

Abdelhay Fatma

The Scientific Traditions in Compiling Aqrābādhīn A Crossed History from the East to the West

The translation was a highly interchanging movement that surrounded with many barriers during the Medieval age. Understanding the methodological standards of translation in a given period will require utilizing philological analysis as an intermediary for documentation in the stages of compiling. The history of **Aqrābādhīn (pharmacopoeia)**, irrespective of the languages involved, is always also a history of the idea of translation and economic-political power. For achieving this, we will ask; what were the stages which controlled or encouraged the compiling. This study attempts to answer the question whether these compiling would be conducted in simple drug or compound drug? However, we will analysis many Scientific Arabic manuscripts that were compiled by authors but the biggest challenge facing translator is the theory practice gap between the Latin and Arabic manuscripts, which is a universal issue in Pharmacopoeia. The research into compiling will be supported from four dimensions: philological analysis, philosophical schools, historical, archaeological textual. The results show significance of Aqrābādhīn and the economic-political status of translation movement acquired towards the compiling. This compiling, raised questions on the difference of the **Aqrābādhīn, Medical formulae, Dispensatory and Pharmacopoeia**, we think that they were created for a very specific purpose. The study aimed to raise solutions to the gap between the Latin and Arabic copies through the eyes of translation movement in medieval age. For this reason, further studies need to be carried out in order to validate how was Aqrābādhīn behind transferring these terms in the west and how was compiling in Arabic manuscripts has changed from time to time?

Alušík Tomáš

Medicine and population state of health in prehistoric and archaic Greece (ca. 10000-500 BC)

The paper deals with the origins of European medicine in prehistoric and early historic Greece (ca. 10000 to ca. 500 BC). It is a result of interdisciplinary research, based on the four categories of sources:

- human skeletal remains (with preserved evidence of pathologies and medical interventions)
- iconographical sources (i.e. representations of ill bodies, physicians and healing deities)
- literary sources
- "other" archaeological sources (e.g. medical instruments or residues of remedies).

The following main topics will be presented: medical interventions; pathologies and diseases, anatomical and medical knowledge, incl. medical interventions; remedies used; physicians and the forming of the profession, and healing deities.

Based on the mentioned sources and their evidence, it is obvious that Greek medicine developed at a rather high professional level and combined both empiric (complex medical interventions or remedies made of medicinal herbs) as well as religious components (e.g. the practice of presenting votive offerings in the sanctuaries of the healing deities), as early as in the prehistoric period.

It is extremely likely that all of the basic knowledge, principles and concepts of prehistoric and Archaic medicine were adopted by Hippocrates and his school in the 5th-4th centuries BC, and then further systematized and developed. A fair number of surgical interventions, medical procedures and medications described by the Hippocratic disciples are therefore much older.

Therefore, the assets of the Hippocratic school consisted of, above all, the thorough systematization, development and subsequent spread of medical knowledge and skills. This must certainly be acknowledged as the most valuable contribution to the development of Greek (and Western) medicine.

Angelovska-Panova Maja

Enlighteners: the legacy of Ss. Clement and Naum of Ohrid

The purpose of the paper is to make a hypothesis of the possible connection between the educational activity of Ss. Clement and Naum of Ohrid and the emergence of the later Bogomil movement as a consequence of a critical thought process, realized within the Ohrid Literary School with the status of the first Slavic university. In the sources mainly from a later period, more precisely in the *Life* dedicated to St. Clement, the author Theophylact of Ohrid uses the cult of the saint, who after his death in 916 began to persecute the "evil heresy".

Within the framework of the fresco-painting in the church of St. Archangel, founded by St. Naum of particular interest is the scene in which the saint is represented walking towards the church with one of the three young Bogomils with raised sticks in their hands.

In principle, it is a common impression that a narrative was created on the basis of antagonistic attitude of Ss. Clement and Naum of Ohrid towards the Bogomils, which in practice may not have corresponded to the real situation.

There is no doubt that Ss. Clement and Naum were consistent defenders of the Christianity, without any pretense of spreading the heresy. The question arises whether the educational process in the Ohrid Literary School contributed to the expansion of theological-religious knowledge, which may have resulted in a certain critical and alternative way of thinking. However, Bogomilism was not only a movement against the feudalism and imposed authorities, but much more. Bogomilism is a reform that, among other things, affects the intellectual aspects of the social life in circumstances of the Middle Ages.

Atanassov Vladislav

The New Testament in the argumentation of the heretics described in the Sermon of Presbyter Kosma

The study sets out to shed more light on the question of the origins of the views of the heretics against whom Kosma polemicised, and on their argumentative approach and theological thinking. It also provides a more detailed picture of the current state of biblical exegesis in early medieval Bulgarian theology.

The analysis focuses mainly on places in the New Testament that Kosma testifies directly were used by heretics. Apart from this, some possible passages of Scripture that could have been a justification for Bogomil views are briefly outlined, but are not explicitly mentioned in the Sermon and thus remain at first speculation. The purpose of the study is to form a basis for future research to compare the New Testament places used in the Sermon of Kosma and New Testament places in other sources on the Bogomils. This would help to clarify analogies and differences in the teaching and reasoning of heretics identified in scholarship as Bogomils, which in turn would help to clarify more the problem of which ones can actually be counted as Bogomils and which ones are the product of a construction. In a next step of future research, a comparison could be made with the New Testament places used by the Cathars.

Bernier Andrea

***Comes Orientis* and *Vicarius Mesopotamiae*. A reform of Constantius II gone unnoticed**

This presentation will offer a renewed analysis of the history and administrative changes that affected the Eastern part of the empire during the reign of Constantius II. A new epigraphical finding from Beirut (AE 2019, 1752 = *Inscriptions grecques et latines de la Syrie* 8-1, 93) stimulates a reconsideration of the material concerning the *comes Orientis*, the official entrusted with the administration of the *diocesis Orientis*. The inscription, a dedication from a high-civil official to a ruler, exceptionally registers the position of *comes Orientis* (count of the East) with a very peculiar formula: *comes per Orientem Aegyptum et Mesopotamiam* (count over the East, Egypt and Mesopotamia). This formula is unusual because from the creation of the Eastern diocese (before 314 AD) and until the reforms of Theodosius I (380/382 AD), Egypt and Mesopotamia were considered part of *Oriens*, not separate regions. The goal of this paper is to prove that this formula, also attested in two other inscriptions (*ILS* 1231 and 1237), was used because dedicators wanted to emphasise an administrative change that had taken place in the *diocesis Orientis* after their service: the (temporary) separation of Mesopotamia and Egypt from the Eastern diocese, and thus from the authority of the count of the East. Modern historiography has never considered the possibility of such a reform, but we can find a confirmation of the epigraphic evidence in the papyrological and legal sources. It occurred under the reign of Constantius II and was motivated by the emperor's need to better coordinate operations against the Persians in the 340s (especially with the creation of a new vicar with authority over the Mesopotamian provinces). The reform was short-lived and after the usurpation of Magnentius in the West, the territories of Mesopotamia and Egypt once again fell under the authority of the *comes Orientis*.

Beumer Mark

From temple sleep to church sleep. New perspectives

The debate about the Christianization of temple sleep to church sleep has long been dominated by disciplines such as History, Archaeology and Classics. However, this field has recently changed. New disciplines are now also joining this debate, such as Ritual Studies, Dream Theory, Cognitive Science and Food Studies. In this presentation, Mark will explore these new fields and argue what added value these new perspectives offer to this interesting debate that takes place in Late Antiquity (2nd-7th centuries).

Bevacqua Flavio

Scientific taxonomies and pharmacological practice in Neophytos Prodromenos' notebook (Parisinus gr. 2286)

In the second half of the 14th century, in the Petra neighbourhood of Byzantium, we witness a remarkable upswing in the copy of medical manuscripts, thanks to the Prodomos-Petra monastery and its adjacent hospital, the so-called *Xenodocheion tou Kralê*. This phenomenon must have been connected with medical practice and botanical experimentation and classification. A rich bequest of this activity is today represented by manuscript Paris, Bibliothèque nationale de France, gr. 2286, the personal medical and botanical notebook of the monk Neophytos Prodromenos. Neophytos was a polymath: philosopher, naturalist, and physician. His notebook is mostly a *sylloge* of medical works (Dioscorides, Galen, Alexander of Tralles amongst the others). Nevertheless, the truly unique feature of the manuscript is its apparatus of *marginalia*: the margins are filled with notes composed by Neophytos, empirical observations, recipes, parallel sources, representing a "living" exercise of medicine and the desire to classify and describe countless species of plants and animal parts. This led

to the composition of Neophytos' original pharmacological *lexicon*, of which the notebook contains a first draft. The paper aims first to analyse Neophytos' botanical and mineralogical taxonomies as reflected in his work, which can be compared to our Linnean classification to help us better understand the identification of ancient scientific nomenclature. Secondly, these taxonomies will be analysed in light of Neophytos' practical notes, which depict his medical practice and naturalistic empirical observation, in order to understand the role that they played in the exercise of medicine and the study of ancient medical texts in Palaiologan Byzantium. The case study of Neophytos' notebook is a fine example of a Byzantine scientist who reads *plume à la main* and pours beside the ancient texts his empirical experience: its importance in the history of science must be underlined.

Böhm Marcin

Constantine Porphyrogenitus and the Siege of Ragusa (866–868). The role of Ragusa as a Byzantine naval base in the second half of the 9th century

Constantine Porphyrogenitus was one of the most important rulers of the Byzantine Empire in the 10th century. This happened even though he was not a great leader, conqueror or legislator, but the legacy he left allows us to take a deeper look at the history of Byzantium and the peoples with whom it was associated. This state struggled from the point of view of Constantinople and the imperial administration. Therefore, the aim of this speech will be to present the role of the city of Ragusa-Dubrovnik in the maritime operations conducted by Basil I (867-886), Constantine's grandfather, against the Muslims in the Mediterranean Sea, especially during the siege of this city in 866-868. During these events, Ragusa became an important point, the possession of which enabled the Byzantines to return to the eastern coast of the Adriatic.

Burridge Claire

At the Margins of Medicine: An Examination of the Addition of Dietary Advice to Latin Manuscripts Before c. 1000

In October, leeks should be lightly cooked because they are poisonous when eaten raw; cabbage, on the other hand, should be entirely avoided in December. These recommendations offer a taste of the dietary advice found in a monthly health regimen located in Erfurt, Bibliotheca Amploniana, MS 4° 90, a ninth-century Latin manuscript. Within the surviving written record from the early medieval west, similar regimina appear with some frequency in 'medical manuscripts', that is, compendia whose contents focus on dietary, pharmaceutical, and surgical approaches to healing.[1] However, the Erfurt codex in which this particular regimen is located is not a medical manuscript; rather, it contains Augustine's *In Iohannis epistolam ad Parthos tractatus X*, and the regimen was added to a flyleaf in the tenth century.

While the appearance of this medical text in such an unexpected context may seem somewhat anomalous, new research is revealing that it is part of a much wider phenomenon: medical knowledge was often added to the margins, flyleaves, and other blank spaces of early medieval manuscripts—even when the manuscript's primary texts were unrelated to health and medicine. The proposed paper concentrates more specifically on the appearance of dietary advice in non-medical manuscripts, exploring the sources for this information (namely, to what extent are classical influences present?) and their codicological environments. The contextualisation of this understudied dietary material casts fresh light on the transmission and evolution of medical knowledge in the early medieval Latin west.

[1] On early medieval manuscripts with medical texts, see Augusto Beccaria, *I codici di medicina del periodo presalernitano (secoli IX, X e XI)* (Rome, 1956); on regimina, see 'Die frühmittelalterlichen

lateinischen Monatskalendarien. Text, Übersetzung, Kommentar', ed. and trans. Frank-Dieter Groenke (Berlin, 1986).

Charalampakis Pantelis

A Byzantine Family Through the Centuries: The Kostomiris as a Case Study of Social History and Prosopography

Over the last years, researchers focus more and more on Byzantine prosopography and administration, these two topics being very important for the understanding of Byzantine history in general and Byzantine social history in particular. It has become clear to scholars working on prosopography and administration that the traditional study of literary texts is now not sufficient. None of these topics can be properly investigated separately from sigillography – the study of Byzantine sealings. Sigillography is very important to prosopographical studies, because each sealing carries information about its owner that would otherwise remain unknown to us.

The Kostomiris family is known through both literary and sigillographic evidence. Its members are encountered from the Balkans and the Aegean to Asia Minor, from the mid-11th to the early 16th c. They were engaged in various activities and spheres of life: ranging from simple landowners, scribes and priests to bishops and high State officials. The paper offers an outline of the family's history through the individual stories and careers of its known members, by placing special emphasis on the sigillographic evidence. Presenting the Kostomiris as a family group is a big step in Byzantine prosopography and placing this family next to those already studied such as, for example, the Argyros, the Doukas, the Melissenos and the Radenos will be a valuable contribution to the study of Byzantine history, society and prosopography.

Christov Ivan

Euthymius Zigabenus on the Eastern Sects and Heresies as Sources of Bogomilism

The ch. 27 on Bogomilism in its relation to the chapters on Eastern sects and heresies testifies against the assessment of *Panoplia Dogmatica* as a mere compilation. An innovative aspect for example is the distinction of Bogomilism from Paulicianism, Manichaeism and Massalianism and examining it under separate title. Despite of the borrowed (or just similar) doctrines, it is no longer qualified by them, but acquires its own identity. Moreover, it became a heretic category under which various deviations from Church doctrine (or simply causing dismay teachings) were qualified in the following centuries. This raises two interrelated questions. In the first place, what motivates the treatment of Bogomilism in such a global way as a *summa haeresiarum*? Related to this, the question of the internal links in the ch. 27 to the chapters on Manichaeans, Paulicians and Massalians needs special attention. Regarding the first issue, one should take into account the particular threat posed by Bogomilism in Constantinople in the 12th century. It appealed to the embarrassment of a part of the faithful because of the wealth and power of the Byzantine Church and managed to mislead them. Also significant is the disposition of the Byzantines to distinguish themselves from the variety of religious teachings in Constantinople of the time. It is natural to look for reducing this variety and, as far as possible, to identify the main challenge as an avatar of *the Other*. The Byzantines were inclined to take Christian heretics as a greater threat than than non-Christians.

The same motives, as well as the desire for systematic treatment, determine Zigabenus' effort to relate his exposition of the Bogomils to the chapters on other heresies in the *Panoplia*. Some of these motives, however, put to challenge the modern studies and require distancing from Zigabenus' assessments.

Chrószcz Aleksander

The anatomical distribution of slaughter animals skeletal remains form Theodosius Harbour

Yenikapi Metro and Marmaray excavations in Istanbul (Türkiye) is an important archaeological site in modern Istanbul unearthing Theodosius Harbour, located in a natural cove at the mouth of the Lykos (Bayrampaşa) river. The preliminary results of the animal species distribution were presented during COLLOQUIA CERANEA V in 2023. The Theodosius Harbour, was built on the Marmara seacoast by the emperor Theodosius I (379-395 AD). Towards the middle of the 7th century, with the end of grain shipments from Egypt, the port lost its most important function. Despite this, it continued to be used and by the 12th century the harbour area had become part of the land area of Byzantium. The number of identified specimens in case of the slaughter animals equals ca. 65 535 bone fragments coming from cattle (25.7 %), sheep and goat (40.5 %), pig (6.8 %) and horses (20.1 %). The of animals were slaughtered under 3 years for the high quality of the accessible meat. Both cattle and small ruminants, older individuals were used for secondary products. Other species were represented by: buffalo, camel, elephant, dolphin, game animals, birds, fishes, mussels, oysters, sea snails etc. Equidae bones (horse, donkey and mule) also present butchering marks. Cutting and chopping are in evidence. The consumption of horse meat may point to famine and crisis. It has also been suggested that there was a possible preference for horse meat among certain groups of people in Constantinople. The anatomical distribution of skeletal remains of cattle, sheep, goat, pig and horse allows for answering the question, which elements of animal body were more or less popular in butchery practices for supplying the demand of the meat trade of the city. We hope, that this part of archaeozoological analysis can be useful for better understanding of human-animal-environment relationship in the past.

Coughlin Sean

A Digital Approach to Ancient Recipes

Standard editorial methods struggle with the complexities of editing ancient recipes, including those found in Byzantine compilations like Aetius of Amida and Paul of Aegina. These compilations often show hallmarks of “open texts” and Gebrauchstexte and in terms of their variation, it is difficult to distinguish intentional modifications from accidental errors. Furthermore, similar recipes appear across ancient languages, where they convey similar practices rather than direct translation. Adding to the challenge, the interpretation of technical terms like botanical and mineral ingredients can vary significantly depending on the chosen translation and identification. In all these cases, traditional editing and interpretation are liable either to obscure variations reflecting innovative modification, or exaggerate differences having little practical importance.

The Alchemies of Scent project addresses these challenges by developing a digital model for a historical recipe corpus. Unlike standard glossaries or databases, this corpus aims to track both the evolution of recipe texts and their interpretations over time. This model, built in collaboration with computer scientist Maarten Janssen, utilizes the TEITOK platform for creating and managing these historical corpora. We will present this model and showcase its application in the historical reconstruction of the “susinum” perfume recipe.

Czarnecki Piotr

Eastern Elements in Cathar Doctrines – an Argument for the Traditional Interpretation of Catharism

At present we can observe intense attempts of overthrowing all the claims concerning Catharism, that had been formulated by the scholars of the 20th century based on careful analysis of the vast source material. So called “traditional interpretation”, assuming strong influence of the Eastern dualist heresies (Bogomilism and Paulicianism) on Catharism is currently rejected by scholars such as M. G. Pegg, J-L. Biget or R. I. Moore, as outdated and not compatible with the latest research. For the construction of this false image of Catharism Pegg blames Religionsgeschichte Schule and precisely their comparative method, which according to him is built on the assumption, that „if two ideas look alike to the historian, there must be a link between them”, but in this radical criticism he seems to ignore the fact, that comparison of the Cathar and Bogomil doctrine is justified by many sources, which confirm historical relations between the adherent of these heresies. What should be underlined, not only the current deconstructionist conception, represented by the above-mentioned scholars, but all the interpretations rejecting Eastern origins of Cathar doctrines were constructed without the analysis of the Eastern sources.

Considering this, the aim of this article is to analyse various specific Cathar doctrinal conceptions, which do not have analogies in the ancient heresies, with the doctrines of the Eastern dualists (mainly Bogomils but also Paulicians), known from the Eastern sources – both polemical and written (or used) by the heretics themselves. Such comparative analysis can verify the claims of the adherents of the “new paradigm”, according to which dualist Cathar doctrine was constructed by the Catholics, basing on the ancient anti-heretical scriptures, mainly anti-manichaean writings of St. Augustine.

Czyż Maciej

Some alternative readings of the chronicle of Al-Anṭākī

The Arabo-Byzantine chronicle of Al-Anṭākī is translated into French, Italian, partly into Russian, and into Polish, by the author of this presentation. The presentation aims to show some differences between the translation into French and the Polish translation, based on different interpretation, or different reading, of the original Arab text.

Dalby Andrew

A last dinner with Alexander

The drinking party at Medius’s, marking the onset of Alexander the Great’s terminal illness, will be re-examined from contemporary and later texts. Close reading of fragments by Nicobule and Aristobulus, set beside the reticence of the court daybooks (Ephemerides) and the studied vagueness of secondary sources, will clarify the sequence of events. That will be the basis for a necessarily speculative narrative of the days that immediately preceded, about which Arrian and Plutarch preferred to say as little as possible. A sequence of feasts and festivals will emerge, culminating in the “last dinner” (as Nicobule calls it), shedding new light on Alexander’s last days in Babylon in May 323 B.C.

Dikova Ekaterina

Text-Critical Notes to Constantine of Preslav's Didactic Gospel

Constantine of Preslav's Didactic Gospel was written at the end of the ninth century but came down to us in only four full, much later, copies from the twelfth (the single Russian manuscript (S)) to the fourteenth century (the other three Serbian manuscripts (G, H, W)). And when copies are both scarce and distant in time and place as well as different in script from their lost (Glogolitic) protograph, scribal errors are inevitable, yet not always noted, besides, the translator is sometimes blamed for them. The article uses three methodological approaches to reconstruct some of the lexemes distorted by the manuscript tradition. The first relies on variant readings in the lack of a Greek parallel (as in the case of ПЛОТОНЬСКЪ (S) attested also as ПЛАТОН'СКЪ (G) ПЛАТОНЬСКЪ (H) ПЛАТОНОСЬСКЪ (W)). In cases of lack of variant readings, a second approach is applied, namely considering references and allusions to Biblical or patristic texts both in original or translated parts of the orations to elucidate what is behind nonsensical phrases (e.g. НЕ ХЪТРОСТНЮ ВЪШЬНАЛА ПРЕМОУДРОСТ'И) or incomprehensible parallels (e.g. ВЕЗОУМНЕНЬ for ἀναρτύτως). The third approach counts on the very meaning of the respective portion of text (i.e. the direct context of a word) and the rhetorical techniques used in it (to explain parallels like ОУГОТОВИТИ for αἰδέομαι).

Dimitrova Aneta

Interlinear and Marginal Glosses in the Athonite Translation of John Chrysostom's *De Statuis*

According to a colophon, a complete Slavonic translation of John Chrysostom's *Homilies on the Statues* was made on Mount Athos by the Serbian monk Antonios and copied by Vladislav the Grammarian in 1473. In fact, the manuscript (MS Rila Monastery 3/6) contains a thorough revision of the first translation that was made in Preslav in the 10th century, and the text was partially translated anew after a different Greek source. The preserved 15th-century copy contains a number of explanatory glosses that refer to rare or archaic words. This practice was typical of the scribe Vladislav the Grammarian and was replicated in subsequent copies. The paper will discuss the interlinear and marginal annotations, comparing them to the Preslav translation and the Greek sources. If available, the paper will provide additional data about the annotated words from other medieval Slavonic texts.

Doyle Conan

Pepper, peacock and *petra oleum*: The early medieval English reception of late antique dietetic medicine

This paper considers the reception of late antique dietetic medicine in the Old English medical corpus, specifically the tenth century compilation known as Bald's *Leechbook*. The dietetic advice found in this Old English compilation come primarily from two sources, namely the *Synopsis* of Oribasius and the *Therapeutica* of Alexander Trallianus. While these texts were composed in Greek, they were received in Western Europe through sixth or seventh century Latin translations. While the manuscript basis of this transmission history is a fascinating topic of inquiry in its own right, this paper will focus more on how these late Latin texts, replete with transliterations of Greek terms were adapted and translated in England. Some terms, like *aloe* (aloe), *oleo* (olive oil) and *piperis* (pepper) were so ubiquitous as to become new words in English, while other terms, such as *petra oleum* were so obscure that the translator of a letter from Elias III of Jerusalem to Alfred of Wessex left it untranslated, while long catalogues of mediterranean fish species occurring in the dietary advice of Alexander Trallianus were simply omitted by the Old English translators of Bald's *Leechbook*. This all serves to reinforce that what

was easily procured, or *'Euporiston'* in the late Antique mediterranean was not so easily obtained (*eaðbegeat*) in early medieval England. The Old English reception of this originally Greek medical corpus was thus pragmatic both in what was included for translation, and what was omitted due to its unfamiliarity or unobtainability. What is most surprising, with all these things considered, is that peacock (OE *pawa*) was still on the menu for the Anglo-Saxon patient with *bolismus* following Alexander's *Therapeutica*, while Oribasius's prescription of laxative terebinth ad *oliue mangnitudinem* quaintly becomes 'as big as an oil-berry' in Old English.

Flood Jonathan

Healing Water Chemistry at Temples of Asclepius in Greece and Italy

This paper presents aqueous geochemical data from groundwater samples collected from twenty-three Temples of Asclepius and links their elemental composition to healing qualities purported in ancient texts. Asclepeion were, in effect, the hospitals, spas, and rehabilitation complexes of the ancient Greek & Roman world and were consistently linked to specific water sources such as springs, streams, or wells. Though the healing ritual included the oft-cited incubation protocol (sleep with an emphasis on dreaming), imbibing and/or bathing in a discrete water source was often fundamental to the ameliorative process. From Hippocrates, Xenophon, Strabo, and later from Pliny the Elder and Plutarch, we know that water sourced from Asclepeion had therapeutic, sometimes even miraculous properties, able to cure a range of ailments from leprosy to near-sightedness. Using an analytical geochemistry toolkit comprised of an inductively coupled plasma mass spectroscopy (ICP-MS) and gas chromatography (GC), we sought to explore what, if anything, is unique about groundwater from Temples of Asclepius in the Aegean, the Greek mainland, and Sicily. Our results reveal a strong correlation between salubrious (sometimes psychotropic) concentrations of rock-borne elements in spring- and well-water and the location of Asclepeion sanctuaries. Our methodological approach to this new and exciting line of geoarchaeological research is far from simple scientific "myth-busting." Rather, we prefer to emphasize and celebrate humanity's sensitivity to even the most infinitesimal elements of a landscape, and to explore the adaptive/utilitarian responses employed by ancient Greeks to harness unique and potent natural geochemistry for positive ends.

Galik Alfred

Eating habits in Ancient and Byzantine Ephesos

Ephesos with its long-lasting history as metropolis Asiae originally located at the Aegean coast represents various significant archaeological and historical research fields even though its ancient roots go much deeper back in time. The well-known "Terrace Houses II" were erected on artificial terraces upon Hellenistic foundations. The architecture specified social- and private places including cooking- and storage spaces. In the Roman Imperial Period the civilisation flourished. After catastrophic events the city continued to exist, but probably less glamorously.

Massive debris deposits preserved the original inventories inside rooms. Generally, the application of fine excavation methods brought amongst other finds an immense number of archaeozoological remains to light. As the town continued to be inhabited, additional late Antique and Byzantine contexts are documented and archaeozoologically investigated. Fortunately, many archaeological contexts reconstructed quite exact chronological dating and interpretation of specific areas in the contexts such as the so-called "Lukas-grave", the "Vediusgymnasium" or the "Palace-complex" above the theatre of Ephesos. Therefore, food habits of the inhabitants can be diachronically compared by organic waste disposals of inhabitants.

However, most of the contexts are linked to wealth and elite inhabitants, so one taphonomical filter can obviously be defined. Nevertheless, there is evidence of contexts that reflect supply of people of other social spheres in Ephesos. Animal protein was usually mainly provided through the use of domestic animals. Fowl, Eggs and wild birds to a lesser degree played a certain nutritive role in daily life while extensive exploitation of wild animals cannot be proven. As Ephesos was closely located to the sea shore various kinds seafood, such as molluscs and fish were of some importance and may express live style of specific inhabitants in Ephesos.

Garnczarska Magdalena

Why might Patriarch Germanos I have been the author of the treatise “On the Divine Liturgy”?

The treatise “On the Divine Liturgy” (Ἱστορία ἐκκλησιαστικῆ καὶ μουσικῆ θεωρίας) has been preserved in at least 90 copies. Such a significant number of manuscripts testifies, above all, to the popularity of this text. The question, therefore, arises. Who is responsible for this essential liturgical treatise? I argue that it was Patriarch Germanos I. In addition to the versions handed down as anonymous, many manuscripts also include the author’s name in their titles. These point to Basil the Great, Patriarch Germanos of Constantinople, Cyril of Jerusalem, and some – in general – to the Fathers of the Church.

Manuscripts in which Basil the Great is listed as the author predominate. Moreover, the first such reference comes from a 10th-century manuscript. References to Germanos, on the other hand, are later – the earliest from the 12th century – and much rarer. In contrast, the version in which Cyril of Jerusalem is mentioned for the first time is dated to the 13th century.

The authors of the oldest editions of the treatise recognised Germanos, Patriarch of Constantinople, as the author. It should be noted, however, that three dignitaries bore this name, so we distinguish Germanos I (715–730), Germanos II (1220–1240) and Germanos III (1265–1266). Therefore, in this paper, I present arguments for the authorship of Germanos I. These result from an analysis of the text itself – in terms of content as well as vocabulary and style – and a comparison with other – more reliable – works by the author under consideration. Considering these, I believe that the most likely author of this treatise is Patriarch Germanos I.

Germanidou Sophia

Not just a beautiful flower but a miraculous plant: the flax

Flax is an eye-catching flower but it is not just due to its beautiful blossom that becomes the subject-matter of this historical, archaeological, and ethnographic research. It produces two valuable by-products after undergoing extensive processes; the linen fibres and the linseed oil. The paper aims at investigating the uses and the role of flax into establishing regional socioeconomic relations and trade networks, as well as shaping provincial landscapes of micro-rural communities. Time and geography frame is the Byzantine world, from Greece to Anatolia, and with short glimpses to the Late Antique past and Post-Byzantine era. Evidence is sought on an interdisciplinary basis, linking textual references, environmental and landscape archaeology, and material remains.

Grancow Patryk

Seafood as aphrodisiacs in the light of select ancient literary sources

An analysis of literary sources indicates that already the ancient Greeks and Romans used aphrodisiacs, i.e. substances that were considered effective peculiarities for stimulating libido, increasing desire, pleasure, sexual activity and fertility. Seafood (e.g., octopus, scallop, trumpet-shell) were among the various substances used for this purpose. The aim of the paper is to present an analysis of the use of seafood as aphrodisiacs in antiquity. The paper will present the results of an analysis of literary sources (e.g., Pliny the Elder's "Naturalis historia" and Athenaeus of Naukratis' "Δειπνοσοφιστάι") that allowed the identification of species used for these purposes, how they were used, and the probable reasons for the attribution of aphrodisiac qualities to seafood.

There are few surviving passages in ancient texts detailing how seafood was used as an aphrodisiac. Most passages only indicate the beneficial effects of such use of *frutti di mare*. However, some authors indicate that seafood had to be consumed to increase sexual desire – the meat of these animals could be eaten either cooked (boiled, fried, baked) or raw (e.g. oysters). According to ancient authors, some seafood may also have acted as an aphrodisiac by wearing their meat or shells as an amulet (magical character).

The paper will also present the probable causes for the recognition of seafood as aphrodisiacs by the ancient Greeks and Romans. The author of the presentation will prove that this process was influenced by a wide variety of factors that linked marine fauna with sexuality. It seems that the nutritional properties of seafood had little influence on this phenomenon, while culture played main role (e.g. religion, science, language, the fetishization of seafood in literature or the images and associations that existed in people's minds).

Grimm-Stadelmann Isabel

The use of insects as *materia medica*

Byzantine medical literature contains numerous therapeutic concepts using innovative and sometimes quite unusual ingredients including a number of insect species. These often even are considered to be of decisive importance for the success of the formularies which in many cases are even named after their insect ingredients. However, the relevant sources also show that the use of insects as *materia medica* was not always uncontroversial: for example, the legal literature of the Byzantine era contains references to certain insect species being considered so dangerous that not only their medical use in various prescriptions, but even their possession and trade was strictly sanctioned. In addition, certain insect species are also mentioned in medical and literary sources in metaphorical terms, as indicators of certain physical constitutions and humoral pathological dispositions. This paper explains the diverse medical values of insects being significant during Byzantine times using a few examples selected from the relevant sources.

Gromek Katarzyna

Precious oil of Alexandria - reconstruction of the salca oil

The sixteenth century translations of the medical works of Aetius of Amida and Nicolaus Myrepsus contain three versions of recipe for making a precious compound oil called *oleum salca* or *oleum salcoe*. This oil was made in Alexandria and used by women to anoint their heads or more likely, their hair.

While compound oil recipes are found in texts from first century Rome, the three-step method of preparation of *oleum salca* resembles the complicated procedure used for making fragrant oils in the

Islamicate states' perfumery. Additionally, the available Greek texts can be traced to manuscripts which postdate the period when Aetius of Amida and Nicolaus Myrepsus were active. The copyists may have introduced changes which reflect the medicinal knowledge of their times and not of the original authors.

Guardasole Alessia

"So that those who are searching can find them easily": Crito's *Cosmetics* table of contents in Galen's *Compound drugs according to places*; how Galen's censoring marked the success of a work.

The pharmacological works in Galen's corpus deserve a chapter of their own in the study of ancient medicine, given their specific literary characteristics and the remarkable wealth of information they provide. In them, Galen both summarised the history of centuries of research - in particular, by recording thousands of recipes from his predecessors "in their exact words" - and perfected the science through the constant use of his experience in practice and in the field. I propose to present the exceptional case of Crito's *Cosmetics*, a physician active in Rome under Trajan (98-117 AD), which Galen censures as part of his famous critique of cosmetics, but from which he quotes one by one the chapter titles "so that those who are searching can find them easily" (ὅπως οὖν ῥαδίως εὕρισκοιεν οἱ ζητοῦντες, Galen *Compound drugs according to places* I 3, Kühn XII 446, 10). A project I am carrying out for the next four years proposes to follow the impact of this censorship on medical authors after Galen (mainly Oribasius, Aëtius, Paul of Aegina).

Håland Evy Johanne

Healing rituals in modern and ancient Greece, a comparison

How can we try to understand such cores of ancient Greek culture as its healing rituals, generally carried out during festivals and rites connected with life-cycle passages, when the male authors of our sources did not and could not know much of what occurred, since the rituals were carried out by women? One way of facing this problem is to attend similar healing rituals in modern Greece, carried out by women, and compare that information with ancient sources, thus providing new ways of interpreting the ancient material we possess. This methodological approach to ancient sources is presented and discussed in the author's recent book, *Women, Pilgrimage, and Rituals of Healing in Modern and Ancient Greece: A Comparison*, on which the paper is based, and in which parallels between modern and ancient healing rituals are central. These might also be seen as transmissions of ancient medical heritage into the modern Greek and Mediterranean region. This concerns material culture, such as amulets and votive gifts, both from resilient material such as stones and organic substances, or compounds such as apotropaic herbs and flowers, which have been important during religious rituals and everyday life, especially within the female sphere. The topics have also been central in pilgrimages to religious centres in which dream healing miracles have been an important part within societies all around the Mediterranean in the ancient Greek and the modern Christian and Islam worlds.

The paper therefore combines ethnography—especially firsthand fieldwork carried out since 1983—with historical sources to examine the relationship between modern Greek healing rituals and ancient written and visual sources on the subject of healing, aiming to present some of my findings, thus using modern sources in conjunction with ancient ones to shed fresh light on both the ancient and modern worlds from a female perspective.

Helbig Maciej

ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. Usage of dates in Roman cuisine according to *De re coquinaria* by Apicius

The main aim of this speech is to present the importance of date fruits in Ancient Roman cuisine. It is known that the fruits of *Phoenix dactylifera* L. were consumed across the whole Roman Empire, what is more they were often differentiated into kinds depending of their origin, qualities etc. What seems to be very interesting is the fact that fresh dates were not known to Romans.

Nevertheless, the dates became a very important additive as to enrich the flavour of the dish or to strengthen its sweetness. In this presentation I will focus mainly on recipes found in Apicius' *De re coquinaria* that require dates or that present the fruits as a separate dish. I will also try to underline the botanical classification of the date palm and its archeobotanical distribution in Antiquity. This should give the clear, still partial, image of the dates in Roman culture, presented from the cooking perspective.

The second part will be devoted to the botany of *Phoenix dactylifera*, and its importance in modern-day trade and folk medicine. Without any doubt it could be stated that over the centuries the dates were, and still have been, a key ingredient in diet of humans. They are being appreciated not only for their taste, but foremost are being valued for their nutritional properties.

Hinkovski Simeon

New documents about the reign of tzar Ivan Alexander

In the studies so far devoted to the reign of Tsar Ivan Alexander, a significant part of the events have long been established and are no longer open to doubt. It is striking, however, that due to some poorly explained reasons, Ivan Alexander's reign was conditionally divided into two stages with a boundary between them in 1365. In the first period, the former despot of Lovech, was extremely active, played a major role in all processes in the Balkans and deployed his politics in an enviable way, managing as a deft diplomat to deal with his surrounding neighbors, without lacking determination and military successes. He successfully regulated the overt separatism within the boundaries of his kingdom, inherited due to the unstable government of the state at the beginning of the 14th century. And although the situation in the Balkans was extremely restless, Ivan Alexander managed to expand the territories of his kingdom, engaging in the dynastic war in the Roman Empire, from which he won quite a few territories, as well as in the War of the Straits that broke out from 1347 to 1355, sailing between Venice and Genoa.

And after all these successes, around 1360-65, Ivan Alexander suddenly completely changed his behavior and policy for no apparent reason and went on the defensive, with previous studies attributing his passivity to strong Ottoman pressure and his inability to deal with the separatism of the Dobruja despotism and Wallachia. Some new documents from Genoa, Venice and Dubrovnik categorically explain much more truthfully the actions of the Bulgarian king and much better describe the situation in the kingdom, shifting the dividing line between the two periods of the ruler's reign in 1355 the appearance of the three countries with the name Bulgaria, mentioned later by the German knight Hans Schiltberger. The present report has attempted to shed more light on this second period of the king's reign and to explain the events that took place in the kingdom and culminated in the failed crusade of 1396.

Humennyi Viktor

Powers of the border-zone: the epigraphical perspective over Late Roman military governing of the Syrian area in the 3rd-4th c. CE

The epigraphical survey of the Roman-period sites of the Middle East which until this day remains a problematic zone for the scholars can help understand the main reasons and forms of Roman administrative and military activity that shaped the region in the 3rd-4th c. CE. The administrative and military activities in the Syrian provinces of Dioecesis Orientis were one of the key points in the modification of the form and functions of the Roman frontier in the area after Diocletian. Roman military command and its activities during the peace and war periods, besides the political impact, transformed the system of garrisons which formed the core of Roman Limes of the area from the Northern Euphrates to Arabia. The paper will focus on the question of how the inscriptions of the Late Roman period reflect the different events and the activities of military administration and the course of the 3rd-4th c. military campaigns in the East along with the question of how the functions of the garrisons situated in the area were connected both with the events of Late Roman foreign policy in the East and the connections between the Late Roman army and the civic life of the area. The main attention will be given to the inscriptions of the official character and the questions of the organization of the military units and garrison's command along with the problem of their interaction with and impact on the local populations of the area.

Jankowiak Marek

Byzantine bureaucracy in the “Dark Age”: A view from the Trullo Hall

Whilst the reforms that ushered in the Late Antique state can be reconstructed in some detail, the other major reform – the one that saw Byzantium adapt to a permanent “state of emergency” (M.-F. Auzépy) in the seventh and eighth centuries – remains obscure. Was there a reform at all, or rather a sequence of *ad hoc* measures enabling short-term survival in the face of Persian, Avar, Slavic, and above all Muslim invasions? No doubt both: this “two hundred-year reform” (R.-J. Lilie) consisted in bold innovations, many borrowed from the Muslim enemy (C. Zuckerman), as well as in imperceptible shifts in the practices and organisation of the backbone of the Byzantine state, the bureaucracy. The latter are particularly difficult to trace given the near-total absence of documents from the imperial chancellery. But there is one exception: the Acts of the Council of Constantinople of 680–81 that run to almost a thousand pages in the recent edition (*ACO* ser. sec. II, ed. R. Riedinger). They have so far been studied only superficially, and never as a product of imperial secretaries faced with the daunting task of creating – or rather forging – a plausible record of the Council. How well did they do? What are the implications for our view on Byzantium in the darkest of its dark ages, the final decades of the seventh century? Was “Byzantium”, after all, anything else than its bureaucracy?

Kaya Tülin

An Assessment of Roads and Routes in Byzantine Anatolia (ca. 4th-9thc.)

This paper presents an assessment of roads and routes in Byzantine Anatolia between the fourth and ninth centuries CE. Roads played a role in the emergence of routes, and routes determined which roads were of importance and specifically used. Roman roads gained much importance in Anatolia when Constantinople was inaugurated as the new capital of the Roman Empire in the fourth century. The communication network was revived as a result. The Pilgrim’s Road, known from the Roman imperial period and used by pilgrims and travellers, came into prominence as it served as a significant communication route between west and east. Archaeological evidence reveals that the cities along the

Pilgrim's Road, like many others, were flourishing between the fourth and the seventh century, providing insight into the use of the road. Main roads and smaller roadways appear to have been maintained until the seventh century. While Roman roads continued to exist, new routes emerged during the Arab penetration. Historical sources mention to some extent that the Arab raiders used the diagonally established routes between Constantinople and the Cilician Gates. Urban centres located on the routes in question were affected by the raids. The relationship between road and route during the transition from Roman roads to Byzantine routes might be considered when assessing the use of routes in Byzantine Anatolia.

Kelbecheva Veronika, Petkova Gergana, Ivanova Vanya

Issues of Medical Latin in the Context of Bulgarian Higher Education

Throughout the centuries in the history of medicine, the teaching of medical terminology has charted its path of development and evolution. When tracing the linguistic evolution of medical terms, we engage with concepts such as classification, corpus linguistics, and other specialized sources, all relevant to understanding how medical terminology has been created and utilized over time. This study aims to examine publications in Bulgaria focused on teaching Latin within the medical studiorum domain. The analysis follows a chronological order, starting from the institutionalization of medical Latin in higher education and extending to the present day.

The study carefully considers the content of medical Latin textbooks, manuals, dictionaries, and notebooks, spanning from their early didactic strategies to the assessment of contemporary methodologies and enriched vocabulary. From a historical perspective, the research delves into early editions designed for teaching medical Latin, seeking to identify specific models of linguistic instruction tailored to different specialties, such as pharmacy, nursing, dentistry, and more. By compiling study materials, the research provides a comprehensive overview of the development and validity of Latin medical language across various didactic practices, serving specific professional purposes.

King Anya

Drug, Food, Perfume: Nutsedges in Early Islamic Culture

The nutsedge or chufa nut *Cyperus esculentus* is an infamous weed today, but is also one of the most ancient foodstuffs known to humanity. Similarly, its close relative *Cyperus rotundus* is one of the first ingredients of perfumery, used by the Mycenaeans, and *Cyperus longus* is another notable aromatic. These nutsedges produce subterranean tubers that comprise their useful parts. Their history in the ancient Near East and the Graeco-Roman world has been studied, but less attention has been given to their roles in early Islamic culture. Arabic literature does not clearly distinguish between *C. esculentus*, *C. longus*, and *C. rotundus*, but knows them under the term su'd. Using early Islamic pharmacological and perfumery literature, as well as the *Nabataean Agriculture* of the early 10th century Ibn Wahshiyah, this paper explores the different uses of *Cyperus* and the distinctive roles and social spaces in which it was welcome. The aromatic tubers of *Cyperus* were a familiar part of the apothecary's and perfumer's arts, but their consumption as food appears to have been a niche practice mostly limited to rural populations.

Kokoszko Maciej, Rzeźnicka Zofia

***Polyarchion* revisited**

The talk is devoted to a medicine used in the Ancient and Byzantine Mediterranean, notably a named drug known in the local medical tradition as *polyarchion* (πολυάρχιον). The topic was discussed during the last year's symposium in the context of John Chrysostom's (4th–5th c. AD) testimony to its effectiveness in the treatment of his gastric ailments. However, due to the impressive amount of the preserved topical material, our lecture could touch merely a small part of the issue.

This year we intend to focus on the ancient and Byzantine literary evidence concerning *polyarchion* and its interconnections. To that end, we will analyse select fragments of such treatises as *De compositione medicamentorum secundum locos* and *De compositione medicamentorum per genera* by Galen of Pergamon (2nd–3rd c. AD), *Therapeutica* by Alexander of Tralles (6th c. AD), the collection of prescriptions entitled *De mulierum morbis uteri*, the authorship of which is attributed to Metrodora (after the 6th c. AD), *Epitome* by Paul of Aegina (7th c. AD) and *Dynameron* by Nicolaus Myrepsus (13th c. AD).

Our general conclusion can be boiled down to a statement that it was the ancient physicians who had the most significant influence on shaping *polyarchion's* prescriptions, and the ancient recipes (especially Galen's version of Asclepiades' and Andromachus' output) became the basis of the formulas recommended by the Byzantine doctors. As our sources show multiple correlations between extant prescriptions, they allow us to opine on how the recipes evolved throughout the centuries (from simple to complex), and how the drug's scope of action was worded by different doctors. Sometimes, as it is in the case of the Metrodora collection, the medical literature holds hints which might come in handy in the discussion on the time of composition of a medical source the information on *polyarchion* comes from.

Kokoudev Shtoni (Fr. Sava)

Comparative aspects of the medieval dualistic heresies on the Balkans

The rise of the new Bogomilism in Europe, which claims continuity from the medieval Bogomilism, poses the actual problem of the identity of the heretical movement and teaching, its boundaries and specifics, as well as its relations with related dualistic heresies in the Balkans. This poses, in its turn, the problem of the analysis and systematization of the corpus of data on the Bogomils and the other dualistic heresies, as well as the comparative dogmatic analysis of the diverse testimonies contained in this corpus.

This text is an isolated attempt to demonstrate a comparative methodology - on a large scale and on the base of very limited texts - to derive a comparative methodological prototype for differentiating the dualistic heresies of the Balkans.

In a limited context and isolated environment, we will place an attempt to apply and verify some of the methodological prerequisites of the comparative dogmatic analysis, aimed at establishing criteria for similarity between Bogomilism and other related dualistic teachings in the Balkans (Paulicianism, etc.).

The research methodology involves the identification of persistent dogmatic cores in several axes or directions that eventually interact with each other - group, combine, mutate, or oppose to analogous elements from another system (another dualistic heresy, variation in a different context, etc.). Such an approach would allow the systematization and possibility of analysis of big data structures referring to different topoi from diverse sources, such as Holy Scripture, historical sources, research, polemical and critical literature, multimedia, etc.

Komar Paulina, Van Limbergen Dimitri

The taste of late antique wines: comparing fermentation practices between East and West

The so-called Crisis of the Third century and the turn to Late Antiquity brought fundamental changes not only in Mediterranean politics, society, and economy, but also in wine production and trade. Areas that had long dominated the Roman wine map now faded, while others arose to provide late antique and Byzantine tables with large amounts of this precious liquid. But how did these wines taste, and how did changes in fermentation practices influence their sensory profiles?

In this talk, we delve into the archaeological record to discuss patterns and developments in wine fermentation and storage in the Roman world, from East to West. During Early and Mid-Imperial times, wines were commonly stored and matured in earthenware vessels, with the practice covering a wide geographical area ranging from the Iberian Peninsula in the West to the Caucasus in the East. In Italy, France and Spain in particular villae rusticae with hundreds of these fermentation vessels (called 'dolia') were a common sight in the agrarian landscape. They probably produced what we would call 'orange wines' today, that is, macerated white wines with complex sensory profiles, similar to what is still being done today in Georgia and Armenia with qvevri and karas vessels respectively.

But how did this practice develop in later centuries? Were dolia still ubiquitous in the late antique wine scene, or were they increasingly replaced by wine cellars stacked with wooden barrels, as a kind of development into later medieval examples? Can we observe differences between West and East? And how did these developments impact the kind of wines that were present on Byzantine tables?

Kopáčková Jana

Wine and olive oil production in Histria and Dalmatia during Late Antiquity and Byzantine period (4th – 7th century) - change of social-economic patterns

Late Antiquity was a period of turbulent changes in all spheres of everyday life in the Roman Empire. Great changes of social-economic patterns are clearly visible in agriculture, food production and supply of cities. From the beginning of Roman colonisation of the eastern Adriatic agricultural production was connected exclusively with villae rusticae. Wine and olive oil were the main products, mostly for local use but also relatively small-scale export was evidenced. However, with turbulent events of the 3rd century but mostly during the 4th century we are noticing some drastic changes taking place. Some countryside estates were destroyed in barbaric raids and abandoned for good, although some were afterwards thoroughly rebuilt, in some cases even luxuriously equipped, and flourishing till the 7th century (even well into the Mediaeval period). More so, some villae on the islands were transformed into secluded Christian settlements (maybe even monasteries) or transformed into large, fortified settlements with both church and military presence. The most striking change of this later period is however the presence of pressing devices in cities. This phenomenon is called rustification or re-ruralisation of urban context and we can detect it in several Roman colonies both in Histria and Dalmatia. A significant number of these newly established production units can be also directly linked with the Christian church and the ecclesiastical economy. This phenomenon was also evidenced in other parts of the Mediterranean and attests how important this type of agricultural production was as both wine and olive oil were indispensable parts of daily diet. Also, with a rise of Christianity both liquids took an important part in liturgy and the production was therefore controlled by the Church itself. This paper brings a new general overview of the wine and olive oil production in Late Antiquity with focus on the urban context and the connection with the Church.

Koumanoudi Marina

Eat, Drink, Rejoice, and Organise: The Wedding Banquets of Isabella Villehardouin and Philip I of Savoy

The matrimonial alliances of the princes of Achaia and the aristocratic families of the Frankish Peloponnese were occasions for great rejoicing, marked by splendid festivities, banquets, and extended celebrations. However, historical sources detailing these events are frugal in providing information on the organization of celebrations, culinary specifics, and dish preparation methods. This paper investigates the expenditures for the wedding banquets held on the occasion of the marriage of Philip of Savoy to Isabella of Villehardouin, princess of Achaia, based on the account rolls from the House of Philip I of Savoy for the years 1300-1301, preserved at the Archive of Turin.

Although the banquets discussed here took place outside the geographical boundaries of the Peloponnese, the role played by Isabella is of significance. As a Western princess of Greek descent raised in the cultural milieu of the Angevin kingdom of Sicily, her involvement provides a methodological justification for exploring this topic. By contextualizing the source and attempting to reconstruct the feasts, this paper aims to determine whether the information gleaned from the account rolls can be meaningfully projected into the reality of the principality of Achaia and offer insights into the intersection of Western and Byzantine traditions.

Lev Efraim

Arabic Medicine and Pharmacology as Practiced by Jews in Medieval Muslim Lands

The literature on medicine and pharmacology in medieval Muslim society is vast and detailed. Yet study and assessment of the practical aspects of medicine and pharmacology in the Mediterranean society, requires examination of authentic documents. The prescriptions, lists of *Materia Medica*, letters, parts of books and medical notebooks found in the Cairo Geniza are important sources of knowledge that supply us with a valuable historical dimension. In my paper I will present the outcome of 20 years of research of the thousands of documents dealing with medical aspects at the Cairo Geniza, and many Arabic sources dealing especially with Jewish practitioners. The research provides a better understanding of everyday practical and theoretical Arabic medicine and pharmacology in medieval Muslim countries as well as information on various aspects of the Jewish physicians and pharmacists of that period.

Łukaszewicz Adam

Remarks on some aspects of the administration of Egypt in the early 4th century

In this paper some aspects of the administration of Egypt will be discussed in connection with results of the archaeological research carried out by the University of Warsaw, especially in Alexandria. The speaker will concentrate on selected evidence from the reign of Licinius and Constantine concerning the prefects of the province.

Manco Caterina

“Because you’re worth it”? Galen on Hair

In the *De simplicium medicamentorum [temperamentis ac] facultatibus* (books 6 to 8), Galen describes several remedies for head and body hair. Using the “Lexique pileux” by P. Brulé, *Le sens du poil (grec)*, Paris, Les Belles Lettres, 2015, p. 485-511 and the *De compositione medicamentorum secundum locos*

by Galen himself as starting points, in our contribution we will analyse the words designating hair and hair disorders in the treatise *On Simples Drugs*, the remedies for hair and the routes of administration.

Marai Manuela

Patterns of ingredients and antimicrobial substances in Galen's wound healing plasters

De compositione medicamentorum per genera is probably the most unexplored of Galen's pharmacological works. It is a compilation primarily consisting of plaster formulations for wound treatment. However, in this treatise Galen explains the method of compounding drugs and therefore – as declared by the author himself – the work serves as a propaedeutic reading for other pharmacological works, going far beyond its status as a mere collection of recipes.

The purpose of this contribution is to show how *De compositione medicamentorum per genera* and the analysis of wound healing recipes can provide valuable insights into Galen's ideas on pharmacological therapy: knowledge requirements, protocol of synthesis, functions of ingredients (active principles and excipients) within the formulation, and so on. I will also share some data on the substances contained in a selection of recipes used to treat wounds that today would be considered at high risk of infection because of their severe or chronic nature. This paper will also reveal how an experimental assessment of ancient pharmacology can help in understanding the pattern of ingredients and can clarify the rationale behind the use of specific substances, which includes their potential efficacy.

Marinow Kirił

In defence of the St. Demetrius' honour. Theodore Balsamon's gloss on the expedition of Isaac II Angelos against the Bulgarians in 1186

The presentation will be devoted to the analysis of a well-known and still understudied epigram of Theodore Balsamon entitled Εἰς ἅγιον Δημήτριον εὐρεθέντα παρὰ τοῦ βασιλέως εἰς τὴν οἰκίαν τοῦ ἀποστάτου Σθλαβοπέτρου. The examination of the work in consideration shows that the poet aimed to present a stark contrast between the hardened, rebellious and stubborn Bulgarians who had 'kidnapped', hidden and de facto dishonoured the image (icon) and the name of Saint Dimitrios, and the Byzantine Emperor, who, defending the due honour of the great Christian martyr and patron of Thessaloniki, had recovered his icon and glory for the Empire. Apart from the purely literary aspects and the question of the images of the characters presented in the text, an attempt will be made to identify possible references to Bulgarian historical realities in the context of the statements appearing in the work under analysis.

Melnyk Viktor

The Visigothic Kingdom of Toulouse as a Consequence of the *Lex Foedus* Legal Practice

On December 31, 406, the limes fell. All the hopes of the Roman leadership at that time turned to the legal formulations of *lex foedus*, the granting of which could not so much Latinise the barbarian aggressors, but ply off against each other and weaken them. For example, in 412 AD, Honorius agreed with Athaulf, a new rex of the Visigoths (410-415) to transfer those lands they could win back from the Vandals, Suevi, and Alani to the Visigoths. The Visigoths invaded Aquitaine and Spain (in 413 AD). The war reached its climax during the reigns of rex Wallia (in 415-418 AD) and rex Theodoric I (in 418-451 AD) when the Vandals suffered a crushing defeat.

Result: in 418 AD, the Visigoths got *lex foedus* from Emperor Honorius (395-423 AD) to the whole territory of Aquitaine, a part of Spain, and the province of Narbonne I, located in a strategic place connecting Italy, Spain, and Gaul. An *agreement* dated 418 AD expressly formalized the fact that the barbarian tribe took possession of a part of the empire.

Ravenna *recognized* the Visigothic king as a fully legitimate ruler and commander of the Visigothic tribe and considered him as an official. The Visigoths received annual payments and military salaries together with the vast lands on a legal basis. The headquarters of the Visigothic leader (*rex*) was displaced to Toulouse. Therefore, driven by the agreement on the *lex foedus*, the Visigothic kingdom of Toulouse was born in 418 AD, the first among the so-called "*Barbarian kingdoms*". However, according to Roman public law, the Kingdom of Toulouse was not an independent state. It was an integral part of the Roman Empire, its administrative unit, managed by the barbarians with *foederati* status.

Merianos Gerasimos

Parallels between Alchemy and Theology in Byzantium

The complex relationship between alchemy and religion in medieval and early modern Western Europe has been broadly studied, revealing intersections in areas such as metaphor and imagery, mysticism and prophecy, soteriology and eschatology. However, the exploration of similar dynamics within Byzantine culture remains notably limited. While a comprehensive study is yet to be undertaken, even a partial examination of Byzantine theological terminology reveals intriguing connections. This paper seeks to showcase telling examples from theological texts that present parallels with alchemical concepts, particularly in the description and relevant terminology of "transformative processes", such as the resurrection body, the deification of human nature, and the transformation of Eucharistic elements. The primary aim of the paper is to demonstrate, based on this preliminary discussion, that such concepts and vocabulary could accommodate and implicitly lend theological authority to specific alchemical ideas in Byzantium.

Muresu Marco

Alimentation and Meals in Middle Byzantine Mount Athos (9-11 c.)

The paper aims to focus on the alimentation of the monks at Mount Athos monasteries, in Greece, from the IX to the XI centuries. From the first, almost legendary hermits to the more structured organization after the reforms of Athanasius and the foundation of the Great Lavra in 963, Athonite monasticism developed a complex series of meal setting, in accordance to the Monastic Rule and the liturgy precepts. Athanasius himself wrote about a rich series of ingredients and tastes, to be specifically included in the monks' dietary. Nonetheless, studying food and nutrition does not stop to the documentary sources – as fact, it allows us to deepen knowledge on the architectural development of the refectories, the archaeology of production and acquisition of raw materials, as well as the study of the imported products that enriched the nutritious monastic diet. Considering all these aspects, and starting from the case study of the Great Lavra, the paper aims to provide new insights on such an interesting feature of the Mount Athos middle-Byzantine monasticism.

Penkov Dimo, Yovchev Ivan

Essence and ways of penetration of the Paulician heresy in the Bulgarian lands during the Middle Ages.

Paulicianism in Bulgaria has its origins in the forced resettlement of Paulicians from Asia Minor and the eastern regions of the empire in Northern Thrace by the authorities of the Eastern Roman Empire in the 8th–10th centuries. The first settlement of Paulicians in the Balkans was established in the 8th century by Emperor Constantine V Copronymus (741–775), who began a long campaign to recolonize the depopulated and demilitarized during the previous decades area along the border with Bulgaria in Thrace. This policy was continued by the following iconoclast emperors, who considered the Paulicians as their allies and established their military colonies in various border areas and in the capital Constantinople. The last major deportation was in 970, when the emperor John I Tzimiskes (969–976) resettlement from Syria to the area of Philippopolis 200 000 „Manicheans“, who were probably Paulicians or their associated Tondrakites. The Paulician heresy is mentioned for the first time in Greek sources in the 9th century, being associated with Manichaeism and Masalianism. Hence the doctrine and practices of the Paulicians are a strange mixture of dualism, demiurgism, docetism, mysticism, and resemble in many respects the Gnostic system of Marcion. But their main principle is dualism. After its spread on the Balkan peninsula, Paulicians almost disappear. This suggests that they were converted or at least partially absorbed by another known heresy – Bogomilism.

Petrov Ivan P.

Once again towards the mental and cognitive terms in Old Church Slavonic: the Greek *ἔννοια* in Constantine of Preslav's *Didactic Gospel* and beyond

Greek noetic terminology is an important aspect of Christian literature and culture, particularly in monastic writings. In the Greek tradition, the words in this semantic circle are closely linked not only to the Christian understanding of human beings and their structure, but also to the concepts of mind and cognition from earlier classical and post-classical philosophical schools and their anthropological teachings. The aim of this paper is to explore the development of the concept of *ἔννοια* and its translation in Old Church Slavonic. The focus will be on Constantine of Preslav's *Didactic Gospel*, as this text has not yet been thoroughly researched in terms of the translation techniques used by the medieval scholar. The translation solutions will be compared synchronically with other early medieval South Slavic translations from Greek, and diachronically with later translations from the region. Finally, a commentary will be provided on what these translations could tell us about the perception of thoughts and mind in the early medieval South Slavonic realm.

Rau Leonie

Potions, Pills, and Perfumes: Tracing Medical Knowledge in an Arabic Dispensatory from 10th-Century Andalusia

Ranging from a recipe for “a quince syrup according to the opinion of Dioscorides,” a cumin-based stomachic going back to Hippocrates, a recipe for pennyroyal mint by al-Rāzī, and “a *hiera picra* which Yaḥya ibn Māsawayh added to”—invocations of both ancient and Arab medical authorities are plentiful in premodern Arabic pharmacopoeias. They attest not only to an awareness of received medical knowledge and the importance attributed to tradition and authority, but can also offer important insights into the transmission and circulation of such knowledge in and around the premodern Mediterranean.

This paper will examine a recently discovered manuscript of a hitherto unedited dispensatory by Andalusian physician and poet Saʿīd b. ʿAbd Rabbih (d. 342/953–4 or 356/966–7). An unusual text in two respects, this dispensatory is one of very few Arabic works on compound remedies composed in the western Mediterranean, where books on simple remedies seem to have been much more popular. In addition, and uncommonly for its genre, the text contains recipes not only for medicinal applications such as pills, electuaries, and syrups, but also for various perfumes and aromatic substances. Incorporating older material from contexts both nearby and further removed in time and space, the dispensatory serves as an important testimony to how pharmaceutical and medical recipe knowledge travelled across the Mediterranean and back again. This is also evidenced by the appearance of material from Ibn ʿAbd Rabbih’s text in later, predominantly eastern pharmacopoeias. The proposed paper will trace the movement of such material, arguing for an intricately interconnected network of texts, authors, and knowledge in the premodern (Arabophone) Mediterranean.

Radovanović Bojana

Migration histories in respect to the transmission of religious ideas, on the example of the Bogomils

This paper represents an introductory sketch into the very broad topics relevant to “geographies of heterodoxy”, and social mobility/migration history and their impact on religious history the medieval Balkans. The medieval Balkans, lying between West and East, could be seen a confluence of the currents from Byzantium and West Europe, but also, not only as a space “in-between”, but also as a bridge and a cross-intersection, which facilitated the further transfer of people (monks, missionaries, merchants, diplomates), and the propagation of ideas, doctrines, and texts.

The Balkan corridor has facilitated the transfer of people and ideas ever since Late Antiquity. Namely, the important routes through the Balkans held a significant role in communication and exchange since the Roman times. According to McCormick (*Origins of the European Economy: Communications and Commerce AD300-900*, Cambridge 2001), “the Danubian and southern passage is a phenomenon whose significance has hitherto not been recognized.” Interestingly, the main roads stretching throughout the Balkans served as a corridor allowing the transfer of both Orthodox, and also, non-orthodox currents – as demonstrated on the example of the *Via Egnatia*.

How have situational constructs and contacts between religious groups influenced the development of religious thought, and what was the impact of migration histories on the development of heterodoxies? What does historical, archaeological and ethnological information reveal about religious heterodoxy in the Balkans and on the role of migration and mediation of texts/ideas/people, religious contacts and transfers in this process? Could we ascribe the question of Balkan Bogomilism to the concepts related to exchange and/or interaction?

Roach Andrew, Wolski Jan Mikołaj

What should we do with heretics? A few examples of authority's strategies from the history of Balkan dualist heresies

Ecclesiastical and secular authorities faced with the challenge of heresy had several paths to follow. In our presentation, we look at those less studied - that is, we leave the canonical path of reconciliation and punishment aside and focus on more holistic responses: pastoral care preaching, use of force, etc. In contrast to the West, it seems that the most common attitude taken by the authorities was to ignore heresy: to show no interest in detecting dissident movements and then allow them to exist. Was greater effort going on under the radar, or was heresy seen as a problem that would eventually cure itself, if the leaders were extracted?

Rotelli Federica

Plant Globalization in the Roman and Early Byzantine World

For millennia, the Mediterranean Area has been a crossroads where humans, animals, and plants have repeatedly migrated and settled, forging its biological and cultural characteristics. Its rich biodiversity, initially, was the result of plant movements from the East. Exotic plants adapted to new environments or interbred with local plants, increasing and diversifying agricultural production and improving the health of the populations that inhabited it. In ancient times, from the Near East, the cultivation of cereals, several fruit trees and aromatic plants spread to the Mediterranean, some of which originated in East Asia. However, only some of the latter managed to adapt to the new ecosystems while others continued to cross the globe in the form of commercial products. In this process, starting from the first millennium BCE, Phoenician and Greek traders and settlers played a pivotal role as intermediaries between the eastern and western Mediterranean, initiating 'mediterraneanisation' and the sharing of crops and techniques throughout its basin. Rome's eastern expansion promoted the diffusion of new plants within the borders of the Roman Empire. New fruit trees began to be cultivated, thanks also to more favorable climatic conditions and advances in agricultural techniques. Spices originating from Southern Asia became part of Roman trade, increasing the interconnections between various parts of the globe. After the fall of the Western Roman Empire, Constantinople emerged in the East as the main commercial center of the 'Great Sea', while staple foods and spices from the East continued to reach the Western Mediterranean thanks to the settlement of Byzantine merchants along its coast. The process of plant globalization that took place in ancient times in the Old World was slower and more irregular than that which began with the era of great geographical explorations but no less decisive for the growth of the European population.

Rowan Erica

Under the Rubble: Late Antique Diet at Aphrodisias

The ancient city of Aphrodisias is famous for its marble, sculpture, and well-preserved civic buildings. Despite vast cultural and political changes, and a severe earthquake in the early 5th century, the city remained a thriving urban centre into the early Byzantine period. Although well known to and connected to the rest of the Roman Empire, particularly through its sculptors, the city was relatively economically insular. This insularity becomes particularly apparent when looking at diet. Unlike most major urban centres, there are very few imported amphorae from either the imperial or Late Antique periods, and most of the ceramics were locally produced. Since 2014 archaeobotanical samples have been collected from two areas of the site, the Place of Palms and the Tetrapylon Street. The majority of the material dates to the 5th c. – 7th c. AD, giving us a rare insight into Late Antique diet. This paper will present these new findings and compare Aphrodisian diet to other Anatolia datasets. The insularity of the site raises questions regarding the influence of Roman imperial expansion. Was Aphrodisias following wider imperial dietary trends or was their diet highly individualized? As a site located in a Mediterranean climate, can we even distinguish between Roman and general Mediterranean foodways? The survival of waterlogged material, due to the site's high water table, has additionally allowed for an assessment of flavourings, and challenges the notion that ancient diets were bland and often flavourless.

Rrezja Agon

Defending the West Border: A Challenge for Byzantine Emperor Alexios I Komnenos (1081-1118)

This paper has to do with the military and political challenges of Byzantine emperor Alexios I Komnenos who during his reign (1081-1118) was dealing in the West front with the new enemies Normans and Serbs.

After the division of the churches in 1054, religious and political relations between East and West were severed, which irritated the Holy See to undertake anti-Byzantine campaigns. The destruction of the Byzantine army at the battle of Manzikert (1071) by the Turks gave a clear signal that this empire is weakening. The Holy See in cooperation with Normans and Kingdom of Duklja took the opportunity to aim for the conquest of the Byzantine Empire. In this context the West border of the Byzantine Empire, especially Theme of Dyrrachion and Theme of Scopia, became a military arena from where these two new enemies tried to penetrate rich Byzantium's capital, Constantinople. In these challenges Alex I Komnenos, will have a success with his war strategies pushing his enemies away from his domains gaining a fame as the "defender" of the Byzantine borders.

An attention will be given to the Byzantine expedition against First Norman invasion (1081-85) and against the Serbs during the years 1091-1094. Also, I will give attention to the western border with the Serbs which was very important for Byzantine policy and administration and their strategy to keep the border safe restoring old and building new castles and towers among the 'Zygom' in today's territory in Kosovo and abroad.

Stachura Michał

The Vandal *habrosyne* and its significance in Procopius' account of the rise and fall of the Vandal state

The passage in which Procopius of Caesarea enumerates the luxuries in which the Vandals lived after the conquest of Africa seemingly fits into the topos of "becoming effeminate among the luxuries of a once valiant nation", already known from Herodotus' "Histories". However, the meaning of this passage is not so clear-cut and has been interpreted differently by scholars. In my paper, I will try to show that it in no way casts doubt on the virtue of fortitude or fighting qualities of Procopius' Vandal contemporaries. Herodotus' inspiration, on the other hand, leads much deeper - to a demonstration of the analogy between the last Vandal and the last Lydian kings, Gelimer and Croesus, who both, having suffered a fall from the highest prosperity into the deepest misery, gain true wisdom and distance from what ordinary people consider to be happiness and unhappiness.

Totomanova Anna-Maria

The short recension of Ioannes Zonaras' *Ἐπιτομή Ἱστοριῶν* in the Slavonic manuscript tradition

The paper will focus on the four known Slavic witnesses of the so-called short recension of Zonaras' Chronicle and will try to explore its provenance and development. The conclusions will be based on the comparison of the content of the codices the short recension is preserved in, on the one hand, and on the other - on the text critical and linguistic similarities and differences the witnesses show. The relations between the short recension and the full version of *Ἐπιτομή Ἱστοριῶν* will also be tackled upon.

Totomanova-Paneva Maria

On Some Greek Glosses in MS Zogr. 105

The paper is focused on the identification of several Greek fragments added in the margin of f. 177b of the so-called Book of Konstantin Kostenechki (ms Zogr. 105). They appear at the end of the preface to the Life of Stefan Lazarevic. Written in Cyrillic script, these larger text excerpts are discussed with regard to the other Greek glosses – usually comprising a single word – found in other parts of the codex. Based on the analysis, conclusions are drawn about the literary practice of the book compiler.

Touwaide Alain

Preparing Medicines in Byzantium

Thanks to recent fresh research, the art of medicine in Byzantium begins to be better known: manuscripts previously overlooked or unknown have been identified and their texts are now more explored, allowing for a gradually more complete, nuanced, and realistic image of medical knowledge and practice in the Byzantine World. In spite of this new development, the art of preparing medicines has remained less explored. This presentation will offer a first renewed approach to the topic, with some of the major reference works, the preparations of medicines with their transformations over time, and, if at all possible, an evaluation of the efficacy of remedies.

van Doren Jan

'All excesses are harmful' – Anthimus' *De observatione ciborum* in Carolingian medical manuscripts

At the start of the sixth century, the Eastern Roman physician Anthimus (fl. c. 511 – 534) wrote a letter of dietary advice to the Frankish king Theuderic I (r. 511 – 534) which is known as *De observatione ciborum*. While some regard this work as the first French cookbook, it was rather a distillation of the medical and dietetic knowledge Anthimus possessed for use at the court and in the kitchen of a Frankish king. While this letter had a sixth-century origin, it is first attested in eighth- and ninth-century manuscripts from the Carolingian Empire, where it appears to have been a mainstay among other texts of a dietetic and medical nature.

This paper examines this Carolingian manuscript context for *De observatione ciborum* to see how and why this sixth-century Eastern Roman medical and dietetic advice, deliberately fashioned for a Frankish audience, came to be integrated into a broader body of authoritative texts in the eighth and ninth centuries. Beyond a contextual approach, this paper will examine those manuscripts which show signs of abbreviation of and other interventions in the text of Anthimus' letter, to show how Carolingian scholars interacted with this text. Ultimately, this paper provides a glimpse into the survival, use and adaptation of Eastern Roman medical and dietetic knowledge in the Carolingian world.

Valiakos Elias

Examining and analyzing Metrodora's work: *On Women's Diseases of the Womb*

Metrodora's work, *On Women's Diseases of the Womb* is a medical text preserved as part of a miscellany on a single manuscript, codex 75.3 from the Laurentian Library. The text was first published by Aristotle Kousis in 1945. The text begins with a discussion of the womb, how it is the source of most women's diseases, and a discussion of hysteria. The text then discusses general diseases of the womb, conception and contraception, and childbirth. It also includes discussions of aphrodisiacs and love-

potions, diseases of the breasts, and cosmetics. Analyzing the published text of Metrodora, prescription by prescription, we found that after a certain point, approximately in the middle of the work, it deviates and records prescriptions that are not related to women's diseases, as the title of the text defines. Referring back to the manuscript and examining it closely, this observation was confirmed. This led us to divide the work into two parts: one concerning women's diseases of the uterus and breasts, and the other consisting of a collection of pharmaceutical prescriptions for various conditions that are unrelated to women's diseases. Therefore, this second part should not be included in the edition and should not be considered a work of Metrodora. This erroneous inclusion has led many researchers over time to incorrect conclusions.

Vandorpe Patricia, Riso Federica, Livarda Alexandra

Culinary trajectories in the Roman Empire through archaeobotanical evidence: from Italy to the northern provinces

This paper discusses foodways, as observed through food plants, across the Roman Empire. The aim is to shed light on the diversity and/or homogeneity in culinary practices across space and time, as well as on the different socio-economic contexts of their adoption. To do so, we present archaeobotanical results from three areas of the Roman Empire: the core of the Empire, that is Roman Italy, and the provinces of *Germania*, which included a highly militarised zone, the *limes*, and *Britannia*, one of the more marginal zones in the periphery of the Empire. The archaeobotanical data from these three areas were systematically collected in a compatible manner to allow their comparison, providing an updated and very extensive dataset. First, we will provide a description of this dataset and an assessment of its robustness and quality in order to highlight and filter out any biases. Then, we will trace the distribution of food plants across the different site types in each of the three areas under study to identify common food items and new introductions through time and across space. Lastly, the distribution of food plants will be used to identify and discuss the socio-economic network of their acquisition and their social context of consumption. We thus hope to shed new light on the different processes operating across the different areas of the Empire that ultimately formed the Roman world.

Vasilev Tsvetan

Selected icons in Greek language from the collection of the National Church History and Archaeological Museum in Sofia – philological analysis

The National Church History and Archaeological Museum houses the largest collection of works of Christian art in Bulgaria, the number of icons alone is more than seven hundred, dated from the end of 13th till the end of the 20th century.

A large part of this icon collection has never been exhibited, it contains significant examples of Medieval and Bulgarian Renaissance art, which await their thorough study and publication.

As a specialist in the field of post-Byzantine epigraphy and a participant in a scientific project, carried out by a team of art-historians from the Institute of Art Studies (Bulgarian Academy of Sciences), the author of the paper will present a philological analysis of some of the icons in Greek language from this huge and valuable Icon collection.

Waliszewski Tomasz

Oil for Theophanes. Reflections on the chaîne opératoire of olive oil in late antique Phoenicia

Around 320 AD, a wealthy representative of the urban elite of Hermopolis in Egypt travelled to Antioch on the Orontes on business. Happily, he left behind a record of his journey in the form of 1,500 lines of bills illustrating the needs of himself and his travelling companions. Many times olive oil is listed among the daily grocery purchases, including when travelling through the coastal part of Phoenicia near Sidon and Berytus. These minor and insignificant mentions provide a good starting point for tracing the path it took for the oil to find its way onto the stall and then onto the menus of Theophanes and his companions. In the talk, I will trace and comment on data from the immediate vicinity of Sidon, which perfectly illustrate the process of olive oil extraction and distribution - from the olive grove to the packaging.

Wieczorek Marcin

Geographic Description of Caucasus in Late Antiquity through Roman and Iberian Eyes

In Late Antiquity, the South Caucasus was a peripheral region in the Mediterranean area. Thus, geographic knowledge about it had not developed much from the classical period when Herodotus and mythology were the main sources of information. During that time the most known place was the seashore of the Black Sea. Iberia, therefore, was mostly unknown. However, during Late Antiquity the Caucasus became a region of strategic interest, thus new information made by Roman military expeditions and local authorities started to be available to historiographers. The question is how far the local sources were used by Romans and vice versa? Thanks to 12th century Georgian chronicles *Kartlis Tskhovreba*, we know the parallel, local historiographic tradition, which described the geography of the Caucasus differently than the Roman one. They have a few common points but surely, authors of both nations had at least similar backgrounds. My paper will research the question of the transmission of geographic knowledge between those traditions.

I assume two hypotheses: first, the political and military Roman engagement in the Caucasus from 2nd to 6th century A.D. only temporally improved geographic knowledge and never replaced classical ideas. Second, the knowledge of Romans and Iberians remained loosely connected and almost any long-term links are visible in the late mediaeval times. According to collected data, the Late Antiquity Roman historiography used classical and colonial perspectives when describing Caucasian toponyms and their geographic context. Classical authors were considered as the longstanding authorities and did not lose their position during Late Antiquity. Similarly, the fact, that the authors of *Kartlis Tskhovreba* were not been interested in the Roman perspective, even though they knew directly or indirectly Western historiography, leads to the conclusion that it did not impact well on them and in the mediaeval time's sources the influences are roughly present.

Zipser Barbara

Pharmacy or kitchen? Reconstructing the workspace of Ioannes archiaterus

The vernacular version of Ioannes archiaterus contains a wealth of detail that learned texts would omit, which allows us to picture and analyse the circumstances in which a physician on the Byzantine countryside would have worked. Only very few drugs were bought readymade, most of the medication Ioannes mentions was made fresh by the physician himself. This talk reconstructs the infrastructure of Ioannes' practice, which was most likely on Cyprus at a considerable distance to the coast. The main focus will be on the vocabulary Ioannes uses, some of which seems to come from cookery. For instance, he uses frying pans and glass vessels. But some other items appear to have a chemical role, for instance a bronze pot. The talk will also provide a census of items that were likely in his possession and use. Here, some must have been imported, for instance pepper, which he describes as a culinary item, while

most of his ingredients could have been sourced locally. The talk will also contain an analysis of the bandages used to hold medication in place, and of the processes of decoction and maceration, which are also used in cookery.