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LIST OF ACCEPTED ABSTRACTS

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Gaudentius' travel towards Constantinople (Pall. dial. 3,133 - 4,28): a Brixian bishop along the sea between the Aegean Sea and Pontus Euxinos on behalf of theologian bishop Iohannes Chrysostomus

Abstract. In the year 406 AD, Gaudentius, bishop of Brixia (nowadays Brescia, in north Italy), took part in an embassy with other four Italian bishops, two priests and a diacon. They were sent towards Constantinople by Emperor Honorius and Pope Innocentius I, in order to meet Arcadius, Emperor's brother, ruler of the eastern part of Roman Empire, asking for a review of the Iohannes Chrysostomus' condemnation. Chrysostomus, Archbishop of Constantinople in 397 AD, developed a lot of struggles against Arians and was really strict against abuse of authority by both ecclesiastical and political leaders; so Theophilus, the Patriarch of Alexandria, and Eudoxia, wife of Emperor Arcadius, were able to condemn him to exile in Armenia and then on the bank to Pontus Euxinos. Palladius, a monk, disciple and hagiographer of Iohannes Chrysostomus, wrote a dialogue about the life of his spiritual teacher, where he described different stages of western religious men's travel. They were stopped by army officers before Thessalonica (nowadays Salonico, in Greece), not long after they were allowed to sail along the Aegean Sea. Nevertheless they were not able to reach Pontus

Euxinos without having sustained a lot of imprisonments: «Κατεσχέθησεν παραπλέοντες τὴν Ἑλλάδα Ἀθήναζε ὑπὸ χιλιάρχου τινὸς δυστήνου, ὃς ἐξουστῆς συνέζευξεν ἡμῖν ἑκατοντάρχην ἓνα, μὴ συγχωρήσας ἡμῖν παραβαλεῖν τῇ Θεσσαλονίκῃ [...] Ἐμβαλὼν οὖν ἡμᾶς, φησί, εἰς δύο πλοῖα ἐξέπεμψεν · ἐπιγενομένου δὲ βιαίου νότου, ἄσιτοι διὰ τριῶν διαπλεύσαντες τὸ κατὰ τὸν Αἰγαῖον πέλαγος καὶ τὰ στενά, δωδεκάτην ὥραν τῇ τρίτῃ ὠρμήσαμεν πρὸ τῆς πόλεως πλησίον τῶν Βίκτορος προαιστέων · ἐν ᾧ κατασχεθέντες τόπῳ ὑπὸ τῶν τοῦς λιμένας πραττόντων, ἀπῆλθομεν εἰς τὰ ὀπίσω [...] καὶ συγκλεισθέντες εἰς φρούριον τῆς Θράκης παραθαλάσσιον, Ἀθύραν καλούμενον [...]» (Pall. dial. 4,16-28). Ambassadors failed their aim and they had to come back to Italy, Chrysostomus was exiled, however he kept alive the correspondence with bishop Gaudentius and the western Church.

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Of Gods and men. Roman artefacts for rite and magic from the Maria and dr. George Severeanu collection

Abstract. The presentation aims to paint the picture of an aspect in the daily life of the Romans, related to the rich pagan religion and popular beliefs and superstitions. It is underlined by several artefacts that were used to perform religious rites and by small objects meant to attract good fortune and favour of the gods, held in the *Maria and dr. George Severeanu* collection (Bucharest). The religious artefacts consist of a *patera* dish and two handles from two other vessels, both decorated with meaningful symbols, the head of Medusa and a ram's referencing the Golden Fleece. Another term for a smaller, similar vessel is *patella*, also a small bowl with one handle, mentioned by Varro, who said that this particular item was used for household rituals, and by Ovid, who notes their role in honouring the goddess Vesta and the Lars. The libations were part of the ritual practices performed in both, public and domestic, environments. The people in charge of performing them were priests or priestesses, magistrates and the emperor or his wife. The *paterae* are frequently represented in various forms in the iconography of different fields, from architecture to coins, emphasizing their role in the Roman religion.

The other type of artefacts can be referred to as amulets with representations of the Gorgon Medusa, popular in both Greek and Roman cultures and related to the rich mythology behind it. Among other items involved in this study, the phallic pendants are known to have been favoured by Roman soldiers; they are also worn by young

boys up to the age of puberty. It was thought that these symbols were repellents of evil, which is why they were also discovered in other contexts and associated with various deities, for instance, Mercury and, through him, with commercial activities. It seems that practices related to a fertility cult and *Liber pater* were so popular and indecent, according to Christian morals, that even Saint Augustine recalls a procession, indicating how such practices were embedded in the early Roman society. Part of these practices are taken over from the Greek culture, while some are novel; some were performed in public and some in private life, but all were deeply rooted in the Roman's system of beliefs and thought to affect each step in life.

Svetlana Stoyanova Gancheva (Silistra Regional Museum of History), svetlanagancheva@abv.bg
Topography of Durostorum through the Principate and Late Antiquity

Abstract. Around the topography of Durostorum, the headquarters of a legion and an important administrative, political, cultural and spiritual center, there are a number of unexplained problems that still have not got its final answer. The camp and the two civilian settlements built around it formed a kind of organism, each with its own development and at the same time interrelated.

In the recent years the archaeological excavations (Silistra and Ostrov) have complemented the picture and led to new facts. Within the boundaries of the legion camp parts of new buildings have been explored, as the excavations have shown that the territory of the Canabae was bigger than the one supposed so far, moreover at the end of the III, the beginning of IV century they were fortified. Along with the camp and the castle built on the Danube bank, the Canabae were also a reinforcing point.

Ivan Biliarsky (Institut de Recherches Historiques, Sofia), ivan.biliarsky@gmail.com
La rhétorique du pouvoir dans l'œuvre littéraire du patriarche Euthymius de Tarnovgrade

Abstract. La communication propose une revue de l'œuvre littéraire d'une des plus grandes figures de l'histoire, de la vie spirituelle et de la culture de Bulgarie et des Balkans à la basse époque médiévale : le Patriarche Euthymius. Ce prélat de l'Eglise bulgare vécut pendant une période dramatique pour la Chrétienté orientale. C'est le temps de la conquête ottomane de l'Anatolie et de l'Europe du sud-est ce qui provoqua de nécessité de l'aide militaire et financière de la part de l'Occident, étant venue avec l'aspiration d'Union de l'Orthodoxie avec le saint Siège de Rome. Cette situation incita une consolidation des Orthodoxes autour de l'Eglise ce qui refléta sur les idées du pouvoir : sacralisation de l'Etat et du souverain, interpénétration entre l'Etat et l'Eglise en ce qui concerne leur conception, leurs actions, leur désignation dans l'histoire et dans ce siècle.

En tant que représentant de cette époque, peut-être le plus important en Bulgarie, le Patriarche Euthymius exprimait ces idées dans ses ouvrages littéraires d'une manière la plus claire dans le cadre de la littérature bulgare de la période. Dans ma communication, j'essayerai de revoir les témoignages les plus représentatifs en ce sens. Il s'agit de la création d'un panthéon sacré du Second Empire bulgare par les vies des saints liés au pays, par les services divins et des panégyriques. Il s'agit aussi des textes qui menaient à la sacralisation (ou au moins à l'interprétation en cette direction) de l'espace de l'Etat et de la capitale, du pouvoir, des souverains et du peuple par les translations de reliques des saints. Toutes ces idées, révélées par un langage, basé sur les textes bibliques et compris à partir de la base de l'Ecriture Sainte, trouvaient leur place dans l'œuvre du saint Patriarche de Tarnovgrade et dominaient la pensée politique des Balkans durant cette époque.

Ivelin Argirov Ivanov (St. Cyril and St. Methodius University, Bulgaria), ivoar@abv.bg
Looking south: The Bulgarian Medieval Policy Towards Constantinople and Thessaloniki (8th – 14th c.)

Abstract. According to some researchers, control over at least two of the three most important strategic centres in the Balkans - Constantinople, Thessaloniki and Sofia - provides a real basis for dominating the peninsula. In this context, the author considers the politics of medieval Bulgarian rulers to Constantinople and Thessaloniki - two of the most significant cities in medieval Byzantium and Europe. Speaking to the written sources of the political aspirations and military campaigns of the Bulgarians against these two centuries during the 8-14 century, the article analyses the political and military strategy in pursuing these undoubtedly ambitious goals. Although the story gives clear examples of political and military pressure on Bulgarian rulers, against Constantinople and Thessaloniki, the author puts forward the thesis of the Bulgarian aspirations for mastering Constantinople's critical analysis. Analysing the medieval Bulgarian-Byzantine, Balkar-Latin, Bulgarian-Epicic and Bulgarian-Nikean relations, the author seeks to answer the question of which of the two cities - Constantinople and Thessaloniki - can be defined as the main and realistic goal of the medieval Bulgarian rulers.

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The Four Concordats Between the State and Religious Communities During the Royal Period in Albania (1928-1939)

Abstract. This paper will present new evidence on the regulation of the power-trust relationship during the King rule in Albania, with reference to the determined reforms on the laicism and the secularization of the political and civic life, of the education and the institutions during the 1930s, as relating to the Albanian erudite intellectual Mirash Ivanaj, the then minister of education. The evidence provided by distinguished scholars of the history of the Albanian state such as Berndt Fischer, Giovanni Cimbalo and others, will be enriched by new facts, actually referring to King Zog's four concordats with the four religious communities, which are considered nowadays as a model for regulating power-trust relationship in a multifaceted and heterogeneous society as regards the religious beliefs.

Sashka Georgieva ((Institute for Historical Studies – Bulgarian Academy of Sciences), sashclio@abv.bg)
Marriage Law and Diplomatic Marriages in Mediaeval Bulgaria

Abstract. The paper focuses on the canonical marriage restrictions such as age, kinship, denomination etc. reflected in the law codes thought to have been used in mediaeval Bulgaria and on the diplomatic, mostly interdynastic, marriages concluded with the active participation of Bulgarian rulers in the Middle Ages. The aim is to find out to what extent laws were obeyed by the rulers when conducting their marital diplomacy. Obviously special attention is paid to those marriages which were contracted despite the prohibitions of laws and canons. The purpose is to reveal the political reasons that brought such marriages to life overpowering the law.

Vladimir T. Vasilev (South-West University “Neofit Rilski”), vladimir.t.vasilev@abv.bg
The Emperor versus Barbarians: Military tactics in Early Byzantium

Abstract. The text analyses the military treatises written by the Emperors from the 7th to the 9th centuries. The expose examines the way that the Byzantine emperors describe the barbarians in several tactics and strategies. The author is trying to make a parallel between the Christian and Barbarian neighbours of Byzantium and their perception from the Empire: what is the difference between these groups and how the Empire fights against these peoples? The main questions are two. The first one is whether it is important for the Byzantine emperor that the neighbouring belligerent may be a Christian or a pagan country? And the second – how does the Christianity justify the war against the other Christian people? This information will be derived from Strategikon of Maurice, Tactica and Problemata of Leo VI the Wise, Sylloge Tacticorum of Constantine VII Porphyrogenitos, Praecepta Militaria of Nikifor II Foca, Nikifor Uranus Tactica, several Anonymous Chroniclers and others. The aim of the work is to present the attitudes of the above-mentioned authors toward the neighbouring Christian, Barbarian and pagan peoples.

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Le rituel liturgique et la rhétorique du pouvoir dans la Serbie médiévale

Abstract. Dans la présente analyse, notre but est de mettre un accent particulier sur le cadre idéologique et liturgique dans lequel s'est effectué le rituel de couronnement des rois serbes. La deuxième partie de notre recherche est dédié au problème de l'établissement complexe de la mémoire officielle du sacre royal en tant qu'évènement formatif de l'histoire serbe.

Margarita Kuyumdzhieva (Institute of Art Studies, Bulgarian Academy of Sciences), margaritakj@gmail.com
The Archbishop's Staff: Rhetoric in Images

Abstract: The paper discusses one of the Metropolitan's insignia – the pastoral staff or crosier, as an emblem of the bishop's office as shepherd of his flock. An attempt is made to trace its significance viewed from the perspective of the written sources and the visual material from the Byzantine time to the premodern era. Some links with Aaron's and Moses' rod or the staff carried by angels are examined and a special accent is made on the research of its shape and decoration development through the centuries.

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Holy Relics and the Legitimization of Princely Power in Moldavia (15th to 17th centuries)

Abstract. Not long after the finalization of its state foundation and the establishment of a metropolitan seat subordinated to the ecumenical Patriarchy of Constantinople, the medieval principality of Moldavia acquired the holy relics of a Greek Orthodox neo-martyr, which were solemnly translated to the capital of Suceava and deposited for public veneration in the metropolitan cathedral. Besides pious motivations, the relics were clearly purchased in order to enhance the new political and religious prestige of the reign. The prince himself, Alexander the Good, publicly greeted and worshiped them, while proclaiming St. John the New as official protector of the ruling house. The saint enjoyed this particular status until the more prestigious relics of St. Paraskeva were brought to Iași by prince Vasile Lupu, more than two centuries later, and gradually assumed the role of divine palladium of the country.

The direct involvement of the local political and ecclesiastical hierarchy in both these *translatio reliquarium* suggests that the respective cults were invested from the very beginning with strong political significance. It is well known that the presence of holy relics conferred a sacral dimension to the place or institution which sheltered them, increased its spiritual importance, mediated between the ecclesiastical and the temporal poles of authority and enhanced the organic solidarities of the entire community that worshipped them. Not the least, possession of relics and participation in ritual ceremonies involving them were an excellent and indispensable instrument in displaying, glorifying and legitimizing political power in the middle ages.

The purpose of my paper is to explore the dynamic between relics and the legitimization of power in medieval and early-modern Moldavia. The investigation will assess the religious and political implications of the two-folded process through which relics and princely power legitimized each other. On the one hand, the participation of the political and ecclesiastical authorities in acquiring and ceremonially greeting the relics fulfilled the function of authenticating them and officially inaugurating their local veneration. On the other hand, the participation of princes in public rituals involving relics, as well as their actions meant to promote their further veneration were definitely exploited for political and ideological purposes. Without any intention of tracing a senseless separation between politics and religion for medieval and early-modern realities, the paper will mainly focus on exploring why and how Moldavian rulers showed interest in the acquisition, transfer and display of relics, in the attempt to affirm, emphasize, legitimize or even restore their political power.

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Prince contre son gré. Le refus du pouvoir dans la tradition politique du monde orthodoxe

Abstract: Dans la tradition politique moldo-valaque et, plus largement, dans celle byzantine et d'inspiration byzantine, le pouvoir terrestre découle de l'élection divine ; il est un don de Dieu par excellence. Ceci étant, les souverains et les hiérarques reçoivent leur mandat ou, au contraire, le perdent, « selon la volonté de Dieu ». Devant l'Éternel, l'homme ne peut rien, c'est toujours la « droite du Seigneur » qui le promeut à une dignité quelconque et qui l'abaisse en raison de ses péchés. Vu de cet angle, le choix divin apparaît comme irrécusable, car rien ne peut s'opposer au « Créateur des toutes choses ».

La présente communication se propose d'analyser un *topos* (littéraire ?, rituel ?) : le refus du pouvoir. Attestée pour la première fois par la *Vie* de Saint Niphôn, en référence à Neagoe Basarab (1512-1521), cette pratique a connu une assez longue histoire, qui va de Neagoe lui-même à Constantin Brâncoveanu (1688-1714).

La question se pose s'il s'agit d'un rituel effectif ou bien d'une construction littéraire, inspirée, à ce qui semble, par les écrits hagiographiques.

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Religious Rhetoric and Imperial Legitimation: Russian Tsars and Greek Hierarchs in the 17th century

Abstract: In the historiographical wake of the cultural history of politics (*Kulturgeschichte des Politischen*) issues of symbolic legitimization of power through rituals and ceremonies, images and discourses have attracted the attention of scholars, who have to a great extent left behind strict dichotomies of “real” and “rhetorical”. Especially historians of the early modern age have stressed the various links between sacral languages and the constitution of political power in an attempt to refresh debates on an old but still paramount question, that of the relationship between religion and politics in the age of Reformation, Confessionalization and the Religious Wars.

This paper deals with the role played by Greek clerics, patriarchs and metropolitans of the Eastern Church and to a lesser extent priest and monks, in the legitimization of the upcoming Muscovite monarchy as the leading power of the Orthodox world in the second half of the 17th century. To the questions to be addressed belong: the excessive but nevertheless selective use of byzantine references and accordingly the quality of byzantine tradition understood as

an “invention of tradition” in the European context of the 17th century (an imagined, baroque Byzantium); following what Hans-Georg Beck has termed “Political Orthodoxy” the stress of the functional character of political theological discourses phenomena in a double meaning: a) Exaltations of the tsars’ alleged imperial virtues involved their use as moral admonitions, i.e. as tools to promote certain interests b) Rhetoric did not just glorify the tsars, but enabled Greek clerics to claim their distinct role as guardians of Orthodox imperial tradition and as guarantors of the tsar’s legitimacy as an Orthodox emperor.

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L’Empire des hommes agonise ; vive l’Empire des Cieux ! Politique et religion dans les écrits de Manuel Paléologue

Abstract: L’ouvrage proposé explore la rhétorique des textes de l’empereur byzantin Manuel Paléologue, pour déchiffrer « les signes du temps » et les symboles archétypaux du pouvoir impérial. On se penche sur les discours éthico-politiques du basileus et sur la correspondance avec Démétrios Cydonès, pour apercevoir la réalité politique byzantine, laïque et religieuse, au-delà de la stratégie discursive de l’empereur philosophe. La nature et la consistance du pouvoir, un demi-siècle avant la chute de Constantinople se dessine d’une manière subjective sous la plume du basileus, *ergo* on se demande quel est le vêtement qui laisse saisir de plus le contexte et la signification du moment historique : la lettre, en tant que manifestation [presque] libre de soi-même, ou le discours, l’expression mesurée de la dignité impériale ?

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Allegory and Genealogy in Arguments with Jews in the 9th c. The Case of Vita Constantini-Cyrylli

Abstract: While the rhetorics of power may take on diverse shapes, from open threat to indirect suggestion of superiority, religious rhetorics of power is additionally concerned with the transcendental legitimization of dominant behaviour. To serve the need for legitimization often quotations from culturally authoritative texts like the Bible or the Talmud are used as basic, sometimes as self evident arguments. In the case of the Life of Saint Constantine-Cyril, the disputes with the Muslims and above all the disputes with the Khazars reveal much of this strategy. These disputes seem to have been more an object of studying linguistic features, than their philosophical and theological content. The paper will outline the logic of the course of the arguments and the priority of allegorical to metaphorical exegetical reading, point to the specific hellenistic background not only of the Byzantine ambassador, but also of his Jewish interlocutors, clarify an argument, which until now is treated as a "locus obscurus", and underlines the importance of genealogy for the rhetorics of extending geopolitical power by framing the concept of genealogy with considerations about time and changeability in the Middle Ages.

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Ragusa (Dubrovnik), Venice and the Ottomans: regulation of the trade relations before the fall of Constantinople

Abstract. The present study aims to present in parallel the regulation of the trade relations between Dubrovnik and the Ottomans and respectively between Venice and the Sultan of the early Ottoman Empire, when its European capital was located in Edirne/Adrianople. The political context and the relations between the countries requires the signing of commercial privileges. These official documents issued by the Sultan in favor of Venice and Dubrovnik, which in some cases date back to the same time, will be considered in the study. The analysis will include the external form of the documents – language, peculiarity of the form, archeographic description, etc., as well as the peculiarities of the content. The purpose of our work is to show the extent of the borrowing of the Byzantine practices; as well as the process of elaboration of the Ottoman models connected with the commercial regulation. For example, the privilege granted to the Republic of St. Blasius, on 6th of December 1430, is the oldest document preserved in the State Archive of Dubrovnik. This document was issued by the Sultan in favor of Dubrovnik merchants. In turn, on 4th of September 1430 the Venetians received a renewed confirmation of their privileges by Sultan Murat. The agreement includes a peace treaty and clarifies the terms of tribute payment for territories owned by Venice. These two documents become a clear example outlining the similarities in the regulation of trade relations between the Porte and its economic partners in the region of the Mediterranean and in the Balkans.

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Political and commercial implications of the legal actions of the last Byzantine emperors

Abstract. This presentation will demonstrate the influence of the Byzantine political, commercial and diplomatic tradition vis-à-vis the Ottoman Empire. These considerations are in the context of the inexorable Ottoman conquest and the near and impending demise of Byzantium. Despite those we can identify large degree of continuity within the political and economic interactions between the states in the Eastern Mediterranean in the late Middle Ages and the Early Modern Period and the Byzantine model is in the bottom of that.

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The Transformation of Thessaly to Early Ottoman Sanjak of Tirhala (Trikala) (12th-15th c.)

Abstract. Over the last thirty years the growing corpus of late Byzantine and early Ottoman sources has yielded a number of studies that focus on the transitional period of Ottoman expansion in the Balkans. It is not my intention to provide a detailed historiographical overview, although one can not overlook the importance of the conferences that took place in Dumbarton Oaks in 1982, and, three years later, in Birmingham, at the Spring Symposium of Byzantine Studies. Both A. Bryer and M. Ursinus, among others, underlined the fact that “Byzantinists and Ottomanists found they were talking the same language”, since they shared common social, economic, intellectual, and material concerns.¹ From the 1980s to the present day a large number of researchers have dealt with this period of transition, hoping to contribute to the study of Balkan socio-economic and demographic history.² In this respect, my announcement will focus on the study of the region of Thessaly, using sources from both the Byzantine and Ottoman periods in order to shed further light on the transition from the late Byzantine to the early Ottoman society. Particular emphasis will be given to the geographical distribution of settlements in this crucial period between the 12th and 15th c., as well as to the economic structures and social and productive activities that shaped the lives of the local population, both in towns and the countryside. Thus, my main question would be this: To what extent did the turbulent political and economic environment – having changed immediately prior to the Ottoman occupation, owing to the mid-14th c. demographic crisis– affect population movement? In other words, the aim of my research will be to clarify whether this was a spontaneous reaction by a distressed local population, or a calculated move related to other factors such as the pursuit of profit. Also, this approach raises questions about the size –and survey methods– of the local population, its composition, the proportion of the rural to the urban population, the size of different ethnic-religious minorities (Italians, Serbs, Albanians, etc) within the region, and the people’s level of involvement in commodity production, which resulted to the transformation of the local economy.

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The war tactic of the Ottomans during their expansion across the Balkan Peninsula ca. 1350-1500. Some new remarks

Abstract. The occupation of Callipolis by the Ottomans in 1354 was of crucial importance for the Ottoman advancement in the European area, as it would form the strategic basis for their expansion in the Thracian region and, later, in the whole of the Balkan Peninsula. Within a short period of time, the Ottomans managed simultaneously to gain control over the main communication axes of the Balkans: the first axis followed the direction of the Via Egnatia, which ended, through Serres and Achrid, on the Albanian coast; a second axis appeared to include the area of Thessaloniki, while a third headed towards Belgrade through the Evros valley. In the proposed paper some new remarks will be presented regarding Ottomans’ war waging both on open field battles (e.g. battle of Chernomen 1371, battle of Kosovo 1389 and 1448, battle of Varna 1444), as well as the development of their siege tactic towards strong fortified cities since the last quarter of the 14th century and throughout the 15th century: the conquest of Thessaloniki (1430), the two failed attempts to conquer Belgrade (1440, 1456) and the sieges of Novo Brdo (1440-1441, 1455) compared with the attempts to conquer Constantinople (1394-1402, 1422, 1453) will be reassessed in order to shed light on the development of the Ottoman war tactic and explain the reasons for their uninterrupted expansion across the Balkans.

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The Anti-Islamic Discourse in the Greek Apologetic and Polemical treatises on Islam in the Early Modern Ottoman Empire (15th-18th centuries)

Abstract. This paper investigates the construction of the anti-Islamic discourse as reflected in the Greek apologetic and polemical treatises on Islam from the fifteenth to the eighteenth centuries. Written in a period when the Greek communities went through a phase of sociocultural transformation and adaptation to the new conditions imposed by the Ottoman rule, these treatises develop new perceptions about Islam as a religion and its influence on the religious

life of the Greek Orthodox communities by building their argumentation on the established Byzantine anti-Islamic polemical tradition. The social and religious contexts are shaping the construction of the discourse, while the authors of the treatises are making their mark on its polemical style and tone. During this period these apologetic and polemical treatises developed their own set of features, which will deeply influence the articulation of the anti-Islamic discourse. This paper will take into account the treatises authored by Pachomios Rousanos, Anastasios Gordios, Gherasimos Blachos and Panagiotos Nikousios, and it will focus on stressing the main characteristics of the anti-Islamic discourse during this period. Last but not least, this paper will stress the importance of these treatises for the intellectual and religious history of the Greek communities during the early modern period, but also their significance for the history of the Christian-Muslim relations in the Ottoman Empire.

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Querelles endocommunes en Grèce vers la fin du 18^e siècle: conflits entre kocabaşı et protégés (beratlis) dans le Péloponnèse

Abstract. Cette communication se propose d'étudier les querelles endo-communes en Grèce sous domination ottomane, vers la fin du 18^e siècle, d'un point de vue qui n'a pas beaucoup attiré jusqu'à présent l'attention des historiens. Plus précisément, nous étudierons, sur la base des informations très riches que nous donnent des Archives françaises inédites, le conflit entre notables Grecs (*kocabaşı*) et protégés des Français (*beratlis*) dans le Péloponnèse. On trouve souvent des Grecs auprès des consuls, comme interprètes ou secrétaires, dont ils deviennent peu à peu les *protégés*; ils bénéficiaient d'un statut officiel de protection et constituaient le corps des *barataires*, c'est-à-dire des individus pourvus d'un *berât* (brevet de protection). Les privilèges dont bénéficiaient les *beratlis*, surtout l'exemption de l'impôt de la capitation (*kharatc*), constituaient la cause principale du conflit, qui a pris des dimensions très graves dans le Péloponnèse du Sud-Ouest durant la dernière décennie du 18^e siècle.

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Conquered by Sword, Subdued by Charity? Geospatial and Socio-Economic Analysis of Islamic Pious Foundations' Landed Possessions in Ottoman Bulgaria

Abstract: In a seminal paper, written more than seven decades ago, the father of modern Ottoman social and economic history Ömer Lütfi Barkan stressed on the important role played by Islamic pious foundations (*vakıf/pl. evkaf*) in colonizing, reviving, and administering of the newly conquered territories in the Ottoman Balkans. In Barkan's view, shared by a number of respectable scholars after him, the central authority facilitated and encouraged the establishment of Muslim charitable foundations in the then Christian Balkans by allotting landed properties to selected trusted individuals, who subsequently transformed their possessions into pious endowments. Normally these were badly ravaged, depopulated territories that were revitalized thanks to the purposely directed colonization of Anatolian Muslim population. Thus, the Ottoman state secured loyal enclaves and contact zones within the dominantly Christian territories, which facilitated the introduction and establishment of the Ottoman institutions and ruling order in the region.

This paper will seek to test this generally established paradigm by providing reliable data, extracted from the Ottoman taxation registers from the fifteenth and sixteenth century. Identifying and geo-locating more than one thousand settlements in modern Bulgaria, which were administered by Islamic pious endowments, the study will on the one hand assemble sufficient data for consistent quantitative analysis of population structure and productivity of these settlement and will juxtapose it to the rest of the territory of the country that fell under the *timar* system. On the other, by making use of the available GIS applications, the paper will attempt a geo-spatial analysis of the collected data over a Digital Elevation Model (DEM) and will define an inhabitability and crop suitability index using altitude, soil quality, terrain ruggedness, access to water and main road infrastructure as variables in the analytic model. These results will be subsequently utilized for an in-depth analysis of the several categories of pious foundations that can clearly be distinguished on the basis of the Ottoman sources and test whether one can establish perceivable patterns that link the endowers (sultans, royal family members, high ranking officials, frontier nobility, etc.) and particular locations or zones within the territory under study. General conclusions, based on the above mentioned analysis will allow an overall assessment on the validity of the dominant thesis, proposed by Barkan and will certainly bring valuable, nuanced bits of hitherto unknown information that will enrich the understanding of Ottoman post-conquest practices of taking control over and administering of the Balkans.

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Agents of Conquest: Frontier Lords' Extended Households as Actors in the Ottoman Conquest of the Balkans

Abstract: The Ottoman conquest of the Balkans which constitutes a major period of change both for the consequent history of South-East Europe and for the empire-building process of the emerging Ottoman Empire, still awaits a balanced and critical scholarly assessment. Way too often the profound change that the conquest brought about is studied in a fragmentary, narrowly regional or state-centric manner, which obfuscates the complex matrix of political, social and economic relations between different actors, who essentially molded the multifaceted historical process of that change.

In recent historiography, both Ottoman studies and Balkan national scholarship, a consensus seems to rule as to the central role of several frontier lords' (*uc begleri*) families as chief protagonists of the Ottoman suzerainty in the Balkans. Accentuating on the fact that the dynasties of the Evrenosoğulları, Mihaloğulları, Turahanoğulları, and Malkoçoğulları, were the actual conquerors of large territories in the Balkans, which were subsequently brought under their hereditary governance, current studies agree that they retained relative autonomy vis-à-vis the central Ottoman administration and consider them as de facto rulers of the Balkan provinces. Yet, as much as recent scholarship has unveiled important details from the history of these noble families and renders them as mini-dynasties with substantial financial resources and landed properties, it still fails to situate them properly within the context of the multifaceted network of power relations in the early Ottoman Balkans and hence falls short in elucidating the true source of their regional power and influence on the one hand and in apprehending the real basis of their relations to the imperial center on the other.

Through a more thorough examination of the extended military-administrative households of the frontier lords the present paper's principal argument will be that these noble families created their own network of dependent loyalties and maintained a sizable group of their own devoted subjects, which included many Balkan Christians and which subsequently served as agents of the Ottoman order in the region. Only when this patronage network and its clientelistic relations are revealed, it will be possible to evaluate better the enduring regional lordship of the frontier nobility and the role of the hence intermingled regional actors in the processes of conquest and governance, as well as their power relations with the Sultanate authority and the imperial center. The paper will draw upon Ottoman archival material, mainly from the Başbakanlık Osmanlı Arşivi and the Topkapı Sarayı Müzesi Arşivi in Istanbul.

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Vis major, Act of God or Natural disaster? Ottoman Military Threat as Exemption from Contract Liability during the Conquest of the Balkans (14th-15th centuries)

Abstract: This paper will examine instances in which the Ottoman military threat was presented in contemporary fourteenth and fifteenth century sources as a "higher force", a sort of a "natural disaster", and even as a punishment from God. By the late 1380's and early 1390's Ottoman akinci raids on the territories of Serbia and Bosnia became a regular, although an unpredictable occurrence which could not be controlled or prevented. Therefore, any potential manifestation of this danger was deemed very serious and precautions were usually taken in order to avert or limit damage of any kind. This was often expressed in written contracts whereby Ottoman threat, "fear of the Turks", or even news about their imminent arrival were used as justification to look for shelter where people and goods could be safe until the danger passed. In later times this unavoidable and inevitable occurrence essentially released the interested parties from contractual liability and obligation. That means that any agreement settled upon in a time of immediate Ottoman danger contained an exemption clause which excluded coverage for damage caused by the Ottomans, as an event which was beyond any practical control. In this way, Ottoman military threat was considered as an overwhelming and irresistible force that resembled natural disasters – hurricanes, earthquakes, fires, floods – which interrupted the expected course of events, caused damage to property and loss of life, ultimately preventing one or both parties from fulfilling their contractual responsibilities.

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Slavic and Greek *translations* of pastoral plays *Aminta* and *Pastor fido*

Abstract: The Italian ideal of the theatre in 16th and 17th century spread over the Balkan Peninsula and found its way on Slavic and Greek territories where it mixed with native practices adapting to local needs. The two bucolic masterpieces of Ferrara, *Aminta* (c. 1573) by Torquato Tasso (1544-1595) and *Pastor fido* (1590) by Giambattista Guarini (1538-1612) were taken from the Italian theater at the end of the 16th century confirming the flourishing of the translations of these two dominant pastoral works in Ragusa, by both Slavic and Greek scholars.

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The image of the Greek in the Catalonian Chronicle of Ramon Muntaner (1st half of the 14th century)

Abstract. This paper deals with the image of the Greek in the Catalonian Chronicle of Ramon Muntaner (1st. half of the 14th century). Ramon Muntaner was an eyewitness to the campaign of the Great Catalan Company in the East in

the early 14th. century. This mercenary army was used by the Byzantine Emperor Andronikos II Palaiologos in order to assist him in dealing with the threat of the Turks. Muntaner recounted these adventures in chapters 194-244 of his Chronicle. Besides the numerous references to historical figures of Byzantines, geographical terms of the region and various local traditions, Muntaner often expresses his opinion of the Greeks of that time, both famous and not. Despite his familiarity with the greek language, he is usually critical, especially about Greek people of this period. The scholar examines the relevant passages and interprets the attitude of the Catalan chronicler, linking it to potential political springs and his position within the Great Catalan Company.

Dimitris Georgakopoulos (University of Ioannina, Greece), dgeorgakopoulos08@yahoo.gr
Serbs and Albanians in Epirus, according to the author of the Chronicle of Ioannina (14th -15th cent.)

Abstract. The so called *Chronicle of Ioannina* is a significant source for the history of NW Greece during the Late Middle Ages. The author was an anonymous monk from the town of Ioannina in Epirus, who wrote in the beginning of the 15th century. Most of his account refers to the Serbs and the Albanians who ruled specific parts of Epirus, such as Ioannina and Arta, at that time. This paper deals with the literary perception of the Serbs and the Albanians in the Chronicle. Some of the issues under consideration are the image of these Balkan nations as well as the attitudes of the locals towards them.

Joanna Bencheva (University of Sofia), joannabencheva@gmail.com
Trading with Foodstuffs in the Balkans in the 14th-15th century

Abstract. The paper will analyse evidence from various sources concerning trade with foodstuffs in the Balkans during the 14th-15th century. I aim to outline the trade between the Italian cities and the Balkan states and the internal commercial exchange of foodstuffs in the Balkan societies. My analysis will focus on the products with the largest market share in the foodstuffs trade like grain, wine, honey, fish, cheese, etc. I will also evaluate the influence of the political situation in the Balkans in the period concerned over the trade with foodstuffs.

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From the Republic of Ragusa to the Kingdom of Naples. Brief notes on the events of the Radulovich family (16th-17th centuries)

Abstract. At the beginning of the 16th century, the Republic of Ragusa was famous for its spice trade with the East through Alexandria, a trade which, however, began to decline after the Portuguese discoveries led to uncertainty and change. But their commercial skills linked to their maritime business activities helped the Ragusa merchants change their course. Starting from the second half of the century, they changed their commercial strategies, turning their interests towards the coasts of the southern Adriatic, in particular Puglia. However, many of these merchants were also found in Naples, the capital of the Kingdom, where they were engaged in the commerce of grain and oil, in currency exchange and in many other types of business, including investment on behalf of third parties in the Kingdom's public debt. When the British, French and Dutch arrived in the Mediterranean in the seventeenth century, many of the Ragusians decided to retire to the Republic, while others followed the path of investing in lands in search of a nobility for their own family. This was the case of Nicolò Radulovich, whom we find in Naples at the beginning of the seventeenth century and whose name is mainly remembered for the connections he had with the famous painter Caravaggio. In our paper we will try to outline the life of Nicolò not only as a "patron", but also as a "businessman", and what happened after he became a marquis with the purchase of the manor of Polignano a mare in Puglia.

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Postbyzantine "Iatrosophistic" Migration

Abstract. Based on Galen's postulate that a doctor must also be a philosopher at the same time, the tradition of the so-called ›iatrosophists‹ (physician-philosophers) developed in Late Antique Alexandria and continued in Byzantine Times with a clear renaissance in the 9th/10th century and also again in postbyzantine times. Already in the 12th/13th century, as a result of the 4th Crusade and the associated decentralization, Greek medical students started

to inscribe to the Italian universities to deepen their studies and returned afterwards to their homeland to spread their newly acquired expertise. Byzantine hospitals play a central role in the transcultural exchange of knowledge because of their multinational and multicultural staff. After the fall of Constantinople (1453) Greek emigrés firstly aimed to Crete from where they took the opportunity to spread over the Italian universities, where especially Padua, Bologna and Ferrara developed into centers of postbyzantine iatrosophistical renaissance and central point for Greek medical students. After having finished their studies, some of them remained permanently in humanistic Italy, but a great part of these scholars returned to establish some kind of western-based ›iatrosophistic‹ advanced health care in their homelands while another part took influential positions with the Ottoman Government. Essential impulses for establishing Byzantine Iatrosophism in Humanistic Italy emanated from two Byzantine migrants, Leon Allatios (1586–1669) and Zacharias Kalliergis (ca. 1473–after 1524), who finally settled in Rome, and brought forth several excellent doctors. This paper will illustrate some examples from the biographies of such physicians, e.g. Alexandros Mavrocordatos (1641–1709) who's doctorate thesis confirmed William Harvey's theories concerning the blood circulation and who shared inbetween medical practice and diplomatic career, or Jacobos Pylarinos (1659–1718) and Emmanuel Timones (1670–1718), who anticipated Edward Jenners' method of vaccination, resp. inoculation against smallpox. Pylarinos also practiced as personal doctor of the Grand Duke of Moldovalachia and Peter the Great of Russia.

Daniel Dumitran (“1 Decembrie 1918” University of Alba Iulia, Romania), danieldumitran@yahoo.com
Concerning the history of an absence: The community of the Greeks from Alba Iulia

Abstract. Attested by the historical sources, specially for the 17th – 19th centuries, the Greeks' community from Alba Iulia no longer represents a component of the Transylvanian town's population, its existence from the early modern and modern era being guessed only from a few vestiges, such as the so-called „church of the Greeks”, that still mark the urban landscape. This was the first Orthodox church erected inside the town's walls, pursuant to the conditions created by the provisions of the Patent of Toleration issued by emperor Joseph II (November 8th 1781). However, the Greeks from Alba Iulia also played an important role in the town's economical history via merchandise traded along the routes linking the centres from South of Danube to the Central European towns, as well as via the activity of certain merchants settled here, which were attracted by the measures encouraging the naturalization of Southern Danubian merchants, adopted by the Viennese Imperial Court. This paper aims at describing the social – economical and cultural – confessional role of these Greeks in the community of the Transylvanian township, their way of integrating in the social urban structure, but also aims at restoring, if possible, the individual biographies of the community's members.

Sabina Madgearu (University of Bucharest, Faculty of History), sabinastanila14@gmail.com
Castle Networks of the East in Illuminated Manuscripts Produced in Fourteenth and Fifteenth Century France

Abstract. The current study puts forward an iconographic analysis of medieval castles of the East, where East refers to South Eastern Europe and the Near East extension which at the time meant Byzantium and the western extremities of Outremer. It relies on the serial treatment of illuminations found in manuscripts (whether chronicles or other accounts) that render images of castles/castle-cities of the surveyed region. The serial treatment of such primary sources originating in France requires the use of the comparative method – assessing the similarities and differences between several illuminations showing the same episode – and also a qualitative and quantitative approach that presupposes the evaluation of the quality and quantity of castle representations. The goal is to point out what castles were predominantly painted and how they made up a network converging to building a coherent western policy or, on the contrary, a conflicting one that opposed the West and the East. Since a civilization is defined by the space it uses, the Eastern castle network can be a tell-tale index of the parameters within which this part of Europe was developing at the time and of how important it was to the West. It also speaks about the great length to which the West was willing to go to keep the Christian oikoumene united and protected. As a matter of fact, the castles of the East show, through their resemblance to those of the West, the capacity of the West to engulf the East in its network, just like present-day European Union.

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Culture, Languages and Customs in the Balkans seen through the Eyes of Western Travelers of the 15th Century

Abstract. The present study focuses on texts of Western Travelers (Konrad Grünemberg, Pietro Casola, Arnold von Harff, Felix Fabri) and data pertaining to the culture, languages and customs of the Balkan people. Curious details

about wedding and funeral customs in the Balkans we can find in the travel notes of Konrad Grünemberg. Arnold von Harff provides valuable data on Balkan languages - Slavic, Greek, Albanian and Turkish, including short dictionaries of these languages. In the travel notes of Western pilgrims and travelers, the ethnic diversity of the Balkans is consistently reflected. The western texts state that the majority of the Balkan population was Christian Orthodox. At the same time, there is interesting information on the minorities of Gypsies and Jews in a suburb of Modon, and their characteristic cultural features are discussed at length.

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Reliquaries in South East Europe: between Byzantine tradition and stylistic innovation

Abstract. In the last decades, growing attention has been dedicated to the cult of saints, to the circulation of relics and to their precious containers, the reliquaries. In Western Europe (and the USA) the research developed in two directions: the first one has aimed at showing the general features of this phenomenon, in a view which highlighted the common traits, and has developed a categorization of the reliquaries based on their shape and function; the second one has focused the analysis on small groups of objects sharing common shape, stylistic features, origin or destination, and has highlighted their connection to a certain visual culture, artistic movement or local tradition. On the contrary, in Southeastern Europe, due to the political circumstances of the 19th-20th centuries, the research has been developed on a more regional basis, pointing out the peculiarities of the artistic production in a certain area, rather than discussing the common traits (shape, structure, decoration, function) which are at the basis of Byzantine and Post-Byzantine reliquaries, intended as a typology of liturgical vessels. I believe that any analysis – even one dedicated to a single object – can be fruitfully developed only if grounded to a well-defined general scheme.

My presentation, based on my on-going PhD research on Byzantine and Post-Byzantine reliquaries made in the Balkans, is founded on these premises, and it will be dedicated to the analysis of some of the peculiarities of the reliquaries made in Southeastern Europe, in constant comparison with the Western ones. Great attention will be given to the stylistic evolution of these artifacts, investigating the routes through which the foreign (i.e. Western and Eastern) stylistic influences reached the Balkan peninsula. Special attention will also be given to some atypical objects belonging to Orthodox foundations, but whose shape does not conform to the Byzantine standards (e.g. reliquary busts): the presentation will investigate the reasons which made this possible.

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Today's Kosovo, an important political and commercial area of Albanian nobles during the 14th-15th centuries

Abstract: This medieval study deals with the nowadays Kosovo which played an important role in XIV-XV c. with its geostrategical roads and market. The rivalry of the Balkan feudalists who raised after the Car Dusan's death (1355) brought into play a part of Albanian elite nobles for domination in today's Kosovo. This was due to the geographical position and the extent of the famous route 'Via de Zenta', the importance of which was enormous due to the Ragusan's trade that took place on this path. This route began in Lezha then it spreads from Vau i Dejës to Pulatium (Puka) than it goes through Prizren and it divides with two secondary routes one for Trepça and the other to Novaverda.

Ragusan traders founded the consulates through which an extraordinary communication was developed, not only economical but also political. As the researchers rightly point out, Today's Kosovo was the grain barn from which Albanian nobles as Balshaj noble family, John Kastrioti and Dukagjini family were supplied.

At the end of the century XIV and throughout XV century, this domain was attacked continuously by the Ottomans and it turned into a military-political arena. It is no coincidence that this artery was one of the Ottomans' paths aimed at getting into Italian states. Therefore, George Kastrioti Scanderbeg, Lord of Albania (Dominus Albaniae) put special emphasis on keeping the Dukagjin people on his side and through them to create the centralist state in defense of the whole of the Albanian lands from Ottoman penetrations.

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New spaces for the development of trade in Southern Italy: the Black Sea (1787 – 1860)

Abstract. After the departure of Charles of Bourbon from Naples (1759) the ministers who surrounded the young Ferdinand intensified the policy of commercial expansion of the Kingdom of the Two Sicilies, above all thanks to Abbot Ferdinando Galiani. He had lived in Paris between 1759 and 1769, where he had been sent as an embassy secretary and had attended literary salons. Back in Naples, after long years of negotiations in 1787, shortly before his death, he had managed to make a treaty of commerce between Russia and the Kingdom of Sicily, thus opening new routes in the Black Sea for the Neapolitan merchant navy, which in those years were increasing. Slowly the ships loaded with grain began to leave from the port of Odessa (founded by the general Hispanic - Neapolitan

Giuseppe de Ribas in 1794) and the other ports of the Crimea and the Sea of Azov. And all this increased further after the Restoration (1815) throughout the second Bourbon age (1815 – 1860).

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Diplomacy and trade between Mediterranean and Black Sea during the Napoleonic Wars

Abstract. The paper focuses on the context of the Mediterranean States after the Russian-Turkish wars. The opening of the Black Sea to foreign trades and the freedom of navigation for Russia and later Austria, France and other nations brought a new start in commercial relations between these ports and the Mediterranean ones. After the peace of Amiens (1802) ship-owners and merchants addressed to the Black Sea for their trade, but the Napoleonic wars determined a change of the commercial relations in the Mediterranean. For the Ottoman neutrality Turkish ships replaced the French ones in the Levant trade. Moreover, the Continental System affected England 's interests and interfered with the revival of trade in the Kingdom of Naples, conquered by Napoleon in 1806. The treaty of Tilsit (July 7th 1807) between France, Russian Empire and Prussia definitely influenced the relations in Mediterranean: the weakness of the Ottoman Empire was counterbalanced by the Russian Empire prestige. The Kingdom of Naples was part of the *Great Empire* and its economy was subservient to the France. Only in 1813 the diplomatic and trade relations between Naples and Petersburg resumed.

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Keynote lecture: *Eastern Christianities (17th -18th century): a connected history*

Abstract. Although recent historiography has begun to renew the study of the Christian communities of Eastern Europe and the Ottoman Empire in the Early Modern period, different reasons have prevented until now to connect these different areas, which, however, from the time of the Reforms to the age of nationalism, have been in interaction, experiencing comparable changes in a context of mimicry and competition.

A number of features concerning the inside functioning of the various Eastern Christian denominations can be compared and discussed. The period under study is featured by a big mobility of the clergy, and an improvement of communication within the Ottoman Empire and outside, towards Catholic and Protestant Western Europe as well as towards the Orthodox Eastern Europe. It is a period of "Reform" almost in all Eastern denominations, from Kiev to Aleppo passing through Bucharest and Constantinople, featured by administrative innovations and a beginning of centralization within the Churches, in interaction with the State politics. Reform often means introducing a discipline inspired by Western Humanism, even among the Orthodox, based on written norms and featured by a will to homogenize practices, discipline and culture. The introduction of printing press into these different areas entailed an improvement of written culture, reading and writing, but brought out a lot of questions, for instance about the scientific edition of the texts, the necessity of a liturgical reform or dogmatic precisions, and the choice of languages. The "profession of Faith", initially a Protestant innovation, became a main instrument in the Catholic Church dealing with Eastern Christians, meanwhile the Profession of Faith of Mogyla and that of Dositheos of Jerusalem became reference texts in Orthodoxy, conceived as an answer to the Protestant and Catholic templates. Orthodox theologians had to answer for instance to the Protestant / Catholic polemic on sacraments, especially Eucharist. Religious pictures as well knew a renewal, for instance in Syria and Egypt, but this renewal combined local motivations to different inspirations (traditional icon painting, Italian painting, engravings...).

Studying this context will feed the present discussions about forms and chronologies of "confessionalisation" in the context of the Eastern Christianities, in relation with the beginning of an "ethnicization" of religion and with the introduction of the idea of "nation".

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Les vieux livres imprimés en écriture arabe dans la collection de Jean-François Xavier Rousseau

Résumé. Au mois de novembre de 2018 l'Institut des Manuscrits Orientaux célébra son bicentenaire. C'était la collection des diplomates et joailliers français Jean-François Xavier Rousseau (1738–1808) et son fils Jean-Baptiste Louis Jacques Rousseau (1780–1831) acquise par le Gouvernement de Russie qui a constitué le noyau des fonds des manuscrits proche-orientaux du Musée Asiatique de l'Académie Impériale des Sciences à St. Pétersbourg. Il est généralement accepté que cette collection n'incluait que les manuscrits. Pourtant la lecture attentive du catalogue de son premier lot (vendu en 1819), qui comprenait exactement 500 exemplaires ([Rousseau J. - B.L.J.], *Catalogue d'une collection de cinq cents manuscrits orientaux*, Paris, Imprimerie Le Normant, 1817), démontre qu'il s'agit de 484 copies écrites à la main et de 16 vieux livres imprimées, chrétiens aussi bien qu'islamiques. Onze d'entre eux

ont été identifiés et retrouvés dans la bibliothèque de l'Institut des Manuscrits Orientaux. Ils ont été publiés dans les imprimeries fondées à Rome en 1584 par le Cardinal Ferdinand de Médicis (2 ex.) et en 1613 par l'Ambassadeur de France auprès du Saint-Siège François Savary de Brèves (1 ex.), à Constantinople en 1728 par le renégat transylvain et premier imprimeur ottoman Ibrâhîm Mûteferriqa (2 ex., dont un en 2 volumes) et, ce qui nous intéresse le plus, en 1706 à Alep par le Métropolitain (et Patriarche) Athanase III Dabbâs (5 ex.). La production d'Alep comprend deux Psautiers de 1706 (tous les deux incomplets), un Tétraévangile et un Évangélaire parus la même année et un recueil de 34 homélies de St. Jean Chrysostome imprimé en 1707. Cet Évangélaire luxueux et assez volumineux (566 p.) mérite une attention particulière, puisqu'il n'est attesté nulle part dans les travaux consacrés à l'imprimerie d'Alep et à ses livres. Au total la collection de Rousseau, père et fils, donne une impression relativement complète des premiers livres imprimés en caractères arabes. C'est dommage qu'elle n'était pas appréciée jusqu'à présent sous cet aspect.

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Traces of Russian (church) history in the writings of Macarius b. Al-Za'im

Abstract. Macarius, who held the post of patriarch of Antioch from 1647 until his death in 1672, was the most prolific writer of the Arabic-speaking Greek Orthodox in early modern times. His oeuvre owes much to the several journeys he made to the Balkans, the Ukraine, Russia and Georgia. It was there that he found the time and inspiration for his literary work, which mainly exploited Greek texts – be it by full translations or through borrowings.

Macarius showed considerable interest in the history and present state of the countries he visited, which is reflected in works like a history of Walachia or *Akhhâr bilâd al-Kurj* ("History of the Georgians' country").

Macarius went twice to Russia. While the first sojourn (1655-57) was described in detail by his son and travel-companion Paul of Aleppo (d. 1669), the second visit (1666-68) was not captured in a similar matter.

The proposed paper aims at exploring the traces of Russian (church) history in the writings of Macarius by focussing on three texts:

- 1) The story of the conversion of the Russians as told by Paisios Ligarides in his "Book of Signs",
- 2) A *notitia episcopatum* of the Muscovite Patriarchate, which forms part of a work on the seven ecumenical councils,
- 3) A note on three religious controversies fought over in Russia during the times of Macarius's visits.

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Les miniatures des empereurs byzantins et des sultans ottomans dans le manuscrit Ad-Durr Al-Manzum de Yussef Al-Musawwer

Résumé. Le manuscrit *Arabe C 358* de l'Institut des Manuscrits Orientaux de Saint-Petersbourg est la traduction arabe d'une partie de la chronique de Matthieu Kigalas imprimée en 1637. Le manuscrit a été réalisé vers 1648 par Yussef Al-Musawwer (fin XVIe siècle – 1660-1666), célèbre traducteur, peintre et miniaturiste d'Alep, disciple du patriarche d'Antioche Makarios III Ibn al-Za'im, promoteur d'un renouveau spirituel dans son Église.

Le manuscrit est orné de 80 miniatures d'empereurs byzantins et 14 miniatures de sultans ottomans. Nous nous proposons de présenter brièvement dans cette intervention, premièrement, les portraits des sultans ottomans. Nous étudierons par la suite les portraits des empereurs byzantins, sous différents aspects (vêtements et insignes impériaux), afin d'évaluer leur fidélité au code vestimentaire byzantin impérial et de mettre en évidence certaines particularités iconographiques liées au texte (portraits de Julien l'Apostat et de Léon V) et à l'histoire de l'Église melkite (culte de saint Syméon Stylite, la renommée de l'hymnographe Kassiani), pour finir par identifier les sources iconographiques de ces miniatures.

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Romanians and the revival of Palestinian monasticism in the early Ottoman period

Abstract. The Late Middle Ages were a period of decline of the Middle Eastern Christian peoples in general and their monastic movement in particular. The severity of the ascetic life in desert monasteries did not attract Melkites of Syria and Palestine. Most of the Palestinian monks were of Balkan or Caucasian origin. They had little ties with the local Christian population and crucially depended on financial and demographical support from their distant metropolitans. The collapse of the Orthodox states of the Eastern Mediterranean and Black Sea region in the 15th

century under the Ottomans' blows aggravated the crisis of Middle Eastern monasticism. Lack of financial support from the outside Orthodox world and the local Melkite communities, as well as the pressure of nomad tribes, caused a gradual abandonment of the Judean desert monasteries starting with the 13th century.

The political structure of the Greek Orthodox civilization changed drastically in the late 15th and early 16th centuries. New centers of power appeared, with claims to the Byzantine heritage. The Princes of Moldavia and Wallachia considered themselves successors of the Emperors of Constantinople and protectors of the Orthodox Churches. They sent alms to Mount Athos, Mount Sinai, and the Holy Land. The Ottoman conquest of Syria and Egypt in 1516–1517 strengthened the ties between the Middle Eastern Melkites and their co-believers in Eastern Europe. It promoted an influx of monks and alms from the Balkans which led to a revival of the Judean desert monasteries.

In the 1530's the famous Mar Saba convent, which had been abandoned in the late 15th century, was resettled by a group of Slavic and Greek monks, with financial support from the rulers of Wallachia. The first head of Mar Saba was the former abbot of the Sinai Monastery Ioakim Vlachos (the Wallachian). In the 16th century the Mar Saba monks and the Archangel monastery of Jerusalem founded a monastic republic (almost forgotten by later historians) equivalent to similar autonomous monastic communities of Sinai, Mount Athos, Meteora, etc. The Mar Saba brethren – which had been multiethnic, with a Serbian predominance – received permanent support from the rulers of Moldavia and Wallachia, who were attached to the same Slavonic culture as the majority of the Sabaite community. The paper surveys various ties between the Danube Principalities and the Middle Eastern monasteries (Sinai and Mar Saba) in the 16th century.

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Hagiographical Renaissance as a part of Melkite Renaissance: Macarius b. al-Za'im's contribution

Abstract. Hagiography, an extremely important part of the ecclesiastical literature, has been developing among Melkites in Arabic language since the 8th century. A number of original pieces from the 9th-10th centuries demonstrate the evolution Melkite hagiography went through in regard of literary genres and style. Then, after several centuries of gradual decline, this hagiographical tradition enjoyed a revival during the so-called Melkite Renaissance in the 17th century. The major actor in this process was Macarius b. al-Za'im, Patriarch of Antioch (1647-1672). This paper is meant to answer the question: Which forms did this revival take, with respect to the previous tradition? Among the issues to be considered are: the circle of saints chosen for constructing the "hagiographical world" of the Church of Antioch, the interaction of hagiography with other literary genres (historiography), the use of hagiographical *topoi* etc. Of particular interest are the traces of hagiography in the biography of Macarius' teacher Meletius Karma, Metropolitan of Aleppo and later Patriarch of Antioch under the name of Euthymius II (1634-1635).

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The Collection of Arabic manuscripts at the V.I. Vernadsky National Library of Ukraine

Abstract. There are several collections of Oriental manuscripts preserved in Ukraine (Kyiv, Lviv, Odessa, and Kharkiv). The Manuscript Institute of the V.I. Vernadsky National Library of Ukraine (Kyiv) contains the largest collection of Arabic manuscripts. It was formed mostly on the basis of the following separate collections:

- 1) The collection of the Polish nobleman Józef A. Jabłonowski that had become a part of the library of St. Vladimir University of Kyiv;
- 2) The private collection of the Academician Agathangel Krymsky, containing manuscripts brought by him from the Levant and Trebizond;
- 3) The library of the Kyiv Theological Academy, where some Arabic manuscripts donated by Archimandrite Antoninus (Kapustin) were preserved.

During the 20th century the Arabic manuscripts preserved in Kiev were studied by I. Krachkovsky, T. Kezma, V. Rybalkin, and O. Savchenko. The total number of Arabic manuscripts mentioned in the brief catalogue of O. Savchenko (1988) is 71. The comparison of some manuscripts with the data available proved the need for its revision and the composition of more detailed descriptions. The proposed paper surveys the history of this collection, with a special focus on the Arab Christian manuscripts, as well as the items that could be of special interest for specialists.

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Byzance et les Grecs dans le récit de voyage de Paul d'Alep

Résumé. Le grec était un moyen principal de communication pendant le voyage des prélats antiochiens dans le monde orthodoxe et surtout à Constantinople et dans les Pays Roumains. Le Patriarche Macaire et son fils, l'archidiacre Paul, employaient leurs connaissances de grec tant pour les services de l'Église, que pour leur interaction quotidienne avec les Grecs ou les Roumains. Mais une fois arrivé à Constantinople, Paul d'Alep s'intéressait aussi de voir et reconnaître les traces et les vestiges de l'Empire chrétien dont il était familiarisé à travers ses lectures. C'est la gloire de Byzance qu'il cherche, même dans les Pays Roumains ou en Russie. Versé dans l'histoire byzantine, Paul d'Alep confronte ses connaissances livresques avec les réalités qu'il rencontre sur le terrain, en offrant un récit qui rivalise et même surpasse celui de plusieurs voyageurs Occidentaux au Levant. La contribution présente traite de la présence d'informations sur les Grecs et Byzance dans le récit de voyage de Paul d'Alep, proposant une meilleure valorisation de ses notes par les historiens de l'héritage byzantin.

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Was Peter Movilă's Confession of the Orthodox faith a source for the teachings on the Orthodox faith in the 1752 Beirut Psalter?

Abstract. The first Arabic book printed in Beirut, in 1752, was an Arabic *Psalter*. It was printed in Arabic types at the St George Greek Orthodox Monastery. I have recently located a copy at the Library of the University of Uppsala (Uppsala Universitetsbibliotek). On page 2 starts a *Brief teaching on the Christian faith*, followed by: "On the Christian's way and the sign of the Holy Cross." From line 9 on there are questions and answers introduced by letters printed in red ink: *s* for *su'āl*, „question”, followed by *ğ* for *ğawāb*, „answer”. The first question is: „Are you a Christian?” and the answer is: „Yes, glory to the Holy God!” There are 45 questions followed by answers – some brief, other, one to three pages long. Christodulos, the Bishop of Gaza and Ramla, prepared in 1675 the first Arabic translation of the Greek version of the *Orthodox Confession* composed by Peter Movilă, the Metropolitan of Kiev.

Christodulos's version has the title: *Kitāb i'tirāf ar-raiyy al-mustaqīm*, “The Book of the Confession of the Orthodox Faith”, and it comprises three parts, on *Faith*, *Hope*, and *Love*. The author of the Greek text is called *Mūgīlās*. The Arabic version includes a foreword concerning the approval of the text in Iași and Constantinople, a note composed by the translator, an opening word by Patriarch Nectarius of Jerusalem, and the Arabic translation of the approval issued by the Holy Synod on 11 March 1643, signed by the Eastern Patriarchs.

An intermediate between the two could be the *Teaching of the Orthodox Christian faith, translated from Greek into Arabic* by Sophronius of Kilis, in three parts that comprise 128 questions and their answers altogether. This paper presents a comparison of the three texts, offering insight into their possible relationships.

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Politeness and impoliteness in Paul of Aleppo's travel journal (1652-1659)

Abstract. Our paper presents a survey of Paul of Aleppo's travel journal from the view point of historical pragmatics. Taking into account the *politeness theory*, our research explores and describes a rich inventory of language strategies of politeness (and impoliteness) in this Christian Arabic text. It also reveals the politeness codes identified by Paul in the countries and cities that he visited together with his father, Patriarch Makarius III Ibn al-Za'im, with a main focus on Constantinople, the Romanian Principalities, and Ukraine. Thus, protocol patterns are identified, resulting from a combination of previous knowledge, from Paul's Syrian background, and newly acquired strategies, which he came to observe during his seven-year journey through Eastern Europe and the Levant.

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Re-examining hagiographical sources on the Arabo-Byzantine intercultural relations in the Medieval Eastern Mediterranean

Abstract. This presentation aims at re-examining Christian-hagiographical sources which need further consideration as regards the role of the Muslim settlement and its heritage in the Eastern Mediterranean, especially in the 9th-10th centuries AD, where the two prominent empires (Byzantium and Islam) reached their peak for sovereignty in the Mediterranean Sea. Christian historiography such as Saints' biographies and several prejudiced narratives, influenced by religious, political and ideological fanaticisms, increased the tendency of misrepresenting

historical facts by insulting the Muslim authorities and its naval warfare characterizing them merely as bloodthirsty pirates. However, according to the Islamic maritime law, several interesting materials have been emerged which shed some additional light concerning the transcultural heritage between Byzantium and Islam in the Eastern Mediterranean especially in Crete, Cyprus and Cyclades. My aim is to strengthen the view of naval warfare with supplementary material so as to omit exaggerated aspects and biased misconceptions by reconciling a better equilibrium between the Byzantine and Arabic intercultural relations in the Eastern Mediterranean. After ca 825 AD, when the Andalusian Muslim refugees sailing from Andalusia and via Alexandria disembarked on Crete formatted the Emirate of Crete, from which several naval expeditions had been undertaken across the Aegean. Two interpretations have sprung out of this practice mainly based on whether these practices were mostly actual unlawful practices of a form of maritime violence or activities authorized by the state (caliphate). Arguing against the first and favoring the latter, I contend that, taking into account Muslim and Syrian sources, the Byzantines and the Arabs, despite their struggle for thalassocracy, have undoubtedly passed through a peaceful period of consent by sharing commercial trade and respecting each other's military and naval intelligence. Besides, several archaeological findings such as the Serce Liman shipwreck found in the Sea of Marmara in Constantinople, empower our conclusion that the two powers negotiated and got involved in the Mediterranean on equal footing.

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From the Ottoman Empire to the Mughal Empire. The many lives of an 18th century political adventurer

Abstract. The paper discusses the biography and writings of an 18th century political adventurer, who is almost absent from the modern research. He was born in the Ottoman Empire, but travelled all over the world and ended his life in Calcutta. Known with three books published between 1784 and 1793, under the pen name "Elias Habesci", and with several political-diplomatic roles under various names, his true identity remains so far unknown. His possible identities are: Greek, Romanian / Aromanian, Albanian, Italian, Catholic Levantine and Antiochian Arab. In his writings and in other accounts about him there is data to support each of these identities. I am discussing them by analyzing his works about the Ottoman Empire, Papal States, Georgia, India and Indochina, in parallel with documents and correspondences I have researched in the archives of Paris, London, Calcutta and New Delhi. Although no definitive conclusion can be drawn yet, some identities are more probable than others. In order to further the research, the collaboration with experts in the field of Turkish, Arabic and Persian studies becomes a necessity.

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Austrian Diplomatic Expansion From South East Europe Towards Eastern Mediterranean 1774-1799

Abstract. The basis of the Austrian perception at Levant was essentially concentrated around vastly enlarged network of diplomatic and consular missions in the Mediterranean area with Internunciature (de facto Embassy) in Istanbul as unquestionable headquarters. The news of plans, breakthroughs and withdrawals have been regularly sent to Vienna by internuncio Philip von Herbert-Rathkeal who internationally excelled with gathering of exclusive information. Experience of internuncio with Irish emigrational roots, who spent 23 years in the service with his unique skill in managing and maintaining of diplomatic network, especially towards British, in the end helped in great extent to the efficient expansion of Austrian diplomatic network all over Mediterranean basin.

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The 'imperial signs' (nişan-ı hümayun) and the Ottoman-Venetian Peace-making Process in the 17th Century"

Abstract: Capitulations ('*ahdname-i hümayun*') formed the basis of Ottoman-Venetian diplomatic and commercial relations throughout the existence of the two neighbouring states. However, the documents issued from 1595 to 1641 followed the same pattern of articles, only updating the names of current sultans and doges, without introducing new items. New affairs appear to have been regulated through 'imperial signs' (*nişan-ı hümayun*), documents similar to the capitulations but complementary to them. Focusing on two such *nişans* from the first half of the seventeenth century, I will analyse why and how were they issued, how were they structured, and what topics did they cover. I will show that the 'imperial signs' became a crucial aspect of the Ottoman-Venetian peace-making process, as they were renewed, alongside the capitulations, after the enthronement of each new sultan.

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Athos – Jerusalem – Sinai: Towards a Conceptual Understanding of the Holy Places in Medieval Serbia

Abstract. In the present paper we argue that Serbian sources (mostly but not exclusively comprising hagiographic material) betray a peculiar conceptual framework in which the focal points of Orthodox spirituality were conceived of in the Middle Ages. The process of ‘discovering’ the *loca sancta* – Athos, Jerusalem, and Sinai, in that particular order – which goes back to St Sava’s peregrinations in the Eastern Mediterranean, appears to encapsulate a highly intricate notion of progress which gradually unfolds not only on a physical, spatial plane, but also in terms of spiritual advancement of the newly constituted Nemanjić realm and its subjects. By tackling the discourse of Serbian presence at the holy places as attested to in our sources, we shall strive to elucidate certain ideological implications of Sava’s travels.

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The Geographical Dimension of the Venetian Crusades. Between Terra Santa and the Balkans

Abstract. This paper relies upon a number of around 250 Venetian chronicles, consulted at Biblioteca Nazionale Marciana in Venice, Österreichische Nationalbibliothek in Vienna and the library of Museo Civico Correr in Venice, written between the 13th and the 18th centuries. Confronted with the huge number of Venetian chronicles, modern scholars have usually left them aside. Nevertheless, their importance should not be underestimated: although rather secondary sources, they express very well the viewpoint of the Venetian society on certain events in the past.

Among the events narrated in these sources, I will focus on the routes followed by the Venetian participants to the Crusades. To be more specific, it is first and foremost about what one conventionally calls the First Crusade and about the campaign carried out by Doge Domenico Michiel in 1122-1126 in the Holy Land. In both these Crusades, beside the military deeds in the coastal areas of Syria and Palestine, the Venetian crusaders were involved in events taking place in territories belonging to Byzantium: the stopover in the island of Rhodes and the descent in Myra (‘Smyrna’, as most chronicles call it by error) in order to get possession of St Nicholas’s relics during the First Crusade, and especially Doge Domenico Michiel’s military raid in the Archipelago on his way back from the Holy Land. Thus, one could draw the conclusion that the Venetians considered the attacks upon various Byzantine possessions as crusading feats.

I intend to follow the various manners proposed by the Venetian chronicles in presenting the routes followed by the Venetian crusading fleets on their way to or back from the Holy Land and these fleets’ diversions in the Balkan region, *i.e.*, especially in the Aegean Archipelago, Peloponnesus, the Ionian Islands, and Dalmatia.

This paper makes an attempt to offer a quantitative analysis, making comparisons between figures and proposing percentages related to the Venetian fleet routes in the Eastern Mediterranean and the Aegean and Ionian Seas during these two Crusades. This method has in intention to demonstrate that, from the particular viewpoint of the Venetian chronicles, the involvement in the Byzantine South-East Europe represented a crusading deed almost as much as the military actions in the Holy Land.

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The Ottoman Reception of P.A. Mattioli’s Commentaries on the “Materia Medica” of Dioscorides

Abstract. The renowned European botanist of 16th century Pietro Andrea Mattioli was also court physician to Ferdinand II, Archduke of Austria, and Maximilian II, the Holy Roman Emperor. His most famous work *Commentaries on the Materia Medica of Dioscorides* was soon published in many European languages: Italian (1544), Latin (1554), French (1561), Czech (1562), and German (1563), having an immense influence on the botanists and physicians after him. Close to Europe, in the 18th century Ottoman Empire, there were irregular movements of translation and transfer of “new sciences”, especially that of “new medicine”. Both by its textual and illustrative information, *Commentaries of Mattioli* influenced Ottoman physicians and scientists of that time.

Drawing an allegory to contemporary biology, I intend to consider this transfer of information and materials “from source to sink” as dissemination of knowledge. I shall discuss the importance of translating a section of this work in Ottoman Turkish, as *Kitab al-Nabat* (“The Book of Plants”), and the essential role of two persons involved in this new version: the translator, Osman Ibn Abd al-Mannan, and the patron, Ottoman Vizier Köprülü el-Hac Hafız Ahmed Pasha.

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“Moscow, Queen City, trembled all entirely while welcoming you...”: About the second visit of Patriarch Macarius of Antioch to the Russian Tsar’s Court

Abstract. The second voyage of Patriarch Macarius III Ibn az-Za’im of Antioch to Moscow attracted much less scholarly attention than his first visit to the Russian capital. Surely, this second stay did not leave such an extraordinary narration as that of Paul of Aleppo, the Patriarch’s son and Archdeacon, who thoroughly described his first voyage. However, an important volume of archival documentary materials that give evidence of Macarius’s life in Russia, his role in the church council of 1666-1667 and in discussions concerning the liturgical reforms going on in the Muscovite state, allow to fill the absence of the detailed narration. Archival documents on the participation of the Eastern Patriarchs, Macarius of Antioch and Paisius of Alexandria, in various church ceremonies and celebrations hold particular interest: they show the Russian government’s attitude to the Eastern church at that time. The special respect and attention from the Muscovite authorities to the Eastern Patriarchs was a consequence of a long and painful “Patriarch Nikon issue”. The Eastern Patriarchs’ help to obtain a canonically justified solution, necessary for the Russian patriarchal chair, vacant because of Nikon’s departure, was essential not only for the Russian Church, but also for the State. This paper focuses on several aspects of Macarius’s stay in Russia and on his connections with Tsar Alexis Mikhailovich and the Russian élite.

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Écriture de récits de voyage. Autour de Paul d’Alep, de Makarios Al Zaïm et de quelques voyageurs orientaux

Abstract. Les récits de voyage d’orientaux deviennent un objet d’études sur lequel se penchent un nombre croissant de chercheurs. À ce titre je prendrai en compte des récits de voyageurs circulant dans le « Domaine », aire géographique et culturelle désignée par André Miquel, ainsi qu’à quelques autres circulant hors de ce Domaine. Pour intégrer les éléments de ce contexte culturellement prégnant ma recherche porte donc sur des écrits rédigés par des voyageurs chrétiens ou musulmans sur une période allant du XVI^e au XVIII^e siècle. Un certain continuum peut être repéré sur cette période dans l’histoire ottomane, le XVII^e siècle en représentant un moment charnière, et le récit de voyage de Bûlus al-Zaïm une épiphanie et un exemple accompli. L’ensemble de ces récits doit être interrogé quant à la motivation de leur écriture et quant aux objectifs poursuivis, ces questions permettant souvent de suivre la genèse de l’écriture du récit. L’apparition d’un ressenti, d’une sensibilité, de l’expression d’émotions personnelles, de retours sur soi permettent de distinguer des récits plus ou moins normés et des écarts plus ou moins accentués par rapport à ces normes. À la fin du XVIII^e siècle et au XIX^e siècle nombre de récits de voyageurs orientaux basculent vers des modèles exogènes. En projetant quelques regards vers des récits anciens du X^e siècle (Ibn Fadlân) ou vers des récits postérieurs à la période retenue, XIX^e siècle (Tahtâwî), je m’intéresserai à des récits du XVI^e siècle (les *Sefarat*) et du XVII^e siècle, notamment le *Seyâhatnâme* d’Evliyâ Çelebi, la *Rihla* de Bûlus al-Zaïm, et le voyage en Georgie de Makarios Al Zaïm; je m’attarderai également sur le récit de Hanna Dyâb écrit à la mi-temps du XVIII^e siècle. Je rechercherai ce qui me semble relever de la progressive mise en place de la modernité dans l’écriture des récits de voyage d’orientaux.

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Le Mont Athos dans la vision des uniates. Autour d’une description inédite (1627)

Abstract: Phare spirituel de l’orthodoxie, le Mont Athos a toujours attiré l’attention des voyageurs, désireux de regarder de près cette « république monastique » sans pareil. Pour sa part, l’Église romaine, hautement préoccupée de rassembler les orthodoxes sous l’autorité du pape, voyait dans la Sainte Montagne un bastion du radicalisme orthodoxe, dont l’influence sur les consciences des fidèles, notamment hellénophones, était jugée assez considérable.

Ce fut sans doute pour collecter des informations sur l’état d’esprit qui y régnait que le visiteur apostolique Alessandro Basilopoulo (ou Vasilopoulo), originaire de Zakynthos, a entrepris sa mission en Grèce et au Mont Athos. La description qu’il a produit à cette occasion n’est pas complètement inconnue – Enrica Folieri l’avait jadis dénichée dans les archives de la Propaganda Fide – mais reste toujours inédite. Il existe pourtant au moins une autre version du texte, conservée aux Archives d’État de Florence. Cette version se présente sous la forme d’un rapport rédigé par un tiers à la suite d’une conversation (vraisemblablement une sorte d’interrogatoire) avec Basilopoulo – ce qui peut indiquer que dans son chemin de retour à Rome notre auteur a dû traverser les possessions du Grand-Duc de Toscane, lui-même intéressé d’avoir des nouvelles de la région.

Notre communication analysera la copie florentine du récit, qui sera mise en rapport avec d’autres pièces similaires, notamment la description fournie en 1628 par l’évêque ruthène Meletiy Smotric’kiy, dont le profil (ancien combattant de l’uniatisme converti à l’Union) est fort similaire à celui de Basilopoulo.

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Orthodox Patronage across South-East Europe under the Ottomans: the case of Mount Athos, mid-16th century

Abstract: In this paper, I will present the Ottoman documents concerning the permission to the monks of the Athonite monastery of Xeropotamou to rebuild its main church (katholikon) in 1564-1567, thanks to donations by the Moldavian ruler Alexander Lăpușneanu (1552-1561 and 1564-1568). Alexander Lăpușneanu was at the time also a donor for the rebuilding of the main church (katholikon) of the monastery of Docheiariou (1567) as well as for the refectory and the hospital of the monastery of Dionysiou (1563). After his death, his wife Roxandra and her son Bogdan donated a lot to the Athonite monasteries of Docheiariou, Dionysiou and Karakallou in order to help them rebuy their properties after the confiscation of the monastic properties under Sultan Selim II in 1568-1569.

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The Esoteric Tradition in Orthodox Christianity

Abstract. The academic Study of Religion is only rarely concerned with Eastern Christianities, thus failing to take into account a fascinating field of study, whose multileveled religious dynamics still await their proper contextualization. Responsible for the interest of various (Western) Esotericisms on Eastern Christianities is first of all the construction and promotion of Eastern Christian Orthodoxy as a “mystical tradition” in itself, beginning with the Byzantine theology following the “great Schism” in the 11th century and subsequently as an identity marker in large or small scale inter-confessional polemics.. The strong notion of “Tradition” in Eastern Christian theology and practice, as well as the extreme ascetical practices of hermits further enhanced ideas of an unbroken chain of spiritual authority and hidden knowledge and not the least, of secret (monastic) brotherhoods cherishing it. Not unexpectedly, various Western initiatives of rediscovering the Patristic literature were part of the same Esoteric mindset. My presentation intends to explore the esoteric / occult Tradition in Eastern / (especially Romanian and Russian) Christianity.

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Saint Anna's Cult in Bulgaria – Cultural Transformations and Contemporary status (in the Light of Orthodox Dogma and Traditional Practices)

Abstract. In the recent years of constant and difficult transition in Bulgaria, the ordinary man has been turning more often to religion, resulting in the activation of a number of local rituals, the birth of new myths and the compilation of new and old legends. This study aims to shed light on one of the less popular cults of saints in Bulgaria by tracing the connection between the past and the present through the prism of the local culture in Bulgaria.

The image of St. Anna created in Bulgaria reflects practices related to the worship of ancient supreme female deities that commanded human life and death in addition to relicts related to the cult of different agricultural goddesses. After all, in Christianity the Theotokos is established as the collective image of the supreme female deities of the pre-Christian epoch, but individual invariants can be explored in the case of St. Anna as the mother of Theotokos. The intensity and versatility of the St. Anna's cult in Bulgaria speaks of the cult's depth and antiquity. Saint Anna continues to be worshipped even in scarcely populated villages. The local population perceives the saint as “particularly powerful” so her vows should not be forsaken. St. Anna stands next to the Blessed Virgin Mary in the traditional Bulgarian culture, combining the notions of motherhood (such as joy and suffering) and the notions of the feminine foundation in the overall human culture.

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Le phénomène du pèlerinage chrétien à l'exemple des cultures arménienne et grecque

Abstract. Le pèlerinage comme un phénomène qui relie des gens, qui habitent à une distance considérable les uns des autres, est l'un des facteurs les plus intéressants de la culture. Dans cette communication, la question du déplacement des individus et des groupes pour les raisons sentimentales ou traditionnelles religieuses sera étudiée dans les cultures grecque et arménienne.

Contrairement à la culture musulmane, dans la littérature canonique chrétienne, il n'y a pas de prescription pour la visite obligatoire d'un lieu sacré durant la vie. Malgré cela, les Grecs et les Arméniens forment depuis

longtemps des lieux de pèlerinage pan-ethniques, que les membres de la société doivent visiter seulement une fois dans leur vie, et des lieux d'importance locale, qui prévoyaient en général une visite chaque année, selon le cycle du calendrier religieux.

Cette communication présente une analyse de la structure générale du pèlerinage dans la tradition chrétienne, les principales directions, les périodes de pèlerinage et ces participants. Le processus de pèlerinage comprenait certaines actions, textes, ainsi que les traditions alimentaires et des objets thématiques nécessaires et spécifiques.

À la suite de l'étude du matériel, un schéma radial spatio-temporel à trois niveaux a été conçu. Dans l'ère préindustrielle (traditionnelle), les membres de la communauté fréquentaient toujours les endroits dans un petit rayon de son lieu de résidence et se déplacèrent parfois au deuxième niveau, aux endroits, éloignés du lieu de résidence. Dans l'ère industrielle et post-industrielle, un troisième type de pèlerinage dans les lieux les plus éloignés apparaît.

Dans la période moderne il n'y a aucune régularité de visites par des pèlerins aux lieux des trois niveaux. La communauté arrête de créer des lieux saints du premier niveau. Un pèlerin moderne souvent ignore les deux premiers niveaux de pèlerinage et préfère de faire un pèlerinage une fois à l'un des lieux les plus éloignés de son lieu de résidence. En outre, Jérusalem est le seul lieu sacré en dehors du temps et en dehors des changements techniques et culturels, qui a constamment attiré les pèlerins des trois groupes considérés et n'a jamais complètement délégué son caractère sacré à d'autres endroits.

Il est possible de diviser les visites aux lieux de pèlerinage dans les catégories suivantes:

1. Cycliques, qui sont liées aux vacances annuelles et ne changent pas le lieu. La raison de ce pèlerinage est la tradition de rassembler la communauté dans un lieu lors d'une fête particulière;
2. Singulières, qui peuvent avoir les directions suivantes :
 - 2.1. Visites aux lieux où sont conservées des reliques ou des attributs miraculeux;
 - 2.2. Visites aux bâtiments religieux sacrés (églises, monastères), y compris des ruines;
 - 2.3. Visites aux petits lieux sacrés (ruisseaux sacrés, arbres, croix, rochers, ici inclut aussi le concept arménien de «sanctuaires de la maison»), qui ont reçu leur statut sacré dans la tradition «empiriquement»;
 - 2.4 Visites aux lieux de résidence et enterrement des «maîtres» et des «savants», qui ont été canonisés dans la communauté au cours de leur vie ou après la mort.

À l'époque moderne, dans les sociétés diasporales, l'apparition de lieux sacrés est observée exclusivement dans l'espace, qui est perçu par eux comme une «patrie», abandonnée ou nouvellement acquise. Ainsi, les lieux saints commencent à jouer le rôle de leurs propres lieux commémoratifs.

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Art Connexions between Romanian Principalities and Epirus and Western Macedonia in the 17th Century: Contexts and Outgrowths

Abstract. Almost 50 years ago, at the second edition of the International Congress of South-East European Studies, held in 1970 in Athens, the Romanian historian Maria-Ana Musicescu was stressing the importance of studying the contacts between the Romanian Principalities and Epirus in the 17th century, pointing out their particular importance for the study of painting production in Wallachia and Moldavia. However, since then, there were only few attempts of approaching the subject. Previously restrained to drawing a general research frame of the “Greek influence” (Vasiliu, 1987-1988), only recently did more consistent contributions to the study of the 17th–century painting, mostly of Wallachia, started to emerge (Tchentsova 2007; Popa et alii 2008), but an in-depth, thorough research of the subject still has to be accomplished. Our presentation presents the results of a research project that aimed to study virtually unknown cases of Greek Macedonian and Epirote painters who worked in the Romanian Principalities starting with the second part of the 16th century until the beginning of the 18th century, commissioned by the rulers (voivodes) of the two countries. The research was conducted mostly on unpublished fresco ensembles, like Clocociov, Strehaia, Galata, Golia, Hlincea, Cetățuia, but also revisited several previously published frescoed monuments, like Bucovăț, Plătărești, Băjești, Topolnița, Hurezi, bringing up new data and conclusions on the identity and artistic background of their painters.

The Epirote and Greek-Macedonian painters contributed consistently to the stylistic features and iconographic repertoire of the 17th–century Romanian painting, by preparing or influencing local artists. Revealing the complex relations between the painters and their princely donors and correlating it with the cultural and theological climate of the time, we conclude that the Greek Macedonian and Epirote artists, as agents of one of the most conservative cultural areas of the South-Eastern Europe, contributed significantly to strengthening the affiliation of the art of Wallachia and Moldavia to the rigorous trends of post-Byzantine traditionalism. The Romanian rulers of the 17th century had been interested in a re-Byzantinisation of the two Principalities and they headed for this purpose to painters from Epirus and Western Macedonia.

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Le tierçage successoral (τριμοιρία) : un héritage byzantin à l'épreuve de la pratique juridique (Valachie XVIII^e-début du XIX^e siècle)

Abstract. La τριμοιρία est une institution qui relève de la dévolution successorale, répondant aux circonstances spécifiques réglementées par la Novelle 26 d'Andronic II Paléologue (en 1306): l'existence d'un époux survivant, le décès de l'enfant mineur après la mort d'un de ses parents. L'époux survivant héritait alors un tiers de la succession de l'époux prédécédé. Le deuxième tiers revenait aux ascendants de celui-ci, afin qu'on ne rajoute pas à la douleur de la perte de leur descendant l'injustice de la perte de la propriété (lignagère). Enfin, la troisième partie, « la part de l'âme », était réservée aux commémorations, aux actes de charité et aux donations pieuses du défunt.

En Valachie, la *trimoiria* était considérée également une institution coutumière. Tout en connaissant l'origine canonique-byzantine de l'institution, le juriste grec Michel Photinos renvoyait, dans son Manuel juridique (1777), aussi à la coutume locale de la *trimoiria* définie, selon lui, par son ancienneté et par l'«amour pour les gens». Fondée sur la philanthropie byzantine, le tierçage successoral attribuait à l'épouse survivante une partie afin de compenser les souffrances de la grossesse, de l'accouchement et de la perte de l'enfant. Une justification similaire était invoquée en faveur de l'épouse n'ayant pas eu d'enfants (*teoritra*) pour les souffrances qu'elle avait vécues auprès de son époux malade ou bien comme reconnaissance de sa contribution, dans le temps, au patrimoine de celui-ci. Par ailleurs, le dernier argument était repris dans les testaments en faisant preuve d'une trimétrie concernant non seulement la succession légale mais aussi testamentaire. Dans son analyse de la trimétrie, Val. Al. Georgescu confrontait l'héritage byzantin à une coutume qui nourrissait la tendance de transmettre l'héritage à l'époux/se survivant/e sans enfants et de remplacer ainsi la solidarité lignagère par la solidarité entre époux. Son hypothèse soulève plusieurs questions. S'agit-il d'une tendance encouragée par les autorités juridiques ou bien elle est issue d'une pratique juridique? Quels milieux décrivaient la pratique de la *trimoiria* et quelles configurations parentales? Comment la nature philanthropique de l'institution s'articulait en justice aux enjeux patrimoniaux et à la gestion des commémorations? Quelles justifications pour les formes atypiques de la trimétrie byzantine identifiées dans la pratique juridique?

Une dernière question que nous envisageons d'aborder serait la pluralité des sources de droit concernant la réglementation de la trimétrie. Comme Valentin Al. Georgescu le montre, il y avait également des différences dans la réglementation de la trimétrie entre le Manuel juridique de 1777, au chrysobulle d'Alexandre Ypsilantis de 1775 et à son *Code* (1780). Nous allons prendre en compte tous ces modifications dans l'analyse de la pratique juridique. Quelles significations avaient-elles dans le contexte où le fondement légal d'une décision juridique des autorités ecclésiastiques consistait parfois en la complémentarité entre le droit canon (*pravila sfântă*), le droit princier (*Pravilniceasca condică*) et la «coutume de la terre» (*obiceul pamântului*)? Quel était le choix en termes de fondement légal fait par les tribunaux laïques dans la question de la trimétrie?

Le corpus de notre recherche sera constitué surtout par des registres princiers (ANIC, mss. rom. 22, 28, 77-78, etc.) et ecclésiastiques, notamment BAR, Doc. Ist., MCCCXXXV/1-299: Registre de la diocèse d'Argeș (1792-1819), 299 de documents: procès de divorces, procès liés à l'héritage (la plupart relatifs à la trimétrie), testaments, adoptions; BAR, mss. roum. 4025 (1808-1817) : Registre de la Métropole de la Valachie, 96 documents, essentiellement des testaments, donations, feuilles de dot, échange/vente de terrains ecclésiastiques etc.

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« Conscience orthodoxe » et pluralité de l'Europe selon Alexandru Dușu

Abstract. Profondément dédié à la promotion de la connaissance du sud-est européen, l'historien Alexandru Dușu (1928-1999) a contribué par ses études sur la culture des livres de sagesse, les métamorphoses de l'idée d'Europe et l'histoire des mentalités dans ce qu'on peut appeler le « commonwealth » orthodoxe, à définir les grandes lignes de la dynamique religieuse et politique de l'Orthodoxie face à la modernité. Bien qu'il n'ait pas abouti à la synthèse historique qu'il avait toutes les ressources intellectuelles à produire, Alexandru Dușu nous a fourni à travers ses contributions hautement appréciées par les historiens de la culture ancienne des Pays Roumains et du Sud-Est Européen les éléments d'une vision à la fois compréhensive et critique des rapports entre « les modèles politiques » et les « identités nationales » dans l'« Europe orthodoxe ». Notre propos est celui d'investiguer le concept de « conscience orthodoxe » qu'Alexandru Dușu a forgé afin de définir une culture commune du sud-est européen et l'individualité de cette partie de l'Europe, qu'il aimait identifier comme celle de saint Maxime le Confesseur, complémentaire de l'« Europe de Dante ».

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L'importance du Tome synodal du février 1347 pour l'Orthodoxie du monde byzantin et post-byzantin

Abstract: The Christian Byzantine civilization was marked by great polemics in the 14th century, related, on the one hand, to the so-called “hesychast controversy”, and, on the other hand, to the disputes between the pro-Latins and the anti-Unionists. To these aspects, one can add the civil wars in the Byzantine Empire and the diminution of its territorial extension, facts that diminished the State authority and permitted the Orthodox Church to become the most stable component of the Empire. The Synodal Tome of February 1347 represents one of the effects of these disputes, with many consequences for the Orthodoxy of the Byzantine and post-Byzantine world, such as: the creation of a relation between the monastic circles, like the one of the Holy Mount Athos, and the ecclesial hierarchy in the Byzantine Empire, so that after 1347 these circles take over the actual leadership of the Ecumenical Patriarchate, the Patriarchal See being occupied by disciples of Saint Gregory Palamas; the indication of the line to keep in order to maintain the accuracy and authenticity of the Orthodox teaching, aspects taken over, after the fall of Constantinople, by the Orthodox Christians from outside the Ottoman Empire, but kept as well in the Orthodox Christian world that was under Ottoman dominion; these attitudes permitted the development of the 18th century spiritual revivification movements, occurred around the Saints Basil of Poiana Mărului and Paisie Velecikovski in the extra-Carpathian Romanian Countries or under the guidance of the Saints Nicodemus the Hagiorite, Macarius of Corinth and Athanasius of Paros in the Holy Mount Athos.

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The religious otherness in the description of Eastern Liturgies by western travellers in the second half of the 16th century

Abstract. The advent of the Reformation, in the first half of the 16th century, and the desire to know Eastern Christianity resulted in several diaries and travel descriptions that focused on the fate, history and spirituality of Eastern Christianity. My presentation will address and analyze the way in which the *images* of Eastern Liturgies are constructed in the diaries and travel accounts of Stephan Gerlach und Salomon Schweiger, two evangelical pastors, who spent some years in Constantinople, in the second half of the 16th century. The Western mental images of the Eastern Liturgies seem to be marked by prejudice, clichés and stereotypes. The novelty of this investigation lies in the attempt to go beyond the structured approach to *otherness*, which is focused on social-cultural elements, and instead dwell on liturgical performance and the investigation of the *other's* beliefs, as identity markers. Based on Tzvetan Todorov's typology of the relationships with the *other* we will carry out our research along three lines: *praxeologically* (closeness or distancing from a foreigner, delimitation or adaptation), *axiologically* (value judgments such as good / bad, attractive / unattractive) and *epistemologically* (knowledge / lack of knowledge, acquaintance / lack of acquaintance).

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L'image de Constantinople et du monde musulman chez Guillaume Postel

Abstract. Grand voyageur et chercheur infatigable des langues et des coutumes de l'Orient, Guillaume Postel (1510-1581) fournit aux lecteurs occidentaux dans la seconde partie du XVI^e siècle une perspective sur la société et surtout sur la religion musulmane enrichie par des observations directes et à partir de la connaissance des textes originaux. *De la republique des Turcs, et là où l'occasion s'offrira, des meurs et loy de tous Muhamedistes* (1559) représente la contribution où Postel mélange avec saveur érudition et impressions de voyage afin de construire et de transmettre une image plus complète et, d'une certaine façon, plus « proche » d'un monde qui faisait peur mais qui, dans sa vision, pouvait être intégré dans des projets « cosmopolites » et « universalistes ». Bien que tous les œuvres de Postel soient subsumées à sa vaste utopie millénariste qu'il croyait soutenue par les démarches politiques du roi de France, *De la Republique des Turcs* contient cependant des données qui méritent d'être étudiées comme relevant d'une nouvelle étape de la découverte de l'autre par l'Occident et comme un complément que le XVI^e siècle était en train d'apporter aux approches médiévales de l'Islam et au dialogue intellectuel avec celui-ci. Notre propos est celui de cerner les éléments d'originalité de cet ouvrage du « fol et docte » Postel concernant l'image du Constantinople à l'époque ottomane et de la religion musulmane par rapport à la tradition intellectuelle médiévale latine (Vincent de Beauvais, Ramon Lull, Nicolas de Cues, Vincent de Beauvais, Nicolas de Cues, Ricoldo da Montecroce) et aux récits de voyage de ses contemporains tels Jacques Gassot (*Le Discours du voyage de Venise à Constantinople*, 1550), André Thevet (*Cosmographie de Levant*, 1554), Pierre Gilles (*De Bosporo Thracio libri III*, 1561 et *De topographia Constantinopoleos*, 1561-1562) ou Jean Chesneau (*Voyage de Paris en Constantinople*, vers 1566-1574).

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Muslim Circumcision as Reflected in the Western Travel Descriptions of the Second Half of the Sixteenth Century

Abstract. This paper focuses on Muslim Circumcision as reflected in the Western Travel Descriptions of the second half of the sixteenth century. This religious practice of paramount importance for entering ‘the religion of Mahomet’ seized the attention of various Western travelers to the Ottoman Empire, being usually labelled by them as an equivalent of Christian baptism. Moreover, circumcision is closely connected with the religious phenomenon of conversion of faith. During the second half of the sixteenth century, when the Sunni policies initiated by Sultan Suleyman II have been pointed towards both the Muslim and non-Muslim communities of the Ottoman Empire, conversion to Islam played a central role in the process of Islamization of the newly conquered territories. In this paper I will focus on circumcision as a religious practice and I will attempt to provide a comprehensive account on how the Western travelers depicted it in their travelogues. To do so, my attention will focus on the travelers, their intellectual background and their agenda, and on the narrative differences between the accounts. In the paper I will take into consideration also various sources that can offer related information on Muslim circumcision in the Ottoman Empire during the early modern period.

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Giulio Mancinelli SJ (+1618) and his Journey across Wallachia and Moldavia

Abstract. In spite of the prominent role played within the Society of Jesus at the end of the 16th century and at the beginning of the 17th century, P. Giulio Mancinelli SJ has not yet received the scholarly attention he truly deserves. The aim of the present paper is to cast new light on his mission in Wallachia and Moldavia. Based on archival material held in Rome and Naples, it will be shown how this mission connects with the mission to Constantinople and how it fits into the Early Modern Catholic missionary policy.

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In Transfigurationem Domini by Proclus of Constantinople in the Medieval South Slavonic Literature

Abstract. The Homily on the Transfiguration of the Lord (BHG 1980) is one of the few texts related to Proclus of Constantinople whose authorship is considered indisputable. In this paper I will examine its reception among the Balkan Slavs during the Middle Ages according to the data in ca. twenty South Slavonic copies preserved today. The comparison of the three translations of the Homily with its Greek source text is going to answer the question whether they originate from the same redaction of the Byzantine text. Also, the translation peculiarities of the three independent Slavonic versions will be analysed and an attempt will be made to place them in the context of their contemporary translation schools.

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The Sermon on the Transfiguration of Christ (CPG 3939) Ascribed to St. Ephrem the Syrian in South Slavonic Tradition: The Construction of Rhetorical Rhythm

Abstract: The authorship of the sermon in consideration is disputable and, most probably, it is some compilative text. But this captivating piece of writing enters the Slavonic church tradition as a unit ascribed to St. Ephrem the Syrian and is kept there intact as such (at least up to the fifth edition of St. Ephrem’s works printed by The Holy Trinity – St. Sergius Lavra in 1908). There are two translations known to us so far in about ten copies. The purpose of my paper will be to investigate the ways in which rhetorical rhythm of this sermon is rendered into Slavonic and the techniques applied in both the source language and the target language to construct it. Since, from ancient times, rhythm is considered the result of word arrangement and phrase endings, I’ll be most interested in the interactions of *cola* in *periods* and the figures related to: word order (e.g. *hyperbathon*, *zeugma* etc.), parallelism (especially *homoteleuton* and *homoiototon*) and spelling (i.e. *metaplasm*). The comparison of the two translations will hopefully give evidence on the level to which each interpreter was acquainted with Greek rhetoric.

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The Homilies of Origenes and John Chrysostom in Croatian-glagolitic Breviaries of 13-15th century

Abstract: Croatian-glagolitic Breviary is a unique book of the Christian West, as it brings the content of this liturgical book into the Slavonic language. The Croatian-Glagolitic Breviary was probably composed around the middle of the 13th century, thus capturing the pre-Trident composition of the breviary (based on the Benedictine type), which includes some of the texts of the Eastern Church Fathers. The paper will analyze homilies of Origen and John Chrysostom in particular from the point of view of the applied translation technique and the examination of the original from which the translation into Croatian Church Slavonic was made.

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Traces of an Unknown Old Church Slavonic Translation of the Homily on Repentance, Continenence, and Virginity (CPG 7555)

Abstract: Most of the homilies in the so-called *Zlatostruy* collection (*Chrysorrhoeas*) were translated in the beginning of the 10th century in the Bulgarian capital Preslav with the personal support of Tsar Symeon (893–927). One of the core texts – No 23 in the longer version of *Zlatostruy* – is the Homily on Repentance, Continenence, and Virginity (CPG 7555), allegedly written by John IV of Constantinople (Jejunator, 582–595) and traditionally ascribed to St. John Chrysostom. The main Old Church Slavonic translation of the homily is preserved in many copies both as part of *Zlatostruy* and in other manuscripts. One of the copies, however, presents a somewhat different text. Manuscript No 386 from the Hilandar monastery (14th century) opens with the homily in question and it corresponds in general to the translation from *Zlatostruy*. Yet the Hilandar copy contains many variant readings which follow another Greek version of the homily. In this paper I argue that they are remnants from a different (now lost) Old Church Slavonic translation of a slightly different Greek version, which was used for emendation and revision of the main text. This unknown translation intermingled with the basic text but the revision was not carried out to the end. One can only hope that in the future the complete translation will be discovered.

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The Reception of Apocrypha as 'Popular Books' in Romania

Abstract. This paper will focus on the scholarship and Romanian manuscript collection of Moses Gaster (1856-1939) while also considering earlier (esp. B.P. Haşdeu) and more recent scholarship (e.g. the series *Cărţi Populare* of the Romanian Academy's Institute for Linguistics 1996-2006). Its aim is to investigate the reception of apocrypha (broadly defined) as 'popular books' (*Cărţi Populare*, *Volksbücher*) in Romanian modern scholarship and earlier 'popular' (?) usage, as reflected in a selection of surviving manuscripts.

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The particularities of The Apocalypse of the Theotokos in Romanian Culture

Abstract. In Romanian cultural space, the *Apocalypse of the Theotokos* was one of the most popular text from the 16th to the 19th centuries especially in rural communities. In our recent study, we have identified 92 copies of these apocrypha, in different manuscripts. We have analyzed each of them and we can say that all derive from Greek version. Some are translated directly from Greek, but the oldest ones (from the 16th to the 17th centuries) have entered in our culture *via* Slavic literature.

There are six different translations supposed to have been made from Slavic manuscripts, each one having acquired particularities from the cultural medium in which they circulated. The Greek translation is very late (18th century), but it has developed five special variants and it can be found in more than 40 miscellanies. The most interesting group of Romanian *Apocalypse of the Theotokos* preserves a version which we have not found in any other cultural space. The whole story is embedded in a vision of a saint, named Seraphim and the text has a lot of singular motifs. A part of them are due to other apocalyptic writings, but folklore elements are to be found, too.

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Biblical Apocrypha and Theotokos in South East Europe on the material of the Byzantine inscriptions

Abstract. In my report I want to show, how the apocryphal texts (Protoevangelium of James, Infancy Gospel of Thomas, Johannis Liber de Dormitione Mariae etc) influence to the texts of Byzantine inscriptions and image of the Theotokos in them. The inscriptions from South East Europe will be compared with monuments from Cappadocia and others region of the Byzantium.

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Transformation of the biblical texts in the folklore of Russian old believers living in Romania

Abstract. During our research in the Russian villages of Romania we have discovered some stories and religious verses which have their origin in the biblical texts or are connected with apocrypha. They are examples of the specific folk tradition preserved by old believers which have settled in Romania in the main in XVIIIth century.

One of the verbal texts presents a part of the history of Josef the Beautiful. It consists of one of the popular religious verses and a commentary to it. The folk version of biblical story has been turned into a kind of a fairy tale preserving various peculiarities of the peasant's manner of thinking. For example, Joseph is not thrown in a ditch but falls in a hole which the brothers have hidden with grass, when submit to their order to put the food at this place. The history of love of the «tsarina» of Egypt to Joseph is turned into a romantic adventure; it contains plenty of dialogs and the stamps of Christian tradition in the description of the events.

The stories of old believers dedicated to the different parts of the Old and New Testament are of particular interest as they give us the folk images of the persons of Bible and the events of the Holy Scripture. They tell us, for example, about the robbers crucified together with Christ and describe the spiritual reflections of Mother of God. The history of the construction of Noah's Ark contains the description of the role of Cat and Mouse in it; it is known from one of the variants of the Revelation of Methodius of Patara as well.

The verbal forms of legends popular among the old believers are interesting as they show particularities of the religious and ethnic self-consciousness of Russian peasants who still keep both orthodox and folk traditions as immigrants in Romania.

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The Antichrist Myth in the Slavonic Apocryphal works

Abstract. The Antichrist Myth appeared as a result of collecting old Pre-Christian traditions under the influence of historical and sociological circumstances in the early Christian church. Among the first Christian authors dealing with the matter are Irenaeus (2nd c.-202) and Hippolytus of Rome (170-235) who left significant works on the Antichrist. Hippolytus' *In Danielem* and *De Christo and Antichristo* were translated in Old Bulgarian and later served as a base for several apocryphal works in the Medieval times and were incorporated in various forms and interpretations in a new parabiblical literature. Most of these apocryphal works are still not examined and their contents are not reviewed or compared to the original translations.

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What Is Transmitted from the Greek into the Slavic Cultures: Theology or Canon?

Abstract. In this paper I argue that the concept of 'Biblical Apocrypha' misrepresents the history of the formation of the Christian scripture of South East Europe. The most complete Christianization of the Slavs of South East Europe occurred in the Cyrillo-Methodian mission of the 9th century. Its project of translating the Christian manuscripts from Greek into Slavonic was informed by the sophisticated Byzantine theology of patriarch Photios which laid down the criteria that identified the sacred texts and traditions of Christianity. This theology, which was filtered through centuries of religious and philosophical discussion and crowned by the decisions of the 7th Ecumenical Council, saw the entire cosmos as God's creation and a potential source of divine revelation. It intentionally rejected textual revelation as the exclusive avenue of communication with the Trinity. Subsequently, the idea of the Bible as a canon of divine revelation, which denies divine inspiration to certain writings on biblical figures and themes, was problematic. By using the example of the *Vitae Constantini* I will demonstrate the inadequacy of applying the term "Biblical Apocrypha" in the context of the transmission of theological material by the 9th century Byzantine church leaders and philosophers to the South Slavs.

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Apostle Peter, Saint Sophia and the first church of Rome: a late Byzantine anti-Latin "apocryphon"

Abstract. In fourteenth-century Russian literature a narrative appeared about the twelve apostles and the foundation of the Church in Rome. Among others, it describes how the Apostle Peter converted the Roman emperor's relative, Sophia who became a nun and subsequently built the first Christian church in Rome. Although this story may seem to be an ancient apocryphon, in fact it is an integral part of a popular and long Slavonic anti-Latin treatise. By

exploring the polemical ecclesiastical message of this narrative, as well as its close links with other hagiographical texts and by surveying its visualizations in late Byzantine and medieval Russian art, this paper will shed light on the importance and diversity of Slavonic and Byzantine anti-Latin literary corpus.

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A Seventh-Century Syrian Petrine Apocryphon Preserved only in Slavonic

Abstract. The ca.13th-century Russian compilation *Epistle against the Romans* contains some ancient documents translated into Slavonic in an earlier epoch. Among them is a peculiar account of Peter's preaching in Rome, allegedly resulting into conversion of the whole city. Although the Slavonic text is certainly translated from Greek, the story itself is Syrian bearing many hallmarks of Syrian hagiography (going as far as making the young Ignatius of Antioch a companion of Peter!). The text could be dated relatively exactly to the late seventh century. Its remote background is in the Pseudo-Clementine literature, but the work as it is emerged at the interface between Constantinople and (Balkan?) Syrian communities.

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Reconsideration of the Series of the Stories about Holy Tree Attributed to St. Gregory the Theologian in Slavonic Literature

Abstract. The apocryphal series about the Holy Tree ascribed to St. Gregory the Theologian was widespread in medieval Bulgarian, Serbian and Russian literature. In one my old publication (1982) I divided copies in three groups – in all of them, the episode about joint work of God and Satanael at the time of the creation of the world and about the theft of Satanael in the Paradise is included. New witnesses of the work (some of them of the 14th c.) had been discovered later and the analysis of their peculiarities indicates that this classification has to be corrected. The copies of Wallacho-Moldavian origin are important for the collation of the texts. The presence or absence of the passage in comparison with other texts in the miscellanies assumed a new explanation of provenance of the episode and its including into the series in the form of question and answer.

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*Variation and Transmission of the **Moses and the Plagues** Narrative in South East Europe from Antiquity to Modern Times*

Abstract. In this paper I turn my attention to the few variations that occurred in the process of the transmission of *Moses and the Plagues on the Egyptians* narrative (Exodus 7-14) from the Greek to the South Slavic cultures from the antiquity to the modern times. The Hellenistic Jewish image of *Moses and the Plagues on the Egyptians* depicts Moses as a diviner, magician, or a wise man whose rod possesses powers released only by God through Moses. Moses appears as the originator of Egyptian secret and esoteric knowledge. The plague narratives are represented through full-fledged philosophical and cosmological explanations as recorded in the biblical and extra biblical texts and other literary and material remains.

My aim is to show, by the example of the South Slavic imagery of *Moses and the Plagues narrative*, how story patterns have been shaped by instilling in them singular content, how they have melded, interacted, and gone their separate ways. For instance, the South Slavic imagination and tradition of 20th century gave rise to the image of the King Philosopher of the united South Slavic nations that embodies *Moses*. The appraisal of a national achievement of an extraordinary individual in the creation of the independent kingdom-state was expressed in the new South Slavic word- in- the image interpretation of the *Plagues on the Egyptians*. I will present how oral South Slavic aesthetics infused the written form as it is expressed through and shaped by the art of Ivan Meštrović.

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Slavonic Translation of “Testament of Job”: Linguistic analysis of the Old Serbian Manuscripts

Abstract. The list of the Old Testament Pseudepigrapha contains a text titled “Testament of Job,” an apocryphal retelling of the Book of Job, composed in the period 1st century B.C. to the 1st century C.E. The Testament survived in four Greek manuscripts, a Slavonic translation and an old Coptic fragment. In spite of the growing interest to this text in the recent biblical studies, the Slavonic version has not been studied well enough. This

presentation examines linguistic features of the Old Serbian copies of this text, and attempts to reconstruct the textual environment in which the Slavonic translation appeared and transmitted in the South Slavonic region.

Matija Ogrin (Research Centre of Slovenian Academy of Sciences), matija.ogrin@zrc-sazu.si
Slovenian Manuscripts on Antichrist and the problems of manuscript tradition

Abstract. Until present, at least ten manuscripts on Antichrist in Slovenian language have survived. Apparently, all of them derive from German text *Leben Antichristi* by Capuchin friar Dionysius von Luxemburg, first published in 1682. In Slovenian literary space, ten manuscripts, derived from the same textual origin, represent a very rich textual tradition (compared to many texts that have survived only in *codex unicum*). Early literary studies report about even bigger number of extant manuscript copies, which clearly indicates that the text on Antichrist was extremely popular, a real 'folk-book' on the one hand, but on the other hand its existence was restricted to manuscript culture (s.c. manuscript publication) without any possibility to penetrate into the medium of printed book. The first translation, i.e. adaptation in Slovenian language was written by the Carinthian village scholar Matija Žegar in 1767. Beside the original, only two extant manuscripts are from 18th century, all the others are from 19th century, the latest on the record being written as late as 1869. At least three of them are actually miscellaneous manuscripts with considerable parts of the text on Antichrist, containing also various apocalyptic content.

After some historical introduction about Dionysius' *Leben Antichristi*, the paper will try to give an outline of philological, i.e. text-critical orientation within the Slovenian manuscript tradition. Was there only one translation, followed by a multitude of transcriptions, or were there additional subsequent translations and textual arrangements? The paper will open and tackle these questions by use of digital tools for collation of textual variance.

Julian Petkov, University of Heidelberg, julian_petkov@yahoo.de
Behind the mirror: who were the readers of medieval apocalypses?

Abstract. The research of apocalypticism has been for decades much theory-based. After a long period of neglect during the 20th century, some very basic questions started to arise as to whether the apocalyptic literature may have been 'the mother of primitive Christian theology' (Käsemann). Others deplored the disregard which modern scholars has shown towards apocalypticism and compared this attitude to a 'stepmother' (Koch). In the meantime, some considerable progress has been made towards an evidence-oriented taxonomy of the genre (Collins & colleagues). Only in recent years, however, the scholarship has finally turned towards the texts themselves in an attempt to trace their extensive journey through time and space. Nowadays, we start to realize that the apocalyptic literature comprises in fact a huge corpus of sources which have been only insufficiently explored and are still rarely published.

Against this backdrop, the question about the historical contexts of apocalypses still remains an urgent desideratum. Who wrote these enigmatic texts? Where and when did he do so? For whom and why have they been composed? And finally, who produced and copied them in the course of centuries, and for him were these numerous copies designed?

In my paper, I will attempt to tackle some of these questions. In doing so, I will address the case of the unknown audiences of medieval apocalypses. Who, when and why used to read them, and what were the expectations of the presumable readers? After a survey of the evidence, I will propose some arguments for the further discussion.

Milena Rozhdestvenskaja (Institute for Literature – Pushkin's House, St. Petersburg), milena.rozh@gmail.com

Old Russian apocryphal literature in the collections of the Institute for Russian Literature (Pushkin's House) of the Russian Academy of Sciences

Abstract. The collection of the Pushkin's House of the Russian Academy of Sciences in St. Petersburg was founded by V.I. Malyshev in 1934. It contains medieval manuscripts gathered in expeditions to the Russian North - Karelia, the White Sea, the Arkhangelsk Region, Latvia, to the places where the Old Believers lived. Collections of manuscripts of the Pushkin's House are territorial libraries in villages. Their repertoire consists of polemic works on the issues of the church schism, spiritual verses, historical stories, the lives of saints. A considerable place in them is occupied by the biblical apocrypha, especially on the eschatological theme. The report gives an overview of the apocryphal works in different collections and discusses the question of which apocrypha was interested the Old Believers' scribes, and what are the reasons for their interests.

Giuseppe Stabile (Università degli Studi di Napoli "L'Orientale"), g_stabile70@alice.it
*Conversing with the **Wise Alien**. Sapiential Dialogues in the Rumanian Tradition from the Bible to the Popular Romance (16th-19th cc.)*

Abstract. Some of the most popular texts in the old and early modern Rumanian tradition are mainly based on a sapiential dialogue. Just as in a very old Judaic and Middle-Eastern tradition, the sapiential dialogue contains, in all Rumanian translations, a trial of wisdom between a king and a demon, this last notoriously embodying "the Other". The manifold hypostasis of the demon putting enigmas and riddles, in fact, embodied a geographical as well as a cultural alterity, when it didn't display physical deformity too (e.g. the Sibyl's goose foot or Aisop's famous "demonic" ugliness). It was through the Solomonic and Sibylline apocrypha that these texts originally reached the Rumanian space in the 16th c., to be translated from Church Slavonic and Greek by the 18th c. Between the 17th and the 18th c., this parabiblical frame evolved in a more secular and romanesque way. We can also find examples of sapiential dialogues in the romances of Aisop, Ahiqar and Bertoldo, which were equally translated in Rumanian from Slavonic and Greek by the 18th c., being still widely copied and printed at the beginning of the 19th. My contribution aims to outline this crucial passage in the history of Rumanian civilization, focusing its more relevant implications in terms of taste, mentality and cultural models. I will try to outline the metamorphosis of this wise demon in its main features, firstly in respect of the fundamental oppositions "medieval vs. modern", "eastern vs. western" and "sacred vs. profane".

Maria Stanciu-Istrate (Institute of Linguistics of the Romanian Academy), maria.istrate10@gmail.com
The Road to the Afterlife in a Romanian Manuscript from the First Half of the 17th Century

Abstract. Our work follows the research of an aspect that is deeply rooted in the Romanian ritual of burial. We refer to the toll-houses of the air, guarded by the fallen angels, chased away by Archangel Gabriel from the sky at the order of God. Situated between the earth and the sky, these toll-houses represent the trials that the souls of mortals are subjected to on leaving the body, a multiple sieve which only the virtuous are able to go through, being sent straight to heaven, while the sinners are thrown in the river of fire.

The topics of the journey that the soul of man is destined to go on after entering the realm of nothingness and of what will happen on doomsday are not new. Thus, the depiction of Christ's descent into hell appears in the Gospel that is attributed to Nicodimus. Following the pattern of this descent, similar narratives were written, and these played an important role in folk literature. The *Apocalypse of Paul the Apostle* or the *Holy Virgin's Journey* are among the earliest texts of this type.

But the narrative that influenced to a larger extent the belief in the toll-houses of the air is *The Life of Saint Basil the New*, written in Greek by his disciple, Gregory, sometime during the 10th century. This is one of the most eloquent and comprehensive eschatological writings that comprises an extensive description of what happens with the human soul after death and presents the most frightening details of the toils of the sinners thrown in hell, where all the crimes that each of these bear engraved on their forehead following their punishment.

Our paper aims to research these aspects, as they appear in the earliest Romanian version of this writing, translated from a Slavonic original in the first half of the 17th century. Special attention will be given to the echo that this narrative had in Romanian folklore, on the one hand, and in the fields of fine arts, on the other.

Emanuela Timotin (Institute of Linguistics "Iorgu Iordan – Al. Rosetti"), etimotin@yahoo.com
*The Lament of Eve. A Late Romanian Development of the **Life of Adam and Eve***

Abstract. This paper focuses on a late Romanian manuscript which presents a lament of Eve after she and Adam were cast out of paradise. I shall discuss its connections with three other texts which describe the life of the

protoplasts (*Palaea historica*, *The Life of Adam and Eve*, and *The Lament of Adam*), establish the context when it was read or sung, and question its relation with a medieval Irish *Lament of Eve*.

Fedor Veselov (St. Petersburg State University, St. Petersburg), f.veselov@spbu.ru

Signs of the Apocalypse: Gog and Magog in Russian illuminated copies of the Alexander Romance

Abstract. According to the Alexander Romance – one of the most popular medieval literary work about famous ancient leader – while being in distant lands, Alexander the Great met the evil peoples, Gog and Magog, who will flood the earth in the end of days. Hero was frightened by ‘uncleanness’ of these peoples, and, with the Divine help, enclosed them among the Northern Mountains, and fenced the only pass with gates of copper. This episode first appeared in Jewish Alexander tradition and found its way in almost all versions of the Romance. In Russian medieval literature we find it in the second version of the Chronograph Alexandria and in the later Serbian recension, the most popular in Medieval Russia. However, there is a group of Russian manuscripts where episode about the Unclean nations is extended and presents more detailed narrative, close to the text of the Revelation of Pseudo-Methodius. Three illuminated manuscripts of this group have characteristic feature – a certain miniatures, specially depicting Gog and Magog. These miniatures are unsigned and their subject can be defined only if to trace an apocalyptic iconography developed in Russian illuminated Books of Revelation of 16th – 17th c. Certain miniatures, inspired by illustrations of the Revelation book, characteristic extension of text about the Enclosed nations, witness that in period, when the archetype of the group was produced, apocalyptic feelings were in their high point. Controversial period of Ivan IV rule, the Time of Troubles in the turn of the 16th c., as well as archaic features of miniatures of one of the manuscripts, make it possible to trace the group’s origins much earlier than the middle of the 17th c.

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Towards a New Edition of the Slavonic Baruch

Abstract. The paper deals with a quite extraordinary situation in the modern research history of the Slavonic version(s) of the so called Third Baruch apocryphon. Although several manuscripts (very old among them) were published in the last decades by Tomislav Jovanović, these publications are never mentioned either in the edition by Alexander Kulik (2010) or in the monography on Old Slavic Eschatology by Julian Petkov (2016). A comparison of all (ca. 20) manuscripts published until now could help in the solution of some important questions, especially whether a second translation of the apocryphon into Slavonic ever did exist.

Taisiya Leber (Gutenberg University of Mainz, Germany), taiya.leber@gmx.de

The role of printing presses and printed books in the “transottoman” perspective (15th–17th centuries)

Abstract. The main focus of the paper is on the role of printing presses and printed books in circulation of knowledge between the Ottoman Empire and Eastern Europe, including Muscovy. After the fall of Constantinople in 1453 it were mainly the Greek hierarchs and monks, who were interested in active contacts with the orthodox centres in Eastern Europe, organised ecclesiastical and intellectual networks, tried to strengthen their religious and cultural influence in Moldavia and Wallachia (tributary states of Ottoman Empire), Ukraine (Poland-Lithuania), as well as Muscovy. Because of restrictive policy of the Ottoman authorities toward printing presses, it was necessary to find and shape alternative landscapes to preserve former imperial orthodox heritage.

Through printed presses it was possible to organize important ideological campaigns against non-orthodox denominations (Catholics, Protestants and Uniates), to disseminate knowledge about interreligious life in the Ottoman Empire (disputes with Jews and Muslims). For the Muscovite rulers it was important to get have sources of information (not least on the military, diplomatic and political activities) directly from the Ottoman Empire. Even here the Greek clergy were ready to cooperate and deliver the necessary information in exchange for financial support of the orthodox endowments in the Ottoman Empire.

Arhim. Policarp Chițulescu (The Holy Synod Library, Bucharest), perepolycarpe@yahoo.com

Books that were printed in Europe, during the 17th and 18th century, by support from the Romanian Countries

Abstract: The printing press activity in the Romanian Countries flourished at the end of the 17th century, gaining momentum in the 18th century. But the Wallachian and Moldavian voivodes, together with the boyars and the hierarchs that were active in these territories, supported the issue of numerous works both in their own countries, as

well as abroad, in order to support the scholars that were their close friends, sharing common ideals. Thus, by researching the rich collections of the Holy Synod Library, we made apparent some names of mecenases of the Southeast European printing press, among which we must mention as foremost families like: Cantacuzino, Brâncoveanu, Mavrocordat, Ghica, Șușu etc., the works that they financed being printed at Venice, Vienna, Leipzig etc.

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The Romanian newspapers published for peasants in Transylvania at the end of the nineteenth and beginning of the twentieth century: between cultural and political education

Abstract. Our paper examines the evolution of Romanian newspapers published for peasants and the way it tried to educate, in a culturally and politically manner, the Romanians from Transylvania. The newspapers for peasants had the following goals: educating peasant crowds, familiarizing them with notions of political, moral and economic fundamentals, and with political propaganda. Also, to achieve the proposed aspirations they mostly published popular articles with a varied content, from simple advices about agriculture and tips on how to use agricultural machinery, from literary to fashion column etc. Based on one of the newest methodological and conceptual apparatus, we wish to deal with an untapped subject of the Romanian historiography. The importance of these means of cultural propaganda and especially politics from the late nineteenth century and early twentieth century, can lead to important conclusions related to the cooperation between cultural and political elites from Central and South-Eastern Europe, whose vast majority of the population lived in the rural world. Our research aims to identify the role played by Romanian Transylvanian newspapers for peasants in helping them improve the daily life of Romanians, through the dissemination of information related to new methods and farming techniques, the benefits of adopting industrial products and of working in the industry field, new social systems and the role of the cultural elite in attracting the majority of the population by supporting the efforts of their political and social-economic approaches. We propose to analyse the typology of this kind of publication addressed to the peasantry environment and what were their differences compared to other types of publications. The aim of research is to track the extent to which the concerned publications have reached or not their purposes. In our analysis, we will focus on the newspapers published for peasants in Transylvania such as: *Foaia Poporului*, *Școala poporală*, *Șezătoarea*, *Solia satelor*, *Libertatea*, *Țara Noastră* etc., archives documents, memoirs, but also on special literature.

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International relations, press and scholarship: the case of N. G. Dosios

Abstract. Despite that N. G. Dosios is very interesting case of a scholar with multipolar activity, the bibliography about him is extremely limited and scattered. He was born in Ioannina, Epirus, studied in Germany and worked as a professor in Greek and Rumanian schools for more than thirty years (1880-1915). During his life he wrote novels and poems as well as educational books, published a great number of articles, scientific and not, indicated unknown until then manuscripts, collected and wrote down traditional songs and stories. For these reasons we prepare a Phd thesis at the University of Ioannina, combined with the edition of an unpublished poetic collection of his that is in our possession, so that we can bring to light the person and his work. Particularly in our announcement for the congress we will try to enlighten N. G. Dosios' part as an editor of a short-lived journal (14 vol.), called "ΙΣΤΡΟΣ" and published in Galatz between 1887-1888. Beyond this, we will try to approach Dosios as a contributor to many Greek and international journals as well as a columnist to Greek and Rumanian newspapers, in a period more than fifty years (1880-1930).

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"The only independent journal of interwar Yugoslavia?" or the "government propaganda tool?". The daily "Politika" and the Yugoslav press system in the era of the reign of King Aleksandar Karađorđević (1921-1934)

Abstract. The main aim of author is to explain how the Yugoslav press system and the state propaganda was organized in the interwar Yugoslavia during the reign of King Aleksandar Karađorđević. Was the press independent or completely subordinated to the state apparatus?

The model that will serve as an example will be the journal "Politika" – the most important, the most widely read and considered as the most opinion-forming journal of interwar Yugoslavia. This daily turned out to be a some kind of a lens in which all the problems and challenges of the Yugoslav press in the interwar period were concentrated. Starting from the struggle for rebirth and maintenance after the losses of World War I, by

consolidating the position on the publishing market, fighting for independence and freedom of speech, ending with subordinating to the Central Press-Bureau of the Presidency of the Council of Ministers of the Kingdom of Yugoslavia (institution created in 1929, known as CPB – which in fact was a ministry of propaganda).

“Politika” also seems to be an interesting research object due to its ambiguous relations and connections with representatives of the ruling circles, especially the royal court. The author tried to present the “Politika”’s balancing on a thin line between the world of journalism and politics. The profile of the journal and the degree of its independence still raises many questions. For some it was the only one independent title of interwar Yugoslavia, while for others it was an undeniable element of the government propaganda. Truth as usual in such cases probably lies somewhere in the middle.

Stefan Lemny (Bibliothèque Nationale de France, Paris), stefan.lemny@bnf.fr
Dimitrie Cantemir à l'ère du numérique

Abstract. La recherche traditionnelle dans les fonds des anciennes collections de livres et des archives n'a pas épuisé ses possibilités et continuera sans doute à alimenter d'autres contributions. Mais, à l'ère du numérique, les chercheurs disposent d'un nouvel outil qu'on peut qualifier de « révolutionnaire » : la numérisation des collections facilite leur dépouillement et les rend-accessibles à distance. Notre intervention présente l'intérêt et l'importance d'une recherche de cette nature à travers l'exemple de la bibliothèque numérique « Gallica » de la Bibliothèque nationale de France.

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Construction des savoirs français sur la Serbie (1840-1914)

Abstract. Au cours du XIX^e siècle, la question d'Orient bouleverse le monde balkanique. La Serbie connaît alors des transformations politiques radicales et acquiert son indépendance étape par étape. Les Français sont attentifs à ces événements qui redessinent la carte de l'Europe et en modifient les équilibres. En 1840, une chaire de « langue et littérature slave » ouvre au Collège de France : cette inauguration peut être considérée comme un marqueur du nouvel intérêt académique français pour les populations slaves, dont font partie les Slaves du Sud, dans les Balkans. À partir de cette date, des savoirs sur la Serbie se construisent progressivement, notamment par le biais de la langue, de la littérature, de la géographie ou de l'histoire. Je propose de retracer la construction de ces savoirs, de souligner leurs liens avec le contexte politique et de montrer comment ceux-ci ont rompu avec l'esprit romantique du début du siècle.

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Exchange of Knowledge and Impact on Slavistic Studies (through the Research Work of Petar Draganov from Moldova in Macedonia)

Abstract: The research work of the Russian Slavist Petar Draganov from Moldova has an exceptional importance for the development of the Slavic studies in general, in a serial of published articles and separate publications. In this occasion we are focused to his research work linked to his stay in Macedonia, his interaction with the people and exchange of knowledge; his scientific thought in the context of the numerous works and scientific activity throughout his life, and the most important – the impact to the development of the Slavic studies as a scientific discipline.

Georgios Kardaras (IHR/NHRF, Athens), gkardaras@eie.gr
The Byzantine-Bulgar treaty of 716 and its commercial dimension

Abstract: Focusing on the fourth clause of the treaty, the paper considers the development of trade activity between Byzantium and Bulgaria as well as the communication possibilities of Byzantium with the Middle Danube. Taking into account the relative testimonies as well as the finds, is rejected the view that the establishment of the Protobulgar khaganate caused the interruption of the contacts between Byzantium and the Avars and, on the other hand, is pointed out the significant position of Bulgaria as intermediate for the cultural influences in the 8th century.

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Merchants' Strategies for Business Expansion: Perspectives from the 19th-Century Central Balkans

Abstract. This paper, through the examination of a few case studies, explores the strategies for business expansion of three generations of merchants. The approaches vary from kin and family solidarity to marriage, employees' recruitment, professional espionage, specialized education, communication with local administration, and evolving accounting practices. I will seek to answer to following set of questions: How did each generation employ such strategies? Which ones were successful? Were they transmitted to the next generation? What was the role of various ethnic and religious networks, as constructed by traders' social interactions? How did professional cooperation and competition occur? What was the impact of business expansion on family daily practices and social behavior? What were the representations of social status and success as well as professional failure of the "Conquering Balkan Orthodox merchant," as Traian Stoianovich aptly put it?

The paper, grounded in business correspondence, wills, local chronicles, commercial guides, memoirs, and newspapers, will explore how such strategies contributed to formation of middle classes, transitions to modernity, and articulation of nationalist aspirations.

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Balkan Merchants in the Nineteenth Century – New Data about Their Social Profile and Property Status

Abstract. Small towns and big villages located in the lower parts of the Balkan Mountains are very indicative of the development of trade and crafts in the central Balkans. They are motive force of the economic and social processes in the Balkans in the 19th c. Traders were the most economically and socially active group that set the framework and rhythm of the development of the Balkan society in the period in question. Therefore, traders were key players in their communities in many aspects – not only in economic but also in social, and even in cultural dimensions. I will try to outline their social and economic profile based on unpublished Ottoman documents in order to complement to the general picture of the nineteenth-century trade in the region.

The survey is based on Ottoman registers (*temettuat defters*) of Gabrovo, Tryavna, Arbanassi, Lyaskovets and Svishtov from 1845. They give detailed description of the economic status of taxpayers in the surveyed settlements. Thanks to these detailed registers, we can discuss not only the features and elements of a typical merchant household and economy, but also we can compare their property status with that of their fellow citizens. It is clear that, unlike craftsmen, farmers and clergymen for example, most traders did not rely on alternative sources of income but focus mainly on trade. In addition, documents from the personal correspondences of some merchants (in Greek and Bulgarian) enrich the investigation and contribute substantively to the study.

Interesting processes are tracked thanks to the sources – some of the settlements, which in the past were centers of international trade, such as Arbanassi, declined and focused on local trade in the 19th century, while other neighboring settlements were gaining momentum, like Lyaskovets. Moreover, a symbiosis between neighboring settlements developed. For instance, Gabrovo and Tryavna did not compete, but complete each other – Gabrovo developed as a merchant center, while Tryavna specialized in transportation of goods through the mountainous passes. Danubian cities already developed as leading trade centers, which would attract later the unemployed population from the mountainous areas and will cause substantial economic migrations.

The economic profile of those towns reveals the logic of their development – the strong emphasis on trade requires development of trade networks and connected them with many other urban centers within the region. The economic orientation of the central Balkan region to the Danube River and also the strong connection with Wallachia are very clearly visible. I will try to explain how strong and how important these connections were for the economic development of the mountainous towns.

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Between Vienna, Bucharest and Thessaloniki: Bulgarian Expatriate Merchants and Nation Building in 19th Century

Abstract. The proposed paper will focus on the network established and maintained by Bulgarian expatriate merchants in Vienna and Bucharest in the second half of the 19th century to promote the higher education of young compatriots. Special attention will be paid to their benevolent activities in this respect. Another issue to be regarded is their view on Central and West Europe, on the one hand, and Russia, on the other hand, as educational centres where the new Bulgarian elite had to be nurtured in the process of nation-building. Last but not least, their understanding of the scope of the territories of the Bulgarian state as well as of duties and loyalties will be regarded.

The contribution will be based on archival sources from the 19th century and on primary research.

Nikolay Ivanov Todorov (Silistra Regional Museum of History), todorovnikolay@abv.bg
'Traders on the Lower Danube - Economic and Social Status of The Traders in Tulcea and Silistra according to data of Temettuat Defters'

Abstract. The beginning of the commercial shipping on the Danube in the 1850s led to the economic rise of a number of settlements along the right bank of the river, which naturally formed in their professional structure a serious commercial class. Formally regulated by the Ottoman authorities, the rights and the obligations of merchants are subject of special interest by the historiography. However, the specific source material adds some elements to their status, which sometimes remain unnoticed by the imperative legal norms of the Ottoman law.

The present study aims to clarify the socio-economic status of the class of traders in Tulcea and Silistra in the 1840s. Except the long-distance traders (*tüccar, bazargân*), it refers also to those who carried out commercial operations on the local market – *bakkal, dükkânci, meykedeci*. The analysis is based mainly on the kept in Başbakanlık Osmanlı Arşivi *temettuat defters* of Tulcea and Silistra, a number of published and unpublished diplomatic documents, especially those stored at the Bulgarian Historical Archive of the St. Cyril and St. Methodius National Library.

The information from the *temettuat defter* allows to form a detailed picture of the business activity of each individual merchant, which is of particular importance for the study of the trade in the Ottoman era.

In the period under review the trade was the activity that shaped the economic profile of the urban economy of Tulcea and Silistra. The traders were not the most numerous social group, but definitely they received the highest income in the town. This naturally allowed them to invest in a variety of business initiatives, to build personal wealth and property.

Their economic situation led also to the acquisition of a higher social status, including in the local government, which guaranteed them not only greater security but also allowed them to increase their personal wealth.

All this allows to outline a local variant of the development of the urban economy, which in turn details the overall picture of the urban economy in the examined period.

Nevena Stiliyanova Nedelcheva (Historical Museum Popovo), nedelceva.nst@gmail.com
Merchants in Deliorman (the example of Hezargrad)

Abstract. The report will present new information on the socio-economic development of Hezargrad in the middle of the 19th c. extracted from unpublished Ottoman documents – *temettuat defters*. We will introduce new unpublished data about the merchants in Hezargrad and their social and economic status. This study will focus on the trade population of Hezargrad and will provide information on their households, income and taxes. The research will present general information about the economic situation of merchants in this town; it was focused on the leading industries and specific occupations. The economic structure of the merchants, the peculiarities of its territorial organization, the confessional structure and some details of the economic development of the trade community in Hezargrad will be commented.

Mihai Sorin Rădulescu (Université de Bucarest, Faculté d'histoire), msradulescu@yahoo.com
Une famille serbo-bulgare dans les élites militaires et intellectuelles roumaines

Abstract: Simion Stoilow (1887 – 1961) est un nom de premier rang dans les sciences mathématiques roumaines et le fait qu'il est porté par l'Institut de Mathématiques de Bucarest reflète la valeur de sa personnalité. Homme de gauche depuis ses années d'études en Sorbonne, Simion Stoilow a été aussi l'un des premiers ambassadeurs à Paris du régime communiste roumain et l'un des premiers recteurs de l'Université de Paris sous le nouveau régime.

Son père, le général Simion Stoilow (1841 – 1901) a participé avec bravoure à la Guerre d'Indépendance de 1877 – 1878. Son épouse née Olga Greceanu était la fille du colonel Iancu Greceanu – de la famille Greceanu de l'ancien district de Romanași, de nos jours Olt - et de son épouse née Pauline Bengescu, issue d'une vieille famille de boyards du district de Gorj. Son ancêtre lointain mais direct était le "clucer" Stroe de Greci (aujourd'hui dans le district d'Olt), frère du "sluger" Preda dit "Floricoiul", le gendre du voïvode Michel le Brave.

La famille Stoilow s'est apparentée – par des alliances matrimoniales – avec d'autres familles illustres roumaines: les Otetelișanu, les Costa-Foru...

C'est un bon exemple du pouvoir d'intégration – et également du cosmopolitisme – de la société roumaine d'avant le régime totalitaire.

Ivaylo Naydenov (PhD, Sofia University, Bulgaria), ivo_ngdek@abv.bg

Business Practices and Strategies in the Central part of the Balkans during the 19th Century: the case of the Pulievi Brothers

Abstract. There is long-lasting scholarly interest in the history of the Bulgarian merchants and merchant houses in the 18th and 19th century but those researchers have paid attention mostly to the traded commodities, invested capital, profits and losses, itineraries, etc. All mentioned elements are of prime importance conducting a research in the realm of economic history, but still there are issues to be investigated. Among them I would like to outline the need of detailed studies of the commercial enterprise and entrepreneurship; entrepreneurial practices, strategies and behavior; the importance of commercial information doing business, etc.

In the proposed paper, I am dealing with the entrepreneurial activity of brothers Hristo, Nikola and Ivan Todorovi Pulievi. They were sons of the prominent notable (*çorbadi*) from Karlovo (District of Plovdiv) Todor Puliev. They established commercial enterprise with their relative Evlogi Georgiev (1839). A few years later his brother – Hristo Georgiev was also enrolled in the work of the trade house “Pulievi-Georgievi”.

From the early 1840s onwards Hristo and Nikola T. Pulievi expanded their network in the Central part of the Balkans. After the Crimean War (1853-1856) Nikola T. Puliev and his agents restricted their activities. Much more intriguing is the case with Ivan Todorov Puliev who lived and worked part-time in Galati, Braila and Serres.

On the basis of Pulievi’s archive (letters, commercial ledgers, bills of exchange), I am going to reveal their role in the merchant house. I will pay attention to the organization of the trade they conducted. I will depict their mercantile network, and most importantly I will reveal Pulievi’s business practices and strategies.

The abundant documentation bespeak that the Pulievi brothers cultivated a specific entrepreneurial mentality that is reflected in their long-standing economic activity. It is only through extensive research of longer periods of different case studies, that we can acquire an adequate notion about the essence of commercial entrepreneurship.

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Entrepreneurship, religion and secularisation: evidence from the Andreas Sygros autobiography

Abstract. The proposed communication focuses on the financial activity of the 19th century Greek bankers in Istanbul, as a domain of interaction within Ottoman State, but also as an intermediary between Orthodox and Muslim subjects. The main purposes of the essay are a) to investigate in which manner the evolution of the market influences on individual economic activity, b) to analyze how religious beliefs interact to professional activity during the 19th century in the framework of the Ottoman Empire, c) to trace in which level orthodox Bankers performing in the Ottoman Empire can be considered as intermediaries between international and local market, transferring as well a secular mentality in the ottoman territory.

The proposed analysis would be based on Andreas Sygros autobiography, published in the beginning of the 20th but covering the 19th century. The source is considered to be a reflect of the Homo Economicus as a self-identity; in the same time, Sygros’s *Autobiography* leads to the mapping of an enlarged orthodox Diaspora’s network, its economic performance being extended to the Ottoman Empire but also in the Eastern Europe. In addition, “subjective” information concerning the activity of Greek bankers in Instabul can be found in other autobiographical sources, like in the Alexandros Ragavis memories.

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Le marchand écrivain et la fortune de ses écrits durant les XV^e – XVI^e siècles

Abstract. Peu de marchands du Bas Moyen Age nous ont laissé d’écrits ou de description de leurs traversées des terres balkaniques. La communication se penche sur des textes italiens et l’usage que les marchands voyageurs et/ou personnes de leur milieu familial on fait de ces écrits en tant que sources des croniques, des livres de géographie ou d’histoire ou des poèmes (G. Sercambi, B. Dei, B. Michelozzi, B. Bonsignori et d’autres).

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Balkan merchant houses in the 18th and 19th century. From cosmopolitanism to nationalism

Abstract: What do Kastoria, Siatista, Thessaloniki, Gjirokastra, Ohrid, Sozopol, Nessebar, Plovdiv, Bucharest, Ploiesti, Istanbul, and so on, have in common? Apart from being cities in different Balkan countries, they share a

common Ottoman influence, especially when it comes to architecture. In Greece the manors are called archontika, αρχοντικά, and considered to be representative for the Macedonian architectural style, in Romania, they are simply called merchant homes and considered Ottoman, in Bulgaria they are seen as Bulgarian architectural heritage.

The manors still preserved in one form or another throughout the Balkans, have been mostly built in the 18th and 19th centuries. The majority of the owners were merchants or members of the local bourgeoisie. Whether we call them Balkan or Ottoman architectural heritage, these houses have witnessed an interesting process - their meaning and symbolism have shifted from representatives of local identity (especially in the cases of Bulgaria and Greece) to national, and, to some extent, Ottoman. Their affiliations to various architectural styles depict what was going on in the Balkans at a certain point. For example, some archontika in Kastoria follow the stylistic traits of Art Nouveau and, even Art Deco.

Regardless if we label them as examples of vernacular or Ottoman architecture, these houses were built with various materials that reflect the commercial ties between the various Balkan regions and between the peninsula and the rest of Europe. Painted by local painters, decorated with panels of either precious or local type of wood, with ceramic tiles from Vienna, with Murano windowpanes, the manors were, in some cases, built by people trying to escape from Ottoman persecution in remote places, but still managing to procure the needed and desired materials. Having this in mind, one question arises. Could we speak of the architectural unity as a fashion trend initiated and then, spread across the Balkans as a mark of social class? Why would people opposing the Ottoman regime choose to construct their homes using Ottoman elements?

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Balkan Merchants as Suppliers of Agricultural Produce and Raw Materials from the Romanian Principalities to the Northern Italian Markets during the Seventeenth and Eighteenth Centuries

Abstract: During the 17th and 18th centuries, the Romanian Principalities supplied large quantities of raw materials to the markets of the Italian Peninsula: bovine and sheep skins, wax, wool etc. got to Venice, Ancona, and, in the second half in the 18th century, Trieste, once the Adriatic port of the Hapsburg Empire took over a good share of the annual flows of trade between Eastern Europe and Northern Italy. Balkan merchants, mainly Greeks, but also Bulgarians, Aromanians, Slavs, Ottoman Turks, managed to capitalize on the opportunity to control the exports of raw materials and foodstuffs from the Romanian Principalities to the markets of the Italian Peninsula. They took advantage of the lack of competitiveness of local merchants and made good use of the possibility to directly manage the transportation of goods by land or sea, by resorting to the services of transporters with Ottoman citizenship. Merchants like the Greeks Nikolaos Karaiannis, the Maroutsis brothers, Andreas Koutunis, Aromanians such as Ioan Gheorghe Papa, Slavs like Jovo Kurtović from Trieste and others were the vectors of connecting the Romanian Principalities to the international economic flows. For Balkan merchants, trading raw materials from the markets of the Romanian Principalities was a constant of their economic activity during the 17th century, but the changes in the political and economic situation of Eastern Europe during the next century, especially after the reopening of the Black Sea in 1774 for the navigation of non-Ottoman merchant ships, and direct access to the grains and raw materials from the Northern Danubian area led to a new and sustainable dynamics of the international trade in the North-Western part of the Black Sea Basin. In this new stage of the Romanian trade, the Balkan merchants, faced with the competition of Western merchants and shipowners, managed to keep their active presence in controlling and managing exchanges of goods, and their commercial houses were among the actors of the medium and long distance international trade in Europe at the turn of the 18th and 19th centuries.

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Greeks subjects of Venice in Eastern Mediterranean Maritime Business: some sixteenth century case studies

Abstract: In the economic historiography of Venice, subjects usually play the role of the backdrop to images-studies referring mainly to the enterprises of Venetian nobles or cittadini. Even though in recent years researches which see the subjects not only as transporters of cargoes but also as managers of trading houses have been published, these concern primarily the eighteenth century. Moreover, in order for us to compile a typology of the Serenissima's Greek subjects' participation in maritime trade, a satisfactory number of case studies is necessary. Some such case studies are presented here, regarding ship-owners originated from the Venetian maritime state.

Charles Barber (Princeton University)

The Archaeology of Past, Present, and Future: Francesco Barozzi and Georgios Klontzas on the column of Arcadius.

Abstract: This paper examines the role played by the column of Arcadius in the apocalyptic imaginary. While this column was available for antiquarian study until its demolition in 1715, there is a quite different, yet notable interest in this monument in the second half of the sixteenth century. Understood as the location for the inscription of the *Oracles* of Leo the Wise, the texts and images discussed in this paper show how this reputation was both constructed and quickly disseminated in a rich body of texts and images that situated this work within the urgent narratives formed within a Veneto-Cretan milieu that sought to understand the seemingly inevitable victory of the forces of the Ottoman Empire.

Elena Boeck (DePaul University, Chicago)

Celebrity, Antiquity, Allegory: Justinian's Bronze Horseman and Renaissance Vistas

Abstract: This paper is dedicated to the afterlife of one of Constantinople's greatest imperial monuments in the European imagination. Erected by the emperor Justinian after 540 C.E. on an enormous column near the southwestern entrance to the Hagia Sophia, the horseman towered over the city and defined its sky-line for nearly 900 years. An imperial marvel, this bronze horseman for centuries served as a discursively powerful symbol of Constantinopolitan and imperial identities.

The monument was the enduring object of trans-cultural fascination. Early in its biography the sculpture acquired talismanic signification. It came to be viewed as the arbiter of imperial destinies and became associated with prophecies about the fall of empires. This powerful signification also led to the monument's dismantling by the Ottomans shortly after 1453.

In the first half of the fifteenth century Justinian's monument became a subject of fascination for Italian artists. Images of Constantinople by Cristoforo Buondelmonti, the only extant 'maps' of the Byzantine capital, enshrined its domination over the city. After the fall of Constantinople and the toppling of the monument, the monument was consigned to memory landscapes of lost worlds and past epochs. Renaissance artists inserted the bronze horseman into such civilizational defining moments as Jesus' agony in the garden, the invasion of Greece by Xerxes and the triumphant entry of Julius Caesar into Rome.

The paper concludes with an analysis of a crucial moment in the disappearance of the monument from the topographic memory of the city. In 1682 year Charles Du Fresne Du Cange published an engraving of Buondelmonti's view of Constantinople. That publication was based on one of the manuscripts which erased the horseman from the city's topography. Our scholarly image of Constantinople could have been very different if only Du Cange had instead published a version with the bronze horseman proudly towering over the city.

Stefania Gerevini (Università L. Bocconi, Milan)

Making Byzantine art "history": the Pala d'oro in San Marco, Venice.

Abstract: This paper explores the afterlife of Byzantine monuments in post-byzantine times through analysis of the fourteenth-century renewal of the Pala d'oro, the majestic Byzantine altarpiece that embellished the high altar of San Marco, Venice, since the twelfth century.

Born as a Byzantine province, but soon grown into an independent state and a competitor of the Empire, Venice was a "post-byzantine" city for much of its medieval history. How does this interpretative framework enrich (or limit) our understanding of Venice's appropriation and reinvention of such Byzantine artworks as the Pala d'oro?

Though it often serves as a convenient chronological marker, the term "post-byzantine" is hardly neutral. On the one hand, (self) identification as "no longer Byzantine" entails the recognition that a significant historical and political discontinuity has taken place. On the other hand, it rests on a presumption of cultural contiguity with Byzantine traditions. In what measure is such specific historical consciousness attested in medieval Venice?

Reconsidering the complex physical history of the Pala d'oro and its substantial renovation in c.1345, this paper investigates Venice's changing perceptions of its own relative proximity to (or distance from) Byzantium over the course of the middle ages, and illuminates the emergence of a new sense of history in the city in the mid-Trecento, at a time of heightened internal instability and uncertainty about the future.

Michalis Kappas (Ephorate of Antiquities of Messenia, Greece)

The afterlife of Byzantine monuments in the Peloponnese: Three cases in Messenia

Abstract: In my paper I will discuss the afterlife of Byzantine monuments in the Peloponnese in three different contexts: in a monastic (Andromonastiro), in an urban (Kalamata), and, finally, in a rural context (Kastania). Andromonastiro is a small monastery near Ancient Messene, founded in the early 13th century. The monastic complex underwent two extensive restorations in the early 17th and in the mid 18th century respectively. Both of them were permitted by the Ottoman administration of the region, while local ecclesiastical authorities (bishops and

abbots) were involved in the renovation projects. The second case study focuses on two parish churches (St. Apostles and St. Constantine) in Kalamata, the most important urban center of the region since the 12th century. Both were constructed by the same team of masons in the mid-12th century, and were enlarged and restored during the Second Venetian period (1689-1715). Though no inscriptions related to their renovations are preserved, it seems that the local Orthodox population of the city got profit of the relaxation of Ottoman restrictions as far as the renovation of ecclesiastical institutions inside urban centers that took place during the Second Venetian period. The third case focuses on the church of St. Peter in Kastania, a flourishing village in the Mani peninsula. The church was built after the mid-12th century and remained constantly in use as a parish church until the mid-20th century. Through the centuries it was renovated many times, while in the early 19th century (1813) an impressive bell-tower was added at its west side reflecting the economic prosperity of the region just before the outbreak of the Greek Revolution (1821). Though the three cases under examination reflect three different historical and political situations in the Post-Byzantine Peloponnese (Ottoman, Venetian, and the semi-autonomous region of the Mani) it seems that in all of them the Byzantine origins of the buildings in discussion are not perceived as a 'distant phenomenon'. In the Post-Byzantine Peloponnese the Orthodox Church and its monuments was always perceived as an institution closely related to its Byzantine Past, which seems to be the case for all the Greek speaking populations throughout the Balkan Peninsula.

Ljubomir Milanovic (The Institute for Byzantine Studies of the Serbian Academy of Sciences and Arts SASA, Belgrade)

Re-animation of Byzantium: the case of the chapel of Sts. Cosmas and Damian in Belgrade

Abstract: The church of Saints Cosmas and Damian in Belgrade was built in 1929 as a mortuary chapel for the main city hospital and originally executed in a late neoclassical style. During the 2000s, the Serbian Orthodox Church and municipal authorities undertook a program of renovation that would involve the integration of Serbo-Byzantine elements into the existing structure. The resulting building combines a Byzantine-styled cupola with the pre-existing classical portico. I argue that the renovation of the chapel of Saints Cosmas and Damian was intended to make the building more easily recognizable as an Eastern Orthodox church and raises several questions: Is this an example of an appropriate adaptation of Byzantine forms within contemporary church architecture? Is this an example of a nostalgic Byzantinism? Does the imposition of stylistically diverse elements damage the architectural and historical integrity of the neoclassical monument?

Ovidiu Olar (N. Iorga Institute of History of the Romanian Academy, Bucharest)

The Byzantine Manuscripts of a Post-Byzantine Prince. Alexandru II Mircea of Wallachia (1568-1577) and his Self-Fashioning

Abstract: This paper explores the strategies employed by the Wallachian prince Alexandru II Mircea in order to construct a successful identity and public persona. It focuses on several Byzantine manuscripts "embellished" by the prince and donated to prestigious monastic centres, such as Dionysiou Lectionary Cod. 587, Sinai Lectionary Cod. 208, and Rockefeller McCormick 2400 (Chicago University). It invokes briefly *Sucevița 23* – a lavishly illuminated Slavonic Tetraevangelion also commissioned by Alexandru II Mircea. It insists on the innovative character of the "painted chronicle" of Bucovăț monastery which accompanies the portraits of Alexandru and of his brothers, Miloș and Petru Șchiopul ("the Lame"), prince of Moldavia (1574-1579, with interruptions, and 1582-1591). This first-person narrative tells the story of the ruling prince since his birth, in 1539, until "now", that is, 1574. Once placed alongside the manuscripts given as gifts, it reveals a highly crafted concept of sovereignty. Although seldom read in a "Byzance après Byzance" key, the Byzantine manuscripts actually serve as vehicles for an intriguing new legitimizing narrative.

Maria Alessia Rossi (Index of Medieval Art, Princeton University)

Byzantine Monuments in the Serbian Kingdom or Serbian Monuments in a Post-Byzantine World?

Abstract: After the 1204 conquest of Constantinople, the Byzantine identities were severely challenged. The dialectic tension between the Byzantine Empire's loss of control and the growing power of its neighbors, not tamed after 1261, suggests a scenario that in a way becomes post-Byzantine.

It is in these same years that the Serbian Kingdom emerged onto the political scene of the eastern Mediterranean, initially as an enemy of the Byzantine Empire and later, from 1299 onwards, as one of its main allies, securing solid ties with the latter. Both felt the need to legitimize their power and wealth by constructing and renovating churches and monasteries; and to reinvent a cultural identity, as in the case of the Byzantine Empire, or

to create a new one, as in the case of the Serbian Kingdom, via innovative and original iconographies. The geographic proximity, the numerous diplomatic missions, and the family ties between the Byzantine Empire and the Serbian Kingdom, allowed for literary and artistic exchanges. But how strong was the Byzantine cultural influence on its neighbor? Was the Serbian artistic production overwhelmed by the former or was the Byzantine heritage perceived as a distant recollection?

This paper will focus on Christ's miracle cycle in monumental decorations. The sudden proliferation of this iconography in both territories in the early Palaiologan period, clearly suggests a link. Examples of Serbian churches housing this cycle, such as St George at Staro Nagoričino (1315–1317) and the katholikon of the monastery of Gračanica (1320–1321), will be compared with Byzantine instances. An in-depth examination of the iconography of Christ's miracles will prove similarities and differences that together suggest a unique connection between these regions where Byzantium could both prompt a feeling of desire and denial; of shared heritage and complete rejection.

Alice Isabella Sullivan (University of Michigan)

Reinterpreted Traditions in the Churches of Medieval Moldavia

Abstract: In the crucible of the post-1453 world, the sacred landscape of the principality of Moldavia was transformed. Over four dozen churches were built under princely patronage that reinterpreted Byzantine church building traditions, among others, alongside local developments. One of the more distinctive features of these religious buildings, their triconch layout, was adapted to local needs in the Moldavian context. Likewise, the extensive mural cycles decorating the interior and exterior walls of these churches, rooted in Byzantine prototypes, were modified in order to respond to the new forms of these buildings, and reflect local needs and concerns. This paper addresses the ways in which Byzantine modes of building and decorating churches were reinterpreted in the Moldavian context in the century after the events of 1453, and how these traditions were further transformed in the monuments built during the second half of the sixteenth century and the initial decades of the seventeenth century. The later monuments, I argue, certainly recall Byzantine traditions, but they more so respond to the earlier Moldavian reinterpretations of these traditions, mediated through the motivations and patronage of Stephen III (r. 1457-1504) and Peter Rareș (r. 1527-1538; 1541-1546). Therefore, I question in this paper: How “Byzantine” are the Byzantine church building traditions reinterpreted in the Moldavian context, even two centuries after the fall of the empire in 1453?

Theocharis Tsampouras (Aristotle University of Thessaloniki and University of Western Macedonia, Greece)

Church institutions in continuous existence since the Byzantine period: a characteristic of privilege or disadvantage during Ottoman times?

Abstract: Claiming a Byzantine heritage and proving an uninterrupted existence since Byzantine times ensured for the church institutions of the fifteenth century a sense of stability and accorded them privileges by the Ottoman state, mainly because their connection with Byzantium was viewed by the Ottomans as an indication of a preexisting working network of local self-administration. Examining how this specific characteristic gradually diminished in importance and started being considered as a major drawback from the seventeenth century on is quite illuminating.

In the late-sixteenth and early-seventeenth centuries a severe economic crisis struck the Ottoman Empire and radically transformed the self-organization framework of the local Christian communities, which was already established by the church institutions. This was both demographically and socioeconomically a challenging time for Christians of the Ottoman Empire; Population numbers were decreasing, while cities were losing a great part of their inhabitants, who were showing a preference for small villages or started moving to the mountains. Old money holders and landowners, struck by the economic crisis of the seventeenth century, struggled to cope with the new rules of the economy, having already been profoundly impacted by the fiscal changes and the transformations of land ownership that happened in the Ottoman Empire at the same time.

This wealth redistribution caused remarkable alterations in the social structure of the non-Muslim population of the Ottoman Empire. As for the church institutions of the Orthodox – the monasteries and the village churches, but also the episcopates and the archbishoprics – the crisis only meant one thing: being in massive debt. The debts of the Archbishopric of Pogoniani in Northern Greece e.g. became so heavy that it couldn't even pay its basic annual tax to the Patriarchate of Constantinople. The financial state of its neighboring Archbishopric of Dryinoupolis in southern Albania was even worse: its debts were steadily accumulating in the late 16th century and its officials were constantly failing to respond properly to this unprecedented crisis. Dryinoupolis' Archbishop

Kallistos, who was burdened with a debt of more than 60.000 akces, even started pawning his own vestments and was ultimately forced to resign in 1609 under the pressure of his enormous debt.

The dire financial straits of the ecclesiastical hierarchy also caused a major shift in art patronage practices throughout the Balkans. Old Christian elites of the cities were falling into decline and new patrons were coming forth in mountainous villages and small market towns across the Balkan Peninsula. In fact, the names of people who exercised authority within the Orthodox Church – from archbishops and bishops to local priests – are less frequently mentioned in the dedicatory inscriptions of the seventeenth-century monuments.

The sudden change in the financial status of art commissioners is mirrored not only in the quantity but also the quality of the executed works. The advanced aesthetic taste and the theological sophistication of the sixteenth-century elites disappeared almost completely in the first decades of the seventeenth century. The painted examples that still survive demonstrate that there was a demand for low-cost works of small scale, which could be quickly and easily finished. This artistic change started manifesting itself more emphatically in monasteries founded in the Byzantine period and in urban environments: most city-based artistic workshops were dismantled, a development that is affirmed by the small number of Orthodox churches built and decorated in Ottoman cities from the last decades of the sixteenth century at least until the 1650s. The workshops that were affiliated with existing monasteries, and thus connected with the Byzantine tradition, soon followed the same fate. As a result local stylistic idioms that were clearly oriented toward a continuation of the late Byzantine tradition, e.g. the so called “Schools” of Kastoria, Ioannina, or Ohrid, gradually merged into a common homogenized style, suitable for urban and non urban environments alike.

This paper will examine, through an interdisciplinary methodology, how church institutions in continuous existence since the Byzantine period coped with change from mid-sixteenth century on and how they progressively loosened their ties with the Byzantine tradition in order to respond to the challenges of their time.

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Neither Byzantine nor Serbian: Byzantine Architecture in Serbian Historiography of the Late-Nineteenth and Early-Twentieth Century

Abstract. To say that Byzantine architecture represents the backbone of Serbian cultural heritage is something of a truism. Since the birth of modern Serbian national historiography, the encounters and relationships between medieval Serbia and Byzantine culture, art and architecture have preoccupied historians, who devised a thesis about peculiarly "national" variants of Byzantine style in Serbia that had flourished between late XII and early XV century. However, the historiographical accounts on Serbo-Byzantine architectural relationships dealt more with issues of Byzantium as a value-loaded construct than with historical realities in medieval Serbia. These relationships were only part of a much wider Serbo-Byzantine discourse, which operated across various disciplines, as well as in popular culture. For, between the late XIX and early decades of the XX century the attribute "Byzantine" expanded well beyond its basic sense of referring to the architectural heritage of the Eastern Roman Empire and the neighbouring regions. In fact, Byzantium was loaded with connotative meanings, which defined those qualities of the culture associated with medieval Serbia as Byzantium's cultural and political inheritor.

The aim of this paper is to demonstrate that the historiographical construction of Byzantine architecture in Serbian historiography represented an ideological tool par excellence — i.e. an integral part of the nation's historicity and modernity, political formations and frontiers. Firstly, the cultural construct of Byzantium was highly instrumental in the Serbian national narrative, torn between a need for cultural authenticity and an imperial mission. Secondly, the relationships between Serbian and Byzantine culture, as seen by art and architectural historians of the late XIX and early XX century, corresponded to a recognizable ideological agenda inextricably linked with the idea of the restoration of medieval "empire". In this context, "Serbo-Byzantine" architecture depicted the image of a past that would justify the country's enlargement and its eminent status regarding its neighbours. Byzantium in Serbian national historiography was not only a historical phenomenon — whose chronological, cultural and even political frontiers and identities were highly problematic, as Averil Cameron has recently shown — but a set of ideological assets characterized by complexity and fluidity. And it was this complex image of Byzantium and Byzantine architecture that became useful for crafting an idea of medieval Serbia which would, and should, represent a predecessor of modern Serbia on the cusp of its political and territorial expansion.

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The Orthodox Painters from the South and North of the Danube in the Romanian principalities in the 16th-18th centuries

Abstract. The few names of mural church painters recorded who worked North of the Danube between the 16th and 18th centuries, the reconstruction of their origin and their chronological activity (knowing that the majority of the

artists were anonymous), inscriptions in Greek or Slavonic letters, the existence of mixed teams, iconographic, stylistic and technical allogeneic elements, open in the historiography of Romanian art new fields of research. Statistics such as M. Chatziadakis - *Fichier des peintres grecs 1454-1820* or studies by Eugenia Drakopoulou, "*The Itineraries of the Orthodox Painters in the 18th Century: Common Aesthetics in South East Europe*" and "*Peintres de l'espace grec et balkanique: les conditions de leur acception et leur réception*", crowned by the two volumes of the Greeks Manolis Chatzidakis, Eugenia Drakopoulou, *Έλληνες Ζωγράφοι μετά την Άλωση (1450-1830)*, where it remembers over 20 Greek painters active in the Romanian space, as well as the numerous studies published by Romanian authors, are the starting point of *The Orthodox Painters from the south and north of the Danube in the Romanian principalities in the 16th-18th centuries*, having as research area Wallachia, Transylvania and Banat. The study proposes to produce a statistics of the native and Balkan muralist painters who have worked in the mentioned area, based on the existing researches and the stylistic, iconographic and technical elements that individualize them.

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Circulation périphérique et "fluidité" des textes: l'exemple du "Barlaam et Ioasaph" au XI^e siècle

Abstract. *Barlaam et Ioasaph* est un best-seller du début du XI^e siècle, une version grecque d'une saga qui parcourt toute la Route de la Soie: expliqué d'habitude comme la christianisation de la vie du Bouddha, il est le résultat d'une longue chaîne qui de la littérature arabe traversa celle pahlavi, arabe, géorgien, pour finalement arriver, grâce au génie d'Eftimi l'Athonite, au grec médiéval. C'est l'exemple d'une circulation littéraire en grec médiéval, qui ne passe pas par Constantinople, mais s'épanouit plutôt dans ces magnifiques centres de médiation linguistique, ces laboratoires de frontière, qui furent les monastères syro-palestiniens et - seulement plus tard - l'Athos. Comme un papier tournesol, *Barlaam et Ioasaph* offre ainsi le droit à une série d'observations sur la circulation des livres dans les périphéries de IV^e à XI^e siècle.

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The conception of the "Despotate" of Epirus in Modern Greek historiography (19th – early 20th centuries)

Abstract. The so called Despotate of Epirus is one of the Byzantine-Greek States formed in the western parts of the Byzantine territory after the Latin conquest of Constantinople (2014). It was in the middle of the 20th century when D. Nicol recorded in detail the history of this state based on Greek and Western sources; from that moment a new research field in Byzantine history has been opened. The "Despotate" has attracted many scholars, Greek and foreign who studied-and still do, different aspects of its history and culture. As a consequence, we have today a good piece of information on the history of the specific state not only in the 13th century when it flourished, but also after its disintegration into small localities until the Ottoman occupation in the 15th century.

However, that was not always the case. In the 19th century the influence of the Enlightenment and Fallmerayer's theory on the Slavic origins of the Greeks, had led a part of Greek scholars to treat Byzantium derogatory and disconnect it from the Greek history. On the other hand, the evolution of Greek national historiography contributed to the restoration of Byzantium in Greek historical consciousness especially from the middle of the 19th century onwards. So, Sp. Zampelios and K. Paparrigopoulos undertook to "renegotiate" the Byzantine history and integrate it into the national heritage.

In this light, the "Despotate" of Epirus as part of the Byzantine history has been treated as a Greek state-centre of resistance against the Latins. Many Greek scholars have described its history in the framework of the narration of the political conditions in the Byzantine Empire between the first and the second fall of Constantinople to the Latins (1204) and the Ottomans (1453) respectively. They have also presented it either in contrast with Nicaea or in a spirit of localism. All these scholars, such as P. Aravantinos, S. Xenopoulos, A. Miliarakis, I. Romanos, A. Moustoxedes, I. Lamprides, K. Sathas, S. Lampros, etc. as well as their perceptions on the "Despotate" of Epirus are discussed in this paper.

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Un microcosme carcéral à l'image de l'Empire ottoman dans les Loisirs de Philothée de Nicolas Mavrocordatos

Abstract. Dans son roman *les Loisirs de Philothée* (1717), le voïvode phanariote Nicolas Mavrocordatos (1680-1730) conduit ses personnages dans une prison d'Istanbul. Le narrateur transcrit le casier judiciaire de prisonniers issus de diverses nationalités qui composent l'empire du Grand Seigneur à l'époque des Tulipes : s'y trouvent

renfermés un Chypriote, un Ottoman, un Égyptien, un Juif, un Dönme et un Syrien. Une pègre qui opère en toute liberté y côtoie l'exaspération du désespéré en attente de procès. L'auteur de cette communication se propose d'examiner les cas présentés pour juger s'il s'agit d'affabulations romanesques visant à justifier le bien fondé du système judiciaire sous le règne du sultan Ahmet III, ou d'un *topos* littéraire commun au XVIII^e siècle.

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An Ottoman embassy returning from its mission: Ahmed Azmi Effendi traveling through Central and South East Europe in 1792

Abstract. The dragoman of Azmi effendi's embassy to Berlin during the Austro-Russo-Ottoman war (1787-1792) was Constantine Karatzas (c. 1735-1812), who was a typical example of the middle-class Phanariots, the Greek-orthodox elite of the Ottoman Empire. In 1790 Karatzas was chosen as dragoman of Azmi Effendi to Berlin under the influence of the Prussian embassy in Constantinople and especially of his father-in-law John Fragopoulos who was the first dragoman of the Prussian embassy for some thirty years. After his return from Berlin Karatzas was raised to the highest office in Vallachia, next only to the Prince of Vallachia, the office of the Ban (Kaimacam at the time) of Craiova and he was suggested by the Prussian monarch to the Sultan as suitable for the office of Great Dragoman of the Porte. During his service as dragoman of Azmi, Karatzas kept a diary of the embassy's activities from the day they departed from Constantinople till the day they returned. The diary he kept is detailed, extended (its transcription consists of 900 pages) and still unpublished. It provides valuable information that the relevant Prussian and Ottoman documents lack on the negotiations between the Ottoman embassy and the Prussian officials, his personal contacts and relationships in Berlin, the different understanding of Prussia's institutions, society and intellectual life between the Greek dragoman and the Ottoman ambassador. It is also the unique source that presents the embassy's journey to and from Berlin. Especially, as far as it concerns the return journey of the embassy it provides valuable information that is very rare for any other Ottoman embassy of the eighteenth century. As all the diplomatic missions sent by the Sultans till that time were occasionally appointed there were neither exact instructions nor any sort of protocol on their return journey. Thus, Azmi followed the route he preferred, stopped wherever he pleased and came into contact with any government he could on his way back from Berlin to Constantinople. The embassy followed the route: Berlin-Dresden-Prague-Vienna-Buda-Pest-Timisoara-Sibiu-Bucharest-Sumnu-Corlu-Constantinople. This semi-official travel, during which the Ottoman envoy was free to do whatever he wanted, caused a severe delay to the return of the delegation. In this way the embassy concluded its return journey, which was conducted more as a private than as an official one. During it all its members had promoted their own interests sometimes totally opposed to the interests of the Ottoman Empire. Some years later the Ottoman state would discover the benefits of the institutionalization of diplomacy and would try to regulate its conduct in order to avoid similar attitudes.

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Particularités linguistiques de quelques écrits de Mathieu, Métropolitain de Myre

Abstract: Parmi les figures les plus notables de l'immigration grecque des Pays Roumains on compte Mathieu, Métropolitain *in partibus infidelium* de Myre de Lycie et higoumène du Monastère Dealu de Valachie. Né vers 1550 en Pogoniani de l'Épire, Ματθαῖος ὁ Μυρέων ou Ματθαῖος μητροπολίτης Μυρέων (comme il signe), s'établit en Valachie autour de l'année 1607, où il va rester jusqu'en 1624, l'année de sa mort.

L'Histoire de la Valachie, Les Conseils vers Alexandru Iliaş et La Complainte de la chute de Constantinople, trois des œuvres rédigées après son établissement en Valachie, mettent en évidence des phénomènes linguistiques et rhétoriques qui témoignent d'une dextérité extraordinaire dans la construction du discours, d'une grande facilité dans le balayage entre différents niveaux stylistiques et lexicaux et d'une parfaite maîtrise de l'art d'écrire.

Dans notre étude nous nous sommes proposé de signaler les termes grecques spécifiques au début du XVII^e siècle et les particularités lexicales, syntaxiques et phonétiques générales mises en évidence par ces écrits. Ainsi, outre les ainsi nommés commutations de code avec le roumain, phénomène sociolinguistique avec une riche illustration dans la période phanariote, nous avons porté une attention particulière aux mots avec unique attestation les écrits de Mathieu.

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The Russo-Turkish war of 1768-1774 and its impact in the Black Sea and in the Mediterranean area

Abstract. The influence and prestige of France in the Eastern Mediterranean, unchallenged up to a few years before, were dealt a heavy blow by the outcome of the war between the Russian and Ottoman empires and the treaty of Küçük Kaynarca (1774). It clearly showed the structural weakness of the Ottoman Empire and marked the inception of the 'Eastern Question'. Russia asserted itself as a leading power even in those parts of Europe – like the Mediterranean - where it had been previously excluded from. Russia finally played a dominant role in the Black Sea after centuries of struggles, also increasing its influence in the Balkans. The diplomatic correspondence of England, France, Spain and the Italian States is a valuable source for the reconstruction of the impact that the events of the Russo-Turkish war in 1768-1774 had on the Mediterranean area in the last decades of the eighteenth century. My research focuses on the impact of this war on the geopolitical equilibrium of the Mediterranean region and Black Sea area and aims to show how Russia's prestige increased in European public opinion, while giving rise to growing concerns in chancelleries from Versailles, to Madrid, to Naples, to Venice.

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Between Demonstration of Power and Beheading: Networks of Alliances and Contention of the Provincial Elite (Ayans) of the South-East Danube Areas during the Late 18th Century

Abstract: This presentation is ensuing from my research on the local elite's networks of alliances and contention during the turbulent period of the late 18th century. The focus of my presentation is on the regional development of these networks of the provincial notables (*ayan*) of the districts of *Hezargrad* (mod. Razgrad), *Şumnu* (mod. Shumen), *Hacıoğlu Pazarcık* (mod. Dobroch) and *Rusçuk* (mod. Rousse). During the 1787-1792 Ottoman war against Russia and Habsburg monarchy the *ayans* from these borderland territories assumed a very important role in Ottoman wartime politics because of their indispensable function in manning the army with mercenaries from their provinces and furthermore - the mobilization of local resources for different war exigencies. The details of the coordination in fulfillment of particular tasks played a crucial role in the strengthening of the horizontal networks among the local notables of the region. On the other hand the local interests of the provincial strongmen and the large-scale factionalism in the local societies of the different towns in the region gave the rise of the networks of contention and conflict. Specific challenge to the regional power relations was the introduction and infiltration of the provincial personages in the imperial hierarchies - as for example the rather indistinctive case of the grand vizier *Rusçukli Hasan Paşa* – a representative of one of the local families contesting the *ayanship* in *Rusçuk*. During his tenure of office several edict for the execution of the local *ayans* were issued as well as the order of the execution of the *voivoda* of Wallachia (Nikolaos Mavrogenis). Thus the research focuses also the regional and transregional developments and the modes of punishment.

The bulk of the sources for this presentation are mostly single documents (from the funds of *Başbakanlık Osmanlı Arşivi*, Istanbul) and the provincial court records (*sicils*) of the administrative districts (*kaza*) of *Rusçuk* (Oriental Department at the National Library in Sofia) and *Hacıoğlu Pazarcık*.

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Voivoda and khan as diplomatic issues in Russo-Ottoman relations from the perspective of the history of the Black Sea region in the eighteenth century

Abstract: The Black Sea was known as the "Ottoman Lake" until the second half of the eighteenth century, and its rule over the Black Sea region can be characterized as indirect. Along with the area of its direct rule in Anatolia and the *Özi ve Silistre eyâleti* (western coastal area), the Sublime Porte firmly ruled some important bases, such as Ochakiv, Feodosia (Caffa), Kerch, and Azov. The rest of the region was ruled by its vassal states of Wallachia, Moldavia, the Khanate of Crimea, and the Principalities of Western Georgia. After the treaty of Küçük Kaynarca in 1774, Russian, followed by Habsburg and French, advancement into the Black Sea region strongly influenced suzerain-vassal relations between the Sublime Porte and its vassal states. One major issue in the diplomatic relations between the Sublime Porte and the European powers, particularly Russia, was Ottoman rights to appoint or dismiss the rulers of the vassal states, which had been the case under the Sultan's rule and custom. Russia actively intervened in this issue to pursue advancement of its influence in the Black Sea region.

To date, several studies have examined this topic regarding the Danubian Principalities and the Khanate of Crimea. However, most of them were outside the framework of national or diplomatic histories, and few of them discussed the subject in the context of the historical relations in the Black Sea region. This paper examines and compares the Danubian Principalities and the Khanate of Crimea as one issue and discusses the transformation of Ottoman suzerain-vassal relations and the Russo-Ottoman power relationship in the Black Sea region during the second half of the eighteenth century. First, Russian policies toward the problem of the *voivodas* of the Danubian Principalities after 1774 are examined with the Ottoman response. Then, the case of *khans* of Crimea in 1774–1783 is addressed. Through these examinations, the paper discusses the transformations of Ottoman suzerain-vassal relations and Russo-Ottoman power relations in the context of the Black Sea region.

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Exploring the Lower Danube: Cartographic and Commercial Expeditions of the Habsburg Monarchy in the Late-18th Century

Abstract: During the European geopolitical transformation of the 18th century, the Lower Danube became increasingly important to the Habsburg state. As part of the mercantilist state building policies, the Danube figured prominently as a route for transporting manufactured goods to the orient. Likewise, Russian expansionist policies emphasized the strategic importance of the Lower Danube to the monarchy. As a result, a heterogeneous group of travelers made up of merchants, state officials, military men and orientalist set out to explore the Danube up to its flow into the Black Sea in the late-18th century. This paper analyzes the types of knowledge these semi-official, semi-private missions produced and the purposes they served. Further, it looks at the various innovations, such as ship building or measurement techniques that these expeditions brought about.

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The Making of an Epistemic Community of Experts in Inland Navigation. The Case of the Maritime Danube in the Mid-19th Century

Abstract: Epistemic communities are networks of professionals “with recognized expertise and competence in a particular domain and an authoritative claim to policy-relevant knowledge within that domain or issue area”. During the past century, epistemic and other categories of professional communities have become significant actors in the international system through their involvement in the construction of transnational rules and norms and in transnational governance.

This paper analyses a special case of an epistemic community created in the mid-19th century at the Lower Danube, through their contribution in the establishment and development of the European Commission of the Danube. This institution was appointed in 1856 to improve navigation along the maritime section of the river, and its seven members, representing the seven signatory powers of the 1856 Paris Treaty, started to introduce a modern set of regulations on the Danube.

The author maintains that several of the commissioners acquired expert knowledge in inland navigation that allowed them to influence decision makers in their countries into reconsidering the international status of the river. In this paper, he looks at the cohesion of this historical epistemic community, its relationship with governments in post-crisis conditions of uncertainty, the nature of their knowledge and expertise and the way in which these were later employed.

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Dositej Obradović and His Identity Construction. Between Influence of Europe, and the Balkans

Abstract. The analytical material for such a formulated subject will be the output of Dositej Obradović. The context and point of reference for his thought will be the journalistic writings of Vuk Karadžić from the beginning of the nineteenth century, as well as the output of Jovan Rajić.

Scholars generally juxtapose Dostitej Obradović and Vuk Karadžić with Jovan Rajić, placing them at the two opposite poles of the Serbian tradition. In my opinion it is possible to see their way of thinking as a kind of continuation. What actually links his works is Classical tradition. The main question of my paper will be presentation of the function of the Greek and Roman Antiquity in the context of Identity issue in Obradović's thinking.

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Nation and Territory in the 19th century Balkans: The Bulgarian Paradigm

Abstract. This paper examines the territorial dimension of 19th Balkan nationalism which is a very important aspect of the Balkan national movements. Being imported from the West by the intelligentsias of the diaspora national ideology quickly spread and predominated in Southeastern Europe in the course of the long 19th century. More specifically, it was the concurrence of political and national entity that is the political principle of nationalism that prevailed and triggered revolutionary activity against the Ottoman rule. In this context the Balkan national intellectuals and activists were confronted with the problem of defining the borders of their future nation-states. In order to accomplish this difficult task, they employed historical and ethnological criteria. For this reason the

medieval Balkan states were nationalized and the ethnic origins of the populations were called upon. Both methods were inadequate, however. The borders of the medieval Balkan states were not fixed, while populations of different ethnic origins were mixed. This was how such efforts produced nothing better than overlapping national territories leading to transborder or external national homelands' nationalism after the emergence of nation-states. This paper aims to show how the Bulgarian national leadership of the Revival defined the national territory and how this definition affected the national policy of the newborn Bulgarian Principality.

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The Unification of Bulgaria and Eastern Rumelia and the Greek Press (1885)

Abstract. The present paper aims to contribute to the complex and multifaceted issue of Balkan nationalisms focusing on the issue of the unification of Bulgaria and Eastern Rumelia in 1885 which was closely related to the Graeco-Bulgarian antagonism over the future territorial control of the Ottoman ruled provinces of Macedonia and Thrace. More specifically, in 1878 the Treaty of Berlin created a vassal Bulgarian principality confined to the area between the Danube and the Balkan mountain range and an autonomous Ottoman province under the name of Eastern Rumelia in the northern part of Thrace, while Macedonia and southern Thrace remained under Ottoman control.

Being strongly disappointed the Bulgarians sought to revise the arrangements of the Congress of Berlin. The initial step was taken in 1885 when they proclaimed union with Eastern Rumelia. This development alarmed both the Greek government and public opinion. In this context the paper examines how the Greek press in Athens and Constantinople viewed this Bulgarian revisionist act in order to highlight the divergences and convergences of the Greek Great Idea of that period of time.

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Bulgarian and Serbian propaganda on the question of Macedonia in Russia during the Balkan wars 1912-1913

Abstract. The report focuses on the propaganda of Bulgaria and Serbia to Russia in 1912-1913. At the outset, they sought different goals: the Serbs justified the need for the gain of the Adriatic coast, Bulgarians – that of Adrianople. From the beginning of 1913, both sides had begun to prove their rights in Macedonia. The report shows their arguments (linguistic, historical, economic and geopolitical) which would affect Russia, the channels and agents of influence, activity of Serbian and Bulgarian propagandists arrived in St. Petersburg

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Nation Building and the Identity Problem in Greater Romania. Case Study on Southern Bessarabia

Abstract: Inside the overall interwar process of building the political Romanian nation, Southern Bessarabia presented itself with interesting particularities. Fitted with special characteristics under the Russian Imperial rule, developing a very complex social scene because of colonisation as well as cultural and political policies, Bugeac (or Historic Bessarabia) posed important obstacles in front of the new State authority and its plans. The Romanian administration had a complicated situation to deal with: its own ethnics were hardly the numerical majority in the region, therefore they were not able to induce change through horizontal social pressure. Minorities held the upper ground in matters of finances, education and culture levels, administrative knowledge and power. Furthermore, the entire elite, regardless of origin, had been assimilated into Russian culture. The Romanian State had few instruments at hand to convince the local population that its authority was better and more legitimate than the previous one (which had had time for over a century to impose itself). The final aim of the State was to create a profound ethno-national identity for Romanians, civic obedience for minorities and a political consciousness for all. All nation-building structures were claimed for the Romanian cultural model, but the actual transformation was painfully slow. The fact that the new administration did not have satisfactory results in creating a sense of security and wellbeing for the locals did not help the proceedings. The presentation will follow several points of interest concerning the evolution and the results of the process, including the State's choices of policies and instruments, the local population's standpoints and evolutions, and general conclusions on the matter.

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Bosnian Muslims (Bosniacs) 1945 – 1990: From religious to national community

Abstract. I would like to analyze a process of affirmation of the Muslims in Bosnia and Herzegovina from religious to national community and the role of the Bosnian Communist leaders in this process. Since the end of WWII till the beginning of 1960s Muslims were recognised only as a religious community, but at the beginning of the 1960s Bosnian Communist leaders began discussions about national identity of Bosnian Muslims. There were two reasons for that: the first was that Bosnian Communist leaders at that time wanted that Bosnia and Herzegovina gets an equal status in the Yugoslav federation; second, during that time the role of the Islamic Religion Community was becoming very strong between Bosnian Muslims, and Bosnian Communist leaders wanted to begin a process of affirmation of national identity and on that way keep their leading position inside Muslims community. This national-building process had been developing during 1970s and 1980s, but with many difficulties, especially from nationalistic groups from Serbia and Croatia. In this article I would like to explain what does this mean for affirmation of Muslims in Bosnia and Herzegovina as a nation.

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Cause of ethnonym “Ἑλλην (Hellen) – Ρωμαίος (Romeos)” in the area of Greece: origin and modern use

Abstract. Ethnonymic vocabulary is used by the whole ethnic community with all its inherent qualities, and that is why ethnonyms play such an important role in the lexical-semantic space of language as a structure. Ethnonymic lexemes are the most widespread in the phraseology and they are motivated by the most typical for this community names, and the most connotations are associated with ethnocultural stereotypes, which are reflected in the linguistic picture of the world, formed on the basis of the ethnocultural model of the world. The first one is formed under the influence of a number of elements and details of the second one.

Ethnocultural stereotypes are one of the important components in the ethnocultural model of the world, as they form not only the image of the named objects, but also they form the basis of the emergence of the ethnic image in the linguistic picture of the world (LPW). Thus, in the Greek LPW we find the lexemes Ἑλλην (Hellen) and Ρωμαίος (Ρωμιός) (Romaeus), each of which is connoted in the Modern Greek language because of their origin and semantic changes, which each of them underwent throughout the history and cultural development of the Greek language. Thus it's rather interesting to follow and describe the diachronic and synchronic use of these ethnonyms in the modern LPW of Greek world, while the meanings of European tolerancy and political correct generate new approach to meaning of nationality and ethnonyms as well.

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Les Slaves musulmans des Balkans et le bogomilisme ethnopolitisé de nos jours

Abstract. Après la désintégration dans les années 1990 de la Yougoslavie fédérale et multinationale, les Musulmans (par nationalité) se trouvèrent en position d'une minorité dans divers régions de nouveaux États nationaux, comme la Serbie, le Monténégro, la Macédoine et le Kosovo. En Bosnie-Herzégovine ils ont gardé leur position de population majoritaire, mais privée d'une puissance politique et culturelle satisfaisante.

En (ré)formant la propre identité nationale, les Slaves musulmans – Bosniaques (de BiH, de Sandjak, de Kosovo), Torbèches et Gorans – s'efforcent de construire une nouvelle histoire/mythologie nationale, qui devrait présenter leur tradition particulière dès le Moyen Âge.

À ce propos c'est justement l'idée selon laquelle leurs ancêtres se réclamaient du bogomilisme, leur semble utile et attractive. La communication sera consacrée à l'étude de diverses manifestations de l'introduction de cette idée au débat public.

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Creating Montenegrin National Culture: Cultural Politics in Socialist Yugoslavia

Abstract. A new nation, Montenegrin nation was institutionalized in socialist Yugoslavia. Montenegrin communists worked for creating a new nation and national culture in this era. The concept of "Affirmation of Montenegrin Nation" effected many fields in Montenegrin cultural sphere. I will study the idea and practices of separate Montenegrin nation in socialist era by archival materials and contemporary periodicals.

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The Beginnings of Romanian national activism among Balkan Vlachs: Nicolae Bălcescu, Ion Ghica and Ion Ionescu de la Brad

Abstract. Via the union of the Principalities of Wallachia and Moldavia in 1859, modern Romania is born, as an autonomous nation-state. The new country starts to make its mark in regional politics. Notably, Romania sees the Balkan Aromanians (or Vlachs) – a local, romance-dialect speaking population – as ethnically Romanian. Therefore, this population becomes a focus of Romanian national policies in South-Eastern Europe. A Macedo-Romanian Committee is established in Bucharest in 1860, the task of which is to propagate Romanian national propaganda among the Aromanians. The Romanian government starts developing a network of Romanian schools south of the Danube, and steps are taken to gain a degree of religious autonomy for the Aromanian clergy.

That said, my paper will focus on the period immediately preceding 1859-1860. It is, in fact, during this period (throughout the 1850s) that the first plans for Romanian political action among the Balkan Aromanians are germinated. After the failure of the 1848 revolution in the Romanian Principalities, some of the exiled revolutionaries take refuge in European Turkey. Here, they come into contact with Aromanian communities. Taking note of some obvious linguistic and cultural similarities between Aromanians and Romanians, several of the former revolutionaries start making plans towards “awakening” the Aromanians’ supposed Romanian national consciousness.

My analysis will focus on several letters exchanged between three Romanian former 1848 revolutionaries (namely, Nicolae Bălcescu, Ion Ghica and Ion Ionescu de la Brad) during their Balkan exile. Starting from these letters – based on sparse allusions to political action among the Aromanians found therein – I attempt to piece together the timid beginnings of a covert plan to initiate Romanian national propaganda in Aromanian communities.

It is my contention that such underhanded planning and action, all perpetrated while eluding the vigilance of the Ottoman authorities, lays the groundwork for the later development of official, state-funded Romanian propaganda among the Aromanians.

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Processus de nationalisation dans l'Adriatique au XIXe siècle

Abstract: Dans la première moitié du XIXe siècle, des processus politiques et culturels liés à la maturation des consciences ethniques et nationales ont insisté sur les mêmes territoires. Des révolutions de 1848-1849 à la fin du siècle, dans un cadre politique de changements au sein de l'empire des Habsbourg et des nouvelles structures européennes, le développement de telles identifications nationales a donné lieu à une politisation de l'appartenance nationale qui aurait conduit à une simplification ethnique. Les rôles de certaines personnalités telles que Niccolò Tommaseo et Josip Juraj Strossmayer seront aussi examinés.

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The 19th-Century Romanian Cookbooks in Historical Perspective

Abstract: Historians of food, foodways and cuisines have often paid attention to cookbooks as a historical source. Printed cookbooks remain some of the richest records of past cooking and of the key shifts that occurred in cuisines and eating patterns over time (Stephen Mennell).

The first known Romanian recipe collection dates back to the 17th century and remained in manuscript for two hundred years. Consequently, the first two modern, printed cookbooks appeared in Moldavia and Wallachia, respectively, only in the 1840's. Until the end of the century, a few other „original“ cookery books, besides translations, were published on the Romanian territory.

This paper mainly aims at capturing the similarities and differences among the 19th-century Romanian cookbooks and, at the same time, at giving an overall picture of the cuisine they were offering. It will try to answer questions such as who were the authors of the cookbooks and to what audience were they addressed, etc. Moreover, in a century when the notion of a national cuisine also emerged, did these cookbooks already reflect a „traditional“/“national“ Romanian kitchen or foreign influences are more obvious in them? Finally, the paper will attempt to put all of the cookery books under scrutiny in a larger, European historical context.

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Mythologized historical heroes in the formation and affirmation of national identity

Abstract: The paper elaborates the function of heroes in the national history and how they afterwards turned to be very important during the unification process and in the identity affirmation. This paper takes Croatia as a case-

study and explores how common memory of such national heroes as Nikola Šubić Zrinski, Petar Zrinski, Fran Krsto Frankopan and *banus* Josip Jelačić contributed the process of formation of national identity from the 16th to the 19th century. These four outstanding personalities took part in some of the key moments in Croatian history: the battle of Szigetvár in 1566 (Nikola Šubić Zrinski), the Magnate conspiracy, i.e. the rebellion against Habsburgs 1664-1671 (Petar Zrinski and Fran Krsto Frankopan) and the military campaign against Hungarian revolution in 1848 (Josip Jelačić). Owing to the great importance of these historical moments a kind of a cult had been created about these protagonists. In the above-mentioned process two periods can be identified, which correspond with the development of other European nations: 1) from the 16th to the middle of the 19th century; and 2) during the second part of the 19th and in the 20th century. At the end of the first period the cult of the Zrinski family was at its peak; in Croatian collective memory it achieved the status of the nation's „golden age“ and the Zrinski family started to occupy the place of a national dynasty. In the second period, because of the aforementioned military campaign, Josip Jelačić became in the public opinion someone who was able to restore Croatia's „golden age“ and in this he was also mythologized as a nation's „saviour“. The paper will show that it was not only their objective importance which launched these men as „national brands“, but also the fact that they were fighting against the then justified enemy (i.e. the corresponding Ottoman, Austrian or Hungarian oppression). In addition, it will be shown how in the case of the four above-mentioned personalities variations of popularity and the intensity of their cults changed in accordance with changeable political circumstances in Austria-Hungary and, later, Yugoslavia.

Folk songs and other artistic achievements inspired by the above mentioned heroes (in music, poetry, literature and painting) will be consulted as one of the historical sources for this paper. Also, historiographical works and the presence of the heroes in everyday life (in newspapers articles, monuments and sculptures, names of streets and squares) will be explored too. All this will be used to demonstrate how the cults of the heroes as national saviours were formed during longer periods of time, and when – mostly in the second half of the 19th and in the 20th century – were they used as elements of national cohesion, of national affirmation and even as a form of declaration of national identity.

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Political and Social Effects to South Eastern Europe Diplomacy: A Case Study War Correspondents and the War Reminiscences During The Ottoman-Russian War 1877-1878.

Abstract: The Russo-Turkish War of 1877-78, which lasted for almost eleven months, and was fought in two fronts, is an important war that changed the international equilibrium and gave rise to universal consequences as Eastern Question, Balkan Crises, Armenian Question and Cyprus Question still felt today. The aim of this research is discuss the international diplomatic deeds mostly against the Ottomans-of Russian, English, American, French, German, Italian, Swedish, Austrian and Prussian war correspondents working under the harsh conditions of Russo-Turkish War of 1877-78 and their articles and caricatures. In particular the study aims to analyze the details of *The 1877-1878 War Notes of a Russian War Correrrespondent* Vasiliy İvanoviç Nemiroviç-Dançenko who worked in the Balkan front for two years. His notes, observations and opinions that constitute an original source are reinterpreted, in this way with the framework of information it will be possible to interpretation of the developments of the period and it is aimed to be shared with researchers. Besides, with original sources of Keçecizade Ferik İzzet Fuad Paşa Kaçırılan Fırsatlar (Les Occasions Perdues) and an English war correspondent Gay, James Drew and from his book *Plevna, The Sultan, and The Porte: Reminiscences Of The War in Turkey 1877*, will convey their thoughts about the war. Finally, the difficulties of war correspondence during this war, the approach of the Russian and Ottoman side to journalists, are depicted in their observations sent to their journals. This forms the basis of the thesis alongside information on journalists active during the war. This paper is reflective of such an effort to introduce and compare individual experiences of reports with Bulgarian Resources, Romanian Resources, Russian Resources and a lot of Diaries, Reminiscences.

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Migration from Macedonian s to the Black Sea region in the XIX century (according to Ottoman sources)

Abstract. Our paper analyses several ottoman censuses from the XIX century relating to the towns in Macedonia. These sources show an unbelievable number of great number of craftsmen from these towns who in this period were living and working in various cities of the Ottoman Empire, among them Istanbul, Ruse, Konstanca, Varna, Burgas, Bucharest and others. They represented a strong economic migration that dealt with very different professions and was very mobile, staying sometimes for several decades in different cities. One part of them never came back. They are, in fact, the predecessor of modern economic migrations that are still present among the Balkan population.

In addition to economic aspects, this migration has had a very significant impact on the changing habits of life in their home towns, bringing the cultural and linguistic influence of the cities and environments in which they worked.

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Between adaptation and nostalgia. Destiny of Pontian Greeks from Soviet deportation in 1949 to present Greece

Abstract. After exile from Turkey to Russian Empire and – in 1919-1922 – to Soviet Union Greeks from Pongos were settled mostly on today's territories of Abkhazia and Georgia and partly in Kuban (Russia).

In 1949, with false accusation in collaboration with German Army in WW2, thousands of them were deported to different regions of Kazakhstan and Siberia. A small part of them succeeded to return to Caucasus in late 1950s, the other took a permission to repatriate to Greece in 1962. The majority did the same thing only in beginning of 1990s, in the time of collapse of Soviet political system.

But till now the elder generation can't integrate completely to modern Greek society looking back to their joyful life in Soviet paradise. Seems to be rather important to understand the motivation and different aspects of this kind of conservative mentality through the prism of real history of their surviving in Soviet Union, mentioning at the same time the orthodox faith as a spiritual basis and measure of moral for the majority of past and present Pontians.

The author organized more than 20 expeditions to numerous places in Greece populated by so-called "New" and "Old" Pontians (like Aspropyrgos, Ano Liosia, Menidi, Elevsina, Nea Zygos, etc.) to collect the material for this research both on the "Soviet" and "European" periods of their life.

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On some features of the labour migration of Romanians ("Vlachs") of Eastern Serbia

Abstract. The report is based on the materials of the interviews conducted in 2015-2017 on the territory of Serbia (Zaječar and Negotin communities) and Austria (Vienna).

Alongside with those went abroad (mainly in the Federal Republic of Germany, France and Austria) at the late 1960's - 1970's, who had worked 30-40 years in foreign countries and returned home in the very old age, there are representatives of the next wave of migration began in the late 1980's - early 1990's and caused by the collapse of the "socialist camp" and political turmoil of Yugoslavia's disintegration. The latter often continue to live in two countries, because their children or grandchildren grew up and studied in the West.

For the vlachs of Zaječar and Negotin, since the late 1980's and to date the main countries of migration are Germany, Austria and Switzerland.

In the choice of the regions of migration, the Serbian "vlachs" differ from the people of Romania and the Republic of Moldova, as well as from the "vlachs" from the regions of Bulgaria neighbored by Eastern Serbia, for whom the main countries of migration (started due the collapse of the "socialist camp") were Romanic-speaking countries - Italy, Spain and France.

On the whole, one can say that the directions of migration of the "vlachs" of eastern Serbia as compared with ones of peoples of Romania and Moldova are lesser determined by the language similarity and more by geographic proximity and traditional economic ties.

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La circulation intellectuelle au XIXe siècle et la construction du narratif démocratique, entre acceptations et refus

Abstract. Pour la Roumanie moderne, le moment 1848 fut le catalyseur d'une dynamique de la modernité qui pénétrait difficilement les institutions et la société roumaine de la première moitié du XIX^e siècle. La circulation des catégories nouvelles, comme les étudiants (qui voyagent de plus en plus vers l'Occident et qui se forment intellectuellement en France en en Allemagne) se retrouve à la base de la dynamique des paradigmes en construction au milieu du XIXe siècle.

Ayant à l'esprit la disposition de l'imaginaire politique de 1848 et de l'après 1848, cette communication avance l'hypothèse d'une modernisation démocratique construite autour et par ces acteurs à travers un narratif politique basé sur ce que Yaron Ezrahi (2015) appelle les "imaginaires politiques" basés sur la circulation ou la migration culturelle et intellectuelle. Pour cette période, on compte examiner deux grandes catégories de modèles d'imaginaires politiques liés aux influences liées à ce phénomène, toujours liés à la modernisation et aux différents projections démocratiques mobilisés:

1. La démocratie synonyme de l'occidentalisation
2. La démocratie nationale (voire, dans un second temps, d'inspiration strictement autochtone)

La fragilité de la construction de l'imaginaire démocratique roumain est liée aux modes de lectures proposés pas les acteurs roumains de 1848 et de leur relation avec les milieux politiques et philosophiques français, surtout. Les intellectuels roumains de cette génération se retrouvent devant le double défi d'un renouveau institutionnel qu'ils doivent proposer et d'une construction méthodologique de la projection démocratique elle-même qu'ils ont à parfaire. La modernisation de la Roumanie à l'époque est donc intimement liée à un processus **d'importation des idées philosophiques et politiques** de la modernité européenne, doublé par un processus **d'acculturation**. Les acteurs de 1848, confrontés à l'échec du mouvement révolutionnaire en soi, se retrouvent engagés soit dans le processus institutionnel de modernisation produit surtout après l'union de 1859, soit (parfois en même temps) dans un processus de recomposition de l'imaginaire démocratique moderne basé sur l'idée d'Occidentalisation. Le modèle occidental se retrouve vite en collision avec un modèle concurrent qui surgit dans le discours et l'imaginaire politique roumain lié à l'identité nationale en *dépit* de l'influence occidentale.

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The Formation of the Balkan Statehood

Abstract. In the wake of the Congress of Berlin in 1978, the majority of Balkan states regained their independence after a long period of time while Bulgaria was granted an autonomous status within the Ottoman Empire. Figuratively speaking, these countries came back to Europe after having been taken into Asia following the Ottoman conquests. Nonetheless, it was not enough to make a formal come-back: it was necessary to turn to Europe in the real sense of that word which meant to Europeanise all the aspects of a largely patriarchal way of life; it was necessary to turn the people into true Europeans in socio-cultural sense of the world.

After the Berlin Congress the Balkan Wars, the first one in particular, had a special place in the re-arrangement of South-East Europe. It was something of an East-European Reconquista which pushed the Ottoman Empire and Ottoman Turkish population back in Asia. The small Balkan states made a common stand in their own volition for the first time in history rather than acting in support of Great Powers agenda. The Balkan allies were even termed “the seventh Great Power”.

In the same time nearly all the Balkan countries faced national disasters in the early twentieth century. The Ottomans lost their European lands and their Empire collapsed. Bulgaria was bitterly disappointed twice – after the second Balkan and the First World War. Serbia lost her outlet to the sea and survived her own Calvary during the First World War. Macedonia remained divided. In the wake of the First World War, Greece suffered “Asia Minor disaster”, the defeat of the Greek army in the Greco-Turkish war (1919-1921). The sole exception was Romania.

It is believed that in the early twentieth century after the two Balkan wars have been forcibly displaced more than half a million people. Another large ethnic changes occurred after the First World War and the collapse of the Ottoman and Austro-Hungarian empires. Exchange of populations took place in connection with the Greco-Turkish war. It touched on nearly 2 million people (1.5 million Greeks and 400 thousand Muslims). The trend became clear. Everywhere in Eastern Europe, there were attempts to create a homogeneous ethnic states. At the end of the early twentieth century the same trend has prevailed. It is especially increased with the crisis of the socialist system. The Soviet Union, Czechoslovakia and Yugoslavia fell apart to more or less mono-ethnic parts. This trend is very different from Western to Eastern Europe. In Western Europe especially after the Second World War increased another – multiethnic tendency.

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The Refugee Crisis Through the Eyes of Bulgarians

Abstract. In recent years, the increasing flow of refugees passing the borders of our country has turned into one of the most serious challenges that Bulgaria has to deal with. The problem is topical and important as in this new situation, the meeting of different cultures, different civilizational, religious, and secular values, ever more frequently gives rise to tension, fear and rejection rather than hospitality and compassion. In the present article, the authors attempt to conceptualize the empirical data gathered in the framework of a survey conducted by a research team from the Institute for the Study of Societies and Knowledge at the Bulgarian Academy of Sciences. The study uses two sociological methods – in-depth interviews and focus group discussions. Based on the empirical data, the article presents the faces of the refugee crisis in the representations of Bulgarians, and discusses to what extent the measures undertaken by the state are adequate with regard to the possibility of integrating these persons in the country.

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Religion, Identity, and Sartorial Patterns in the Early Modern Ottoman Balkans: A Comparative Perspective on the Danubian Principalities and Western Balkans

Abstract: In the narratives of Southeastern Europe in the early modern period, the wide variety of garments donned by its inhabitants has attracted attention of both contemporaries and modern scholars. Throughout the centuries, this complex sartorial landscape has resulted in numerous depictions of attire both foreign and indigenous associated with different ethnic, religious and social groups inhabiting the European provinces of the Ottoman Empire. In the nineteenth and twentieth centuries, the fascination with local costume did not die down, instead coming into the focus of historians, ethnographers and nation-builders, who made attempts to classify local differences and distill the ‘national garments’ of newly-emergent nations. At the same time, the same political imperatives led to the ‘sartorial revolution’ in the nineteenth-century, whereby the traditional garments – associated with the Ottoman Empire – was rejected in a bid to rejoin Europe.

The scope of this study is to investigate the sartorial strategies of early modern Christian elites of the empire and the meanings they ascribed to the choice of clothing within the broader Ottoman context. Rather than taking envisioning a clear-cut and static system based on religious and ethnic difference, the paper takes a more intersectional approach and emphasizes the performative nature of sartorial strategies. Employing a variety of sources, ranging from documentary evidence to judicial registers to travelogues, my goal is to demonstrate the interplay between confessional and social identity embedded in the choice of garments and visual idioms. The paper investigates – through comparison between the Danubian principalities and western Balkans – that social status and the pursuit of distinction played a central role in the clothing choices of this social group throughout the period of Ottoman rule.

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Consumption of foreign goods in Transylvania: the role of the Greek merchants in retail distribution during the 16th and 17th centuries

Abstract: My paper shall exploit new material on the facts of consumption of foreign textiles, spices and other goods at the end of the 17th century in Transylvania. The history of retail sale and distribution of imported merchandise, either from the Ottoman Empire or from Central Europe, is hardly explored in our historiography. Greek merchants were the key-players in the circulation of goods, carrying silk, Venetian velvet or cotton textiles from the Balkans and English cloth and spices from Nuremberg or Vienna. The customer base of one Greek merchant can be reconstructed from the survived accounts.

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Circulation of knowledge, Circulation of objects: Sartorial Law and Foreigners in the Danubian Principalities (18th century)

Abstract: ‘Le luxe des boyards et des boyardes n’a pas des bornes. Leurs vêtements sont des étoffes des Indes, des schalls, des fourrures des martre-zibeline: Les uns et les autres offrent le premier échantillon des mœurs orientales.’ So writes Charles-Marie d’Irrumbery conte de Salaberry, who travelled to Istanbul in 1796 and made a long stop in Bucharest. The opulent luxury of the boyars is a recurrent theme in all the eye-witness accounts of the period, but how was it seen through the intermediary of sumptuary laws? Sumptuary laws tell the story of the Phanariot rulers’ efforts to regulate and control state and society. At the same time, clothing laws, to borrow the term used by Claire Sponsler (1992), help us to put together legislative texts and social practises in order to observe the different levels of the order that reigns in a society. My paper proposes to analyse the relation between sartorial regulation and social status during the 18th century and the very beginning of the 19th century. I try to observe if the Ottoman Empire functioned as a model in the elaboration of these late sartorial regulations and the role plays by the foreigners in the spread of the new fashions.

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Fabrics and jewels. Fluctuations in price and interest in Wallachia’s women’ textile world of early 19th century

Abstract: Clothes and jewels have always been among women’s favourite personal assets and objects of display. They enfolded both wealth and symbols of prestige and social status, giving a hint to the public eye on the person’s

connection with the latest trends. All depended on fashion and how boyar ladies dealt with Western influences within the Romanian societies. Tailoring cuts, fabrics and patterns were imported and imitated by lower classes, while other clothes became cheaper and more affordable. While this represented a first, public level of how these assets were handled and perceived, another one, more private and important was dealt with by family. Clothes and especially jewels were an economic investment, and in certain cases a patrimonial heritage. The present study intends to explore various sources to cover these two levels of knowledge in what concerns their life, circulation and value in Romanian society.

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Itinéraires balkaniques des frères Sebastiani, Arméniens catholiques de Constantinople

Abstract. Paolo et Giuseppe Sebastiani, persécutés à Constantinople, se rendent à Rome pour trouver un soutien économique et politique auprès du Saint Siège. Après plusieurs pérégrinations ils arrivent en Bulgarie, où ils entrent en contact avec une communauté de Pauliciens, qui viennent de se convertir au Catholicisme. Dernière étape – la Valachie, où ils contribuent à la restauration de deux églises.

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Armenian Gospel from Surkhat dating back to the 14th century

Abstract. At the Armenian Catholic Parish of Gheorgheni there is a library housing a collection of Armenian manuscripts and old printings. During my research trip to Romania in May-June 2017, I was able to study the above mentioned collection. My paper is the first scholarly study of the manuscript Gospel (inv. no. 85/245), which has never been studied before by scholars including the Frédéric Macler and Sylvie Ajemian. This manuscript is the most valuable in the collection from the artistic point of view and also is the earliest dated manuscript of the collection. The Gospel was written in 1354 in Surkat (Crimea). It consists of 287 paper folios, written in cursive *bolorgir* with black ink. Different parts of the manuscript are missing. Only one folio from the principal colophon has been preserved which provides information about the date and place of writing of the Gospel. Despite of the poor information of the colophon, this Gospel is an important evidence of the movement of Armenians from Crimea to South-East Europe during the centuries. This paper discusses the artistic decoration of the Gospel: three portraits of the Evangelists - Matthew, Mark and John, three title pages from the Gospels of Mark, Luke and John. The study of the decoration of the Gospel based on the comprehensive analyses with other artworks from Crimea will complete our knowledge about the miniature art of the Crimean Armenians which was in the highest level of its development (14th century).

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Armenian Altar Crosses in Romanian-Armenian Church Tradition

Abstract. Large numbers of metal ritual objects are preserved in Armenian Churches and Armenian Church museum collections of Romania, as an evidence of Romanian-Armenian great cultural heritage. All these collections are being studied only currently. In this report we are going to present our research about the Armenian altar crosses preserved in collections mentioned above. Though in Armenian Churches of Romania currently are used and preserved also altar crosses made by non-Armenian masters, typical for Eastern Orthodox and Catholic Church traditions, in our report we are going to examine only the samples prepared by Armenian masters and typical for Armenian Church tradition. The most part of these samples were brought from various Armenian silver processing centers by pilgrims and merchants.

Altar crosses are one of the most important components of Holy altar of Armenian Church, which are used as in rituals as well as decorate the altar sanctifying it. The altar cross always has a pedestal, on which the cross relies on. As a rule the altar crosses are not decorated richly. On the center of cross is the Crucifixion, on the opposite site Holy Virgin with Child. On the endings of the cross are put the images of Evangelists, their symbols, Angels, Instruments of Passion and very rarely images of Saints. Pedestals, very often decorated with floral and vegetal ornaments, are used for dedicatory inscriptions, and sometimes placed different images. All these features of Armenian altar crosses we are going to discuss through the Armenian altar crosses preserved in Romania.

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The Art of Icons of Romanian-Armenians

Abstract. Large collections of Armenian icons are preserved currently in the Armenian Church and Museum of Botosani, Armenian Church and Museum of Suceava, the Dudian Museum of Saint Archangels Church in Bucharest and also in the Patriarchate of the Armenian Diocese of Romania, where are presented icons moved from the Armenian Church of Roman. The Romanian-Armenian icons need to be examined carefully, as there is no any complete study on this theme until nowadays. It is necessary to find out their origins, bases, connections between Armenian and local Romanian cultural traditions, technical and artistic language. The following questions are intended to be discussed in current report.

Summarizing our two-year observations on Romanian-Armenian icons, we can conclude the following: continuing the church traditions coming from the Armenian communities of Polish-Lithuanian Commonwealth and the Russian Empire, particularly Crimea and Lviv, oriented by the local Romanian, especially Moldavian culture and traditions, the Romanian-Armenians create icons in the XVI-XIX centuries. They differ in their image types and stable iconography, with some national characters, connected with Armenian art of other centers of the current period, as well as Etchmiadzin, Jerusalem and Constantinople.

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Artworks as witnesses of the presence of the Armenians in Romania

Abstract. The study of artistic legacy of the Armenians in medieval Romania allows for the reconstruction and imagining, to a certain degree, of a broader picture, a kind of mosaic of culture of immigrants from Armenia. The Armenian churches, monasteries and illustrated manuscripts are the main art works testifying to the presence of Armenians in medieval Romania, and also about their cultural activity there. It should be noted that the architecture is represented mainly by Armenian churches, and it is interesting that the first Armenian church in Romania was erected in 1350 in Botosani, another in 1395 in Iasi, and the diocese was founded in Suceava. The inscription of 967 on the northern wall of the Armenian church of Mother of God at Cetatea Alba or Akkerman (in historical region of Bessarabia, now Bilhorod-Dnistrovskiy in Ukraine) as the Armenians called it, is the earliest evidence about the existence of a community in that area. The other inscription of 1174 indicates the continuation of arrival of the Armenians to Akkerman during that period. Besides these inscriptions, the coins of the Armenian Kingdom of Cilicia struck during the reign of Hetum I (1213-1270) and found in Akkerman demonstrate the migration of the Armenians from Cilicia in that century.

Among the earliest Armenian manuscripts copied and illustrated in Romania are those that are written by bishop Nikogos in 1459-1460 in Akkermann, and especially the Lectionary of 1460 (Yerevan, Matenadaran collection, No.9483), which is copied and decorated with the assistance of Archimandrite Stephanos and Hakob. Production of these manuscripts indicates that there was an Armenian church at this time in Akkerman. Another Lectionary (Matenadaran, No. 9485) was copied in 1459-1460 by Bishop Nikogos, in Akkerman church, and perhaps illustrated by him, and monk Stepanos for a certain Kyril.

The altar table silver cross of 1642 (Lviv, Museum of History) is connected to that community in Khotyn, according to the Armenian inscriptions belonging to Minas of Tokat (poet Minas Tokatetsi probably-L.C), his wife Pirouz from Khotyn.

By happy coincidence, the altar curtain from Suceava decorated by Gospel scenes and images of the saints, have survived, and it was presented to Mother See of Armenian church at Holy Etchmiadzin in 1663. According to the inscription on it, it is created in memory of Alexander of Focsani, his son Mahtesi Vartan. This artifact complements our comprehension concerning the artistic heritage of Armenian community in Suceava.

The other Armenian manuscripts were written and illustrated later also in Suceava, or brought from Cilician kingdom or Cyprus and finished in Suceava or brought from Taron (south of Armenia) and Crimea. Many manuscripts mostly dating from the 17th century have been copied in Armenian churches in Iasi.

In all probability, in coming future many other Armenian artworks will be found that were brought to Romania or created in Romania itself, and they will tell other unknown facts about the history and culture of Armenian communities.

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Les Arméniens en Europe carpatique

Abstract. Parmi les diasporas historiques arméniennes en Europe, celle de la région carpatique est certainement la moins connue. Pourtant, elle abrite le quatrième lieu d'édition arménienne au monde (Lvov, 1616) ainsi que la seule ville jamais fondée par les Arméniens en Europe (Armenopolis, actuelle Gherla en Transylvanie). Cet exposé va tenter de répondre à différentes questions : pourquoi les Arméniens se sont-ils installés dans cette région, quand sont-ils arrivés, par quels itinéraires, qu'ont-ils apporté aux cultures locales ?

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Ponderings on the art of construction and facade embellishment in Ottoman Macedonia (4 churches and 2 mosques): resonances from medieval Armenia: artistic reciprocity

Abstract. This study purports to survey trends in the art and architecture of the Armenian diaspora in the Ottoman Macedonian lands in the 16th–early 17th c. The buildings under discussion are a group of churches in north-eastern Macedonia (historic south-western Bulgaria) dating from that period. There is one pre-Ottoman building from the 11th century. This study also considers 2 mosques from the same period and geographic region.

All of the churches exhibit a close kinship to monuments of the Caucasus and Asia Minor, more specifically Armenia, in their external façade decoration and in the choice of building materials and techniques. The report discusses the characteristics in question and brings in Armenian parallels to illustrate the possible importation of artistic ideas. The discussion on the mosques towards the end of this report serves to illustrate cultural reciprocity (interpenetration of artistic ideas) and raises the question of a common group of builders executing commissions for both Christian and Muslim cult buildings.

As for sources attesting an Armenian presence in those areas, the 16th and 17th c. Turkish tax registers mainly from the Kyustendil sancak, as well as the Sicils (court registries) from the 17th c. for central Ottoman Rumeli (today's Bulgaria) are treasure troves of information on the lives and activities of Armenians living and operating within the imperial territories of that part of the Balkans as well as being inventories of Armenian names. There are also toponyms of Armenian origin. In addition, there are data from historiography, some as early as 11th c., hagiography, epigraphy a legal document from the 14th century, historical travelogues, an ecclesiastical report, among others.

This report is but one of several that is being dedicated to the broader study of the above-mentioned buildings.

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Old Georgian Translation Tradition in the Byzantine Cultural context

Abstract. Translations of Eastern and Western literature have passed a path from free translation to accurate, formal, Hellenophilic translation, from dynamic, expositive to literary. The principle of free translation of Classical authors (from Greek into Latin) in the Middle Ages gradually was replaced by principle of accurate translation. Along with this, cultural-ideological and historical-literary process was underway from Pre-Hellenophilic period to Hellenophilic. Among various Christian nations Hellenophilia implied demonstration of special interest in the ideas typical of particular periods of Byzantine culture. Georgian translated literature witnessed this process from the 8th c. to 11th c., which was reflected in translations of Byzantine theological literature made in different periods. In this respect, different redactions of Georgian translations of the Bible, as well as Pre-Hellenophilic and Hellenophilic translations of Byzantine homiletic and hymnographic literature are especially noteworthy. The present article discusses old Georgian translation traditions on the basis of translations of homilies by Gregory the Theologian and hymnography by John Damascene and Cosmas of Jerusalem.

Old translation principles changed, due to a translator's or reader's new, different attitude towards literary phenomena, according to new requirements of the period. To demonstrate different translation styles, we analyzed different translations of homilies by Gregory the Theologian, by Euthymius the Hagiorite, 10th-c. figure and translator at the Georgian monastery of Mount Athos and Ephraim Mtsire, 11th-c. translator at Antioch (who started Hellenophilic translation tradition). The translation by Euthymius the Hagiorite is intended for a wide circle of readers and represents a simplified and free version of the original, with commentaries. The translation by Ephraim Mtsire is intended for fewer readers. It fully retains theological-rhetorical style of Gregory the Theologian, all rhetorical-philosophical details. The same difference is found between translations of Byzantine hymnography (hymns by John Damascene and Cosmas of Jerusalem) made in the 10th and the 11th cc.

According to hymnographic manuscripts and literary sources, in the 10th-c. translations, interpretation of the musical principle of hymns is as free as the translation method, being classified as dynamic equivalent type translation, with minor textual extraction-addition (for explanatory purposes), simplification of sophisticated theological content; plain style, absence of Greek lexical and syntactic calques; sometimes creation of a redaction differing from the original, this difference naturally does not affect the idea of the original and represents the translator's interpretation of the original.

From the viewpoint of arrangement of the hymn according to the original *ekhos* and translation method, Hellenophilic tradition is manifested to a greater extent in 11th-c. translations, where translations of poetic texts manifest maximum closeness to the original.

Thus, formation of Hellenophilic translation trend in Georgian literature was facilitated by linguistic and ideological requirements: increase of importance of Greek as the language of the original and increase of prestige of Byzantine education in the Eastern Christian world. Translators' cultural orientation towards thinking processes in

Byzantium became active, critical study and commentary of texts, interest in actual issues of Byzantine literary theory and philosophical-scholarly concepts.

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Hymns in Honour of Georgian Saints who Carried out Activities in Byzantium

Abstract. The Feast Hymn Book compiled by Catholicos Anton I differ from other liturgical collections in that it comprises mentioning of almost all Georgian Saints. Frequently the entire Rite, i.e. canon or canons of a Saint together with short hymns, was compiled. In most cases, Anton himself wrote new hymns, incorporating them together with the old ones into his Feast Hymn Book. This approach was used by him in relation to the Feast Days of those Georgian Saints, who carried out their activities in Byzantium: Ilarion Kartveli, Eptvime the Athonite, Giorgi the Athonite, Ioane and Gabriel.

The Feast Day of Ilarion Kartveli, the IX century Georgian monk, falls on 19 November. The Feast Day is first mentioned in the XI century manuscript. Ilarion had great merit in promotion of monastic life and significantly contributed to construction activities in Georgia. At the same time, his activities are of interest due to the fact that he spent the bigger part of his life abroad. He lived in Bithynia (on Mount Olympus). He travelled to Palestine, Rome and Byzantium. Ilarion was the first among the Georgian individuals of whom we are aware, to settle down in Byzantium (in the second half of the IX century). It was he who initiated relations between Byzantine and Georgian churches. In the Feast Hymn Book by Anton, Ilarion Kartveli's Rite consists of two canons. The author of one of them is Catholicos Anton. The author of the second canon is unknown. Anton's canon comprises an acrostic based on the phrase "I chant to you Ilarion the superstar". Certain facts from biography of St. Ilarion can be found in both the canon and sticheron written by Anton. This was to be anticipated because the hymnographer was familiar with the Life of the saint. The fact of existence of one of the redactions in the Feast Hymn Book corroborates this consideration.

The Iveron Monastery on Mount Athos and the Georgian holy fathers from there had great impact on medieval Georgian literature, culture and development of social thought. As a result, entries for Eptvime the Athonite, Giorgi the Athonite and Ioane the Athonite were included into the Synaxarion A97 as early as in the XI century. Liturgical books also comprise hymns dedicated to them. Anton wrote three canons (of Eptvime the Atonite, Giorgi the Athonite, Ioane and Gabriel) and incorporated them together with the short hymns into his Feast Hymn Book of a new redaction (S1464). Despite this, he left old canons and a number of short hymns dedicated to Eptvime the Athonite and Giorgi the Athonite unchanged. Catholicos Anton did not change the Feast Day of Eptvime the Athonite, but at the same time he rescheduled the Feast Day of Ioane the Athonite from 14 July to 12 July and established the Feast Day for Gabriel the Athonite on the same day. The Feast Day of Giorgi the Athonite falls on 30 June in old redactions of the Feast Hymn Books, while according to Anton's book it is celebrated on 27 June. It should be noted that in the Typikon A122, dated to 1749, the Feast Day of this saint falls on the same day.

The paper will discuss textual and artistic-stylistic peculiarities of the hymns written by Catholicos Anton in honour of Sts. Ilarion Kartveli, Eptvime, Giorgi and Gabriel the Athonites.

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The Diversity of Artistic Traditions in the Decoration of Georgian-Greek Liturgical Manuscript (разнояз. 0.I.58)

Abstract. Bilingual liturgical book survived at Saint-Petersburg library appears to be an interesting source for study of artistic traditions of the miniatures inserted. Illustrations consisting of six cycles represent six different series and depict various iconographic and stylish tendencies; the theme of Christology, Old Testament, the scenes of the single festives of the Virgin and the Saviour, the Saints, personifications of the months, figures of the riding Saints, Menologion organized according to the chronological raw, the scenes of Healing and of the Miracles follow the list. The artistic appearance of the miniatures is firmly connected to the traditions of Georgian-Byzantine (post-Byzantine) fine arts of the XIV-XV centuries; in some of the cycles we even meet the impacts of the Comnenian traditions on the miniatures of the XV century.

In the article we discuss those artistic traditions and influences that were revealed while analysing the decoration of this extraordinary collection. Following the Cretan fine arts in some volumes/chapters of the manuscript confirm the coincidence with the advanced artistic traditions of the epoch.

The variety of iconographic and artistic devices in Greco-Georgian manuscript proves it to be the monument of the epoch, where tradition and innovative vision is interrelated.

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The Contribution of Monastery of Iveron at Mount Athos in the Byzantine-Georgian Literary and Political Relations

Abstract: The paper is an attempt to cover Byzantine-Georgian relations from various angles, mainly the political and literary ones. Byzantine-Georgian relations had a long-standing history. They shared many-fold interrelations diplomatic, cultural, religious, political and even military. Mutual commitment resulted in solid outcomes. The cosmopolitan, cross-cultural nature of Constantinople enabled Georgian scholars to adopt and enrich many aspects of spiritual literature. Special emphasis should be put on the contribution of monastic life in relation with literary and political relations. Mount Athos was truly the cradle of mutual cultural development. Firm cultural, literary, religious relations could not have stayed tight without political issues that gave way to the diverse forms of relations.

The Monastery of Iveron played an important role in the formation and positive development of mutual Georgian-Byzantine relations. Georgia greatly helped Constantinople in political issues. Byzantine Caesar generously endowed Georgian King David Courapalate with several regions for military support, provided by David in the fight against the rebelled Barda Skliaros (979). The army that consisted of 12000 Georgian warriors was under the charge of commander-in-chief Tornike. He was a monk at Mount Athos having a monastic name- John (Ioane), who returned to Mount Athos after the fight with honor and treasure.

The Monastery of Iveron (Georgian) is situated on the northeast coast of the peninsula of Mount Athos. At different times the monastery was differently referred to. At first, Iveron was called the "Monastery of the Iberian"; thereafter it was called the "Lavra of the Iberians." The foundation of the monastery is connected with the names of John the Iberian (Georgian) and his son Euthymius the Iberian. The scriptorium at mount Athos was established by John the Iberian. The Georgian monks were intensively involved in the process of translation of Greek religious texts into Georgian and the copying of Greek and Georgian manuscripts. The copying, creating and translating processes gave the way to creation of Iveron's valuable library that houses 337 Byzantine manuscripts, 86 Georgian manuscripts. Including the most important books of Byzantine that are only preserved in Georgian translations. Among them is a very important one Balavarian, which was translated from Georgian into Greek by Euthymius Athonite.

The Gelati Theological Academy was established on the basis of Byzantine experience. King David IV (the builder) was the founder of spiritual and intellectual centre of Gelati. The most distinguished monks who greatly contributed to the process of mutual intellectual exchange were Euthymius and Giorgi Athonites (Mtatsmindeli). The texts that Athonites worked on were the Byzantine ecclesiastical texts of ecumenical importance—including liturgical, exegetical, homiletical, polemical, hagiographical, and apocryphal literature. The works translated by Euthymius are works by Basil of Caesarea, Gregory Nazianzenos, Gregory of Nyssa, Anastasios of Alexandria, John Klimakos, John of Damascus, John Chrysostom, Maximus the Confessor, Michael Synkellos, and Andrew of Crete. Giorgi carried on Euthymius' work. His numerous translations include works by Byzantine authors such as Basil of Caesarea, Gregory of Nyssa, Gregory the Wonderworker, John of Damascus, Athanasios of Alexandria, Theodore the Studite, and the Constantinopolitan patriarch Photios.

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Politics and religion in the Venetian Maritime State in the beginning of the 17th century: the case of the Greek Orthodox minority of Tinos

Abstract. The paper examines some aspects of Venice's religious policy in its Maritime State and especially in its Hellenic territories, wherein extensive Greek Orthodox populations lived. The period under study coincides with the adoption of a comprehensive plan by the Post-Tridentine Roman Church in order to increase its influence in the area of the Eastern Church in the Venetian and Ottoman Levant. On the other hand, at the dawn of the 17th century, relations between Venice and the Holy See were marked by the Pope's Interdict against the Republic (1606-7) and the consequent Jesuits expulsion from the Venetian State. As for the place chosen for study, the island of Tinos, presents a peculiarity in comparison with all the rest of Venice's Hellenic territories, given the fact that the most extensive Catholic community in proportion to the number of the local population was situated there: more specifically, the $\frac{3}{4}$ of the 18,000 inhabitants (13,500) were Catholics and only the $\frac{1}{4}$ were Orthodox. This fact rendered the exercise of the conventional Venetian policy towards the Greek Orthodox subjects problematic most importantly in the case of Tinos. In fact, the appearance of a Latin bishop on the island during this period, a model of the Catholic Reformation, who tried to exercise his full jurisdiction over the Orthodox flock, provoked long-standing disputes not only between him and the latter, but also between him and the secular local authorities. The paper scrutinizes the point of view of Venice's *in jure* consultant Paolo Sarpi – mastermind at that time of the premature Venetian *jurisdictionalism* – on the issue of the Greek Orthodox minority of Tinos.

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Protestant Bulgarians in Thessaloniki by the end of the 19th and beginning of the 20th centuries

Abstract. The penetration of Protestantism among the Bulgarians was mainly due to the American missionary activities, which were predominantly performed in the second half of the 19th c. Being the American propaganda among Greeks, Jews and Armenians in the Ottoman European provinces not very successful, the missionaries discovered the Bulgarians and gradually turned them into a major object of the so-called *European Turkey Mission* of the American Board of Commissioners for Foreign Missions. The missionary achievements among the Bulgarians were not huge but visible, being by the end of the century kept several prayer houses in service of the already existing Bulgarian Protestant community. Thus, in 1894 was opened a missionary station in Thessaloniki (*Salonica station*) which to provide pastoral care, education and charity not only to the Protestant Bulgarians living in the city but also to those in the neighboring regions, which were still under the Ottomans. The Bulgarian Protestant community was not numerous but represented an interesting element of the motley society of Ottoman Thessaloniki, being its members brought in Protestant ideals of honesty and entrepreneurship, and with the purpose to use any opportunity to give their compatriots good influence.

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Traditional Costume, Ethnic-Religious Affiliation and Common Memory of Slavic (Macedonian) Muslims of Golloborda in Albania: Adapting and Preserving the Identity

Abstract. The paper is devoted to the questions of traditional clothes and ethnic affiliation of Slavic (Macedonian) Muslims in conditions of combined ethnical neighborhood. There are around ten settlements with Slavic (Macedonian) population in the Eastern part of the Republic of Albania (Mac. Golo Brdo, Alb. Golloborda). Five scientific researchers from St. Petersburg: Andrej Sobolev, Alexander Novik, Denis Ermolin, Maria Morozova and Alexandra Dugushina (Institute of Linguistic Studies of the Russian Academy of Sciences, Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) and St. Petersburg State University) had organized fieldwork in the villages Trebisht, Klenje, Ostren etc. in 2008-2010. Alexander Novik has continued his fieldwork in Albania with Slavic (Macedonian) Muslim population during 2016-2017.

The author puts into academic context a new description of almost unexplored Macedonian community. The data have been obtained during the fieldworks in Eastern Albania. In conditions of long-term neighborhood with other languages and religious denominations, the adapting mechanisms have worked out specific approaches to preserving ethnical identity and traditional culture including dresses' production and handcrafts, perceiving their value and necessity of translating to descendants.

One of the aspects investigated in depth was the traditional costume, serving as a very important marker of ethnic and confessional identity. The paper concentrates on the socially most important clothing complex, which is a women's wedding costume.

Materials of fieldwork include data about identity, language, culture of Macedonian community in different periods of the state of Albania (Osmanli time, Royal Albania, Enver Hoxha monism period, post-communist transition, modern republic). The funds of the Museum Kunstkamera in St. Petersburg have traditional clothes of Macedonian Muslims from Golo Brdo which are collected during the fieldworks 2008-2010 and 2016-2017.

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La minorité musulmane en Thrace grecque et les questions qui l'accompagnent au cours des premières décennies du XXI^e siècle

Abstract. Le statut minoritaire des musulmans vivant la Thrace grecque est le produit du traité de Lausanne (1923). Ce texte régulateur, a considéré la nature essentielle religieuse de la minorité de la minorité de Thrace sans distinguer l'identité ethnique de chacun des trois groupes (Turcs, Pomaques, Tsiganes/Roma) qui la constituent. Depuis que le problème minoritaire est devenu un thème des relations gréco-turques, dans les années 1950, la question de l'identité des trois groupes a permis la manipulation politique de la minorité tant par les acteurs politiques locaux (chrétiens et musulmans) que par les représentants de la politique extérieure des deux pays (Grèce, Turquie). La dernière décennie du XX^e siècle se caractérise par la révision de la politique minoritaire en Thrace qui s'accompagnait d'une série d'abolition des lois qui freinaient l'amélioration de la vie des musulmans. Pourtant,

l'axe central de cette politique correctrice était le système éducatif minoritaire qui a marqué les travaux scientifiques ainsi que le discours politique durant cette période.

La communication proposée a pour objet de faire un court bilan sur les changements apportés par le gouvernement grec dans la décennie de 1990 et leur impact sur la minorité musulmane au cours des années qui ont suivi. On s'interrogera ensuite sur la situation socio-économique des musulmans dans le cadre de la crise économique qui a éclaté en 2010 en focalisant surtout sur les courants migratoires musulmans vers l'Europe. On va aussi examiner les questions relatives à la religiosité ou bien aux nouvelles religiosités qui s'émergent au sein de la minorité avec référence aux réalités religieuses qui se forment en Turquie. Les données sont basées sur les enquêtes ethnologiques menées au cours des dernières années.

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Les chiïtes en Roumanie: les dynamiques identitaires et sociales d'une nouvelle communauté religieuse

Abstract. Notre présentation se propose de traiter la problématique de la communauté chiïte en Roumanie, dans le contexte plus large de la sociologie religieuse et de l'histoire de l'Islam en Roumanie. Très peu connus, les chiïtes (duodécimains, ismaïliens, alévis, Ahmadiya, alaouites) en Roumanie sont une présence relative récente et ils proviennent des rangs de l'immigration musulmane qui arrive de l'Iran, l'Irak, le Liban, le Pakistan, l'Afghanistan, la Syrie. Mais, très important, il faut ajouter encore les convertis, très actifs et visibles. D'une manière concrète, la recherche suppose une approche interdisciplinaire, pour comprendre la construction de la communauté chiïte en Roumanie, tant dans ses aspects sociologiques et religieux que du point de vue de ses relations et connexions avec le reste de l'espace chiïte. On va privilégier une recherche directe, à partir d'enquêtes de terrain, de dialogues et d'interviews avec des fidèles et représentants des communautés chiïtes pour mettre en évidence la structuration ethnique et nationale, les tendances politiques et surtout les appartenances aux réseaux des différents *maraji* - grands ayatollahs. Un aspect essentiel de la recherche est celui des modalités effectives de l'appropriation de l'identité et de l'ethos chiïte par ses adeptes: le respect des normes de culte, la participation aux fêtes et aux commémorations traditionnelles chiïtes, la disponibilité d'effectuer le pèlerinage à Mecque et surtout dans les centres chiïtes (Nadjaf, Karbala, Qom, Machhad), tout particulièrement à l'occasion des grandes commémorations d'*Ashura* ou d'*Arbaïn*, etc. La recherche présuppose aussi l'analyse des positions publiques de la communauté et de ses structures officielles, ainsi que de la littérature du chiïte en Roumanie, dans ses différentes formes (ouvrages, presse, média, internet, etc.).

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Sharing Sacred Space by Muslims and non-Muslims in Islamic Law and in the Islamic Religious Thought in the Balkans

Abstract: After the collapse of the Ottoman Empire Balkan Muslims have become in an (ethno-)religious minority not only in terms of numbers, but more importantly, in terms of their functional agency and political power. However, there are still regions in the Balkans (Bosnia-Herzegovina, Sandžak, Kosovo, parts of Macedonia) where they constitute an influential group, or even, local majority. Hence, the inter-balance and dynamics of minority-majority relations are more fluid, and context-dependent (local vs. national vs. wider-regional).

It is not to forget as well, that – especially seen in a diachronic perspective – the everyday life of Muslims in the Balkans has always been set in a framework of constant and everyday inter-faith dialogue with non-Muslim majority of local population: Catholic and Orthodox Christians, Jews, (and later,) atheists. The reality of Balkan inter-communal relations includes rarely occurring phenomena such as sharing one sacred space by both Muslims and non-Muslims: churches, mosques, cemeteries, etc. (Bielenin-Lenczowska 2009, Bowman 2012, Hayden 2016). In the context of exclusivist and excluding character of monotheist religions, a shared place of cult is a particularly interesting research object, where majority-minority dynamics seem to be exposed and amplified.

The aim of the proposed paper is to show the *site-sharing* from a perspective rarely approached in the scholarship: that of Islamic law and religious thought. The presentation would be based on textual analysis of works of Islamic scholars from the Balkans (i.e. Husein Đozo, Fikret Karčić, Enes Karić in the Bosnian case), and on fieldwork observations conducted in a project *Shared Places of Cult of Muslims and Christians in Macedonia in everyday praxis and as seen by Islamic jurisprudence (fiqh)* conducted between July 2018 and June 2019 at Humboldt University of Berlin.

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La communauté juive de Salonique au XIX^e siècle : évolution et transformations sociales

Abstract: Dans notre communication nous étudierons l'évolution de la communauté juive de Salonique tout au long du XIX^e siècle et les transformations sociales observées vers la fin du siècle. En examinant les étapes de l'évolution de la communauté nous insisterons sur les réseaux commerciaux des juifs avec l'arrière-pays et particulièrement l'Europe centrale au début XIX^e siècle.

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Les enjeux de l'interprétation juive de la Bible au XIX^e siècle roumain à partir de l'œuvre de Malbim

Abstract: Rabbi Meir Leibush ben Yechiel Michel fut Grand Rabbin de Bucarest entre 1858 et 1864, période formatrice pour la modernité roumaine ainsi que, plus généralement, la modernité juive. Son grand rabbinat, d'orientation orthodoxe, fut marqué par l'opposition du courant « sudet » de la communauté juive, ce qui a finalement entraîné son départ. Auteur d'une œuvre riche et originale d'exégèse biblique, Malbim devint un des commentateurs les plus lus et bénéficiant d'une grande autorité intellectuelle et halachique.

En partant de quelques passages nous essaierons de démêler les enjeux de l'interprétation biblique à une époque où modernité, dans l'acception du sociologue israélien Sh. N. Eisenstadt, et tradition se font face.

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Religious minorities within ethnical minorities: Bunjevci, Rusyns and Vlachs in Serbia

Abstract: There are ethnic minorities in Serbia who, according to Rogers Brubaker's theory on political fields, lack a proper national identity. Among those minorities, Bunjevci, Rusyns and Vlachs represent the most fitting example for my research aims.

Bunjevci live in Vojvodina, near the border with Hungary. They are approximately seventeen thousand; the majority live in Subotica and Sombor, while the rest are scattered among a few villages around Subotica. Since Bunjevci are mainly Roman Catholic, they have to be considered a religious minority at the same time.

Pannonian Rusyns amount to nearly seventeen thousand people. Their main centre is Ruski Krstur, a small village in Vojvodina, although a significant percentage of Rusyns can also be found in Brkić Do, Kucura and Đurđevo. Pannonian Rusyns are Greek Catholic, thus being a religious minority of Serbia.

Vlachs are the largest of these three groups, amounting to more than thirty-three thousand people, in turn divided into three sub-groups: Tarani, Ungureni and Bufani. They live in the eastern part of Serbia, around the towns of Bor, Negotin, Homolje and Zaječar. They should be part of the Romanian Orthodox church, even though the Serbian Orthodox church is reluctant to accept it. Moreover, some groups of Vlachs are insisting for the creation of a Vlach Orthodox church.

Each ethnic group is represented (in Serbia) by its own Parliament (*Nacionalni Savet Nacionalne Manjine*): these Parliaments will be the starting point of my project. I will then conduct my analysis especially through interviews and research in city archives and libraries

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Jewish Identity from Yugoslavia to Post-Yugoslavia

Abstract. The existence of the state of Yugoslavia (1918-1992) is a key chronotope in the history of the Jews in 20th century South East Europe. The research seeks to identify the most important factors – historical, political, social, religious and cultural – and analyze their dynamic interaction throughout the three distinct periods of Yugoslav history – The Kingdom of Yugoslavia 1918-1941, the disruption of discontinuity in the period of World War Two and the Holocaust 1941-1945, and the Socialist Federal Republic of Yugoslavia 1945-1992 - and the beginning of the current period of post-Yugoslavia. Our aim is to study the changes in the self-perception of Yugoslav Jews, the impact of the above-mentioned factors, and the cultural repercussions of these transformations.

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The Role of the Jewish Press in Shaping of Identity of Bosnian Jews in the Kingdom of Yugoslavia

Abstract. The period between the world wars in the Kingdom of Yugoslavia is very interesting period regarding the quality of Jewish life in Bosnia: the intensive cultural, social and political activity. On the one hand, it meant close contacts with the Gentile community and acculturation within a new state, on the other hand, an interest in general Jewish matters (i.e. the Zionist movement, the cooperation and contacts between Sephardic and Ashkenazi Jews), as well as in Sephardi matters only.

In that kind of complex situation the issue of the Jewish minority's identity is very absorbing. Moreover, between two world wars in Bosnia several Jewish periodicals appeared (*Židovska svijest* [Jewish Awareness] appearing between 1918-1924 (*Narodna židovska svijest* [National Jewish Awareness] – 1924-1927, *Jevrejski život* [Jewish Life] – 1924-1927 and *Jevrejski glas* [Jewish Voice] – 1928-194) with their own policies and images of the Jewish identity. How did they present their ideologies and create the self-awareness of Bosnian Jews? The lecture will show the press discourse elaborating the issue of the local Jewish identity in various levels: the Sephardic identity and its autonomy (influence of the Sephardi Movement, ideology of so-called Sephardi circle), Jewish unity in Bosnia and broadly – in the Kingdom (i.e. the Zionist movement, the cooperation and contacts between Sephardic and Ashkenazi Jews), Jews as the citizens of the Kingdom. I will be an introductory, structured description of attitudes and social, political, cultural choices of the Bosnian Jewish intelligentsia playing leading role in the local Jewish community.

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Acculturation or Separateness? Two Identity Formation Models of Jewish Women Authors in the Kingdom of Yugoslavia

Abstract. In my presentation I will focus on two different models applied by two Jewish authors active in Interwar Yugoslavia: Laura Papo Bohoreta (1891-1942) from Bosnia and Paulina Lebl Albala (1891-1967) from Serbia. Born in the same year, both were very active in public/cultural life of the Kingdom of Yugoslavia (1918-1941), both were involved in feminist activities but each of them chose a different way to shape her identity. Lebl Albala's choice was assimilation and contributing to Serbian culture, whereas Papo Bohoreta first of all struggled to cultivate Sephardic culture and the Judeo-Spanish language. The paper will consider consequences of the politics of Serbian-Jewish and Bosnian-Jewish cultural relationships.

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Women and War in the Dramas by Đorđe Lebović

Abstract. Đorđe Lebović (1928–2004) occupies a specific and special position in the (post)Yugoslav area of history of literature, dramaturgy and cinematography. His work had a significant impact, primarily on the development of the dramatic genre in Yugoslavia, which became the basic form of the author's works. As Predrag Palavestra points out, the dramatic piece *Nebeski odred* (*The Heavenly Squad*) from 1956, written in cooperation with Aleksandar Obrenović, is considered a breakthrough or borderline text in modern Serbian drama focused around the problems of dehumanization, existential moral choices, immersed in the helplessness of anti-heroes and their feeling of alienation. Lebović reconstructs in this piece his own experiences from Auschwitz, where he arrived as a fifteen-year-old boy in a transport of Jews from Vojvodina on June 1, 1944. However, from today's perspective he is - as Teofil Pančić observes - a writer somewhat forgotten, and his achievements have not yet become the subject of wider, comprehensive and in-depth reflection. The aim of my paper is to analyze the image of a woman that emerges from Lebović's dramas as an image opposed to post-war heroic collective memory in Yugoslavia.

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Planning South-East European Primary Cities in the Late-19th to Early-20th Century (Planning in national state and in empires: the cases of Ljubljana, Sofia and Thessaloniki)

Abstract. City plans became a powerful instrument to transform the urban fabric and played a role in the modernization of South-East European societies in the late-19th and early-20th century. Their preparation and implementation, being such an important factor was not only a question of expert decision making, but also of municipal and state policies. The proposed paper aims to examine various modes of the process, namely urban planning in a national capital city – the case of Sofia, and the implementation of city plans of Austro-Hungarian Ljubljana and Thessaloniki under Ottoman control. On the basis of such a wide geographical spread and varied political settings an attempt will be made to elaborate on the pattern under which the process unfolds under different conditions. At the same time city planning was an expert activity demanding highly specialized skills, which also facilitated implementation of technological innovations in the urban environment. Moreover, in the urban planning field during the period a very intensive international exchange of techniques and ideas took place. In spite of pronounced distinctions in the three cases to be examined there were also common dynamics whose study can allow a better understanding of the modernization process in South East Europe.

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Double Determination in Balkan Slavic and Albanian

Abstract. The phenomenon of double determination, i.e. the use of a demonstrative with a definite noun phrase, is found in all the Balkan languages, e.g. Macedonian *ovie našive polupismenive* 'these our_{DEF} semiliterates_{DEF}', Bulgarian *tazi nejnata banica* 'this her_{DEF} banica', Albanian *ky njeriu* 'this person_{DEF}', Aromanian *omlu aistu* and Romanian *omul acesta* 'person_{DEF} this' (but *aistu om* and *acest om*, respectively), Greek *aftos o anthropos* 'this the person (and also *o anthropos aftos*), and Romani (Agia Varvara) *kadava [o] rom* 'this [the] Rom' (and also *o rom kadava*), etc. The co-occurrence of a demonstrative with one or more definite markers in a single noun phrase, when formulated as such, in abstract terms, appears to be a Balkanism. The various languages, however, display distinguishing similarities and differences. Thus, for example, Balkan Slavic and Albanian are distinguished by the fact that the demonstrative cannot be postposed in such constructions, whereas Greek, Balkan Romance, and Romani do permit postposing, although each of these languages has different rules concerning the requirement or facultivity for definiteness marking. Moreover, double determination has differing pragmatic functions in the languages that do not permit postposing of the demonstrative. In Albanian, it appears that double determination, which is generally facultative, has the effect of strengthening the identifying function of determination. Such emphasis is also present in Balkan Slavic but with two additional pragmatic features. One is that double determination in Balkan Slavic is a colloquial feature not used in formal prose. The other is that double determination often (albeit not always) conveys a nuance of subjectivity (positive or negative expressivity). Moreover, there appears to be an east-west linguistic continuum such that double determination is normal in colloquial Bulgarian, but not permitted on substantives, and seems somewhat more restricted in Eastern dialects; it is both normal and permitted on substantives in colloquial Macedonian, and it is fully integrated in all levels of discourse in Albanian. The role of double determination in Balkan Slavic dialects, especially those which, like western Macedonian, have more than one definite marker (e.g., Gora, Torlakia, the Rhodopes) has yet to be investigated, and the possible relationship of double determination as a nuanced Balkan feature despite the obvious surface differences (i.e., one where different areal tendencies are in competition) is also worthy of further study. In this paper, we focus on the question of double determination in Balkan Slavic and Albanian as a means of elucidating a Balkan areal tendency as illustrated by the above indicated distributional cline, with attention to dialectal variation.

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Cappadocian dialect and the orthographical, morphological and lexical computer description

Abstract. In this report I would like to present a part of my project "Linguistic and paleographic bases of the Byzantine graffiti". Two linguistic bases were made in the Sil Fieldworks program and in the morphology system of the company ABBYY. The base in the Sil Fieldworks program has a data bank of the graffiti texts in the original orthography, different concordances, a lexicon based on the material from inscriptions, a morphological parser and a syntax presentation system. The base in ABBYY morphology system includes all the morphological changes and variations caused by the writing peculiarities of the Byzantine inscriptions and the Greek words with all the forms found in the inscriptions. The texts of the inscriptions were taken from the TLG base, from a number of published sources and from the "fields", i.e. found by myself or sent to me by my colleagues from Kiev (Dr Timur Bobrovsky and Ekaterina Chueva).

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Balkan and Dialectological Perspectives on Greek Polydefinites

Balkan Romance has a so-called adjectival article that functions in noun phrases and in adjectival substantivization, as in (1) from Romanian:

- (1) a. băiatul cel mare
boy.DEF CEL big
'the big boy'
b. cel mare
CEL big
'the big one'

A similar usage can be found in some varieties of Aromanian with the ostensible demonstrative *atsel-*; Capidan (1932: 400) cites phrases like *omlu atsel bun(lu)* ‘the good man’ for the Aromanian of Greece, and more recently, Campos (2005: 313), for what he calls Arvantovlaxika, gives:

(2) pul’i-l’i atsel’i n̄its-l’i
birds-the “those” small-the
‘the small birds’.

Campos (2005: 318) claims the Aromanian structure in (2) is borrowed from Greek, a plausible suggestion given that Aromanian has been in contact for centuries with Greek and shows other effects of this contact. Still, this claim appears to be unlikely, as an exact parallel to (2) seems to be lacking in Greek. While (3) is structurally possible:

(3) to puli (afto) to mikro
the bird this the small

It is not clear that (3) has the intended non-demonstrative reading of ‘the small bird’. Some speakers report that (3) has only a reading with a clear demonstrative, ‘this small bird’, a reading not available in Aromanian; it is the case, though, that some speakers do report that the demonstrative meaning is not salient and that a non-demonstrative reading is available for (3). Clearly, this question bears on the historical relationship between the Greek and the Aromanian construction and thus is a ripe area for further study.

I report here on the results of a survey that clarifies the situation with the distribution of the different readings in (3) from a dialectological perspective. I then tie it to a more general Balkan language-contact question, since Albanian too has a similar construction. Greek dialectology is thus in a position to shed some light onto this thorny issue in Balkan linguistics.

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Assessing the sociolinguistic vitality of Meglenoromanian (Meglen Vlach) in Turkey. New field researches

Abstract. The Meglen Vlachs or Megleno-Romanians are an independent sub-group of the Balkan Vlachs, their language has more in common with Romanian than Aromanian has. Although Meglen Vlachs collectively settled in Central Macedonia at the beginning of the twentieth century, their people disseminated after a phase of rural exodus into Romania and Turkey. Economic aspects were primarily responsible for emigration to Romania, whilst emigration to Turkey occurred as a result of the Greek–Turkish population exchange. The majority of the Meglen Vlachs are Orthodox Christians. During the Ottoman era the Megleno-Romanian population had largely resisted islamisation. However, there was one exception: the village of Nânti, whose population converted to Islam in the eighteenth century. After our first surveys between 1997 and 2001, we started to compare ethnolinguistic recordings from that time with the nowadays situation. The paper includes new interviews with speakers of the Meglen Vlach, and excerpts of their stories and songs. On the one hand, the decline of the idiom is obvious, on the other, some aspect of oral folklore has been preserved. But the collective memory concerning their Christian past in the Central Macedonian “memleket” where their forefathers came from has changed fundamentally.

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Convergent phonetic phenomena in the Central Balkanic area

Abstract. As the central Balkanic area I consider an area where convergent processes are still very active. Such an area, at least as far as the phonetics is concerned, constitute: Macedonia, Albania, Kosovo and Northern Greece. I will illustrate this with the examples from Macedonian dialects.

The Macedonian language is located on the periphery of the Slavic languages and in the very center of the Balkan Sprachbund. Borders with other Slavic dialects are impossible to determine on the basis of linguistic criteria. Between Bulgarian and Macedonian, and Serbian and Macedonian there are huge transitional areas on both sides of the national borders. The transition between Bulgarian and Macedonian phonetics constitutes also the transition between different phonetic types. On the other hand, the coexistence with Albanian and Greek dialects, whose actual status in some regions is comparable to Macedonian, leads to a number of converging phenomena that constitute the uniqueness of Macedonian phonetics against the Slavic background. The Macedonian-Greek convergence has a very large range –it has been observed in the functioning of vocalic clusters, consonantal palatalization, prosodic features, in lenitions, in sandhi phenomena, in certain types of consonant clusters, etc. Common phenomena are especially concentrated in the Aegean Macedonia and eastern Albania.

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On the issues of Albanian word formation

Abstract. In my paper I would like to reflect on the problem of the variance of word formation units in the Albanian word-formation system. Which of the allomorphs and on what basis should be considered as a basic form. This problem requires morphological analysis. Description of the word-formation system, which in accordance with the principle of syntactic isomorphism assumes the adoption of semantic syntax, requires the use of the basic form of the word-formation morpheme, which is the so-called formal invariant. In the case of, for example, adverbial suffix like *-isht[ø]* and variants (*-ërisht [ø]*, *-ësisht [ø]*, *-imisht [ø]*) the situation is simple, but in the case of others suffixes such as for example: *-ak [ø]*, *-ës [ø]*, *-ic[ë]*, *-in[ë]*, which are the exponents of many different word-formation categories, the choice of the formal invariant causes doubtfulness. Usually, the derivational base or the form that occurs in more contexts is given. However, it is not always possible to nominate a candidate representing the morpheme and it is indicated arbitrarily any allomorph.

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The vocabulary of the Modern Greek folk mythology on the Balkan background: the ethnolinguistic aspect

Abstract. The focus of the paper will be done at methods of the Russian School of Ethnolinguistics, e.g. the transfer of linguistic methods to the study of the Modern Greek folk culture, with an emphasis on the historical (diachronical) and genetic aspects of research. The study of verbal, actional and subject codes of traditional culture of Modern Greece can contribute significantly to the reconstruction of archaic Balkan elements and to the research of their origin.

The centuries-old history of numerous contacts of Greeks with other peoples of the Balkan and Mediterranean areas had a great influence on the formation of the current folk mythological system, and we can speak about general Balkan mythological types, e.g. Christmas demons (*kalikantzaroi-karakondžula-karakondjul*), or female mythological characters (*nereida-vila-samovila*) etc. The historical conditions of constant contacts of Greeks with the languages and cultures of the southern Slavic area led to the appearance in the Greek system of some new mythological characters, which come from the Slavic tradition. This is the case of the characters *mora* and *smerdaki* and corresponding lexemes (*μόρα, σμερδάκι*), which were adopted by Greeks from Slavs. In other cases, only the word was borrowed, for example, rather early in the Greek language came the Slavic lexeme *v'rkolak* > *βρυκόλακας*, then it became widespread, but some basic characteristics of the Slavic character did not pass in the Greek cultural tradition.

In addition to lexical borrowings in the sphere of mythology, some conceptual motifs (e.g. 'shadow', 'noon', 'Saturday', 'wind') can be found, they are common to the folk culture of Greece and South Slavia. As the research has shown, a commonality of the beliefs and the similarity of the motives for the mythological character's nomination are caused by certain unified general Balkan beliefs about this or that phenomenon, for example, "Saturday" people (*savvatogennimenos, savvatianos, sbotnjak* etc.) with the internal form "Saturday", "vampire, walking dead".

The paper is based on the materials collected during our field work in Greece (1998-2016) and on the data base for Modern Greek mythological system collected by the author.

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The Memory of Language: Historicisms and Archaisms in the 14th century Original Works of Patriarch Euthymius

Abstract: The study is an essay to draw a classification of the lexemes with foreign origin, mostly Greek and Latin, according to the thirteenth original works of Patriarch Euthymius. Those lexical strata englobe multifunctional and nonhomogeneous unities, dispersed in different textual contexts. They are just a nuance, not the base of the vocabulary, but perform important historical, cognitive, and stylistic functions, rising the prestige of the lexical richness, and crediting it with international dimensions in basic conceptual spheres of Christianity. The paper will present the contemporary achievements of the Bulgarian historical lexicology, including the digitized products and relevant tools concerning Patriarch Euthymius' written legacy.

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The Slavic–Balkan Contact: The case of Lipovan Romanian

Abstract: This article is devoted to the examination of the Romanian variety spoken in the Lipovan community from Dobrudja. I analyse the effects of language contact in the morphological and syntactic domains. The subject is very interesting, especially with respect to the *language contact* (Weinreich 2013, Sala 1977, Windford 2003, Matras 2010, etc.), since Romance, Balkan and Slavic features overlap in this variety.

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The project of a new Etymological Dictionary of Romanian (Dicționarul Etimologic al Limbii Române – DELR)

Abstract: We will present the new Etymological Dictionary of Romanian, an ongoing project of the “Iorgu Iordan – Al. Rosetti” Institute of Linguistics of the Romanian Academy, of which the first three volumes have been issued (2011: A-B, 2015: Ca-Ci, 2018: Cl-Cy). Compared to previous etymological dictionaries of Romanian, this dictionary differs first of all by the richness of the inventory (all the words registered in the thesaurus dictionary of Romanian and in a number of other reference dictionaries are included), and, starting from the second volume, by the inclusion of the remote etymology of borrowed words. We will present the structure of the dictionary and, in particular, the principles that govern the grouping of various forms under a dictionary entry, as part of a word’s family. We will also compare this dictionary to other Balkan and Romance etymological dictionaries (in particular, the Bulgarian etymological dictionary, BER). In order to show the interest of this dictionary for comparative Balkan linguistics, we will illustrate with a few examples how this dictionary treats ‘Balkan words’ with obscure etymology. Besides informing the Balkan linguistics community on this new research tool for Balkan historical linguistics, we hope that the team of our dictionary will benefit from our foreign colleagues with additional bibliographical information which will improve our future work.

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The influence of the crisis of values during the years 1918-1923 to the poetic language of the Mid-War Greek generation

Abstract. Among the consequences of the Great War for Europe were the millions of victims and the serious crisis of values for the citizens, with the main features of the refusal of traditional ideology and the dispute of the social status quo.

The end of the Great War meant for Greece the end of a long decade that had started with the two Balkan Wars and the annexation of the “New Countries” to the Greek territory and it continued with the “National Division”, the participation of the country in the Great War.

That decade ended with the start of the Minor Asia expedition that led after the Treaty of Sevres and the festivities for the formation of Greece of the “five Seas and the Two Continents”, to the catastrophe of 1922 and the influx and settlement of hundreds of millions of refugees from Asia Minor and the Black Sea in a country that had already been exhausted by the war and political conflicts.

Our research will focus on how and to what extent the dramatic national and international political and social developments in the years of 1918-1923 influenced the poetic language and writing of the Mid-War Greek generation, which virtually reflected the feelings, the worries and the expectations of the Greek people.

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In the Mirror of the Satire: The End of the WW I in caricatures

Abstract. This paper will seek to present the way in which Bulgarian caricaturists presented the end and the outcomes of the WW I in their work. The image of the Other is in the focus of attention, and by ‘Other’ the author implies the neighboring people. The question is asked if the war and its results matter and to what extent, and an analysis is offered of the shift in attitudes which is observed as changes have become visible in the political context.

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Le sentiment religieux et le scepticisme dans le roman sud-est européen des années d'après-guerre

Abstract. La communication analyse deux romans sud-est européens, «Sans route » [Без път, 1919] de l'écrivain bulgare Anton Strachimirov (1872-1937) et « La forêt des pendus » [Pădurea spânzuraților, 1922] de l'écrivain roumain Liviu Rebreanu (1885-1944). Chacun des deux auteurs cherche une voie à montrer la déroute des intellectuels pendant et après la Grande guerre. C'est une époque où le sentiment religieux commence à être de plus en plus mis sous le doute. Les personnages dans chacun des deux romans montrent les hésitations de personnalités éduquées, intellectuelles devant la vue de l'ébranlement des valeurs humaines dans les conditions de pression pendant la guerre et durant les années d'après-guerre. La lecture proche va chercher la présence du symbolisme biblique, du sentiment religieux ou du scepticisme. Avec les ressources de la sociologie littéraire, nous allons nous rapprocher de l'image littéraire des deux sociétés du Sud-Est européen.

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Departures of Syndical Politics and Legacies of Guild Organization: Intermingling Venues of Social Policy in Romania after the Great War

Abstract. Alongside the strengthening of worker trade-unionism enlisted by the politics of the Left and relying on the conception of syndical activism as an instrument for the advancement of overall socialist goals—developments set in connection with the wave of revolutionary politics raised by the Russian revolution and having as turning-points the aborted general strike of October 1920 and the separation of communism from the body of social-democracy, in May 1921—, the period following the First World War was marked, in Romania, by the legislative entrenchment of the liberal vision of professional representation. Promoted by the League of Nations and the International Labor Organization, this one was patterned on French paradigmatic legal documents adopted in 1884 and 1901, being laid down in the 1921 law for the creation of professional syndicates (whose provisions were later to receive qualifications through the law for the creation of legal persons, of 1924). Meant at upholding the principle of syndical freedom against the tendencies of politicization in the field, the legislative structure of which the act mentioned was a part—comprising the very establishment of the Ministry of Labor and Social Care in March 1920 and the adoption of a law for the administration of labor conflicts, in September of the same year—was issued within the fold of a larger vision, underscored by the 1923 constitutional safeguards regarding the principle of state intervention in the sphere of the relations between capital and labor—inscribed in article 21—and manifested through unfulfilled attempts at the adoption of unified labor codes, in 1924 and 1925. The liberal and the socialist departures of syndical politics were confronted, however, with the legacy of guild organization, surviving the official abolition of the traditional bodies of professional representation in 1873 in order to be successively reinforced by the law for the organization of professions of 1902 and by the one for the organization of professions, credit and social insurance of 1912 (both of them relying on the model of semi-mandatory institutions of a corporative nature taking inspiration from Central European arrangements of the sort). Accordingly, the period stretching to 1933 witnessed the coexistence of organizations functioning in the framework of the 1921 law of syndicates—itself subjected to the socialist critique—and of others staying in continuation to the 1912 law of guilds and corporations (eventually acting as a springboard of the modern corporatist advocacy with a clear right-wing orientation). The predicament was further compounded by the prevalence of legislative and institutional disparities in the relevant domain among the various provinces of Greater Romania, with specific structures exhibiting a semi-corporatist character maintained in Transylvania and Bukovina, and with vacillating strategies of legal homogenization—combining the syndical and the corporatist traditions—pursued by Romanian governments in Bessarabia. The paper is intended to describe the intermingling of the competing conceptions of professional representation in correlation with the process of the shaping of social policies.

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Repudiated biographies and controversial "stories": Romanian "collaborationists" and "traitors" at the end of the war (1918)

Abstract. The Great War left behind it numerous broken destinies. Historians have recorded the loss of human lives, the destruction of goods, the physical suffering and even the psychological trauma. However, the statistics of this war only provide a limited perspective on what became of the survivors. Their reintegration into the new post-war society, the uncertainty of the present and the threats coming from their immediate past left their mark on the fate of many people who were the target of accusations and blame. The name "collaborationist" was applied during the war and in the subsequent years to a group of personalities whose reputation had meanwhile become doubtful. This group was never a homogenous one. Even though most of those affected were labelled as "Germanophile", their group never included just the sympathisers of German politics or culture. Similarly, it was not only politicians

who were included here. During the war there were many accusations (sometimes supported by "compromising" documents, other times not) directed at individuals from the elites who allegedly "cohabited" with the enemy. The limits and the excesses of this cohabitation were also interpreted in a disproportionate manner, oftentimes according to the direction of the political disputes. It is down to the historians to recover (albeit partially) these broken destinies and to interpret without the contemporaries' bias such "compromising" moments. Apart from the collaborationists, another, special category is targeted: the traitors. The existence of this group "apparently" clarifies part of the social fracture at the end of the war, by making the separation between the heroes and those who allegedly sold off the nation's interests. Unlike the collaborationists, who could not be considered all traitors, the latter (some proven as such, others receiving this label as a matter of speculation) are mentioned frequently in the everyday (oftentimes offensive) discourse and in the rhetoric of the end of the war. Here, again, a historical analysis could clarify the fate of controversial individuals and, in some cases, even slow their fall into disgrace within the collective memory. The paper we propose aims to deconstruct historical verdicts. It does not intend to rehabilitate historical characters, but rather to rediscover the mechanisms through which the memory of war has assimilated their vulnerabilities and stigmatised their culpabilities.

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L'archéologie roumaine à l'épreuve de l'histoire : le cas de Dobroudja pendant et après la Grande Guerre

Abstract: Depuis l'automne de 1916, quand la Roumanie rejoint le camp de l'Entente dans la Grande Guerre et devient l'un des pays combattant dans ce conflit, le territoire de la Dobroudja, redessiné à la fin de la seconde guerre balkanique, se trouve sous occupation bulgare-allemande. Durant toute la période de l'occupation, un inestimable patrimoine archéologique, réparti sur plusieurs sites de longue haleine (à savoir Tomis, Istros, Tropaeum Traiani, Ulmetum, Callatis), se trouve ainsi entre les mains de troupes ennemies.

Cette contribution se propose de présenter, en s'appuyant sur des documents provenant des archives du Musée National d'Antiquités (précurseur de l'Institut d'Archéologie « Vasile Pârvan » de l'Académie Roumaine, Bucarest) la situation des sites archéologiques énumérés plus haut et la destinée ultérieures des collections d'antiquités qui ont fait l'objet des pillages de la part des troupes bulgares-allemandes. La documentation s'appuie également sur la mémorialistique de l'époque, domaine où les témoignages du Monseigneur R. Netzhammer, archevêque catholique à Bucarest, infatigable voyageur partout en Dobroudja nouvelle et insatiable admirateur de ses antiquités classiques, offrent des informations précieuses sur les fouilles non autorisées entreprises par l'armée d'occupation à différents endroits, jusqu'en 1918. Enfin, la présentation va prendre en discussion les efforts entrepris par Vasile Pârvan, entre 1918 et 1923, pour la récupération des antiquités de Dobroudja pillées et transportées au-delà des frontières roumaines.

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Musique populaire et nationalisme à Smyrne à la veille du désastre

Abstract: Après la Première Guerre Mondiale et jusqu'à sa destruction (1918-1922), dans la ville de Smyrne, qui est le théâtre d'un essor exceptionnel des musiques populaires de tout genre, apparaît un répertoire particulier. Il s'agit de chansons de langue grecque et de contenu patriotique, qui exalte les protagonistes politiques du camp grec, et promeut l'intégration de Smyrne dans l'état néohellénique. Ils sont les témoins de l'enthousiasme généré par le traité de Sèvres, qui avait été conclu le 10 août 1920.

Notre communication propose une présentation et une analyse de l'esthétique de ce répertoire, tel qu'il nous est parvenu dans les enregistrements de disques de 78 tours. Nous recensons à ce jour deux dizaines de morceaux, qui sont interprétés essentiellement par des « étudiantines », i.e. un type d'orchestre qui se compose de mandolines, guitares et voix masculines et qui apparaît à la fin du XIXe siècle connaissant aussitôt une diffusion internationale. Les étudiantines smyrniotes ont la particularité de faire preuve d'une européanisation musicale, en même temps que d'une allure orientale. Elles sont la voix des couches sociales supérieures, imprégnées de cosmopolitisme qui les pousse à aligner leurs mœurs aux tendances en vogue dans les grands centres urbains de l'Europe. Mais elles cultivent aussi sans complexe l'accent local et le goût élevé de musiciens de talent, qui sont à l'aise dans la fusion des styles. Elles sont très populaires, ce qui explique le fait qu'elles deviennent le vaisseau de ce courant succinct de nationalisme musical, dont la musicologie révèle le schéma de tous les élans, mais aussi de toutes les contradictions du moment historique.

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Un peintre à la guerre: Paolo Rodocanachi entre 1918 et 1923

Abstract: Le peintre Paolo Rodocanachi, descendant d'une riche famille de commerçants grecs de Chio, naît et meurt dans la région de Genova en Italie, mais s'engage par deux fois dans l'armée grecque. En 1916, il se trouve dans l'Est de la Macédoine grecque, alors en conflit avec la Bulgarie, sur fond de crise politique qui

conduit au Schisme national, la rupture définitive entre les partisans du roi Constantin Ier et ceux du Premier ministre E. Venizélos. Rodocanachi est engagé au I^{er} Corps de l'Armée, qui s'implique dans un imbroglio politique et militaire qui se résout par un paradoxe: la "déportation" de quelque 7000 hommes en Allemagne, dans un camp abrité par la petite ville de Görlitz. Là, le bâtiment de la Mairie accueille la première exposition personnelle du peintre, en 1918. Quand cette captivité inédite prend fin en 1919, Paolo Rodocanachi retourne en Italie, mais en 1922 il est mobilisé de nouveau pour une mission de peintre aux armées grecques, cette fois en Asie Mineure. Ses dessins se perdent dans la "Grande catastrophe" qui ensuit.

Après ces deux aventures peu héroïques mais fort exceptionnelles, Rodocanachi se retire en Italie jusqu'à la fin de sa vie, se consacrant essentiellement à la peinture de paysages, avec une attitude naturaliste et lyrique, qui tourne le dos aux avant-gardes modernistes.

En retraçant le destin exceptionnel de ce personnage original, nous nous proposons de conjuguer son esthétique à ses engagements patriotiques et aux enjeux politiques et idéologiques de son temps.

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An Armenian Young Man Trying to Face the Turkish State in WWII: from Bulgarian Temptations to "Conscription" in Turkey: Zaven Biberyan's case.

Abstract. The agile policy of neutrality adopted by İnönü's government spared Turkey as a whole from the catastrophic conflict taking place on the European continent, while this was no guarantee of serenity for all Turkish citizens. Adult men belonging to the three official ethnoreligious minorities in Turkey were especially targeted by the nationalist State which was supposed to be their home. This paper will focus on the case of Istanbul born-and-bred Zaven Biberyan (Զաւէն Դիպէրեան) 1 (1921-1984) who came of age right in these menacing times, and especially on Biberyan's agency which took several forms during the conflict, even when he was conscripted in special units working for the Ministry of Public Works (Nafia). Much later than the period under scrutiny, Biberyan wrote *The Sunset of the Ants*, 2 his major novel in Armenian, which takes place after the return of the main character from the labour battalions. Moreover, he authored in French a vast though fragmentary autobiographical text, mostly centered on this period of his life, which is about to be published.³ In this paper, I will contextualise Biberyan's texts in a comparative approach with Greek-Orthodox narratives about the same period. Already in his late teens, Biberyan was thinking about what could happen to him and he was not willing to be Turkey's soldier if that implied harming other Armenians or being directly harmed by the Turkish State. He then planned to escape to Bulgaria which he however could not do longer than six months. What was he looking for in Plovdiv? What made his temporary escape possible and even enjoyable? Compelled to return to Turkey, he joined all non-Muslim conscripts in the major test of disarmed conscription in labour battalions. Even in the most adverse conditions he often managed to escape the harshest treatments by the system. What made this time particularly harsh? How did he achieve to remain safe? What was feasible? How did the authorities react to Biberyan's adaptations? What personal inner assets explained Biberyan's relative efficiency in the unfavourable setting? What was covetable to him? Did these discreet, short-termed successes smooth this young man's soul or did it prepare him for political radicalization?

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Searching for the National Education in the Independent State of Croatia

Abstract. This paper examines on the educational policy and its practice in the Independent State of Croatia (*Nezavisna Država Hrvatska*, NDH), which was constructed as a Nazi puppet after Axis invasion of the Kingdom of Yugoslavia in April 1941. The aim of the radical Croatian political group Ustasha, which obtained power over this country, was the achievement of national unity and a flowering of the "Ustasha spirit" throughout the nation. The regime placed particular emphasis on the role of the Ustasha Youth, fascistic institution for the enlightenment and cultivation of youth, with the objective of building a new generation that embodied the ideology of the Ustasha.

In contrast to the radical discourse employed in the process of mobilization, it could be seen that the Ustasha adopted gentle persuasion for obtaining support from intellectuals and ordinary citizens. Furthermore, analyzing the problem with the reaction of Croatian teachers' associations to the fascistization of the educational policy, this paper shows that the totalitarian system in the NDH contained a complicated state of nationalism from below. In other words, the political stance of Croatian teachers, who bore the responsibility for implementing the educational policy in the NDH, did not exclusively take the form of subordination or resistance to the regime.

There is no doubt that they did not align themselves with the totalitarian policy on education. This tendency within the teachers' associations began to surface when the school system was thrown into disorder at wartime. Although some Croatian teachers refused to cooperate with the regime, this did not mean that they inclined to evaluate the Communist power. Searching the preservation of "autonomy" inside educational system, they had the

possibility to cooperate as nationalists with the Ustasha to the extent that conditions permitted. That is, my research on the educational policy in NDH demonstrates how the popular opinion served a function to construct the internal dynamics of nationalization in the totalitarian regime.

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An extraordinary case of Realpolitik: the relations between Maoist Albania and the Greek Regime of Colonels (the Junta). A study on Albanian and Italian diplomatic documents"

Abstract: The history of relations between Communist Albania and capitalist Greece in the Cold War is quite complex. International historiography, starting from that two ideologically opposed countries - belonging to hostile alliance systems, divided by the unresolved question of Northern Epirus - has concluded that Athens and Tirana could not develop any kind of bilateral relationship in those years.

This is certainly true for the period when Albania was part of the Soviet bloc, when it started representing the rears from where communist rebels attacked the Hellenic Government in a civil war that had a regional dimension but was also functional to the establishment of the bipolar system (although never considered by the two superpowers as an option of subversion of balances already established in the Balkan area), then finished opposing to any form of integration in the area, as the Balkan Pact of 1953.

The Jugo-Soviet rapprochement following the death of Stalin and, in 1961 the schism with Moscow forced the Albanian regime to consider the possibility of a normalization of relations with Greece. But, in the first half of the Sixties, the irredentism in Northern Epirus and the Hoxha will to demonstrate to the Communist world that Albania, now a friend of Maoist China, constituted a bulwark of the Marxist Leninist orthodoxy, prevented the regime to evaluate contaminations with the West that were beyond a purely functionalist strategy, such as establishment of commercial relations (as, after, 1954, had happened with Italy).

The changes within China and even more the end of the tension between Moscow and Beijing followed by the Sino-American normalization led the Albanian Regime to believe that Athens could contribute to its security. Paradoxically, it was when a military and nationalist regime (the Junta) established in Greece that relations between the two countries improved: a series of initiatives in the economic field paved the way for the establishment of regular diplomatic relations, the 6th May 1971.

The contribution, based on unpublished diplomatic documentation held in the Italian, Greek and Albanian archives, wants to show how even in the Balkans the Realpolitik that characterized the action of the Powers in that phase of the History of international relations allowed the definition of new levels of relations unimaginable until a few years before.

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Leisure and pleasure in socialist Romania. The official campaigns for education in good taste

Abstract: At the beginning of the 1970s, the social mobility resulting from a massive process of industrialization changed the living conditions for a great part of population. The abundance of consumer goods, the emergences of a new technologies, the increasing of domestic comfort marked the entry into the age of socialist consumer society. Also, the years of liberalization from the middle of the 1960s facilitated the population's access to the Western cultural and consumer products. This evolution was stopped alongside with the imposing of a new ideological program (July 1971). In order to discipline society, the efforts of the regimes were concentrated on two directions: the restrictive legislation and ideological indoctrination.

It is important to illustrate the components of everyday existence during the Ceausescu regime: leisure in opposition to the official time characterized by the obligation to attend the official events, discontinuity of supply and the development of the informal economy networks, the policies for the rationalization of consumption, the atheistic campaigns, the education of tastes, the campaigns against social parasites etc. The predominance of the informal economy in structuring everyday life was a direct result of the generalization of corruption in the system. Leisure became a milieu in which the second economy flourished during in the 80s. Informal networks were a profitable alternative especially for those who managed them, but also for those who were forced to appeal to them. In these networks we can identify all social categories according to their political or economic interests or needs. They were made up of survivors and resourceful people ready at any moment to find a solution for the problems of everyday existence. The aim of this paper is to explore the challenges of everyday life from the perspective of leisure and pleasure during the „medium-developed socialism“, as Ceausescu generically named his own regime.

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Romanian Artists and their Reflections on Private Life during Communism

Abstract: Using open historical sources and archival documents issued by secret police, censorship, and communist party *agitprop* structures, this paper aims at providing essential information on how some Romanian artists approached in their works either books or paintings the essential elements of personal life during the communist system. After 1948 Romanian communist authorities imposed a bashful way of perceiving the nudity and eroticism. On the other hand, the same regime through the agency of its political police (*Securitate*) viciously used private life elements of undesirable intellectuals and artists that contradicted the extremely restrictive normative framework stipulated by the penal code (that is punishment for homosexuality). On a large scale the *Securitate* exploited such information for blackmail and consequently recruited informers among important artistic milieus.

Our analysis is based especially on two case studies: Milița Petrașcu (the most important Romanian female sculptor) and Margareta Sterian (painter, novelist, translator, and decorator). Milița Petrașcu was victim of an ideological unmasking in 1959. She lost her social and artistic status and after 1964 she tried to regain previous positions through various ways, including articles in newspapers or books. In 1988 when her long interview with journalist Victor Crăciun was finally published, Romanian readers could discover also her opinions about private life in general. On the other hand, Margareta Sterian's first book (*Travel Writings*, 1970) could be regarded as a plea for another type of society, with other morals, somewhat similar to the bourgeois one. The human beauty evoked in this volume is rather bourgeois, and the artist is seen as a freelancer who creates from his own impulse.

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Alternative Cultural Practices in Communist Romania: developments, impact and limits

Abstract: The opposition movements that emerged in the East European communist regimes during the 1980s have been approached by several scholars as specific strategies aiming at the liberation of the public sphere (Semelin, 1997; Mattelart, 1995; Downing, 1996). Whether the authors explored the transnational flow of information or the informal networks through which imported pirated audio-visual products circulated, they also focused on their subversive potential in favour of the right to free expression and free information, thus undermining the ideological homogeneity of the *Party-state*, as well as its monopoly on local media.

Strategies of liberating the public sphere in communist Romania have been rarely discussed, or rather diverted towards topics related to the totalitarian nature of Ceausescu's regime, the limited forms of resistance and dissidence and the virtual absence of organized opposition political movements (Cătănuș, 2014; Petrescu and Petrescu, 2005). From this point of view, studies that consider alternative media and alternative cultural practices provide a complementary perspective where different forms of expressing discontent with the communist regime may be identified. Our contribution analyses how transnational media, and local publics appear as key players contributing to the emergence, during the 1980s, of a dynamic market for media and cultural products in communist Romania. Engaging in various alternative cultural practices, local publics exchanged a broad range of cultural and informational products through networks that bypassed the official market via informal channels of production, import and distribution. Their strategies, in addition to strategies developed by other actors of the local cultural industries, by actors of both local and international media, inform about the creation of autonomous social spaces beyond the influence of the *Party-state*. This presentation attempts to clarify the impact of alternative cultural practices, but also shows the limits of the "subversive" use of transnational media as articulated strategies in the liberation of the Romanian public sphere.

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The course and dynamics of the accession process to the European Union of the Republic of Serbia in the second decade of the 21st century - basic obstacles and challenges

Abstract. After fall Slobodan Milošević's regime new Serbian authorities declared the change of direction to the pro-Western and to enter the path of applying for admission to the European Union as soon as possible. Despite the pro-Western and pro-democratic declarations made by politicians and authorities in Belgrade, in the first decade of the 21st century, no effective reform process was undertaken. The takeover of power by the Serbian Progressive Party in 2012 could be seen as a course to strengthen the conservative political line and distance from Western Europe. However, the new authorities of the Republic of Serbia have accelerated the process of change and began accession talks. The policy of Belgrade has been promoting since 2012 an image of dynamic changes implemented by the SPP. The aim of this text will be to analyze and evaluate whether these changes are profound and whether the Progressive Party's policies have actually managed to push Serbia towards dynamic and favorable transformation.

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Public Diplomacy Aspects of Tourism: The Case of Bulgaria and the EU

Abstract. Our globalized, fast-paced, interconnected and attention-driven world has given prominence to the concept of “public diplomacy” in international relations within the EU and abroad. Broadly speaking, the term refers to the promotion of a particular political agenda to a wider public abroad. One of the neglected aspects of this phenomenon is its intricate relationship with the tourist flows. The present research aims to fill this gap in the academic literature.

It uses the case of Bulgarian tourism and its policy framework. The article investigates the role which tourism has in the Bulgarian international positioning, image and promotion. All of these are part of the long-term public diplomacy goals as classified by Nye. The case is particularly interesting due to the entangled relationship between Bulgaria and its Balkan neighbor states (both partners and competitors for tourism market share), as well as its EU partners. Additionally, Bulgaria has a long-standing tradition in tourism but its management has undergone significant changes over the years, establishing the Ministry of Tourism as late as 2014. The article is trying to outline the connections and common goals between tourism and public diplomacy while drafting possible co-operation techniques which can be employed in the future.

Methodologically, the piece starts with a wide theoretical review of the researched phenomena, followed by a semi-chronological case study investigation. The techniques employed for data gathering include but are not limited to documentary analysis, secondary quantitative data and statistical inferences. The article is just a starting point for a more in-depth investigation of the subject in the future.

Blagovest Njagulov (Institut d’études historiques, Académie bulgare des Sciences), bn2002@mail.bg
Intégration européenne et droits des minorités : Valeurs et réalités en Europe du Sud-Est

Abstract. Depuis la fin de la Guerre froide la problématique des droits des minorités ethniques, religieuses ou nationales constitue une préoccupation majeure pour le Conseil de l’Europe et pour l’Organisation sur la sécurité et coopération en Europe. Le « respect des minorités et leur protection » reste un des critères de Copenhague (1993) pour l’accession à l’Union européenne de pays candidats ; le « respect des droits des personnes appartenant à des minorités » est une des valeurs sur lesquelles est fondée l’Union (Traité sur l’Union européenne, 2009). Dans ce contexte l’objectif de ce rapport sera de présenter et d’analyser dans une perspective comparative les principales répercussions de la pression normative des institutions européennes en faveur des droits des minorités sur les politiques intérieures et internationales des États sud-est européens lors de leur intégration européenne. On cherchera à mettre en évidence les coïncidences et les décalages entre les valeurs européennes et les réalités politiques dans le Sud-Est de l’Europe.

Shaban Sinani (Albanian Academy of Sciences), shsinani2000@yahoo.fr
“Codex Purpureus Beratinus” in UNESCO’s “Memory of the World” Programme

Abstract. Albania is the shelter for two out of the seven purple parchemint codices of the world’s Christian heritage: *Codex Purpureus Beratinus* (no later than the middle of the 6th century) and *Codex Aureus Anthimi* (9th century). *Codex Purpureus Beratinus* is considered as a representative manuscript of the middle school of evangelical literature. This manuscript saw a difficult survival: it was endangered by the invading armies in the Albanian territory over a thousand years: from the Charles d’Anjou’s army, from the *Neapolitan units*, during the reign of Tsar Uroš, during the Ottoman invasion, through World War I and World War II. The manuscript survived with great difficulty during the period of constitutional atheism (1945-1990). Since 2005 it has been proclaimed, together with *Codex Aureus Anthimi*, part of the UNESCO’s *Memory of the World* Programme, which has provided great investment to it for long-term technological and physical protection.

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Narratives of religiosity created around the healing cross at Derwent monastery, Romania

Abstract. On the Romanian Danube shore, close to the Bulgarian Silistra, the nowadays Derwent monastery has been set up around two stone crosses, assigned as owners of healing power: one of humans and the other for animals. According to the local legendary files, these stones grew by themselves from the earth and were discovered *by chance*, when a deaf shepherd slept on one of them and woke up cured. This event took place around the

beginning of the XXth century, and opened a series, still active, of ritual performances and miracles which gather believers coming from different Christian and Muslim religious confessions. A special oratory has been attached to the church in order to shelter the *for human* cross and the pilgrims resting by it. There is to be noted that believers are allowed to sleep, during the night, in the very vicinity of the stone, namely under the same roof of the oratory.

The short prospective fieldwork I conducted few years ago revealed an interesting repertoire of gestures (including touching the cross, collecting holly chrism, etc.), prayers and testimony narratives that mediate the believers' contacts with the healing stones. We deal with a particular (but not unique) situation relevant for how the contemporary religiosity combines (lay and clerical) traditional and postmodern beliefs and attitudes toward sacredness.

I already published an introductory article dedicated to the narrative Christian and Muslim files attached to this shared place. This time I intend to go forward, for catching an inner dimension of this phenomenon and to investigate the visitors' opinion regarding the stones' source of power, together with the formalized expressions (gestures, words, possible dream narratives, etc.) of the feelings they experience during the contact with the stone. They all have a strong personal touch which goes beyond the canonic prescriptions of a certain religious confession.

Andreea Pascaru (PhD candidate, University of Jena, Germany), andreea.pascaru@web.de
Singing rumca and dancing horon on the mountains of Karadeniz. Language preservation through music among the Romeyka speakers of Trebizond and Tonya

Abstract. The area of Trebizond (tr. *Trabzon*, gr. *Τραπεζούβια*), in the past mostly populated by Greek speaking population, intersects, from the point of musical ethnography, within the North Turkish (Pontic) region and it is closely related to the musical repertoire of the Turkish, Laz and Hemshin neighbours with whom they are sharing much of the cultural environment and human values. Not only far from the centers of Greek life, but also thanks to the geographical isolation, the Pontic speakers of the Of and Tonya valleys developed not only a separate dialect of the Greek language but also preserved some of the regional characteristics within their cultural and aesthetic values in their world views and thinking structures. Not only that the "culture-environment" relationship is reflected in their musical repertoires, but this also seems to be a crucial key in the interdependency between language and music and therefore between creators of music and everyday life in the Pontic geographical area. The examination of cultural and regional determinants in the musical tradition that is kept alive brings to life synchronically dispersed and for a long time preserved elements (among them the *lira* or *kemence*) that are to be found also in the repertoires of other language groups and can lead to a better understanding of regional features of the Black Sea area and its musical environment, a small part of the yet heterogeneous cultural landscape of Eurasia.

Evangelia Georgitsoyanni (Harokopio University, Athens), egeorg@hua.gr
Greeks in Romania: Historical and Artistic testimonies from the Bellu Cemetery, Bucharest

Abstract. The Bellu Cemetery in Bucharest is the oldest and the most important of the cemeteries of Romania, containing the tombs of many significant personalities. It is also worthwhile for the artistic value of its monuments. Among them, there are included the tombs of many Greeks or people of Greek origin, who lived in Romania during the 19th and 20th centuries. Between them are included the tombs of important members of the Greek community of Bucharest, as George Kyriazis, doctor and benefactor, the Christofis Zerlendis, banker and benefactor, the Xenocratis family and the Haitas, merchants, the opera singers Haricleia Darlee and Margareta Metaxa, the Ioannidi brothers, painters, and others. These monuments give plenty of information about these people (dates of birth and death, places of origin, occupations, portraits, etc.) that enrich the history of the Greek diaspora in Romania and, more particularly, of the Greek community of Bucharest. They also give evidence about the Greek sculptors that have created many monuments in the cemetery, as the Halepas family, important Greek artists. The present paper, based on field researches in the cemetery, aims to give a presentation of the valuable material that is collected, as a contribution to the preservation and promotion of these monuments, that consist an important aspect of the cultural heritage of SE Europe.

Fotiny Christakoudy (University of Sofia „Kliment Ohridski”), fotiny_christakoudy@hotmail.com
Greek modernism – on the border of tradition and innovation

Abstract. Greek modernism and its definition prove to be a difficult task. It can be said that trying to outline its boundaries raises more questions than provides us with answers, it somehow resists homogeneous and pure categorizations. Still, this remains one of the most interesting, debated and controversially interpreted fields of the Greek culture in the 20th c. The questions of cultural identity, the literary canon and the concept of continuity, the

place of Greece in relation to Europe and the European models (adopted and creatively interpreted in Greek literature in modern times) usually go out in the foreground where its position as a recipient inevitably gets connected to its status of a cultural dominant over several historical eras (the Antiquity, Byzantium, the period of the Balkan Enlightenment). The issue of Greece's cultural hegemony in Pax Mediterranea, its role as a political and cultural regulator during the Middle Ages and the époque of the Byzantine Empire, its leading position at the time of the Enlightenment on the Balkans, quite naturally intertwine with the aporias about what place it is assigned to take in the New History, how to master and channel the conquests of tradition and how to respond to the modern, the eccentric, the new, so that in the process of cultural reinvention in modern times it becomes possible for the Greek literature to define itself (and not to lose itself either) in this conundrum (reminiscent of Alice's wonderings in the Wonderland).

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Secret message: Asians from Far East and Bulgarians in early 19th century

Abstract: Church dedicated to Saint Constantine and Helen was built in small village Dolno Lukovo (near Ivaylovgrad) in southern Bulgaria. Orthodox Christians from village built it in 1806 for just seven nights. In this time building new churches in Ottoman empire was forbidden (unless, you have special permit from government). Villagers took stone from river and started building a barn without doors or windows. After finishing, they presented it as church because Ottoman laws protected existing objects. Interior of the church is divided on two areas (men and women) and altar is on a spring with water (locals said holy water). Also, there are frescoes of the Last judgement with representation of heaven and hell. In the hell are represented different sins and punishments (stone on the neck, broken tongue, boil some sinners) and sinners look like Asians from Far East (Mongolians, Chinese, Koreans, Japanese). What did happen in the village and why did they put Asian people in the hell? Local painters and builders created a local knowledge for prayers in their own small community. Symbols on the frescoes were strongly connected with local beliefs, knowledge and attitudes. Also, sinners were used as tool for stronger unity of village and villagers. Furthermore, in the early 19th century Ottomans were represented as Asians, so representation of Asian people in the hell could be a hidden or secret message to locals (as Christians who are going to heaven) and Ottomans (as Asians who are sinners and going to hell).

Neja Blaj Hribar (Ljubljana, Research Infrastructure Program), neja.blaj-hribar@inz.si
The Slovenian Population Censuses 1830–1935 Project

Abstract. The substantial demographic changes pose increasing social challenges. Research which places demographic changes in a broader historical context and thus illuminates potential future development trends is becoming more and more important. In the last decade, the conditions for researching long-term historical demographic trends are rapidly improving as more and more historical microdata is available. Within the framework of IPUMS (Integrated Public Use Microdata Series) project, the majority of world's national statistics agencies started to publish microdata from modern population censuses for the purposes of research. This trend was soon followed by genealogical organisations and various publicly financed programs and projects, which established, for research purposes, extensive collections of openly accessible historical microdata, e.g. NAPP – North Atlantic Population Project, which includes historical censuses of the population in the United States, Canada, Great Britain, Denmark, Sweden, Norway, Iceland and partly Germany; and I-CeM – the Integrated Census Microdata Project, which includes most censuses of the UK population between 1851 and 1911.

These projects include microdata acquired from population censuses that are preserved for the entire country, but in most European countries only fragments of original microdata are preserved. Within the framework of Mosaic project, the existing machine-readable microdata was harmonised in accordance with the IPUMS and NAPP standards. Currently, various databases for Germany, France, Serbia, Turkey, Austria, Belgium, Bulgaria, Hungary, Lithuania, Romania, Spain and Switzerland are accessible. The harmonised censuses currently comprise data for almost one million people.

In the last years, Slovenia has also followed this trend. In implementing such activities, the Institute of Contemporary History has been cooperating with the Historical Archives Ljubljana, which holds a large number of population censuses. The censuses of the Ljubljana population are completely preserved for the following years: 1830/57, 1857, 1869, 1880, 1890, 1900, 1910, 1921, 1928 and 1931. Censuses for Idrija (1870, 1880, 1890, 1900, 1910, 1921, 1931 and 1936), Škofja Loka (1869, 1880, 1890, 1900 and 1931), Vrhnika (1870, 1880, 1890, 1900 and 1910), the city and District administration of Novo mesto (1857, 1869, 1880, 1890, 1900, 1910 and 1931) are relatively well preserved, and partly preserved censuses for different rural municipalities.

All mentioned population census are digitalised, and some of them are already available and transcribed at the History of Slovenia portal – Sistory (www.sistory.si) which is managed by the Research Infrastructure at the

Institute of Contemporary History. For this purpose, the tool for the transcription of historical demographic information is being used. By 11 December 2017, data for 185,351 people had already been transcribed.

When transcribing data, the principle of word-for-word copying of data is generally applied, with the sole exception of data that was initially adequately classified (gender, religion, family status, nationality, language etc.). Such data is left to the interpretation of each respective user, since they can classify it differently according to their research questions and needs. Based on experience with similar projects abroad, the cleaning and standardisation of originally transcribed data seem a very complex process. Furthermore, in case of large volumes, it is necessary to use the automatic classification of the transcribed data. This is why we have established reference databases that will help us with the standardisation of the transcribed data. During this process, we mostly rely on the existing, already mentioned international projects, primarily on Mosaic, and in establishing the longitudinal database for Ljubljana, we rely on the European Historical Population Samples Network (EHPS-Net).

In addition to all these censuses, we have also managed to obtain digitised images of other demographic microdata, primarily of various documents proving homeland rights and lists of the Ljubljana population, which will allow us to establish a longitudinal database of the Ljubljana inhabitants for the period of 50 years preceding the World War II.

The paper would represent the entire process – from digitisation to the establishment of transcription tool and data processing methods, as well a practical example of their use for research purposes.

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Diplomatarium Serbicum Digitale: A Virtual Archive of Serbian Medieval Documents

Abstract. Although relatively modest in size, the corpus of Serbian medieval documents has not yet been published in a single, comprehensive scholarly edition. The *Diplomatarium Serbicum Digitale* is a project aimed at providing such an edition – including document texts, descriptions, commentaries and additional content – in the form of a digital database that provides the user with the means to quickly find and process various types of information contained in these first-rate historical sources.

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Les problèmes d'archives électroniques et archivage des documents électroniques en Roumanie

Abstract: Bien que, conformément à la loi, les Archives Nationales de Roumanie élaborent des normes et des méthodes de travail pour l'organisation et le développement de toutes activités archivistes et contrôlent l'application des dispositions de la législation en vigueur dans le domaine des archives, établissent les mesures nécessaires, l'activité dans le domaine des archives électroniques en Roumanie est sérieusement affectée par l'absence de réglementation légale sur les archives électroniques et l'archivage des documents en format électronique.

Ainsi, parmi les nombreux problèmes rencontrés par l'archiviste roumain, il n'y a pas de terminologie spécialisée en ce domaine d'activité, les institutions publiques font des procédures médiocres dans le domaine des archives électroniques, les entreprises commerciales promettent des services d'archivage électronique sans aucune couverture et, pire, pendant environ 20 ans, nous assistons à la perte de nombreux documents du patrimoine archivistique, bien qu'ils ne posent pas de problèmes d'espace.

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Importanța digitizării documentelor pentru salvarea istoriei – studiu de caz

Abstract: Arhivele sunt depozitarele memoriei colective și individuale. Ele cuprind documentele care sunt instrumente indispensabile scrierii unei istorii cât mai obiective, prin reconstituirea fidelă a faptelor și gândurilor celor care le-au salvat prin scrieri.

Fondul Societatea Ortodoxă Națională a Femeilor Române cuprinde o mare diversitate de documente în cadrul celor 1665 unități arhivistice (procesee verbale, programe, testamente, scrisori, telegrame, apeluri, eseuri, poezii, albume, fotografii). Acestea conțin informații despre zeci de membre ale asociației, congresele, adunările generale și reuniunile din București și din filiale județene, inițiativele, problemele, realizările în domeniile educației și culturii, în contextul desfășurării războaielor mondiale și a crizelor economice.

În ultimii ani au fost digitizate numeroase documente, în vederea publicării unor volume de izvoare scrise și studii, dar ele reprezintă numai 10% din totalul fondului amintit, ceea ce relevă potențialul uriaș al arhivelor ca resurse ale scrierii istoriei.

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"The image of a document is not enough". Some considerations on archival documents digitization for online access

Abstract: Required by public, supported by UE and national governments, conversion of analogic documents into digital is a true trend of past decade, that very likely will continue. This paper will try to emphasize the fact that simple online displaying of image of one document does not mean transferring into digital world the complete experience the user has in reading rooms. Moreover, some other contextual aspects about archival documents, often unconsciously considered in reading rooms, may be missing from online presentation of documents. However, the paper will not build a case against digitization, but aims to highlight the new transformations and challenges our profession faces in describing and making the digitized archives intelligible to the public.