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Abstracts

- Anastasia Drandaki. "Piety, Politics, and Art in Fifteenth-Century Venetian Crete." 2017 (vol. 71). Pages 367-406.
The article investigates early fifteenth-century religious paintings from Crete whose style and iconography betray a studied amalgamation of Palaiologan and Italian elements. In these works of pronounced hybrid character, multifarious iconographic subjects are conveyed with surprising stylistic diversity. The author investigates the motives behind the patrons' choices and identifies the theological and devotional needs that shaped the mixed character of these paintings. The careful stitching together of elements from two different artistic and religious traditions becomes meaningful when examined against the complex historical background of Venetian Crete, especially at a time of intense debate over the burning issue of the union of the churches. Aspects of that debate, which divided the Orthodox population, can be discerned in religious paintings from other parts of the Byzantine world. In the Venetian colony of Crete however, this phenomenon takes on a distinctive local flavor, determined by the long-term coexistence, struggles, and interaction between the two communities on the island.
- Daniel Caner. "Not a Hospital but a Leprosarium: Basil's Basiliads and an Early Byzantine Concept of the Deserving Poor." 2018 (vol. 72). Pages 25-48.
Founded ca. 370, the facility founded by Basil of Caesarea and subsequently known as the "Basiliad" is the most famous philanthropic institution of early Byzantium. Yet its original nature and the rationale behind it have been misunderstood. Modern historians have repeatedly discussed

the Basiliads as if it were a multipurpose hospital meant to serve sick and poor people in general. The ancient evidence shows however that it was meant to serve and sequester only lepers. What prompted Basil to build a leprosarium outside Caesarea and staff it with monks, creating a monastic leprosarium? Gregory of Nyssa says it was meant to "teach those who were ptochoi in body to become ptochoi in spirit" (In laud. Bas. 21), indicating that his brother was ideologically motivated by a particular Christian notion of, and concern for, people considered to be "ptochoi." This term for poor people has not been fully understood. For the Cappadocians, ptocheia meant not merely a state of destitution but a fall from a former state of prosperity that deserved special philanthropic consideration. This article shows how the Cappadocian notion of ptocheia related to Basil's notion of philanthropy, monasticism, lepers, and the building of his Basiliads.

Athanasios K. Vionis. "Understanding Settlements in Byzantine Greece: New Data and Approaches for Boeotia, Sixth to Thirteenth Century." 2017 (vol. 71). Pages 127-174.

This paper examines the evolution of settled space and settlement systems in central Greece from late antique/early Byzantine times to the Frankish period, in light of new archaeological evidence (surface ceramics, standing architecture) and the application of Geographic Information Systems (GIS) and select theoretical approaches (central-place theory, historical geography).

Nathanael Aschenbrenner. "Contesting Ceremony, Constructing Byzantium: Reading Pseudo-Kodinos in Early Modern Europe." 2018 (vol. 72). Pages 197-214.

This article examines how the fourteenth-century Byzantine ceremonial treatise by Pseudo-Kodinos was read by its first two early modern editors: a sixteenth-century Calvinist theologian and a seventeenth-century Jesuit church historian. Through this esoteric compilation of Byzantine ceremonial protocols, these rival scholars debated the history, politics, and religion of early modern Europe: one read Pseudo-Kodinos in service of an ecumenical historical project, the other in pursuit of bitter confessional polemics. This study shows that Byzantine scholarship in early modern Europe was an intensely contemporary and political project, not simply an antiquarian one. The article argues that we need a new history of Byzantine scholarship in early modern Europe, which can be achieved only through detailed study of the intellectual, political, and cultural contexts of similar scholars and their works.

Audrey Becker. "Verbal and Nonverbal Diplomatic Communication at the Imperial Court of Constantinople (Fifth–Sixth Centuries)." 2018 (vol. 72). Pages 79-92.

This paper shows how verbal and nonverbal communication was employed in Constantinople as a key component of the intricate imperial protocol that governed the diplomatic reception of envoys from barbarian kings who were, or became, political partners or rivals. By applying an anthropological framework to the sources, it is possible to get behind their narrative strategies to reveal the ritual nature of diplomatic receptions. Those receptions that were successful sent an ideological message about the emperor's legitimacy to foreign envoys, to his court, and more broadly to the people of Constantinople. But nonverbal communication was also useful, not only to the emperor but also to foreign envoys, who could adjust diplomatic protocol to alter the balance of power relations.

Paul Botley. "Greek Literature in Exile: The Books of Andronicus Callistus, 1475–1476." 2018 (vol. 72). Pages 181-196.

The article studies the last years of the life of the Byzantine scholar Andronicus Callistus. Callistus spent twenty years in Italy and accumulated a valuable collection of Greek manuscripts. In 1475 he sold his library in Milan and set out for northern Europe, where he died in England the following year. The article examines the sale of Callistus's books, and the purpose of his journey to northern Europe. It explores his connections with two fellow Greeks, George Hermonymus and Demetrius Cantacuzenus. It throws new light on one of the earliest attempts to disseminate ancient Greek literature in northern Europe, and includes a study of Cantacuzenus's copy of Herodotus, probably the first copy of the work to reach England.

Aude Busine. "The Dux and the Nun: Hagiography and the Cult of Artemios and Febronia in Constantinople." 2018 (vol. 72). Pages 93-111.

This article proposes a fresh reading of Artemios's and Febronia's dossiers, by considering the links between the narratives of their martyrdom and their medical cult in Constantinople. To that end, the etiology of their hagiographical narratives are analyzed to explain how, when, and why these legends arose. I begin by reconsidering the issue of the transfer of both martyrial cults to the capital. I then turn to the local cult context in Constantinople. Drawing on the analysis of both pagan and Christian evidence, I propose a new solution to questions about the origin and development of Artemios's and Febronia's joint medical cult: it was not a new invention that began with the importation of the relics of foreign martyrs but was a prolongation of a traditional local cult devoted to Artemios Phosphoros. The new reading sheds light on the strategies behind the hagiographical discourses created long after the events described.

Raymond Van Dam. "Eastern Aristocracies and Imperial Courts: Constantine's Half-Brother, Licinius's Prefect, and Egyptian Grain." 2018 (vol. 72). Pages 1-24.

The emperor Julian was the son of Julius Constantius, a half brother of the western emperor Constantine, and Basilina, the daughter of Julius Julianus, who had served as the praetorian prefect of the eastern emperor Licinius. Like the marriages of his other half siblings, this marriage helped Constantine to expand his networks of supporters. But the marriage was also potentially dangerous, because Julius Constantius was an imperial son who might become a rival for the throne, and powerful prefects and their families were typically kept at arm's length from imperial rule. Constantine presumably encouraged this marriage to reward Julius Julianus for having not hindered the supply of Egyptian grain to Rome during his prefecture. Once he assumed control of the eastern provinces in 324, Constantine also wanted to connect with the provincial administrators Julius Julianus had promoted. Decades later the descendants of Constantine's officials would be available to support Julian.

Andreas Gkoutzioukostas and Alexandra-Kyriaki Wassiliou-Seibt. "The Origin and the Members of the Kamytzes Family: A Contribution to Byzantine Prosopography." 2018 (vol. 72). Pages 169-179.

This article examines the origin, the social profile, and the career of the members of the Kamytzes family, hitherto not systematically studied. The family's Greek origin is considerably more probable than the Turkish one. New sigillographical evidence proves that a migration of the

family under Alexios I to Byzantium is erroneous. The family already belonged to the military aristocracy before the middle of the eleventh century. The social rise of the Kamytzai in the framework of the Komnenian system is attested in the early 12th century. The rebellion of Manuel Kamytzes against the regime of Alexios III was the reason for the only brief social decline of the family. After the capture of Constantinople by the Latins, the family migrated to the court of the Lascarids in Nicaea. The decline of the Kamytzai there is connected with the coronation of Michael VIII. After that date no more members are recorded in high positions, but the family continued to belong to the aristocracy until the fourteenth century and was connected by marriage with the Batatzai.

Jordan Pickett. "Water and Empire in the *De aedificiis* of Procopius." 2017 (vol. 71). Pages 95-126.

This essay evaluates Procopius's Buildings as a witness to changing late antique urban realities and, concomitantly, imperial relationships to the environment, with a special focus on Procopius's descriptions of water infrastructure projects allegedly undertaken during the reign of Justinian (527-565). After considering the approaches of recent scholarship to Procopius and the Buildings—namely Cameron's interpretation of the Buildings as a panegyric, Kaldellis's assessment that the Buildings should be read as a scathing criticism of Justinian's reign, and various truth-tests that have sought to compare the Buildings to archaeology—this essay identifies sharp rhetorical incongruencies in Procopius's representations of water and imperial water infrastructure that point toward (perhaps unwelcome) innovations in Roman practice and mentalité. Beginning with a survey of Roman literary precedents for urban water management, this essay reveals the oddities in Procopius's representation of water at Constantinople (Book 1) and Dara (Book 2.1-3), before considering how Procopius describes late antique innovations in the deployment of aqueducts, baths, reservoirs and cisterns, wells, bridges, dams, and pollution throughout the remainder of the Buildings.

Daniel Reynolds. "Rethinking Palestinian Iconoclasm." 2017 (vol. 71). Pages 1-64.

This study offers a timely re-examination of the phenomenon of Palestinian iconoclasm, which saw the systematic removal of images of humans and animals from a number of mosaic floors in churches across the former Byzantine provinces of Palaestina and Arabia in the mid-eighth century. Collating a wide range of archaeological and epigraphic data, the author argues that a more contextual reading of mosaic iconoclasm with respect to its wider landscape, and the epigraphic and decorative environment of individual churches, overturns many of our existing assumptions about the cause of this phenomenon. Rather than a linear assimilation with Islamic decorative trends, or a response to the commonly invoked edict of Yazid, the author argues that Palestinian iconoclasm better reflects a response generated within the Chalcedonian church of Palestine, and one closely aligned with the contemporary iconomachy debates of Constantinople.

Benjamin Garstad. "Dionysiac and Christian Elements in the Lysos Episode in the Greek Alexander Romance (β rec.)." 2018 (vol. 72). Pages 49-77.

In one of the additions to the β recension of the Greek Alexander Romance, Alexander is made to relate a visit to a temple at a place called Lysos. This episode has often been read as a version of Alexander's historical visit to Nysa in India. There are discrepancies, but the details also suggest that there is more involved in the temple at Lysos. The circular form of the temple is reminiscent of a relatively rare architectural form for sanctuaries, but also recalls the form of tombs, the Church of the Holy Sepulcher in particular. The sapphire material of the temple seems to have more meaning in a Biblical context than that of Classical literature. The man found in the temple, under a sheet on a couch, is almost certainly supposed to be Dionysus, but his condition raises questions about the orientation of the passage. Most tellingly, the manifestation of divine wrath that drives Alexander and his men from the temple seems to allude to a number of Biblical passages, sometimes with very close verbal similarities, the descent of God upon Mount Sinai and the Feast of Belshazzar in particular. On the whole, there are signs that the Lysos interpolation is a Christian composition with a subtle argumentative purpose.

Michael Zellmann-Rohrer. "'Psalms Useful for Everything': Byzantine and Post-Byzantine Manuals for the Amuletic Use of the Psalter." 2018 (vol. 72). Pages 113-168.

Edition, translation, and commentary on a treatise for the amuletic exploitation of the Psalter in two newly reunited fragments of a Greek manuscript of the mid-fifteenth century (Paris, Bibliothèque nationale de France, cod. Grec 2316 and Vienna, Österreichische Nationalbibliothek, cod. hist. gr. 129), supplemented by similar treatments of others in one contemporary (Paris, BnF cod. gr. 2236) and five post-Byzantine manuscripts, one cryptographic (Dresden, Sächsischen Landesbibliothek, Staats- und Universitätsbibliothek Mscr. Dresd. Da. 63; Moscow, Gosudarstvennyj Istoričeskij Muzej, cod. Sinod. gr. 261; St. Petersburg, Filial Instituta Rossijskoj Istorii Rossijskoj Akademii Nauk, sine numero; Athens, Ethniko Istoriko Mouseio, Istorikē kai Ethnologikē Etaireia tēs Ellados, Archeio Istorikōn Engraphōn, cod. 241; St. Petersburg, Rossijskaja Nacional'naja Biblioteka cod. gr. 646). A preliminary discussion of the scope and tradition of the treatises is given in the introduction; the commentary aims to contextualize the texts in the practice of ritual and magic in late antiquity and Byzantium. Indexes analyze the contents by recommended Psalms, significant Greek words and magical words, and the goals of the recipes and related topics.

Florin Leonte. "Visions of Empire: Gaze, Space, and Territory in Isidore's Encomium for John VIII Palaiologos." 2017 (vol. 71). Pages 249-272.

This paper explores the visual approach and the construction of various types of spaces that can be identified in one of the most extensive Byzantine imperial orations, the "Encomium for Emperor John VIII," penned by Isidore of Kiev in the first half of the fifteenth century. Central to this encomium is the contrast between the harmonious order of the enclosed space of Constantinople and the turbulence prevailing in other provinces of continental Greece. Using concepts inspired by modern spatial theory, the present study highlights the value of rhetorical space representations at both the rhetorical and the symbolic levels.

Vasileios Marinis. "The Vision of Last Judgment in the Vita of Saint Niphon (BHG 1371z)." 2017 (vol. 71). Pages 193-228.

This article offers a detailed study of the vision of the Last Judgment in the Life of Saint Niphon of Constantinian, a text likely composed between the late tenth and early eleventh century. The vision includes various exceedingly interesting themes: a periodization of world history into seven aeons, an expansive list of sins and virtues, a temperamental Christ, and a highly original post-Judgment existence for the saved as an actual bridal chamber protected by orbiting angelic powers, where they lead a life of continuous praise in song. The article investigates the

sources of the vision, its theological importance, and its place in middle Byzantine apocalyptic literature. A corrected Greek text and English translation are also provided.

Maya Maskarinec. "Saints for All Christendom: Naturalizing the Alexandrian Saints Cyrus and John in Seventh- to Thirteenth-Century Rome." 2017 (vol. 71). Pages 337-366.

This article examines the textual and material evidence for the Alexandrian healing saints Cyrus and John in seventh- to thirteenth-century Rome, tracing how the saints were progressively adapted to their Roman surroundings. The first section provides an overview of Sophronius's profile of the saints; the second considers the excerpts from Sophronius's hagiographic dossier that were translated from Greek into Latin and the frescos of the saints that were added to the church of S. Maria Antiqua; the third addresses Anastasius Bibliothecarius's hagiographic dossier, later fresco evidence from S. Maria Antiqua and S. Passera, and an anonymous imaginative translatio that claimed the saints for Rome. The vicissitudes of the saints' cult demonstrate how Rome's shared Mediterranean "Byzantine" heritage became increasingly foreign in Rome and in need of naturalization.

Nikos Zagklas. "Experimenting with Prose and Verse in Twelfth-Century Byzantium: A Preliminary Study." 2017 (vol. 71). Pages 229-248.

The twelfth century has often been described as a period of extended literary experimentation and innovation. This paper explores from this period a hitherto unnoticed experimentation that emanates from the interaction between prose and verse across a wide range of genres. It argues that the nature of their interaction witnessed a shift in view of two popular twelfth-century practices: either single works whose narrative is a mixture of prose and verse, or two and even three separate works written in different forms (prose and verse) but for the very same occasion; the former can be termed "mixed works," and the latter "diptychs" or "triptychs." This is the first step toward understanding the synergy between prose and verse in Byzantium and the driving forces behind the composition of such literary hybrids.

Julian Baker, Turan Gökyildirim, and Filippo Dompieri. "The Reformed Byzantine Silver-Based Currencies (ca. 1372–1379) in Light of the Hoards from the Belgrade Gate." 2017 (vol. 71). Pages 273-336.

Completely new silver-based denominations were first minted for the Byzantine Empire at Constantinople in the name of John V Palaiologos, and then continued during the single reign of his son Andronikos IV (1376–1379). Two hoards found inside the walls of the Belgrade Gate in the late 1980s offer significant quantities of specimens of the issues in question. This article sets out to review the previous historiography on the monetary reform of John V, especially its outward shape and date. The stavrata, aspra, and tornesi contained in the hoards are subjected to a thorough type and die analysis. The monetary circulation and usage in the Empire during the 1340s to 1370s is considered with reference to other coin finds, and monies of account in the narrative and diplomatic sources. Further, the political, military, and economic profile of John's reign, and especially his itinerary and relations with other powers, are considered. It is concluded that the new denominations can have been introduced only ca. 1372. They were primarily designed to further relations with the Ottomans, and to allow for certain payments in a cheaper medium. There was a dichotomy between the new currencies of the Constantinople mint and the actual currencies used by the subjects of what remained of the Empire.

Joe Glynias. "Prayerful Iconoclasts: Psalm Seals and Elite Formation in the First Iconoclast Era (726–750)." 2017 (vol. 71). Pages 65-94.

This paper investigates the brief eighth-century phenomenon of Byzantine seals that contain quotations from the Psalms. It illustrates how these seals are a unique source for the ideology of lay elites from the early first Iconoclast period, providing an analysis of three psalm seal owners: the strategoi Sisinnios and Beser/Bashir, and the hypatos Yazid. The article contains a detailed study of the seals' iconography, analyzing their importance in the development of Byzantine sigillography. Moreover, the seals are viewed in light of the role of Psalms in Byzantine culture and the epigraphical quotation of scripture in Byzantium. A catalogue is provided at the end of all known specimens.