

## **ABSTRACTS**

*La culture écrite des périphéries byzantines du Moyen-Âge à l'époque moderne. Actes de la session organisée dans le cadre du XII<sup>e</sup> Congrès international d'études sud-est européennes (Bucarest, 2-6.09.2019).* Edited by Paolo Odorico. Heidelberg: Herlo Verlag, 2020, 214 p. *Études byzantines et post-byzantines*, n.s. II (IX)

**Paolo Odorico** (*École des Hautes Études en Sciences Sociales, Paris*)  
*Commonwealth athonite? Une question de périphéries*

In the Byzantine studies, one of the ideas which have known the greatest success is that of Dimitri Obolensky, who supposes the existence of a Community between the countries of South-Eastern Europe. Its success is testified by the utilisation of this concept until recently, adapted to the monastic world of Mount Athos, to speak of an Athonite Commonwealth. But behind the formulas are hidden other realities, economic, social, institutional, which simplistic definitions prevent us from seeing. The meaning of this contribution is precisely to rethink this definition of harmful side effects for historical reconstruction.

**Sergio Basso** (*Simon Fraser University, Vancouver*)  
*Circulation périphérique et « fluidité » des textes:  
l'exemple du Barlaam kai Ioasaph au XI<sup>e</sup> siècle*

The author introduces a new explanatory paradigm to account for the relationship among the textual variants of the eleventh Byzantine “novel” *Barlaam and Ioasaph* (actually a saga attested in many languages, among which Sanskrit, Sogdian, Georgian, Arabic, Persian, Chinese, and Greek). This paradigm can be extended to other texts, similar to the *Barlaam and Ioasaph*, i.e., whose authors are anonymous and whose content is open and not firmly structured. The analysis of textual transmission of texts like these cannot follow the same rules as standard Lachmannian philology. Basso proposes to call the new paradigm the “Karussell-Modell” in reference and in opposition to the antiquate Baum-Modell (“the tree-model”), since it takes into due consideration the spiral-like diffusion of stories, dramatically different from the model of a genealogical transmission of manuscripts.

**Nedim Buyukyüksel** (*École des Hautes Études en Sciences Sociales, Paris*)  
*Among Thieves and Ravenous Wolves:  
Brigands and Warlords in the 11<sup>th</sup> Century Byzantine East*

While valuable research has been devoted to the question of brigandage in Byzantium, due to the nature of the sources, in most cases explaining the behaviour and establishing the identities of brigands has been challenging, and often the motivations of these individuals remain obscure. This contribution intends to pursue this discussion by analysing a case of brigandage mentioned in the chronicles of Michael the Syrian and Bar Hebraeus said to have taken place around the city of Melitene towards the middle of the 11<sup>th</sup> century. Through an analysis of contemporary Byzantine, Syriac and Armenian texts, and the deployment of the results of recent scholarship on the anthropology of brigandage, it is proposed that the terminology of brigandage is used here to define ethno-religious social cleavages and rival social networks.

**Charis Messis** (*University of Athens*)

*Lorsque la périphérie assiège et conquiert le centre:  
certains aspects des relations entre Byzantins et Turcs, XII<sup>e</sup> et XV<sup>e</sup> siècles*

This contribution examines one of the various ways in which the Byzantines perceived the Turkish threat from the twelfth century onwards. The main issue addressed here is that of the perception of this threat as targeting the body itself of the Byzantines. The analysis is concentrated on the case of sodomy which, according to the Byzantines, is typical of Turkish mores, and it touches upon the cases of “sodomization”, real or alleged, of certain members of the late Byzantine elite who do not object to a status of cohabitation with the Turks.

**Romina Luzi** (*École des Hautes Études en Sciences Sociales, Paris*)

*Les romans paléologues de la « périphérie byzantine »*

The Palaiologan romances are adaptations of Occidental romances of chivalry and in any case hybrid products which draw inspiration from motifs of courtly literature and combine them with several rhetorical and literary Byzantine canons. The *Ὁ Πρέσβυς ἱππότης* (The Old Knight), written between the thirteenth and the fifteenth century, adapts in a shorter form the episode of *Gyron le courtois*, related by Rustichello da Pisa and evokes Homeric expressions and episodes of *Iliad*. Previous scholars propounded Cyprus as the redaction’s area for the poem and the Hungarian scholars Egedi-Kovács and Horváth propose the Morea, where the *Chronicle* was written as well. In this region other Byzantine romances were most probably “translated” between the fourteenth and the fifteenth century: the *Διήγησις πολυπαθοῦς Ἀπολλωνίου τοῦ Τύρου*, the *Φλόριος καὶ Πλατζιαφλόρε*, both adapted from Tuscan *cantari*, and the *Ἰμπέριος καὶ Μαργαρώνα* whose model is *Pierre de Provence et la belle Maguelonne*. The closer connection between the last two romances has been highlighted by the Italian scholar Spadaro, who demonstrated the dependency of the *Imperios* from the *Phlorios* on the grounds of some common verses (in particular two episodes). The remoteness of these peripheral regions favoured the enfranchisement of the Byzantine *diaskevasteis* from ancient novel tradition, which the Comnenian authors still respected.

**Elena Nonveiller** (*École des Hautes Études en Sciences Sociales, Paris*)

*Quelques attestations de sacrifices animaux en l’honneur de saints locaux circulant dans l’aire chypriote autour du XIV<sup>e</sup> siècle*

*Parisinus gr. 2244* and *Lugdunensis Vossianus gr. Q 50* contain two collections of veterinary texts, which were copied in the 14<sup>th</sup> century. These two manuscripts contain practical advice articulated via the saints’ lives who are known to have been widely venerated on Cyprus. These are invoked for obtaining prosperity through animal husbandry, such as sheep and cattle, and for fighting parasites in vineyards and crops. There are six prescriptions, some of which provide the number of animals to be sacrificed on the saint’s feast day. These provide an insight into the everyday realities of the countryside, the periphery of the Byzantine Empire, where the peasants very often relied on the benevolence of God, via the intercession of saints. These texts raise the question as to the long-term persistence of blood sacrifice within the Orthodox Christian religious context, and in the Byzantine world, especially on Cyprus.

**Sabine Fahl and Dieter Fahl** (*University of Greifswald*)

*What Did a Novgorodian Monk Do in the Early 15<sup>th</sup> Century with South Slavic Translations from Greek Originals? Literary Strategies in the Short Chronographic Paleya*

Building on current findings – above all on the latest studies of the Paleya tradition, made in a Russian-German-Bulgarian team – the paper offers a survey on paths of transmission and methods of choosing and compiling the sources for the Short Chronographic Paleya in the early 15<sup>th</sup> century in the Novgorod area. Special attention is paid to the presentation of time in this compilation.

**Ioana Feodorov** (*Institute for South-East European Studies, Bucharest*)

*Un Syrien rêvant de Byzance: Paul Ibn az-Za'īm à Constantinople en 1652*

Paul of Aleppo, an Archdeacon of the Church of Antioch, travelled to Constantinople during the autumn 1652 – winter 1653, accompanying his father, Patriarch Makarios III ibn az-Za'īm. I present in this paper the report and comments that Paul provides in his Arabic *Travel Journal* of his sojourn in the Imperial capital, the churches, monasteries, Ottoman mosques, and secular monuments that he visited, and stories that he heard while there. The accent of the research falls on Paul's quest of the traces of Byzantium that he had read about and his endeavour to clarify, for himself and his Christian Arab readers back home in Syria, the ideal image that he held of the splendour of Byzantine culture and traditions.

**Xavier Agati** (*École des Hautes Études en Sciences Sociales, Paris*)

*Le texte comme manifeste politico-théologique:*

*transmettre Byzance aux sujets et vassaux chrétiens de l'Empire Ottoman au XVIII<sup>e</sup> siècle.*

*Le cas du Livre des Règnes de Césaire Dapontès (1770-1774)*

The *Book of Reigns* (1770-1774) by Caesarius Dapontes takes the form of a catalogue of the deeds of the Byzantine emperors from Constantine I to Constantine XI. Actually, this subject provides a basis for a demonstration to which the knowledge of the entire work of Dapontes gives the key. In the form of a remodelling of pre-existing texts, a theological argument is transmitted: not only the author but also Byzantium as a whole must go through a phase of atonement for their sins (Ottoman domination for Byzantium) at the end of which the author will be saved and Byzantium will see, at the end of the Russo-Turkish war of 1768-1774, the return of a Christian emperor.

**Aspasia Dimitriadi** (*École des Hautes Études en Sciences Sociales, Paris*)

*Lectures de Byzance chez les intellectuels grecs du XVIII<sup>e</sup> siècle*

The 18<sup>th</sup>-century literary production in the Greek language, whether original or translated, reflects a new look at time, history and the ethnic/national past. This paper presents a brief analysis of the way in which Greek-speaking intellectuals, mostly those from the outer realms of the Ottoman Empire, who first came into contact with the Enlightenment, deal with the integration of their Byzantine and post-Byzantine past, chronologically close and culturally familiar, that they acknowledged as their own ethnic past, in a renewed historical continuity since classical Antiquity.

**Efstratia Sygkellou** (*University of Ioannina*)

*The Reception of the “Despotate” of Epirus in Modern Greek Historiography  
(19<sup>th</sup>-early 20<sup>th</sup> Centuries)*

The so-called Despotate of Epirus was one of the Byzantine-Greek States formed in the western regions of the Byzantine territory after the Latin conquest of Constantinople (1204). During the 19<sup>th</sup> century, a period of flourishing scientific interest in Byzantium, the history of the “Despotate” was recorded in relation to Byzantine history. Many scholars such as D. Alexandrides, S. Zampelios, K. Paparrigopoulos, P. Kalligas, I. Romanos, A. Miliarakis, P. Aravantinos, and S. Lampros emphasized the role of this state as a centre of Greek resistance against the Latins and the Ottomans. Thus the “Despotate” as well as the Byzantine state have been integrated into Greek history.