Colloquia Ceranea III

15–17 APRIL 2021
Book of Abstracts
Angelini Paolo

Περὶ αἱρετικῶν: heresies in the Syntagma of Blastares

The papers focuses on the legal status of heretics, and on the penal repression and juridical limitations, imposed to persons not belonging to the Orthodox Faith in the Syntagma of Matthew Blastares (1334-1335). The definition of Orthodox Faith was given in the prologue of the Syntagma, thus Περὶ τῆς ὀρθοδόξου πίστεως. In chapter A-II Περὶ αἱρετικῶν καὶ ὡς χρῆ δέχεσθαι τοὺς ἔξ αἱρέσεων ἐπιστρέφοντας, alongside a harsh penal repression, strong limitations in the legal capacity, were imposed to heretics. According with the conference thematic panel, a focus will be made on the passage included in A-II Περὶ Βογομίλων (On Bogomils), and on I-IV Περὶ ἀζύμων · κατὰ Λατίνων (On Azyms and against Latins). Legal limitations were imposed to Jews as well. The contents of Syntagma were based on the Byzantine legal texts, thus the Basilika and the Prochiron, which were the main sources; the passage Περὶ Βογομίλων was an excerpt extracted from the Πανοπλία δογματικῆ τῆς ὀρθοδόξου πίστεως (Dogmatic Panoply) of Euthymios Zigabenos. The different levels of criminal repression and legal limitations will be highlighted in the paper.

Angelovska-Panova Maja

The Phenomena of Bogomilism in Context of Hagiographic Literary Works

Hagiography represents a special literary genre, which primarily deals with religious topics, where also can be included information, related to some historical events. Taking into consideration the complexity of the genre, it is commonly thought that the credibility of the historical narrative is debatable and it can oscillate from subjective to objective positions. The purpose of this paper is to reconstruct certain aspects of Bogomilism, as a medieval dualistic movement, having in mind the content of hagiographic literary works. In that respect, the focus is on whether and to what extent hagiographic literary works can be treated as relevant source material, if we suppose that the information, related to Bogomils can be indirect, incidental, biased, or have a purely legendary character. Comparisons will be made with data from relevant historical sources. In chronological order several examples from hagiographic literature will be taken: The Life of Simeon the New Theologian, The Life of Hilarion of Meglena, The Life of St. Simeon by Stefan Prvovencanin, The Life of St. Sava, as well as The Life of Theodosius of Trnovo. Despite the difficulty in identifying the authenticity of historical events concerning Bogomilism, hagiographic texts still contain useful material about how Bogomilism functioned in certain periods of time and what were the repercussions for protagonists of the movement.

Angusheva-Tihanov Adelina, Dimitrova Margaret

To Nourish and to Heal in Equal Measures: Food and Cooking Methods in the Healing Practices of Byzantine and Medieval Slavonic Cultures

Medical texts of the Balkan Middle Ages constitute a heterogeneous group and include a variety of sources from herbal remedies, incantations, medical treatises, to magic rituals, prognostication, dietary regimen, and curative manipulations. At the same time, they follow, share and further shape concepts and technologies typical of many other areas of medieval life.
The paper focuses on one such juncture and explores the interface between food and the medicine preparation. Based on a large number of Slavonic and Byzantine sources from medieval and post-medieval times, the paper analyses the application of cooking methods and edible ingredients in the Balkan healing practices. As the medical texts in the South Slavic Orthodox milieu were exclusively translated from Greek, the paper studies the rendition of the terms which designated the specific ingredients and activities, and examines in particular the changes made by the Slavonic translators in order to adapt the unknown components to their own contexts.

Asade Daniel, Druille Paola

The Syriac christianization of a medical Greek recipe: From Bárábaros Héra to the ‘Apostles’ Ointment’

During the Late antiquity, several works by Galen (2nd – 3rd C.E.) were translated into Syriac for the first time by Sergius of Rēš’aynā (6th C.E.), starting up the Hippocratic-Galenic medicine in Syriac Language. Based on these translations, there arose novel versions of compound medicines in Syriac, such as the “Apostles’ Ointment” which is found in The Book of Medicines, an anonymous ms. from 12th C.E. (edited and translated by E.W. Budge in 1913), which contains more ancient Syriac medical prescriptions. The textual pharmaceutical study regarding the therapeutic uses and qualitative composition of the ‘Apostles’ Ointment’, and its comparison with a kind of plaster (bárábaros) which appears in various Late-antique Greek recipes (Galen, Oribasius, Aētius of Amida, and Paul of Aegina), reveal the micro-transformations suffered to a new and final Syriac Christian version which we here introduce.

Atanassov Vladislav

The Eucharistic Controversy between the Official Church and the Early Representatives of Bogomilism and Catharism

This paper seeks to shed light on the views of Bogomils and Cathars about the Eucharist through theological analysis, focusing on sources from the early stages of these movements. The aim is to clarify the reasons for the differences between the teachings of the official church and the religious dissidents, as well as the extent to which the views of the early Bogomils and Cathars have similarities and differences. In order to obtain a more complete picture of the origin of these non-orthodox doctrines, a comparative analysis of the teachings of previous heretical movements is also applied. Another purpose of the study is also to trace the extent to which heretical notions of the Eucharist are rooted in dualistic views and the extent to which they are the result of theological problems manifesting also in other times and conditions: allegorical exegesis of evangelical events and the view that validity of the sacraments is related to the level of morality of the priests. The object of analysis will also be the reaction of the anti-heretical polemists and their theological argumentation, based mainly on biblical exegesis, as well as on the Christological and pneumatological teachings of the official church. At the end of the study, these cases of reception and distribution of anti-Bogomil works will be briefly noted, in which they were used in the following centuries as arguments in various discussions about the Eucharist.
Böhm Marcin

Constantine X Doukas (1059-1067) versus Uzes - about the Nomads on boats on the Danube in 1065

The reign of the Doukas dynasty in 1059-1078 was a time when new threats to the Byzantine Empire emerge in Europe and Asia. One of them was the increased activity of Turkmen who were penetrating the lands belonging to the Byzantines. A manifestation of these threats was visible during rule of Constantine X Doukas (1059-1067) in 1065. We have there an invasion of the tribe of Uzes, who crossed the Danube. They ventured so far, as the vicinity of Thessalonica and the province of Hellas, plundering everything in their path. Their actions surprised the defense of the Byzantines. This attack on the empire was related to their crossing of the Danube, about which Scylitzes Continuatus provides us with interesting information. The main aim of this speech therefore will be related to issues linked to the types of vessels used by Uzes to cross this river, as well as an attempt to assess their boatbuilding skills.

Čechová Martina

Crimean Cherson and the “heretics”: what was the relationship between the locals and the exiles?

Crimean Cherson belonged to places where people were banished to exile. Reasons for the exile were miscellaneous and so was also the relationship between the exiles and the local people. Thus, the exiles could have been hated, tolerated, or even cheered, depending on several mutually complementary conditions – the personality of the exile, the period of time or the political situation and current relation of the Byzantine Empire to Cherson and vice versa. Except for political reasons, faith was the main cause of sending people to exile. The relationship between the people banished to Cherson as “heretics” and the locals, and possible reasons of the sympathies or animosity will be the topic of my paper.

Coughlin Sean

Recreating Democritus’ Party Tricks

The aim of this talk is to show how replication of ancient recipes can aid in their interpretation, and also to highlight some of the methodological mis-steps common when attempting to replicate ancient recipes. The subject is *Papyri Graecae Magicae* VII 168-186, a collection of short recipes preserved under the title Δημοκρίτου παίγνια: Democritus’ Party Tricks. This collection is unlike any of the other texts in the PGM: its contents are much lighter and more frivolous than its arcane and erotic neighbours; its author is named (even if the attribution is spurious); and most intriguingly its recipes are not obviously magical. This has caused some trouble interpreting their purpose, and some scholars believe that these recipes were not meant to ‘work’ in the first place. By actually performing the recipes, however, we encounter fairly good evidence that these recipes were in fact meant to work, even if non-magically, and moreover we can
answer several interpretive puzzles about the identification of ingredients, the intended procedure, and even the purpose of the collection.

Czarnecki Piotr

If not Bogomilism than what? The origins of Catharism in the light of the sources

Since the end of the twentieth Century the traditional interpretation of Catharism, assuming it’s Eastern roots and dualist character is the object of a harsh criticism, formulated by the deconstructionist scholars. The moderated version of their new interpretation assumes that dualism didn’t play an important role in Catharism, and that the Cathar „dissidence” was not influenced by the Eastern dualist heresies (especially Bogomilism), but appeared independently in the West. According to the radical version Catharism didn’t exist at all and contemporary scholars should accept a new paradigm - Middle-Ages without Catharism. The aim of this presentation is to examine the source arguments, which stand behind both interpretations - on one side the arguments concerning the contacts of the Cahars with the Eastern dualists, with special attention payed to the time of their emergence and character of these relations, and on the other the arguments concerning Cathar dualist doctrines, which according to the deconstructionists were constructed arbitrarily by the Catholic polemists, basing on the ancient anti-heretical works, especially anti-Manichaean writings of St. Augustine. The presentation will try to find the answer to the question if the Cathar doctrines described in the Catholic sources are indeed so closely similar to the Manichaean teachings known from St. Augustine and at the same time so different from the Bogomil dualism. The analysis of the sources will show if the new interpretation is based on the arguments that are strong enough to overthrow the traditional one and if it the theory assuming lack of Bogomil influence can be considered as a serious alternative.

D’Amato Raffaele, Dymydyuk Dmytro

The sword with the sleeve cross-guard in the fresco from the Cathedral of the Holy Cross on Aghtamar Island

There is an indisputable fact that in Medieval Armenia, as in most countries of the Middle Ages, the sword was a popular (but expensive) type of weapon. However, what did these “swords” look like? The aim of the article is to analyse one internal fresco called “Massacre of the Innocents” from The Cathedral of the Holy Cross on Aghtamar island (modern Eastern Turkey) (915–921), where a depiction of the sword with the sleeve cross-guard could be found. The task of the research is to reconstruct the real view of the sword through comparisons with the well-known East-Roman and Muslim archaeological elements and figurative sources. The authors, with the following analysis, would like to support the idea that medieval figurative sources are accurate for studying medieval military history. Authors could assume that, possibly, that the “Garabone” type of sleeve cross-guard is presented on the fresco. With all probability, also the “Garabone” type of sleeve cross-guard lily shaped is visible on the Goliath’s sword carved on the outside of the same Church. These are not only the first representation of a sleeve cross-guard in the Armenian art but, possibly, in South Caucasus region at all, what allow us to include these territories to the areas where such type of cross-guard was spread. This is highly probable
considering that the archaeological finds of sleeve cross-guards (8th – 11th c.) were found on the territories under Byzantium or Muslim influences (Eastern Europe and Near East) and the Armenia, located between them, was a cross-road vehicle for the military technology adopting the sleeve cross-guard from both sides. We believe that this study offers further research perspectives in terms of a deeper archaeological and graphic analysis of the sources, which will allow a more comprehensive reconstruction of the equipment of the Medieval Armenian warrior.

Daiber Thomas

Mens sana in corpore - Body and Soul in Vita Cyrilli

It has, as far as I see, not been noted, that the Old Church Slavonic Vita Constantini-Cyrilli three times refers to Greek-Roman pharmacology (IX:29, XI:13, XI:17) and alludes to the principle "contraria contrariis curantur", commonly connected with Galen of Pergamon. Because the Vita is also at other places concerned with bodily power, suffering and illness, the use of the pharmacological maxim should be understood in a more broader perspective. The paper contextualizes the topic "bodily experience and intellectual force" within the 9th century Christian view of Vita Cyrilli.

Dall’Aglio Francesco

Between Rebellion and Statesmanship: Attempting a Biography of Ivanko, 1196/1200 (?)

While the main line of the Asenides, the dynasty that ruled Bulgaria during the first decades of the ‘second Bulgarian kingdom’, has been investigated as much as the sources allow, the same has not happened to its junior members. This is partly understandable, since the sources detailing their lives and actions are extremely meagre. However, the historiography has usually concentrated on the elements of state building and dynastic continuity: this has left many interesting characters out of the general picture, treated at best as opportunistic elements of disturbance rather that political actors with a well defined agenda. One of such characters is Ivanko, probably a cousin of tsar Asen, who in 1196 organized a coup in Târnovo, murdering Asen and taking control of the capital. After a few weeks he was forced to flee to Constantinople: hoping to exploit his knowledge of Bulgarian politics, Alexios III welcomed him at court and gave him the command of the contested region of Philippopolis. Once there, Ivanko prevented the Bulgarian army from advancing in the region, while at the same time recruiting the locals into a private army. Shortly after, he seceded from the empire. His goal was to establish an autonomous state, independent from both Bulgaria and Constantinople: and he succeeded, albeit for a short time. In the end, he was captured and brought to Constantinople, where he most certainly died. The paper will analyse the personal, social, and possibly ethnic motivations of Ivanko’s secession, framing them in the general trend of local separatism at the end of 12th century in the peripheral regions of the Byzantine empire.
Dautović Dženan

The *krstjani* from Bosnia in antitheretical treatises from Western Europe: knowledge based on experience or from projection?

Specific religious circumstances in medieval Bosnia, characterized by the presence of a monastic order called *krstjani* on this territory, which resulted in the creation of The Bosnian Church from the second half of the 13th Century, attracted attention of religious centers and scholars from Western Europe. Very soon the *krstjani* were included in the lists of contemporary heretical movements, and became subjected to greater scrutiny, especially since the IV Lateran Council from 1215. Confronting the information about *krstjani* from these latin sources with the data of their behavior from the domestic sources, will be the main focus of this paper, with the main goals to conclude how much did the authors of these treatises actually know the Bosnian case, and consequently to appreciate the true value of this sort of sources for the research of bosnian heresy. Some, but not all of the examples will be taken from the treatises like *Disputatio inter christianum romanum et patarenum bosnensem* by magister Paul Dalmata, *Symbool pro informatione manichaeorum regni Bosnae* by Joannes Torquemada, and *Dialogus contra Manichaeos in Bosna* by Jacobus of Marchia.

Di Serio Chiara

Customs of the Brahmans and Other Barbarian Peoples in the Byzantine Chronicles

This research focuses on the Chapters devoted to the Brahmans, and other barbarian peoples in the chronicles of George the Monk, George Cedrenus and Michael Glycas. In Book I of the *Chronicle* of George the Monk there is a long Chapter dedicated to the history of Alexander, where an extensive section on his encounter with the Brahmans and their customs is included. In particular, George the Monk follows the treatise *De Gentibus Indiae et Bragmanibus* by Palladius, of which we find a detailed summary. In this section, a considerable space is dedicated to the sexual behaviour of the Brahmans, whereby they live in monogender groups and plan their mating and the number of their children, who cannot be more than two. A description of India as a land of wonders is then presented. Thereafter, we find a rather long ethnographic section devoted to the customs of the Seres, the Bactrians, the Chaldeans, the Britons, and the Amazons. The same order of topics is found in the annals of George Cedrenus and Michael Glycas, which follow the *Chronicle* of George the Monk in a more concise manner. However, the expository scheme is the same. The aim of this study, therefore, is to reflect on the relevance that Greek ethnographic literature between the 9th and 12th centuries still had in Byzantine erudite production. It was a process of reception of ancient narratives, whose reworking has the function of creating a key to interpretation of distant realities and cultures. They are placed within a vertical ordering of past history, the purpose of which is primarily to determine the present.
Dikova Ekaterina

The Saint as Food, the Torture as Medicine: Some Aspects of Christopher of Mytilene’s Imagery in His Dodecasyllabic Calendar and Its South-Slavonic Translations

Christopher of Mytilene, a brilliant secular poet of the early 11th century, had embarked on a difficult task when creating his Dodecasyllabic Calendar, that is, two-verse storytelling about saints and, mainly, about the tortures they died of. He accomplished it more than successfully, besides in quite a vivid and spectacular way, by means of various poetic and rhetorical techniques. Food and medicine imagery was just a minute aspect of his mastery, yet a powerful one, acquiring not only artistic and rhetorical, but also mnemonic functions as well. The exquisite poet used such images – just as he used e.g. Biblical allusions – as a way to tell much in a few words; the information thus compressed is unfolded by ready associations in the mind of the perciever. These associations are related not only to Christianity, but also to many other aspects of the Byzantine cultured life, including Antiquity. In my presentation I will try to reveal this mechanism and to show the attempts of the South Slavonic translators of the 14th century to render it as well as their decisions in cases of realia unknown to their audience. For this purpose, I have selected certain Greek verse memories (as given in the editions of Eustratiadis and Cresci & Skomorochova Venturini) from the Verse Synaxarion for the Summer half of the year together with their two South-Slavonic correspondences of the 14th century (according to the two respective earliest manuscripts of the Slavonic Verse Prologue), again only for the months from March to August.

Garnczarska Magdalena

On the meaning of gold backgrounds in the mosaic panels of the Deesis in the Hagia Sophia and the donor portrait of Theodore Metochites in the church of the Chora monastery

The Deesis panel in the Church of Hagia Sophia in Constantinople is considered to be a foundation of Michael VIII Palaiologos and the first artwork made in this church after the restoration of the Byzantine Empire. This image is distinguished by a background of gold glass tesserae arranged in a trefoil pattern. It is a rare motif because cubes usually used to be laid in parallel, horizontal rows. In this case, the pattern has not only an aesthetic but also an ideological meaning, because it is a direct reference to the Great Palace’s floor mosaics. Therefore, there is a subtle message behind this inconspicuous compositional element. In this way, Michael VIII, who lived in the Great Palace for some time, pointed to the building from the times of the Byzantine Empire’s glory, declaring the continuity of imperial power and his ambitious plan to return to the former magnificence. In turn, Theodore Metochites joined this specific dialogue in the field of art around 1320, funding his mosaic donor portrait in the church of the Chora monastery in Constantinople. Using there gold background with a three-leaf pattern, he compared his likeness to the mosaics in the Hagia Sophia and to the floor mosaics of the Great Palace as well. In this way, Metochites indicated his high rank at the imperial court and financial capacities comparable to those of the emperors. Thus, even an abstract background
can be used in the context of visual propaganda. Its main advantage is subtlety of the message: the declaration of great ambitions does not nullify the main word which is the piety of funders.

**Gdaniec Maciej**

Coaches, athletes - relationships and selection for training according to Flavius Philostratos

The ancient agon in matters of detailed training remains a great mystery to us. This is because the ways of achieving success in competitions were strictly protected and did not go beyond the immediate local environment. The position of a coach can safely be called a "profession" and, in addition, a "hereditary profession", because it often happened that the coach was a father and the son a player, and knowledge was passed on from generation to generation. One of the most important sources for learning about the ancient agon is the treatise "Ὠ γυμναστικός" by Flavius Philostratos. Inside one can find a real mixture of information. The author presents a lot of subjective, purely rhetorical opinions and example stories repeated in the environment, but at the same time he is able to surprise with the deduced conclusions or interesting facts. It is impossible to assess the reliability of the examples cited by the author, but both in the treatise and in the research the examples cited have a specific purpose. They serve to show the special relationship that has to be created between an athlete and a coach. The confirmed existence of this emotional bond shows the timeless character of training and the "master-student" relationship. In order for this bond to form, the coach and athlete must fulfil the conditions set out by Philostratos. The coach's tasks also include the so-called "selection" of players. From the principles of selection mentioned by the author of the treatise, we can distinguish three criteria: due to morphological features (somatic structure, blood), psychological (temperament, courage), genetic (parents, origin). The aim of this paper is to present Philostratos' position on the subject of the coach-athlete relationship, to connect it with the methods of selecting athletes and to develop a consensus between ancient and current knowledge in the field of body culture ("sport").

**Gkantzios Drápelová Pavla**

Prokopios on the Religion of the Slavs: A statistical approach

As Procopius’ works have been considered one of the main sources on the religion of early Slavs, I scrutinized the key terms employed by Procopius in the passages related to the Slavs (and other nations) and created a statistic, which indicates the frequency of each term. The analysis examines expressions related to the description of pagan worship and deities. The present paper mainly focuses on the use of following specific terms: θεός (a god), μαντεία (power of divination), θυσία/ἱερεία (a sacrifice), θω (to sacrifice), νύμφη (a nymph), δαιμόνιον (a spirit) and several others. In addition, the types of information contained in the descriptions of religions were compared to see whether the author provides a similar type of information in the case of other ethnicities. The statistics indicate that Prokopios paid large attention to the description of the Slavic/Antes's religion and it is rather unique, both in terms of language and content. It is evident that Prokopios had a certain intention to introduce the hitherto not very well-known barbarians, who at this time were causing considerable problems to the Byzantine Empire. The research has
demonstrated that the frequency of terms included in the description of Slavs’ and Antes’ religion is most similar to the frequency of the same terms in the description of Scrithifini from the island of Thule. Moreover, the typology of information provided in the descriptions of the Slavic/Antes and Scrithifini’s religions is very similar. However, I consider that this similarity does not mean that Prokopios saw the Slavs (hence the Antes) and the inhabitants of Thule as close ones, but rather indicates that he did not have much personal experience with both categories of barbarians and described their customs under the influence of his knowledge of ancient Greek culture that impacted some expressions employed in the text.

Grimm-Stadelmann Isabel

A Byzantine Burnout-Therapy

In dedicating his twofold treatise on the psychical pneuma to his père spirituel, the monk-philosopher Joseph Rhakendytes (ca. 1260–1330), the Actuarios Ioannes Zacharias (ca. 1275–1330) presents not only a detailed and very dense pneumatological discussion (part 1), but also a systematic dietary programme (part 2) especially destined for treating Josephs’ burnout symptoms. Explaining the dietary qualities of various foodstuff he always keeps track with his recipient’s individual needs, for example emphasising the difference between physical and mental work and the resultant nutritional needs. Furthermore, he emphasises the necessity of combining suitable and healthy nutrition with regular exercise. The precise adaption of these Regimina to the patients’ individual constitution guarantees the optimal physical and psychical balance which in turn is the basis for a healthy and harmonious life.

Helbig Maciej

The Byzantine garden – what to plant in the garden according to 12th book Geoponica by Cassianus Bassus

The main aim of this paper is to analyse the text of the 12th book of Geoponica for the identification of vegetable plants, which were described by Cassianus Bassus. The analysis will serve as the first step for further inquiries that will include the reconstruction of recipes that require some of the vegetables presented in the text. The text of Geoponica is the basic source to get to know the agriculture but also the culinary art of the Byzantine Empire, even though it is rather hard to read due to the harsh style and quite a large number of technical terms (i.e. botanical, agronomical or astrological to name just a few). As already mentioned, the first part of the analysis is to identify the plants mentioned by Bassus, which will allow me to take further steps, i.e. to reconstruct the culinary recipes, in which the plants mentioned by the Author occur. Without this precise identification, the reconstruction of the recipes will not be possible at all. In the 12th book of his Geoponica Bassus gave descriptions of several plants that should be taken into consideration while planning the garden, mostly for their medicinal or cooking properties. Amongst them, Author mentioned garlic, artichoke, melon, leek, radish, celery, and cucumbers. Having the rather big number of plants narrowed down will allow to demonstrate in vivo how they were served according to De re coquinaria by Apicius and present the practical usage of vegetables proposed by Bassus for cultivation. As Apicius’ cookbook is the only one preserved from Antiquity, it will remain the major source of the recipes presented in this paper.
Hristov Yanko, Kostadinova Dafina

“Because to this day ... the plain near the city called Anchialos housed the bones of the massacred...”: Chr. 72 of Patriarch Nikephoros' Antirrheticus III as a historical source

There can hardly be any major doubts of the huge and multifaceted influence that church hierarchs have had on the communities in the Orthodox world. Due to his particular writing activity, the influence in question of Patriarch Nikephoros I (806–815) of Constantinople had long lasting impact and was felt not only by contemporaries but also by next generations in Byzantium. However, it is worth reminding that while in Breviarium Patriarch Nikephoros shared the same idea with the “official Imperial historiography” about momentous events of the rule of Emperor Constantine V (741–775), in the final part of his Antirrheticus III the author offered a different viewpoint. In regard to this contradiction, it is not surprising that the mentioned part of Antirrheticus III provokes scholars whose attention is attracted by Byzantine history and historiography. The major question is whether the prominent Byzantine hierarch wrote the truth or he presented the facts in a tendentious way, because his version is more useful, and because the past was too important to be simply described for its own sake.

Ivanov Ivelin

Crusading in Livonia and Romania (end of the 12th – beginning of the 13th century). An attempt at a comparative approach

The last decades of the 12th and the beginning of the 13th century were characterized by an intense crusade movement, directed not only towards the Holy Lands but also towards the Eastern Baltic lands and Byzantine Empire (the lands of Romania). These crusades changed, to a greater or lesser extent, the course of local history and, despite the considerable geographical distance, they were a manifestation of common (or similar) ambitious religious, political, and economic interests. The article is focuses on a topic that so far has not been studied in a comparative approach. The author addresses some basic problems of the comparative research, focusing on the general and the specific causes, the course, and the consequences of the crusading actions in the lands of Livonia and Estonia – in the northeast, and Romania – in the southeast. Reconsidering the already established models and theses in historical research on the Baltic campaigns, on the one hand, and the Third, the Fourth, and the Fifth Crusades, on the other, the author formulates some guidelines and approaches for a comparative study on crusading ‘on the edges’ in the late 12th – the early 13th centuries. The article analyzes some factors such as the role of geographical and climatic conditions, the demographic expansion, the papal policy, the commercial maritime activity, and the role of the Knightly orders in the crusading campaigns under review. Also, the author analyzes the political and social background of the crusading campaigns under question and the different models of interaction between the colonization stratum and the local population in Livonia and the Latin Empire in Constantinople.
Kelbecheva Veronika

The Language of Medicine used in *Medicinae ex Holeribus et Pomis* by Gargilius Martialis

The present paper studies the language of the well-known ancient work *Medicinae ex Holeribus et Pomis* by Gargilius Martialis. The author is one of the ancient physicians, followers of Hippocrates' methods who describes the effects of plants and the remedy of pharmacotherapy and prescriptions. Observed from the linguistic point of view the text is a corpus of Latin medical expressions, idioms and terms used in the scientific language nowadays. The analyze of the therapeutic characteristics of plants given by Gargilius Martialis shows a scientific way for curing diseases and maladies. The approach of exploring specific qualities and properties for healing reveals the development of western medical tradition and the origins of modern science.

Knoll Vladislav

Written languages in Wallachia during the reign of Neagoe Basarab (1512-1521)

The reign of Neagoe Basarab represented one of the cultural peaks of Wallachian history. Our knowledge about this relatively short period is based on written resources. Among them, there are some of the most renowned texts of the Church Slavonic literature in Wallachia - the *Teachings of Neagoe Basarab to his son Teodosie*, the oldest known printed Church Slavonic Gospel and the monumental Argeș inscriptions. Besides these prominent texts, there are plenty of further texts datable to this period that represent a formally, thematically and linguistically variable corpus. In my paper, I will try to present a general model of the coexistence of different written lects used in Wallachia in that time with their functional distribution and mutual relationship. The system of Slavonic lects in Wallachia was based on the basic dichotomy of Church Slavonic, represented by two bookish varieties (Trinovitan/Târnovo and Resavian) patterned on the shared biblical-liturgical corpus, and a lect we could call a *Wallachian Slavonic lingua franca*. This specific written lect had a formally Serbian base set on Romanian morphosyntax that was keeping an older Bulgarian layer and Church Slavonic impact. Its main biotope was the correspondence. Apart from the Slavonic lects, there was also the written Romanian, represented by Neacșu's letter and Romanian glosses in Slavonic texts, and especially written Latin used for international communication.

Kokoszko Maciej

Anthimus on turledoves, starlings and bustards

The work by Anthimus, known as *De observatione ciborum*, is a collection of dietetic advice addressed to Teuderich, ruler of the Franks (511–534 AD). It was composed in vulgar Latin, most probably in the first part of the 6th c. AD. Its author is said to have been a physician, mentioned by Malchus of Philadelphia (6th c. AD). He, on a charge of involvement in a plot against emperor Zeno (474–491 AD), was condemned to exile from Constantinople in 478 AD. The doctor's later fate is uncertain, though it is believed that Anthimus spent the rest of his life among the Goths to be sent by Theodoric the Great (471–526) as an envoy to the Frankish king Theuderic's court, carrying his work. How, in fact, ungrounded turn out to be such conclusions has been proved fairly recently by Yitzhak Hen, who suggests that the author of *De observatione ciborum*, after a short period of his stay with the Goths, returned from his exile between 491 and 497 AD to the
capital on Bosporus, and was sent on at least two diplomatic missions to the Franks by Byzantine emperor Anastasius (491–518 AD). The lecture has been designed to show how on the basis of chapter 25 (on wildfowl in general, and turtledoves in particular), chapter 26 (on starlings), and chapter 33 (on bustards) of *De observatione ciborum* it can be conjectured that the work was written in the Constantinopolitan milieu, being commissioned rather by Theuderic than instigated by Theodoric the Great. It was brought by Anthimus to Metz on a diplomatic mission either in 511 or after this date. Contents of the three analysed chapters appear to confirm that the author was a competent physician who was able to apply creatively in his medical practice theories he learned. His know-how included understanding the achievements of dietetics, and was based on his fairly profound knowledge of *materia medica*.

Kostourakis Nikolaos

Literary Representations of Descent and Social Mobility: the Case of the Lakapenoi

Romanos I Lakapenos (920-944) is usually considered to be of humble origin, the son of a soldier peasant. However, some scholars have questioned this well-established view based on two facts: a) Theophylaktos Abastaktos, Romanos' father, received a τόπος βασιλικὸς by Basil I in 871; b) there was an in-law relation with the future Domestic of the Schools Adralestos, contracted probably close to that date. According to this interpretation, the Lakapenoi either belonged to the Asia Minor élite before the imperial reward, or rose to prominence because of it. This paper aims to shed light on their social background by monitoring the political careers of every known family member up to 919. At the same time, the primary sources referring explicitly to their origin provide seemingly contradictory accounts. Two texts, Liutprand’s *Antapodosis* and *De Administrando Imperio*, agree on the family’s obscure background, the former presenting it in a rather positive way and the latter being the fiercest psogos against the Lakapenoi. On the contrary, the fourteenth-century *Life of Saint Euphrosyne the Younger*, apparently based on a tenth-century initial text, implies an aristocratic origin. It is suggested that the contradictions regarding the representation of Romanos’ descent reveal the divergent political goals of these sources. Liutprand appears to echo pro-Lakapenid traditions deriving from the court and exalting the political prowess of a homo novus, while the Life of Euphrosyne, commissioned by the pro-Macedonian Agelastos family, attempts to reconcile with Romanos by flattering him. The *De Administrando Imperio*, expressing Constantine VII’s interests, is representing Romanos as an illiterate peasant in order to underline his illegitimate usurpation. Thus, there seems to be no single or fixed attitude towards the phenomenon of social mobility, as humble birth could be either accepted and praised or slandered, depending on the political conditions.

Kuzidova-Karadzhinova Irina

Distribution of the Dietary Calendars among the Slavs in the Middle Ages

The paper will explore the adoption of dietary calendars (dietary recommendations for each month of the year) in the Balkan-Slavonic World. These works were translated from Byzantine Greek by the South Slavs as early as in the 10th century but became extremely popular only during the Late Middle Ages (15th–18th centuries). In my presentation I will try to answer
whether the preserved manuscripts give us information about how these texts were perceived and who their readers were. The study is based on the preserved copyists’ autographs, data about manuscripts’ sponsors and observations on the content of the codices. The genre of calendarium dieteticum is not popular among Slavonic men of letters, but the few preserved names draw attention to professional scribes, i.e. to highly erudite writers associated with authoritative scriptoria and monasteries such as Neamț (Moldavia), ‘St. Trinity’ near Pljevlja (Montenegro), Mount Athos and Karlovo (Bulgaria). These are the names of the Moldavian writer Gavriil Urik (15th century), the Serbian monk Gavriil (early 15th century) who worked on Mount Athos, Gavriil Trojichanin (17th century), priest Avram Dimitrievich from Karlovo (17th century) and others. Outside this prestigious framework, however, fall many late miscellanies with various contents pointing out to different reception of the genre. The regimens of health are a favorite reading matter for the lower clergy, who, along with liturgical texts, copied prognostic and medical writings. The paper will try to illustrate with examples from Moldavian and South Slavonic manuscripts the receptive dynamics of this marginal genre.

Lachowicz Paweł
The Title Hierarchy of the Last Komnenoi and the Angelos Dynasty – From Sebastohypertatos to Sebastokrator
The system of dignities introduced by Alexios I Komnenos was an answer for the need of a new reformed title hierarchy, adequate for aristocratic model of exercising power. It served as a clear manifestation of the special privileged position of emperor’s kinsmen. The titles granted to those relatives and affines can be traced accurately up to the reign of Manuel I. So far, however, little space has been devoted to the analysis of that system during the Angelos dynasty. It is often generally assumed following Niketas Choniates testimony, that the title hierarchy in the late 12th century suffered certain loss of value or inflation. It is worth taking a closer look at this process, on the example of the titles traditionally granted to the closest family members, at the courts of Andronikos I Komnenos and the Angeloi. I would like to focus particularly on those dignities, that at the time of the Komnenoi were given to the emperor’s siblings and his sons-in-law – from sebastohypertatos to sebastokrator. That part of the title hierarchy was much closer to a ruler, making it easier to trace. The basic problem encountered by researchers of this period is the small number of sources, not allowing for full reconstruction of the title hierarchy. However, very limited information found in the written sources can be complemented by aristocratic lead seals, which often included dignity of its issuer. From such an analysis emerges a picture of a steady evolution of the Komnenian system. The emperors of the late 12th century adjusted court dignities to need at hand. Yet that process doesn’t seem to diminish significantly the value of the highest titles.

Lauritzen Frederick
Kekaumenos and Absinthe
The strategikon of Kekaumenos presents a curious insight into Byzantine medicine of the eleventh century. He advises, when one is ill, not to call a doctor but to drink absinthe (Kekaumenos, Strategikon, 3.125 Spadaro). He confirms the distrust of doctors present in
numerous contemporary texts (Psellos and Christophoros Mitylenaios) but demonstrates a certain trust in medicine. Kekaumenos recommends reading pharmaceutical treatises. The distrust of doctors relates to their alleged preference in being paid rather than curing. Such an attitude would imply a widespread circulation of medical texts which could be consulted instead of doctors. The case of absinthe reveals that some technical medical knowledge was available outside the chief medical centres of the empire.

López Ferman Lilia Isabel
Galactology in Spanish medicine, 16th and 17th centuries
This paper deals with the use of galactology in Spanish medicine. The main sources are treatises published in the 16th and 17th centuries (13 books). The use of milk and its derivatives to cure diseases comes from the Greek medicine of classical times. This knowledge was introduced to the kingdom of Spain; in the 13th century some works of Galen were translated, in the 14th century of Hippocrates and in the 16th century Dioscorides was incorporated. During those centuries important physicians from the universities of Seville, Salamanca and Toledo prescribed to their patients different remedies with milk, cheese and butter. In this paper I will discuss the types of diseases and of types of milk prescribed, the recipes and the benefits of the galactology. The knowledge of galactology was transcendental in the life of the Spaniards, when they arrived to the American continent at the end of the 15th century, very soon they introduced cows to obtain milk that they used as a medicinal remedy.

Marinow Kiril
Târnovgrad viewed by the Others: Bulgarian capital city in the light of Byzantine sources
The aim of the presentation will be to follow information about the Bulgarian capital provided by Byzantine authors of the 12th–14th centuries. These mentions will be subjected to a comprehensive analysis in order to select the image of the city and the Byzantine opinion about it.

Melichar Petra
Maria the nun Makaria and the last entry of the Synodikon of Orthodoxy
The Synodikon of Orthodoxy is a liturgical document produced after the triumph of Orthodoxy (843). In its first part it lists, among others, the names of the empresses who died in Orthodoxy. It has been assumed that “Maria the nun Makaria”, the last empress included in the Synodikon, was the last crowned Byzantine empress, Maria of Trebizond. In my presentation, I would like to present reasons, why this cannot be the case, suggest an alternative identity of this Maria and slightly correct the dating of the Synodikon.
Michailidis George

Prostitution in the early and middle Byzantine period. Saints former prostitutes, holy fools and merciful monks

The phenomenon of female professional prostitution offers an advantageous chance to study the female presence in the public space during the early and middle Byzantine period. The predominance of Christianity as the official religion in the Roman Empire led to the establishment of stricter moral rules, which were in direct conflict with its pagan Greco-Roman cultural past. Sexual acts were sternly restricted within the framework of marriage and everything else was shameful, or even punishable. The female body and sexuality became synonymous with sin for the clergy, endangering the souls of believers. Inspired from the virginity of Mary and Jesus, the church exalted virginity as a form of devotion to God. The psychic power to resist one's sexual impulse, that is, the Satanic temptation, laid the foundation for a virtuous life. Despite the domination of the new Christian ethical models, the phenomenon of professional prostitution never ceased to exist. As a result, the women who professed prostitution were marginalized in the Christian society of the medieval Roman Empire as unrepentant sinners. These women were living a largely public life by strolling around in public places of urban and rural landscapes and and “offering shamelessly their body for public use” (Asterius of Amasea). The majority of the clergy condemned their behaviour, yet some holy men still tried to hint towards the key value of Christianity, the repentance of sinners. This paper deals mainly with the portrayal of a prostitute's daily life in the early and middle Byzantine period, her relation to the Christian faith as it is seen through cases of repentant prostitutes who were sanctified, as well as with cases of holy men and monks who offered spiritual guidance leading them to repentance.

Miltenova Anissava

Once Again about the Multifold Slavonic Translations and Their Context: "On Prayer" by Evagrius of Pontus

Evagrius of Pontus (345–399) was the third patristic author after Clement of Alexandria (150–215) and Origen (ca. 184–ca. 253) to dedicate a work on the subject of prayer. It can be said that "De oratione" (Περὶ προσευχῆς), CPG 2452, is one of his most popular works, which, in addition to Greek, is spread out in Syriac, Arabic, Georgian and Armenian. In the Slavonic tradition it is known with the name of St Neilos of Sinai; there are two translations and more than 30 copies, but it is not well researched and there is no text critical edition. The text is an anthology of wise sentences in a parenetic style, conceived as a collection of 153 texts, similar to the number of fish from the miraculous catch (John 21:11). The witnesses date from the thirteenth century to the end of the seventeenth century. The paper discusses the available data of translations and the history of the text. Tracking of the transmission characterizes the change in the perception of the text and its inclusion in a typical compositions. The language is interesting for a different interpretation of the Greek text and for the perception of the work.
Notarfonso Silvia

Giulio Mancinelli, a Jesuit missionary between Dalmatia and Constantinople (1575-1586)

Through my speech, I intend to explore several excerpts from the unpublished, handwritten autobiography of Giulio Mancinelli SJ (1537-1618) entitled *Historia della vocazione et peregrinazione*. He worked throughout Italy, as well as in the Ottoman empire and travelled through eastern and central Europe. In his writings, Mancinelli provides plenty of information about the social and religious customs spread among the different confessional communities he encountered while carrying out his pastoral activities. I set out to analyse this outstanding testimony, with specific reference to what he said about Dalmatia and the Ottoman Balkans, where he spent almost two years between 1575 and 1576, serving as a missionary in the Ragusa (Dubrovnik) and Cattaro (Kotor) areas. In fact, my intention will be to compare his pastoral work and the remarks he made about the Dalmatian and Balkan social and religious framework with those produced and wrote about the mission he established in Constantinople, where he worked between 1583 and 1586.

Panov Mitko B.

Ideology behind the Naming: On the origin of Basil II’s appellation ‘Scythicus’

The paper deals with the terminology used by the Byzantine authors of the 10th and 11th century, which was largely shaped by the Byzantine ideology and momentary aim of the political propaganda. In this regard, the analysis of the Byzantine sources shows that by the end of the 10th century Basil II became known as “Scythicus”, because of his military achievements against Samuel’s State. The same context derives from Basil II’s verse Epitaph which contains ideological message about the accomplished mission given to Basil II by Christ himself in defeating the “Scythians” i.e. Samuel’s State. Hence, Basil II was known and wanted to be remembered, among other, as the victor over the Scythians – meaning the enemies coming from the Samuel’s State. Following this notion, in his narrative Michael Psellos portrayed Basil II as the vanquisher of the Scythians. Psellos even provide ideological context of the subjugation of the Samuel’s State, remarking that by this Basil II actually converted these people and turned them towards God.

Papageorgiou Margarita

An approach of the language of George of Nikomedia

George, the bishop of Nikomedia, is a hymnographer of the ninth century who has written many canons as well as homilies. During the last years the scholars have studied his work and have edited some of his canons. However, there are many canons which remain unedited. The aim of this paper is to present some of the conclusions to which I have come during the writing of my thesis, the subject of which is the critical edition of canons which George of Nikomedia wrote and are dedicated to Virgin Mary. It is worth mentioning that Virgin Mary has a prominent position in his work. Apart from that, the purpose of the thesis is to contribute to the better understanding of the work and the life of the bishop. To this direction, some biographical information is presented. The correspondence of him with Photius the patriarch of
Constantinople is very helpful. Related to the edited canons it should be mentioned that some of them were edited but in the thesis there are some proposals for different scriptions. Some others are edited for the first time. The subject of this paper is to present some conclusions regarding the language of the hymnographer. It has been observed that George of Nikomedia usually uses specific words and phrases. The examination of the language contributes to the approach of the poetic style of the hymnographer. In addition to that, it could solve the problem of the paternity of some canons. These are the issues which will be discussed.

«This research is co-financed by Greece and the European Union (European Social Fund- ESF) through the Operational Programme «Human Resources Development, Education and Lifelong Learning» in the context of the project “Strengthening Human Resources Research Potential via Doctorate Research” (MIS-5000432), implemented by the State Scholarships Foundation (IKY)»

Papagiannis Grigorios, Tziatzi-Papagianni Maria, Kollias Vasileios-Alexandros, Nikolaou Anastasia

The portrayal of the Empire’s ruler in the novels of Leo VI the Wise

The legal texts of the Byzantine period contain elements that distinctly portray the role and duties of the Emperor as ruler of the State. Leo VI the Wise (886-912 AD), notorious for his abundant legislative and –in general– legal work, promulgated quite a few general laws (novels), by virtue of which – and in the context of the “refining of old laws” in tandem with the great Codification of the Basilica – Leo enacts new laws, modifies existing ones, abolishes defunct laws and irons out contradictions between State and Canon Law. Leo’s novels portray the emperor not only as being God’s chosen one to rule the Empire but also as being the one who is the true embodiment of justice, dignity and divine piety. His novels promote certain “ideals”, and especially equality, justice, charity and clemency, along with (other) principles of Christian ethics. The emperor appears as a ruler who maintains a close relationship with God, theologizing (even writing hymnographic lyrics), in addition to simultaneously philosophizing. Concurrently, the emperor infiltrates the psyche of imperial subjects as the one responsible for the earth’s people, as their tireless defender and lawmaker. What is more, Leo appears to consistently make an effort to accurately determine the most appropriate, prudent and fair solution in each case following meticulous study. He is a philanthropist, a lenient ruler and a supporter of equality and moderacy. As a protector of social institutions, he demonstrates special care for infants, children, women, orphans, the poor, the mentally ill, the eunuchs, and hostages. He stigmatizes hypocrisy, greed and vicious behavior. He gives prominence to the value of the human soul, to life according to God’s will, to repentance, as well as to the importance of individualized punishments.

Petkova Gergana, Ivanova Vanya

Eponyms in Latin Medical Terminology Derived from a Toponym (Compared with their Bulgarian and English Equivalents)

The fact that human body remains to be an enigma for human knowledge is really curious. Thousands of years have passed from the day when people were not interested only in the world around them, but also in the world inside them. They focused their attention on their inner space. And a lot of questions began to appear – what is the structure of the body, how different
organs and systems function and what the purpose of them is and so on, and so forth. But it soon became clear that only ancient doctors’ senses were not enough to understand all the necessary information and to solve the problems. As a result, new instruments were created and new methods began to be used in order to help human knowledge to reveal the mysteries of human body. And another difficulty appeared here – this time not in the field of medicine, but it is a linguistic one – how these new instruments and methods to be called, whom to be named after. As a basis for these new terms, of course, the names of their discoverers were used. The word, with which terms of that kind are called, is “eponym”. Eponyms take an important role in the terminological system of every language. In the sphere of medicine, they emerged for the first time in 16th and 17th century but their number is permanently increasing. In the present research it is paid attention on those Bulgarian medical terms which are derived from a toponym. The main purpose is an attempt for their full list to be prepared and a classification of them to be made. Latin eponyms are going to be compared according to their structure with the available Bulgarian and English equivalents.

Popova Tatiana

Naming of Food and Drinks in the “Ladder” of John Climacus

In Byzantine ascetic literature the naming of food and drinks is rare, since gluttony is a sin and the cause of other sins. Therefore, the vocabulary with the meaning of food and drinks in the “Ladder” is not rich. In total, 21 words were found in the monument included in the lexical-semantic group ”Food”, and 6 words included in the lexical-semantic group ”Drinks”. In many cases, lexemes are used in pairs (salt and oil, milk and honey, bread and water, bread and mustard). This use is due to the biblical tradition. For the general designation of food, nouns such as βρῶμα, τροφή, τρυφή, βρῶσις, ἐδεσμα, ἐστίασις, ὅψον, τράπεζα and ἐδώδιμον are used. In a collective sense, the lexemes καρπός and ὀπώρα are used to designate fruits. For the names of vegetables (herbs), lexemes such as πικρίς and λάχανον are used in the “Ladder”. Furthermore there are names of specific types of food, as of baked goods (ἄρτος ‘bread’ and ἄζυμον ‘unleavened bread’), grapes (βότρυς and ῥάγας), spices (ἐλαιον ‘olive oil’ and ἅλας ‘salt’), honey (μέλι) and cheese (τυρός). To designate drinks, in general, there are the lexemes πόμα, νάμα and ποτόν. Specific drinks are called ὅδωρ ‘water’, οἶνος ‘wine’ and γάλα ‘milk’. The small amount of specific vocabulary is explained by the fact that for a monk, as he moves up the ladder of virtues, it is less and less important which food he takes. Monks who have reached the highest degrees of spiritual life no longer feel the taste of food and forget to take it; the most important thing for them is spiritual food. Almost all examples of the use of these words can be viewed both in the direct and in the symbolic sense.

Radovanović Bojana

Spreading the word: the role of the oral transmission and Biblical exegesis among the Bogomils

Oral biblical exegesis and oral transmission, or the unwritten tradition, represented a pillar in the circulation of texts and ideas since the very dawn of Christianity, both in orthodox and heterodox traditions. This vast topic raises issues as to the interrelation of the written sources
and the spoken word. Furthermore, it is related to the symbolism of the ear, Logos, and secret teachings (*arcana*), among others. The role and impact of the oral transmission will be here examined using the example of the Bogomils, and this paper will re-assess the importance and function of oral transmission of Bogomil doctrine. Therefore, Biblical exegesis will also be analyzed in that key, and the hypothesis of the existence of the Bogomil preachers will be put forward. More broadly, oral transmission of the Bogomil teachings can be observed as one of the *modi operandi* that the Bogomils resorted to in the aim of propagating their ideas, as well as possibly their interpretative manner of approaching Scriptural material and parables.

Roach Andrew P.

**Bogomils in context: Religious Culture in the tenth century Bulgarian empire**

Discussion of the Bogomils usually begins with the account of Kosmas the Priest, believed to be writing in the Bulgarian empire in the later tenth century. His extraordinary description of the followers of Pop Bogomil who despise the cross, icons and communion and most explosively of all, preach a moderate form of dualism, with both Satan and Christ as sons of God, has intrigued generations of scholars. Yet the Bogomils are only one of Kosmas’s concerns: he spends time criticising monks for their vagrancy and desire for pilgrimage to Rome or Jerusalem. He is also concerned that bishops are not preaching to their flocks or even supervising their priesthood. In other words Kosmas believes that even after the death of Tsar Peter, the empire is capable of sustaining both a vibrant monastic culture and a programme of pastoral care from secular clergy. Reconstructing the religious culture of the territories of the medieval Bulgarian empire, using Kosmas and other written sources as well as visual and archaeological material will allow us to see the Bogomils in context and help us put into perspective Kosmas’s account of dualism. The conversion and Christianisation of this territory in the ninth and tenth century by the disciples of Cyril and Methodius, such as Clement of Ohrid and Naum had been an act of brilliant improvisation to create Christian liturgy, priests and physical infrastructure, yet it is clear that in a context where there was no template for Christianisation there may well have been unintended consequences. Moreover, this area was already home to many faiths; the competing Christian missionaries from the Orthodox church, Rome and the Carolingian Empire may well have encountered Paulicians and Jews as well as pagans in the decades before Kosmas wrote. If the Bogomils are bewildering to modern eyes, it may well be because they bewildered their contemporaries too.

Rzeźnicka Zofia

*„Lepores vero si novelli...”, i.e. about connections between medicine and culinary art in Anthimus’ De observatione ciborum*

The presentation is devoted to an analysis of an extract derived from Anthimus’ treatise *De observatione ciborum*, which dates back to the first half of the 6th century AD. It will be focused on Chapter 13, which discusses the preparation of hare meat in sweet and sour sauce. Since the passage contains a substantial pool of culinary data, which gains a new meaning once juxtaposed with medical treatises, and in particular, the texts on dietetics, the discussion will only focus on
the analysis of the initial part of the text (lepores vero si novelli...). I will examine the methods of preparing hare meat according to gastronomical literature (าะουράθεια by Archestratus of Gela, De re coquinaria by Apicius). Then, I intend to juxtapose them with Anthimus’ recommendations on preparing the meat of other animals, which was said to have analogous dietetic properties. The material will allow me to combine dietary and gastronomical recommendations, and will form a basis for deliberations on potential culinary techniques that may have been applied for the preparation of hare meat in accordance with the brief indications recorded in the recipe provided within De observatione ciborum. In conclusion, I will emphasise the strong relationship between ancient and Byzantine dietetics and culinary art, which was manifested through the adaptation of culinary technology to the dietary characteristics of an ingredient in order to minimise its harmfulness.

Selzer Michael

Byzantine Aesthetics and the Concept of Symmetry

It is a well-established (if not always well-recognized) fact that the concept of symmetry – the mirroring of the two lateral halves of a form – was not known in the Ancient world or in the Middle Ages. Our earliest evidence of it comes from mid-15th century Italy, in Alberti’s De re aedificatoria, in the Commentarii of Pope Pius II and, near the end of the century, in Colonna’s Hypnerotomachia Poliphili. However, there are a number of reasons for believing that the concept did not originate with any of those men. Where then did it come from? Remarkably, Goethe – the German writer – had an answer. According to him, it was Byzantine artists and craftsmen who brought the concept of symmetry to the West, (Aus einer Reise am Rhein, Main und Neckar, section on Heidelberg). I am unaware of anyone who has accepted (or even investigated) this theory; but Goethe’s further claim, that Byzantine art is “always” symmetric, seems to have become accepted doctrine. We read in the Oxford Dictionary of Byzantium, for instance, that symmetry was “an abiding principle of Byzantine composition”. My interest is primarily in tracing the source from which 15th-century Italians may have derived the concept of symmetry. The Byzantines, of course, could not have been that source if they did not themselves possess the concept. But did they possess it? In my view – despite the prevailing consensus - this is still an open question, and it is the one I examine in this paper. I analyse here the few Byzantine literary references to symmetry in buildings. One of those, the Panagia on Paros, is the only structure standing today that was described as symmetric in a Byzantine text (Nicetas Magister, Life of S. Theoktiste). I shall discuss in some detail what an examination of this building can tell us about the symmetry concept during the Byzantine era. I also survey a broad range of paintings, mosaics, and buildings for evidence of whether symmetry was indeed “an abiding principle” of Byzantine aesthetics. As I show, the evidence is ambiguous, and the answer to the question of whether the concept of symmetry played a role in Byzantine aesthetics is not a straightforward one.
Siwko Arkadiusz Filip

A commonwealth of interest in the Rus’ian-Byzantine treaty (944/5)

The Rus’ian-Byzantine treaty (944/5), which survived in the Primary Chronicle (probably as a Slavonic translation of a Greek copy), is one of the most important documents of the early medieval Rus’ian state. The first element of the source, which has been an object of interest for many scholars, is an enumeration of 75 names: members of the Rus’ian elite, their envoys and a group of merchants. Most of these names are Scandinavian (Игорь/Igor, Вуефастъ/Vuefast, Оулѣбъ/Gleb, Сфандръ/Sfandr etc.). However, some of the people mentioned in the treaty bore a Slavonic names, which is a kind of novelty if we compare this text with the previous Rus’ian-Byzantine treaties, survived in the Primary Chronicle. Among this group we can recognise some people, who acquired a high status in the hierarchy of the Kyiv state. One of them was Igor’s son – Свѧтославь/Sviatoslav, who became the first ruler from the Rurik dynasty bearing a Slavonic name. Another member of that-time Rus’ elite, Volodislav (Володиславль), bore a typical West Slavonic name. That fact led some authors to consider him to be a “prince” of the peripherical “tribe” of Lendians, that was mentioned as Λενζανηνοί by emperor Constantine VII Porphyrogenitus in his De Administrando Imperio as one of the Slavonic ethne based in the Kyiv’s sphere of influence and participating in the Rus’ian-Byzantine trade. Mentioning of Predslava (Передъслав), a woman probably related to Volodislav but represented by her own envoy, is also worth of attention: this Slavonic name became the dynastic name in the Rurik dynasty. My objective is to answer the following: how should we consider the status of these individuals within the elite formed around the prince of Kyiv? Can we speak about the occurrence of any contacts between the Rurik dynasty and the leaders of the Slavonic groups, that became a part of the Rus’ian “conglomerate”/Kyiv’s sphere of influence? For this purpose I would like to compare the text of the treaty with other sources, including Nestor’s record about the issue of Vladimir the Great.

Squillace Giuseppe

Preliminary notes on the physician Kráteuas (II-I Century BC). A New Collection of his Testimonies and Fragments

The physician Kráteuas lived in the first part of 1st century BC, worked at Mithridates’ court. and wrote a Rhizotomikon (Herbal) of which only some fragments remain. Almost a century ago Max Wellmann collected them as appendix of Dioscorides’ De Materia Medica (M. Wellmann, Pedanii Dioscuridis Anazarbei. De Materia medicæ libros quinque, vol. III, quo continentur liber V Crateuæ Sextii Nigri Fragmenta Dioscuridis Liber De simplicibus, Berolini 1914, pp. 139-146). After Wellmann, little and short studies (most of them are encyclopedia entries) concerned this physician, whose work influenced Dioscorides. This paper is a first step for a new edition of Kráteuas. It aims to select and collect again the texts (some of them are new); distinguish between Fragmentum and Testimonium on the basis of the recent investigations; complete them with a translation and a historical commentary.
Stoyanov Yuri

Christian Heretical Participation in the Rebellion of Börklüce Mustafa & Sheikh Bedreddin – Reappraising the Evidence

The outbreak and Balkan and Anatolian trajectories of the rebellions of Börklüce Mustafa and Sheikh Bedreddin in 1416 still pose a series of religio-historic problems which still do not allow a satisfactory and detailed reconstruction of their and chronology. Widening the investigation of the source base for these uprisings and their following remains a crucial desideratum for a better understanding of the turbulent period of the Ottoman interregnum and the Ottoman-Byzantine transition in eastern Anatolia in the early fifteenth century. Apart from the social and political features of the rebellions (which have been treated in a variety of contrasting ideological and methodological frameworks, their striking religious dimension has been also increasingly attracting scholarly and general attention. Earlier and recent research on the Ottoman interregnum period have occasionally advanced arguments for the active participation of Christian heretical groups, whether Christian dualist (Bogomil or Paulician) or radical apocalyptic insurgents of Eastern or Western Christian provenance. Drawing on new advances in research on religious trends in the late Byzantine and Balkan Orthodox and early Ottoman religious life and inter-religious contacts, the paper will offer an reassessment of the evidence of such proposed Christian heretical presence in the uprisings, while also exploring other venues for the provenance of their religious and trans-confessional underpinnings.

Stojkovski Boris

Saint Sava and Konstantin Mihailović: two Serbian medieval views on Islam

Sava Nemanjić-Saint Sava was the first Serbian autocephalous archbishop in 1219, writer and a true encyclopedist. He is also the first Serbian lawgiver and his work entitled Nomocanon is the first Serbian legal document. In it, one can also read and find some passages on Islamic religion. Having in mind that this work Sava wrote under great Byzantine influence, and that many Byzantine legal and ecclesiastical writers were partially translated by Sava and incorporated in the Nomocanon, his remarks on the Islam are not many different from the Byzantine views. Therefore, they are quite negative and considered a heretical one. Nevertheless, Sava himself, on his voyages to the Holy Land had visited also Mount Sinai and before going to the monasteries there, he was received by Al-Kamil, Egyptian Mamluk sultan. Therefore, his personal experience quite differed from his writings on Islam. On the other hand, there is a 15th century writer of Serbian origin named Konstantin Mihailović. He originated from Novo Brdo, and become a janissary after the fall of this important mining center in 1444. He managed to escape through Hungary to Poland, where he had written Kronika turecka, i. e. The Turkish chronicle, most probably written in Old Polish language. He has become janissary in his mature years and his views on Islam are particularly interesting. It seems that he was, as a janissary, mostly exposed to the great cult and respect of ‘Ali. In his work, besides very negative attitude towards the Islam and the Muslims, one can also read interesting anecdotes and Shiite traditions concerning ‘Ali. Both works, even though written from different points of view, by completely different writers, do show the prevailing attitude of Byzantine and more, Orthodox towards Islam.
Thumiger Chiara

Πόθεν φρενῖτις? The popular reception of the disease phrenitis in Christian sources

In the first centuries of our era the important disease phrenitis, an inflammation with fever much discussed by doctors since the time of Hippocrates (and possibly earlier) becomes a favourite metaphor for ethical and cognitive flaw in the rhetoric of theological and pastoral discussions, as well as other non-medical genres. In this paper I bring a few examples and illustrate how the pathology of this illness is adapted to the moralising discourse.

Todorova Ekaterina

Mental Illnesses in the Middle Ages and their Reflection in the South Slavonic Hagiographic Literature

The main points are related to the cultural-anthropological (Michel Foucault) and theological contextualization of diseases (Jean-Claude Larchet) and their treatment in the Middle Ages. Based on the South Slavonic hagiographic literature, the terms physician and healer are defined and specified. The study focuses on the mental disease (insanity), which according to the methodology of Larchet is 3 types: somatic nature of madness, the madness of demonic origin, and madness of spiritual origin. Also partly concerns the problem of God fools’ insanity.

Totelin Laurence

Intimate cosmetic care in Byzantine medical treatises

The medical treatises composed in the Byzantine period contain numerous cosmetic recipes. Scholars such as Serena Buzzi and Irene Cala have recently examined some of these recipes, in particular those for the face and the hair. There remain, however, some cosmetic recipes which deserve to be examined in more detail: those for the sexual organs and for women’s breasts. In this paper, I examine recipes for those purposes preserved in the works of pseudo-Galen, Oribasius, Aetius of Amida, and Paul of Aegina, as well as the medical collection preserved under the name of Metrodora. I study the symbolism of some of the ingredients used in those treatments. I also explore the cultural expectations of beauty that are implicit in these recipes. I ask who were the people supposed to use those preparations: where they free or enslaved, where they involved in the sex trade or not? This paper will contribute to a better understanding of the boundaries of ancient medical cosmetology, and the relation between its two main focal points: the face and the genitals.

Tsivikis Nikos, Sotiriou Thanasis, Karagiorgou Olga, Anagnostakis Ilias

On the vine road between Bithynia and the East: Production and Consumption of the Amorian wine in the Middle Byzantine period

This paper presents the results of the on-going research project “Wine-producing installations in Byzantine Asia Minor, 7th -9th c.: the case of Amorion” conducted at the Academy of Athens by an interdisciplinary group of researchers. Based on newly excavated and already published
archaeological material from the excavation at Amorion (mod. Hisarköy, ca. 200 km SW of Ankara), the analysis of historical sources and the amassing environmental data, this paper attempts to elaborate on questions relating to the applied technology in wine-production during the Byzantine Early Medieval period (7th-9th c.), the importance of wine as a necessary element in a healthy everyday diet, its use in medical practice, its role in the provisioning of the army (in an attempt to link large quantities of local wine production to the presence of the thematic army of the Anatolikoi in and around Amorion) and the empire-wide impact of producing and transporting wine at Amorion in the turmoil of the 7th and 8th centuries, when large wine-producing areas of the East (and the West) were lost to Arab expansion.

Valentino Danilo

Cooking Plants for Healing Diseases. Vegetable Decoctions from the Anthologium Iatrosophicum in MS. Panorm. XIII C 3

In the panorama of the Byzantine medical literature a significant typology of text is represented by anonymous collections of medical recipes. These works were intended for practical usage and their production increased in the late and post-Byzantine Era. Though widely disseminated, they have rarely been the object of a thorough investigation, whereas their analysis provides interesting insights on Greek medicine in the Middle Ages and in the early-modern Era. An interesting case of medical recipe book entitled anthologion iatrosophikon is transmitted by MS. XIII C 3 preserved in Palermo Regional Library (16th century). As usually in the Byzantine medical texts, the therapy in this work is made in large part of vegetable ingredients, whose ways of administration are different. In this regard, usual preparations for plants are the decoctions. This paper surveys the kinds of plant decoctions in the collection of medical recipes from Palermo and their different forms of application.

Valiakos Elias

Dosage of drugs and diet for treatments in Nikolaos Myrepsos’ Dynameron

The Dynameron of Nikolaos Myrepsos is the most extensive and richest recipe book in the late Byzantine era. It includes all the previous knowledge from antiquity to the middle of the 13th c. In this book, we read recipes of Hippocrates, Archigenes, Galen, Dioscorides, Aetius and many other medical authors. As a medical manual, it always records one of the most important elements of the administration of each prescription, which is, in addition to the ingredients, the dosage. Dosage in drugs plays a very important role, as it is what determines the success of the recipe itself. In addition, it has always been very important whether a medicinal product would be given before or after a meal, in the morning or in the evening, a different amount for young people and another for adults and even another for men and another for women. In addition, many prescriptions recommend a specific diet after taking the drug. All these are the object of the present study as they are recorded in the Dynameron of Nikolaos Myrepsos.
Wilkins John

‘Whole Substance’ in Galen’s Simple Medicines

Galen’s great treatise on drugs, Simple Medicines, begins with 5 theoretical books which explain the mechanisms of drug actions in the following catalogues. The key agent of change is the mixture of the qualities hot, cold, wet and dry. But drugs also have substance, the leaf, root or fruit of plants, the material of animals and minerals. How does substance act on the human body? This is one of the key questions for the theory of drugs, since mixtures had already been explored by Galen in Mixtures. Galen’s exploration of substance brings him to the composition of a drug – in thick or fine particles – and to the notion of substances in the plural and the notion of whole substance in the cases of foods and poisons, all of which Galen places in the class of drugs. Whole substance will be the core of the paper. Galen’s understanding of substance as of qualities depends heavily, as often, on Aristotle. My paper will present an argument based on the key passages in Simples I-V, which I have recently translated for the Cambridge Galen series, as too on related passages in Mixtures and On the Capacities of Foods.

Wolińska Teresa

The Use of the Title of Basileus in Procopius’ Writings and Basileia of Arethas

In order to ensure the safety of their eastern provinces, Byzantine rulers strived to create a buffer zone between their lands and those of Persia and to maintain permanent alliances with certain Arab tribes. In the 6th century the tribe of Ghassānids was selected as the main ally of the Eastern Empire. During the reign of Justinian I the leadership of the Ghassānid tribe passed to Al-Ḥarīth II ibn Djabala al-Ghassāni (Arethas) from the Djafnīd family. According to Procopius of Caesarea, emperor Justinian I granted Arethas a royal dignity (ἄξιωμα βασιλέως). While the fact that during the reign of Justinian I other foederati of the Byzantines were subjected to the rule of the Djafnids is rather uncontested, Arethas’ royal title has long been the subject of a hot debate. It is necessary to look in detail into the issue of Arethas’ title in the context of such notions as king/emperor (basileus), royal power and royalty in the works of Byzantine writers, especially of Procopius. Particularly interesting sound the titles of Barbarian rulers - of Hephtalites, Axumites, Goths, Wandals, Ethiopians, Lazi and others. An analysis of particular cases where the Byzantine chronicler is using the word basileus to define alien countries’ rulers will allow to see the case of Arethas in a wider context and to answer the question if his case was so exceptional indeed.

Wolski Jan Mikołaj

Letter of Patriarch Theophylact Lekapenos and heresies in Bulgaria

The letter of Patriarch Theophylact Lekapenos (933-956) to the Bulgarian Emperor Peter (927-969) is widely regarded as the first Byzantine text mentioning the Bogomils. However, its source value (as it is acknowledged) is limited: the dogmatic content it contains does not concern Bogomils in the main, but Paulicians; the description of the exemplary reaction of church and state authorities to the appearance of heresy described by Theophylact is considered valuable.
The dogmatic content has been compared (most recently by Bernard & Janet Hamiltons, Georgi Minchev, Jan Mikolaj Wolski) to parallel anti-Paulician texts. A votum separatum on the connection of Theophylact’s letter with Bogomilism was submitted by Antonio Rigo, but he did not give reasons for his position. Milan Loos was close to a similar conclusion, but his arguments can hardly be considered sufficient. The question as to which heresy Theophylact’s letter referred to requires a thorough revision. It is necessary to consider separately what heresy Peter’s letter (preceding Theophylact’s reply) was about, what the Patriarch of Constantinople meant when he wrote about the mixture of Paulinism and Manichaeism, and how this passage has been commented on by researchers.

Wood Julian

To Fight a Schism with a Sura: The Islamic Lexis of Christian Image-Debates in 9th-Century Syria

Bishop Theodore Abu Qurrah (d. ca. 825) wrote against a heretical tide. A Syrian Melkite Christian, he found his Church increasingly alone and embattled. Long cut-off from Byzantium, it was confronted with a culturally assertive Abbasid Caliphate pushing Islamification. Conversion abounded, with increasing abandonment of Christian practices as concession to pressure. None was more susceptible to this than image-veneration; a religious catastrophe, so devastating for Theodore that he composed an effort solely devoted to combatting it: the Treatise on Veneration of Holy Icons. This constituted one of the first apologetic Christian works written in Arabic, and the first of its kind specifically to counter the problem of co-religionist image-skepticism. This paper seeks to offer correction to prevailing scholarly trends concerning this magnum opus. Rather than seeing it as but an Arabic extension, and derivative, of Byzantine anti-iconoclast literature, this examination roots Theodore in his particular, unprecedented, and highly volatile cultural circumstances. It seeks to investigate how these influenced his polemical strategies at the deepest level: the lexical. Throughout the Treatise, Theodore’s rendering of the Greek word ‘eikṓn’ is the Arabic ‘sūrah’. This is no direct gloss, but rather the conscious choice of a particularly charged word with significant links to theology from Islam: the very religion pressuring his fellow Christians into apostasy. Close textual analysis of Theodore’s varied uses of the term, and his particular and often subtle methods of defining a ‘sūrah’, will be used to offer brand new interpretations of the ways in which this significant, embattled Christian fought heresy. When coupled with comparison to previous iconophile image-theory, such as the regionally popular John Damascus, this study will elucidate an underappreciated dimension of Theodore’s originality. It reveals a Christian combatant willing to utilise the lexical weaponry of his enemies in order to cut through their domination of his community.

Zbíral David

From History to Identity Narrative and Back: Discussing the Beginnings of the Cathars (12th-13th Century)

Several texts from the 12th-13th century depict the beginnings of various dissident groups labeled Cathar. These narratives have been studied mostly as either historical facts or polemical fictions.
In this paper, I try to overcome this division and interpret them as foundation narratives resulting in a sort of cooperation between the polemists and the dissidents, and based on a complex interaction between history and narrative identity construction. I focus on the uses of history in the accounts of the beginnings of the Cathars and show how historical narratives serve polemists, but also dissidents themselves, as a tool for defining the identity of a new religious movement in the Christian Middle Ages, as well as the authority in the making of its leaders.

Zieme Johann Anton

The *De haeresibus et synodis* of Germanos I of Constantinople as a source on early Byzantine heresies? Prospects of a critical edition and commentary

When investigating Christian “heresies” in 7th and 8th century Byzantium, one of the very few sources scholars consult is the small compendium *De haeresibus et synodis* (CPG 8020) attributed to Patriarch Germanos I of Constantinople (715–730). However, any such approach to this work remains problematic, because the sole edition (by Cardinal Mai, 1842) is non-critical and outdated and because the questions of textual integrity, authorship and dating have not been adressed except for a few short remarks here and there. A new, critical edition and commentary of *De haeresibus et synodis* are currently being undertaken (as my doctoral thesis project). With a close look at some text passages, I will show in which way the critical edition and commentary of *De haeresibus et synodis* helps to reconsider if this work can be regarded as a source for the history of ancient Christian and early Byzantine heresies – and if not, for what else then.