

COLLOQUIA CERANEA I

11–13 APRIL 2019

PROGRAMME ABSTRACTS



FIRST COLLOQUIA CERANEA INTERNATIONAL CONFERENCE
11–13 APRIL 2019, CERANEUM CENTRE, UNIVERSITY OF ŁÓDŹ

VENUE

Biedermann Palace

ul. Franciszkańska 1/5

FIRST COLLOQUIA CERANEA INTERNATIONAL CONFERENCE
11–13 APRIL 2019, CERANEUM CENTRE, UNIVERSITY OF ŁÓDŹ

DAY 1	11 IV 2019 // Thursday
8.00-8.50	registration
8.50-9.00	conference opening (room 202)
9.00-9.45	I plenary lecture (room 202) Béatrice Caseau, <i>Food and monasticism in Byzantium</i>
10.00-10.45	II plenary lecture (room 202) Anna-Maria Totomanova, <i>The glagolitic script and the so called trilinguist heresy</i>
11.00-11.15	coffee break
<u>11.15-13.00</u>	<u>session I (room 202)</u> moderator: Béatrice Caseau
JOHN WILKINS	Galen and the material world: on shellfish
MAGDALENA KOŹLUK	Lire et annoter Galien dans les livres anciens au XVI ^e siècle
JOLANTA DYBAŁA, KRZYSZTOF JAGUSIAK, MICHAŁ PAWLAK	Titus Flavius Clemens' opinion on wine according to his "Paedagogus"
ZOFIA RZEŹNICKA, MACIEJ KOKOSZKO	Myrrh – a luxurious commodity or an effective medicament? A few words on the resin according to medicine-related data of the 1st c. AD.

FIRST COLLOQUIA CERANEA INTERNATIONAL CONFERENCE
11–13 APRIL 2019, CERANEUM CENTRE, UNIVERSITY OF ŁÓDŹ

11.15-13.00 session II (room 203)

moderator: Jan Mikołaj Wolski

- | | |
|------------------------------------|--|
| YANKO HRISTOV,
VALENTIN KITANOV | The spoils of war divided into three parts:
A comparison between two accounts in
Skylitzes' <i>Synopsis historiarum</i> and Kritoboulos'
<i>History of Mehmed the Conqueror</i> |
| FRANCESCO DALL'AGLIO | Rex or Emperor? Kalojan's Royal Title in the
Correspondence with Innocent III |
| KIRIŁ MARINOW | The Empire's Heart: Tărnovo as a Capital City of
Medieval Bulgaria |
| SIMEON HINKOVSKI | Italian Sea Republics and the Balkans XI-XII
century |

13.00-14.15 lunch (Biedermann Palace, ground floor)

14.15-16.00 session III (room 202)

moderator: Maciej Kokoszko

- | | |
|---------------------------------------|---|
| PAWEŁ WYSOKIŃSKI,
LILIANNA WDOWIAK | Remedies for the scare in folk medicine on
Polish lands in the time of Partitions |
| LILIANNA WDOWIAK,
PAWEŁ WYSOKIŃSKI | Milk and milk products in folk beliefs and
treatment of diseases on Polish lands during the
Partitions |
| ANNA ODRZYWOLSKA | Krótką nauka rządzenia ku ustrzeżeniu od
zarażenia powietrza..." (1543) of Heinrich
Cornelius Agrippa as a medical book |
| MAGDALENA UJMA | Doctors and their medical art at the court of Jan
III Sobieski in the light of correspondence and
old Polish diaries |

FIRST COLLOQUIA CERANEA INTERNATIONAL CONFERENCE
11–13 APRIL 2019, CERANEUM CENTRE, UNIVERSITY OF ŁÓDŹ

14.15-16.00 session IV (room 203)

moderator: Kirył Marinow

- | | |
|--------------------|---|
| ANDRII DOMANOVSKIY | Arab and Byzantine monetary reforms as a factor of foreign policy in the last decade of the 7th century |
| ŁUKASZ RÓŻYCKI | Patria 3.8. and byzantine use of military manuals |
| BORIS SHOPOV | Emperor, City and Empire in Theophylact Simocata and Evagrius Scholasticus: the Case of Maurice |
| KOSTIANTYN BARDOLA | The religious factors and the Byzantine foreign policy features |

14.15-16.00 session V (room 13)

moderator: Béatrice Caseau

- | | |
|-------------------------------|--|
| ANNA PAJĄKOWSKA
BOUALLEGUI | Il fato postumo del corpo dell'imperatore romano Giuliano l'Apostata |
| SŁAWOMIR BRALEWSKI | Was Constantine the Great aware of the Constantinian shift ? |

16.00-16.15 coffee break

16.15-18.00 session VI (room 203)

moderator: Łukasz Różycki

- | | |
|-----------------|--|
| PAWEŁ LACHOWICZ | The Family Strategy for Purple – comparing methods of Andronikos I and Alexios I Komnenos in constructing imperial power |
| MARCIN BÖHM | Ingvar the Far-Traveller between the Byzantium and Caucasus – a new approach to the problem |
| IWONA GALAS | The Medieval Chronicles (by Helmoldus and Saxo Grammaticus) – a historical account of the Slavic Rani |
| DMYTRO DYMYDYUK | Relief on the door of Msho Arakelots monastery (1134) as a source for study arms and armour of medieval Armenian warriors. |

18.30 banquet (Biedermann Palace, ground floor)

DAY 2 12 IV 2019 // Friday

9.00-9.45 III plenary lecture (room 202):
 Anna Kotłowska, *Jan Sajdak's byzantine studies*

9.45-10.00 coffee break

10.00-11.45 session VII (room 202)

**Multidisciplinary studies on material culture and everyday life of ancient *Akrai*,
South-eastern Sicily / I**

organizer: Roksana Chowaniec

moderator: Teresa Wolińska

ROKSANA CHOWANIEC On the borders of Syracuse. Multidisciplinary
 studies on the ancient town of Akrai/Acrae,
 Sicily

MARCIN WAGNER Glassware during the Late Roman and
 Byzantine periods in perspective of *Akrai's*
 assemblage

KRZYSZTOF DOMŻALSKI Fine pottery in everyday life in Akrai in the
 Late Roman and Early Byzantine times

10.00-11.45 session VIII (room 203)
 moderator: Anna Kotłowska

FREDERICK LAURITZEN Nations and minorities in Psellos'
 Chronographia

DMITRY POLYVYANNYY Dynastic continuity in the second Bulgarian
 Empire and its manifestations in history
 writing

ANDRZEJ KOMPA Roman AND Byzantine – a few remarks on
 identity in the eastern empire (4th-15th cent.)

11.45-12.00 coffee break

12.00-13.45 session IX (room 202)

**Multidisciplinary studies on material culture and everyday life of ancient *Akraï*,
South-eastern Sicily / II**

organizer: Roksana Chowaniec

moderator: Rastislav Stojsavljević

LAURENT CHRZANOVSKI Acrae and in the Late Antique Mediterranean
lychnological reality: imports, copies, local inventions
(4th to 9th c. AD)

MARCIN MATERA Transport amphoras from Akraï

12.00-13.45 session X (room 203)

moderator: Dmitry Polyvyanny

BORIS STOJKOVSKI From Wallachia to Austria. Spreading Serbian culture
and written word in the late medieval and early modern
Central and Eastern Europe

SILVIA NOTARFONSO Places of worship as theatres of conflict and
coexistence in the 17th century Balkans

JAN MIKOŁAJ WOLSKI Adaptation of Byzantine monastic culture in Bulgaria

14.00-15.00 lunch (Biedermann Palace, ground floor)

15.00-16.45 session XII (room 202)

moderator: Frederick Lauritzen

DELPHINE LAURITZEN Angels' image in the pseudo Dionysius the
Areopagite between symbolism and
anthropomorphism

MAGDALENA GARNCZARSKA Michael Psellos' Art Appreciation

15.00-16.45 session XI (room 203)

**The memory of Byzantium: history, ideology and art. Balkan perspectives,
19th – early 20th century**

organizer: Diana Mishkova, Jan Mikołaj Wolski

moderator: Francesco Dall'Aglio

ALEKSANDAR IGNJATOVIĆ Through the Spectacles of Empire: Serbian Nation
and Byzantine Heritage in late 19th- and early 20th
Century-Historiography

ROUMEN DASKALOV Master Narratives of the Bulgarian Middle Ages

ADA HAJDU The Nationalisation of Byzantine and Post Byzantine
Architectural Heritage in the Balkan Countries

TAMAR KHOSROSHVILI Visualised Imperialism and National Identity

16.45-17.00 coffee break

17.00-18.45 session XIII & session XIV (room 203)

session XIII, moderator: Yanko Hristov

- | | |
|--|--|
| RASTISLAV STOJSAVLJEVIĆ,
IGOR STAMENKOVIĆ | Influence of Mount Vesuvius Eruptions on Balkan Peninsula Climate during the Medieval Period |
| TULIN KAYA | Interpreting the Impact of ‘Transformation’ and ‘Continuity’ on the use of Byzantine Routes in Central Anatolia (ca. 7 th -9 th centuries) |
| ANASTASIYA BAUKOVA | Romanization in action: changes in the everyday life of the provincial population of Asia in I BC – I AD. |

session XIV, moderator: Aleksandar Ignjatović

- | | |
|----------------------------------|---|
| KRZYSZTOF JUREK,
JACEK KOZIEŁ | Byzantine motifs in the teaching of humanities subjects in Poland at secondary school level |
|----------------------------------|---|

DAY 3 **13 IV 2019** // Saturday

Guided tour around Łódź

9.30 – Manufaktura entrance gate (ul. Ogrodowa)

A B S T R A C T S

Bardola Kostiantyn

The religious factors and the Byzantine foreign policy features

The religious influence was an essential part of medieval life. Regardless of the social status, gender or geographical location the medieval people in different forms were dependent on the religious symbols. Religion covered all practice areas, including economy, culture, education and even foreign policy. The Byzantines were no exception. Almost all Byzantine writings passed down to us are gripped by religious ethos.

It is all more surprising that Byzantine diplomacy used the religious influence quite passively. The Muslim troops conquered new areas with the Jihad ideas, western European priests played the key role in foreign affairs while Byzantine clergy was a just passive observer of the imperial foreign policy. Why the Byzantine government did not use the quite effective ideas of Holy War? What kind of reasons made the Byzantine government so slow to spread of Christianity among nearest political neighbours? Why the Byzantine priests did not participate actively in the foreign relations?

In order to answer the above questions, it is essential to understand how all these activities could have affected the imperial power stability. It should be noticed the risks and dangers of the intensification religious dimension for the particularly fragile imperial regime. The Byzantine government did not wish to strengthen the political power of the clergy. On the other hand, the baptized neighbouring ruler had a far greater expectation to claim the Constantinople throne. Actually, the Byzantine emperors have been limited in the policy choices and it has to be taken into account when analysing the Byzantine foreign policy.

Baukova Anastasiya

Romanization in action: changes in the everyday life of the provincial population of Asia in I BC – I AD.

The Roman province of Asia was created on the territories of the former Kingdom of Attalids. It was situated on west coast of Asia Minor. From ancient times, Greek culture was blooming here. With the change of jurisdiction the region became part of the Roman world. However, the Romans had to coexist in

the region, and the Roman institutions and values could not supplant the Greek lifestyle. The study of the material culture of the province's population allows us to trace the ways and sectors where the Romanization of the Greek population was successful. Moreover, one can identify those lacunae, where the Roman culture was accepted voluntarily. The article intends to consider the manifestations of Romanization in material culture, religion, numismatics, and the way of life in general. But for the most part, the acceptance of Roman culture was a way of showing loyalty and was superficial.

Böhm Marcin

Ingvar the Far-Travelled between the Byzantium and Caucasus-a new approach to the problem

Journey to the East of the Viking Ingvar the Far-Traveled is one of the events that fit into the history of medieval relations of the Scandinavians with the world of Byzantium. It was a fateful expedition taking place between 1036 and 1041, and to this day is the source of much controversy and speculation of researchers.

Bralewski Sławomir

Was Constantine the Great aware of the Constantinian shift?

In historiography, the phrase Constantinian shift in the sense of transformation connected with the reign of Constantine is quite common. This turn is connected with the conversion of Constantine to Christianity and the initiation by that same ruler of a new policy of the Roman Empire towards this religion, which a few decades later became the religion of the Roman state. But was Constantine himself aware of the revolution he was carrying out? It seems that we have reasons to answer this question in the affirmative. But what did the ruler himself believe the breakthrough was about? An analysis of his letters and speeches shows that it was not a matter of conversion to Christianity. Constantine, being a follower of Summus Deus earlier, only discovered during the campaign against Maxentius, that the supreme god is the Christian God. According to Constantine, the above-mentioned shift concerned the mission entrusted to him by his Divine Patron to fight horrors, all kinds of evil, which had oppressed humanity. It threatened to destroy the empire completely, from which he saved it, as Constantine believed himself. In the conviction of the ruler, thanks to the help of the divine power, he drove out and completely removed evil demon that dominated the world, making a real breakthrough in its history.

Chowaniec Roksana

On the borders of Syracuse. Multidisciplinary studies on the ancient town of Akrai/Acrae, Sicily

The presentation will be focused to present the historical and archaeological background related to the interdisciplinary archaeological excavations within the ancient Akrai/Acrae. It will be an introduction on the analysis and interpretation of the cultural layers and architectural remains, along with a discussion of selected material culture and multidisciplinary studies outlining the methodology of research. The focus will be put on selection of small finds, which are *sui generis* illustration of acculturation and assimilation processes which were taking place in Sicily after 212 BC, as Roman elements were gradually being introduced and mingled with the local Hellenistic traditions. The picture of ancient town will be supplemented by Later Roman and Byzantine materials, since the Hellenistic-Roman households were exploited secondary as zone of various domestic productions. There were two main reasons of such transformations. First was the earthquake in the 50s–70s of 4rd c. AD, when a large part of its architecture was destroyed (for more than two last decades of the 4th c. AD, no activity was registered here), while the second was the influx of new population. The intensive manufacture should be just connected with the new arriving residents, who brought to the town not only the Christianity but also a different lifestyle and activity.

Chrzanovski Laurent

Acrae and in the Late Antique Mediterranean lychnological reality: imports, copies, local inventions (4th to 9th c. AD)

Having the chance to study the lamps discovered, year after year, by the University of Warsaw's Mission to *Akrai/Acrae*, we soon noticed that the strategic importance of the site, as "hinterland gate of Syracuse", generated a market offering to its customers, during all the periods of the settlement, a unique panorama of lamps, exactly as if we were dealing with a Sea harbour. Not only some very rare examples of Italian, Greek and African have been unearthed, but the lychnological reality shows also a very active network of micro-regional workshops, sometimes producing copies of imported "standard" types, sometimes innovating with amazing own creations. The Late Antique facies is particularly interesting, as we observe Corinthian, Athenian, Tripolitanian and Tunisian high quality imports – some of them belonging to shortly produced transitional types, very rare to be found outside Africa – together with a minority of locally-made copies, generally of a rather good quality despite being produced by over-moulding. The later phenomenon is even more interesting as very scarcely

known. Each field season delivered at least a hand of Late Sicilian Lamps, produced until the 9th c. AD, enabling to add new hypothesis to the numerous articles minimising the Sicilian production – or even refusing to Sicily the invention of this type – as the biggest quantities of published lamps of this shape were unearthed in the Neapolitan Gulf sites and in some particular contexts in Rome.

Dall’Aglia Francesco

***Rex or Imperator?* Kalojan’s Royal Title in the Correspondence with Innocent III**

In the correspondence between Innocent III and Kalojan of Bulgaria, the title of the Bulgarian ruler is recorded in different ways, both as *rex* and as *imperator*. While the pope consistently employs the title *rex* (and, in the beginning of the correspondence, even the less prestigious appellative *nobilis vir*) while addressing the Bulgarian ruler, Kalojan refers to himself, in every occasion, with the title *imperator*. Some scholars have speculated that the use of this title is a deliberate political move: styling himself *imperator*, Kalojan was claiming a much greater political dignity than that of king of Bulgaria, putting himself on the same level as the emperor of Constantinople.

On the other hand, Kalojan’s letters were originally written in Bulgarian, translated in Greek, and finally translated from Greek to Latin; and while Innocent’s letters were obviously written in Latin, the pontifical legates, or at least some members of their retinue, knew Greek and expressed the pope’s view in that language, while accessing the Bulgarian court. Therefore, the use of the word *imperator* may be just an attempt at translating the term *basileus*, not in the sense of Emperor of the Romans, as in the Greek usage, but merely in that of autocrat, a ruler whose power was fully independent from any other external political authority.

This recognition was of a fundamental importance for Kalojan, since the rulers of Bulgaria’s neighbouring states, the kingdom of Hungary, the Byzantine empire and, most notably, its successor, the Latin empire of Constantinople, were not willing to recognize his legitimacy as an independent sovereign. Taking the correspondence of Innocent III as a starting point, the paper will analyse the meaning attached by Kalojan to his titlature in his international relations, and the way in which it was perceived by his competitors.

Daskalov Roumen

Master Narratives of the Bulgarian Middle Ages

The present paper traces the establishment of a master narrative of the Bulgarian Middle Ages. It is based on a large corpus of works on this period by various authors from the beginning of Bulgarian historiography to the present day. This demands both (inevitable) selection and a thematic approach, that is, the selection of central and key plots and themes of the master narrative, used to make sense of the past. This being the task, the more “formalistic” categories of narrative analyses will necessarily remain unapplied, simply because they are appropriate for texts more limited in scope and not for a corpus that strives to encompass the whole historiography on the Bulgarian Middle Ages. Yet some categories are used one way or another (without much formalization), especially perspective (point of view), distance, the historian’s intervention (“voice”), and empathy with the “consciousness” and motivation of the historical agents.

Domanovskyi Andrii

Arab and Byzantine monetary reforms as a factor of foreign policy in the last decade of the 7th century

The end of the 680's marked the intensification of the Arab-Byzantine confrontation. The tense situation on the border forced the parties to seek renewal of the agreements reached earlier, which, apparently, were violated by the both sides. The revival of the Arab-Byzantine Treaty of 678 AD occurred after the coming to power in Byzantium Justinian II, and in the Umayyad Caliphate – Abd al-Malik. The new deal proved to be fragile and has already been violated in 692. Sources report several reasons for the break of the agreement, among which the monetary reform of Abd al-Malik.

Based on source evidence, we can reconstruct the following sequence of events: Abd al-Malik is carrying out a papyrus reform, in response to which Justinian II in 691–692 begins the minting of a new type of coin depicting Christ on the obverse and inscription: "REX REGNANTIUM". On the reverse of the new Justinian coin, the figure of the emperor was placed in full swing in ceremonial clothing. The inscription written here sounds like this: "D. JUSTINIANUS SERVUS CHRISTI". The main idea of the inscriptions was simple, but powerful: the Byzantine emperor is the viceroy of Christ on earth, where he rules all the Christian oikumena, which included the land under actual Arab domination. It was unacceptable to the Arabs, which emphasize that they respect the terms of the treaty, while the offenders are the Byzantines. There is a war of 692, after which the Arabian Caliph began minting its own gold coin in 695–696.

Domżałski Krzysztof

Fine pottery in everyday life in Akrai in the Late Roman and Early Byzantine times

The paper presents fine pottery finds from the Late Roman and Early Byzantine contexts identified during the most recent excavations in the central part of Akrai. They come from the uppermost layers covering the urban residential complex destroyed by an earthquake around the mid-4th century AD and partly rebuilt in the next decades. The whole structure lost its residential character and was used in the 5th and 6th centuries for some household and craft activities. Finds of pottery materials accumulated during this period show that the inhabitants commonly used fine vessels, almost exclusively red slip wares which were imported from the overseas workshops. The vast majority of them are the African Red Slip C and D wares from central and northern parts of today's Tunisia, which represent the direct continuation of the principal fine pottery supply from the same direction in the Early Roman period (2nd - 3rd centuries). The most numerous finds from the investigated contexts are dated to the 4th and early 5th centuries. Later finds are more scarce, which reflects economic and communication troubles in the western Mediterranean basin during the Vandal occupation of North Africa. In the late 5th and early 6th century the apparently irregular supplies of the African Red Slip vessels were supplemented with imports from much more distant sources located in the Eastern Aegean, mostly in Phokaia. Fragments of these vessels, called Phocian Red Slip ware, were found in Akrai in significant numbers. The situation changed again immediately after the recapture of Northern Africa by the Romans when the eastern imports were completely replaced by the vessels from the neighboring ARS workshops and these vessels met again the local needs until the final abandonment of the excavated part of the town.

Dybała Jolanta, Jagusiak Krzysztof, Pawlak Michał

Titus Flavius Clemens' opinion on wine according to his „Paedagogus”

Titus Flavius Clemens was a philosopher and Christian theologian from the 2/3 century. The focus of this paper is to analyse the views he presented in his work entitled “Paedagogus” on wine and his recommendations on wine consumption. We look at the moral, medical and culinary dimensions and aim to answer the following questions. What opinions regarding wine does he express? Is his stance on wine and wine consumption in line with that of his Christian contemporaries? Is there a connection between his recommendations on the medicinal use of wine and that of doctors of the time? Finally, what do we learn from “Paedagogus” about the use of wine in ancient cooking.

In “Paedagogus” Clemens focuses primarily on the moral side of drinking wine. As he is a great supporter of the ancient principle of moderation, or the golden mean (μεσότης), he also applies it to the drinking of wine: he recommends diluting wine with water unlike the war-loving barbarians who, in his opinion, were more prone to drunkenness. On the other hand, Clemens warns against excessive dilution of wine, so that it does not turn out to be pure water. He severely criticizes drunkenness, picturesquely presenting the behaviour of drunks, both men and women. Wine in moderation has, in his opinion, its advantages - social, familial and individual. It makes a person better disposed to himself, kinder to friends and more gentle to family members.

Wine, when consumed in moderation may also have medicinal properties. Clemens is well aware of this fact and in his work he cites several medical opinions on the subject. On the use of wine as an everyday beverage Clemens does not include much in his “Paedagogus”. He provides a list of exclusive, imported wines and appears to be a sommelier with a vast knowledge of wines.

Dymydyuk Dmytro

Relief on the door of Msho Arakelots monastery (1134) as a source for study arms and armour of medieval Armenian warriors

Byzantine arms and armour were researched by many historians. For this reason, Byzantine military history received a dominant position in medieval historiography that provoked the situation, where the military history of small nations (under Roman influences) was written from the Byzantine perspective.

So, our task is to change this conception and bring medieval Armenian military sphere to light. The idea is to analyse the relief on the door of Msho Arakelots monastery where four equestrians and one infantryman are depicted make comparisons with other Armenian, Byzantine and Muslim sources. Unfortunately, Armenian written sources are less important for us because they give only general information about weapons and armour without their detailed description.

In this relief spherical mace head and sword with sleeve cross-guard are presented which have many parallels with Byzantine archaeological and figurative sources. No less important is the depiction of the military trumpet because it is the first image of this object in Armenian art, which we can compare to pictures from Madrid Skylitzes (XII c.). In addition, the only defensive weapon, which is presented in this relief, is round shield with flower ornament. We have many depictions of round shields in Armenian miniatures and reliefs from X–XI c.

Moreover, this relief is one of the few where stirrups and chape of the scabbard are shown. It is important information because these pictures can be compared with other Byzantine archaeological sources to reconstruct their real look.

The conclusions are that the majority of Armenian weapons have similarities to the Byzantine one but no less important are Muslim influences which we have found in some examples. Located between two civilizations (Byzantine and Muslim), Armenians adopted the best examples of military sphere creating their own culture. Moreover, thanks to the comparative analysis we will prove the idea that medieval figurative sources is a good and more or less accurate source for studying medieval military history and our research will serve as evidence for this.

Galas Iwona

The Medieval Chronicles (by Helmoldus and Saxo Grammaticus) – a historical account of the Slavic Rani

The Rani, a west Slavic tribe based on the island of Rugia, built an empire existing until 12th century. In 1168 Rani were defeated by Danish king Valdemar I, resulting in the conversion of the tribe to Christianity.

The ‘Chronica Slavorum’ by Helmoldus and Saxo’s Grammaticus ‘Gesta Danorum’ are quite commonly quoted sources in the debate concerning Slavic paganism and the attempts of its Christianization. What constitutes high-value Helmold’s and Saxo’s works is the fact that the chronicles are an essential and primary sources when it comes to the history of the Polabian tribes - their territories and their neighboring peoples. It is also a vital link in the account of the course of Christianization on the Polabian territory.

In the north part of Rugia , where the Cape Arkona is situated, Rani had a cult site with a temple, dedicated to their god Svantevit. The temple, located at the tip of the cape and protected on three sides by cliffs and by a 25 – metres high burgwall, became the chief shrine for the pagan northwestern Slavs. Christianization of this area was done in waves – The Slavs were turning away from their indigenous beliefs to adopt a new religion and then going back to their pagan cults. Conversion was intertwining with apostasy until finally the lands were won for Christianity what Helmold’s and Saxo’s chronicles certifies.

After the invasion of The Danish king Valdemar I the Svantevit’s temple was destroyed and both the territorial and religious autonomy of the Rani ended. At the tip of Arkona in recent centuries, the cliffs have collapsed into the sea and the chronicles still remain as witnesses of the Slavic history of Rugia.

Garnczarska Magdalena

Michael Psellos' Art Appreciation

It is not uncommon to indicate that the Byzantines valued art only in the context of devotion. Hence, it is believed that the images – in the form of, among others, icons, or monumental and miniature painting – were supposed to, first of all, serve in prayer and other practices of piety. For this reason, beholders were not to pay attention to artistic values. However, a different picture emerges from some of the preserved written sources. They, in fact, reveal the Byzantines as heirs of ancient culture also in terms of appreciating the value of artistic works of art. A particularly significant example is Michael Psellos (ca. 1018 – ca. 1078), who in many texts mentions art issues. He is thought to collect icons as well. Moreover, as it can be read in one of Psellos' letters, he did not even shrink from theft, if he considered the icon outstanding in its artistry. In my paper I intend to present Psellos' statements regarding his perception of art: what he considers good art, what aspects he particularly values, and what he finds irrelevant. This analysis is to prove that the aesthetic values of the paintings were of paramount importance to Psellos, and that he presented himself in his texts, above all, as an expert on art.

Hajdu Ada

The Nationalisation of Byzantine and Post-Byzantine Architectural Heritage in the Balkan Countries

The national architectural styles developed in the second half of the 19th century in Romania, Bulgaria, and Serbia have often been associated with their Byzantine heritage. Both the scholarly interest in the Byzantine architecture and its adequacy for the creation of a new style had different meanings, depending on the context. While Greek art historiography appropriated all Byzantine architecture as being Greek, historiographers and architects in Serbia (D. Milutinović and M. Valtrović; Th. von Hansen's students, D. Živanović, B. Tanazević, P. Popović), Romania (I. Mincu, G. Mandrea, D. Berindey, A. Orăscu) and Bulgaria (Y. Shamardzhiev, A. Protich, A. Mitov; A. Torniyov, N. Lazarov, A. Nachev) "discovered" local, specific variants of the Byzantine style.

My paper will address the processes of patrimonialisation of the medieval and early modern architecture in these countries. They consisted of "discovering" and selecting relevant "authentic" architectural vestiges; of identifying formal variants and invariants and molding them into rational schemes of "development" in time and space; of establishing distinctive features and carving them out of the more encompassing "(post)-Byzantine style" they were supposed to belong to; and of mapping "influences" and establishing centers and peripheries that, at the same time, would define what was "local tradition" and what came from "outside."

These processes were connected to more general attempts at nationalizing the past and to their immediate political contexts. However, they were not a mere “reflection” of national histories, as at times they contradicted general trends in national historiographies or political projects, and proposed alternative (though also “failed”) interpretations of the past. I will investigate the historicity of conceptualizing these differences and similarities, showing the difficulties in dealing with a complex reality without simplifying and essentializing it along nationalist lines.

Hinkovski Simeon

Italian Sea Republics and the Balkans XI-XII century

The report aims at examining the first visits of the Italian maritime republics before their settling on the Balkan Peninsula and their contacts with the countries there. Basically, the text will present the initial commercial expansion of Venice, Genoa, Pisa and Amalfi in the 11th-12th centuries.

Hristov Yanko, Kitanov Valentin

The spoils of war divided into three parts: A comparison between two accounts in Skylitzes’ *Synopsis historiarum* and Kritoboulos’ *History of Mehmed the Conqueror*

One can say without hesitation that during the highly dynamic medieval epoch rivalry and military clashes were of paramount importance in struggles for dominance over the Balkan Peninsula. For the entire period war-time activities included capturing of those who had the misfortune to fall into the hands of the enemy. The bitterness of captivity has been repeatedly tested by various groups of soldiers and civilians alike. Attempts to trace the fate of war-captives are, for understandable reasons, directly dependent on the data in the written monuments. The comparison of the various historical accounts is rather typical. Even if the records deal with events that are different in time, place and participants. The present paper also compares two descriptions. The study encompasses two well-known historical accounts – the first one is from the chronicle of John Skylitzes, while the second one is excerpted from Kritoboulos’ *History of Mehmed the Conqueror*. Despite all distinctions there are some particular similarities. Both fragments concern the division of the spoils of war and the fate of captured population and give additional knowledge for the practices relating to prisoners of war in the Balkan medieval past.

Ignjatović Aleksandar

Through the Spectacles of Empire: Serbian Nation and Byzantine Heritage in late 19th- and early 20th Century-Historiography

That historiography in the 19th and the first half of the 20th century was entwined with national emancipation and the construction of an authentic national identity is something of a truism. As elsewhere in the Balkans, Serbian historians widely explored the pre-national, medieval past, portraying Byzantium as a nation's principal foe, in both political and cultural terms. However, this image was questioned by the interpretation of the country's medieval heritage, which simultaneously upheld the idea of Serbian national culture and retained its Byzantine character. On the one hand, despite close ties with the Byzantine culture, Serbian medieval monuments were considered authentic and genuine, developed out of the peculiarly national renderings of Byzantine models which were consequently surpassed in both value and virtue. On the other hand, the same cultural artifacts were seen as reflecting not only a common cultural sphere equally shared by Byzantines and Serbs, but also an underlying idea of Serbia as Byzantium's principal cultural and political successor.

This paper will show how Byzantium was included in Serbian national narrative by virtue of either closeness or difference, identity or opposition, in the context where modern Serbian nation was torn between a need for cultural authenticity and an imperial mission.

The focus will be on art and architectural historiography, which acted as a powerful ideological agency, justifying political projects in an era when the Kingdom of Serbia was on the cusp of national, cultural and territorial expansion yet striving to forge a recognizable national culture. The historiographical construction of relationships between Byzantine and medieval Serbian art and architecture were used as an integral part of the nation's historicity and modernity. It was in a highly competing context of the "Eastern Question", where Greek, Turkish, Bulgarian, Serbian and Romanian elites conveniently used medieval pasts for building national narratives, that Byzantium became a multifaceted historical construct facilitating diverse but quite comparable national imageries.

Jurek Krzysztof, Koziel Jacek

Byzantine motifs in the teaching of humanities subjects in Poland at secondary school level

The authors focus how Byzantine motifs are presented in the teaching of humanities subjects. The question of the presence of Byzantine motifs is essentially one about the presence of Byzantine heritage in Polish culture. With

reference to two school subjects – Polish and history – the authors seek to establish what Polish school students are taught about the reach of Byzantine culture.

Present-day teaching of both political and cultural history is underpinned by Occidentalism. Only occasionally is attention paid to the “Eastern” features of Poland’s past. A good example of this is the treatment of one of the most important Polish literary texts, the school perennial, *Bogurodzica*. This draws on Greek religious hymns, contain words originating in the Greek liturgy, and also alludes to a particular type of icon. Accordingly, the connections between the oldest Polish literary text and Byzantine culture are very clear. However, when classroom teachers discuss *Bogurodzica* with their pupils, detailing the above-mentioned features, are they aware that this text is an epitome of the presence of Byzantine motifs in Polish literature? Apparently not.

With regard to the teaching of history, Byzantine motifs can be approached from at least three angles; in terms of imperial political events, in terms of religious (Eastern rite) aspects of Byzantine culture, and finally in terms of awareness of connections between Polish culture and Eastern rite Christianity, as well as Eastern nations and states viewed as heirs of Byzantine culture.

In Polish history there has been a side-lining of the nation’s break with Eastern Christianity even though during certain periods this was the faith of half the Commonwealth’s inhabitants. The marginalisation of this topic does not simply impose a limit on knowledge but it prevents the understanding of particular aspects of our history.

Kaya Tülin

“Interpreting the Impact of ‘Transformation’ and ‘Continuity’ on the use of Byzantine Routes in Central Anatolia (ca. 7th-9th centuries)”

This paper mainly focuses on the impact of change in the political equilibrium in the East because of the effects of the Arab invasions on the main communication routes in Byzantine Central Anatolia. Beginning in the 640s and continuing for over 150 years these incursions had an impact on the ways in which major routes in and through the new frontier zone were used, reflecting in part the fact that during this period the Taurus mountain range constituted the natural frontier between the Byzantines and Arabs. The main communication routes in Central Anatolia, which lie on the northwest-southeast axis, were of importance in terms of the changing role of the main urban centres established along them, since Arab attacks were directed at both major and minor urban and fortified centres in Central Anatolia, as the Byzantine and Arab sources mention. Although the main centres such as Ancyra and Dorylaion were affected by the attacks, these and most other major cities continued to exist throughout the period in question.

In this regard, the continued existence of such centres determined the ways in which the major routes of communication were used. A study of the changes in the role and functions of the cities in central Anatolia may thus help to understand the use of main routes, based on the archaeological, i.e. building structures, ceramics, etc., and textual evidence, including that from narrative sources.

Khosroshvili Tamar

Visualised Imperialism and National Identity (Some examples of church painting in Georgia from 1801 to 1918)

The purpose of this paper is to discuss the nineteenth-century church murals in Georgia and their relation with the aspects of national identity. In different periods, church murals visualised various attitudes towards programmes, images and iconographies that were closely linked with the religious identities of communities. After the emergence of nationalism in the mid-nineteenth century, church wall paintings responded to national and ethnic identities as well.

The chronological limits of the proposed research are determined by crucial events in the history of the country, such as the conquest of East Georgia by the Russian Empire in 1801 and the proclamation of the independence of the Democratic Republic of Georgia in 1918. Between these two events, a number of church wall paintings were created throughout Georgia, which reflected the ideas and aspirations of Georgian nationalism. These wall paintings are very different from the medieval murals both in programmes and iconographies displaying a growing interest in national saints and events of the Christian Georgian history. On the other hand, some of these murals were intended to promote the Russian imperial identity and served for consolidating the power of the Empire over the conquered country.

Kompa Andrzej

Roman and Byzantine – a few remarks on identity in the eastern empire (4th-15th cent.)

Discussion on the identity of the Byzantines seems to have reached a new chapter recently. Our understanding of Roman-ness or Byzantine-ness of the subjects of the Constantinopolitan emperors is influenced by recent, and sometimes divergent, proposals. A few thoughts presented in this paper address the problem and try to answer the basic questions: was the identity of the Rhomaioi/Byzantines homo- or heterogeneous? can we, no matter which option we support, compare the identity (identities) of the 15th century to that (those) of

the 4th/5th century? is the 'Byzantine' label artificial and biased or convenient and justified?

Koźluk Magdalena

Lire et annoter Galien dans les livres anciens au XVI^e siècle

Les exemplaires anciens attirent les collectionneurs et les chercheurs d'aujourd'hui non seulement en raison de leur valeur matérielle (lieu et maison d'édition, usage de telle ou telle police, nombre d'exemplaires conservés *etc.*), mais aussi parce qu'ils portent les traces de leurs destins, plus ou moins perturbés. Le *curriculum* du livre se traduit alors par son état général soit à l'extérieur (bon ou mauvais état de la couverture), soit à l'intérieur (annotations, dessins, schèmes). Ce sont surtout ces dernières interventions graphiques sur les pages qui traduisent avant tout le caractère intime de la relation que le possesseur entretenait avec son livre-objet.

Pour mieux comprendre ce rapport subtil nous allons essayer d'analyser quelques annotations qui se trouvent sur les pages de l'édition vénitienne de l'*Articella* de 1507 (côte XVI.344) et l'édition lyonnaise de *Carmina de urinarum iudicijs* de 1505 (côte XVI 345) ; l'exemplaire conservé dans le couvent des Carmes à Cracovie. Elles témoignent d'un côté de l'existence de la lecture savante dans la première moitié du XVI^e siècle et de l'autre côté elles font preuve de l'appropriation strictement personnelle de la pensée médicale que le livre transmettait. Bref, nous tâcherons brièvement de voir comment le possesseur cultivé de l'époque lisait et surtout assimilé la théorie médicale, surtout celle de Galien, par quelles voies intellectuelles il appréhendait la médecine galénique et sur quels passages du corpus médical il s'arrêtait afin de les bien mémoriser. Peut-être, parmi tous ces commentaires à la marge, nous arriverons à retrouver un fil conducteur qui les unit?

Lachowicz Paweł

The Family Strategy for Purple – comparing methods of Andronikos I and Alexios I Komnenos in constructing imperial power

In this paper I would like to concentrate on strategies and methods, that were directing Alexios I and Andronikos I of the Komnenos dynasty, during the process of gaining and consolidating their power in the Byzantine Empire. Between these two emperors, which belonged to the same family, exist many analogies in the way of carrying out a coup and constructing the authority, based on a group of faithful aristocrats. It is crucial to point out active family politics, that characterized both of the emperors, as it was the main strategy aimed at ensuring

the durability of freshly acquired power. Between Andronikos' and his grandfather's coups passed almost exactly one hundred years. Completely different social and political situation of the Byzantine Empire in the late XII century, forced Andronikos to take different approach. The most striking change was the way of disposal potential threats from the circles of Constantinopolitan aristocracy, especially in case of his relatives. Such a comparative analysis leads to some important observations concerning the social changes in the late XI and XII centuries, as well as mechanisms of seniority and precedence of power in the Komnenos family.

Lauritzen Delphine

Angels' image in the pseudo Dionysius the Areopagite between symbolism and anthropomorphism

Mostly in the Celestial Hierarchy but also in his other writings, the pseudo Dionysius the Areopagite draws an image of the angels which supposes different approaches to the question of the representation of such creatures. Although invisible by nature, angels reveal themselves to human beings on specific occasions, as in visions and dreams. The shape they assume differs according to various traditions. On one hand, the Areopagite proposes an exegesis of the main scriptural texts relative to the topic of angelic apparition; on the other one, he builds a system in which the appearance of angels makes sense in a coherent way.

Using the categories of aesthetic philosophy such as developed by the Neoplatonists, chiefly the Diadochus Proclus, we will explore the interaction with the visual representation of angels in the Art of that time, through relevant examples. The guideline of our research will be the following question: is it possible to distinguish according to each hierarchical type of angels between a symbolic choice in the figuration versus an anthropomorphic tendency, that last one most visible in the inferior levels of angels?

Lauritzen Frederick

Nations and minorities in Psellos' Chronographia

The Chronographia of Michael Psellos (1018-1081) is fundamental for understanding the opinion within the imperial court concerning the relations between the Byzantine Empire and foreign nations. Moreover, it describes the more prominent minorities present within its borders. Since the eleventh century represented an age of dramatic changes within the Balkans and Anatolia, the evidence of Psellos is crucial to understand the official reaction to these events. The paper will address the court view of Bulgarians, Egyptians, Rus', Syrians,

Varangians and Turks. Moreover special attention will be given to Alans and Armenians since they play an important role in the court of this time. An initial comparison with Skylitzes yields the conclusion that Psellos allegedly overlooks certain historical phenomena. However, Psellos describes the interpretation of the court and its reaction rather than the historic elements. Thus an investigation into the facts should give way to Psellos' interpretation of what the contemporary court saw as important.

Marinow Kiriš

The Empire's Heart: Tǎrnovo as a Capital City of Medieval Bulgaria

Between 1185/86 and 1393 Tǎrnovo was the capital of the Bulgarian Empire (from mid-14th century of the Tǎrnovo Tzardom). Different factors were decisive for its history in different decades. When it became a city in the 12th century, its territory was much limited and fulfilled mainly defensive, and to a lesser degree, also economic functions. The renewal of Bulgarian statehood at the end of the century made it the most important centre of the country. The years 1185/86–1235, that is the era from the proclamation of the Tzardom to the restoration of the Patriarchate of Bulgaria, was the time of expansion of the capital and its prestige. Relics of saints brought to the city by the rulers, as well as churches founded to commemorate those saints played an important role in that process – the sanctification of the City. The name of the city was added to the list of official titles of Bulgarian patriarchs; it also appeared in the titles of the rulers. Not unimportant was the fact that the latter chose the city as the place of permanent residence. From that time on, it was there where state affairs would be decided. It was from there that new cultural currents spread all over the country. Finally, it was the place where the whole official ideology of the Empire was created. Tǎrnovo reflected the Constantinopolitan (that is the Byzantine) idea of a capital city, both formally (court ceremonies, offices and institutions) and ideologically (the cult of the capital as the city of Providence). It was also the economic centre of the country, both from the point of view of the local and foreign trade. The capture of the city by the Ottomans in 1393 put an end to its flourishing history as the country capital. It is important, however, to underline, paraphrasing the very famous Roman saying, that in the previous period “all roads in Bulgaria led to Tǎrnovo”.

Matera Marcin

Transport amphoras from Akrai

Among archaeological material found during the excavations at Akrai, the trade amphoras and their fragments have been found on the mass scale. Thousands of amphoras' fragments were registered within the works conducted there since 2011. This part of material culture is one of the most valuable archaeological evidences of the trade relations, along with an import/export of agricultural products and other goods, in various periods of town history. This paper is an attempt of preliminary analysis of amphoras from the excavations of University of Warsaw at ancient town Akrai.

Notarfonso Silvia

“Places of worship as theatres of conflict and coexistence in the 17th century Balkans”

The aim of my proposal is to analyse the complex relations between the different confessional groups living in the Balkan area between 1622, year of the constitution of the Sacred Congregation de Propaganda Fide, and 1683, year of the Battle of Vienna, by taking into account documents and letters produced within the Catholic missions directed towards the Balkan peninsula and organized by Propaganda Fide. More specifically, the dispute over places of worship will be used as a significant and tangible thermometer in order to clarify such conflictual dynamics.

As a matter of fact, religious buildings appear as theatres of often hostile relation between opponent ethnic and religious groups, struggling sharply for their confessional space. For instance, the Propaganda Fide documents evidence that in Bosnia, around the year 1670, the “Schismatics” seized Catholic churches by destroying or purifying the altars before using them for their own cult.

On the other hand, the spaces for religious services and devotion were often shared between communities from diverse religious backgrounds, becoming venues of tolerance and coexistence. For example, in the city of Antivari, in Montenegro, the Church of Saint Tecla had both an altar for the “Schismatics” and a smaller one for the Catholics. This peculiar form of cohabitation is actually not so rare: the correspondence between Catholic missionaries offers plenty of similar examples.

By studying this relevant testimony, my investigation will explore the profound interconnections between the multiplicity of Balkan religious groups,

fighting for stating and strengthening their own identity. Clearly, emphasis will be put specifically on the key role played by Propaganda Fide missionaries who took part in this social and cultural process as agents of mediation as well as witnesses, recording and communicating the most significant events.

Odrzywolska Anna

**"Krótka nauka rządzenia ku ustrzeżeniu od zarażenia powietrza..." (1543)
of Heinrich Cornelius Agrippa as a medical book**

In his work the author described methods of behaviour in situations of "bad air" (night air). He advised what to do to avoid plague and how to act during epidemic. He drew attention to several aspects. He wrote about how to prepare an apartment and clothes. He emphasized the role of body hygiene. He listed the names of products that could only be purchased from a pharmacy. He gave detailed recipes for specifics that could be prepared by himself. As a treatment he considered pills, therapeutic liquors, but also blood release. He claimed that his prescriptions were effective and safe. Agrippa's medical proposals concerned both prevention and the situation when a person was already ill.

Pająkowska Bouallegui Anna

**Il fato postumo del corpo dell'imperatore romano Giuliano l'Apostata
Posthumous fate of the body of Emperor Julian the Apostate**

Julian (Flavius Claudius Iulianus), called the Apostate, Roman emperor in the years 361-363 AD was one of the most intriguing rulers. Since the ancient times, both during his lifetime and after his death, he has always attracted great interest. He was an emperor, a wise commander as well as a very talented writer.

On the 26th of June 363 AD Julian the Apostate was fatally wounded during the battle with Persians. As historian Ammianus Marcellinus mentions, the emperor spent the last moments of his life with philosophers Priscus and Maximus, discussing the nobility of the soul. The ruler then showed, perhaps too ostentatiously, his greatest passion - love of virtue and fame.

Julian the Apostate died at the age of thirty-two after only twenty months of rule. Gregory of Nazianzus recalls that it took fifteen days to transport Julian's body from Nisibis to Tarsus in Cilicia. The subjects greeted him, as the Father of the Church adds, with a mournful lament or contemptuous insults. Julian wanted to rest after death in Tarsus, in a mausoleum next to a small temple on the bank of the Cydnus River.

Then, at an unspecified time, as the chronicler Zonaras recalls, the body of Emperor Julian the Apostate was transferred to Constantinople and buried in the Church of the Holy Apostles. The Emperor Constantine the Great and the rest of the family were also buried there. Constantine Porphyrogenitus in his collection *On the ceremonies of the imperial court* (book II, chapter 42) mentions the grave of Julian. Today one of the porphyry sarcophagi kept in the Archaeological Museum in Istanbul is sometimes considered to be Julian's sarcophagus.

My speech is an attempt to determine the posthumous fate of Emperor Julian the Apostate's body, when and in what circumstances it was transferred to Constantinople.

Polyvyanny Dmitry

Dynastic continuity in the second Bulgarian Empire and its manifestations in history writing

The concept of dynastic continuity of the medieval Bulgarian rulers is clearly expressed in the practices of royal succession through pagan and Christian times, as well as in the first and second Bulgarian kingdoms and even in the times of Byzantine and early Ottoman domination in Bulgaria. Among its literary manifestations the historical texts are most significant, and against the background of poor in general Bulgarian history writing of the 13th and 14th centuries the dynastic manifestations look even more representative. Analysing various hagiographical texts; glosses and marginal notes; the Synodicon of the Bulgarian church and other evidence the author aims to reveal both the dynastic concept of the Assenides itself and to trace its expression in the Bulgarian history writing from the first three ruling brothers – John Assen I, Theodor-Peter and Kaloyan to John Alexander and his successors.

Różycki Łukasz

Patria 3.8. and byzantine use of military manuals

The purpose of the presentation is to attempt and analyze the passage in *Patria* (3.8) focused on the Mangana district in Constantinople. The compiler of *Patria* mentions the existence of a military library supposedly located next to storehouses with engines of war. This previously unused fragment of text opens up new possibilities to interpret military treatises as utilitarian pieces. I intend to review the English translation of the passage and conduct a comprehensive analysis of the contents, taking into account the latest trends in the analysis of military treatises.

Rzeźnicka Zofia, Kokoszko Maciej

Myrrh – a luxurious commodity or an effective medicament? A few words on the resin according to medicine-related data of the 1st c. AD.

In ancient times myrrh was an expensive commodity imported to the Mediterranean from Arabia as well as northeast Africa. Due to its unique aroma it was mainly employed in the perfumery industry, however source analysis proves that it was also considered to be an effective medicament.

Within the framework of the presentation there will be discussed selected passages devoted to myrrh, which were preserved in such medicine-related treatises as *Naturalis historia* by Pliny the Elder, *De materia medica* by Dioscorides and anonymous work entitled *Euporista vel de simplicibus medicinis*. On their grounds, the authors will:

- explain why myrrh-based medicines were dedicated to the better-off;
- demonstrate what competence one should have in order to buy top-quality resin;
- show that physicians, thanks to their broad pharmacological knowledge, were able to achieve the same curative goal using medicaments based either on costly exotic substances or popular, i.e., inexpensive products.

Shopov Boris

Emperor, City and Empire in Theophylact Simocata and Evagrius Scholasticus: the Case of Maurice

Emperors are among the protagonists of Byzantine historiography, and the works of Theophylact Simocata and Evagrius Scholasticus are not an exception, with Maurice playing a central role in both. Their treatment of Maurice being studied in detail, this article is an attempt to put it in the context of their vision of the Later Roman Empire. The image of Maurice in Theophylact and Evagrius differs according to their respective aims (Theophylact writing under the patronage of Heraclius, Evagrius as a contemporary and supporter of Maurice). Their visions on the connections of the imperial court to what could be described as the empire itself beyond Constantinople's walls also differ considerably.

For Theophylact, the state we today call 'Early Byzantium' was synonymous with Constantinople and with the relations emperor-city. For Evagrius, the empire was synonymous to the pair Constantinople-Antioch, with the latter described as the more important religious centre, and the capital owing its prominence chiefly to its status of imperial residence. Consequently, in book VI, the most important original part of *Ecclesiastical History*, he reduced the Later Roman Empire mostly to Antioch and its vicinity, elevating the patriarch (and his patron) Gregory to a

position equal to that of Maurice – even politically. Therefore, the imperial image was a function not only of political preferences but of local loyalties too; and from this conclusion follows a question – how a medieval state thus described by its writers can be defined today.

Stojkovski Boris

From Wallachia to Austria. Spreading Serbian culture and written word in the late medieval and early modern Central and Eastern Europe

In 1459 the Ottomans have conquered Smederevo, and medieval Serbian state fell under the Turkish rule. Other Serbian states followed shortly. Many Serbs have fled to Hungary, especially its southern regions, which have been slowly populated by Serbs from the end of the 13th century onwards.

From the second half of the 15th century Hungary was not only the political, but also cultural centre of the Serbs, who have spread their culture throughout Central and Eastern Europe. The most active was the noble Branković family, descendants of the Serbian despot Đurađ Branković. The key members were despot Đorđe (monk Maksim) and his mother Angelina. They have started building churches and monasteries in Sylvania, whilst Maksim had become an archbishop and is one of the organizers of the Romanian church, literacy and culture. Maksim had a very large library, and there are even manuscripts and printed books that have survived up to today. Besides Maksim Branković, another prominent person is hieromonk Macarius. He is known as the first Serbian printer, who has printed his first book in 1496 in Cetinje, in Zeta. After this medieval Serbian state fell under the Turks he had fled to Wallachia, and from 1510 Macarius had started to print books in Targoviste. Hence, he had become one of the most important printers and has many credits for Romanian literacy and culture.

Finally, there have been even some contacts between one of the earliest Southern Slavic reformators Primus (Primož) Trubar and the Serbs. He is considered the *father* of Slovenian literacy and book-printing. His contacts with Serbs, alongside the other mentioned activities show that the Serbs, even without their state, have left important trace in the culture of the Eastern and Central Europe at the turmoil of the epochs.

Stojsavljević Rastislav, Stamenković Igor

Influence of Mount Vesuvius Eruptions on Balkan Peninsula Climate during the Medieval Period

It has been proven that major volcanic eruptions during history had influences on climate in some parts of the world in specific years. One year or several after eruption were distinguished by lower temperatures, with cold summers. The large amount of pyroclastic deposits thrown into the atmosphere during eruptions are blocking solar short-wave radiation which are causing lower temperatures on the ground, frost and bad weather. During the Medieval period hot and cold climate intervals were exchanged. The Medieval Warm Period was a time of warm climate in the North Atlantic region that may have been related to other warming events in other regions during that time lasting from 950 AD to 1250 AD. However, during XI century narrative sources shows cold weather, especially during winter (Oort minimum). Another period of colder weather are proven during last two decades of XIII and first half of XIV century (Wolf Minimum). The period was followed by a cooler period in the North Atlantic and elsewhere termed the Little Ice Age from XV to XIX century. In this paper authors will try to link these warm and cold periods on Balkan peninsula with history of eruptions of Mount Etna. Research has shown that during the Medieval period Mount Etna had around 30 major or minor eruptions. This paper will try to investigate possible connection between volcanic eruptions of Mount Etna and climate evidences on Balkan Peninsula.

Ujma Magdalena

Doctors and their medical art at the court of Jan III Sobieski in the light of correspondence and old Polish diaries

Scientific research on the history of ancient medicine has been conducted for a long time, and one of their main goals is to characterize the working conditions and skills of Old Polish doctors. This can be done thanks to the abundance of historical sources created at that time. They reveal to us how the medics themselves perceived their art, and how it was perceived by representatives of various social states. In the area of the First Polish Republic, the achievements of Western European medicine intersected with the achievements of Oriental medicine. My paper will be an attempt to show this issue based on diaries and correspondence created in the second half of the 17th century.

Wagner Marcin

**Glassware during the Late Roman and Byzantine periods in perspective of
Akrai's assemblage**

During the excavations in Akrai, in the years 2011–2018, more almost four thousand pieces of glass were collected, nearly a half of which are diagnostic fragments: rims, bases, handles or body shards covered with mould-blown, appliquéd, or cut decorations. Among the collected glass vessels were all kinds of basic glass utensils, such as table ware (bowls, dishes, conical beakers, goblets, jugs and bottles), storage vessels, as glass bottles, used mainly for storing and serving beverages, unguentaria for cosmetics purposes, and glass lamps.

Some part of recovered material consists of objects dated to the Late Antique period, created almost entirely through the process of free-blowing. The vessels were manufactured mostly from glass in its natural colours, such as bluish-green, green, light green and light blue. In many cases, the vessels are made of colourless, transparent glass. Glass vessels similar to the ones from Akrai can be found across the entire Mediterranean region. However most of them were made in Syro-Palestynian workshops, but some of the glass findings seem to be produced in local Sicilian or Italian manufactories during the Late Roman period.

Wdowiak Lilianna, Wysokiński Paweł

**Milk and milk products in folk beliefs and treatment of diseases on Polish
lands during the Partitions**

The aim of this article is to describe folk beliefs and role in the treatment of milk and its products, such as curdled milk, cream, whey, butter and cheese. Material was sought for research in ethnographic journals that came out in the time of Partitions, in the works of Oskar Kolberg and ethnomedical monographs. In the beliefs, the quality of milk was combined with some animals and witches. Mainly used milk in diseases of the throat, it was also used to make compresses. The basic medication for treating viper bites was curdled milk, into which frogs were admitted. Impetigo was washed with cream. Little information concerned the use of cheese. Milk products played an important role in the treatment of burns. Milk, cream, whey and butter were also used for cosmetic purposes. Milk and its products can be considered panacea, because they have been treated with a number of diseases and disease symptoms.

Wilkins John

Galen and the material world: on shellfish

Galen makes clear distinctions between foods and drugs in his great treatise *On Simple Medicines*. In the case of shellfish, the soft bodies of the fish may be eaten as food, and the shells ground up into a medicine for wounds and poultices. Yet it rapidly becomes clear that the food parts have pharmacological properties, and the dual nature of the fish with hard and soft parts leads Galen to discuss them in theoretical parts of *Simple Medicines* and *On the Powers of Foods*. These complications have consequences for Galen's theories of nourishment, 'mixtures', tastes and 'humours': they show how Galen makes sense of the material world and its impact on the body. Many parts of the material world, animal, vegetable (the majority) and mineral are taken into Galen's therapeutic theory and practice with two very great benefits: he shows how the material world when applied to medicine differs from such materials applied to natural sciences; and he brings order and coherence to a field full of contradiction and confusion (according to him, at least).

Wolski Jan Mikołaj

Adaptation of Byzantine monastic culture in Bulgaria

Cultural interactions between Bulgaria and Byzantium are a very complex problem which can be approached from different perspectives. In this paper, there are analysed monastic readings in the late medieval period. The comparison between Byzantine and Bulgarian customs in this aspect reveals once more the complexity of cultural relationships between these two countries.

Wysokiński Paweł, Wdowiak Linianna

Remedies for the scare in folk medicine on Polish lands in the time of Partitions

Any kind of unexpected fright could have caused various types of illness. Symptoms for both an adult and child: body shake, screaming, crying and the fear of everything that surrounds him. In folk's beliefs, the feeling of fear had a very strong impact on the life and development of the fetus. Fear as the cause of various diseases in a child was most often associated with the fear of a pregnant woman caused by the fire. In order for a potential disease caused by fear not to haunt the child, it was necessary to scare her away. The therapeutic treatment was varied. It depended on whether the person was intimidated by another person or animal. Fear could also have come from thunder during a storm. Various therapeutic methods have been used in the treatment of frightened patients. It was common to pour wax or lead, and in the case of infants and children properly prepared baths.

FIRST COLLOQUIA CERANEA INTERNATIONAL CONFERENCE
11–13 APRIL 2019, CERANEUM CENTRE, UNIVERSITY OF ŁÓDŹ



Visit us!

Ceraneum Centre Reading Room is situated in the Łódź University Library, which is located near the university hotel (Centrum Konferencyjno-Szkoleniowe). You can find there a book collection of over 6000 volumes devoted to the history and culture of the ancient, medieval and early modern Southeast & East Europe and the Middle East.

Ceraneum Centre READING ROOM

Łódź University Library

ul. Matejki 32/38, room 319

Opening hours

10 IV 11.00–20.00

11 IV 13.00–20.00

12 IV 8.00–20.00

13 IV 8.00–20.00

Other days: Mon–Sat 8.00–20.00