



Colloquia Ceranea V

11-13 V 2023

University of Lodz, Institute of History

27A, Kaminskiego St

& online: [ceraneum.uni.lodz.pl/colloquia](http://ceraneum.uni.lodz.pl/colloquia)

# programme

# &

# abstracts



## 11 V 2023

### Room 103

8.50-9.00 Conference opening

9.00-10.00 Plenary lecture I (online): **John Wilkins**, Food for Life: Galen's On Health (De sanitate tuenda)

10.00-11.00 Plenary lecture II (online): **John Haldon**, The dynamics of transformation: why did Byzantium survive into the 8<sup>th</sup> century?

11.00-11.15 **Coffee break**

11.15-13.15 **Room 103**

**Online moderator: John Wilkins**

**Gerasimos Merianos** Humble but not insignificant: References to wine lees in Greek (al)chemical texts

**Laurence Totelin (online participant)** Beyond amulets: healing stones in Graeco-Roman medicine

**Barbara Zipser** Outliers in John the Physician's Therapeutics. Weird, wonderful and rare materia medica

11.15-13.15 **Room 204**

**Moderator: Andrzej Kompa**

**Martina Čechová (online participant)** Crimean Cherson in the "times of turmoil"

**Maciej Czyż** No need to go further. Byzantine Reconquista of 10<sup>th</sup>-11<sup>th</sup> centuries and attacks on Christians in the lands of Islam.

**Elisabeta Negrău (online participant)** A 6<sup>th</sup>-Century Story in a 9<sup>th</sup>-Century Tract? *Torna, Torna, Frater* Revisited

**Marco Muresu** Sardinia and the Byzantine west. Paradigm shifts and changing perceptions

13.15-14.30 **Lunch break**

14.30-16.30 Room 103

**Online moderator: Petros Bouras-Vallianatos**

**Sean Coughlin (online participant)** The meaning of ‘stypsis’ in the context of perfumery

**Tomasz Tadajczyk, Krzysztof Jagusiak** Venenum malum or bonum? Mandrake in the light of ancient Greek and Latin written sources

**Isabel Grimm-Stadelmann (online participant)** The newly founded Commission for the Investigation of Byzantine Medical Studies (CIBMS): Concept and Activities

14.30-16.30 Room 204

**Sławomir Skrzyniarz** Two Types of Images of Christ on the Coins of Justinian II

**Christos Malatras (online participant)** Civil administration in the Byzantine provinces (7<sup>th</sup>-9<sup>th</sup> c.)

**Luca Zavagno (online participant)** “The Navigators.” Mediterranean Cities and Urban Spaces in the passage from Late Antiquity to the Early Middle Ages (ca. 600 - ca. 850 CE)

**Andrzej Kompa** Implications of Justinian II's downfall and return

16.30-16.45 Coffee break

16.45-18.45 Room 103

**Online moderator: Sean Coughlin**

**Eliso Elizbarashvili (online participant)** Field Medicine in Byzantine Army According to Alexiad

**Veronika Kelbecheva, Gergana Petkova (online participants)** Medical Latin in practice. Methodology for self-preparation in professional language of terminology

**Maciej Kokoszko, Zofia Rzeźnicka** John Chrysostom's physical frailty and how it was cured: the case of *polyarchion*

16.45-18.45 Room 204

**Online moderator: Yanko Hristov**

**Francesco Dall’Aglia** Byzantium in Times of Turmoil – Again (Late 12<sup>th</sup> – Early 13<sup>th</sup> C.). The Role of the Bulgarian Insurrection and Provincial Separatism

**Ivelin Ivanov (online participant)** The Impact of the Fourth Crusade and the Latin Empire of Constantinople on the Second Bulgarian Tsardom

**Paweł Lachowicz (online participant)** Cognatic primogeniture in practice. The recurring pattern of first born daughters and their husbands as claimants in the 12<sup>th</sup> and 13<sup>th</sup> century Byzantine Empire

**Kirił Marinow** Tărnovgrad, the capital-city of Late Medieval Bulgaria, in the ‘Memoirs’ of Emperor John VI Kantakouzenos (i.e. Monk Joasaph Christodoulos)

19.00 Banquet

## 12 V 2023

### Room 103

10.00-11.00 Plenary lecture III: **Ilias Anagnostakis**, Lessons and insights from Chrysothemis: We are also what we don't eat or shouldn't or would like to eat (*presented by Maria Leontsini*)

11.00-11.15 **Coffee break**

11.15-13.15 **Room 103**

**Online moderator: Isabel Grimm-Stadelmann**

**Irene Calà (online participant)** Reading medical manuscripts: new fragments of Philagrios

**Elias Valiakos** The physician Theon and his unpublished work

**Antoaneta Granberg** The interpolation on the human body and the four elements in the Slavonic Alexander romance

**Maria Totomanova-Paneva, Lilly Stammer** Women and Their Afflictions According to *Iatrosophion* D Gr. 352

11.15-13.15 **Room 204**

**Online moderator: Bojana Radovanović**

**Yanko Hristov (online participant)** Ethnic, Religious and Social Diversity in the Early Medieval Bulgaria Seen by a 10<sup>th</sup>-Century Hagiographer.

**Piotr Czarnecki (online participant)** Authenticity of the Interrogatio Iohannis in the light of contemporary deconstructionist source criticism

**Dick Van Niekerk (online participant)** Portrait of Sir Dimitri Obolensky Patron of the Study of the Bogomils

13.15-14.15 **Lunch break**

**14.15-16.15 Room 103**

**Moderator: Gerasimos Merianos**

**Dimitra Makri (online participant)** Varieties of wine and wine-tasting in Graeco-Roman and Byzantine Egypt

**Ksenija Borojevic, Krzysztof Jagusiak, Ksenija Gasic (online participants)** Peaches (*Prunus persica* [L.] Batsch) at the medieval site Ras, Serbia

**Aleksander Chrószcz, Vedat Onar, Dominik Poradowski (online participant)** Animals from Theodosius Harbour

**14.15-16.15 Room 204**

**Moderator: Antoaneta Granberg**

**Viacheslav Lytvynenko (online participant)** Oration on the Celebration of Easter in the Context of the Fifteenth-Century Eschatological Crisis in Medieval Russia

**Marina Čistiakova (online participant)** A Cycle of Memories and Verses of the Old Testament Righteous in the Prologues of Athos Hil. 424 and Hil. 427

**Mariyana Tsibranska-Kostova (online participant)** Towards the History of the 15<sup>th</sup> Century Repentance Prayers in the Slavonic South

**Illia Rudyk (online participant)** The Itinerant Greek Orthodox Hierarchy in the 17<sup>th</sup> Century Polish-Lithuanian Commonwealth

**16.30 *How did Ancient and Byzantine Food Taste Like?***

**Dégustation prepared by Maciej Helbig**

## 13 V 2023

9.00-10.45 Room 103

**Moderator: Maciej Helbig**

**Ayman Atat (online participant)** Paul of Aegina and his Food Therapy's Knowledge as quoted by Ibn Al- Bayṭār (13<sup>th</sup> Century)

**Maria Leontsini** Condiment or medicine? Capers from the Hippocratic Corpus to the Byzantine and Arab dietary treatises

**Sally Grainger (online participant)** Garum, fish blood taboos in Christianity and the evolving nature of ancient fish sauce

9.00-10.45 Room 204

**Online moderator: Dmytro Dymydyuk**

**Magdalena Garczarska** The light studies of the Byzantine Institute in the Holy Wisdom Church in Constantinople. Some remarks on troublesome gold tesserae

**Zeynep Çakmakçı, Ceren Ünal (online participants)** Byzantine Reliquary Crosses from Haluk Perk Museum in Istanbul

**Anastasios Kantaras (online participant)** Il mondo dei simboli nel periodo bizantino: forme, interpretazione, evoluzione/The world of symbols during the Byzantine period: forms, interpretation and evolution.

10.45-11.00

**Coffee break**

11.00-12.45 Room 103

**Moderator: Maria Leontsini**

**Ferdinando Ferraioli (online participant)** Considerations on the role of fish and meat in the alimentation of Ancient Greece

**Maciej Helbig** A roast lamb was set down in front of them. The mutton and the lamb in Ancient Roman and Byzantine culinary tradition.

11.00-12.45 **Room 204**

**Moderator: Bogna Kosmulska**

**Dmytro Dymydyuk (online participant)** New interpretation and datation of the so-called “King Levon’s dagger” from the History Museum of Armenia

**Marina Bastero Acha (online participant)** Flaminicae and priestesses as public benefactors in Hispania

**Victor Humennyi (online participant)** Looking for identities through language? Analyzing the epigraphical habit of the Roman soldiers in the Late Antique Syria

12.45-13.00

**Coffee break**

13.00-14.45 **Room 103**

**Online moderator: Bojana Radovanović**

**Michail Theodosiadis (online participant)** Early Byzantine political thought and the contemporary global political project

**Dorothea Valentinova (online participant)** Law and Justice in Breviarium Alaricianum and Lex Visigothorum

**Bogna Kosmulska** Constantinople III – A Lost Potential? A Philosopher’s Viewpoint

**Grzegorz Rostkowski (online participant)** Once Again Concerning the Conversion of the Khazars to Judaism

*Herod*  
— CERANEUM —

**Abstracts are arranged alphabetically by the name of their first author**

Anagnostakis Ilias	Kosmulska Bogna
Atat Ayman	Kompa Andrzej
Bastero Acha Marina	Lachowicz Paweł
Borojevic Ksenija, Jagusiak Krzysztof,	Leontsini Maria
Gasic Ksenija	Lytvynenko Viacheslav
Calà Irene	Makri Dimitra
Čechová Martina	Malatras Christos
Chrószcz Aleksander, Vedat Onar,	Marinow Kiril
Dominik Poradowski	Merianos Gerasimos
Čistiakova Marina	Muresu Marco
Coughlin Sean	Negrău Elisabeta
Czarnecki Piotr	Rostkowski Grzegorz
Czyż Maciej	Rudyk Ilia
Dall'Aglio Francesco	Skrzyniarz Sławomir
Dymydyuk Dmytro	Tadajczyk Tomasz, Jagusiak Krzysztof
Elizbarashvili Eliso	Theodosiadis Michail
Ferraioli Ferdinando	Totomanova-Paneva Maria, Stammler Lilly
Garnczarska Magdalena	Tsibranska-Kostova Mariyana
Grainger Sally	Valentinova Dorothea
Granberg Antoaneta	Valiakos Elias
Grimm-Stadelmann Isabel	Van Niekerk Dick
Haldon John	Ünal Ceren, Zeynep Çakmakçı
Helbig Maciej	Wilkins John
Hristov Yanko	Zavagno Luca
Humennyi Viktor	Zipser Barbara
Ivanov Ivelin	
Kantaras Anastasios	
Kelbecheva Veronika, Pektova Gergana	
Kokoszko Maciej, Rzeźnicka Zofia	

## **Anagnostakis Ilias**

Lessons from Chrysothemis: We are also what we don't eat, shouldn't eat, or desire to eat

Chrysothemis is a database of methods of food-preparation in Byzantium, housed in the National Hellenic Research Foundation. It consists of entries organized in alphabetical order and each entry is composed of passages with reference to the source, comments and bibliography. It includes medical advice and information about monastic, everyday, and imperial diets from the middle Byzantine period onwards. The paper is based on some exemplary entries and will focus on critical approaches to fictional and satirical food models, on comparisons among the diets of various ethnic and religious groups inside and outside the empire, and on medical and religious prohibitions, but also on the desire to violate them, a tension that defined social and cultural identities.

## **Atat Ayman**

Paul of Aegina and his Food Therapy's Knowledge as quoted by Ibn Al- Bayṭār (13th Century)

One of the main principles in the ancient medicine was to use food instead of drugs when applicable, Hippocrates, Galen, Avicenna and other common names in the medical history affirmed the importance of food to be used in therapies. On the other hand, starting from 8th century when translation into Arabic started to be a promising work in the frame of medical knowledge transmission, many texts from Greek, Persian, and Sanskrit languages were translated into Arabic, which offered a wide scale of knowledge in the hand of Arabic authors to insert their medical information into the Arabic traditional medicine, for instance, many medical texts from authors of civilizations like Greek and Byzantine were translated into Arabic, and one of these names was Paul of Aegina (7th century).

Although nothing is clear about his life, but the influence of his medical writings especially in the Arabic medical tradition was obvious, and he was considered one of these pioneers whom many Arabic authors quoted medical details from him, Ibn al-Bayṭār (13th century) was one of these Arabic names, he was a famous Andalusian botanist who authored a comprehensive encyclopaedia on foods and simple drugs entitled (Kitāb al-Jāmi‘) listing ca.

1400 entries between food and simple drugs, and this book was one of the bestsellers of Andalusian literature. In this book, Ibn al-Bayṭār quoted Paul of Aegina a lot, especially concerning the medical uses of many foodstuffs which might be used instead of drugs.

Therefore, this talk is going to shed light on the knowledge of Paul of Aegina on food therapy which was quoted by Ibn al-Bayṭār in his book, with more details about foodstuffs that mentioned in this context, in order to understand better the relationship between both Byzantine and Arabic food traditions in the Middle Ages around the Mediterranean.

## **Bastero Acha Marina**

### *Flaminicae* and priestesses as public benefactors in *Hispania*

The main purpose of this paper is to present the donations of a religious nature offered by *flaminicae* and priestesses attested in Hispano-Roman epigraphy. There are eleven Latin inscriptions, most of them from Baetica and dated between the 1st and 3rd centuries AD.

The study of these offerings has several objectives. First of all, to examine the social status of women practicing evergetism as well as their role as female devotees or priestesses. Secondly, to analyse the typology of donations and their significance in the public space of cities. Finally, our interest has also been focused on the motivations that led the benefactors to make these dedications. Among these motivations, there are the celebration of a religious office and the fulfilment of a testament.

Observing the form and content of these inscriptions, we can confirm that the priesthoods exercised by the women of the Hispano-Roman elite present a reality in which evergetas could participate directly in the organisation of the cults of the Latin and Eastern Greek divinities. A total of eleven inscriptions have been documented and they show how evergetas held positions as *flaminicae* or priestesses linked mainly to the imperial cult. Women's involvement in the religious sphere was a vehicle for social promotion at the individual and family level. Some priestesses were honoured by their cities through the erection of honorary statues that would become part of the collective memory of the city itself. In other words, the complementary role of women in the *publica religio* allowed them to be part of a mechanism by which they could be recognised and remembered by their communities while fulfilling their priestly duties. As a result, religion became one of the most representative spheres of elite women's importance, of their integration into civic life and of their public power.

## **Borojevic Ksenija, Jagusiak Krzysztof, Gasic Ksenija**

Peaches (*Prunus persica* [L.] Batsch) at the medieval site Ras, Serbia

Peach (*Prunus persica* [L.] Batsch) came to the Mediterranean Area from the East around 6th/4th c. BC, and over the following centuries it spread westwards. In Roman Empire it has already been well known fruit. One possible route for its introduction to Europe was through the Balkans (“via Balcani”), from the Black Sea region along the Danube River to other areas. However, following the Migration Period and the fall of the Western Roman Empire, the peach tree orchards remained mostly abandoned for the next three centuries. In contrast, the peach trees in the Eastern (Byzantine) Empire remained present despite repeated invasions, and destructive conflicts, which occurred between the 5th–11th/12th centuries. Peaches were generally available on the market and described in written sources. Archaeological evidence of the of peaches in the region can be found at the medieval site Ras in Serbia, where peach fruit stone fragments have been radiocarbon dated to 1016–1154 cal AD. During the 12th century, Ras served as a Byzantine fortress and later became the main defensive stronghold of the newly formed Serbian state in the 13th century. Given the peach fruit soft texture and difficulty to transport, it is likely that they were grown locally. The Romans could have introduced peaches into the area during the 4th century. However, the area was abandoned between the 6th–9th centuries and the peach trees could not have survived if unattended. In the Balkans, including present-day Serbia, there is a significant genetic diversity of peach landraces that are grown effectively wild in vineyards (“vineyard peach”) and are ancient in origins. The peach stones found at Ras may point to the continuity of practices related to its “via Balcani” route and its long-standing local cultivation in the wider region and/or trade from the southern regions since antiquity.

## **Calà Irene**

Reading medical manuscripts: new fragments of Philagrius

Reading manuscripts is always surprising, especially the marginal notes. I will present here a particularly fortunate case in which the reading of notes in the margins brought to light fragments of the lost work of Philagrius. We know of his lost works, probably 18 treatises according to testimonies, 235 fragments published with an Italian translation by Rita Masullo in 1999. The fact that this author, like others, still has much to discover is also illustrated by

the case proposed here. Particularly valuable is a 15th century manuscript, the Athos Vatopedi A 29, which contains the complete medical works of Aetios Amidenos. The copyist Athanasios, known for his collaboration with Isidoros of Kiev, adds numerous annotations in the margins, including some attributed to Philagrius. One of the manuscripts that was copied by Ioannikios at the end of the 12th century also plays a certain role in relation to the transmission of the Philagrius. This is another manuscript containing the work of Aetios, in which the marginal notes, although numerous, have not attracted the attention of scholars. We will present these new fragments, three on fever and one on eyes, to discuss their content, their place among the lost works of Philagrius and to reflect on their authenticity.

## Čechová Martina

### Crimean Cherson in the “times of turmoil”

Situated on the south-western coast of the Crimean peninsula, the city of Cherson (founded in the 5th c. BC) was always at the edge of the Greek and Roman world. Yet it developed into a flourishing city; its location at the sea and at the border with the barbarian world predestinated it to become an important trade crossroad. When the Capital of the Roman Empire was shifted to Constantinople, Cherson gained a political importance of the most northern Byzantine territory. Threats of barbarian attacks from the north forced Byzantine rulers to care for Cherson and the territory around it so that it remained Byzantine.

In my paper I will focus on Cherson in the late 7th and early 8th centuries – a short period but full of events and incidents. Cherson of that time was a developed and vibrant town, with flourishing economy, new architectural elements and mighty walls. However, the political events and relationship with the Byzantine Empire, as well as the administrative status of Cherson were by no means straightforward. There also were several VIPs in exile in the Crimea, which made the situation even more difficult. Thus, I will try to shed light on some of the less known situations that took place in the southern Crimea in this period of time to add a piece into the puzzle of the late 7th and early 8th centuries.

## **Chrószcz Aleksander, Vedat Onar, Dominik Poradowski**

### **Animals from Theodosius Harbour**

Yenicapi metro and Marmaray excavations in Istanbul (Türkiye) became to be one of the most important archaeological sites in modern Istanbul unearthing Theodosius Harbour, located in a natural cove at the mouth of the Lykos (Bayrampaşa) brook. 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. During the archaeological exploration the large assemblage of animal bones was discovered (NISP ca. 65,535). The majority of skeletal remains belonged to the domestic mammals a main sources of meat supply in the food economy of the Byzantine period. 66.20% of the animal bones consists of domestic ruminants. Ovicaprids (40.49%) are predominant, followed by cattle (25.68%), equids (20.14%) and pig (wild boar and domestic pig 6.75%). The majority of animals were slaughtered under the age of 3 for the high quality of their meat. It is possible that goats were used for secondary products. The cattle remains mainly belong to adult (4-7 years) individuals and were probably bred for milk as well as for meat (young animals). The pathological evidence from adult individuals indicates that these animals were also used for labour. Other species were represented by : buffalo, camel, elephant, dolphin, game animals, birds, fishes, mussels, oysters and sea snails etc. The bear remains and the pathological changes indicated that animals were used for entertainment and/or meat consumption. Equidae bones (horse, donkey and mule) also present butchering marks. Cutting and chopping are in evidence, especially on the joint between the body and hind leg bones, and on some long bones. A horse metacarpal with saw marks was found, an example of Byzantine bone work. 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. It is known that wild donkeys were raised in the Imperial Parks and consumed in the palace, thus it is possible that the horse bones with butchering marks point to consumption by a particular group of people in Constantinople. The archaeozoological analysis can be useful for better understanding of human-animal-environment relationship in the past.

## Čistiakova Marina

### A Cycle of Memories and Verses of the Old Testament Righteous in the Prologues of Athos Hil. 424 and Hil. 427

The Greek Verse Synaxarion is a calendar collection of memories and lives of saints, accompanied by short verses created by Christopher of Mytilene, a Byzantine poet of the 11th century. Due to the spread in the 14th century of the Jerusalem Typikon in Mt. Athos and the Balkans, two independent Church Slavonic translations of the Verse Synaxarion were made from different Greek originals: Bulgarian and Serbian. In the East Slavic manuscript tradition, only the Bulgarian translation was widespread, while in Athos both translations were known. The object of this study is a cycle of 95 memories of Old Testament saints with short verses, placed on December 16 in two verse prologues of the Hilandar monastery - Hil. 424 and Hil. 427. For comparative purposes some copies of the Bulgarian and Serbian translations of the Verse Prologue were used. A word-by-word analysis of the verses of the cycle showed that in 58 cases Hil. 424 reflects the Bulgarian translation, while Hil. 427 is oriented to the Serbian translation. In 16 cases in both copies the verses are focused on the Bulgarian translation. Two examples revealed the same verses for both translations (verses of David the King and Eliud, Son of Achim), as well as two examples where Hil. 427 reproduces memories and verses specific only to the Serbian translation of the Verse Prologue (memories of Boaz and Job). Moreover, scribes used the technique of combining fragments of both translations into one verse. For example, I found ten samples where the beginning of the verse in Hil. 427 is borrowed from the Serbian translation, and its second part reflects the Bulgarian translation, as well as 8 cases when the beginning is taken from the Bulgarian translation, and the end is given by the Serbian translation. The analysis has shown that the cycle of the Old Testament saints in Hil. 424, created between the 1420s and 1430s, reflects the Bulgarian translation of the Verse Prologue. Copied in the second quarter of the 15th century, Hil. 427 reveals traces of comparison with Hil. 424, as well as with the copy of the Serbian translation of the Verse Prologue, from which many verses were borrowed and combined versions of verses were created.

## Coughlin Sean

### The meaning of ‘stypsis’ in the context of perfumery

*Stypsis* (στύψις) and related terms (στύμμα, στύφω and compounds) occur in Greek and Latin texts about perfumery by, e.g., Theophrastus, Dioscorides, Pliny the Elder and Galen. Sometimes they are used in a non-technical way to denote the property of astringency, i.e., the puckering, dry-mouth feeling associated with red wine, tannin-rich teas, and alum. They are also used in technical contexts to describe ingredients and processes related to a part of the perfume making process. This process is called *stypsis*, and its purpose is to prepare an oil for receiving the desired scent by introducing into it certain ingredients called *stymmata*. For several centuries, translators have rendered the term *stypsis* with a word in the target language that denotes a process of *thickening*. In this paper, I show that such translations are misleading. This is for two reasons. First, such translations imply a mechanism for *stypsis* that is not attested in perfumery texts; on the contrary, ancient authors say the mechanism involves making the oil *thinner*. Second, it obscures the conceptual and practical similarities between *stypsis* in perfumery and in similar arts of transformation, like dyeing and early alchemy. To explore these similarities, we will first look at ancient technical sources, especially Theophrastus in *De odoribus*, which suggest *stypsis* in perfumery is an analogue to *stypsis* in the context of dyeing where the process is best described as ‘mordanting’ or making a substrate ready to take on a given quality. We will also present some of the Alchemies of Scent project’s recent experimental attempts to replicate the procedure of *stypsis* in the context of perfumery.

## Czarnecki Piotr

### Authenticity of the Interrogatio Iohannis in the light of contemporary deconstructionist source criticism

Scholars of Catharism, representing the deconstructionist current, in the recent years continue their struggle with traditional interpretation of this heresy which underlines its dualistic character and strong connections with Eastern dualisms – especially with Bogomilism. Their tactics is focused primarily on questioning the authenticity of the sources confirming Cathar dualism and it’s Eastern roots. Such sources are presented as forgeries

invented by the Catholics trying to discredit the “dissidents”. This tactic is directed first against the sources of heretical provenience, which are the strongest arguments against the deconstructionist interpretation. Until now, the deconstructionist scholars questioned the acts of the Cathar council in Saint-Felix-De-Caraman, and the so called “Manichaean treatise” – the Cathar theological work, aimed at proving ontological dualism based on the specific interpretation of numerous biblical passages. Currently the deconstructionists say about the need of verification of another Cathar dualistic treatise - Liber De Duobus principiis. Considering this we may expect, that soon also Interrogatio Iohannis will be questioned, as it is a crucial source, confirming both – the dualism of the Cathars and their dependence from the Bogomils. Before it happens I decided to take a closer look at this apocryphal text. Through the analysis of its doctrine in the light of the Eastern sources concerning the Bogomils I am going to answer the question if this work, known only from the Latin manuscripts indeed could have been created by the Bogomils and if it is possible to question its authenticity using the patterns used by the deconstructionist scholars.

## **Czyż Maciej**

No need to go further. Byzantine Reconquista of 10th-11th centuries and attacks on Christians in the lands of Islam

In 10th and 11th century, Byzantium launched a long and successful counteroffensive, which made them masters of Northern Syria, Cilicia and Armenia. These victories were accompanied with destruction of many a mosque and mass flight of Muslims. When the news of these events reached Muslim lands, sometimes Muslims rose up against local Christians. This is the story of these attacks.

## **Dall’Agljo Francesco**

Byzantium in Times of Turmoil – Again (Late 12th – Early 13th C.). The Role of the Bulgarian Insurrection and Provincial Separatism

The last quarter of the 12th century marks the beginning of a new and more troublesome “age of turmoil” for the Byzantine empire, that will end catastrophically in 1204 with the Latin conquest of Constantinople. This traumatic and unexpected event, however, was just the final moment of a long chain of incidents that signalled the progressive collapse

of the internal cohesion of the empire, not just of its ability to defend itself from external threats. In many instances, the provincial aristocracy was able to escape its obligations towards the capital, and in a few cases local magnates seceded from the empire, carving up de facto independent principalities that weakened the imperial treasury and its army. Once again, as in the late 7th and early 8th century, the establishment of a Bulgarian polity played an important role in the Byzantine turmoil, but this time with some important differences. While in the 7th century the empire came to pacts with the invaders, this willingness, or necessity, to find a diplomatic solution was absent in the 12th century and had dire consequences for Constantinople, forcing its emperors to organize expensive and almost always ineffective military campaigns that did not stop its opponents from conquering large swaths of imperial territory. Moreover, the renewed Bulgarian kingdom demonstrated since the early phases of the rebellion that led to its establishment in 1185 a remarkable diplomatic ability and a clear and coherent political strategy, forming alliances with the Cumans, the soldiers of the Third Crusade and pope Innocent III, multiplying the danger it posed to Constantinople and convincing the local population of the soundness of its position. The paper will analyse the role of Bulgaria in this “second age of turmoil” for the empire, aiming to understand if, and how, the renewed Bulgarian tsardom accelerated its disintegration.

## **Dymydyuk Dmytro**

New interpretation and datation of the so-called “King Levon’s dagger” from the History Museum of Armenia

The History Museum of Armenia's exhibits on display includes the dagger (դաշույն) with a slightly curved steel blade with a decorated, gold-overlaid forte and a central midrib. The I-shaped ivory handle is carved with the image. The image is a reproduction of the miniature “Cilician king Levon V (1320–1342) rendering justice” from the manuscript of the Armenian translation of Assises d'Antioche (1331), which was made by the copyist and miniaturist Sargis Pitzak in Sis (Cilicia) (Mekhitarist Library in Venice, Ms. 107, f. 1v).

Levon is represented here as a judge, seated in Oriental fashion on a low throne, right hand raised in the gesture of the speech. He is crowned and wears a tunic and a mantle. Above the King, there is an inscription “ԼԵՆՆ թագ[աւոր] դատաստան գրությամբ” [“Levon, King. Just Judgment”]. In the lower part of the handle, two bearded men were seated.

In the museum's description, the artifact was dated to the 14th–15th c. based on the abovementioned comparison with king Levon's miniature. However, analysis of this dagger

suggests that it was made under strong Persian influences (especially in the decor) during the period when the Qajar dynasty ruled over Iran (1789–1925). Perhaps, the craftsman only dedicated a dagger to Levon V or tried to make a forgery.

My theory is based on the comparative analysis of similar daggers (khanjars) from Qajar Iran, published and described by Manouchehr Khorasani. However, if the Persian daggers have a straight blade for the first half, as a result of which it curves, then "King Levon's dagger" has a slightly curved blade, which in turn demonstrates the influence of the Caucasian arms and armor tradition on this artifact.

Unfortunately, nothing is known about the place of production of the dagger or how it got to the museum. We can be only assumed that the dagger was made in the 19th c. somewhere in Near East or even in Western Europe because the manuscript with the miniature of King Levon (from which the reproduction was made) was brought to the Mekhitarist monastery (Venice) by Manuk Agha Aslanian in 1883.

## **Elizbarashvili Eliso**

### Field Medicine in Byzantine Army According to *Alexiad*

The paper deals with the reflection of military medicine as evidenced in *Alexiad* (12c.). Anna Komnene, highly experienced in medicine, provides detailed and convincing descriptions of wounded soldiers and their treatment during military campaigns.

For instance, describing the aftermath of a battle in which her father, Emperor Alexios I Komnenos, fought against the Pechenegs, she writes that the wounded soldiers were brought back to the camp on carts and that the army physicians immediately set to work treating their injuries. Anna notes that the physicians performed amputations on soldiers with limbs that were severely injured and used trepanation, a surgical technique in which a hole is drilled into the skull, to treat soldiers with head injuries. She also describes the treatment of her husband, Nicephorus Bryennios, who was wounded in battle against the Turks.

Anna Komnene's account provides a valuable glimpse into field medical personnel and their responsibilities: using herbal medicines, cleaning the wound, bandaging, cauterization, applying poultices, etc. The issue is discussed considering other narrative sources such as military tactics and historical works.

## **Ferraioli Ferdinando**

### Considerations on the role of fish and meat in the alimentation of Ancient Greece

The aim of this paper is to outline better some aspects of the role of two important aliments, fish and meat, in ancient Greek alimentation, also in relation to the important connection that food has with economic, cultural and social aspects. Fish was an important type of food for ancient Greeks, perhaps second for importance in the common diet only to cereals. Greek alimentation preferred salted fish; salting factories (*taricheiai*) were indeed diffused in all the Mediterranean and also in the Black Sea. It is interesting that the term *opson*, that originally was used to designate all the foods different from cereals, then became a word related only to fish and things related to the fish as a food (i.e. fish market). Fish was a common food in ancient Greece and diffused, obviously with some differences in the preparation, in all the social groups. Partly different is the case of meat, a food commonly consumed by the Homeric aristocracies, but then used only in some particular contexts. The consummation of meat became, after the Homeric age, mainly a symbol of status and wealth for important people or a ritual food dedicated to deities in the sanctuaries. The tables of the rich people (*pacheis*, “fat”) were characterized by the presence of meat (particularly swine and sheep) and this also shows that alimentation was a way to flaunt a luxurious lifestyle (*tryphe*).

Finally, space will be given to some considerations on the connection, in Hippocratic works, between these foods and human health and their possible medical use in a good diet.

## **Garnczarska Magdalena**

### The light studies of the Byzantine Institute in the Holy Wisdom Church in Constantinople. Some remarks on troublesome gold tesserae

The Image Collections and Fieldwork Archives at Dumbarton Oaks contain eleven films of the Holy Wisdom Church in Constantinople prepared by the Byzantine Institute. They documented the conservation and restoration work from 1931–1949. Some of them concern examining light passing through the interior of the church, including its mosaics. Viewing the films, it is apparent that the team of the Byzantine Institute was fascinated with the visual effects of light on the mosaics. Therefore, their work raises noteworthy issues regarding the aesthetics of Byzantine mosaics. In this paper, I focus on gold tesserae.

As once Rico Franses has reasonably noted, modern light conditions and photography deprive gold mosaics of their most significant properties, i.e., brightness and glitter. Indeed, accustomed to “objective” photographs and high levels of stable artificial light, we easily forget about this problem, whereas Byzantine painters used to apply gold tesserae to dazzle viewers. According to Byzantine authors writing on aesthetics, they esteemed dynamic brilliance and sparks. For them, it was natural that images could also be imperceptible. We, quite the opposite, do not tolerate untogether images. For this reason, we try to restrain them, even at the price of losing their original form. However, the films of the Byzantine Institute point out that when we discuss Byzantine mosaics, we should count troublesome features of gold: its instability and glare. To sum up, I want to ask about the connection between gold tesserae and meanings of Byzantine artworks. Can taking into account the problematic qualities of gold enrich our research horizons?

## Grainger Sally

Garum, fish blood taboos in Christianity and the evolving nature of ancient fish sauce

The consumption of fish sauces appears as a fundamental part of Roman and Greek cuisine at every level of society and, in terms of amphora distribution in the early empire, every region of the empire. In the later Roman and early Byzantine period fish sauces appear to evolve and these changes would seem to be related to the new Christian prohibition on the consumption of blood which, though normally associated with meat, can also be understood to relate to fish blood. In the late republic/early empire there appears to be three types of sauce: an elite expensive sauce made specifically from fish blood/viscera called *garum sociorum*, a standard fermented whole-small-fish sauce known as *liquamen* (*garos* in Greek) and an unfermented fish brine derived from cleaned *salsamenta* called *muria*. The residue of *liquamen/garos* called *altec* was also a consumable paste. Under the Byzantine Greeks there appears only one variety of sauce, from the terminology, at a time when fish sauce had become unpopular in the western empire. It is quite understandable that if fish blood was rejected as food in early Christianity, and in orthodox communities then *garum sociorum* would decline in popularity and this is apparently what happened. The evidence for this kind of sauce is scant in the late empire and entirely absent in Byzantine food culture (it retains a small presence within medicinal works. The manufacture of *liquamen* requires that small/medium sized fish were salted whole whereby the enzymes within the viscera aid digestion of the muscle

tissue producing a nutritious liquor high in nitrogen. Given that the blood could not be drained effectively from the small fish and the viscera were essential to the manufacturing process it may be that *garos/liquamen* also declined. *Muria* on the other hand was derived from fish that had been fully cleaned of all traces of blood by salting to draw out the blood and was therefore, among orthodox communities, entirely acceptable. This paper will discuss the evidence for differing attitudes towards fish sauce in relation to blood in late Roman and orthodox communities in Palestine, Syrian and Cyprus where it appears that *muria* was re-named as *garos/liquamen* and used as such.

## Granberg Antoaneta

The interpolation on the human body and the four elements in the Slavonic Alexander romance

Pseudo-Callisthenes Alexander romance was compiled in Greek in the third century. The text was later adopted to the Christian culture of Byzantium, and, as a result, a new branch of the text transmission was developed – the recension  $\epsilon$  (Trumpf 1974, Stoneman 2007). The 14th century Slavonic translation of the Alexander romance was made from a manuscript that contained an unpreserved Greek version, based on recension  $\epsilon$ , but different from it (Afanas'eva 1984). The large amount of text witnesses, over 160, indicate that this Slavonic translation was widely disseminated in the Balkans (and, from the 15<sup>th</sup> century, among the Eastern Slavs), and it became the most transmitted non canonical medieval text in Slavonic literature. Its popularity in the Balkans lasted from the 14th century all the way up until the 19th century (Granberg 2018). There is still no text critical edition of the Slavonic translation, but several text witnesses from the period between the 14th and the 16th centuries have been edited and translated (see Nakaš 2021 and her references to the previous editions).

However, the Slavonic Alexander romance contains unidentified text interpolations that are not attested in Byzantine manuscripts. We have only a fragmentary picture of the source for these interpolations. The presentation addresses the interpolation on the human body and the four elements in the Slavonic Alexander romance and the need for identification of its source. The presentation focuses on the following research questions: What is the source of the text interpolation? Do all text witnesses contain the same version of the interpolation? In which part of the text transmission was this interpolation included in the Slavonic

Alexander romance? What is the source for the diagram (found in some manuscripts) that illustrates the relations between the four elements?

The paper presents new data on the dissemination of the text on the human body and the four elements through the Slavonic Alexander romance, along with a revised outline of the transmission of this text. The results presented in the proposed paper contribute to a more comprehensive understanding of the dissemination of medical knowledge and ideas, seen through the text transmission of the 14th century Slavonic translation of the Alexander romance.

## **Grimm-Stadelmann Isabel**

The newly founded Commission for the Investigation of Byzantine Medical Studies (CIBMS): Concept and Activities

In its 2019 Report on Traditional and Complementary Medicine, the World Health Organization defined traditional medicine as “the total sum of the knowledge, skill and practices based on the theories, beliefs and experiences indigenous to different cultures, whether explicable or not, used in the maintenance of health as well as in the prevention, diagnosis, improvement or treatment of physical and mental illness”. This definition exactly applies to Byzantine medicine in all its variety.

CIBMS is created to foster the multidisciplinary study of Byzantine medicine to bring to light its many components, and to increase scholarly research and worldwide cooperation in the field of Byzantine medicine. Some aims of the commission are to bring together research groups, develop strategies to acquire research funds, design promising modules for the promotion of young researchers, organize workshops and symposia, discuss innovative and expedient possibilities of publications including the facilities of digital humanities, and, generally, to strengthen and increase the scientific networking on the field of Byzantine medicine. Against this background and taking into account the wide range of relevant sources and numerous possibilities for manifold national and international cooperations, CIBMS offers a great chance to visualize an extremely dynamic field of Byzantine studies that can be combined with many disciplines and which also implies great relevance for our modern society.

The prestige of the Association Internationale des Études Byzantines (AIEB) will certainly benefit the field of the History of Byzantine medicine, and, conversely, it will also

allow to add a new dimension to the general study of Byzantium with the contribution of medicine as one of the most achieved expressions of Byzantine intellectual and scientific history, cultural history, art, and material history.

## **Haldon John**

The dynamics of transformation: why did Byzantium survive into the 8th century?

This paper examines the reasons for the survival of the eastern Roman state from three different but complementary angles: imperial administration, the environmental conditions impacting land-use for the period, and the ability of the state to leverage resources. While by ca. 700 CE the empire had lost three-quarters of its territory to the Islamic Caliphate, the rugged geography of its remaining territories in Anatolia and the Aegean was strategically advantageous, preventing enemies from permanently occupying imperial towns and cities while leaving them vulnerable to Roman counterattacks. The more the empire shrank, the more it became centered around the capital of Constantinople, whose ability to withstand siege after siege proved decisive. Changes in climate also played a role, permitting shifts in agricultural production that benefitted the imperial economy, although these should not be overestimated. The crisis confronting the empire forced the imperial court, the provincial ruling classes, and the church closer together. Despite its territorial losses, the empire suffered no serious political rupture. What remained became the heartland of a medieval Christian Roman state, with a powerful political theology that predicted the emperor would eventually prevail against God's enemies and establish Orthodox Christianity's world dominion. All these factors are placed within a complex dynamic systems framework, and the conclusion is that a major contributory factor in survival was the effective use of natural resources and a self-reinforcing social-ecological system through which the state and its elites and infrastructure facilitated the survival of landscapes, generating the resources necessary for the state's continued existence. In areas where this broke down – as in the western part of the empire - the Roman state in the long term disappeared.

## Helbig Maciej

*A roast lamb was set down in front of them.* The mutton and the lamb in Ancient Roman and Byzantine culinary tradition

The main aim of this speech is to present the meaning of lamb in culinary tradition of Ancient Rome and Byzantium. Although, the lamb as the animal had always played important role in agriculture, and had been widely consumed, in Roman culinary tradition the lamb is not mentioned as often as one could predict. The popularity of lamb as a dish however is seen in non culinary texts e.g. in 4<sup>th</sup> book of *Rodanthe and Dosikles* by Theodore Prodrom, where the roast lamb is the main course. For the purposes of this presentation the text mentioned above will be the starting point.

Unfortunately, the mutton is rarely quoted in *belles lettres*. Juvenal made a muzzle of boiled mutton a cobbler's delight, and the animal also figured in the table of the Edict of Diocletian at the price of eight denarii a pound. The meat was also mentioned by Theodore Prodromus in his romance *Rodanthe and Dosikles*, when Artaxan and Gobryas attend a feast.

Apicius in his cookery book *De re coquinaria* mentions 11 recipes, 10 of them are presented in 8<sup>th</sup> book, chapter 6. It is worth mentioning that the consumption of lamb is the rule in the theater of Plaut, and in comparison with eleven recipes for lamb in Apicius, there is not a single one for mutton. There is therefore a very clear distribution according to social class.

Still, some of the recipes can be reconstructed and the literary context shall shed some more light on the meaning of lamb in Ancient and Byzantine culture.

## Hristov Yanko

Ethnic, Religious and Social Diversity in the Early Medieval Bulgaria Seen by a 10th–Century Hagiographer

When scholars' efforts are focused on the topic of ethnic, religious and social diversity in the certain parts of the Byzantine commonwealth during the middle ages the hagiographical literature stands as a key group of primary sources. Such a statement can be easily applied to a voluminous early 10<sup>th</sup>-century collection of miracle stories titled *A Tale of the Iron Cross*. Its essential role when trying to learn the Bulgarian medieval past is a fact beyond doubt. Number of highly informative records can be seen within the frames of this impressive literary work.

Lots of them have been used repeatedly in various scholars' attempts to shed light on many aspects of the structure and personalities in the early medieval Bulgarian church immediately after Christianization of the Early Medieval Bulgaria. Other *Tale's* records, however, regardless of their unique peculiarities and immeasurable contemporary information, still stay outside of the main research activities when it comes to the ethnic or social diversity, for example.

## **Humennyi Viktor**

Looking for identities through language? Analyzing the epigraphical habit of the Roman soldiers in the Late Antique Syria

Rome's imperial policy impacted the local populations of the East in several ways. One of the key features of the Romanization of the region, as it is often believed, was both the Roman military presence and the usage of local eastern military units in other parts of the Roman Empire. The inscriptions are used to analyze the identities of people who went through the service in Roman military units during the age of Early Empire. But how do they really refer to religious, ethnic and other ways of self-representation?

The main attention in the talk will be given to the choice of the language used in inscriptions of the private, official, and public character and in different aspects of the military, religious and legal spheres. Do they really reflect different identities? Was the service in the late Roman army a factor of cultural interaction not only with the local provincial populations but between the units of different origins and the native populations of the regions where the units served? The epigraphical habit of multilingual inscriptions left not only in Syria but in the Western parts of the Roman Empire gives us the opportunity to ask how they dealt with the questions of their identity or rather identities and was the Roman one the main one?

## **Ivanov Ivelin**

The Impact of the Fourth Crusade and the Latin Empire of Constantinople on the Second Bulgarian Tsardom

The article dwells on the impact of the Fourth Crusade and the newly created Latin Empire (1204-1261) on the restored Bulgarian statehood. The author examines the influence

of the Latin Empire on the Second Bulgarian Tsardom in several aspects: the re-establishment of the Second Bulgarian Tsardom in the Balkans and Southeastern Europe as a political and military factor, the role of the Bulgarian rulers in the division of part of the Byzantine heritage in the Balkans, and the role of the Second Bulgarian Tsardom in the political influence of the papacy in southeastern Europe in the first half of the 13<sup>th</sup> century.

### **Kantaras Anastasios**

Il mondo dei simboli nel periodo bizantino: forme, interpretazione, evoluzione (The world of symbols during the Byzantine period: forms, interpretation and evolution)

Symbols, a compression of messages, visual signs of speech, concepts and ideas in schematic images, forms and types, are always connected to the past, since they recreate it, but also to memory, since symbols help it to experience past events, events linked to the historical consciousness revealed by their decipherment. Therefore, it is not a paradox that symbols did not leave religions, including Christianity, unmoved, where symbols such as the vine, the fish, the anchor, the lamb, the nave, the lamp, the dove and of course the cross, a product of time, are gradually incorporated into Byzantine art, but also the sermons of Church Fathers with the purpose of moral orientation of the believers. The aim of this speech is to present the forms and interpretation of these Christian symbols and their evolution, already from the early Christian years and throughout the Byzantine period, in the areas of Byzantine art and Byzantine speech.

### **Kelbecheva Veronika, Pektova Gergana**

Medical Latin in practice. Methodology for self-preparation in professional language of terminology

The proposed topic aims at presenting new didactic methods for professional approach to medial Latin, to be acquired from students in higher education enrolled in medical and pharmaceutical specialties. The model is being published in several issues presenting the content in a tests layout for self-evaluation. Latin for medical professionals is structured as anatomical term content covering (involving) specific vocabulary, grammar and diagnoses. On the other hand it reveals phonetical, morphological and lexical base, required for beginners. Combining Latin and Greek originating terms used in the medical language, the hereby

content develops grammar and lexical knowledge in a graduating the levels from less to more complicated tasks. That very form of academic representation manages to build a bridge connecting historical background of medical language and its contemporary form of existence.

## **Kokoszko Maciej, Rzeźnicka Zofia**

John Chrysostom's physical frailty and how it was cured: the case of *polyarchion*

John Chrysostom's writings are an ample source of information for historians interested in everyday life. Thus, no wonder that in his output we can also encounter many data on medical practice of his lifetime. The preacher's interest in the said topic stemmed from his own health problems about which we learn, for instance, from his correspondence.

In our paper we will analyse a fragment of the archbishop's epistolography penned in the period of his exile in Cucusus, in which he expresses his gratitude to a certain Carteria for sending him a medicament called *polyarchion*.

The planned presentation will introduce basic information on the author of the remedy and on the drug's formula (on the basis of ancient and Byzantine medical treatises by Galen, Oribasius, Aetius of Amida and Paul of Aegina), and, subsequently, it will list cures in which the remedy was recommended. Next, by comparing the said data with the symptoms described by Chrysostom in his correspondence to Olympia, we will try to identify the illness the preacher was possibly suffering from. Finally, by examining *polyarchion's* ingredients in the context of their market value we will try to add some information to that already available on Carteria's social status and, as a result, the drug's availability in the Byzantine world.

## **Kosmulska Bogna**

Constantinople III – A Lost Potential? A Philosopher's Viewpoint

In the already classical volume devoted to Maximus the Confessor (Heinzer, Schönborn 1982), M.-L. Le Guillou has noted some observations on the Third Council of Constantinople. In his view, even though Constantinople III recognized two energies and wills in Christ, it didn't take into account the historical dimension of the dyothelite and dyoenergetic position (which was the real focus of the former doctrinal controversy with the special contribution of Maximus). In my paper I develop this way of thinking, trying to show not only its theological but also philosophical and cultural consequences.

## **Kompa Andrzej**

### Implications of Justinian II's downfall and return

Years 695 and 705 mark the beginning and the end of the first stage of a prolonged political crisis in Byzantine politics between the Heraclids and the Isaurians. Sudden overthrow of the dynastic emperor and his swift return a decade later occurred in rapidly changing geo-political circumstances, with different dynamics of the troubles within the state. The new assessments of the political, social and economic conditions of the empire in the respective period, the further ongoing research in Theophanes, Nicephorus and the other main narratives contribute to a better interpretation of the two reigns of Justinian II, but also of those two crucial moments, embedded in new contexts. Unusual narrative on the emperor's stay in the northern shores of the Black Sea and his relations with the Khazars and the Bulgars should be reinterpreted, despite the limitations of the sources. Understanding of the two violent regime changes may help to deliver a new understanding of the crisis itself.

## **Lachowicz Pawel**

### Cognatic primogeniture in practice. The recurring pattern of first born daughters and their husbands as claimants in the 12th and 13th century Byzantine Empire

Byzantine inheritance law, although discussed by scholars and ecclesiastics of the time, has never been defined with complete clarity. In contrast to the Salic law adopted in most of the Latin West, Byzantium predominantly used a system that can be labeled as cognatic primogeniture. This resulted not only in a formation of different family identity among the aristocrats than in the West, but also in frequent conflicts between male heirs of a given lineage and sons-in-law from outside the *genos*.

With the spread of the aristocratic system of governance during the reign of the Komnenian dynasty, that inheritance model became the ground for conflicts between siblings in every generation. In the 12th and 13th centuries, one can observe a recurring pattern of attempts to claim the throne by the eldest imperial daughters or their husbands, even if alternatives in the form of male siblings capable of assuming power were present. This scenario repeats itself in three successive generations of the Komnenian dynasty. Starting with Nikephoros Bryennios, through John Roger Dalassenos and Renier of Montferrat. It is also apparent in the time of the Angeloi and the transition of power into the hands of the

Laskarids, who in turn assimilated through marriage with the Vatatzes family causing another internal strife. The seizure of power by Michael Paleologos also finds its root in the cognatic system present in the empire.

In this paper, I would like to discuss each of the aforementioned cases, take a look at the reception of those events by the byzantine authors and highlight their relevance to the internal conflicts plaguing the Byzantine Empire in the Komnenian and post-Komnenian period.

## **Leontsini Maria**

Condiment or medicine? Capers from the Hippocratic Corpus to the Byzantine and Arab dietary treatises

The paper presents the research that reports on the caper plant and seeds, which are proposed as a medicinal product and as a dietary seasoning. Their long and perennial use, as mentioned in many sources, raises questions about the botanical identity and origin of the plant. It seems, however, that there was a common consensus on the identification of this species in the numerous texts that highlight its healing properties as well as its importance in cooking. We wonder if this spread also concerns its growing around the Mediterranean Sea, but also the growth of a different species in Asia. This also raises the question of whether all references ultimately refer to the same plant, whether there is a systematic distinction of its species, or simply if these references were intended to convey a common understanding of the principles of the medicinal and nutritional tradition.

## **Lytvynenko Viacheslav**

*Oration on the Celebration of Easter* in the Context of the Fifteenth-Century Eschatological Crisis in Medieval Russia

This paper will discuss the Pseudo-Athanasian *Oration on the Celebration of Easter* in the context of the fifteenth-century eschatological crisis in medieval Russia, where it was copied as a response to it. In the mind of that society, the year 1492 marked the completion of 7000 years from the creation of the world and was believed to usher the second coming of Christ. This eschatological expectation was further reinforced by the fact that the existing paschal calendars ended in the year 1492. When the expectation for the end of the world did

not come true, the religious group known in the church terminology as the Judaizers sought to convert the Orthodox Christians to their beliefs rooted in the Old Testament. In response to the Judaizers, the church leaders searched and copied the *Oration* as a guide on how to calculate the dates for celebrating Easter and as a way of re-affirming Christian faith in that context. For that purpose, the paper will focus on the context, transmission, theological themes, and the text of the *Oration* to show the way this specific writing was called to settle the eschatological crisis of that time.

## **Makri Dimitra**

### Varieties of wine and wine-tasting in Graeco-Roman and Byzantine Egypt

Wine, a beverage which seems to have appeared in the country of the Nile already from the Predynastic era, played an important role in the daily life of the residents of Egypt during the Graeco-Roman and Byzantine periods. Not only was it used for culinary purposes enhancing the taste of food and stimulating the appetite, but it was also an integral element of the religious and economic life of the Greek and Roman population, since it was offered and consumed in various private and public feasts. Furthermore, it had a wide array of medicinal applications. The aim of this paper is to examine the different varieties and kinds of wine as well as the procedure of wine-tasting by taking an interdisciplinary approach. Based on a thorough examination of the ample information offered mainly by the archival material (Greek papyri and ostraca) in conjunction with the sources of Ancient Greek and Latin literature I will focus on: a) the examination of the taste, smell, age of wine etc., which illustrate the expertise of wine producers and/or sellers and b) wine-tasting, which was an important part of the wine culture in Ptolemaic, Roman and Byzantine Egypt and a basic criterion for wine selection.

## **Malatras Christos**

### Civil administration in the Byzantine provinces (7<sup>th</sup>-9<sup>th</sup> c.)

The emergence of the thematic system of administration caused considerable discussion among scholars over the past decades. For the supporters of a Byzantine Golden era and of an one-time reform (e.g., Ostrogosrky), the thema became the new territorial

subdivision of the Byzantine state in the 7<sup>th</sup> century and the strategos the governor and commander of it, combining civil and military authority.

It seems now, instead, that the changes in provincial administration were gradual and implemented over a period of more than two centuries. The older structures still existed and were progressively transformed, while the Late Roman system with the provinces and the praetorian prefects, the proconsuls and the praesides (archontes) appear to have functioned well until the dawn of the 8<sup>th</sup> century.

The opposite theory, claiming a long continuity and slow transformation, placed the crucial moment for the consolidation of the thematic system at the beginning of the 9<sup>th</sup> century, and was linked to the emergence of protonotarioi and other civil officials. However, sigillographic evidence suggests that civil officials linked to the thematic administration appeared already in the mid-8<sup>th</sup> century, right after the disappearance of most of the officials of the older system and the appearance of the term *thema* on seals. The consolidation of the new system should probably be linked to a series of reforms adopted by Leon III and Konstantinos V in the 730s–750s.

## **Marinow Kiriŭ**

Tărnovgrad, the capital-city of Late Medieval Bulgaria, in the ‘Memoirs’ of Emperor John VI Kantakouzenos (i.e. Monk Joasaph Christodoulos)

The historical work of John Kantakouzenos constitutes one of the two most important narratives on the history of Byzantium in the 14<sup>th</sup> century. So, we are dealing with an author holding the highest offices and dignities in the empire, including the position of Basileus himself, so he was well versed in the subject and even created the events he described. Thus, a detailed analysis of the direct and indirect references to Tărnovo in his text leads to the conclusion that he was fully aware and clear that it was the most important political centre in the Bulgarian state – for it was where the palace complex of the Bulgarian rulers was located, their seat, their permanent residence, and where the head of the Bulgarian Church and the rest of the central administration of the Tsardom resided. It was here that the new Bulgarian rulers were elevated to power, and without control of the capital, there was no way to legally and realistically rule Bulgaria. For this reason, Byzantine envoys, as well as women of the imperial family married to the tsars, were sent to Tărnovo. Bulgarian envoys heading for the capital Constantinople would leave from here, and the ruler himself would set off from the city for a diplomatic meeting with the emperor or in the context of a military expedition

against Byzantium, only to return again afterwards. From Kantakouzenos' text, we learn how certain festivities and celebrations took place in the Bulgarian capital, and how the inhabitants proclaimed their will to the ruler. Significantly, the historian knew these details from the reliable account of his own envoys, whom he sent on a diplomatic mission to Tsar John Alexander I.

## **Merianos Gerasimos**

### Humble but not insignificant: References to wine lees in Greek (al)chemical texts

References to lees of wine and their properties are not uncommon in ancient medical literature. Furthermore, it is acknowledged that they were also used in ancient cuisine (e.g., as a condiment). On the other hand, the references to wine lees (*phaiklē/pheklē* and *trygia*) in Greek alchemical literature – both the Graeco-Egyptian and the Byzantine – have hardly been noticed by scholars. The aim of this paper is twofold; first, to complement the medical and culinary knowledge about this byproduct of winemaking with aspects of its (al)chemical use (e.g., in dyeing techniques), and second, to showcase that the eclectic “art” of alchemy draws concepts, ingredients, and procedures from a diversity of fields, including metallurgy, goldsmithing, and dyeing, but also medicine and cookery. This means that the proper understanding of alchemical recipes and procedures more often than not presupposes a certain level of interdisciplinarity, even for an ingredient so humble as lees.

## **Muresu Marco**

### Sardinia and the Byzantine west. Paradigm shifts and changing perceptions

Abstract: The paper focuses on Sardinia from the fall of Carthage (698) to the rise of its autonomous rulers, the iudikes, in the mid-9th c. During these centuries, the island managed to convey a sense of historical standing between different ‘worlds’: the Latin West, the Byzantine empire, and the Muslims in North Africa and Spain. Albeit traditionally considered as a proof of ‘periphery’ and ‘isolation’, Sardinia's insularity condition and its development as an unconquered liminal polity among the major powers in the Western Mediterranean received renewed interest through the re-assessment of the archaeological, sigillographic and numismatic record. As such, the paper is an account of the key features of this transition and offers new perspectives on the island's resilience within the formative

phases of a Medieval Mediterranean that we increasingly understand in terms of its connectivity.

## **Negrău Elisabeta**

### A 6th-Century Story in a 9th-Century Tract? Torna, Torna, Frater Revisited

The article discusses the Latin words *torna* and *frater*, allegedly spoken on the Haemus mountains in 586, an episode recounted by Theophylact Simocatta and Theophanes Confessor. The words were seen by scholars as an incipient Balkan Romance idiom. Apart from the previous methods of investigation of the topic, which used linguistic and ethnic enquiry, the present paper argues that dramatization has to be taken into account as a component of both stories. While Theophanes uses the same scheme of events also found at Simocatta, he does not fill it with the same details. The study concludes that the phrase *torna, torna, frater* is a phrase created by Theophanes. The paper also argues that the form *fratre*, found in two 11<sup>th</sup>- and 12<sup>th</sup>-centuries manuscript copies, comes from a medieval Western Romance language of non-dissimilated type and is not characteristic of the Balkans.

Both chronicles suggest the existence of a spoken Romance idiom among the locals in the Eastern Thracian territories controlled by former Roman and then Byzantine military units. But if we reconsider the phrase as a creation of Theophanes, then it will become inaccurate to further treat the phrase as an actual quote of a historical community from 6<sup>th</sup>-century Thrace. Nonetheless, it sheds light on the Latin terms that the Byzantines could still easily understand in the 9<sup>th</sup> century and on the way they perceived their contemporary Romance-speaking population living at the outskirts of the empire.

## **Rostkowski Grzegorz**

### Once Again Concerning the Conversion of the Khazars to Judaism

The aim of the paper is to present the main issues related to the conversion of the Khazars to Judaism. In particular, I will focus my attention on Professor Shaul Stampfer's thesis concerning the historicity of the conversion in question.

## **Rudyk Ilia**

### The Itinerant Greek Orthodox Hierarchy in the 17th Century Polish-Lithuanian Commonwealth

On the roads of the Polish-Lithuanian Commonwealth, whose wretched conditions are often lamented by early modern commentators, one may imagine a wide array of travellers: merchants, pilgrims, beggars, or noblemen, to name just some types. The paper intends to add a further figure to our image of early modern far-distance travellers in the Crown and Duchy territories: Greek-Orthodox alms collectors from the Ottoman Empire, who mostly were clergymen, like priests, monks, abbots, and in some cases even metropolitans and patriarchs. Despite their origin from remote spaces, the presence of these migrants may not have been as rare as could be expected.

In the sixteenth century the Greeks had accommodated themselves to the enduring Turkish overlordship. The Ruthenians, Moldovans, Wallachians, and Muscovites were approached as a source of resources to maintain the most basic structures necessary for the functioning of the Constantinopolitan Church. Numerous churchmen journeyed to East Slavic lands, where they represented the needs and concerns of the Greek Orthodox Church. As a consequence, while the overriding consideration of the travelling Greeks was obtaining material assistance, in some instances they became involved in the concerns and activities of Orthodox. The central objective is to investigate this circular migration.

## **Skrzyniarz Sławomir**

### Two Types of Images of Christ on the Coins of Justinian II

One of the greatest innovations in Early Byzantine numismatic iconography - the addition of a bust of Christ on the coins of Justinian II - has been paid much attention by scholars who plausibly reconstructed both its historical contexts as well as its political-ideological meaning, dominated by the concept of an emperor as Christ's servant and earthly representative. On the other hand, some questions, although discussed, still remain unsolved. These are first of all the problem of specific prototypes of Christ's depictions, and the problem of reasons why the type with long hair, reproduced during Justinian's first reign (685-695), in the emissions of his second reign (705-711) has been substituted with the type of Christ characterized by short, curly hair. The paper aims at recapitulating the most important

theories regarding the above mentioned issues and at considering the Camuliana image of Christ and its fates at the turn of the seventh century as possible explanatory factor in this respect.

## **Tadajczyk Tomasz, Jagusiak Krzysztof**

Venenum malum or bonum? Mandrake in the light of ancient Greek and Latin written sources

Mandrake (*Mandragora officinarum* L.) is a plant belonging to *Mandragora* genus and to the Solanaceae family, which is native to the Mediterranean area. According to modern medicine, due to the presence of alkaloids (including atropine, scopolamine, belladonnine and hyoscyamine) in its root and leaves, it is considered a poisonous plant.

In ancient times, it was a popular remedy, used in both Hippocratic/Galenic and domestic medicine, and, due to its powerful properties and characteristic shape, treated as a magical plant. At the same time, because of the dangers of consuming it in improper quantities, it was also seen as a poison. Due to the complex, dichotomous nature of the ancients' opinions about mandrake, emphasizing both beneficial and dangerous effects of this plant on the human body, in our article we present both views. Most information about the former was provided by the authors of medical writings, who, from the time of Hippocrates through Galen to the late ancient/early Byzantine treatises of Aetius of Amida and Paul of Aegina, described the properties and uses of mandrake in the treatment of specific diseases. In turn, the bad sides of the consumption of the plant in question, resulting from its sleep-inducing and stupefying effects on humans, appeared in anecdotes, stories and remarks recorded in works of a diverse nature, among which the collections of laws deserve special attention.

## **Theodosiadis Michail**

Early Byzantine political thought and the contemporary global political project

This presentation reflects on Early Byzantine strands of political thought (more precisely, on viewpoints developed by Priscus of Panion and Procopius of Caesarea) in tandem with Anthony Kaldellis' depiction of Byzantium as a representative politeia. It explains how Priscus' and Procopius' insights concerning the Eastern Roman Empire as lawful polity could

allow us to envisage a new cosmopolitan paradigm, grounded on ‘bottom-up’ institutions of political representation. This paradigm could respond to a series of limitations that characterise the present standards of international cooperation, upon which transnational projects, such as the European Union, are predicated. These standards rely much on Immanuel Kant’s viewpoints on cosmopolitanism, but also on John Locke’s theory of Social Contract, which constitutes a genealogical evolution of Hobbes’ absolutist thought that I also intend to submit to scrutiny. In short, I set out to explain how this new cosmopolitan paradigm (based on this particular depiction of Byzantium as a ‘representative’ and ‘lawful constitution’) could respond to gaps identified in the liberal canon of international relations.

### **Totomanova-Paneva Maria, Stammler Lilly**

#### **Women and Their Afflictions According to Iatrosophion D Gr. 352**

The paper explores the range of women’s health issues as seen through the prism of one post-Byzantine iatrosophion (Ms D Gr. 352) from the collection of the Centre for Slavo-Byzantine Studies “Prof. Ivan Duichev” of Sofia University “St. Kliment Ohridski”. The codex is dated to the 18th century (1795) and so far, no scholar has benefited from its study. The authors present their preliminary findings related to physical and psychological problems of women as they are reflected in the descriptions of the remedies in the volume.

### **Tsibranska-Kostova Mariyana**

#### **Towards the History of the 15th Century Repentance Prayers in the Slavonic South**

The author explores the so-called Confession Too Useful in Oiling for Every Christian, for the Black and the White Clergy. This is a Vladislav the Grammarian’s autograph placed in the Trebnik of Monk David from the years 80th of the 15th century, manuscript 1/42 in the collection of Rila Monastery. The analysis is based on the working hypothesis that after the conquest of Constantinople by the Ottoman Turks in 1453, the Ottoman invasion of the Balkans was perceived as a God’s punishment for the sins of the Orthodox. This idea became strongly present in a number of texts. Penitential prayer patterns multiply in literature. The text under study has an as yet unidentified Greek prototype, but features a close relation to the prayer model accumulation of sins. It is a confessional exemplar, performed in connection with the sacrament of the unction before the reception of communion and the

anointing with the holy oil. The textual unit was purposely introduced into Monk David's Trebnik, and reflects topical textual additions to the basic composition of the Slavonic Trebnik.

## Valentinova Dorothea

### Law and Justice in Breviarium Alaricianum and Lex Visigothorum

*Lex Visigothorum* (*Liber Iudiciorum*, *Liber Iudicum*, *Liber de iudiciis*, *Forum Iudicum*, 7th c.) is the first Visigothic code with territorial effect, applied to the Gothic and Hispano-Roman population, that supersedes both *Codex Euricianus* (5<sup>th</sup> c.) and *Breviarium Alaricianum* (*Lex Romana Visigothorum*, *Liber Aniani*, 6<sup>th</sup> c.). The influence of *ius Romanum* and the reception of essential Roman legal and ethical concepts of justice and integrity in the administration of justice, and of combating corruption, especially official corruption, is clear on many levels in these texts. In light of the Roman law influence, based on a translation and analysis of selected norms, the paper attempts to outline Visigothic normative decisions and notions of a fair trial, fair and ethical administration of justice, and the true nature of the true law.

## Valiakos Elias

### The physician Theon and his unpublished work

Among the manuscripts of the Codex Plut. 75.03 of the Laurentian Library (*Biblioteca Medicea Laurenziana*) in Florence, there is a text entitled: *Theon's, About the composition of laxatives medicines* (gr.: *Θέωνος, Περὶ τῶν καθαιρόντων φαρμάκων*). Photios (9<sup>th</sup> AD), in his book, *Bibliotheca*, mentions a physician *Theon* from Alexandria, who wrote a medical book called *Human* (*Ἀνθρώπος*), in the second part of which, are recorded the simples purgative recipes.

Here the text of the codex, comprises two distinct parts:

In the first part, eight plants are described in detail: colocynthis (*Citrullus colocynthis*), berry of the shrub (*Daphne gnidium*), white hellebore (*Veratrum album*), caper spurge

(*Euphorbia lathyris*), bitter aloe (*Aloe vera*), scammony (*Convolvulus scammonia*), dodder (*Cuscuta epithymum*), and black hellebore (*Helleborus niger*).

The second part contains 17 recipes; antidotes for the liver and the spleen, and unguents for scabies, dropsy and kidneys. All pharmaceutical recipes described in the manuscript are unique and could not be found in any other text.

It should be noted that several plant names, such as oniceria (*gr.: ονικερία*), salika (*gr.: σάλικα*), martaka (*gr.: μάρτακα*) have not been encountered in earlier Greek texts. The same holds true for the verb psammopoio (*gr.: ψαμμοποιῶ*: turning a kidney stone into sand). So, these words are introduced into the Greek vocabulary for the first time.

The text “On the composition of laxative remedies” attributed to a writer named “Theon” will be presented for the first time. In this particular text, the influence and opinions of Hippocrates and Galen are evident.

## Van Niekerk Dick

### Portrait of Sir Dimitri Obolensky Patron of the Study of the Bogomils

Considering all post war studies dedicated to the Bogomils, we can conclude that the name Obolensky was never left unmentioned in any list of consulted literature. This is reason enough for the author to draw a cheerful picture on this occasion of the man who has saved the research on the Bogomils from oblivion: Sir Dimitri Obolensky (1918, Saint Petersburg – 2001, Burford UK).

Obolensky was a Russian-British historian and Byzantinist who was professor of Russian and Balkan History at the University of Oxford. He was the author of various historical works, such as his thesis on the Bogomils, which was published as an abridged version under the same title. He completed the work in England in 1942 while being strongly isolated from the rest of the world due to the Second World War, and it is regarded as an essential study on the Bogomils to this very day.

In this contribution, the author gives the reader a glimpse of the eventful life of this originally Russian prince, Dimitri Dimitriev Obolensky; a life that reads like a novel. Subsequently, there is an elaborate description of the academic achievements of Obolensky, who unintentionally came to be a unique ambassador of the Bogomil heritage. The observation made at the start of his studies is still very much current: “To scholars and experts in widely different subjects Bogomilism still offers many an unexplored, or half-explored, goldmine.”

Before 1945, knowledge about the Bogomils had been neglected almost entirely in Western Europe. For example, in his well-known work *The History of the Decline and Fall of the Roman Empire*, Edward Gibbon refers to the Bogomils only laterally as “a sect of Gnostics who soon vanished.” It was Obolensky who came to disprove such statements completely and who shed new Light on the Bogomils.

The author attempts to make clear why Obolensky’s work is invaluable and continues to offer fresh perspectives for research on the Bogomils. According to Obolensky, Bogomilism can hardly be called a heresy in the strict sense of the word: “It represented not a deviation from Orthodoxy on certain points of doctrine or ethics but a wholesale denial of the church as such.” The surprising and convincing point of Obolensky is that the Bogomils did not intend to reform the Orthodox church, but simply proclaimed a new church.

## Ünal Ceren, Zeynep Çakmakçı

### Byzantine Reliquary Crosses From Haluk Perk Museum in Istanbul

In Byzantine art, the cross often appears as a motif symbolizing Jesus’ victory over death through his crucifixion and the believers’ hope of life and salvation after death. This holy meaning attributed to the cross led to the emergence of various types of crosses designed for different purposes in Byzantine religious and civil life. Among these, the crosses used as jewelry have drawn great respect and attention as objects that illuminate the way to salvation.

The most common objects used in Byzantine religious and social life were reliquary crosses. They were among the most popular types of reliquaries due to their small size and ease of carrying as an encolpion. In addition to the holy relics they carried, the rich iconography on them was a major factor in this common usage. Often decorated with images of Jesus Christ on the Cross on one side and the Theotokos Mary on the other, these objects also include depictions of archangels, Gospel writers, and saints, who act as mediators for the salvation of humanity and are venerated for their healing powers. Through these holy persons, crosses function at the service of the bearer as a kind of amulet that is believed to have miraculous protective, recovering or healing powers. These objects, on which different techniques and applications of Byzantine metalworking can be clearly seen, are a concrete expression of the devotion and piety of Orthodox Christians from all walks of life.

Haluk Perk Museum in Istanbul sheds light on many aspects of the reliquary crosses and their great importance in Byzantium and the cultures under its influence with the samples in its collection. In the collection, which presents an important selection of Anatolian finds, there is rich variety, from simple pieces to elaborate productions that feature fine details of the

holy figures of Christian iconography. In this study, these crosses, which are mostly made of bronze and were mass produced during the Middle Byzantine Period, are classified according to their construction techniques, forms, iconography, and stylistic features and evaluated alongside archaeological data and existing samples. The study also examines the different styles and diversity in the reflections of the depictions of holy persons – whose images returned to art after the Iconoclasm period – on the crosses in the museum, focusing specifically on their value in the Orthodox faith as objects of personal protection and respect.

## **Wilkins John**

### Food for Life: Galen's *On Health* (de sanitate tuenda)

In Galen's view, health was a natural state and disease unnatural. If a body became unwell, balance was best restored by adjustments to daily life, in particular to the environment, food and drink, exercise, sleep, physiological balance and mental health. If none of these worked, only then should drugs or more drastic treatments be considered. Galen sets out in *On Health* how the natural state is best preserved, starting from birth, through childhood, to adulthood and old age. There are several features to be noted, not least the relentlessly male focus (with childbirth the major area of consideration for women specifically) and the use of the idealised young man as the canon against which to measure all bodies. This latter feature has led commentators to suppose that Galen only has the leisured rich class in mind, wrongly I believe. Two recent translations in the Loeb series (Johnston) and in the CUP Galen series (Singer forthcoming) have made the text readily available to all, and further discussion is timely. In my paper I will focus on Galen's use of diet and massage to keep the body healthy. I shall also consider the unhealthy body which takes up the last three of the six books, as the life span nears later age and greater fragility. Even here, Galen prefers food and gentle remedies to bloodletting and drugs (which are in effect often stronger versions of food plants). Galen claims that this regime has kept him healthy for 50 years, despite his less than perfect constitution and lifestyle. He is thus a doctor who experiments on himself to promote a lifestyle which, he claims, should, after an initial assessment, maintain the patient without need of a doctor for life.

## Zavagno Luca

*The Navigators.* Mediterranean Cities and Urban Spaces in the passage from Late Antiquity to the Early Middle Ages (ca. 600 - ca. 850 CE)

The aim of the paper is to reassess the unfolding of urban trajectories in the Mediterranean during the passage from Late Antiquity to the early Middle Ages. Upon focusing on a number of key studies (Amorium, Salamis-Constantia, Gortyn, and Comacchio), which transcend the political and military frontier (both land and maritime) between the Byzantine empire and the Umayyad Caliphate, archaeology and material culture will be used -in a comparative perspective- to dissect urban bodies in terms of use of space and function of spatial relationship. This is in order to document the construction of urban models, structures, and infrastructures, which, although often stemming from diverse centralized political and administrative policies, nevertheless accommodated common, cross-cultural developments, including the creation of commercial and artisanal facilities, construction or restoration of religious buildings as foci of settlement, and resilience of local elites as a catalyst of patronage and levels of demand.

Particular attention will be given to the role of public spaces as the frame of reference. Indeed, such spaces will be used to show how artistic and architectural display operated, cultural assumptions could be (re-) discussed, and different types of buildings coexisted as a reflection of the “degree to which specific groups retains its own identity and characteristics, but at the same time it accommodates qualities from its counterparts.” In this respect, the paper will also explore the continuous importance of civic infrastructures and religious buildings as pillars of a yet coherent urban fabric, representatives of the power and wealth of local city-oriented elites, and conveyors of political, artistic, and spatial symbolism, as mutually recognized and experienced by the communities frequenting seventh-to-ninth century eastern Mediterranean urban spaces.

## **Zipser Barbara**

Outliers in John the Physician's Therapeutics. Weird, wonderful and rare materia medica

The proposed talk will focus on materia medica mentioned in the vernacular version of the Therapeutics, with a particular focus on outliers. Here, a number of magical or alchemical recipes are going to be discussed, along with recipes that mention imported ingredients that would have been difficult to procure on the countryside with limited financial means, in a context where even sea water could be regarded as something that not everybody would have access to. In a second step, I am going to look at hapax legomena and ingredients that are only mentioned very few times, but which could have been sourced locally. I am going to analyse their position within the text and trace back lines of tradition. Here, Theophanes Chrysobalantes and Paul of Aegina will particularly be taken into account. The overarching aim of the analysis is to understand why the author on occasion included materia medica that has to be regarded as an outlier - for medical or practical financial reasons or because he found it important to preserve a textual tradition. This paper draws on the outcomes of a three year collaborative Wellcome project with RHUL Geology, Kew Gardens, Zurich and Haifa.







ZADANIE PUBLICZNE ŁÓDŹ AKADEMICKA – NAUKOWA, KREATYWNA I WIELOKULTUROWA 2022/23  
FINANSOWANE JEST Z BUDŻETU MIASTA ŁODZI.