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résumés des articles

Empress Verina and the Events of 475-476

Kamilla TWARDOWSKA (Cracow)

This article aims to present the empress Verina's role during the usurpation of her brother Basiliskos (January 475 - August 476). The empress and her brother shared the responsibility for starting a rebellion against the Emperor Zeno (the husband of her daughter Ariadne). The cause of the rebellion was the fear of being removed from power after the death of Leo II – her grandson and co-emperor Zeno's son. After she had been removed by Basiliskos, she turned against him and actively supported Zeno's return to the throne.

Unique Byzantine Complex near the Jordan River in Southern Levant

Mohammad WAHEEB – Eyad ALMASRI (Jordan)

Bethany Beyond the Jordan, where Jesus was baptized on the east bank of the Jordan River, has been further excavated and has revealed a Byzantine complex consisting of stone staircase, a foundation base and a small Byzantine church near the river itself. This raised the number of churches identified in the region to four at the Jordan River and three at the Byzantine monastery at Tell el-Kharrar (Elijah's Hill), nearly two kilometers east of the river. The discovered remains represent a distinguished and rare churches in the history of Christianity during the Byzantine period on the eastern bank of Jordan River dated to 5th-6th AD.

Oats in Ancient Greek and Byzantine Medical Treatises, V century BC-XI century AD. Some Observations on the Popularity of Oats as a Foodstuff and a Medication

Maciej KOKOSZKO – Krzysztof JAGUSIAK – Zofia RZEŹNICKA (Lodz)

The common oat (*Avena sativa*) is a cereal which is well attested in Greek medical sources. Between the Vth and the XIth centuries oats belonged to the crops which did not enjoy much appreciation. Across the Mediterranean the cereal was made use of almost exclusively as emergency food. The analyzed treatises suggest that it was utilized to prepare thin soups and thick gruels. Oat bread was not highly valued. Dietitians characterized oats as unappealing in its flavor, characteristic of limited wholesomeness, slightly stytic (and therefore slowing down the work of the alimentary tract), hard to digest, delicately desiccating and heating. As a medicine oats were mainly profited from to treat diarrhea, stomach problems, liver ailments, prepare cataplasms to stimulate diaphoresis, help remove mucus from the bronchi and finally feed the feverish!

Numeral data of Procopius

Vadim SEROV (Barnaul)

Amongst the many publications on Procopius of Caesarea, there is none concerning this Byzantine historian's use of numbers. However, numbers are abundant in Procopius's works, imparting quantitative characteristics of various objects and events he describes. An analysis of this phenomenon is worthwhile, because, it's probably, numbers in Procopius's works reflect notions in Early-Byzantine society.

The Concept of *Al-Takbīr* in the Byzantine Theological Writings

Tarek M. MUHAMMAD (Cairo)

The Byzantine polemicists in their accounts on *al-takbīr* or *Allā Wa Koubar* relate between the Ka'ba, the worship of the Star of the Morning, the Black Stone, and the head of the Greek Goddess Aphrodite. This paper examines the concept of the Byzantine theologians on *al-takbīr* or *Allā Wa Koubar*, which is a part of Muslims' prayer and the Islamic rituals, in order to highlight how it was perceived by the Byzantines.

In vino veritas... Is there truth in wine?

Drinking and intemperance in Great Moravian and Early Czech legislation (Antique traditions in the Byzantine and Slavonic world)

Lubomíra HAVLÍKOVÁ (Prague)

Grapevine cultivation and wine drinking in Great Moravia and Bohemia are attested by the Great Moravian legal manuscripts as Old Slavonic *Nomokanonъ*, *Zakonъ sudnyi ljudьmъ* and *Zarovědi svętyichъ otъsbъ*, and Bohemian legal document as in Latin written *Decreta Bretislai*. In the wine-growing law the adoption of legal traditions of Byzantine origin or from classical Antiquity was reflected more noticeably than in the written historical sources or archaeological material.

Description de l'Ukraine in light of *De Administrando Imperio*: Two Accounts of a Journey along the Dnieper

Łukasz RÓŻYCKI (Poznań)

The goal of the article was to compare two accounts of a journey down the Dnieper, through the barrages and all the way to the Black Sea. The author used the account by Constantine VII Porphyrogenetos found in *De Administrando Imperio* and the memoirs of a French traveler, cartographer and architect Guillaume le Vasseur de Beauplan. Confronting these two sources identified numerous similarities resulting from the unchanging character of nature, which positively verifies both accounts.

About the date of the Dormition cathedral of the Kiev-Pechersk Lavra foundation

Maryana NIKITENKO (Kiev)

The date of the Dormition Cathedral foundation in the Kiev-Pechersk Lavra – May, 12, 1073 is substantiated in the article. The author studied the hermeneutic analysis of the “Word” on the establishment of the Great Pechersk Church from the “Paterikon”, as well as the information “encoded” in the dates of initiation and consecration of the old churches-memorials of the Baptism in Rus’ – *Desiatynnaya* (the Church of the Tithe) and St. Sophia Cathedral. It is concluded that the foundation of the Pechersk Church, as well as the initiation of the Kiev-Pechersk Monastery in the sacral sense were correlated with the birth of the Rus’ Church, which in the old times was associated with the Prince Vladimir Svyatoslavych’s personal baptism.

Bogomils on Via Egnatia and in the Valley of Pelagonia: The Geography of a Dualist Belief

Robert MIHAJLOVSKI (Melbourne)

This paper treats the long-term field-research on the Bogomilism along the Roman communication of Via Egnatia and in the valley of Pelagonia. A number of various written historical sources were analysed including topography and monuments in Western Macedonia where Bogomilism had its strongholds. This article is a result of the archaeological, historical and ethnographical investigation of the various religious groups labelled as Bogomils.

Achille at the battle of Ostrovo. George Maniakes and the reception of the Illiad

Frederick LAURITZEN (Venezia)

The hexameter poem dedicated to the death of George Maniakes (1043) is a cento of Homeric lines. These are almost exclusively taken from the battle scenes of the Iliad. All elements of psychology or dialogue from the original text have been removed and the aim of the poem is to make Maniakes appear as a fighting Homeric hero, such as Achilles. Thus he provides direct evidence on how he read the entire Iliad.

The daughter of a Byzantine Emperor – the wife of a Galician-Volhynian Prince

Alexander V. MAIOROV (Saint Petersburg)

The military aid that Galician-Volhynian prince Roman Mstislavich rendered to Byzantine Emperor Alexios III was guaranteed by Roman’s marriage to the niece of Alexios III, the elder daughter of the overthrown emperor Isaak II. She became Roman’s second wife and for years played the key role in the political life of Southern Rus’. The chronicle did not preserve the name of the princess who is called by her husband’s name only as “Roman’s Grand Princess”. However, this gap can be filled. Irene, the junior sister of the Galician-Volhynian princess, who became the consort of the German King Philip, entered her sister’s name into the commemoration book of the Speyer Cathedral. Among Queen Irene’s other Greek relatives, the book mentions the name of her elder sister Euphrosyne.

Ἀσέβης Εὐσέβιος: Eusebius’ of Caesarea image in 14th century Byzantium and its sources

Lev LUKHOVITSKIY (Moscow)

The paper deals with historical memory of Eusebius of Caesarea in Middle and Late Byzantium. The 14th century testimonies are self-contradictory: Eusebius is depicted as either an orthodox supporter of Constantine the Great (Gregoras’ *Life of Constantine*), or as a leader of 9th century iconoclasts (Gregoras, Kokkinos, Dexios). A possible explanation for such distortion may be sought in polemical strategies of the 8th and 9th century. The transformation from a proto-iconoclast and Arianist into an actual participant of the iconoclastic controversy was determined by the later polemicists’ choice of sources, since their main source were

the writings of Nicephorus of Constantinople, a consistent supporter of the tactics of polemical labeling, and not the writings of John of Damascus and Germanus I who held an approving view of Eusebius.

The Moveable Canopy. The Performative Space of the Major *Sakkos* of Metropolitan Photios

Jelena BOGDANOVIĆ (Ames)

The elaborate Major *sakkos* of Metropolitan Photios of Russia (1408-1431) is one of the finest surviving examples of medieval liturgical vestments. In this paper, the shape, architectonics, and decoration of this canopy-like object is compared to the church and to the holy tent known from Mosaic traditions, thereby raising questions of materiality and conceptual framing of the sacred. By analyzing ritual performance within a Byzantine-rite church and practices of defining sacred space with specific materials, this paper suggests the transferability of the architectonics of textile and masonry canopies into *sakkos*. When Metropolitan Photios wore this conspicuously superb “garment of glory and beauty”, he reenacted the “living icon of Christ”, Jesus as the High Priest, and His mystical re-birth in the sanctuary. Within this “spatial living icon”, the *sakkos* framed the ritual and spiritual transformation of the human body as well as the dynamics within the performative spaces of God’s manifestations.

Hagia Sophia and Ottoman architecture

Elisabeth PILTZ (Uppsala)

The domed cathedral basilica Hagia Sophia in Istanbul was imitated by five mosques during the Ottoman classicism, Fatih, the mosque of Sultan Mehmet II Fatih, the Conqueror, Sehzade, Bayezidiye, the Suleymaniye, built by Sinan for Sultan Suleyman the Magnificent and Selimiye in Edirna, great cultural architectural complexes. They speak an Islamic idiom with a pronounced Greek accent.

Two previously unedited Greek texts of “The Tale of the 12 Fridays” and the Slavic tradition

S. V. IVANOV – M. L. KISILIER (Saint Petersburg)

This paper presents an edition of the two previously unedited Greek texts related to the legend of the twelve Fridays. The edition is furnished with a detailed textological commentary and parallels from other traditions.

Ramenta carminum byzantinorum

Rudolf S. STEFEC (Wien)

The present article offers an *editio princeps* of three short poems: an anonymous funeral epigram on Alexios Diplobatatzes from codex *Vat. gr. 1421*, a letter by Gerardos of Patras in political verse from codex *Par. gr. 2644*, and a short epigram by Michael Suliardos from codex *Par. gr. 3048*.