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A topographical note concerning the Avar siege of Constantinople: the question of the localization of St. Callinicus Bridge

Martin HURBANIČ (Bratislava)

This contribution deals with the topography of medieval Constantinople, particularly with the location of various bridges over the Golden Horn during the Byzantine period. Previous scholars (R. Janin, C. Mango) have assumed that the location of the bridge has changed over time. Contrary to their opinions, we claim that the Golden Horn bridges mentioned in the sources were located at the same place. This place was approximately a kilometer away from the quarter of Blachernae, next to the Church of the Saints Cosmas and Damian, in the area known as Cosmidion, which corresponds to today's Istanbul quarter of Eyüp.

Milada Paulová and her Byzantine world. Contribution to the relationship between M. Paulová and J. Hussey

Lubomíra HAVLÍKOVÁ (Praha)

Historian and Byzantologist M. 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. M. 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. She established numerous professional contacts with Byzantologists all over the world, at the first place with Professor Joan Mervyn Hussey, the famous English Byzantologist as evidenced by correspondence and Paulová's "Memoirs", which she started writing in 1962 at the impetus of her friend "Jennie". The article analyses the relationship between Paulová and Hussey just after Second World War on the basis of several unpublished Hussey's letters written in the years 1946-1949.

G. A. Ostrogorsky and N. P. Kondakov Archaeological Institute in Prague

Julie JANČÁRKOVÁ (Praha)

The article is devoted to George Ostrogorsky, a prominent historian of Byzantium, and deals with his scientific contacts to the members of N. P. Kondakov Archaeological Institute in Prague, mainly G. V. Vernadsky, N. M. Beljaev, N. P. Toll, D. A. Rasovsky, N. E. Andreev. The relationship between G. A. Ostrogorsky and his colleagues is analyzed on the basis of 292 sheets of unpublished Ostrogorsky's letters written to them between 1926 and 1943, which has not been studied yet. He wrote articles, did proof-readings, helped his German colleagues to get involved in the work. He became a regular member of the Institute and of its managing board. He annually visited Prague to present his reports there. The article covers the "German" period of Ostrogorsky's life from 1928 to 1933. In this time he taught as Privatdozent at Breslau University in Germany. In the year 1931 a question of Ostrogorsky's moving to Prague first arose. In the year 1933, after the establishment of the Nazi regime, this question was being discussed again because of

Ostrogorsky's Jewish origin. Then a position of professor at Belgrade University was offered to him and he left Germany. The scholarly works written during the time of the "German" period, show his connections to Russian science. In this time George Ostrogorsky got interested in a large scale of topics of Byzantine history.

Information approach to studying Byzantine law and its receptions

Yuriy Ya. VIN – Dmitry E. KONDRATIEV (Moscow)

The information approach for studying Byzantine Law is represented by help of the information analytical complex, building on the platform of the dB "Byzantine Law". The aim of this representation is a pictorial description of preparation for building of the Expert System "Byzantine Law and Acts". At the same time the Project of the universal Expert System is proposed for the modern Byzantine studies.

Byzantium and Ethiopian monasticism

Václav JEŽEK (Levkosia)

The article discusses the relationship between Byzantium and the development of Ethiopian monasticism. It explores the cultural and religious involvement of Byzantium in Ethiopia. It is shown that the issues involved are complex and deserve further scholarly attention especially due to the fact that Ethiopia offers an immensely interesting context due to its unique relationship with the Semitic milieu. The influence of Byzantium on Ethiopia went hand in hand with other influences coming from the Syriac, Judaic and Sabaeen context. It is concluded, that Byzantium did not exercise a very strong influence on the development of Ethiopian monasticism on its own. Rather a combination of Syriac, Judaic and Byzantine elements contributed to the development of monasticism there. These are coupled with possible indigenous African elements. Further, that many issues related to the Ethiopian context of monasticism are yet to be resolved and that the Ethiopian context can help us understand why monasticism in Byzantium developed in ways that it did and not in others. Lastly, that the Ethiopian monastic context offers one of the most original and unique forms of Christian spiritual endeavour, which is even more enhanced by the presence of original exegetical traditions. That Ethiopia offered original symbolic theological imagination even after Byzantium zenith.

Language and style of the *Dioptra*

Eirini AFFENTOULIDOU-LEITGEB (Vienna)

The article aims to investigate the language of the *Dioptra* of Philippos Monotropos, a text written in an 11th/12th century literary Koine. An analysis of the morphology and syntax as well as the vocabulary, especially deviations from the patristic/Byzantine lexicon (archaisms and vulgarisms) and their stylistic function, is offered.

Two Byzantine Slabs of Near-Eastern Origin. A New Contribution to Byzantine Iconography

Petr BALCÁREK (Olomouc)

The aim of this article is to explore, and make public for the first time, two Byzantine stone slabs which came probably from Syro-Palestine in the Near-East. The style of the slabs is typical of the popular art of local Byzantine workshops and the objects are dated to the end of the 6th or the beginning of the 7th century, i. e. to the early stage of the Islamic period. The most valuable feature of these two slabs is their iconographic depiction; on the one, it represents pictorially the missing link in the chain of iconographic depictions of the pelican and, on the other, it represents the traditional antagonistic powers of deathly blood (the bull) and of good, Eucharistic blood of the eternal life (the lion).

Meetings on neutral grounds. Remarks on political encounters in Byzantium

Michael GRÜNBAERT (Münster)

Arrangements of meetings between sovereigns and leaders belonged to the fine art of premodern politics. One of the most important factors for successful negotiations was the careful setting and the right choice of a meeting-place, because sensitivities of the involved parties had to be taken into consideration. The ideal place formed neither the property of one nor of any other sovereign. Even in Byzantine sources search for neutral territory can be detected, although the term “neutrality” does not exist. Various passages demonstrate, that the concept of constructing or finding neutral spaces for meetings were common in Byzantine political thought and diplomacy. An impressive example is documented for the year 923, when Romanos I. Lakapenos met Symeon of Bulgaria on a wooden platform, a perfect imagination of a neutral place, in the Golden Horn. Other meetings took place at borders between territories or in the middle of rivers. The idea of neutrality formed an essential part of symbolic communication and performance in Byzantine diplomacy.

The Byzantine-Bulgarian confrontation in the first half of the 10th century and Kyivan Rus’

Dmytro GORDIYENKO (Kyiv)

The article is devoted to the analysis of the place and role of Rus’ in the system of Byzantine-Bulgarian relations in the first half of the 10th century. On the basis of the analysis of economic, political and ideological factors influencing the relations of Byzantium, Bulgaria and Rus’ a conclusion is made that non-interference of Rus’ in Byzantine-Bulgarian confrontation in the first half of the 10th century was caused by the aim of Rus’ firstly to maintain the status quo with Byzantium, and secondly, to support the strength of Bulgaria as a stabilizing factor in the region of the north coast of the Black Sea and weakening of the influence of Byzantium in the mentioned region and in the Balkan Mountains.

Psellos the Hesychast. A Neoplatonic reading of the Transfiguration on Mt. Tabor (*Theologica* I.11 Gautier)

Frederick LAURITZEN (Bologna)

Essay 11 of the *Theologica* edited by Gautier, dedicated to interpreting a canon of John of Damascus, illustrates Psellos’ opinion on what the disciples saw during the Transfiguration of Jesus. Unlike the contemporary poems of Christophoros Mityleanios and John Mauropous, his focus is on the question of perception. Indeed he employs ideas taken explicitly from Proclus’ *Elements of Theology*, and specifically proposition 71, in order to define the concept of ἐπιτηδειότης. Psellos focuses on the specific passages from the canon of John of Damascus, an important element since Gregory Palamas in the fourteenth century understood that canon to be a key for the interpretation of the perception of the energies of God.

About the literary “seals” of Gregorios Antiochos

Alexander SIDERAS (Göttingen)

The present article deals with the various sorts of the literary “seals” in the published and unpublished works of Gregorios Antiochos. They are either direct mentions of his name or descriptions with synonymous words or references to his name in connection with citations of Gregorios Nazianzenos. These “seals” are a significant criterion for the authorship, especially of anonymous works.

**The Chronicle of Michael Glycas in Prague codex
[Praga Strahov. gr. D.G. III. 6 (olim Rec. B. 2)]**

Liudmila AVILUSHKINA (St. Petersburg)

The author studied Greek codex *Praga Strahov. gr. D.G. III. 6 (olim Rec. B. 2)*. Analysis showed that there are some special textual features in comparison with the 1st edition of the Greek text of the Chronicle of Michael Glycas (Paris 1660) in the codex. Thus it can be concluded that the text of the Prague Manuscript is a very important for the study of the history of the text of Michael Glycas' Chronicle and it should be used in the future critical edition of the Chronicle.

Michael IX Palaiologos

Agnieszka KOZANECKA-KOZAKIEWICZ (Łódź)

The article tells about the miserable life of co-emperor Michael IX Palaiologos who tried to find a place for himself in the Empire and in life. The paper presents Michael's marriage, military activity, his conflict with the Catalan Company and attempts to deal with the mystery of Michael's personality. It tries also to answer about the role played by Michael in Byzantine history and reconstruct co-ruler's political milieu.

**The katholikon of the monastery of Saint Demetrius at Tsagezi
on Mount Kissavos in Thessaly: issues of constructional phases**

Vasilis MESSIS (Thessalonica)

The katholikon of the monastery of Saint Demetrius at Tsagezi on Mount Kissavos in Thessaly is one of the most important churches of the *athonite type*. It belongs to complex four-column cross-in-square type with lateral conches (choirs), a two-columned *lite*, *typikaria*, ambulatory, and two-side chapels. Evidences provided by the masonry of the church, a group of sculptures which used during its construction, as well as the likeness between the katholikon of Saint Demetrius and the church of Prophet Elias in Thessaloniki, lead to the suggestion that the original phase of the katholikon can be placed in the Paleologan period. Later, in the middle of the 19th century, the already ruined original church, was restored radically. The new church was erected over the remnants of the Paleologan one by following its ground plan and was preserved until 1868. That year a fire destroyed the church, from which only the walls up to 5m height retained. If our suggestion about the Paleologan original phase of the katholikon of the monastery of Saint Demetrius is correct, the katholikon is, perhaps, the oldest church, in which the fully composed *athonite type* appears, namely a church of the complex four-column cross-in-square type characterized, except for lateral conches, by *lite*, *typikaria* and side chapels.

**A case of power and subversion? The fresco of St. Anna nursing the child Mary
from the Monastery of Zaum**

Elena ENE D-VASILESCU (Oxford)

SS. Anna and Elizabeth *Galaktotrophousa* or *Mlekopitelnitza* frescoes or icons are illustrative examples of the fact that creativity has always been expressed within Byzantine ecclesiastical artistic domain. That in spite of the general truth emphasised, among others, by E. Dauterman Maguire and H. Maguire that, "The very legitimacy of the holy image depended upon its adherence to tradition and its supposed accuracy in reproducing the prototype." In this article I will speak about subversion in liturgical art, especially from the perspective of the iconographic canon and its power to regulate the creation of images in the Byzantine Church. It might seem that an act of subversion from within happened each time an artistic innovation occurred, as for example, in the case of the image of St. Anna nursing the infant Mary (a variant of the *Virgo lactans*). But was this really the case? And when an innovation became apparent, was it a conscious act of sub-

version? Also, another question is: did the painters themselves dare to stretch the canon to the limits, or this was a matter of patronage? The latter authors point out that “the pleasure of contradicting authority was an element in the Byzantine reception of unofficial imagery.” The question arises as to whether that was also occasionally the case with official and liturgical art in Byzantium. I shall endeavour to demonstrate that the Byzantine icon-painters, and those in all areas of the Empire’s influence, managed to be inventive while remaining within the very canon of religious official art of icon and fresco painting. Therefore, they were not ‘subversive’. Certainly no stipulation within the canon established by the Church Synods with regard to the use of images forbids a representation as that of St. Anna *Mlekopitateknitsa* from Zaum Monastery which triggered the writing of this work, whatever extremely ‘biologic’ this fresco would appear to a puritan viewer. It proves that, if an innovation is made in the spirit of the canon, it is not subversive.

The Date and Addressee of John Eugenicus’ *Logos Antirrheticos*

Alexander ZANEMONETS (Haifa – Paris)

The article is dedicated to the *Logos Antirrheticos* of John Eugenicus – one of the most important Byzantine texts, written against the decisions of the Council of Florence. The results of the investigation have shown that John Eugenicus wrote his *Logos* sometime between the end of December 1452 and the initial months of 1453. We tentatively put forward the hypothesis that this work was dedicated to a bishop named Isidore, with whom Eugenicus had had prior correspondence. It is also possible that this Isidore was a bishop somewhere on the Peloponnesus.

Alexander Alexandrovich Vasiliev (1867-1953): The Patriarch of the Byzantine Studies

Ionuț Alexandru TUDORIE (Bucharest)

Tireless traveler even in the last part of his life, classical music enthusiast and author of original compositions for piano, diligent researcher of Byzantine history, Professor Vasiliev’s life is not only fascinating, but also stimulating. From the impressive list of references one can notice the project of *History of the Byzantine Empire*, a work originally published in Russian in his early academic career in St. Petersburg, later translated and revised in two editions in English (1928-1929 and 1952) and one edition in French (1932). A second major research theme of Prof. Vasiliev was the relationship between Byzantines and Arabs in the 9th and 10th centuries. He was also the editor and translator into French of the *Universal History* of Agapius of Manbidj (Mabbug) and *History* of Yahya of Antioch (Yahya-ibn-Sa’id).