

Guidelines for the authors

A. Footnotes

1. Sources should be cited as follows:

Theophanis Chronographia, AM 5946, rec. C. DE BOOR, vol. I, Lipsiae 1883 (cetera: THEOPHANES), p. 108, 5–7.

THEOPHANES, AM 5948, p. 109, 22–24.

EUNAPIUS, *Testimonia*, I, 1, 19–20, [in:] *The Fragmentary Classicising Historians of the Later Roman Empire. Eunapius, Olympiodorus, Priscus and Malchus*, vol. II, ed. et trans. R.C. BLOCKLEY, Liverpool 1983 (cetera: EUNAPIUS).

Number of the book should be given in Roman numerals. Sources with singular structure are cited only in Arabic numerals. Pages are to be cited only when verses are counted on every page separately.

- with the same source cited subsequently the shortened version (signalized in the first use), and not *'ibidem'* should be used, e.g.:

²⁵ ZONARAS, XV, 13, 11.

²⁶ ZONARAS, XV, 13, 19–22.

2. books of modern scholars should be referenced as below:

²¹ M. ANGOLD, *A Byzantine Government in Exile. Government and Society under the Laskarids of Nicaea, 1204–1261*, Oxford 1975, p. 126.

²² И. ИЛИЕВ, *Св. Климент Охридски. Живот и дело*, Пловдив 2010, p. 142.

²³ G. OSTROGORSKI, *Geschichte...*, p. 72.

²⁴ A. VAN MILLINGEN, *Byzantine Constantinople...*, p. 123.

²⁵ G. OSTROGORSKI, *op. cit.*, p. 72.

²⁶ A. VAN MILLINGEN, *Byzantine Churches...*, p. 44.

3. articles and papers should be mentioned in the notes as:

L.W. BARNARD, *The Emperor Cult and the Origins of the Iconoclastic Controversy*, B 43, 1973, p. 11–29.

P. GAUTIER, *Le typikon du sebasto Grégoire Pakourianos*, REB 42, 1984, p. 5–145.

Names of the journals are used only in their abbreviated versions – the full list of abbreviations is available in the e-site of “Studia Ceranea” www.ceraneum.uni.lodz.pl/s-ceranea/instrukcja-wydawnicza
Numbers of fascicles are cited only if pages are counted separately for every volume within a single year.

4. articles in festschrifts, collections of studies etc. are cited as below:

M. WHITBY, *A New Image for a New Age: George of Pisidia on the Emperor Heraclius*, [in:] *The Roman and Byzantine Army in the East. Proceedings of a Colloquium Held at the Jagiellonian University, Kraków in September 1992*, ed. E. DĄBROWA, Cracow 1994, p. 197–225.

Г. ТОДОРОВ, *Св. Княз Борис и митът за мнимото: избиване на 52 болярски рода*, [in:] *Християнската култура в средновековна България. Материали от национална научна конференция, Шумен 2–4 май 2007 година по случай 1100 години от смъртта на св. Княз Борис-Михаил (ок. 835–907 г.)*, ed. П. ГЕОРГИЕВ, Велико Търново 2008, p. 23.

5. examples of notes referring to the web pages or sources available in the internet:

Ghewond's History, 10, trans. R. BEDROSIAN, p. 30–31, www.rbedrosian.com/ghew3.htm [20 VII 2011].

www.ancientrome.org/history.html [20 VII 2011].

6. reviews:

P. SPECK, [rec.:] *Nikephoros, Patriarch of Constantinople: Short History / Nicephori patriarchae Constantinopolitani Breviarium Historicum...* – BZ 83, 1990, p. 471.

The footnote number should be placed before the punctuation marks.

In all of the footnotes only the conventional Latin abbreviations should be used to literature both in Latin and in Cyrillic alphabet. These are:

cetera:	IDEM/EADEM	[rec.:] [here: <i>recensio</i>]	
cf.	IDEM/IDEM/EADEM	s.a. [here: <i>sine anno</i>]	
col. [here: <i>columna</i>]	[in:]	s.l. [here: <i>sine loco</i>]	
coll. [here: <i>collegiū</i>]	<i>l. cit.</i>	[here: <i>selegit</i>]	sel
e.g.	<i>op. cit.</i>	sq, sqq	
ed.	p. [here: <i>pagina</i>]		tra
et al.	<i>passim</i>	v.	
etc.	rec. [here: <i>recensuit</i> /		vol
<i>ibidem</i>	<i>recognovit</i>]		

References to the Bible are also used in typical Latin abbreviations.

Greek and Latin terms are either given in original Greek or Latin version, in nominative, without italics (a1), or transliterated (a2) – italicized, with accentuation (Greek only)

(a.1.) φρούριον, ἰατροσοφιστής

(a.2.) *ius intercedendi, hálme, asfáragos, proskýnesis*

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Greek, Slavonic, Arabic, Georgian, Armenian, Syriac, Ethiopian citations should not be italicized.

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