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## résumés des articles

### **Milada Paulová. To the 120 Paulová's birthday anniversary**

Lubomíra HAVLIKOVÁ (Praha)

Historian and Byzantologist Milada Paulová (1891-1970) devoted her professional career and scientific work to the history of Southeast Europe, particularly the South Slavic world. She mainly dealt with the modern period (World War I and Czech-South Slavic relations) and the Middle Ages (the history of Byzantine Empire). Of great importance in Paulová's life was her meeting J. Bidlo, professor of the medieval history at Charles University in Prague. Milada Paulová defended her habilitation thesis on general history of Eastern Europe and the Balkans at Prague Philosophical Faculty in 1925 and became the first female Docent in Czechoslovakia. Ten years later, in 1935 she became the first extraordinary female Professor and was granted full professorship in 1945 ex post from 1939. As a Professor of Byzantology at Charles University in Prague, she wrote many world-renowned studies. As the editor of the journal *Byzantinoslavica*, she deserved credit for its post-war revival and its reputation as an international journal, and also for the Byzantological bibliography that it included.

### **Roman-Gothian peace treaty signed in the year 382**

Alenka CEDILNIK (Ljubljana)

Dealing with the course of events which led to the peace treaty signed by Theodosius and the Goths on October 3<sup>rd</sup> 382, the author seeks to call attention to the possibilities raised by the available sources but so far left unexamined and indicates some possible interpretations, which, however, can not be proved with no more certainty than the prevailing view. It is first of all a question of the peace treaty offered by Gratianus not only to the Therving group governed by Fritigern but also to the Greuthungi, Huns and Alans of Alatheus and Saphrax' group shortly after the crushing defeat suffered by the Roman army in the Battle of Adrianople, that means as early as 378, of the attack of Alatheus and Saphrax' group on Athanaric, who was staying with his Thervingi in the Carpathian area, before the attack of the same group on Pannonia in the spring of 380, and of the possibility, that the peace treaty signed by Theodosius and the Goths in 382 was concluded not only by the Therving group of Fritigern but also by the Greuthungi, Huns and Alans of Alatheus and Saphrax' group.

### **The Slavs' political institutions and the Byzantine policies (ca. 530-650)**

Adam IZDEBSKI (Warsaw)

The recent ethno-historical research on the Germanic and Slavic political traditions allowed the author to reconstruct the early Slavs' political institutions with the use of the Byzantine sources. The role of the assembly (*wiec*) and leadership patterns are discussed. Then, the Byzantine incapability of dealing with the early Slavs is compared to the Frankish successes. Finally, the implications of historical genetics for the study of the early Slavs are considered.

### **A Face to Face Encounter: The God-Humanity relationship as reflected in the icons of the Eastern Christian (Orthodox) Church**

Elena Ene D-VASILESCU (Oxford)

This paper explores the theory of participation expressed by, among others, Ss. Athanasius (c. 295-373), Basil the Great (c. 330-379), Maximus the Confessor (c.

580-662) and, in the twentieth century, the theologian Dumitru Stăniloae (1903-1993). It presents one way in which participation happens, and states that the fact that God works in the world through His energies carried out by the Holy Spirit makes possible a 'face to face encounter' between Him and humankind. One way in which this process is concretised in Eastern Orthodox Christianity is through the practice of honouring icons. The text explains the 'devices' active in the respective liturgical art during this God-humankind encounter. Among these are the model of Trinitarian love and a compositional technique that produces in the viewer 'simultaneity of seeing'.

**The geography of the provincial administration of the Byzantine empire (ca. 600-1200): I. 2. *Apothekai* of the Balkans and of the islands of the Aegean Sea (7<sup>th</sup>-8<sup>th</sup> c.)**

Efi RAGIA (Athens)

This contribution examines the geographic distribution of the warehouses and *vassilika kommerkia* of the European provinces of the Empire. In administrative terms the model that was already in use in Asia Minor was transferred to the Balkans. The fact that the events had resulted into the collapse of the Later Roman administrative model in the north Balkans is the apparent reason why instead of warehouses of provinces there appear to have functioned only warehouses of cities. The geographic pattern of the Balkan warehouses indicates that Byzantium held dominion of the provinces of the south, of Hellas, Crete and of the province of Nesoi.

**Photius and Eustathius of Thessalonica on Greek cuisine intricacies, or a few words on *abyrtake* (ἀβυρτάκη)**

Maciej KOKOSZKO – Katarzyna GIBEL (Łódź)

The present commentary is aimed at elucidating the terms made use of by Photius in the entry *abyrtake* (ἀβυρτάκη) included in his *Lexicon* (Λέξεων συναγωγή). The authors of the study maintain that *abyrtake* was a sauce of Medic (i.e. Persian) origin, which might have been known to the Greeks even before the 6<sup>th</sup> century but eventually became popular in the 4<sup>th</sup> BC. It was a luxury dish consisting of vinegar (ὄξος), cress (κάρδαμον), garlic (σκόροδον), mustard (σίναπυ), raisins (σταφίδες) and salted capers (κάππάρης).

**A Trace of the Language of Saints Cyril and Methodius, Equal to the Apostles, and Their Disciples (Newly Found Fragments of the Acrostic of the Old Bulgarian Funeral Canon on the Sixth Tone)**

Regina KOYCHEVA (Sofia)

The article announces unknown fragments of the acrostic of the Slavonic funeral canon found by P. Penkova. These passages are the first actual proof that the copies of the canon really bear traces of an original (non-translated) Slavonic chant. The acrostic fragments display both language tendencies young for the ninth century (when the canon was probably written) and archaic features possibly leading back to the Mission of St. Cyril and St. Method in Great Moravia.

**Notes on the Chronology of the Byzantine-Pecheneg War (1083-1091)**

Marek MEŠKO (Bratislava – Princeton)

More than a century ago a German scholar K. Dieter published an incentive article about the chronology of the Byzantine-Pecheneg war during the reign of the emperor Alexius I Comnenus. Due to the patchy character of the evidence inherent in the *Alexiad* written by his daughter Anna Comnena some fifty years

later, a reassessment of this chronology is extremely intricate. With the help of new evidence (e.g. including research of the astronomical data connected with the partial solar eclipse in 1087 carried out by K. F. D'Occhiepo), the more likely data of the beginning of this conflict – in 1083 rather than in 1086 – could be introduced. In addition a more reliable chronology of the events during the years 1088-1090 (e.g. the well known passage of the count Robert of Flanders) could be established.

### **οἱ δὲ λύκοι ὡς Πέρσαι: The image of the “Turks” in the reign of John II Komnenos (1118-1143)**

Angeliki PAPAGEORGIU (Athens)

The aim of this paper is to study the image of the Turks during the reign of John II Komnenos. Among the various terms used by the Greek sources to characterize the Turks may be found very common ones (e.g. barbarians) as well as one or two that could be considered *unicum* for the period in question (such as the comparison of the Turks to the wolves, which forms the core of the paper). The author concludes that the image of the Turks was created mainly on the battlefield and also stemmed from their moral qualities (as perceived by the Byzantines), qualities that were often portrayed by comparison to animals and physical phenomena. The image of the Turks is more complete than that of other peoples; however, despite the existence of a few positive traits that are mentioned in the sources, the main Byzantine perception of the Turks during the period in question is clearly negative.

### **Notes on the Inaugural Oration of the Patriarch Michael of Anchialos**

Ioannis POLEMIS (Athens)

A new date for the Inaugural Oration of Michael of Anchialos, published by R. Browning, is put forward on the basis of a new investigation of the historical events recorded in the text: the Lecture in question was delivered not in 1165/1167, as scholars had maintained so far, but a short time after 1151. Some echoes from the works of Philo Judaeus in the text are also detected.

### **King (kralj) Milutin and the Paleologan tradition**

Elisabeth PILTZ (Uppsala)

During the period of kralj Milutin's reign in Serbia the relations with Byzantium were very vivid. He married the infant Simonis of five years and was favoured by emperor Andronikos II Paleologos and especially by his wife, the mother of Simonis. Important Byzantine artists worked in Serbia and represented Milutin and his consort as a Byzantine despot with Byzantine insignia. Important were the legations of Great logothete Theodor Metochites who has written reports of these events.

### **Rock Monasteries on the Souha River in the South Dobroudja**

Georgi ATANASOV (Silistra)

Within the confines of the Dorostol eparchy south of the Gollesh stronghold and along the banks of the Souha River was conducted exploration on a colony of rock monasteries. The center of the monks' colony is represented by the “Gyaur Evleri” monastery in proximity to the late-antique castle by the village of Ballick (the late-antique Adinna), at the foot of which there are well manifested cultural layers from the 5<sup>th</sup>-6<sup>th</sup> and 10<sup>th</sup> c. The big monasteries around Ballick attributed to the 5<sup>th</sup>-6<sup>th</sup> c. are explicitly cynobian with expressive allusions to Syrian influences in the architectural plans as well as the liturgical performance. Those

situated to the north, like Gollesh, Brestnitsa and Onnogur, as well as some to the south, like the Hittovo monastery, are small cloisters of the skit type related to the monastic center of “Gyaur Evleri”. There are also some documented hermit and recluse cells. The colony was deserted simultaneously with the nearby castles toward the end of the 6<sup>th</sup> and fully abandoned in the 7<sup>th</sup> c. but life in these parts was revived in the period of the First Bulgarian Kingdom during the 10<sup>th</sup> c.

**Regional Developments in Late Byzantine Architecture and the Question of “Building Schools”. An Overlooked Case of the Fourteenth-Century Churches from the Region of Skopje**

Jelena BOGDANOVIĆ (Greenville)

The parallel existence of several centers as the generators and recipients of architectural influence in the wider region of Byzantine Macedonia, such as Thessaloniki and Ohrid, obscured the significance of the city of Skopje, which flourished as a short-lived imperial city for almost 50 years (1346-1392). In this paper a number of post-1330 churches from the region of Skopje, F.Y.R. of Macedonia – St. Nicholas in Ljuboten; the Holy Saviour (later the Presentation of the Virgin) in Kučevište; St. Nicholas in Šiševo; the Assumption of the Virgin in Matejič; St. Demetrios at Markov Manastir, in Sušice; Assumption of the Virgin in Matka; St. Andrew on the Treska; and now ruined churches at Devič and Modrište on the Treska – are grouped because of related stylistic features and proportions. The churches comprise an overlooked paradigmatic “building school” significant for further understanding of questions of style and building workshops in the regional developments of Late Byzantine architecture (ca. 1261-1453) and, especially after the 1330s, marked by a building decline in Constantinople. Contextualizing this “building school” locates the path of the development of the so-called “Morava School” (ca. 1370s-1459), the final phase of Byzantine architecture, through Skopje.

***Bucharest ms. No. 1385 and The Tale of Constantinople, 1453: Some Reconsiderations***

Walter K. HANAK (Shepherdstown)

The *Bucharest ms. No. 1385, The Tale of Constantinople*, in a number of passages stands in marked contrast to the several Slavonic renditions, the *Troitse-Sergiev Lavra ms. No. 773*, Hilandar Slavonic ms. 280, and the *Chronograph Redaction of 1512*. This study contrasts the accounts concerning a patriarch, Justinian, a wife, and the death of Constantine XI, comparing the similarities and differences among the passages. The author posits that the *Bucharest ms.* is a late seventeenth-century rendition.

**étude critique**

**The Slavonic Translation of St. John Chrysostom’s Homily *De sancto hieromartyre Phoca***

Yavor MILTENOV (Sofia)

The Slavonic version of St. John Chrysostom’s homily *De sancto hieromartyre Phoca* (BHG 1537, CPG 4364) emerged in the beginning of the 10<sup>th</sup> c. in Bulgaria and came to us in the longer redaction of the *Zlatostruy* (Chrysorrhoeas) collection. The present study is devoted to a comparison of the witnesses, building a *stemma codicum* and identifying the characteristics of the Slavonic archetype. Attached, an edition of the Slavonic version (according to seven copies) and parallel Greek text is being included.