteratura bizantina, ossia l'autorialità del *Romanzo di Barlaam e Ioasaph* (CPG 8120), il libro non biblico più letto nel Medioevo cristiano, e avanza una nuova ipotesi di lettura dei dati noti a partire dall'analisi – stemmatica e codicologico-contestuale – dei titoli dell'opera tramandati dai manoscritti. Secondo la nostra interpretazione, il titolo della versione antica del Romanzo conteneva l'indicazione della persona che lo aveva portato dall'India e quella del suo traduttore in greco, ossia Eutimio il Georgiano (955 c.-1028), egumeno del monastero atonita di Iviron dal 1005 al 1019.

## Corruption Among the High Echelons of the Early Byzantine Administration The Case of *Praefecti Praetorio* (4th-7th Centuries CE)

Dimitrios Sidiropoulos  
Aristotle University of Thessaloniki

TS

Corruption phenomena are part of any organised state mechanism, and Early Byzantium was not an exception, even in the high echelons of the Byzantine administration. This paper aims to examine instances of corruption by praetorian prefects (*praefecti praetorio*). By using narrative, epistolary, and epigraphic sources, I shall discuss the cases of overtaxation, mismanagement, injustice, and even extortion. I will also approach how the phenomenon was perceived by its contemporaries and treated by the Emperor. At the same time, I will explore the importance of 'clean hands' (χείρας ἔχων καθάρως), a motif that is often emphasized by praetorian prefects asserting their incorruptible tenure in office.

## Medieval Hamlets on Chalke, the Small Island of the Dodecanese

Maria Sigala  
Ephorate of Antiquities of Cyclades, Athens

FC

The aim of this paper is to present ten medieval hamlets of Chalke, the small island in the Dodecanese. These are consisted of a few huts, locally called *kyphes*, usually, together with a chapel. Regarding methodology, a reference to the way they are dated will be made, as well as to the elements that classify them as 'hamlets' and differentiate them from pastoral and monastic settlements on the same island. Their location and infrastructure in general will be analyzed. The way enemies were avoided will be mentioned. Conclusions about economy and the *modus vivendi* of the inhabitants will be given. Comparisons with villages and hamlets elsewhere in the Byzantine Empire will be made. Hints about the different way of life in the nearby urban settlements at the same time will be presented.

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## **Odysseus the Philosopher, Bards and True Monks According to Eustathios of Thessalonike**

Jovana Šijaković  
Serbian Academy of Sciences and Arts, Belgrade

FC

Aside from Odysseus, the Homeric bards are also recognized as philosophers in Eustathios' *Commentary on the Odyssey*, because of their knowledge of divine and human matters. The same ancient definition of philosophy is adopted in his treatise on monastic life where a true monk is considered a true philosopher. We are told that this "man of Hermes" is likely to find himself surrounded by monks who have strayed so far off course that they no longer remember where they were heading. They are portrayed as rapacious lovers of base pleasures, ferociously hostile to any lover of wisdom that happens to come their way. The nexus of the two works reveals personal views guiding the author's treatment of both ancient and contemporary issues.

## **Ceremonies in the Suburbs of Constantinople**

Grigori Simeonov  
University of Vienna

RT

The present paper deals with the ceremonial topography of Constantinople's European suburbs. The liminal position and the fact that the extramural areas of the Byzantine capital were located at or near the main land and sea routes at the crossroad between Europe and Asia made them an integral element of imperial ceremonies and offered various ways of staging a solemn event. Based on written evidence and old photographs this study analyzes the role of the suburban areas within Byzantine ceremonies that were staged on regular base (mainly religious processions and emperor's arrivals) or were connected to special occasions such as triumphal entries or receptions of high visitors coming from abroad (foreign heads of state, envoys, imperial brides).

## **Consecrating, Anointing and Uniting The Mystical Significance of Myrrh in the *Corpus Dionysiacum***

Kosta Simić  
Australian Catholic University, Brisbane

TS

This paper examines the significance of myrrh in the *Corpus Dionysiacum*. Beyond the symbolical meaning that the author assigns to its fragrant ingredients and the ritual preparation, he highlights the importance of its liturgical use. Since the consecrated myrrh is essential both for the mystery of Christian initiation and the consecration of the altar on which the Eucharistic Liturgy is celebrated, it holds the pre-eminent place in the *Ecclesiastical Hierarchy*. I follow by considering myrrh as a connecting link between Baptism, Eucharist and the ritual of the consecration of myrrh. I emphasize myrrh as a visual and spiritual sign of the unity of the local church community led by the local bishop as the only one allowed to consecrate it.

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## Justice, Injustice, and Byzantine Historians (11th-12th Centuries)

Alicia Simpson  
The American College of Greece, Athens

RT

Our current understanding of the development of the concept of justice and its significant role in the histories penned in the 11th and 12th centuries lies in the professional and social milieu of its practitioners. The majority of the historians of the period were jurists (e.g. Michael Psellos, John Skylitzes, Michael Attaleiates, John Zonaras and Niketas Choniates) and several of them also wrote juristic texts. The present study will examine the historical works of these jurists with the aim of analyzing their explicit and implicit notions of justice, their concern for a just government and society, and their treatment of injustice.

## Hierotopy of Darkness

Andrew Simsky  
Research Centre for Eastern Christian Culture, Moscow

TS

While the role of light in the creation of sacred space is well known, the hierotopy of darkness has never been subject to a dedicated study. In this report, darkness is thematized as a constitutive element of sacred space. I argue that there is more to darkness than mere absence of light. A dark ambience engenders its own spirituality with its sacred meanings intertwined with the dramaturgy and meanings of light. My examples are the Roman catacombs, sites of funerary rituals and spatial icons of the underworld through which the Christian paradise shone, with gold-glass icons as points of connection between earth and heaven.

## Representation of the Baptism on the South Portal of the Katholikon at Dečani Monastery

Ida Sinkević  
Lafayette College, Easton (PA)

TS

The relief of the Baptism on the tympanum of the south portal of the Church of Christ *Pantokrator* (1327-1335) at Dečani Monastery has been commonly explained as the western stylistic form that conformed to the Serbian Orthodox theological thought. Although many of its features find parallels in Western monuments from the Adriatic coast and Italy, the iconography of the relief appears unique. This paper examines the relief of the Baptism at Dečani contextually to explain its specificities. Located at the crossroads of the Latin, Byzantine and Slavic worlds, the relief, like the monument itself, reflects the uniqueness of its geopolitical, social and religious circumstances.

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## **Interaction Between Economic and Artistic Settings: Viewing Mount Athos**

Nikolaos Siomkos

Ephorate of Antiquities of Chalcidice and Mount Athos, Polygyros

RT

Vangelis Maladakis

Ephorate of Antiquities of Chalcidice and Mount Athos, Polygyros

Already since its origins the cenobitic way of living on Athos was established on the interaction between economic and artistic settings. In terms of cultural history this kind of interaction provided particular cases of development and/or stagnation. The scope of our contribution is on the one hand to propose a typology of the interaction between the financial and economic factors and the artistic production (building activity, wall painting, minor arts, manuscript illuminations etc.), and on the other hand to focus on Lavra, since it is the most well-documented house, and its artistic endowments cover a wide range of the Athonite legacy.

## **Godlike Emperor Turned Heretic The Dynamics of the Image of Heraclius in the Greek Orthodox (Dyothetele) Social Memory**

Anastasiia Sirotenko

Free University of Berlin

FC

The main goal of this paper is to analyze the ways of presenting the Emperor Heraclius in the Eastern Roman literary sources after the Third Council of Constantinople (680-681). This council, convened by the Emperor Constantine IV, condemned the Monothelite Christological doctrine of Heraclius who was the founder of the then ruling dynasty. Heraclius, once a war hero and a ruler espousing the 'one true faith', was then transformed in the official perception of the Church into a heretic, though he was never anathematized by name. This paper will look into the Greek Orthodox (i.e. Dyothetele) methods of managing this interpretative ambiguity and constructing an integrated image of Heraclius that would fit the winning doctrine.

## **Theological Reflections on Rare Palaiologan Depictions of the Holy Trinity: Towards an 'Orthodox' *Filioque*?**

Agathangelos Siskos

Ecumenical Patriarchate, Istanbul

RT

Coinciding with the release of Latin patristic works in Greek during Michael VIII's reign, revealing icons of the Holy Trinity (13th-14th centuries) have their own theological significance. These anthropomorphic Trinitarian depictions refer to a promotion of an 'orthodox' *Filioque*: the external procession of the Holy Spirit by the Son. While it is difficult to find a similar portrayal in Constantinople, Planude's Greek translation (1282) of Augustine's *De Trinitate*, amid Michael's unifying religious policy, caused a theological convergence between East and West via iconography regarding the debated issue of the medieval and scholastic dogma of the *Filioque*.

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## Epigraphic Plasticity

### Anonymizing and Re-Identifying Ancient Statues in Constantinople

Anna Marie Sitz

Ruprecht Karl University of Heidelberg

RT

The paper assesses the evidence (or lack thereof) for inscribed statue bases in Constantinople. I view the frequent absence of inscriptions not as the product of neglect but as an intentional strategy to allow statues to fill various societal niches. One base (Firatlı 1990, n° 66) features blank *tabulae ansatae*, drawing attention to the lack of inscription and inviting the viewer to closely examine the figure. The combination of labelled and blank bases found in the *Baths of Zeuxippos* (Casson 1929) prompted bath-goers to create their own narratives. This paper clarifies the circumstances under which statues were engraved with definite identities.

## Attesting Celestial Confirmation

### Aspects of the Royal Power Legitimacy in the Late 12th-Early 13th Century Georgian Murals

Zaza Skhirtladze

Ivane Javakishvili Tbilisi State University

RT

Beseeking the celestial approval for legitimation of the royal power and authority, facilitated by one of the branches of the ruling Bagrationi dynasty, constitutes a considerable segment in the programmes of the Georgian murals created throughout the turn of the 12th to the 13th century. This necessity was preconditioned by the 1150s dramatic events at the Georgian court that focused on the succession issues of the ruling monarch and his two sons, also affecting generations thereafter. The notion and scheme of the heavenly powers installing and blessing rulers to the kingship through celestial coronation finds a coherent visual manifestation in the murals of this period. Yet, each surviving monument displays a different approach. This communication intends extending discussion on these issues by presenting novel insights, materials, and interpretations.

## Γραμματικὴν ἀρετὴν ἐπικτήσασθαι

### Remarks on the Acquisition of Grammar and Attic Dialect in the Palaiologan Period

Anna Sklaveniti

National Hellenic Research Foundation, Athens

FC

Our lecture aims at giving several aspects of the difficulties the students confronted in the Palaiologan period, attempting to reach a high level of speaking and writing in the Attic dialect. We focus mostly on aspects concerning grammar skills and use of synonyms in order to enrich students' vocabulary. Our research is based on the interlinear glosses in manuscripts as well as on the so called *Epimerismoι*. We studied also Manuel Moschopoulos' *Schedographia*, in order to extract conclusions about the different stages ('levels') in the teaching procedure of the 'ἐλληνίζειν'. Apart from the well-known schedography, we focus also on the usage of grammar manuals called *Technologia*.

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## **The Combination of Realism and Nominalism in the Thought of St. Maximus the Confessor (c. 580-662)**

Dionysios Skliris  
National and Kapodistrian University of Athens

TS

The paper will examine the question whether St. Maximus the Confessor is a realist or a nominalist. On the one hand Maximus the Confessor argues that the logos of beings is not divided during the division of being in genera, species and the most specific species that is the individual. But, on the other hand, he equally states that if all the instantiations of a universal perish, then the universal perishes with them. The solution that will be proposed in order to solve this apparent contradiction is the consideration that there is a distinction between on the one hand the uncreated logos of beings and, on the other, the created universal.

## **Ο τοιχογραφικός διάκοσμος του Αγίου Νικολάου ενορίας Καρύδη στην Καστοριά**

Andromachi Skreka  
Ephorate of Antiquities of Kastoria

FC

Η ολοκλήρωση των εργασιών συντήρησης στο ζωγραφικό διάκοσμο του ναού Αγίου Νικολάου ενορίας Καρύδη στην Καστοριά αποκάλυψε τρεις φάσεις τοιχογράφησης του (17ος, 18ος και τέλη 18ου-αρχές 19ου αι.). Η ανακοίνωση επικεντρώνεται κυρίως στη ζωγραφική του νάρθηκα και του δυτικού τοίχου του κυρίως ναού, η οποία σύμφωνα με τη σωζόμενη επιγραφή χρονολογείται στις 4 Σεπτεμβρίου 1712. Η μελέτη του ζωγραφικού συνόλου ανέδειξε έναν ικανότατο και λόγιο αγιογράφο που υιοθετεί όχι τόσο συνηθισμένα εικονογραφικά θέματα, παρουσιάζει τεχνολογικές ιδιαιτερότητες και ενσωματώνει στο έργο του διακοσμητικά στοιχεία από την τέχνη τόσο της δύσης όσο και της ανατολής.

## **Cretan Scribes from the Holkham Hall Greek MSS Manuscripts' Circulation in Crete and Beyond**

Dimitris Skrekas  
University of Oxford; Swedish Institute at Athens

RT

My paper draws on the results of cataloguing of the Holkham Hall collection of Greek manuscripts. Almost 90 of the codices come from Crete, and were in the possession of Morezenos priests' family in Chandax. Study of the Library sheds light on the intellectual networks linking Venice and her most flourishing colony Crete in the years immediately before Crete's fall to the Ottoman Turks (1669). The importance of collections like these lies as much in the context of their original formation as in their contents. Important evidence here comes from the networks to which the scribes belonged. Taking as a starting-point annotations found in the manuscripts, one can explore networks primarily as witnesses to intellectual currents in Venetian Crete. Equally important are the owners who have been traced, witnessing to the manuscripts' circulation in Crete, Venice and elsewhere.

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## **Embodying Salvation Senses and Materiality in Hymns and Liturgy**

Dimitris Skrekas  
University of Oxford; Swedish Institute at Athens

TS

Byzantine Liturgy has been characterized as ‘saturated sensual experience’. In this paper I will explore usage of senses and materiality within liturgy. Particular emphasis will be given to the hymnody from the main Services of the ‘Νυχθήμερον’. How senses evolved there and how each hymn writer made use of them? This is to be answered by looking at those texts pertaining to Feasts related to senses, such as Sunday of Thomas (celebrating the so-called ‘Touching of Thomas’), Holy Wednesday (with the anointment of Christ by the sinful woman) and Saints associated with myrrh such as St. Dimitrios et al. It is through senses and materiality in general that faithful participate in the joy of celebration, especially via sensory experience often labelled as *synaesthesia*.

## **The Image of Constantinople in Kritovoulos’ *History***

Ioannis Smarnakis  
University of the Aegean, Mytilene

FC

This communication explores the representation of Constantinople’s urban space in Kritovoulos’ *History*, a work written after 1453 and well known for its pro-Ottoman stance. The text provides much information about Constantinople’s transition from Byzantine to Ottoman rule. However, its urban space is not simply described, but it is represented in accordance with the author’s political goals and broader strategies. The communication aims to contextualize this narrative image of Constantinople to analyze the author’s strategy in relation to the new Ottoman regime, the urban space of its new imperial capital, and the reconstruction of a new sense of community for the Byzantine people after 1453.

## **Logic and Eschatology in Byzantine *Apocalypse* Commentaries**

Markov Smilen  
St. Cyril and St. Methodius University of Veliko Tarnovo; University of Oxford

TS

The Byzantine commentaries on the *Apocalypse* of Oecumenius and Andreas of Caesarea avoid the messianic interpretation, which localizes the precursor of the Kingdom of God in a certain political body. In Arethas’ *Apocalypse* commentary this tendency continues through the introduction of four logical antinomies: ‘unity-totality’, ‘particularity-universality’, ‘stability-change’ and ‘repose-movement’. Arethas uses these when analysing Porphyry’s taxonomy of species and single beings. With these structures he reconstructs the imagery of the *Apocalypse* as a Christ-centered history, which, instead of being totalising and deterministic, implies plurality and freedom.

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## **The ‘National’ Monasteries of Athos, Medieval State Building, and the Case of Zographou**

Kostis Smyrlis

National Hellenic Research Foundation, Athens

RT

The foundation on Byzantine Athos of monasteries bearing the name of a foreign people (e.g. of the Georgians) was politically significant. It required an imperial concession awarded within the framework of the relations between Byzantium and the foreign state concerned. What distinguished these monasteries from the others was not the language spoken by their monks but the fact that they owed allegiance to foreign rulers. Zographou, called ‘the monastery of the Bulgarians’ since the 13th century, also belongs to this category of establishments.

## **“He Who Is Generous to the Poor Lends to the Lord” Religion, Social Order, and the Charitable Economy of Early Byzantine Constantinople**

Joost Snaterse

Radboud University, Nijmegen; Macquarie University, Sydney

FC

The topography of Constantinople was characterized by wide range of charitable foundations which catered to the poor and needy. The aim of this paper is to shift attention to the sites of social welfare during the Early Byzantine period. These spaces developed into important religious and socioeconomic nodes in the urban landscape. I hypothesize that the uncovering of spatial processes will help us understand how elite charitable patronage was a determining factor in shaping and maintaining a particular urban social order. However, it also acted as a means to regulate urban life, draw social boundaries, and prevent civil disorder.

## **Patterns of Baptismal Practices in the Prefecture of Eastern Illyricum**

Carolyn Snively

Gettysburg College

FC

Examination of baptisteries in several Balkan countries has shown varying spatial distribution of baptismal complexes in Late Antique provinces. Three baptisteries appear at Ohrid (Lychnidos), and two more nearby. At Byllis and at Nikopolis, only one baptistery was found. In rural Praevalitana and Dardania only four or five baptisteries have been identified. Chronologically the construction of baptisteries follows the building of churches, i.e. an initial wave of construction in the late 4th or early 5th century, followed by the majority in the later 5th and 6th centuries. Beside facilities for infant baptism, a number of large and richly decorated baptisteries were constructed in the 6th century.

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## **Emotions in Historiographical Texts of the Palaiologan Era** George Pachymeres, John Kantakouzenos, George Sphrantzes

Stavroula Solomou

National Hellenic Research Foundation, Athens

FC

This paper focuses on the investigation of the emotions in the historiographical texts of George Pachymeres, John Kantakouzenos, and George Sphrantzes. Individual emotions characterizing both men and women, positive, as well as negative ones, and collective emotions, concerning crucial historical events, are classified and interpreted according to anthropological approach within the historical context, and the stylistic features. The aims are: (i.) to find out differences and similarities between the three Palaiologan authors; (ii.) to trace possible continuities; (iii.) to examine all three of them as representatives of a specific stage in the literary emotions.

## **The Textual Tradition of Aeschines in Byzantium**

Dora E. Solti

Eötvös Loránd University, Budapest

FC

The paper will review the manuscript tradition of Aeschines' three speeches starting by the ancient manuscript tradition reconstructed from papyrus fragments to the end of the Middle Ages, with a special focus on the Early Middle Ages, which is rarely represented in the relevant literature. The relationship between the textual tradition of Aeschines and the textual tradition of Demosthenes will be also discussed.

## **Ṭūr 'Abdīn Frontiers, New Historical and Archaeological Perspectives on the Eastern Border**

Virginia Sommella

Bilkent University, Ankara

FC

My paper focuses on the Ṭūr 'Abdīn region along the Byzantine Tigris Frontier (today the South-East of Turkey) from the 4th to the mid-7th centuries. It concerns the distinctive interaction between local sub-regional realities, i.e. the rural and the Syriac monastic pattern, and the border macro-environment, i.e. the military outposts. The set-out methodology consists of field surveys of the mountainous area encompassing the provinces of Mardin and Şırnak. In view of this, I intend to develop a cultural and settlement interpretative model of this region within the *Limes Orientalis*, while offering a new perspective to the political compromises achieved between local Syriac Bishops and their Byzantine rule.

## **La société constantino-politaine des années 1440 à la lumière des actes du notaire Benedetto de Smeritis, chancelier du baile vénitien**

Alessio Sopracasa

Sorbonne University, Paris

RT

Le prêtre et notaire Benedetto de Smeritis fut, à Constantinople, le chancelier du baile des Vénitiens entre 1444 et 1446 : si son activité en tant que notaire et chapelain du consul vénitien à Tana dans les années 1430 a déjà attiré l'attention récem-

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ment, ses actes instrumentés à Constantinople restent inédits et très largement inexplorés, en dépit de la rareté de ce genre de sources, qui contraste avec l'ampleur de l'implantation des Vénitiens à Byzance et en Roumanie. Observateur privilégié du monde qui l'entoure en sa qualité de notaire, Smeritis nous permet de faire la connaissance d'une partie des personnes qui formaient, de manière permanente ou temporaire, la société de Constantinople à la toute fin de son histoire byzantine, de même qu'il nous renseigne sur les activités auxquelles elles se livraient.

## **Raitho-El Tur: Routes of Monasticism, Routes of Hajj**

Yasser Sorrouf

Ministry of Tourism and Antiquities, Cairo

RT

As already testified by archaeological research, Raitho, a port at the Gulf of Suez, a Nabatean settlement initially, gradually emerged to a center of monasticism, round a *Lavra*, built there by Justinian I in the 6th century. Graffiti in Nabatean, Greek, Syriac, Arabic, along the paths leading from Raitho to Sinai Monastery reveal the pilgrim routes from the sea to the Holy Mount, while in later times Raitho became an important station for Muslim pilgrims on their sea route to Mecca. Archeological finds testify to a significant commercial activity at the site, being a crossroad between the Mediterranean, the Arabic Sea and the Indian Ocean.

## **Outlining the Byzantine Petty Aristocracy, 1204-1330**

Thanasis Sotiriou

University of Crete; IMS-FORTH, Rethymno

FC

The internal structure, the characteristics and the limits of the Late Byzantine aristocracy is still an open research question in the study of Byzantine society. In this paper, I will present my doctoral research which focuses on the middle and low-rank aristocrats between 1204 and 1330. Through the combination of evidence derived from literary and archival sources as well as prosopographical data about the holders of titles and offices of the court, the *sebatoi*, the *oikeioi*, and the members of the local elites, I will attempt to identify the social characteristics and shed light on the mechanisms that enabled Byzantine petty aristocracy to acquire, negotiate, and exercise power.

## **In Search of the Agricultural Historical Landscape in Byzantine Sources (7th-12th Centuries)**

Thanasis Sotiriou

University of Crete; IMS-FORTH, Rethymno

TS

In this paper I will be examining the agricultural landscape of the areas around Amorium in Central Asia Minor and Messene in the Peloponnese between the 7th and the 12th century. My main sources will be hagiographical texts, that I am working on in my ongoing research as a member of the interdisciplinary *Byzantine Agricultural Landscape Across the Aegean* (BALAA) project. By using information concerning the rural landscape, the social organization of peasant communities, and agricultural tools and techniques, I will discuss certain ways in which the Byzantines used and shaped the environment around them.

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## **Defensor Imaginis: The Image of St. Stephan the Younger and the Ideological Concept of the Sacred Space in the Church of St. Sophia in Ohrid**

Nikolina Spasovska  
University of Vienna

TS

A badly damaged detail of the depiction of St. Stephan the Younger on the South-Western pilaster on the narthex floor in the cathedral church of St. Sophia in Ohrid contributes to a comprehensive understanding of the ideological concept of this sacred space. In this regard, this study elucidates the peculiar position chosen for this eminent saint in the painterly programs from the 13th and the 14th centuries, considering the iconographic type of his image showing the Mother of God-Eleousa, while pointing out that the specific iconographic attribute of this saintly figure visually corresponds with the ideological concept of the sacred space.

## **Middle Danubian Region as the Medieval Contact Zone Between Byzantines and the 'Others': Archaeological Testimonies**

Perica Špehar  
University of Belgrade

RT

During the medieval period, the Middle Danubian region was a border zone between different peoples: the Hungarians North of the Danube and the Byzantines, Bulgarians, and Serbs South of it. This presentation aims to analyze, through the archaeological material, various ways the Byzantine Empire spread its cultural influences in the area in question. It will examine how the process of Christianization, which implied the establishing of strong Church organization and erection of churches, as well as the appearance of different types of small finds used in everyday life, influenced the cultural development in the contact zone between Byzantines and the 'others'.

## **Dare or Truth: Classicising Trials in the 12th Century**

Foteini Spingou  
University of Edinburgh

RT

The 12th century was marked by the revival of antique forms of literary expression. In such works, we find presentations of fictional trials. The present paper focuses on trials enacted in the lucianic dialogue *Timarion* and Theodore Prodromos' novel, *Rodanthe and Dosikles*. Firstly, we place the relevant passages in the general context of classicising descriptions of trials. Subsequently, we scrutinise their content, the trials' role in the overall narrative, and any references to classical works. By comparing fictional scenes to attested legal practice, the paper aims to uncover any reality that might be hidden in these imaginary worlds, the authors' motives for creating such classicising trials and multifarious connections between legal practice and classicising literature.

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## **The Problem of Historical Absence in a Theory of Art New Approaches to the Byzantine *Nachleben***

Emily L. Spratt

Cooper Union for the Advancement of Science and Art, New York

RT

Approaches to Byzantine art have been long influenced by Renaissance theories of art. In this paper, the descriptions of Byzantine art after the Empire's political demise will be addressed as an outcome of the formalistic concerns that have dominated its discussion since Vasari's writings. While the interpretation of style is essential to the study of art, without historical consideration, formal analysis has the capacity to convey narratives that may not correspond to an artwork's context. For the art created after 1453, the Ottoman and Venetian Empires and the associated territories connected to Byzantium play an essential role in its development, yet recognition of how its continuity was fostered requires renewed attention.

## **Observations on the Notion of Time in Late Byzantine Hagiographical and Historiographical Texts**

Alexia-Foteini Stamouli

University of Patras

RT

Time is a notion that writers of the Late Byzantine period deal with on various occasions and in different ways. As far as the hagiographical texts are concerned, the most important passages are found in the work by Nicephorus Gregoras. Several relevant references are also made by Constantine Akropolites and Philotheos Kokkinos. In addition, in the extensive historiographical work by John Kantakouzenos, there are interesting occasional references to the power of time. Finally, George Akropolites writes about time in his own *History*. Undoubtedly, the education of the writers gave them the opportunity to philosophize on the notion of time and to express remarkable concern, pointing out its irresistible power and its enormous significance.

## **The Narthex Unseparated from the Naos in Late Byzantine and Serbian Churches**

Nebojša Stanković

University of Priština, North Mitrovica

FC

Several 14th-century churches in Serbia (most notably Gračanica, Dečani, Matejča, and Markov Manastir), as well as a few ones in Byzantium (e.g. *Pantobasilissa* in Trilye), lack a wall separating the narthex from the naos. The separation between the two functional parts of the church is nevertheless apparent, often demarcated only by two pillars and legible in distinct programs of wall paintings. What was the nature of this transformation that brought more fluidity to the church interior? Was it a sign of a new direction in architecture or a mere excess? The paper tackles these and some other questions in order to develop a better understanding of this phenomenon.

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## **The Modal Signatures in the Byzantine and the Slavonic Chant Books of the 11th-14th Centuries** Some Examples of Modulation in the Melismatic Formulas

Irina Starikova

Moscow State Tchaikovsky Conservatory

TS

The paper discusses the use of medial modal signatures in the Slavonic chant books (Sticherarions) of the 12th-13th centuries, which were designated with letter-numerals. In order to explore the origin of such signs of modes, the Byzantine sources of the 11th-14th centuries were examined. Our study help to shed light how Slavonic chanters were mastering the Byzantine *melos* of Christian hymnography. We pay special attention to those compositions that have the signatures of modes not related to the main modes of the chant composition but other modes (for example, the signatures of the second mode can be included in the *sticheras* of the forth mode). According to the examples, it can be assumed that chanters were aware of the different modes of the melismatic formulas.

## **Worship of the Holy Physicians During the Time of Black Death** Case Study of Evidence of the Serbian Wall Paintings

Tatjana Starodubcev

University of Novi Sad

FC

The Great Plague ravaged Europe from 1347 to 1353. However, there is no indication that any collection of *Miracles* of medical saints was enriched by new episodes of the time. What was the attitude of people towards the holy physicians during and after the Great Plague? As there are no preserved written testimonies on the topic, one has to rely on visual evidence. Extant examples from mural paintings in the Serbian milieu of the time are set out in this communication. The question arises as to why medical saints were not shown in greater numbers than before.

## **Were Elites Less Charitable in the Last Centuries of the Byzantine Empire?**

### **The Question of Pious Foundations, 1282-1453**

Dionysios Stathakopoulos

University of Cyprus, Nicosia

RT

Instances of vertical, top-down charity by elites in roughly the last two centuries of the Byzantine Empire are not abundant; even less so in the form of the foundation, repair and endowment of charitable institutions. This paper will briefly outline those pious foundations for which there is evidence in the period and then proceed to discuss possible reasons for their relative scarcity compared to previous centuries. Lack of funds was certainly one reason, but I argue that there was also an ideological one, redirecting funds towards projects deemed as necessary for 'the common good', echoing a Late Byzantine euergetism.

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## **Byzantine Lead Seals from the Zafeiris Syrras' Collection With Officials from Asia Minor and the East of the Byzantine Empire**

Christos Stavrakos  
University of Ioannina

RT

Zafeiris Syrras' collection (London-Athens) is one of the biggest collections of Byzantine lead seals worldwide and it is still growing with new acquisitions mostly from auctions. Some pieces of the collection are already presented in international *symposia* and / or published in sigillographic series or honorary volumes (*Festschriften*). In this paper we will present a selection of the most interesting Byzantine lead seals of the collection with officials from administrative units of the state and church from Asia Minor and the Eastern part of the Byzantine State. For each seal we will provide pictures of high quality, date, reading and historical / archaeological commentary.

## **King Odovacar's Whirlpool of Peoples A Short Time *Rex Italiae***

Roland Steinacher  
University of Innsbruck

TS

Odovacar's great chance came in AD 476 when the soldiers of the *externae gentes* had a conflict with the patrician Orestes. Orestes had begun his career as Latin secretary to Attila and found himself at the Hunnic royal court in opposition to Odovacar's father, Edika. The barbarians wanted to be paid like Roman soldiers (a barbarian soldier was much cheaper; one reason for the success of gentile groups in Roman service). The *patricius* Orestes as the highest magistrate present refused their demands, and thereupon they turned to Odovacar who promised to fulfil their requests "should he attain supramagisterial power".

## **Paul Meets Saint Paul Jurisprudence and Theology in the Macedonian Era**

Bernard H. Stolte  
University of Groningen

RT

The paper investigates the interaction of jurisprudence and theology in a striking example from the Macedonian era. It is found in a secular text, *Eisagogè* XII,18, where it interrupts a series of fragments drawing from the Justinianic legislation. The paper argues that it does so for theological reasons, and traces its echoes in other legal texts. It involves the Basilica and Church councils, Justinian and Leo the Wise, and not to forget, the role of women in society. Justinian proves to have taken a more enlightened position than Leo, with consequences resounding in the 14th-century *Hexabiblos*.

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## Why Byzantium Still Matters

1036 Years After 988, 1004 Years After 1018, 4 Years After 2018

Asbjørn Storgaard  
Lund University

RT

In December 2018 an autocephalous Ukrainian National Orthodox Church was formed by merging two Orthodox Ukrainian churches not affiliated or subjected to the Russian Orthodox Patriarchate of Moscow. In January 2019 the UOC was acknowledged as autocephalous by the Ecumenical Patriarchate of Constantinople. This was done by a cancellation by the Ecumenical Patriarch of his predecessor Yoannikios' transfer of the Metropolitanate of Kiev from Constantinople to Moscow in 1686, without a previous consultation with his Russian colleague. What does this mean for Ukrainian youth today? And what is their attitude to the mixed heritages of Byzantium and Russia in present day Ukraine?

## Capricious Women and Uxorious Husbands

Women and Rulership in the Eyes of William of Tyre

Gemma Storti  
Ohio State University, Columbus (OH)

TS

William of Tyre's *Historia* has been receiving renewed attention by scholars, yet its monumentality still provides extended material for fresh studies and perspectives. The aim of this paper is to concentrate on the role assigned in this work to women connected with the sphere of politics in the course of the 12th century, in order to discuss the author's dynamic understanding of female characters and rulership in his chronicle. The main characters of this study will be the queens of Jerusalem Melisende, Maria Komnena, and Sibylla, as well as the princess of Antioch Alice and her daughter Constance.

## Some Reflections on Dynastic Succession and the Legitimacy of Imperial Power in Byzantium

Yannis Stouraitis  
University of Edinburgh

TS

In this paper, I shall seek to problematize our understanding of the modern concept of 'dynasty' and its analytical uses for Byzantine history. Given that 'dynasty' relates to 'kinship' and that the latter concept has come under criticism as an object of research in Medieval Studies, we need to contemplate on the problems that the concept of 'dynasty' may carry with it. Based on that, I intend to revisit the statistics of dynastic succession in the medieval East Roman empire and the relationship of dynastic rule to legitimate power and political stability. In particular, I will take a closer look at how the concept of 'dynasty' fits into the generic image of the insecure position of the holders of the imperial office.

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## **The Term ‘Slavs’ and Its Gradual Obsolescence in Byzantine Sources (9th-12th Centuries)**

Stoyko Stoykov  
Goce Delčev University, Štip

TS

The process of gradual abandonment of the term *Slavs* in Byzantine sources took place in the period from the mid-9th century to the end of 12th century and it is divided into three main stages. In the first period (820s-870s) it stopped to be used in references to inner Bulgarian affairs, as consequence of the centralization of the khanate and the disbanding of the Slavic tribal ‘autonomy’ and replacement of Slavic domestic duxes with Bulgar governors. In the second period, during the 10th century, the term ceased to be related to people within the Byzantine Empire. The third phase includes reappearance of the term in some Byzantine sources in the 12th century, before becoming fully obsolete in the 13th century. There had been investigated various reasons especially political, cultural, and social changes and their influence over the used terminology in Byzantine sources.

## **Political Reasons and Re-Use of the *Topoi* in the Anti-Armenian Treatises in Byzantium (9th-12th Centuries)**

Gioacchino Strano  
University of Calabria, Cosenza

TS

Contacts between Byzantium and the Armenian world have been constant and full of political, cultural and religious implications. Byzantium carried on the anti-Armenian religious polemics, based, above all, on the topics of condemnation of the alleged Armenian monophysitism; but it tried also some attempts at conciliation with the Armenian Church. We will therefore focus on the rhetorical and argumentative strategies in the Patriarch Photius’ letters to the Armenians and on the political meaning of the anti-Armenian treatises during the Komnenian period. We will also examine the forms and methods of the debates between Theorianos and the Cilician *catholicos* Nersēs Šnorhali, at the time of Manuel I Comnenus.

## **Bahram Chobin’s Revolt A Sasanian Asset and Ally of East Rome in the Late 6th Century?**

Sean Strong  
Cardiff University

TS

This paper will approach Bahram Chobin’s revolt as “one man’s pirate is another’s privateer”. The paper will address whether Bahram Chobin’s revolt negatively impacted on the Sasanian position. Whilst also considering whether the Sasanian civil war strengthened or weakened the Roman position in short and long-term contexts. Furthermore, to better understand the contemporary attitude towards the Sasanian civil war (if we can), the paper will assess whether the actions of Bahram Chobin and Khosrow II were considered to be treason, respectively. For that reason, themes such as legitimacy, dynasty, and regional power will be examined.

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## **Mise-en-Scène of Personal Belief and Contemporary Political Strategy**

### **The Royal Portrait in the Serbian Churches**

Manuela Studer-Karlen  
University of Bern

RT

The royal portrait in the Serbian Empire of the Middle Ages is permanently characterised by an immediate ambivalence: on the one hand, the respective ruler and his political claims to power are glorified, and on the other hand, the image also focuses precisely on the religious aspect, which visualises above all the portrayed person as pious. Not only the concrete hopes for the hereafter are integrated, but also actuality, propaganda and self-presentation are communicated. These two factors mark the starting point of the paper, the interplay of which will be discussed with the help of various examples.

## **The Role of Poet in Jewish Aramaic Wedding Poems**

Michael Swartz  
Ohio State University, Columbus (OH)

TS

Among the poems, or *piyyutim*, in Palestinian Jewish Aramaic from Late Antiquity published by Joseph Yahalom and Michael Sokoloff in 1999 are several poems to be recited at weddings. These compositions allow us a rare opportunity to witness the interaction between the poet or reciter and his public. It is most likely that these compositions were performed in private celebrations apart from the synagogue liturgy. These vernacular poems express the couple's continuity with religious values but in a decidedly irreverent register. This paper will analyze the way the poet or performer presents himself in the role of mediator between the mythic world of the tradition and the earthy realities of social life and at the same time fulfils a function as an entertainer.

## **Vlachs in the Medieval Balkans**

### **Some Preliminary Remarks on the Case of Epirus**

Efstratia Sygkellou  
University of Ioannina

FC

After 1204 and the founding of the so-called 'Despotate' of Epirus, the region of Epirus began to play a larger role in the political developments of the 13th century. The region continued to be at the center of developments later, as the theatre for clashing state interests and local lordships. Different ethnicities coexisted here, each of which sought to carve out their own geographical and political territory. The present paper documents the regions of Epirus where Vlachs lived and resents elements of their everyday life, in addition to the economic and social relations they developed with the surrounding populations. Its aim is to identify the presence and role of this ethnic group in Epirus, viewed within the wider context of the region's multi-ethnic nature in the Middle Ages.

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## **Release the Spartan!** Bishops Going to War in Late Antiquity and Early Byzantium (4th-7th Centuries)

Daniel Syrbe  
University of Hagen

TS

It has been argued in research that despite adopting political functions, bishops did not appropriate forms of military self-representation in Late Antiquity and Early Byzantium. Nevertheless, examples of bishops and clerics taking over command of local *militia* and even armies in crisis situations are documented in written sources. This paper seeks to analyze the broader contexts and the consequences resulting from an appropriation of military authority by local bishops. It will be argued that such situations mostly resulted from a temporary collapse of state power and that consequences for the bishops depended on specific interrelations between the local and the imperial level.

## **The Laic Name of Methodius is Athanasius** Textological Argumentation of Uspenskij Sbornik

Olena Syrtsova  
National Academy of Sciences of Ukraine, Kyiv

FC

The works of Gregorius Nazianzenus belong to the most frequently quoted in the Vita of Constantinus Cyrillus, as well as in the Vita of Methodius, both written in the Church Slavonic. A notable particularity of the quotes in the Vita of Methodius consists in a specific just in this text inclusion of direct adoptions from the Panegyric of Gregorius Nazianzenus to Athanasius Alexandrinus. Relying on this particularity, the paper puts forward a series of textological arguments in favor of the hypothesis that the first laic name of Methodius was Athanasius.

## **Epitome from the Church History of Theodore Lector as a Bridge to the Original Text**

Adrian Szopa  
Pedagogical University of Kraków

FC

The *Church History* of Theodore Anagnostes has preserved fragmentary to current times. Our knowledge about the original text, mostly based on the so called *Epitome*, which is a selective summary of Theodore's original work from the beginnings of the 7th century. My presentation is going to focus on this work. Firstly, I will compare the preserved fragments of the *Church History* by Theodore Anagnostes with the matching parts of the *Epitome*. Secondly, I will look closely into the text of the *Epitome* itself to examine the infection, syntax and lexis. Lastly, I will mention some interesting, to my mind, points which generally refer to the style of the *Epitome*.

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## **That Time I Killed Manuel Palaiologos** Esotericism and Byzantine Reception in *Assassin's Creed*

Tonje Haugland Sørensen  
University of Bergen

RT

In a final scene in the game *Assassin's Creed: Revelations* the goal is to assassinate Manuel Palaiologos, the last heir of Constantine XI, and instigator of a plot to reconquer Constantinople and re-establish Byzantium. The game, set in Constantinople and featuring the Byzantines as a major antagonist plays into what has become almost a stereotypical western reception of Byzantium. Reflecting on how the A.C.'s world building and game mechanics – particularly interaction – can expand our understanding how reception can be understood as a play wherein the lines between fact and fiction become blurred.

## **L'architettura dei *metochia* di Hosios Loukas quale specchio dei rapporti dinamici tra istituzione centrale e dipendenze (secoli XI-XII)**

Alessandro Taddei  
Sapienza University of Rome

FC

Il *Katholikon* del monastero di Hosios Loukas in Beozia, (ca. 1011-1022), costituisce uno degli esempi più noti del tipo a cupola ottagonale sorretto da trombe d'angolo. Sebbene estraneo alle tradizioni architettoniche mediobizantine elladiche, il modello incontrò un certo successo. Le chiese costruite come filiazioni (*metochia*) di Hosios Loukas rappresentano, in almeno due casi (Antikyra, Kambià), micro-repliche del *Katholikon* della casa madre, con l'adozione di alcune caratteristiche peculiari – ad esempio la 'cripta' semi-ipogea – che non sembrerebbero avere alcuna ragion d'essere al di fuori del monastero di origine. La comunicazione vuole approfondire la natura di questo atto 'identitario' di riproduzione apparentemente meccanica del modello ispiratore.

## **Tarsus Between Byzantium and Cilician Armenia in the 12th Century**

Konstantinos Takirtakoglou  
University of Ioannina

FC

The present paper critically examines the accounts regarding the city of Tarsus in the (Byzantine, Armenian, Latin, Arabic, and Syriac) sources, with the goal of identifying who controlled the city during the 12th century, a period in which Cilicia itself was a battleground between the powers of the period (Byzantines, Crusaders, Armenians, Turks). Finding an answer to this issue is crucial for scholars studying the relations between Byzantium and Cilician Armenia.

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## **“The Nature Mingling With Everything” Synesios’ Christology in Context**

Ilina Tanaseanu-Döbler  
Georg August University of Göttingen

TS

The paper focuses on the figure of Christ in Synesios’ hymns and explores its oscillation between transcendence and immanence. While Synesios insists on the transcendent union between Son and Father, he paints the Son also as the creator and ruler of the cosmos, who “is in everything” and mediates the beneficence of the Father to the universe. This picture recalls Stoic notions of the divine and the *logos* and their afterlife in Neoplatonic conceptions of the World Soul. Furthermore, the immanence of the Son constitutes a bridge that allows for the integration of the story of Christ into a Platonic world-view. The contribution will analyze Synesios’ attempts to link transcendence with immanence and situate his Christology in the panorama of Late Antique theology, both Christian and pagan.

## **A Rhetorician Teaches Law in Constantinople An Unavailing Attempt to Innovate in Byzantine Law in the Late 11th Century**

Marios Tantalos  
National and Kapodistrian University of Athens

RT

In 1992 prof. Westerink in his edition of *Poemata* attributed to Psellos published a long commentary, which accompanies *Synopsis Legum*. According to our earlier work, I argued that a student of Psellos, named Theodore of Smyrna, used the poem to teach basic elements of law to the young prince Nikephoros Diogenes. The commentary keeping with its didactic ambitions, has the characteristics of a narrative text. Since it reflects the philosophical and rhetorical background of a highly-educated scholar, the aim of the present paper is to explore how rhetoric and philosophy influenced the understanding and interpretation of *Synopsis Legum*.

## **Architectural Member of the Early Christian Churches and Monasteries in the Holy Land A Typological and Stylistic Synthesis**

Svetlana Tarkhanova  
Israel Antiquities Authority, Jerusalem

TS

From April 2017 till January 2021 I was engaged as an expert in the project entitled *Digital Corpus of the Early Christian Churches and Monasteries in the Holy Land* on behalf of the Institute of Archaeology in Hebrew University under the direction of Prof. J. Patrich and Dr. L. Di Segni. I was in charge of the section on architectural members and liturgical furniture. Some 566 out of 702 churches recorded in the corpus yielded such items. All relevant publications for each church were examined; a considerable amount of new material was uncovered during my personal surveys. This material was documented and inserted into the database. Further work was devoted to the typological and stylistic synthesis of the architectural members.

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## Woodcuts of Byzantine Tradition in the Early Romanian Books Printed in Iași (17th-18th Centuries)

Anca-Elisabeta Tatay  
Romanian Academy Library, Cluj-Napoca

FC

Between 1642 and 1800 in Iași were printed about 100 books by several printing presses, in Romanian with Cyrillic prints, Russian, Slavonic, Greek and Arabic languages. They were preponderantly religious books, and some of them were illustrated with woodcuts signed or not (by Ilia, Ieremia Marcu, Sandu, Gligorie, Strilbițchi). We must highlight that the books belonged to the Orthodox Church and accordingly the manner of execution of the images was of Byzantine tradition. In this respect we refer to the themes or to the procedures used for drawing. It was the Ukrainian engravings that sometimes served as models, emphasizing once more the Byzantine tradition of the woodcuts of Iași.

## People and Objects in the Graveyard The Significance of Funerary Contexts in the Late Antique Southern Levant

Itamar Taxel  
Israel Antiquities Authority, Jerusalem

TS

This lecture concentrates on funerary contexts in the Byzantine period and the beginning of the Early Islamic period (4th to 8th centuries) in the Southern Levant region, and historical Palestine in particular. Artefacts found in funerary contexts raise questions such as: (i.) Did unused, intentionally or accidentally damaged objects in tombs testify for pragmatic or ideological/symbolic behavior? (ii.) Can ceramic and glass vessels and other artefacts found outside tombs point to funerary/commemorative meals or other activities, such as magic rituals that were carried out within the cemetery precincts? (iii.) Could certain objects be polysemic – namely, of both utilitarian and symbolic/apotropaic nature? (iv.) To what extent can objects or the symbols they bear reflect the true religious, socio-economic and/or gender identity of the deceased with which they were found? The present lecture addresses these issues while using selected case studies.

## The *Ekphraseis* in the Literature of the Late Byzantine Period (13th-15th Centuries)

Ilias Taxis  
Aristotle University of Thessaloniki

FC

Ilias Chrysostomidis  
Aristotle University of Thessaloniki

Dimitrios Nikou  
Aristotle University of Thessaloniki

The *ekphraseis*, the rhetorical prose or verse works attempting a detailed and explicit description of various topics, are an important part of Byzantine rhetorical tradition. The main aim of this paper is the presentation of the *ekphraseis* of the Palaiologan Era and their function in the Byzantine Literature of this period. In particular, we try to explore the autonomous or incorporated *ekphraseis* (in prose or verse) that were written during the 13th-15th centuries, and to discuss issues related

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to the content of *ekphraseis* and the thematic choices of their authors, their function, the motifs that appears in these texts, the linguistic choices and the ideological components.

## **Caucasian Commonwealth vs. Byzantine Commonwealth Transformation of Ideas from the Center to Periphery in the 11th-12th Centuries**

Giorgi Tcheishvili

Ivane Javakhishvili Tbilisi State University

FC

In the 11th-12th centuries the Kingdom of Georgia came forward as a rival and also heir to the Byzantine Empire. Georgian royal court adopted imperial symbols and political ideas. Byzantine statehood came to be perceived as a model basis for building up Georgian pan-Caucasian monarchy. In the mid-11th century Georgian elites developed theory of common origin of the Caucasian peoples. This concept of unity of the Caucasian world turned into an ideological basis for Caucasian politics of Georgian rulers who deemed themselves head and protector of Caucasian-Near Eastern Christendom. Expansion of the jurisdiction of the Georgian Church over the North Caucasus, North Armenia and West Shirwan was another feature of the Caucasian commonwealth.

## **Non-Greek Communities of Byzantine Palestine Present State of Archaeological Research**

Yana Tchekhanovets

Ben-Gurion University of the Negev, Beer Sheva

TS

The presence of non-Greek minorities among monks and pilgrims visiting the Holy Land is well testified by literary sources of the Byzantine period. The minorities' existence can be also reconstructed with a help of epigraphic finds that have unequivocal reference to nationality or national language, or through artifacts of the foreign origin. The obtained archaeological data permits to initiate the discussion focused on non-Greek segments of the monastic community of Byzantine Palestine and pilgrimage from the far lands. The analysis of archaeological discoveries – used architectural patterns, burial customs, linguistic preferences etc., – may shed light on the complex identity of the Christian communities' members of Byzantine Holy Land.

## **Genetic Analysis of Human Skeletons in the Kadıkalesi (Anaia) Excavations**

Fatih Tepgeç

Altınbaş University, Istanbul

FC

Mehmet Görgülü

Altınbaş University, Istanbul

With the contribution of developments in the field of genetics; differences between modern genome and the ancient genome can be compared in terms of physiology and disease. In our study, it was planned to extract a DNA in 20 human biological materials obtained from Anaia excavations in 2016-2018, and to determine the maternal origins by Sanger sequencing in the mitochondrial DNA. In addition to

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creating a reference for the larger series that will follow, this study will contribute to historical and archaeological findings about the content of the communities in the region that have hosted many different communities.

## **Epigraphy and the Cult of Saint Thekla in Cilicia Trachea**

Nuna Terri

Free University of Brussels

FC

Saint Thekla, Paul the Apostle's follower from Iconium, is said in the *Acts of Paul and Thekla* to have finished her life in Seleukeia on the Kalykadnos, in Cilicia Trachea. Her Cilician shrine attracted many pilgrims, and a Seleukeian miracle collection written in the mid-5th century sketches a vivid literary picture of the devotion to the saint in the region. The aim of this paper is to examine Cilicia Trachea's epigraphic evidence to assess this devotion from a different perspective than the one from the *Miracles of Saint Thekla*. What can be gathered from the testimony of inscriptions will then be confronted with the image the hagiographer wanted to convey in his work.

## **Byzantine Musical Manuscripts at the Ambrosiana Library Results of a First Survey**

Silvia Tessari

University of Padua

TS

I aim to survey the results of an ongoing research project relating to the first musicological description of the Byzantine neumated manuscripts kept at the Ambrosiana Library in Milan, a repertoire never studied in its entirety, despite single, notable publications. I first provide a provisional checklist of the neumated manuscripts to supplement the pioneering and precious list offered by Father Lorenzo Tardo. Then I summarize some peculiarities that emerged from my research – on the double track of palaeographic / codicological and musicological / liturgical analysis – regarding the manuscripts Q 57 *sup.* (*Sticherarion*), L 36 *sup.* and Q 11 *sup.* (*Akolouthiai*), focusing in particular on some peculiarities in the choice of the repertoire (Q 57 *sup.*, L 36 *sup.*, Q 11 *sup.*), on information relating to provenance (Q 57 *sup.*), date and scribe (L 36 *sup.*).

## **Travels of Cretan Bishops During the 7th and 8th Centuries**

Ioannis Theodorakopoulos

University of Crete, Rethymno

TS

In my paper I will study a period of crucial importance for the history of Crete, through the examination of the travels undertaken by the Cretan bishops of the time. The journey of Paul of Gortyna from Egypt to Constantinople via Cyprus (December 655), if placed in the historical context of that particular year, can reveal Paul's dogma as well as the close relations between the Churches of Crete and Constantinople at a period, when the first was still typically under the Roman jurisdiction. The relations of the Cretan archbishop with both the capital and neighbouring sees will also be shown through the travels of the most famous Cretan bishop of the period, Andrew of Crete.

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## **Byzantine Coins and Coin-Weights in the West, 6th-7th Centuries**

Frans Theuws  
Leiden University

RT

Femke Lippok  
Leiden University

Arent Pol  
Leiden University

Byzantine coins are regularly found in the Early Medieval West. These coins form a valuable source of information, since both their mint-date, origin (mint-city) and place and time of deposition (date of burial/other context) are often known. In this paper we present the temporally diverse depositional patterns of not only the Byzantine gold coins, but also Byzantine silver- and copper coins as well as Byzantine coin-weights found in North-Western Europe between 450 and 700 CE. How did they reach the West? What are the contexts in which they were found? How did they circulate in the North? What does it mean to find Byzantine coins (even copper alloy coins and coin weights) in the context of rural communities in North-Western Europe?

## **Byzantine Sanctity: Its Role in the Fight for Kiev**

Tatyana Tidy  
Independent Scholar

FC

This paper is about an important aspect of the princely fight for Kiev throne in the 11th-12th century AD, which created special attraction for that city by the Russian princely dynasty: the sacred significance of Kiev. Methodological basis of this enquiry is a philosophical-psychological factor: for medieval people Orthodoxy carried important symbolism, and Byzantine sanctity had become special model for Russian people. Certain transformations of Byzantine sanctity to Rus' took place after adoption of Christianity and Kiev became the new sacred center of Old Russian State.

## **Corsari genovesi tra Sud Italia e Grecia intorno alla Quarta Crociata**

Daniele Tinetti  
Archivio di Stato di Genova

FC

Tra XII e XIII secolo, fonti cronachistiche e documentarie menzionano spesso genovesi in azione sulle rotte del Levante, come Guglielmo Grasso, Enrico Pescatore e Leone Vetrano. Inserendosi nelle lotte di potere nel Sud Italia e in area bizantina, essi alternano incarichi di ammiraglio, specialmente per la corte sveva, con la ricerca di possessi personali a Malta, Corfù, Creta e Siracusa. In questo intrico di rapporti, diviene spesso difficile comprendere in quale misura essi mantengano i legami con Genova, rispecchiandone una strategia di espansione, oppure agiscano per semplice interesse personale. Soffermandosi sulle attività e i legami di queste figure, il contributo riflette su significativi aspetti politici e sociali del posizionamento genovese sulla via di Costantinopoli.

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## **Architectural Decoration of Church B in the Harbor Settlement of Andriake, Lycia**

Ayça Tiryaki  
Istanbul University

FC

Andriake is located approximately 5 km from the town of Demre in Antalya province. The port of Myra (modern Demre), Andriake, was one of the most important harbor settlements in Lycia region. Five of the total six churches detected at Andriake, including Church B, are dated to Early Byzantine period. Church B, located in the centre of the settlement, has a basilical plan with three aisles. Large number of stone findings with architectural and liturgical functions have been uncovered during the excavations that started in 2011. The high quality of craftsmanship and rich repertoire of ornaments point out the importance of the church in the region.

## **Power and Fear of God in the Mentality of Byzantine and Georgian Monarchs (11th-12th Centuries)**

Khatuna Todadze  
Georgian Technical University, Tbilisi

FC

Comparative analysis of deeds by Michael VII Doukas and Nikephoros III Botaneiates to Michael Attaleiates Monastery and deeds of Georgian kings Bagrat IV, his son George II and King Tamar to Shio-Mgvime Monastery showed that irrespective of the same epoch and faith, attitudes of the emperors and kings to God and church are different. Such difference can be explained, *inter alia*, by the political situation in the countries. But relations between the state and church are diverse and they are not limited to the country's development only. Such relations are explained by the history, culture, attitude to religion and ethnical character.

## **“Glory to God in the Highest Heaven” Concerts of Angels Praising the Nativity of Jesus**

Paraskevi Toma  
University of Hamburg

TS

As integral part of the Nativity narrative, angels inspired Byzantine artists and authors over the centuries. Hymnographers not only praised angels as divine powers, but they also employed angelic voices to glorify the newborn child. Romanos the Melodist and Cosmas of Maiuma are only two examples for that. This paper aims to explore the role of angels in Byzantine hymns celebrating the Feast of the Nativity, investigate intertextuality with a focus on the Church Fathers, and examine how angels are perceived as part of the broader liturgical experience.

## **The Unpublished *Encomium* of Gregory of Nazianzus by Ioannes Geometres**

Maria Tomadaki  
Göttingen Academy of Sciences and Humanities

FC

Ioannes Geometres composed a long *encomium* on Gregory of Nazianzus consisting of more than 25,000 words, which still remains unpublished. Geometres' composition is a biographically structured encomiastic text, and it offers a detailed account

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of the church father's life in a high rhetorical style. Geometres glorifies his favorite literary exemplar, while at the same time he expresses his personal views on a variety of rhetorical and philosophical issues. The purpose of my talk is to analyze the manuscript context, the ideas, the literary sources, the rhetorical style and overall the function of the *encomium* through illustrative specimens of my text's edition. This presentation will bring to light an important unpublished text and it will provide a new insight into Geometres' activity as a rhetor and hagiographer. It will also broaden our knowledge on the reception of Gregory of Nazianzus in Byzantium.

## **“Host of the King of Heaven” Armed Holy Protectors in Medieval Serbian Art**

Marka Tomić  
Serbian Academy of Sciences and Arts, Belgrade

TS

A special place in the pantheon of saints venerated among the medieval Serbs belonged to those whose protective powers had been affirmed in their military triumphs – the most famous of warrior saints and the bodiless *archistrategoï* of the heavenly host – the holy archangels Michael and Gabriel. The objective of this paper is to present the iconographic corpus of holy warriors in old Serbian art. It aims to offer an insight into the appearance, manner of representation, place and importance ascribed to soldier saints and the archangels Gabriel and Michael in the thematic programs of Serbian churches.

## **The End of Pagan Sanctuaries in Thrace**

Ivo Topalilov  
Bulgarian Academy of Sciences, Sofia

FC

It is accepted that the end of the pagan sanctuaries in Thrace is connected with the religious rage of the Christians to the pagan structures. With this Thrace joined such regions as Egypt, Syria and Palestine. The archaeology reveals, however, that the process was more complex and the violent end of a huge number of sanctuaries in Thrace valley and the outskirts that are dated to the time of Valens and Theodosius, and those in western Thrace that met their end in the 40s of 5th century was due to vast barbarian invasions tried to destroy the Roman world and the imperial infrastructure in the region.

## **Dal cavallo all'elefante Percorsi iconografici e deviazioni 'esotiche' nell'immaginario bizantino del potere**

Andrea Torno Ginnasi  
University of Milan

FC

L'intervento concerne l'immagine del sovrano sul carro trainato dagli elefanti nell'arte proto-bizantina in rapporto al dato materiale e testuale. Il tema compare già nel repertorio classico per scene di apoteosi imperiale e concorre alla celebrazione della vastità geografica dei successi militari, configurandosi come declinazione 'esotica' della più consueta tipologia equestre. Oltre al significato ideologico

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dell'elefante nell'immaginario del potere, sarà valutata la diffusione del soggetto in relazione ai cerimoniali del trionfo che, come per il coinvolgimento del cavallo, trovano nello spazio ritualizzato dell'ippodromo la sede privilegiata.

### **Hungarians in the *Chronicle of Morea***

Ábel Török

Eötvös Loránd University, Budapest

FC

The presentation examines the role and perception of Hungarians in the *Chronicle of Morea*. It presents the passages in which the *Chronicle* mentions the Hungarian people or the Kingdom of Hungary, and compares them with passages in other contemporary literary and historical works in Old French and Byzantine Greek that also mention Hungarians. It proposes a solution to the question of why the *Chronicle* speaks of the Hungarians – who were generally close to Byzantium and helped the successor states of the Byzantine Empire – in a more laudatory tone and in more praiseworthy terms than other contemporary sources closer to the Hungarians: the reason for this is to be found primarily in the reputation of Béla III's daughter Margaret and her grandchildren, the Saint-Omer brothers.

### **Echoes of a Divine Harmony Sound, Emotion and *Taxis* in Procession Rituals**

Marie-Emmanuelle Torres

CNRS, UMR 7298 "LA3M"; Aix-Marseille University

FC

This paper will question the function of sound in processions, using both literary and historical sources. It will examine how sound is used to create multi-part unity. By giving each group a specific sound, a procession summons, organizes and harmonizes all the classes of the society. By moving through the urban space, it creates a bridge between the aulic, sacred and collective areas. By performing a collective harmony through soundscape, it brings the earth and the heavens into resonance. By perpetuating rituals which have been performed since the beginning, it creates a sense of historical continuity and serves Byzantine collective memory.

### **To Feel Divine Authority Sound, Space and Performance in Byzantine Imperial Coronations**

Marie-Emmanuelle Torres

CNRS, UMR 7298 "LA3M"; Aix-Marseille University

TS

This paper will contribute to the round table by studying the aural performance/experience of Byzantine imperial coronations. This ritual gesture confirms the emperor who has already been created through collective acclamation. However, under the extraordinary cupola of Hagia Sophia, the coronation offers a sensory experience of God's choice and harmony. In this acoustic-enhanced space, the singers' voices bring earth and heaven closer into one celebration. The community is structured, unified and invited to participate in this theophany from afar. The Emperor remains silent to fully assume his role as earthly lieutenant.

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## **The Slavic Alexanders** Byzantine Models of Kings in *Slavia Orthodoxa*

Susana Torres Prieto  
IE University, Segovia

FC

The only figure of Antiquity that enjoyed success in the newly converted lands of *Slavia Orthodoxa* was Alexander the Great. His adventures, as they were narrated by the tale of Pseudo-Callisthenes, arrived at different times and with different purposes. The translations and versions of the Alexander Romance in Slavic are textologically related, but the implications in the adoption of the princely model are very different. My paper presents an overview of all the Slavic Alexanders in the Byzantine Commonwealth and the literary and political implications of adopting him as a role model.

## **Imperial Epigraphies in Constantinople's Dark Ages**

Ida Toth  
University of Oxford

TS

The chronological scope falls within a time when the public display of texts, symbols and images became the matter of politics as well as being an aspect of contemporary epigraphic habit. Inscriptions celebrating the Byzantine Emperor and Constantinople's importance as the centre of the Empire had a prominent place in the urban landscape of the capital city. They featured on imperial monuments, in streets and *fora*, on fortifications, public buildings, and works of infrastructure, in and around spaces evocative of the Emperor's physical, ceremonial, and symbolic presence and authority. The presentation discusses how 8th- and 9th-century Emperors employed inscriptions to promote themselves and their policies.

## **The Latin Patriarch of Constantinople Paul and the Request of Union in Palaiologan Era**

Petros Toulis  
Aristotle University of Thessaloniki

FC

This communication is about Paul, the titular Latin Patriarch of Constantinople, key-figure of the attempts of Union between East and West in the Palaiologan Era. Paul, as the official delegate of Popes Innocent VI and Urban V, engaged in discussions with the Emperors John VI Kantakouzenos and John V Palaiologos promoting the idea for an Ecumenical council. As an intellectual of his time, he met and was introduced to the major Byzantine scholars in Constantinople connecting them with the Dominican community of Pera. We aim to focus on his philosophical and theological background which helped him to engage in the theological debate of the third phase of the Palamite controversy and to present his theological views through his epistolography with the ex-Emperor John VI Kantakouzenos, Theophaues of Nicaea, Demetrios Kydones and Pope Urban V.

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## Η γραφή σε έργα κεντητικής Ζητήματα χρονολόγησης και ταύτισης καλλιτεχνών

Nikolaos Toutos  
Independent Scholar

TS

Τίθενται ζητήματα ταύτισης καλλιτεχνών σε έργα κεντητικής και επιχειρείται να δοθεί απάντηση στο γενικότερο ερώτημα εάν τελικά ο συντάκτης των επιγραφών ταυτίζεται με τον χρυσοκεντητή. Με τη βοήθεια της γραφής γίνονται προτάσεις διάκρισης τεχνιτών, καθώς και χρονολόγησης διαφορετικών φάσεων στο ίδιο χρυσοκέντημα. Διερευνάται η γραφή του περιώνυμου εργαστηρίου κεντητικής της μονής Βαρλαάμ των Μετεώρων, που δραστηριοποιείται στο δεύτερο μισό του 16ου αιώνα μέχρι και την τρίτη δεκαετία του επόμενου αιώνα. Με βάση το προσφερόμενο επιγραφικό υλικό, επιχειρείται ταύτιση ανυπόγραφων χρυσοκεντημάτων και διάκριση επώνυμων συρμακέσδων.

## Oltre la *questione bizantina* L'architettura sacra del Sud Italia bizantino, tra 'tipicità' e regionalità

Antonino Tranchina  
Bibliotheca Hertziana, Max Planck Institute for Art History, Rome

RT

Gli edifici destinati al culto greco-cristiano nel Mezzogiorno medievale offrono un caso emblematico di posizionamento attraverso i confini storiografici. Si propone un riesame di caratteri scelti alla luce della relazione tra usi culturali, forme architettoniche e specificità identitarie. La sperimentazione di 'tipi' connessi alle esigenze della compagine ellenofona si rivela in dialogo con la cultura locale nella sua complessità storica: non solo un'emanazione sincronica dell'identità bizantina, ma il richiamo a una tradizione che risale e preesiste al dominio dei *basileis*, corrobora ed estende il campionario ecumenico dell'Impero.

## What Was the Purpose of Imperial Unction and Coronation in Byzantium?

Warren Treadgold  
Saint Louis University

TS

Although imperial coronation and unction were supposed to ensure the legitimacy of Byzantine emperors, many emperors who had been crowned and anointed suffered revolts, deposition, mutilation, or murder. Evidently coronation and unction afforded emperors very little protection. These rituals seem rather to have had the purpose of expunging the emperors' previous misdeeds (often including their seizure of power) and legitimizing their rule for however long their rule lasted. As I once suggested: "The Byzantines considered their emperors to be chosen by God, but only in the sense that whoever was emperor was God's choice until God removed him".

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## Exploring Cypriot Socio-Cultural Interactions Through the Island's Medieval Graffiti

Mia Trentin  
The Cyprus Institute (STARC), Nicosia

TS

On a natural crossroad like the island of Cyprus, medieval graffiti testify the interaction of different communities (Greeks, Latin, Armenians, Arabs, and Maronites) living and visiting the island, and sharing the same space. Their marks, scratched or traced on the walls of historic buildings, offer us an original insight into several aspects of their everyday life: visual culture, literacy, perception and attitude towards space. By studying these graphic forms and their distribution on the island, the paper will highlight the relationships between the different communities, focusing attention on their graphic models and habits.

## An Icon of Saint Menas on Horseback and Its Cretan Painter Stelianos Gennitis

Eleni Triviza  
Independent Scholar

FC

This icon of St. Menas on horseback is now in the private collection of Mrs. Serrie Meakins, after previously being in the possession of the Temple Gallery. In the centre of the icon, on a gold ground, it is depicted the mounted figure of St. Menas riding towards the left on a greyish-white horse. According to the inscription, the painter is Stelianos Gennitis. The quality of the painting and the way in which features of the early Cretan tradition are combined with elements of Western art reveal a capable painter with eclectic tendencies. The icon of St. Menas clearly displays an osmosis between traditional and Western art as part of a rejuvenating tendency and it can be dated to the turn of the 16th and 17th centuries.

## Unknown Philosophical Texts from the Komnenian Period

Michele Trizio  
University of Bari Aldo Moro

RT

My presentation discusses the cultural, social and material factors involved in the production and circulation of philosophical works in the Middle Byzantine period (843-1204). Most scientific and philosophical works written in this period, in particular those written between 11th and 12th century, have come down to us in later manuscripts produced in the 14th century. Accordingly, I shall briefly sketch the possible reasons lurking behind this problematic textual tradition and I will present some cases of unknown or little known text written in the Komnenian period. In particular I will focus from a sociological point of view on crucial issues such as the *modus operandi* of the Byzantine philosophers in this period, the intended audience of their works and the cultural and social preoccupation that determined the later fortune of their works.

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## Musical Instruments in Byzantine Literature

Christian Troelsgård  
University of Copenhagen

TS

Descriptions of instruments, musical scenes, and imagery of instrumental sound are featured in various genres of Byzantine literature (e.g. hagiography, novels, historiography, and hymnography). The interpretation of organological nomenclature is an extremely complex discipline, given the persistent heritage from ancient Greek and patristic literatures. However, some interesting patterns of allusion and literary 'meaning' may be discerned from some recent studies in musical scenes and instrumental imagery, as a complement to the study of Byzantine organology on the basis of iconographic, archeological, and ethnomusicological studies of the Byzantine *instrumentarium*.

## Economic Sins and Transgressions in Middle Byzantine Provincial Apocalyptic Texts and Penitentials

Edward Trofimov  
University of Notre Dame

FC

With the revitalization of the Byzantine economy in the 10th century, 'popular' religious texts began to express concern about economic issues pertinent to everyday life. The edifying *Apocalypses of the Theotokos* and *of Anastasia*, as well as the 12th century *Deuterokanonarion* mention sins of economic character, such as violation of land boundaries, property damage, theft, along with various forms of economic deception, including the use of false measures and lending at interest: issues that were usually tackled in legal documents. Referral to these transgressions in 'popular' texts sheds light on how people in the provinces, predominantly peasants, perceived these misdemeanors which contributes, in turn, to our understanding of their *mentalité*.

## Byzantine Art and Norman Sicily Through the Lens of Intermediality

William Tronzo  
Univeristy of California, San Diego

RT

This paper focuses on three examples of the lively artistic production of the Norman Court in 12th-century Palermo: the Mantle of Roger II, now in Vienna, and the mosaic decorations in the Norman Stanza of the Royal Palace and the Cappella Palatina. What I would like to offer is the sketch of the contours of an 'object world', in the sense of reaching out across space to create a form of enchantment. I have come to see this phenomenon as profoundly and synthetically visual in the multifariousness of its operations, in which one might discern the impress of reception in the very act of production on the part of a community of makers and users. My narrative will be cast in the form of visual hypotheses, that is to say cogent comparisons whose significance demands to be fathomed. Putting them together in concerted sense will allow us not simply to continue the discourse but to change the terms in which it is framed.

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## **Drinking Wine in the Byzantine Commonwealth and Beyond Byzantine Amphorae from Poland: The New German-Polish-Ukrainian Project**

Maciej Trzeciński  
Polish Academy of Sciences, Warsaw

RT

Natalia Khamaiko  
National Academy of Science of Ukraine, Kyiv

Anastasiia Korokhina  
National Academy of Sciences of Ukraine, Kyiv

Marcin Wołoszyn  
University of Rzeszów; Leibniz Institute for the History and Culture of Eastern Europe, Leipzig

The assemblage of finds from medieval Rus' includes a vast quantity of amphorae, containers used for transporting wine, olive oil and other substances. While many amphorae are recorded in the Northern regions (e.g. Novgorod) their largest number is known from Southern Rus' (Kyiv, Chernihiv). In general, amphorae tend to be recognized as Byzantine imports. The main goal of the project is to analyze finds of amphorae recovered in Poland from 10th-13th century contexts in the Polish-Rus' borderland (Western outlying regions of Rus'; e.g. Drohiczyn, Czeremo and Przemyśl, and Piast Poland (Kruszwica; Sandomierz; Kraków). We plan to compare the attributes of amphorae from Poland with specimens recovered in East Europe (first of all, Kyiv and Chernihiv) and Byzantium.

## **Preachers and Divine Inspiration in Middle Byzantine Homiletics A Self-Representational Commonplace or a Theological Statement?**

Petros Tsagkaropoulos  
Complutense University of Madrid

FC

The effectiveness of homilies as oral messages depended on the constructive interaction between preacher and audience. Underlying this relationship was the widespread notion that the words of the preacher were divinely inspired. Although this idea permeates Byzantine homiletics, it remains unclear whether it rested on clearly articulated theological foundations or represented a self-representational commonplace. Evidence will be adduced from Middle Byzantine homilies delivered by clergy and lay preachers.

## **Deconstructing a Term or a Field? The Methodological Predicament of 'Post-Byzantine' Art**

Theocharis Tsampouras  
Ephorate of Antiquities of Kozani; University of Western Macedonia, Florina

RT

The working term 'post-Byzantine' art – broad in its conception and extremely flexible in use – has been extensively used in the 20th-century art historical studies, nowadays though it's started creating more problems than solutions. This paper will argue, drawing from specific cases and examples, that the term 'post-Byzantine' is actually narrowing the field itself and doesn't give the proper emphasis to the special conditions that enabled the creation of this art, nor does it help in shedding light upon the numerous influences, variations, and differences that defined the art which falls under this term.

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## **Waiting for the Arabs**

### **Cities and Important Settlements in Crete Before the Arabs' Conquest (Mid-7th Century-820s)**

Christina Tsigonaki

University of Crete, Rethymno

TS

Due to the rapid spread of the Arabs in the Mediterranean during the 7th-8th centuries, Crete became a border region for the Byzantine Empire. This paper presents new archaeological evidence concerning defensive works in the cities and the major settlements of the island that changed radically their aspect. The strong fortifications testify the central authorities' response for upgrading the defense of the island. Emphasis will be given on Eastern Crete. The results of the surface survey carried out over the last five years at Mount Oxa, located a few kilometres from the city of Olous (modern Elounda), will be presented.

## **An Icon of the Hospitality of Abraham in Narbonne**

### **An Unknown Work by the Painter Angelos (ca. 1425-1450)**

Ioannis Tsiouris

University of Thessaly, Volos

FC

In the Palais-Musée des Archevêques in Narbonne there is an icon (45 × 68 cm) depicting the Hospitality of Abraham. The icon has never been thoroughly studied and the inscription with the painter's name, at the bottom of the icon, has been escaped the attention of researchers. According to the inscription the icon was executed by the well-known Cretan painter Angelos Akotantos, who was active in Candia (Crete) in the first half of 15th century. The painter Angelos, created a new iconographic variation of the Hospitality of Abraham which would become established and be adopted by his contemporaries and later painters.

## **The Byzantine Agricultural Landscape Across the Aegean Project and the Byzantine Field Systems**

### **Is There a Distinct Type of Byzantine Field?**

Nikos Tsivikis

Institute for Mediterranean Studies, Foundation for Research and Technology Hellas, Rethymno

TS

Jamieson C. Donati

Institute for Mediterranean Studies, Foundation for Research and Technology Hellas, Rethymno

*Byzantine Agricultural Landscape Across the Aegean* is a new project organized at the Institute for Mediterranean Studies/FORTH that aims through the parallel study of two cases (Amorium in Asia Minor and Messene in the Peloponnese) to achieve a comprehensive systematic comparative archaeological analysis of the Byzantine rural landscape and the historical and environmental conditions that contributed to its formation. Based on this analysis, we are attempting to discuss and identify the possible characteristics of the medieval Byzantine field, as something distinct from its Roman and Hellenistic predecessors and to include it in an ongoing scholarly debate on agricultural land and its evolution across medieval Europe.

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## **Latin Graffiti in the Churches of Venetian Crete** **The Problems of an Ambiguous Source**

Nikiforos Tsougarakis  
Edge Hill University, Ormskirk

TS

The practice of making devotional inscriptions on church walls is attested throughout late medieval Europe and featured prominently also on the Jerusalem pilgrimage. Such carvings can also be found in many rural churches in Crete, dating from between the 14th and the 17th centuries. Though this graffiti is an interesting and overlooked source, it also raises difficult problems of interpretation: who were those Latins who left their marks in the secluded churches of the island? What was their relationship with those churches? What does the presence of Latin graffiti in Greek churches tell us about the function of these churches in the religiously mixed society of Venetian Crete? The present paper explores these questions through an examination of the published corpus of church graffiti from Crete while also engaging with the debate on the sharing of sacred space between Latins and Greeks in Late Medieval Crete.

## **Georgian Military Equipment in Between Art and Reality**

Mamuka Tsurtsunia  
Independent Scholar

TS

In his seminal work *Arms and Armour of the Warrior Saints*, Piotr Grotowsky made several important statements: (i.) Byzantine artists did not only repeat classical iconographic motifs but also introduced elements based on contemporary forms; (ii.) new themes were introduced without affecting the general structure. This paper discusses the validity of these points as far as images of horse armour and couched lance technique are concerned. It will be shown how Georgian iconography tried to reflect new realities in equipment and warfare and, given the existing tradition, what it was able to reflect and what it failed to do.

## **Byzantine Agricultural Terraces as Sustainable Landscapes**

Sam Turner  
Newcastle University

TS

Terraces are a common feature of Aegean landscapes. Nevertheless, it remains unclear when they originated and how they were organised in relation to rural settlements and societies. This paper will consider the Early and Middle Byzantine landscapes of Naxos in the South Aegean. It discusses data resulting from new fieldwork and lab analysis using OSL profiling and dating. The paper suggests that the terraced landscape developed throughout the Byzantine period, and that terraces provided agriculturally sustainable ways to farm the steep hillsides of the island.

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## Variations on the Motif of the Holy Land Procopius' *Buildings* 5.6-9 on Palestine

Elodie Turquois

Johannes Gutenberg University Mainz

TS

My paper places the description of the Holy Land in Procopius' *Buildings* within the author's strategy of *poikilia* and *leptologia* aiming to avoid monotony from the work's central and single theme of imperial constructions. By way of a stylistic analysis of his extended description of the Nea Church in Jerusalem, set within the background of two smaller sections on Mount Garizim and Sinai, and a closing list of monasteries, I will show how Procopius combines his concern for geographical features with the paradoxical and religious themes to evoke the special characteristics of the Holy Landscapes of Palestine.

## La notte di santa Caterina del 1437 a Tana Approccio prosopografico

Angeliki Tzavara

CNRS, UMR 8167 "Orient & Méditerranée", Paris

TS

Una notte del 1437, il giorno della festa di santa Caterina, sette mercanti veneziani si riunirono nella casa di uno di loro per stipulare un accordo. Quest'ultimo riguardava la ricerca di un presunto tesoro, che si sarebbe rivelata quasi uno scavo archeologico, la modalità di partecipazione dei soci e la partizione di eventuali ricavi. Questo racconto si trova nella relazione del futuro ambasciatore veneziano Giosafat Barbaro. Chi sono questi mercanti? L'Archivio di Stato di Venezia ci consente una ricostruzione prosopografica delle loro vite alla luce delle loro attività commerciali a Tana.

## Die Ekphrasis „Πλάτανος“ des Ioannis Eugenikos

Maria Tziatzi

Democritus University of Thrace, Komotini

FC

In seiner *Ekphrasis* „Πλάτανος“ beschreibt Ioannis Eugenikos das Bild einer Platane in einer imaginären Landschaft. Die *Ekphrasis* wurde von Boissonade im Jahre 1844 aus dem autographen *Par. gr.* 2075 mit einigen Fehlern veröffentlicht. Ich konnte drei weitere Handschriften der *Ekphrasis* entdecken, darunter noch ein Autograph. Ziel meines Beitrags ist die kritische Restaurierung des Textes, die Ermittlung von Quellen und Mustern sowie die Untersuchung rhetorischer Aspekte; dabei werde ich auf die Sprache und den Stil des Autors eingehen. Schließlich werde ich versuchen, den Adressaten zu identifizieren und dadurch die *Ekphrasis* zu datieren.

## The Privileged of the 'Inclita Nazione Oltramarina' Students from the Ionian Islands in Padua (17th Century)

Panagiota Tzivara

Democritus University of Thrace, Komotini

TS

The 17th century was important for the presence of Greek students at the University of Padua. The Nazione Oltramarina has drawn up its Statute and has created the *Album of the Nation*, introducing in it all the heraldic coats of arms of the students

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who participated in the administration. Furthermore, the nation has honored its protector and supporter, Doge Sagredo, through a panegyric oration, published in 1675, thus showing its eternal gratitude. In the presentation we will examine the historical framework in which the Greek nation has dynamically emerged; also, we will highlight the role of the nation in the course of the University of Padua.

## **Mosaic Pavements in Middle and Late Byzantine Churches Function and Meaning in the Architectural Space**

Maréva U

École Pratique des Hautes Études, Paris

FC

Mosaic pavements in Middle and Late Byzantine churches follow, technically, the tradition of those produced during the Roman and early Christian periods. However, they differ from the latter by the nature of their decorations. Figurative and narrative compositions were replaced by ornaments consisting of geometric and interlacing patterns, enhanced by polychromatic effects. These mosaic pavements have been the subject of formal and technical studies, but to this day their functions and meanings in the architectural space have been insufficiently explored. Through representative examples, this communication proposes to analyze how the colors, motifs, and orientation of the slabs contribute to the articulation of the architectural space, by highlighting different axial dynamics, drawing pathways, and indicating liminal places. As both structural and visual elements, mosaic pavements will be studied according to the movements made within the church by the clergy and faithful.

## **The Syriac Old Testament and the Apocalyptic Horizon in Late Antiquity**

Pablo Alejandro Ubierna

National Scientific and Technical Research Council, Buenos Aires

RT

Manuscript *Ambrosianus B 21 inf.*, dated to 6th or 7th century CE, is famous for being the sole complete witness to the *Syriac Apocalypse of Baruch*. However, the manuscript does contain other Apocalyptic texts and deserves to be studied as a whole. The present paper will explore the codicological and textual composition of this biblical manuscript and highlight the rationale of the choices to include certain texts. It will also place this manuscript within the larger background of Late Antique Apocalyptic expectations, mostly Jewish.

## **Biblical Exegesis and Prophetic Literature in Byzantium The Case of Basil of Neopatras**

Pablo Alejandro Ubierna

National Scientific and Technical Research Council, Buenos Aires

RT

This paper points out the links between prophetic literature and the exegesis of biblical prophetic works focusing on a hitherto unedited exegetical work of Basil of Neopatras, a 10th century Byzantine bishop (the edition have been prepared by the author along with a colleague). Thus, the paper focuses on the *Commentary of Daniel* where Basil stresses the ties between the emperor and Christ, both acting as

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co-rulers of the Christian empire. Finally, the paper also points to the possible links with the works of both Arethas of Caesarea and Leo Choïrosphaktes who opposed each other on matters of theological Orthodoxy.

### **The MS Vall. E 11 and Its Marginal Notes A ‘Lexicographical’ Journey Across the Centuries**

Giuseppe Ucciardello  
University of Messina

TS

This paper is centred on some annotations jotted down in one of the oldest main witnesses of Cyril’s *Lexicon*, the *Vall. E 11* (10th century) which can be extremely useful for better understanding the history of the manuscript between East and West. Attention will be paid to *marginalia* which seem to testify to a circulation of the manuscript in the West (Italy?) during the 15th/16th centuries: (i.) the Latin translation of several items of letter *α* (ff. 1r-6r) in a cursive hand tentatively dated to the 15th century; (ii.) scattered notes in Greek and Latin written at f. 236v by a Humanistic hand still unidentified so far.

### **A Diachronic Evaluation of the Islamic Rites in Byzantine Anti-Islamic Literature from the 7th to the 15th Century**

Manolis Ulbricht  
Free University of Berlin

TS

Marco Fanelli  
Ca’ Foscari University of Venice

The paper aims at tracing an itinerary of apologetical-polemical passages from the 7th century to the 15th century where Byzantine authors match Orthodox traditions to Islamic equivalent habits. We will therefore present a diachronic evaluation of the description of the Islamic rites in Byzantine anti-Islamic literature and how there were seen in respect to the equivalent Christian traditions. The presentation will be structured into two sections: the earlier period (7th-12th centuries) and the Palaiologan era (12th-15th centuries). We will give examples focusing on ethical and liturgical aspects in the anti-Islamic literature.

### **The Imperial Unction as the *Primo Principio* of the Legitimacy of Power in the Byzantine Commonwealth**

Oleg Ulyanov  
Russian Academy of Natural Sciences, Moscow

TS

Historical facts as well as canon law confirm the decisive political significance of the inaugural anointment for the legitimizing the power of Byzantine Emperor. Through chrismation, following the example of biblical kings, the Emperor received consecration to govern the entire Christian οἰκουμένη as the *Pontifex Maximus*. Exclusively the Imperial Unction determined the dominant position of the Emperor in the Hierarchical World Order. The anointing of the Emperor was the supreme privilege (προνόμιον) of only two highest persons of the Church hierarchy: the Pope of Rome

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and the Patriarch of Constantinople. The inaugural anointing with chrism in the apostolic city (*sedes apostolicae*) became a *conditio sine qua non* of the notion of the legitimacy of imperial power.

### **The Origin of the Inaugural Anointment (τὸ χρίσμα τῆς βασιλείας) in Byzantium The Misinterpretation by Gilbert Dagron**

Oleg Ulyanov

Russian Academy of Natural Sciences, Moscow

FC

The problem of the appearance of the inauguration anointing belongs to the most intractable in the modern studies. The chronicle of Niketas Choniates mentions *chrismation* at the coronation of Manuel Komnenos (1143), which casts doubt on the view that Byzantium borrowed the rite of the inauguration anointing only after the West conquest of Constantinople. G. Dagron proposed to consider the coronation of Theodore Laskaris as the first inaugural *chrismation*, but he did not take into account that the *Novels* of Emperor Isaac Angelos, adopted in 1187 in the presence of the Ecumenical Patriarch, as well as the primates of the Patriarchates of Antioch and Jerusalem, mentions that his reign was preceded by the act of anointing, and that the *basileus* was indicated as an *epistemonarch* of the Church solely by the right of his imperial unction.

### **The Creation of a Storyworld Space, Place, and Movement in Attaleiates' History**

Piril Us-MacLennan

Ghent University

FC

This paper offers a narratological analysis of Michael Attaleiates' narrative of Michael V's reign. It discusses Attaleiates' techniques of creating a storyworld and immersing the reader in it. It draws attention to the strategic role of spaces and places in the narrative, which are often taken for granted in the analysis of historiography. Secondly, it aims to initiate a discussion of methods for instilling suspense and readability in historical narratives whose outcomes are known by their contemporary audience. Lastly, by demonstrating these strategies, it aims to expand and challenge the modern paradigms of the period.

### **The Dark Side of the Lord's Day Threatening Scenes in the Letter from Heaven and Comparable Texts**

Heil Uta

University of Vienna

TS

The Heavenly Letter threatens readers or listeners with punishment unless they observe the Lord's Day, go to church, and observe work rest. The threats are described in reference to the biblical plagues, but other general or even individual catastrophes are also mentioned. Lord's Day, actually a day of joy and celebration, a day of divine blessing, thus also takes on a dark, threatening character. Who has

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the power and authority to threaten such punishments? Why was this resorted to? The presentation attempts to answer these questions and also draws on other related texts to contextualize the Letter to Heaven.

## **Landscape and the Materiality of the Agrarian Cycle of Amorion Economy**

Selda Uygun Yazıcı  
Trakya University, Edirne

TS

Zeynep Aktop  
Turkish Historical Society, Ankara; Institute for Mediterranean Studies, Foundation for Research and Technology Hellas, Rethymno

In this paper, we are discussing the place and importance of agriculture in the economy of Amorion Ancient City. In the light of archeological data, we can say that the city held a significant position in agricultural production and that the agriculture and agricultural economy contributed to the city's development. Especially being a vine production center, vineyards and viticulture in Amorion continued as an old tradition. The connections of building remains with small finds and architectural pieces, their locations in the city, are the indicatives of Amorion's agriculture. An assessment to be made in view of this data will shed light on the city's agricultural history.

## **Byzantine Requests for an Ecumenical Council After the Council of Ferrara-Florence (1438-39)**

Dimitrios Vachaviolos  
Independent Scholar

FC

This paper focuses on repeated requests on behalf of the anti-union faction to convene an ecumenical council for overcoming the problem of Christianity's division in the period between the end of the Council of Ferrara-Florence (1439) and the Fall of Constantinople (1453). The anti-union faction continued to request the convening of such council even after the Council of Ferrara-Florence in order to overcome the problem of Christianity's division. Reference to these requests is made in accordance with the hopes of the anti-union faction but also the reactions the provoked both in the imperial authorities and in the Holy See.

## **Caucasian Iberia Area of Religious Collisions (6th Century)**

Natela Vachnadze  
Saint Andrew Georgian University

FC

Ellen Giunashvili  
Iliia State University, Tbilisi

*The Martyrdom of Abibos of Nekresi* is of great significance for numerous reasons: a retrospective analysis of the religious policies implemented by Sasanians in a conquered country; a comprehension of the old and new gods of Iran; the discovery of the substance of the fire in both Achaemenid and Sasanian epochs, as well as the study of religious polemics between Christians and Zoroastrians. We represent the polemic text from the 30s of the 7th century, contained in a recently discovered

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manuscript, which is chronologically closest to the described in the *Martyrdom* events. The same text, with negligible differences appears in a manuscript dating to the second half of the 9th century. This suggests that the newly found version served at least as a source for the author of the latter.

## **Royal Epiphanies in the Kingdom of Sicily**

Mirko Vagnoni

University of Sassari

RT

This presentation aims to investigate the use that during the 12th century Norman rulers did of their images in the Kingdom of Sicily in order to understand if they underwent Byzantine influences. In particular, the following aspects will be analyzed: number of images ordered by the Norman kings; preferred artistic medium (seals, coins, manuscripts, mosaics, frescoes, paintings, sculptures); contexts where these representations were placed (religious places as churches or monasteries or lay places as palace, squares, or city-gates); visibility that these images had; who were their beholders; iconography adopted to render rulers' symbols of power, attires, and physical appearances.

## **The Lexicon Ascribed to St. Cyril From Byzantine Manuscripts to Modern (and Future) Editions**

Stefano Valente

University of Hamburg

TS

This paper offers a survey of textual and manuscript studies on the lexicon ascribed to St. Cyril, conducted to assess the basis for a future critical edition. A special focus is given to the 20th century philological investigations and partial editions by Anders Bjørn Drachmann, Mark Naoumides and Ursula Hagedorn. In particular, Drachmann's *proekdosis* is reviewed in light of recent studies.

## **Codex Theodosianus The Battle Against Pagans and Heretics**

Dorothea Valentinova

Bulgarian Academy of Sciences, Sofia

FC

Codex Theodosianus is a historically significant legal, political and moral-ideological instrument for regulation and redefinition of the legitimate (from the point of view of the imperial power) relations, principles and norms, and for marginalization and extermination of those which are declared harmful to the stability and legitimacy of the state and one of its most powerful ideological weapons: the official religion. Relying methodologically on translation, analysis and interpretation of selected provisions in historical context, the paper aims to explore how through the force of law and unified religion Theodosius II strengthens and legitimizes one already created under Theodosius I reality of persecutions, division and discrimination in order a new world to be born.

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## The Sources of Nikolaos Myrepsos' *Dynameron*

Elias Valiakos  
University of Thessaly, Volos

RT

Nikolaos Myrepsos' *Dynameron* is a text written shortly after the middle of the 13th century. It is the most extensive medical book of the Late Byzantine era. One of the topics that occasionally preoccupied many researchers was its sources and where it derives the recipes that are recorded. The sources of Myrepsos were many, if not innumerable. The first critical edition of the *Dynameron* is published in 2019 (reissued in 2020) and references are made not only to well-known earlier authors, but also to other lesser-known authors. It contains many recipes that cannot be found in any other medical manuscript edited to date, proving the importance and the uniqueness of *Dynameron* as a therapeutic manual. Nikolaos Myrepsos' *Dynameron* was a source for many European Pharmacopoeias from the 16th to the 18th century.

## Joseph Rhakendytes' *Synopsis of Rhetoric* An Image of the Early 14th-Century Rhetorical Curriculum

Vessela Valiavitcharska  
University of Maryland, College Park (MD)

FC

The *Synopsis* of Joseph Rhakendytes is the first book of an early 14th-century 'encyclopaedia of all knowledge', in which rhetoric is the first step in the ladder of learning. It opens with an epitome of the books of Hermogenes and the Hermogenean corpus, followed by more specialized chapters on style and, finally, it includes sections about frequently used genres, as well as ones related to oral performance and written culture. The selection and inclusion of material is motivated by two concerns: argument invention and multiformity of expression. A comparison between Rhakendytes' *Synopsis* and the compilation known as the *Rhetorica Marciana* reveals much similarity in thematic coverage and suggests that the *Synopsis* offers an outline of what was plausibly covered in a complete 'course' on rhetoric during the Palaiologan period.

## L'epigrafia genovese tra la Gazaria e la Romania negli anni 1300-1400 Modalità di funzionamento nell'Oltremare

Dmitri Valkov  
Lomonosov Moscow State University

TS

Il contenuto del documento datato 15 aprile 1424, appartenente al registro di documenti degli anni 1424-1428 dell'*Officium Provisionis Romaniae* evidenzia l'importanza della prima domanda che va fatta nel contesto della comunicazione: a cosa serviva la presenza del materiale epigrafico genovese nelle aree collegate di Gazaria e Romania genovese? La risposta che si propone prevede l'esame della tipologia di monumenti epigrafici genovesi sia nella Gazaria come nella Romania, del formulario e dell'araldica in uso a seconda dei tipi, della composizione e dell'ornamento in relazione alle tradizioni locali non latine. Particolare attenzione viene posta all'introduzione dei modelli rinascimentali che toccò prevalentemente il materiale epigrafico di Romania nei decenni precedenti al crollo definitivo del 1453 e che non si manifestò nell'area più periferica di Gazaria.

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## **Gupta-Byzantine Exchange and Indian Ocean Networks New Finds and Perspectives**

Marieke Van Aerde  
Leiden University

RT

During the Gupta and Byzantine periods (mid-1st millennium CE), the ancient connections and interregional trade between the Mediterranean world and the Indian Subcontinent underwent substantial changes. This paper examines the causes and effects of these changes from the Gupta perspective, and focuses on a case study of South Indian and Byzantine glass distributions during this period. This is to incite object-focused archaeological study of Gupta-Byzantine exchange, and to engage in interdisciplinary discourse on Indian Ocean networks during the Late Antique world. New finds from ongoing archaeological research will be discussed.

## **Ancient *Exempla* as Classical Reception in Byzantium**

Baukje van den Berg  
Central European University, Vienna

RT

This paper will explore how Byzantine scholars articulated the moral functions and literary strategies of exemplarity in the works of ancient poets, and reflected on the ways in which medieval readers could derive moral benefit from exemplary figures of the past. By mediating the moral exemplarity of ancient paradigms, exegetical works such as those by Eustathios of Thessaloniki and John Tzetzes provide the theoretical reflections behind the numerous ancient *exempla* in Byzantine literary production. Such *exempla* remain an understudied aspect of classical reception in Byzantium, despite being an integral part of Byzantine literary and moral aesthetics.

## **Direct Speech in Hagiography and Secondary Orality Questions and Hypotheses**

Julie Van Pelt  
Ghent University

RT

Scholars agree that hagiography was more often listened to than read silently. I will not offer new evidence to support this claim but instead reflect on its consequences. While the nature of such recitations is unknown, we may consider the general effects that would reasonably have resulted from loud reading. I focus on direct speech (DS). Challenging the boundaries between textuality and orality, DS opens ways of studying their relation. I first discuss its role in the context of secondary orality. When narrative is read aloud, instances of DS become moments where the reader impersonates the speaker in the text. DS is therefore key in the aural reception of narrative. I then examine the implications of hagiography's aural consumption for its use of DS in a typical authentication device: the witness-mode.

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## Going the Distance

### Journeys Between History and Fiction from Ancient Narrative to Hagiography (and Beyond)

Julie Van Pelt  
Ghent University

RT

Hagiography was a vehicle for transmission of literary forms and functions. I discuss travel narrative and the imaginative function, both facets of the paradoxographical mode. Literary journeys are as old as narrative itself, and they often challenge the boundary between history and fiction, offering a report of the faraway and unknown. Thus, the mix of history and fiction is related to their imaginative function and use of paradoxography. I will trace the paradoxographical stance in literary journeys from ancient narrative to hagiography (and beyond), focusing on the imperial and Late Antique period of intense cross-cultural exchange (Lucian, *Alexander Romance*, Apocryphal Apostle Acts, *Life of Macarius the Roman*, *Life of Martinianus*) and on two motifs: *kunokephaloi* and rescue by dolphin.

## Architectural Sculptures from Nessebar (Mesembria) Connexions With Constantinopolitan Sculpture During the Byzantine Period?

Catherine Vanderheyde  
University of Strasbourg; Free University of Brussels

RT

This paper will focus on a selection of architectural sculptures preserved in various locations in the ancient city of Mesembria and belonging to various buildings constructed or rebuilt between the 5th and 14th century. As a result of the vast trade in marble from the end of the 5th through the 6th century, the Proconnesian marble imports were particularly numerous, as Claudia Barsanti demonstrated. The architectural sculpture in Mesembria will be compared with that preserved in other Black Sea cities and in Constantinople in order to assess continuity and breaks with the carved production in the capital from Late Antiquity to the Medieval period. The paper will also discuss the function of some Medieval carved stones in the legitimization of the Bulgarian tsars during the Second Bulgarian Empire.

## The Didactic Poems on Grammar of Niketas of Herakleia Philological, Literary and Socio-Cultural Study

Nina Vanhoutte  
Ghent University

FC

This paper aims to show how Niketas of Herakleia used didactic poems to teach his students the intricacies of the Greek language in Byzantium. I am currently creating critical editions of seven of his poems. Based on the analysis of these texts, this paper will explore the characteristics of this literary genre and how they relate to the sociocultural situation of the 11th century. Particular attention will be paid to the metaphors and intertextual allusions Niketas uses to engage with his students. Thus, this paper will demonstrate how Niketas organized and enlivened his teaching of grammar with the aid of these poems.

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## **Sculpting Light**

### **Window *Transennae* in Byzantine Buildings (8th-12th Century)**

Flavia Vanni

University of Birmingham

TS

The manipulation of light in sacred spaces is a well-known practice in Byzantine architecture. From the 9th century onwards, the window dimensions of Byzantine churches shrank. At the same time, new types of window screening, known as window *transennae*, appeared. These consist of a structure made of wood, marble, stone, or stucco with small openings usually filled with glass roundels. This paper addresses how window *transennae* answered changing illumination needs in Byzantine buildings from Anatolia to the Balkan peninsula. Finally, it discusses the changes in the aesthetic materiality of window *transennae* in the Middle Byzantine period when they gradually acquired a sculptural role on external facades.

## **Mother of the Mother of God**

### **The Body of Saint Anna in the Wall Paintings of Venetian Crete**

Nicolas Varaine

École Pratique des Hautes Études, Paris

FC

The role of St. Anna in Byzantine culture has recently been explored in depth by E. Panou. Among the material Panou presented were many depictions of this saint in the wall-paintings of Venetian Crete. Drawing from this study and from ongoing personal research, this paper aims to address how the painters emphasized the corporality of St. Anna. As the basis for her sanctification is her part in the Holy Family, and as such in the Incarnation of Christ, her body is of paramount importance, as the 'locus' of the sacred. Through a series of case studies presenting an iconographic study and a contextualization of St. Anna's depictions within the iconographic programme of the churches where they are located, this paper will investigate the manner in which the holy body is affected by motherhood.

## **Thessaly After Late Antiquity**

### **Cities and Churches During the Period of Transformations (7th-9th Centuries)**

Ioannis Varalis

University of Thessaly, Volos

FC

The study focuses on the expansion of the rural areas and the vanishing of cities in the Diocese of Thessaly after the end of the 6th century. Although these phenomena are scantily attested before the mid-6th century, they become explicit after the dawn of Heraclius' reign. Evidence from Phthiotic Thebes (Nea Anchialos) and Velika, near Aghia, on the East coast, allow us to suppose that the abandonment of the urban tissue has been steady and abrupt in its final stage, while other sites like the cemetery at Azoros attest a gradual increase of the population that has moved to this remote area. Or is this a presumption that misinterprets the archaeological data? The written sources mentioning the presence of Slavs in the Thessalian plain, perhaps will offer us a new interpretation key.

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## **A Mausoleum for the Palaiologoi? Empress Theodora's Patronage in Context**

Jessica Varsallona  
University of Birmingham

TS

This paper explores Empress Theodora's (d. 1303) patronage in Constantinople in connection with the possibility of her foundation of a mausoleum for the Palaiologoi in St. John the Forerunner within the monastery of Constantine Lips. Several questions about this foundation, the involvement of Theodora, and her goals remain open. By taking into account the tense political and religious atmosphere left by Michael VIII after his death (d. 1282) and the topography of the area of the city where Theodora's monastery was, this paper contextualizes this Empress' patronage and its impact on the two centuries of Palaiologan rule (1261-1453).

## **An Unpublished Lead Seal of the Despot Ioannes Komnenos Angelos Palaiologos**

George Vassiadis  
Hellenic Institute, Royal Holloway, University of London

FC

In 2018 a lead seal bearing the image of a standing saint and an inscription naming the Despot Ioannes Komnenos Angelos Palaiologos was auctioned in London. Seemingly unique, it bears a striking resemblance to a gilded silver seal attached to an unrelated document in the archives of the Chilandar Monastery. Ioannes Palaiologos, brother of Emperor Michael VIII Palaiologos, was proposed as the owner of the Chilandar seal over fifty years ago. The accuracy of this identification will be examined through a study of the newly discovered seal, a discussion of the use of the surname Angelos by the Palaiologoi, and a review of other possible owners.

## **Did Konstantinos XI Palaiologos Use the *Cognomen* Dragaš / Dragases?**

George Vassiadis  
Hellenic Institute, Royal Holloway, University of London

FC

The *cognomen* Dragaš / Dragases has been frequently attributed to Emperor Konstantinos XI Palaiologos in the secondary literature. But did he himself make use of any versions of this Serbian surname derived from his maternal grandfather? How was he known to his Byzantine contemporaries? How did non-Byzantines record his name(s)? Did any other members of his family make use of multiple *cognomina*? An examination of Greek and Italian primary sources dating from the 15th and 16th centuries provides answers to these questions and allows for observations on naming patterns in the Palaiologos dynasty during the final decades of Byzantium.

## **Zeuxippus Ware from Nauplio and Argos**

Anastasia Vassiliou  
Byzantine Museum of Argolis, Argos

PO

Zeuxippus is a high-quality ware from a specific, though as yet unknown, production centre, active around the first half of the 13th century. This ware has been found in various sites, though in small quantities, and thus was probably a product intended

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for the elites. The aim of this poster is to present the relevant material found in the two main urban centres of Argolis in the Peloponnese, Nauplio and Argos, which, although quite plentiful, is still unpublished. Taking into consideration the already rich literature on the subject, this material will be examined in terms of its manufacture (fabric, shape, surface treatment and decoration), while the evaluation of its social and historical connotations will be of special interest.

### **The βασίλισσαι of the Morea (14th-15th Centuries)** Exploring the Notion of the Palaiologan Power Couple

Nafsika Vassilopoulou  
Independent Scholar

TS

The paper aims to explore the issue of female power in the Despotate of Morea using two distinct paths. Firstly, by comparing the βασίλισσαι of the Morea, brought there after elaborate diplomacy to serve political agendas, with women sovereigns of Latin Greece, a context able to illuminate several aspects of female authority in Palaiologan Byzantium and its vicinity. Secondly, by enquiring into the concept of the power couple, already seen on occasion in Byzantine imperial couples, but a doubtful occurrence in the Morea. The examination of historiography, vernacular chronicles, orations and documents can help unveil the ladies of the Morea.

### **‘Pathways of Portability’ in Rural Contexts of Transition** Comments on Sites from the Hinterland of Medieval Smyrna/Izmir, Turkey

Myrto Veikou  
Uppsala University

RT

Axel Frejman  
Uppsala University

The presentation brings evidence from the hinterland of Izmir to the discussion of mechanisms of cultural interconnections. It considers ‘pathways of portability’ for peoples, commodities, ideas, and institutions, based on observations upon archaeological sites in the area of Yanikköy, situated in the upper valley of medieval Hermos / Gediz River along the road leading from Smyrna / Izmir to Magnesia / Manisa. This research is conducted within the Research Project *Medieval Smyrna / Izmir: The Transformation of a City and its Hinterland from Byzantine to Ottoman Times* (MESMY) of the Austrian Academy of Sciences (P / L Dr. Pr. A. Külzer) financed by the Austrian Science Fund (FWF).

### **Η ελληνική γραφή ως βασικό αντικείμενο έρευνας στη Βυζαντινή τέχνη**

Georgios Velenis  
Aristotle University of Thessaloniki

TS

Η εξέλιξη της μεγαλογράμματης ελληνικής γραφής περιλαμβάνεται στα *desiderata* της έρευνας. Για την κάλυψη της συγκεκριμένης έλλειψης έχει δρομολογηθεί ένα εξειδικευμένο πρόγραμμα βασισμένο σε ασφαλώς χρονολογημένες επιγραφές των χριστιανικών χρόνων. Θα αναλυθεί η μεθοδολογία του προγράμματος και θα παρουσιαστούν οι πρώτες εκτιμήσεις που προέκυψαν κατά την πορεία του όλου

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εγχειρήματος. Ιδιαίτερη έμφαση θα δοθεί στο ζήτημα που σχετίζεται με τις δυνατότητες της γραφής για πληρέστερη κατανόηση ειδικών προβλημάτων στην ιστορία της τέχνης, Προς αυτή την κατεύθυνση θα συμβάλλουν οι συνομιλητές της στρογγυλής τράπεζας με παρουσιάσεις εξειδικευμένων θεμάτων.

### **Towards a Critical Edition of the *Ladder*, John Climacus' Book Ecdotic Method and Digital Platform**

Maxim Venetskov  
KU Leuven

FC

How to make a critical edition of an *œuvre* transmitted in a very large manuscript corpus? A digital platform, with hypertext links and multiple sections, will respond to this challenge. On the example of the famous ascetic *Book*, the *Ladder* of John of Sinai, this presentation shows the purposes and possible operations of such an electronic base which will provide a new performing edition in order to reflect various aspects of an 'internal reception' of the *Book* in its manuscript tradition. The variants of *versiones* and of *recensiones*, paratexts, peritexts, marginal notes, reading marks, *scholia*, commentaries, redactions, translations, iconography are necessary elements to trace and apprehend the genesis of this work in its literary history.

### **Three is the Charm The Case of the Three Baptisteries in the Unknown Episcopacy at 'Gradište' Stenče**

Irena Teodora Vesevska  
Saints Cyril and Methodius University, Skopje

FC

Within the little-explored part of the archaeological site dating from Late Antiquity, Gradište, near the village of Stenče, three baptismal objects were discovered in the immediate vicinity of the Great, and the Small Basilica. Such a case of three baptistery within such a small space is very rare. Given the fact that only a small part of the site has been excavated, and given the position of the objects, one cannot help but wonder what the purpose behind their positioning was. The purpose of this paper is to explain this unusual situation, through comparative methods of similar situations in the surrounding regions and beyond.

### **Per una prosopografia degli Acciaiuoli 'di Grecia' I rapporti con Bisanzio (secc. XIV-XV)**

Giorgio Vespignani  
University of Bologna

FC

Disporre di una prosopografia degli Acciaiuoli insediatisi in Grecia (Corinto, Acaia, Attica e Atene), parenti stretti dei banchieri fiorentini, tra la fine del XIV secolo e la definitiva conquista turca del territorio negli anni Sessanta del XV, permette di verificare le relazioni stabilite con i vicini signori latini ma, soprattutto, con i despoti Paleologi, ovvero i fratelli dei *basileis* dei Romani. In ultima analisi, essa permette di valutare il ruolo da loro giocato nella genesi e nello sviluppo del progetto del Comune di Firenze di costituire una *Romània* fiorentina sul modello e in competizione, con quelle veneziane e genovesi.

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## **Il commento di Atanasio ai *Salmi* e la tradizione catenaria**

Giovanni Maria Vian  
Sapienza University of Rome

TS

Atanasio di Alessandria (300 ca.-373) ha commentato il libro dei *Salmi*, come afferma nel 393 Girolamo. Questa esegesi non è stata conservata in tradizione diretta, ma è presente fin dal VI secolo nelle catene bizantine in una forma singolare. Il commento, che riguarda tutti i salmi, è infatti suddiviso in 2161 brani, suddivisi in 22 centurie e numerati in lettere maiuscole con grande precisione in un codice costantinopolitano del IX secolo, il *Vat. gr. 754*. Questa divisione risale già al VI secolo, perché il testo così presentato è confermato da quattro versioni orientali e da un'antologia della fine dell'XI secolo.

## **La figura letteraria di Anna di Savoia nella storiografia dell'Ottocento**

Stefano Vianelli  
University of Milan

FC

Le fonti fondamentali su Anna di Savoia sono i coevi Gregoras e Cantacuzeno. Si tratta di fonti fortemente letterarie, che caratterizzano Anna *in primis* come donna, utilizzando i relativi *topoi*. Ciò ha portato alla costruzione, nell'Ottocento, di schemi interpretativi altrettanto convenzionali ove non strumentali. Gli esiti possono essere opposti, come evidenziano gli studi di V. Parisot (1845) e di D. Muratore (1906). Il contributo intende mostrare come il discorso ottocentesco su Anna selezioni e ricontestualizzi le fonti, a partire dal contesto politico-culturale dell'epoca e con sviluppi che, specie nel caso di Muratore, assumono le caratteristiche di un discorso 'a tesi'.

## **Relics in Translation**

### **Creating a Sacred Topography for Constantinople, 4th-7th Century**

Nadine Viermann  
Durham University

FC

This research project investigates the translation of relics to Constantinople in Late Antiquity to explore the intersection between religion, social hierarchies, and topography. My questions are: Which agents were responsible for these translations? How were the relics authenticated? How were they integrated into Constantinople's cityscape and what impact did they have on their surrounding? How were the translations performed and commemorated? One core objective is to produce digital maps that indicate the diachronic movement of relics and the mechanisms of creating a Christian sacred topography for Constantinople.

## **The Corpus of Greek Papyri as a Sociolinguistic Source**

Marja Vierros  
University of Helsinki

RT

Greek documentary papyri provide an important primary source for language use in different nonliterary genres from the Hellenistic to the Byzantine period. The writers and the audience of these texts represent a spectrum from professional scribes, administrative officials to semi-literate private individuals. The multilingual milieu

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where the texts were written and the multifaceted uses of the texts in everyday life provide a fruitful background for studying sociolinguistic aspects in post-classical Greek. We find new avenues for this research with corpus linguistic methods and their added data on the authors, writers and recipients.

### **Expert System ‘Byzantine Law and Acts’ The Representation 2022**

Yury Vin

Russian Academy of Sciences, Moscow

FC

The ES is represented as conceptual project. It provides for development of a stand-alone version and on-line *Thesaurus* of law concepts and terms with using of the methods of cognitive analysis and representation. The ES is built on principles of a systems approach to the development and implementation of means, which ensure a free access to video-, audio- and text-information of expert data on the Byzantine Law and Acts.

### **The Reception and Transliteration of Concepts and Terms in Byzantine Law The Information Approach**

Yury Vin

Russian Academy of Sciences, Moscow

FC

The scientific importance of studying concepts and terms of Byzantine Law is pre-determined by the cultural significance of their reception. The cognitive aspects and scientific systematization of the direct loans of Latin terms and their Greek transliterations as well as their representations in Medieval Slavonic compilations demand a creative interpretation and interdisciplinary approach, realized in *Thesaurus*.

### **‘Justinianic’ Brick Inscription from Hagia Sophia in the Light of New Findings**

Andrey Vinogradov

National Research University Higher School of Economics, Moscow

RT

According to the “*Diegesis*” of the *Great Church* (ch. 14), Justinian I ordered a stamp with the text of *Ps.* 45, 6 to be inscribed on the bricks of Hagia Sophia. This story is clearly anecdotal, but G. Dagron has published a Middle Byzantine plinth with the same text, written by hand, where one could suppose the influence of the *Diegesis*. However, this verse is known in epigraphy since the Early Byzantine period. It is attested also in Old Rus’, in both Greek (in St. Sophia of Kiev) and Slavonic (on a plinth from Grodno). It is likely that the epigraphic tradition influenced the episode in the *Diegesis*, which, in turn, could influence the mosaic inscription in Kiev.

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## Connected through Private Piety

### The Wall Painting of the Parakklesion of Saint Euthymios and the 'Parakklesion' of the *Theotokos Pammakaristos*

Ljubica Vinulović  
University of Belgrade

FC

The *parakklesion* of Saint Euthymios in Thessaloniki and the *parakklesion* of the *Theotokos Pammakaristos* in Constantinople were built by *protostrator* Michael Glabas Tarchaneiotos and his wife Maria Doukaina Brana Palaiologina at the beginning of the 14th century. The wall paintings of these two chapels are very complex, especially the cycle of Saint Euthymios as well as the composition of the extended *Deesis* in the *parakklesion* of the Pammakaristos within which the portrait of Saint Euthymios is painted. These compositions testify to interconnectedness of the wall painting of this two *parakklesia* and to the *ktetor's* private piety toward Saint Euthymios who was their private patron.

## Icons of the Cretan School (15th-17th Centuries) in the Holy Patriarchal and Stavropegic Monastery of Panagia Chryssopigi in Chania, Crete

Ioannis Vitaliotis  
Academy of Athens

FC

A significant number of Post-Byzantine icons is preserved in the Holy Patriarchal Monastery of Chryssopigi in Chania, Crete, both in the *katholikon* and the adjacent chapels, as well as in the museum collection. The publishing of an exhaustive Catalogue with selective entries is a project underway at the Research Center for Byzantine and Post-Byzantine Art of the Academy of Athens. Most of the icons of the Chryssopigi collection date from the 18th and 19th centuries. However, there are also some of an earlier date (15th-17th centuries), almost all of them belonging to the Cretan school. The ensemble presented in our communication is as follows: 1. Christ Zoodotes enthroned (1st half of 15th century); 2. Dormition of the Virgin (1st half of 16th century); 3. Christ Pantocrator enthroned (1st half of 17th century); 4. St. Nicholas enthroned (ca. 1630-1645); 5. Christ the Great Archpriest enthroned, with donator Maria Skordilopoula (ca. 1630-1645); 6. St. Basil with donator Nikolaos Sampson (lateral door of sanctuary; ca. 1630-1645); 7. St. Gabriel Archangel (lateral door of sanctuary; ca. 1630-1645); 8. Vita icon of St. Nicholas enthroned with 12 scenes (ca. 1630-1645). Considering their style, the icons nr. 6-8 can be also associated with the circle of priest Emmanuel Skordilis, a well-known icon painter from Chania. In the light of this hypothesis, they should be dated to the years before the capture of the city of Chania by the Ottomans and the consequent emigration of painter Emmanuil Skordilis to the island of Melos (1645).

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## Paradigmi di gestione politico-amministrativa delle province bizantine (IX-XI sec.) Il caso dell'Italia meridionale

Vera von Falkenhausen  
Tor Vergata University of Rome

RT

Sulla base della ricca documentazione archivistica e cronachistica relativa all'Italia meridionale bizantina per il periodo dal IX all'XI secolo saranno discussi: (i.) il ruolo della capitale di provincia; (ii.) l'attuazione delle istituzioni imperiali e (iii.) la mobilità delle persone. (i.) Per il periodo trattato Bari, la capitale del tema di *Langobardia* e poi del catepanato d'Italia, è una delle città provinciali meglio documentate dell'Impero: saranno presentati i rapporti con Costantinopoli sul piano istituzionale, ecclesiastico e sociale. (ii.) Si tratta dell'attuazione degli ordinamenti fiscali. (iii.) Si discute la mobilità della popolazione all'interno del tema e con Costantinopoli.

## The Christian Conversion of Ancient Architecture The Littoral and the Inland of the Western Balkans

Ariadna Voronova  
Saint Tikhon's Orthodox University, Moscow

FC

In the 4th-6th centuries new sacred spaces were created in the Western Balkans often in the form of the conversion of ancient structures into Christian churches, by adapting entire buildings or using their details as *spolia*. This happened differently in littoral and inland. Usually in episcopal centers there was a conversion of ancient public and religious buildings – typologically mostly into single-nave churches, in private villas in littoral – into triconches, at the burial sites of Christian martyrs or in private residences. In fortified camps and *refugia* two-aisled or single-nave basilicas with the annexes were usually built.

## Who Built Katapoliani, Paros?

Sotiris Voyadjis  
Independent Scholar

FC

Demetrios Athanasoulis  
Ephorate of Antiquities of Cyclades

Vassiliki Sythiakaki-Kritsimalli  
Ephorate of Antiquities of Heraklion

Seventy years after the restoration of the Katapoliani complex by Anastasios Orlandos, which changed completely its appearance, and one hundred years after Jewell and Hasluck's comprehensive publication *The Church of our Lady of the Hundred Gates in Paros*, we are still facing the same questions regarding the original builder of this idiosyncratic building. A new study of the construction, soundings and new accurate drawings along with painstaking reexamination of Orlandos' archives by a multidisciplinary team aim to clarify the building's history and distinguish the original fabric from Orlandos' alterations in an attempt to tackle this important question.

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## **Power Struggle in Late Byzantium (from Michael VIII to John V) as Seen by the Venetian Historians of the 14th-15th Centuries**

Dmitry Vozchikov

Ural Federal University, Yekaterinburg

FC

This paper deals with the perception of the political struggle at the 13th and 14th century Palaiologan court in the Venetian historical narrative (works of Andrea Dandolo, Raffainio Caresini, Lorenzo de Monacis, Antonio Morosini, Marcantonio Sabellico etc.). Through the lens of historical anthropology, the author examines how some major events (since Michael VIII's rise to power) were regarded by the Venetian intellectuals, and which role they played in the Venetian image of Byzantium. The paper also traces the dependence of the emperors' portraits in the context of Venetian myth on their either pro-Venetian or anti-Venetian policy.

## **Mapping Byzantine Ceramics**

Joanita Vroom

Leiden University

RT

Exploring Mediterranean networks can be done by using Byzantine ceramics, one of the most mobile material products of the past. This paper aims to provide a general geospatial perspective on long-term macro-economic and cultural changes in the production, circulation and use of pottery finds (tablewares, coarse wares and amphorae) from various excavations and surveys in the Eastern Mediterranean. These data may enable the reconstruction of local, regional and interregional exchange networks of certain wares across time and space. Accordingly, the research includes published cargo material (particularly amphorae) from excavated shipwrecks.

## **Old and New Testament in Imperial Orations of the Late 12th- and Early 13th Centuries Context and Functions**

Martin Marko Vučetić

Ludwig Maximilian University of Munich

RT

This paper examines the role that quotations and episodes from the Old and New Testaments played in late 12th and early 13th-century secular orations on the Emperor, especially in the *encomia* or *basilikoí logoi* composed by Eustathios of Thessalonica and Niketas Choniates. The paper focuses on the context and functions of these biblical allusions: in which situations did the authors make use of them? How did they contextualize them? Which functions did the episodes fulfil regarding the orator's line of argument? Finally, are there any patterns of usage we can identify?

## **Contested Spaces and Competing Narratives Spatial and Narrative Practices in the Lembiotissa Archives**

Milan Vukašinić

Uppsala University

FC

The cartulary of Lembiotissa monastery near Smyrna contains two 13th-century accounts of peasants claiming rights over cultivated land and other properties by means of occupation. I seek to complicate these interpretations by taking the dis-

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cussion out of the legal and economic discourse (Byzantine 'feudalism', usage and dwelling rights, landed property and fiscal systems) and into the narrative one. I conceive of the peasants' accounts as performative narrative practices that coincided with spatial practices. I examine various individual and collective agencies shaping the medieval Anatolian rural landscapes, from the agency of distant authorities to that of a peasant community.

## **Liturgical Analysis of the Sacramental Order of the Royal Coronation of Rulers in Serbian Medieval Liturgical Practice**

Vladimir Vukašinović  
University of Belgrade

RT

The original liturgical order according to which kings of the Nemanjić dynasty were crowned has not been preserved. Therefore, it is possible to talk about this practice on the basis of rare and sporadic, biographical and hymnographic sources, as well as somewhat later serbo-slavic coronation orders. Their analysis liturgically interpreted the basic elements of the sacramental itself, the place in the temple space where it was performed, the liturgical time when it was done and the main elements that constituted it. Special attention is paid to the differences and variances in the Serbian and Byzantine practice of consecrating rulers.

## **The Fresco Myrrh-Bearers on Christ's Grave (the 'White Angel') in Digital Media**

Emilija Vuković  
University of Belgrade

FC

"White Angel" is a part of a larger fresco called *Myrrh-bearers on Christ's Grave* located at the Southern side of the nave's West arm at the 13th century Church of Ascension of Our Lord at Mileševa Monastery. Since the 19th century many researchers (especially Sir Arthur Evans and Svetozar Radojčić) drew attention to the high artistic value of the fresco. Mostly their remarks led to the enormous popularisation of the 'White Angel' fresco fragment and its interpretations by the mass media as a mythologized image of a trans(national) hero and a peacemaker. The aim of this study is to outline the ways in which this myth is perceived through digital by using interdisciplinary methodology of visual culture.

## **Translation and the Rewriter's Voice Examples from the Metaphrastic Corpus Translated in Old Slavonic**

Marijana Vuković  
University of Southern Denmark, Odense

RT

This paper concludes my work on transmitting the Metaphrastic *Menologion* into Old Slavonic within the project *Retracing Connections*. I analyze some of the earliest hagiographies translated from the *Menologion* into Old Slavonic (13th-14th centuries), such as those about John Theologian (*BHG* 919/919b), Prophet Daniel, Ananias, Azarias, and Misael (*BHG* 485), Theodosius the Great (*BHG* 1778), and John Calybite (*BHG* 869). Drawing from the studies of the translator's voice within narratology, I explore how much of Metaphrastes' voice as a rewriter is heard in these translations. Is the rewriter visible in multiple transmission layers?

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## Trading North and South

### Glass-Recipes Beyond the Edge of the Byzantine and Islamic World

Sylwia Wajda

University of Warsaw

RT

120 fragments of plant ash glass from Early Medieval (9th-12th century) sites in Poland (from the Baltic coast) and Sudan (Bangarnarti) were chemically analyzed to determine the glass recipes that came from the glass-making centres in the Middle East and North Africa. High alumina glasses have been identified which are thought to be of Byzantine origin and several groups of Islamic glasses corresponding to Mesopotamian/Iranian and Eastern Mediterranean types. Glasses that are difficult to assign to the groups defined in the literature also appeared at all sites. It must be assumed that these are recycled or with the addition of local glassmaking raw materials.

## Persian Supplicants and Nile Trophies

### The Eastern Tetrarchs in the Panegyrics of the Western Tetrarchs

Byron Waldron

University of Sydney

TS

This paper investigates the representation of imperial collegiality within the panegyrics of the Tetrarchic period. For this period, five imperial panegyrics survive from the Maximianic West, whereas none remain from the Diocletianic East, and most of these panegyrics are addressed to the Western Emperors. Research has paid far less attention to how these texts refer to their Eastern counterparts. This paper discusses references to the Eastern Emperors with respect to panegyric techniques, and it locates the themes within the broader representational landscape of the Tetrarchy. It argues that orators developed techniques to praise the achievements of the Eastern Emperors while tailoring this praise to emphasize the equality and superior martial prowess of the Western Emperors.

## *Codex Rossanensis*, *Vienna Genesis* and the Rededication of Hagia Sophia at Constantinople in the Year 562

Rainer Warland

Albert Ludwig University of Freiburg

FC

A new insight on the allegorical practice of the miniatures of the *Codex Rossanensis* offers an overlooked and hidden reading, which places the parables and miracles of Christ in a deeper allegorical understanding of Jesus as Son of God. The sister manuscript, the *Vienna Genesis*, follows it in the hidden allegories, even though on a considerable smaller scale. A historical contextualization makes it likely that both manuscripts were made for the rededication of Hagia Sophia on Christmas 562 and Epiphany respectively, one made for the patriarch Eutychianos and the other probably for Justinian. In a broader historical view, the paper will show the renewed Hagia Sophia as turning point that leads from a cosmic based understanding to biblical *Heilsgeschichte*.

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## Leon Monomachos σεβαστός

### Ein byzantinischer Aristokrat mit Migrationshintergrund?

Alexandra-Kyriaki Wassiliou-Seibt  
Aristotle University of Thessaloniki

RT

Die versifizierte Inschrift eines Siegelunikats (2. Hälfte 12. Jh.) der ehem. Sammlung George Zacos, das in die Bestände von Dumbarton Oaks gelangte, dokumentiert einen Leon Monomachos σεβαστός, der sich als Nachkomme des Kaisers Monomachos bezeichnet. Eine direkte Verwandtschaft des Sieglers des ersten Stückes mit dem einstigen Kaiser Konstantin IX. ist ausgeschlossen, dennoch wird diese marginal angedeutet. Bekanntlich verschwägerte sich mit der Familie dieses Kaisers der Fürst der Rus' Vsevolod Jaroslavič, und sein Sohn und Nachfolger Volodimer nahm den Beinamen Monomach an. Wohl auf letzteren dürfte obiger Siegler zurückgreifen.

## Hypatia's Death as the End of the 4th Century

Edward Watts  
University of California, San Diego

TS

The murder of Hypatia in 415 AD prompted a significant outcry across contemporary historical sources. What is even more remarkable is the way in which authors as diverse as Socrates *Scholasticus* and Damascius saw the murder as the end of an epoch. In their constructions, the murder represents a shift in Roman history to a new, more violent and less tolerant age. This talk explores why the murder of a female philosopher resonated so greatly in these works and what that resonance says about contemporary perceptions of the publicly engaged women.

## From Jerusalem to Al-Quds

### Continuity and Change in Jerusalem Between the Byzantine and the Early Islamic Periods

Shlomit Weksler-Bdolah  
Israel Antiquities Authority, Jerusalem

TS

The lecture will discuss the impact of the Islamization of Jerusalem on the urban layout during the period under discussion. Issues to be examined include the extent of the city fortifications, the narrowing of the main thoroughfares, the fate of churches, bath houses, and other public buildings, and the significant restoration of the Temple Mount complex, along with the conversion of a private residential area South of the Temple Mount, into a governmental complex with several palaces. The effect of the 749 AD earthquake on the urban layout shall be discussed as well. All in all, the transformation of Jerusalem "from *polis* to *madina*" shall be discussed in light of the archaeological remains.

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## Late Antique and Byzantine Palaces from the Balkans to Greece as Sites of Power

Lynda Mulvin  
University College Dublin

TS

Nigel Westbrook  
University of Western Australia, Perth

Scholars of Late Antique and Medieval architecture have long addressed the issue of representative architecture as a bearer of meaning. More recently, scholars have addressed the question of intentional meaning through the lens of citation: what was being appropriated from past architecture, and for what reason? Did *spolia*, for example, sometimes constitute citations, through which statements of legitimacy and assertions of power were being made? This paper will compare Greek palatine complexes in Thessaloniki, Athens, and Mystra with their counterparts in the central Balkans in relation to this question of representation and citation.

## Roman Soldiers, Treason, and Collaboration During Justinian's Reconquest of the West

Conor Whately  
University of Winnipeg

TS

Two of the better-known conflicts from Late Antiquity are Justinian's reconquest of Vandal North Africa and Gothic Italy. Though both wars started out well, it was not long before the Roman Empire became mired in insurrections and protracted bouts of combat. In this paper, I investigate the presence of treason in these two conflicts, an issue complicated by the fluid identity of the various participants. The combatants, soldiers especially, often changed sides, and this is regularly described by Procopius. In that vein, I will focus on the perspective of the rank-and-file soldiers in the Roman campaign armies, and how their varied identities and loyalties could and often did shift significantly over the course of the two wars.

## Hypocrisy Reconsidered On Greek the Greek Performing Arts' First Millennium

Andrew Walker White  
George Mason University, Fairfax (VA)

RT

After a number of false starts, the field of Performance is ready to emerge as a discipline in its own right, speaking-literally-in its own voice. After reviewing and critiquing a variety of common theories of 'Byzantine Theatre' and 'Byzantine Drama', this paper will argue the key to understanding the art of post-Classical Greek performance lies in its pedagogy. Dramatic *scholia* make clear that training in ὑποκρισία, in grammar school, had as its goal the creation of a finely-tuned performing instrument, capable of supporting a career in public service, and service in the Church. When we understand the *scholia* as performance prompts, of the sort only found today in a theatrical rehearsal, the nuances of memorization and recitation become crystal clear.

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## The Imperial Connection

### Justinian's Maintenance Works on the Trans-Anatolian Highway South of the Taurus Mts

Marlena Whiting

Johannes Gutenberg University Mainz

TS

In his account of Emperor Justinian's building works, Procopius mentions several infrastructure repairs to roads and bridges carried out in Cilicia. Although Procopius does not present the projects as connected, by applying approaches from network theory and path modelling, I argue that Emperor Justinian's interventions in Cilicia should be viewed in light of maximized movement capability along the Trans-Anatolian Highway (Pilgrims' Road) and connected with the larger integrated strategic programme of communications and defence in the 6th-century Eastern Roman Empire, particularly the Euphrates frontier.

## Gender and Grief in Syriac Poems on Saints

Jeffrey Wickes

University of Notre Dame

TS

Late Antique liturgical poems engaged an array of topics, from biblical stories to theological controversies to saints' lives. Poets sang this content in a form intended to ignite and delight the imaginations of a vast number of audiences. This paper builds from the poems of Jacob of Serugh on the Maccabees, the Forty Martyrs, Habib, and Sharbel. In each of these poems, Jacob constructs scenes in which the mothers or sisters of the martyrs deliver elaborate, affect-laden speeches to their dying sons. This paper asks what the voices of these liturgical women can tell us about the work of religious formation in Syriac poetry.

## Theater, Feast, Religion in Early Byzantine Syriac Poetry

Jeffrey Wickes

University of Notre Dame

RT

Jacob of Serugh (d. 521) has around ten poems on martyrs, almost none of which have been studied. These poems demonstrate a sustained interest in, and condemnation of, paganism. In this paper, I link Jacob's poems on martyrs with another set of Syriac poems ascribed to him: the *Poems on the Spectacles of the Theater*. The authorship of these four poems is uncertain, but they share with Jacob's poems on martyrs an unrelenting concern with the way public rituals shape religious identity through the senses. The *Poems on the Spectacles of the Theater* have been dismissed for their apparent anti-theatrical puritanism, but I suggest that, when read alongside the poems on martyrs, they articulate a compelling ritual theory that sees public spectacle – of the martyrs' feast as well as of the theater – as religiously formative.

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## Cities and Trade in the 11th and 12th Centuries

Chris Wickham

University of Oxford; University of Birmingham

RT

This paper will look at the relationship between Byzantine urbanism and exchange in the 11th and 12th centuries, and will compare Byzantine cities to similar cities in the rest of the Mediterranean in this period of commercial upturn. The main Byzantine cities were not less commercially active than were similar cities in other Mediterranean regions, contrary to common beliefs. But were they smaller, and did that affect the way urban production worked and changed in the Byzantine Empire? This paper will look at this issue comparatively, setting Byzantium into the context of Spain, Italy, Egypt and other regions.

## The Image of Barbarians in the Light of Marcellinus Comes' *Chronicon*

Szymon Wierziński

University of Łódź

FC

The *Chronicle* of Marcellinus Comes presents the most important events related to the history of the Western and Eastern Roman Empire. Barbarians therefore appear in the *Chronicle* when they took part in events important from the perspective of the capital in Rome, in Ravenna or in Constantinople. Teutons and Huns occupy a special place in the *Chronicle*, although other ethnic groups also appear. For Marcellinus, the history of the West and the East is first and foremost the history of great figures and they are in the foreground. Thus, the leaders of the barbarian peoples are mentioned because they participate in important events.

## Legal Significance of Selected *Insignia* in the *Notitia Dignitatum in Partibus Orientis*

Jacek Wiewiorowski

University of Gdańsk

TS

The surviving versions of the *Notitia Dignitatum* (ca. 400 CE) are copies of *Codex Spirensis*, an illuminated Carolingian copy of the former, made in the 15th and 16th centuries. The author draws on the primary copies of the *Spirensis* to discuss the insignia of Eastern Roman officials in the *Notitia Dignitatum*: individuals responsible for the regional civil administration. These representations convey the legal competences and privileges of particular officials and, as the author argues, a number of details should be linked with the nature of the late Roman regional administration. Certain elements might reflect the characteristics of regional units but, significantly, they are distinct from the topographical allusions in other emblems in the *Notitia Dignitatum*.

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## **Assassination in Military Conflict During the Late Roman Empire (c. 354-527)**

Jeroen Wijnendaele  
Ghent University

TS

Assassination was a recurring phenomenon in Ancient Rome and Byzantium. Yet Late Roman assassination has not received the scholarly attention it deserves. This paper wishes to widen the scope of Doug Lee's analysis of assassination as one tool in the Empire's "clandestine face of diplomacy". Lee mainly focuses on external challenges, while in Western and Eastern Roman History, one of the greatest military threats often came from within the Empire's own forces. Usurpation, civil war, or dissidence of commanders often provoked some of the most violent conflicts within the Empire. I wish to chart the use of this lethal method, examine aspects and tendencies of a number of cases, and question whether it did or did not make a difference as a tool in military conflict resolution.

## ***Afro-Byzantinica* in the Medieval Pottery of Serra East, Nubia**

Bruce Williams  
University of Warsaw

RT

Nubia's conversion to Christianity was rapidly reflected in its cultures, often, the Nubians developed their own version of Christian culture, including pottery. Christian pottery decoration reflected a relationship with the Christian world including the later Byzantine era although the Byzantine pottery is sgraffito and the Nubian pottery in question is painted. The glazed pottery of Egypt and the Near East affected this decoration very little although imports were quite common. The design was also affected by African cultural production, perhaps including gourd decoration.

## **L'Art Byzantin (1931) and the Politics of Exhibition Making**

Elizabeth Dospěl Williams  
Dumbarton Oaks Research Library and Collection, Washington, D.C.

TS

This paper considers the significance of the 1931 exhibition, *l'Art byzantin*. While many scholars discussing this exhibition have focused on the show's legacy in promoting Byzantine art and aesthetics, my paper focuses on its context in the history of museum exhibition making and European nationalism between the wars. Archival sources demonstrate the increasing professionalization of exhibition-making that took place in the first half of the twentieth century. Furthermore, extensive correspondence with politicians and ambassadors, reviews in popular press, and essays in the catalogue, suggests that the organizers sought at once to proclaim a European identity for Byzantine art, while at the same time reaffirming the idiomatic natures of its manifestation in various nation-states.

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## Byzantine Gospel Book Illumination and Discursivity

Justin Willson  
Princeton University

TS

Byzantine Gospel books often include introductory illuminations showing paradisaical imagery of birds and animals around a fountain. This imagery should be looked at alongside Byzantine literature where the comparison of eloquence to streams of water was commonplace. These metaphors, in turn, inflected epigrams accompanying evangelist portraits, likening the authors' rhetoric to fountains of life. This paper re-contextualizes several Gospel books from the long 12th century within the lexical environment of Byzantine literature, exploring how readers' experience of the discursive openness of the text was shaped by the interplay of imagery likening rhetoric to flowing water.

## Jews, Heretics, and Demons Improbable Witnesses in Late Antique Hagiography

Robert Wiśniewski  
University of Warsaw

RT

The audiences which Late Antique hagiographers addressed, real or imagined, differed. While they usually shared the general world-view of the author, they may have been less prone to following his or her specific agenda. It was not always easy to convince the readers that a cleric estranged from his superiors and colleagues was a saint, that healings that had occurred at a grave were not feigned, and that a relic found in unclear circumstances was authentic. The hagiographers used various techniques of persuasion to deal with this problem. In this paper, I will discuss the one which consisted in calling upon the testimony of those who usually were considered unreliable witnesses but in specific circumstances could strengthen the argument of the hagiographer: Jews, heretics, and demons. Paradoxical as it has seemed, this technique drew from pieces of advice given by rhetorical manuals and the reality of the Late Antique courtroom.

## Modes of Participation in St. Gregory Palamas' Thought

Micał Wojciech  
Jagiellonian University, Kraków

FC

Participation is one of the most important philosophical and theological concepts found in the writings of St. Gregory Palamas, and is deeply embedded in the general scheme of his thought. The aim of this presentation will be to discuss three possible meanings of this notion, namely participation understood as the relationship between essence and its hypostases, as the ontological dependence of all created beings on God's demiurgic energies, and as the way in which saints and holy angels share in the glory and divinity of God via His uncreated grace. Moreover, it will be shown how all of these concepts are related both to each other and to other crucial ideas forming the Palamite doctrine.

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## **Good Moors Among the Bad Ones** **The Case of Cabaon and His Men**

Teresa Wolińska  
University of Łódź

FC

The attitude of Byzantine historians to Moors was negative. Their dark complexion correlated well with the negative moral characteristics. Such a look was perceived as diabolical: the Satan often appeared dressed up as an Ethiop. Procopius of Caesarea described Moors as primitive, poor, differing from the Romans in every way and living like animals. The only exception was Cabaon the Moor, a great commander and fighter. He instructed his followers to abstain from any injustice and luxury food and from relations with women. His pagan followers restored Christian temples desecrated by the Vandal army and gave alms to the poor

## **Cherven Towns Between Kievan Rus' and Poland** **Between Near-Oblivion and Fascination**

Marcin Wołoszyn

University of Rzeszów; Leibniz Institute for the History and Culture of Eastern Europe, Leipzig

RT

Cherven Towns are a region in Eastern Poland/Western Ukraine with the main waterway the Bug River, and key hill-fort sites at Czeramno and Gródek (historic strongholds Cherven and Volyn, respectively). In 10th-13th centuries the region was contested by Piast and Rurikid rulers. Nevertheless, there is archaeological evidence (small lead seals, silk textiles) that an important occupation and source of prosperity was commerce, rather than warfare. In 2016-2021 the archaeological record from Czeramno and Gródek was published in 10 volumes; currently, selected finds are undergoing analysis in the context of material culture of the Byzantine Commonwealth.

## **The Byzantine Sericulture** **Some New Perspectives**

Gang Wu

Independent Scholar; Chinese Association of Byzantine Studies

FC

Our current knowledge of Byzantine sericulture (the cultivation of silkworms), a vital component of the Byzantine silk industry, remains derivative, building upon other better-documented sericulture practices. It is often assumed that the Byzantine sources are uninformative regarding sericulture and that Byzantines lacked distinctiveness in their treatment of silkworms. This paper seeks to present some particularities of the Byzantine sericulture practice based on the records by Byzantine authors themselves. In addition, it evaluates the potential of such particularities in fostering a better understanding of the Byzantine silk industry.

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## **Some Remarks on Classification and Dating of Miniature Mosaic Icons of the Early Palaiologan Period**

Maria Yakovleva

Andrey Rublev Museum of Ancient Russian Culture and Art, Moscow

FC

Stylistic heterogeneity of miniature mosaic icons of the Early Palaiologan period makes it difficult to classify and date these precious objects of art. We intend to propose a new approach to address this issue. In our opinion, all micro-mosaics can be fairly clearly divided into two groups depending on the type of vestments treatment. The first, larger group demonstrates an undoubted appeal to the pictorial language of cloisonné enamels and can be defined as 'decorative'. Within it, several homogeneous subgroups can be distinguished, chronologically separated from each other. The second one, which we conditionally call 'picturesque', demonstrates softness of garments and seems to be the most advanced in terms of style.

## **Historical Geography Within the Sphere of Digital Humanities Remarks Based on Specific Case Studies**

Anastasia Yangaki

National Hellenic Research Foundation, Athens

RT

A short introduction will present characteristic examples of digital applications through which additional evidence on matters to do with the Historical Geography of Byzantium can be derived. The paper will then focus on the presentation and the detailed commentary of specific case studies. The latter have been undertaken by the Institute of Historical Research of the National Hellenic Research Foundation in the course of specific research projects. The aim of these is to provide, through the use of digital tools, a fresh look at already published historical and/or archaeological evidence. These infrastructures combine the use of digital databases with that of digital mapping. The digital tools offer, in open access and through specifically designed interfaces, a variety of information and different options as to their use, by means of which the respective data can be searched and retrieved. This leads to the possibility of acquiring a mass of information that helps formulate new observations and insights in the field of Historical Geography and of Archaeology of the Byzantine era.

## **The Cretan Household in Urban and Rural Areas During the Venetian Period A Comparative Approach Deploying Archival Sources and Archaeological Evidence**

Anastasia Yangaki

National Hellenic Research Foundation, Athens

TS

The paper focuses on the available testimonies on numerous objects of everyday use in Venetian Crete, made from various materials (wood, metal, clay, glass etc.). Reference is made on the circumstances under which these objects are encountered, as well as to the terminology with which specific objects are mentioned in the written sources. Given the nature of the archival material, these data are, obviously, also linked to individual persons and places, some being urban centres and others the settlements or villages in the island's hinterland. This variety enables – through

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a comparison of the two sets of evidence – a range of observations and deductions. In the case studies here presented links are tendered between particular written references to specific objects known from the archaeological record.

### **On a Crusade for a Kitchen** **Research on Frankish Kitchens in the Latin Kingdom** **of Jerusalem Between East and West**

Elisabeth Yehuda  
University of Haifa

TS

Frankish kitchens have never been thoroughly researched. This presentation aims at closing this gap by first presenting all available archaeological evidence of Frankish kitchens in the Latin Kingdom of Jerusalem in their various social contexts. It then will juxtapose the findings with kitchens in the immediate environment of the Franks: the indigenous Southern Levant, followed by an investigation of kitchens in the countries of origin of the Franks, mainly Central Europe. By doing so, this presentation strives to reveal influences behind the peculiarities in appearance and operation of Frankish kitchens and to tap on mechanisms of intercultural acceptance, fusion or rejection.

### **Mosaic Pavements of the Episcopal Church in Rhodiapolis**

Şehrigül Yeşil  
Işık University, Istanbul

FC

Three-aisled basilica located in the acropolis of Rhodiapolis represents the typical example of early basilical design with the narthex in the West, the apse in the East. In the excavations that started in 2007, mosaics consisting of geometric patterns in *opus tessellatum* technique were unearthed in the narthex, nave and side aisles and *prothesis* of the church. Close parallels of patterns selected from the repertoire of Late Antiquity used in the mosaics of the church are usually seen in the mosaics dated to the 5th and early 6th centuries. Considering the close settlements, it can be said that these mosaics belong to the 5th century.

### **Creating the One** **Architecture and Ceremonial in Balkan Churches and Mosques** **on the Brink of Modernity**

Lilyana Yordanova  
École française d'Athènes

FC

This paper will investigate the potential impact of cross-cultural and inter-confessional relations on religious architecture in the Balkans during the long 15th century. It shall focus on metropolitan churches and Friday mosques through several urban case studies. In order to understand how the visual and spatial identity of primary Christian and Muslim monuments was elaborated, several factors will be taken into consideration: the city's manner of conquest, the religious composition of the inhabitants, as well as place-making achieved through the choice of location within the urban fabric, and public rituals.

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## **The Stirrups of the Byzantine Cavalry (Second Half of 11th-Beginning of 12th Century)** Archaeological and Artistic Evidence

Valeri Yotov  
Varna Archaeological Museum

TS

The paper presents new, reliable finds of stirrups. Most of them were found in Bulgaria but stirrups with similar characteristics have been discovered: one in Istanbul (now in the Bodrum Museum) and two in the ancient city Tiberias, Israel. The stirrups from Bulgaria and their parallels were dated from the second half of the 11th until the half of the 12th century. The author expresses the hypothesis that they were part of the equipment of Byzantine armored heavy cavalymen (*kataphraktoi*) abandoned after the battle of Drastar in 1087.

## **Living in Transit: Transformations in Everyday Life During the Transition Period from Late Antiquity to the Byzantine Era** The Case Study of Philippi

Stavros Zachariadis  
Independent Scholar

TS

Philippi is one of the most well preserved and extensively excavated urban environments in Greece. Along with the transformation of the domestic environment that is evident throughout the city in the period between 6th and 8th century, the pottery from various contexts is indicative of changes in everyday household life. The shape and size of the vessels adapts to alterations in the cooking and serving practices, while the composition of these assemblages can help trace major changes in consumption and production models, adopted in an important urban center. The case of Philippi reflects transformations that take place in the Roman empire since the early 7th century, during a vast recession, leading to the emergence of the Byzantine state.

## **Reconsidering the *Floruit* of Anastasius Sinaita**

Dimitrios Zaganas  
Catholic University of Louvain

FC

Modern scholarship commonly places Anastasius of Sinai's *floruit* between ca. 640 et ca. 700, *i.e.* in the first decades after the Muslim conquest of Egypt. This dating perhaps relies on, and combines information from several writings of (or attributed to) Anastasius, but does not seem to do full justice to his career as polemicist. Through a close examination and contextualization of Anastasius' defence of Chalcedonian doctrine and dyothelitism, this paper will call into question whether Anastasius could have died "shortly after 700", as is generally believed.

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## **School Life in Middle Byzantine Constantinople Schedography, School Contests and Intellectual Antagonism**

Nikolaos Zagklas  
University of Vienna

RT

The school training during the Middle Byzantine period claims strong ties to schedography. Many *schede* refer to school contests and affords us some insights into the anxieties of teachers and students before the day of the contests, or even offer the topic that the students had to work on the day of the exams. This paper will discuss the place of schedography in 12th-century education and explore the potential functionality of some of these texts in real-life settings. In using *schede* as starting point, it also seeks to establish some links with the contemporary antagonism between some authors. It will be argued that school and intellectual antagonism are closely connected.

## **On Some Aspects of the Work of Byzantine Mosaicists in Kiev**

Anna Zakharova  
Lomonosov Moscow State University; State Institute for Art Studies, Moscow

TS

One of conspicuous traits in the decoration of St. Sophia in Kiev is the combination of mosaics and frescoes. In 2013-2014 some new research was done there from the scaffolding. In some points the plaster painted *al fresco* was found under the mosaic tesserae. It has been proposed that the frescoes painted first were later substituted with mosaics. In my opinion, it can be better explained as an indication of simultaneous work of a large team including mosaicists and fresco painters. Analyzing other Byzantine churches with the combination of mosaics and frescoes, I found similar technical devices as well as discrepancies in Hosios Loukas and some other ensembles.

## **Criticising the Donation of Constantine East and West Against the Famous Forgery in the 11th-15th Centuries**

Andrey Zalunin  
Lomonosov Moscow State University

FC

The paper aims to compare Medieval Western and Eastern Christian criticisms of the Donation of Constantine. There is an extensive literary tradition devoted to this issue (from Otto III to Lorenzo Valla) in the Latin world. However, in Byzantium the only one author who made an attempt to prove the falsity of the Donation is Metropolitan Macarius of Ancyra in the 14th-15th centuries. The paper classifies these attempts and also proposes to separate the 'criticism' from the 'denial' (this includes *i.e.* the writings of Macarius, Nicholas of Cusa and Lorenzo Valla) of the Donation. The most typical arguments of Latin and Greek authors are compared; the question is raised about the possible relationship between the two traditions.

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## Other Stylites: Examples of Stylitism in Cappadocia

Elizabeth Zanghi  
Sorbonne University, Paris

FC

The archaeological remains of rock-cut stylite columns in Cappadocia, in addition to inscriptions in their accompanying churches, provide an opportunity to study otherwise unknown monks who may have lived as stylites. The present work will consider examples of previously studied stylite dwellings in Cappadocia in order to reconsider the definition of stylitism before introducing a third possible stylite dwelling in proximity to the El Nazar Kilise in Göreme. This example allows us to consider the stylite column in relation to its community, as a good number of rock-cut spaces with other functionalities remain in its vicinity, including a church and various agricultural amenities.

## Old Cities and New Cities in the Changing Landscape of Byzantine Crete

Enrico Zanini  
University of Siena

RT

Crete can be assumed as a good vantage point to investigate the change of the relationship between a typically resilient insular landscape and the ever changing 'idea' of Byzantine city, in terms of physical shape, spatial distribution, and administrative and economic role. The ongoing excavations in some archaeological key sites, like Gortyn, allow us to investigate the ending of the 'traditional' relationship between a city and the surrounding territory. In parallel, a new network of cities, located along the North coastline, testify for the rising of a new system, designed to comply with the new administrative, defensive, and economic needs of the Byzantine Empire.

## Composite Icons and *Einsatzbilder* Inset Images in Byzantine and Western Art

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FC

Composite icons (σύνθετες εικόνες) – first categorized by Panagiotis Vokotopoulos as icons consisting of two separate panels, often created at different times – have received far less scholarly attention than the similar Western art phenomenon of *Einsatzbild*. By comparing their unusual form of images-within-images, the study investigates the method of inseting and presents composite icons as dynamic assemblages of two images visually and conceptually apart. The relation between the two panels, based on concepts of enshrinement and framing, is compared to that between a relic and a reliquary: creating the sense of uniqueness for the object captured within.

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## Poetics of Carnavalesque in Theodore Prodromos' Epigrams on the Old and New Testament

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TS

The collection of epigrams on the Old and New Testament is one of the most ambitious works of Theodore Prodromos, poet laureate of the Komnenian Constantinople. Some scholars productively mined the epigrams for classical allusions but description of poetics still remains a *desideratum*. This paper aims to highlight Prodromos' unconventional approach to Biblical paraphrasis through uncovering elements of carnivalesque. Specifically, I identify humour (i.e. something which Christian authorities strongly disapproved of); emphasis on material, bodily and erotic which often borders the grotesque; constant inversions; and overfamiliar interaction between the author, his audience and the Biblical characters.

## The Virgin *Peribleptos* Church in Ohrid An Epitome of the Palaiologan Imperial Ideology in the Late 13th Century

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FC

The Church of the Virgin *Peribleptos* in Ohrid has long been a subject of scholarly attention. The main objective of this paper is to elucidate the context of its erection in 1294-95, associated with the patron of the church, the great hetaireiarch Progonos Sgourous. The erection of the Virgin *Peribleptos* Church was closely related to the political and ecclesiastical circumstances as well as the theological, stylistic and iconographic novelties that had occurred in the late 13th century under the Palaiologoi.

## The Epigraphy of Narrative Compositions in the Chora Monastery

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TS

The rich iconographic programme in the two narthexes and the funerary *parekklesion* of the Chora Monastery in Constantinople also presents an erudite concept behind the epigraphy that accompany the representations. The paper deals with the inscriptions which describe the images by employing different narrative techniques. In the major cycles of Christ and the *Theotokos* the inscriptions are sourced from wider Mariological literature and employ rhetorical strategies that enhance the relationship between the painting and the Gospel but also homiletic texts. The masterful utilization of the epigraphic texts which are combined with the architectural and the physical ground of the representations contributes to an inspired enhancement of the telling of the sacred story.

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## “Cities of Islands”

### Urban Trajectories in the Byzantine Insular System

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RT

The aim of the paper is to compare the unfolding of urban trajectories in some insular urban sites located in the so-called Byzantine insular system during the passage from Late Antiquity to the Early Middle Ages. The contribution will focus on a number of important harbors and/or coastal sites (Gortyn in Crete, Salamis-Constantia in Cyprus, Palermo and Syracuse in Sicily, and Olbia and Cagliari in Sardinia). It will also demonstrate how regional peculiarities, as predicated upon the importance and significance of these different urban functions, contributed to molding a type of urban fabric (the so-called city of islands) and social organization, which clearly differs from the Classical one.

## Portable Powers

### From Hides to Handbooks in the British Museum’s Hay Coptic Magical Manuscripts on Leather

Michael Zellmann-Rohrer  
Free University of Berlin

TS

Lucy Skinner  
The British Museum, London

Barbara Wills  
The British Museum, London

Elisabeth O’Connell  
The British Museum, London

A presentation of the results of material and textual analysis from a multi-disciplinary British Museum Research Board-funded project on Coptic ritual handbooks on leather. The manuscripts, edited by A. Kropp and W. Crum in the 1930s, give recipes for diverse magical aims. ‘Object biographies’ allow social contextualization of their producers and users. Scientific analysis enables the team to re-date the manuscripts, identify the species of animals used, characterize the leather, and improve the readings of the texts. The manuscripts were produced and used in a non-elite milieu, outside of monastic *scriptoria*. The texts show transmission and innovation between ancient and medieval worlds and offer an uncommon source for the study of Byzantine magic: the working notes of its practitioners.

## The Bronze Relief Above the Royal Gates in Hagia Sophia: A New Interpretation

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FC

The bronze relief above the Royal Gates in Hagia Sophia should be considered in its entirety – the image and the inscription (*Jn.* 10: 7, 9): (i.) the lintel and the relief were made simultaneously with the construction of the building; (ii.) the image (an open book on a throne) is not typical for *hetoimasia* and is of mixed origin; (iii.) the definition on the pages of an open book proves that some gospel words were deliberately

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omitted. It seems that the original quotation was changed in order to fix in another material (bronze) the distinctive features of the facade of the former building (Hagia Sophia, 415), as we know it from A.M. Schneider's excavations.

## **The Serbian Conquest of Byzantine Macedonia (1282-1355) and its Sociolinguistic Consequences**

### **The Greek Borrowings in Serbian and the Slavic Loanwords in Greek**

Vratislav Zervan

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RT

The gradual occupation of the Byzantine lands in Macedonia by the Serbian forces since the end of the 13th century led to a massive influence of Greek on Serbian language and had also impact on Greek language, which was enriched by Slavic words. The aim of the contribution is to look mainly at the corpus of the Greek borrowings in Serbian language and to discern, which words were really a consequence of the contact situation from the 13th-14th centuries following the methodological guidelines of the contact etymology. Our study will also highlight the elements of code-switching, which were not fully integrated into the Serbian and Greek language.

## **Confiscations in the *History* of Kantakouzenos Attitudes of a Usurper**

Ziyao Zhu

King's College London

FC

The *History* by John Kantakouzenos is an essential narrative source for researching the civil war of 1341-1347. What makes this work unique is that the war was triggered by a finally failed usurpation of Kantakouzenos himself. Personal inclinations and biases are thus inevitable in a work of a defeated and require to be clarified. This study examines how Kantakouzenos divides confiscation cases in this civil war into three categories by the performers and adopts different expressions for each category. Kantakouzenos builds character images through this division, glorifying himself while degrading his opponents, yet his characterization may be debatable.

## **Icons in Franciscan Context in Early 16th Century from Crete to Middle East**

Raphaëlle Ziadé

Petit Palais, Paris

RT

The restoration held at Petit Palais Museum of the icon of the Dormition of the Maronite Patriarchate in Lebanon revealed a Maronite Franciscan donator on the icon. Now dated from 1523, the icon testifies the use of the Byzantine iconography of the Dormition in this oriental monastic environment, both catholic and syriac. It shows how strong was the continuation of Medieval art in the region in early 16th century. It can be related to the Cretan icon of *Saint Martin* in Petit Palais (c. 1500) and to others Franciscan icons known in the Mediterranean space showing the importance of Byzantine models as the expression of a catholic monastic identity fully involved in Oriental Christianity.

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## Tracing Byzantine Influence on the Iconographic Program of the Nubian Churches During the Post Iconoclastic Period

Dobrochna Zielińska  
University of Warsaw

RT

In the surviving churches in Nubia one can observe a painted iconographical program. One of the hypothetical reconstructed rules is the system that was related to the liturgical calendar, placing images on the walls of churches according to the dates of their days of celebration. Such a system of decoration was observed in Byzantine churches from the post-iconoclastic period, while in Nubia it can be observed earlier. Is this a reason to presume that such system existed in Byzantine art? This and other questions will be proposed to be discussed during the Round Table.

## Ancient and Byzantine Texts in the Cretan Codices from the Nani Collection Now in the Biblioteca Nazionale Marciana of Venice

Niccolò Zorzi  
University of Padua

RT

The research presented here is based on a survey of the collections in the Biblioteca Nazionale Marciana, whose Greek manuscripts have yet to be extensively examined in such a way as to take account of all codicological features that might help identify manuscripts of Cretan origin. The most interesting results emerge from a survey of the collections associated with the various *classi*, including the Nani collection, whose manuscripts preserve a particularly high number of original bindings, typical fore-edge decorations, and other palaeographical and codicological clues. On the basis of this survey, the article outlines the importance of the Cretan codices from the Nani collection in relation to the transmission of ancient and Byzantine texts.

## Venice as Reflected in Greek Literary Sources

Niccolò Zorzi  
University of Padua

RT

Byzantine literature looks at Venice in different ways depending on the historical period. In the 'prehistoric' phase, what is described is the upper Adriatic, with its peculiar natural features. In the 10th century, the *De administrando imperio* focuses on key moments in Venetian history, confirming some of the 'myths of the origins' dear to Venetian chroniclers. In the subsequent phase, the focus is on the Venetians themselves, while the city and the lagoon fall into the background: this is the period of Venice's expansion as a commercial power, in which the relationship between the city and Byzantium becomes increasingly conflictual. The portrayal of the Venetians is mostly negative, although we also find some words of appreciation for their system of government. Only well into the 14th century does praise of the city become common, with the *ekphrasis* of its unique urban space and buildings.

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## **In Bed With Christ**

### **Contemplating the Image of the Holy Bridegroom in Byzantium**

Jakov Đorđević

University of Belgrade

FC

Byzantine representations of Christ often emphasized his male beauty, especially in Passion scenes. However, in literary tradition, descriptions that were supposed to manifest a person as the 'object of desire' were usually composed by asserting sensual traits that were connected to the ideals characteristic for feminine beauty. The aim of this paper is to discuss the possibility of fashioning the image of Christ as the object of desire by analyzing the two miniatures of the Couch of Solomon in the *Kokkinobaphos* manuscripts. They will be problematized in the context of mystical devotion to Christ where he is equated with the Holy Bridegroom from the *Song of Songs*.

## **The Newly Discovered Painting of the Virgin *Platytera* in el-Ga'ab el-Lagia Church (Sudan)**

Magdalena Łaptaś

Cardinal Stefan Wyszyński University, Warsaw

FC

Yahia Fadi Tahir

University of Khartoum

Hamad Mohamed Hamdeen

The University of Neelain

The aim of this presentation is to show the set of murals, unveiled during the excavations conducted by the Sudanese mission under direction of Prof. Yahia Fadi Tahir of the Khartoum University in 2019. The murals were preserved on the Eastern wall of the sanctuary. The central figure of the composition was the Virgin, holding Christ Emmanuel in front of her. She was flanked by two archangels, clad in Byzantine ceremonial attire. Additionally, a seraphim or cherubim was painted on the Southern wall of the sanctuary, next to the archangel Gabriel.

## **L'ekphrasis d'Eugène Antoniadi**

Maria Zoubouli

University of Ioannina

FC

Dans la première décennie du XX<sup>e</sup> siècle, Eugène Antoniadi, astronome distingué né à Constantinople et installé en France, publie un ouvrage consacré à l'église de Sainte-Sophie. C'est le premier traité sur le monument qui suit une méthodologie scientifique, dont l'auteur est adepte. Néanmoins, pour le titre il choisit un archaïsme : *Ekphrasis de la Sainte Sophie*. Notre approche interroge cette contradiction : peut-on discerner des traits du genre de l'*ekphrasis* dans la monographie d'Antoniadi, ou bien s'agit-il d'un verbalisme ? Comment la rationalisation étayée par une description systématique se conjugue-t-elle avec la rhétorique d'antan ? Ces questions nous amènent à envisager l'ouvrage de Antoniadi dans un certain 'régime d'historicité', où l'aura du monument transcende la science.





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