

**B Y Z A N T I N O S L A V I C A**  
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## **résumés des articles**

### **Russian Byzantine Studies in the first post-revolutionary decade: Byzantine Commission (1918-1930)**

O. A. BARYNINA (Sankt Petersburg)

The Russian-Byzantine Commission that was created within the Soviet Academy of Sciences in 1918 exemplified the lasting contribution to the field that the Russian scholars of Byzantium had made in the early twentieth century. The Commission initially aimed to edit and translate into Russian the texts related to the rule of Byzantine Emperor Constantine VII Porphyrogenitus and to publish an encyclopedic dictionary of the tenth- and eleventh-century Byzantine empire. In 1923 it also sought to continue the project of publishing the new, revised Medieval Greek Dictionary of Du Cange that the International Union of Academies had first proposed in 1913. In 1925 the Commission was joined by the group of scholars who studied the treaties between Byzantium and Russians in the tenth century. This Commission played an important role in helping Russian scholars of Byzantium to preserve this discipline in the early Soviet environment.

### **The academic heritage and the archival materials of M. N. Krasheninnikov**

D. N. STAROSTIN (Sankt Petersburg)

The article analyses the academic heritage and the handwritten „Nachlass“ of one of the lesser known Russian scholars of Byzantium, M. N. Krasheninnikov. A student of V. K. Ernstedt, he began his studies as a classicist, but then devoted his academic career to the cause of publishing critical editions of heretofore unpublished texts related to Late Antique and Byzantine history. Thus he almost beat J. Haury to publishing his own version of the „Wars“ of Procopius of Caesarea and C. de Boor – to publishing his redaction of the „On the legates“ and other tenth-century encyclopedic collections of materials in Greek. Despite the fact that few of texts prepared by him were published (due to various reasons including the Russia's loss of Estland in 1918 and the repressions which took place in the USSR since the late 1920s), these materials still contain much interesting and relevant for today's research. This article describes the archive of M. N. Krasheninnikov and analyses the materials in regards to their relevance for contemporary Byzantine studies and to the methods employed by this scholar.

## **Manuel II Palaiologos' Judicial Reform. The Institution of Judicial Executors (*Defensores*)**

S. HAGEN (Jekaterinburg)

In 1398 (?) Emperor Manuel II Palaiologos by his juridical decree restored the court of the καθολικοί κριταὶ τῶν Ῥωμαίων which had been founded by Andronikos III Palaiologos in 1329, but after the scandal of 1337 functioned only at long intervals, and created the special institution of *defensores*, judicial executors, unknown in Byzantium before him. Thus Manuel II Palaiologos made a juridical reform which was a third one in the Palaiologan time.

## **The Archeologist N. P. Toll and his participation in the excavations at Dura-Europos (Syria)**

V. DRBAL (Praha)

The article deals with the activity of N. P. Toll (1894-1985), the acting director of the Kondakov Institute in Prague in the 1930s, at Dura-Europos (Syria) where he participated in 1933-37 at the Franco-American excavations. He acted as photographer and took charge of the excavations in the necropolis west of the city. The Kondakov Institute arranged in Prague the printing of volumes 5, 6 and 7 of the preliminary reports from the excavations at Dura-Europos between 1934 and 1939.

## **The Good Soldier's End: From Suicide to Martyrdom**

D. WOODS (Cork)

The Christianization of the Roman army transformed the attitude to military suicide. Whereas previously soldiers of all ranks had regarded suicide in the face of defeat as the only honorable course of action, this changed during the fourth century. This is demonstrated by examining the changing behaviour of defeated candidates for the throne and by contrasting the attitude of Ammianus Marcellinus on this subject to that of his classical predecessors. Over time, the cult of military martyrs probably played a part in reinforcing this willingness to risk torture and humiliation. This process was completed by the emergence of a theocratic Islamic state whose efforts to force conversion did offer Byzantine captives a real opportunity of martyrdom.

## **Relation of Image to its Prototype in Byzantine Iconophile Theology**

A. STREZOVA (Sydney)

This study explores the notion of the image (*εἰκών*) as defined by Byzantine iconophile writers of the eight and ninth centuries, John of Damascus (675-749), Theodore the Studite (759-826) and Patriarch Nikephoros I of Constantinople (758-828). It was these three theologians who were mainly responsible for elaborating the iconophile apology of religious images during the two phases of Byzantine iconoclasm (from 726 to 787 and, from 813 to 843). Within the larger context of theological concerns, the iconophiles use the image-prototype vocabulary and the relationship between them as a part of great apologetical defense of icons as agents of knowledge and channels of power and grace. Elaborating and defining the nature of icon by its relation to the prototype, Theodore the Studite and Patriarch Nikephoros of Constantinople introduce and apply the terminology of Aristotelian logic as well as ideas of Plato and Neo-Platonist regarding image cult. At the same time, the iconophiles justify image representation on the basis of Christian theology, drawing extensively from scriptural and patristic evidence.

## **The Mission of Kyivan Princess Ol'ga to the King Otto I, in the Context of Rus' and Germany Foreign Policies**

D. GORDIYENKO (Kyiv)

The article is devoted to one of the most interesting episodes in the history of Rus' during the X<sup>th</sup> century – the foreign policy of Princesses Olga. The reasons and consequences of the Kyiv diplomatic mission to the King Otton I are analysed, caused, first of all, by the foreign activities of both states. For the first time “the Polish factor” of the Rus-German relations during Olga's rule has been introduced in the historiography.

## **The mission of Hierotheos: location and significance**

A. MADGEARU (Bucharest)

The paper proposes a firm chronology of the mission of bishop Hierotheos to the Hungarians (in 948), and provides more proofs for the location of its area between the Mureş, Criş and Tisza rivers. The mission is seen in the context of the international relations of Byzantium at the middle of the 10<sup>th</sup> century, and analysed in comparison with the archaeological and numismatic data.

## **The Unedited Oktoechos Canons for Prophets and Martyrs in the Byzantine and Slavonic Tradition**

D. GETOV – M. YOVCHEVA (Sofia)

This is a survey of the manuscript tradition of a group of hymns from the Oktoechos – a major liturgical book of the Eastern Orthodox Church. We record the existence of a largely unknown early cycle of Oktoechos Canons of Supplication to Prophets and Martyrs (All Saints), which was discarded by the tradition, having been replaced by the now standard cycle of Canons by Joseph the Hymnographer. Because of its importance for the history of the Oktoechos and its reception in the derivative traditions, we give an *editio princeps* of one of the old Canons surveyed. The edition of both the Byzantine original and its old Slav rendering is based on five Greek and seven Slavonic witnesses.

## **Eumathios Philokales as Stratopedarches of Cyprus (ca. 1092)**

S. G. GEORGIU (Nicosia)

Eumathios Philokales was appointed as *stratopedarches* of Cyprus after the repression of Rapsomates' revolt in Cyprus in the spring of 1092. His appointment was a provisional administrative measure to face an emergency situation. Eumathios Philokales exercised military authority in the island and the *krites* and *exisotes* Kalliparios political authority. This measure ceased following the appointment of Constantine Katakalon Euphorbenos as doux of Cyprus.

## **The Schism that never was: Old Norse views on Byzantium and Russia**

S. JAKOBSSON (Reykjavík)

This argue discusses the concept of the great schism and how it was viewed in the Norse-Icelandic cultural zone in medieval times. It is argued that the Icelandic clerical elite, and to some degree its Norwegian counterpart, had little awareness of a great schism and did not look upon christianity as a house divided. On the contrary, Byzantium was generally depicted as one of the great Christian capitals, and there were persistent myths about the roots of Christianity in Scandinavia and Russia being the same.

### **The Orphanage of Byzantine Constantinople: an archaeological identification**

K. R. DARK (Reading) – A. L. HARRIS (Birmingham)

This paper considers the location of the famous Orphanage on the acropolis of Byzantine Constantinople, refurbished by Alexius Comnenus in the late twelfth century. The authors suggest a new identification of the Orphanage with the Byzantine buildings excavated in the Second Court of Ottoman Topkapı Sarayı, and argue on archaeological grounds that the Middle Byzantine complex re-used fifth-century structures.

### **In the Name of the True Emperor: Politics of Resistance after the Palaiologan Usurpation**

T. SHAWCROSS (Princeton)

This article sheds new light on the different forms taken by the resistance that was mounted against the Palaiologan dynasty after the usurpation of the imperial throne by Michael VIII Palaiologos. It examines the surviving evidence for the independent and concerted actions of the multiple groups which claimed to espouse the cause of the deposed John IV Laskaris, and reveals how close these groups came in the early fourteenth century to toppling the new regime. It also discusses in detail the countermeasures employed by Michael VIII, and by his son and successor Andronikos II.

### **Is there any room on the Bosphorus for a Latin lady?**

M. DĄBROWSKA (Łódź)

The article attempts to create a collective portrait of the Latin spouses of the Emperors from the Palaiologian dynasty. It draws attention to the “marriage geography” and argues that Constantinople used its matrimonial policy in order to “buy off” the Latins. According to the author, religious divisions were not so important. The European elite exchanged their children within the world dominated by Christian culture.

### **The role of the *mezas domestikos* in the late Byzantine army (1204-1453)**

S. KYRIAKIDIS (Birmingham – Istanbul)

The *mezas domestikos* was the commander-in-chief of the late Byzantine armies. However, the importance of this office in the military administration of the later Byzantine Empire has not attracted the attention of modern scholarship. The present discussion investigates the function and administrative responsibilities of the *mezas domestikos* after 1204 and the impact of contemporary political and military developments on the role of this office.