

**B Y Z A N T I N O S L A V I C A**  
REVUE INTERNATIONALE DES ÉTUDES BYZANTINES

Publiée par  
l'Institut slave de l'Académie des sciences de la République Tchèque  
sous la direction de

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La revue Byzantinoslavica est citée par ERIH et Scopus

LXXI / 1-2

PRAGUE 2013



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## résumés des articles

### Turning points in history: the Fall of Constantinople

Michael ANGOLD (Edinburgh)

The idea of turning points in history is distinctly old-fashioned. We have been taught that historical change is a matter of constant evolution; not one of events, even if they have the effect of dramatizing historical change. The two falls of Constantinople in 1204 and 1453 provide a vivid illumination of the relationship between events and historical change. Superficially they appear to constitute historical watersheds, which ushered in new eras. The crusader conquest in 1204 fragmented the Byzantine Empire and made possible Italian commercial dominance. The Ottoman conquest in 1453 restored Constantinople to its position as the imperial capital of a major power. Underlying such transformations was Constantinople itself. Over the centuries it developed a mystique that gave it more than the material importance it enjoyed as one of the hubs around which the medieval and early modern worlds revolved. It meant that it was one of those centres, which focus the processes of historical change.

### The Cyrillo-Methodian tradition in the work of Milada Paulová as a historical discourse

Lubomíra HAVLÍKOVÁ (Prague)

This article devoted to the 1500<sup>th</sup> anniversary of the arrival of Constantine-Cyril's and Methodius in Great Moravia deals with the Cyrillo-Methodian tradition in the work of M. Paulová (1891-1970). The author presents Paulová's contribution entitled *L'idée Cyrillo-Méthodienne dans la politique de Charles IV et la fondation du monastère Slave de Prague*, which was published in 1950 in the journal *Byzantinoslavica*. Paulová attempted a historical analysis of the reasons behind the foundation of the Slavonic Emmaus Monastery (Na Slovanech) in Prague by Emperor Charles IV in the fourteenth century in her article. She believes that the foundation of the Slavonic monastery was influenced by the Cyrillo-Methodian and Great Moravian traditions.

## **The career of Flavius Appalius Illus Trocundes**

Miroslaw J. LESZKA (Lodz)

The article is devoted to the career of Flavius Appalius Illus Trocundes. It lasted nine years (475-484) and was military in character. During that time he achieved the highest position in the early Byzantine army (*magister militum praesentalis*). The scarcity of information does not allow to state whether he deserved his promotions because of his military talents, or whether they were primarily a result of the influence of his brother Illus, whom he faithfully supported until the end of his days.

## **Textology of the Oldest Testimonies about Rhos: Photius and οἱ Ροῦν in the Constantinopolitan Typikon of IX c.**

Olena SYRTOVA (Kiev)

Notwithstanding the widespread opinion, that the name of Rhos is presented in the Homilies of patriarch Photius, announced on the occasion of the famous attack on Constantinople in 860 and in his Encyclica of 867, the closer examination of the early mss. versions of this epistle according to *Baroccianus*, gr. 217 (IX c.) and *Parisinus*, gr. 1228 (XI c.) reveals, that the name of Rhos evidently appeared in the mss. stemma of this epistle not earlier, than in the XII<sup>th</sup> century as the historically suggestive, although grammatically doubtful substitution of the authentic adverb *τοπῶς*, attested by Photius Lexicon (*Cambridge ms.* of X c.). Taking into consideration, that in the text of both Homilies name of Rhos is also absent and is given only in the later lemmas, allows us to overcome still existed hesitation as concerned the historical correlation between the attack on Constantinople in 860 and the Lite in Vlachernai on 25 June on the occasion of the salvation from Sarakivon and Roun, mentioned in the Typikon (Synaxaire) of the Church of St. Sophia (*Patm.* 266). The Roun of this lite were reasonably identified with those Rhos, who attacked Constantinople. But it could not be the Rhos of Kiev, still dependent from their neighbors at that time and incapable for such ambitious sea expedition. So the question is about two other groups of Rhos, attested for IX c. by the Arabian and Persian authors. The first of these two groups was described in DAI on the Adriatic Seashore under the name of Arentanoi, mentioned by Theophanes Continuatus as Rentanoi, and then by John Diacon, as Narrentanoi. The second group was known in the Latin sources under the name of Rugi, Runi, Rani, Reni, Rutheni. The real ethnic unity of Rentanoi of Adriatic, Runi (Rhos) of Baltic and Rus' (Ruthenoi) of Kiev resulted in the later tendency to attribute the famous attack to Rhos of Kiev.

## **Spalatensia Porphyrogenitiana. Some Issues Concerning the Textual Transmission of Porphyrogenitus' Sources for the Chapters on Dalmatia in the *De Administrando Imperio***

Ivan BASIĆ (Split)

The problem of written sources that the Byzantine emperor Constantine VII Porphyrogenitus used when he composed Chapter 29 of the treatise *De administrando imperio* (i.e. the description of Diocletian's palace and the city of Split as well as their association with this Roman emperor) was recently scrutinized by Serbian historian Tibor Živković. Basing his opinion on several linguistic characteristics of the mentioned text as well as on some chronological coincidences, he assumed that the source used by the author of the DAI should be – via so-called *Summary about the Emperors* (*Epitome de Caesaribus*) – identified with the lost *Annales*, written by the late Roman historian Virius Nicomachus Flavianus (died in 394). Živković's arguments are considered in detail, denying the possibility that the sources used by Porphyrogenitus and his editorial staff had anything to do with Flavianus' *Annales*. Finally the author submits his own explanation of the link between the *Epitome de Caesaribus* and DAI.

## **Church of St. Elijah, 'Baptized Rus'es' and the Date of the Second Ruso-Byzantine Treaty**

Oleksiy TOLOCHKO (Kiev)

Of the three extant Ruso-Byzantine treaties (911, 944, and 971) only that of 944, the longest and by far the most important for historical reconstructions, lacks precise dating. The article argues that the treaty's conspicuous reference to the church of St. Elijah where the group of baptized Rus'es endorsed the treaty might suggest that the treaty was concluded during the feast of St. Elijah, which yields the precise dating of the charter: July 20, 944.

## **A Data Base of Greek and Slavonic Lexical Parallels Excerpted from Translations of the 9<sup>th</sup>-14<sup>th</sup> Centuries: Philological Issues**

Lora TASEVA (Sofia – Bern)

The article deals with the philological problems which accompany the creation of an electronic database of the Greek-Slavic lexical counterparts excerpted from medieval translations. These problems have resulted from the specifics that the Byzantine and Slavic sources have, on the one hand, and from the state of the studies in lexicography and text criticism, on the other.

## **More than Enemy: The modes of description of Pechenegs in the Byzantine literature of the early Comnene epoch**

Sergei Aleksandrovich KOZLOV (Tyumen)

The paper analyses the prevailing modes of description of Pechenegs and mentalities reflected in the Byzantine tradition about the "Scythian" war of Alexius I Comnenus (1081-1118). The first part examines the excursus on Pechenegs ("Scythians") in ceremonial oration by Theophylact of Ochrid in comparison with similar account of his teacher Michael Psellus. Despite these writers were contemporaries to the first Pecheneg incursions into Byzantium, they used not relevant information about Pechenegs, but literary image "invading nomads" to describe their temper and mode of life. A reconsideration of these sources clearly shows that modern scholars who accept such views as relevant descriptions of real ethnical Pechenegs or any other nomads simply ignore the rhetorical elements in the Byzantine literature. These views corresponded to enmity function in cultivation of Byzantine identity and *Kaiseridee*, and were rather rhetorical and propagandistic conventionalities symbolizing a pagan nomadic people, hostile to the Christian Empire of Romans. The second and third parts concern with Anna Comnena's view on Pechenegs, which in retrospect describes their military tactics in 1080's through the prism of the last "Scythian" war of John II Comnenus (1118-1143).

## **Die vlacho-bulgarische Rebellion und die Versuche ihrer Niederschlagung durch Kaiser Isaakios II. (1185-1195)**

Max RITTER (Mainz)

The Vlach-Bulgarian revolt of 1185/86 marks the focal point of Isaac's II reign. The rebellion was sparked by the emperor's tax policy rather than by his treatment of the Asen brothers, although the latter proved pivotal in escalating a small-scale tax revolt into a full blown aristocratic usurpation. Isaac II didn't respond immediately to the uprising because of his Cyprus campaign (1186). His subsequent attempt at crushing the rebellion appeared successful at first, but the rebels joined forces with their most powerful ally, the Cumans, who repelled the Byzantine onslaughts during the winter months. Several points are made in the article. Firstly, Michael Choniates' panegyric speech, which relays the first campaign undertaken by Isaac II, was written in 1186, rather than 1187, as has been assumed until now. The same is true for the speech addressed to the emperor by Ioannes Syropoulos, which was dated in the 1190s before. Secondly, the rela-



tionship between the Asen brothers determined the date and target of the tsarist coronation and the creation of the Second Bulgarian Empire. Thirdly, with the help of rhetorical sources, Isaac's II third campaign in 1190 is exposed as the most ambitious campaign since Manuel's I death. Fourthly, it can be deduced that the battle at the Morava against the Serbs happened most likely in 1191. Finally, Isaac's Balkan policy was sound and failed mainly because of the internal struggles within the empire, which evolved out of the Komnenian system and not due to him personally.

### **„On the porphery of Isaiah“ in *MS. F. I. 461* (RNL, Saint Petersburg): an exegetis or a biblical text?**

Stilyana BATALOVA (Sofia)

This paper explores the thematic content and structure of „**У прорчѣства ісаіина**“ in *Ms. F. I. 461* (RNL, Saint-Petersburg) dating from the last quarter of 14<sup>th</sup> century. Based on observations on the commentated biblical pericopes in Old Church Slavonic translation and their comparison with preserved Byzantine Church fathers' commentaries, the author expounds the thesis that this is a selected Christological commentary of the catena type to selected verses of the Book of Isaiah. The major part of the biblical verses commentated on in *F. I. 461* could also be found in the Parimejnik and Prophetologian as a set of lections for the matins and vespers of the Great Lent and Pentecost cycle. Thus these readings are connected to the cycle of Lord's feasts. The comparison of the segmentation of the texts and translation of citations from other biblical books taken from Byzantine commentaries confirm Evseev's conclusion that the biblical text and the commentaries had been translated simultaneously. Therefore the biblical text and the commentaries in *F. I. 461* must be studied as a unit and primarily as an exegetical piece, which can provide additional data for the diffusion and understanding of the Old Testament Book of Isaiah in Mediaeval Bulgaria.

### **Determining historical context of Theophanes of Nicaea's mariology**

Dmitry MAKAROV (Ekaterinburg)

Theophanes III, Metropolitan of Nicaea (died ca. 1381) was one of the most important Palamite theologians of the outgoing 14<sup>th</sup> century. Nevertheless, he didn't sign the Synodal Tome of 1368 condemning Prochoros Cydones. Relying on the inscription on f. 1 of *Mosq. Syn. Gr. 461*, we put forward a hypothesis that Theophanes, being a prominent Hesychast, might have felt a craving for stillness (*hesychia*), like St. Gregory of Sinai et al. Despite this, there existed a certain "common domain" in theology between Theophanes, on the one hand, and the brothers Prochoros and Demetrios Cydones, on the other, and it was due to their general interest in the decrees of the Hieria iconoclast council of 754 and the somewhat different traditions of medieval Byzantine Platonism.

### **A Poem of Nicholaos Kabasilas for St. Demetrios Its sources and structural characteristics**

Dimitra I. MONIOU (Athens)

Nicholaos Kabasilas, one of the most representative literary persons of the XIV<sup>th</sup> century, among the works he wrote, dedicated to St. Demetrios two encomiastic speeches and after them he composed an encomium in verse in honor of the protector of Thessalonike. In this poetic text he praises the Saint with special references to his martyrdom and his miracles, showing at the same time his knowledge of the ancient Greek and his high appreciation of the spiritual environment of his native city.

### **Once again about the Christ Passion relics in Hagia Sophia, Constantinople**

Thomas THOMOV (Sofia)

This paper deals with graffiti from the first half of the fifteenth century. The presence of such graffiti in the building of mythic renown is important because it is a first-hand

evidence of the pilgrim's visit to Hagia Sophia, where Fedor, Ivan and Kosmas were able to join the throng of worshipers in venerating the relics of the Lord's Passion. The inscriber was Kosmas, who would have had an opportunity to scratch his name and the names of his compatriots on a column in the north gallery of the church.

### **All Saints in Post-Byzantine Wall Painting**

Günther Paulus SCHIEMENZ (Kiel)

A chapter in the *Hermeneia*, the so-called *Chvalite gospoda* icons and wall paintings in Sokolski Monastir (Bulgaria) are identified as illustrations of [the Sunday of] *All Saints*. In Chilandari, *All Saints* wall paintings are contaminated with details of the Laud Psalms, while illustrations of the Laud Psalms in Melissourgoi (Epiros) and in the Rila monastery are indebted to *All Saints* iconography. An anthivolon from Chioniades is a hybrid of *All Saints* and the Laud Psalms.