



Society for the Promotion of Byzantine Studies

50th Spring Symposium

GLOBAL BYZANTIUM

Centre for Byzantine, Ottoman and Modern Greek Studies

University of Birmingham

25th-27th March 2017

Communications abstracts

Symposiarchs

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Registration and information:

<http://www.birmingham.ac.uk/research/activity/bomgs/events/2017/global-byzantium.aspx>

Traces of Foreign Prosopography in the Imperial Documents of the First Palaeologan Age (1261-1328) as a globalization indicator. Introductory Notes and considerations

Elisa Bianchi, Università di Pavia

Byzantine diplomacy is a remarkable area of Greek civilization and an increasingly fertile research field. In particular, the prosopographical study of an historical-documentary source is a good tool to check the roles of individual members within a specific socio-cultural reality and also to verify the historical accuracy of the correlated events. For this reason the aim of this paper is to focus on all types of the so-called «*Aussenpolitische Urkunden*» (by referring to the material handed down by *Regesten der Kaiserurkunden des Oströmische Reiches*) belonging to the first Palaeologan age, from the reconquest of Byzantium (1261) by the emperor Michael VIII to Andronikos II (1328). In this period, the Byzantine Empire has forged deep relationships (in a kind of «*Kultursymbiose*») with foreign neighbours in the Near East (for example the Seljuk Dynasty of Ikonium or the Mamluk Sultanate) and, more often, in the West. In particular, this contribution will deal with personal names referring to foreign characters involved in various diplomatic relationships with the Byzantine Empire. This prosopographical, paleographical and historical analysis will evaluate the presence of foreign names in different documents, classifying them according to their country of origin and to *Urkunden's* type; on a further level the present contribution will consider the diplomatical context and the specific relationships between Byzantium and its foreigners and immigrants. What kind of documents, privileges and arrangements were signed between the two counterparts? What kind of features can be seen and analyzed?

The Byzantine Chancery represents an insight into daily life: the purpose of this research is to give a panorama of the Near East and the West in the last centuries of Byzantium's life: it will be a new opportunity to evaluate the interactions between very different (but not too far!) peoples and also to assess the openness to the outside (especially to the East) of the Byzantine Empire, at the exact moment that the Fourth Crusade's effects became more insidious and difficult to control.

What is Byzantine about 'Byzantine' diplomacy?

Jeff Brubaker, University of Birmingham

At the twelfth international congress of Byzantine Studies, Dimitri Obolensky noted that 'the diplomacy of the Byzantine Empire still awaits its historian.' Today, after over fifty years of research, we can certainly claim some progress. Many capable and well-regarded historians have pursued the subject, identifying the goals and methods of Byzantine diplomacy and giving context and clarity to specific incidents. However, a concise explanation of what Byzantine diplomacy *is* has remained elusive. Part of the problem, as Obolensky noted, is the issue of scale. With over a millennium of evidence and material, the subject appears as too vast to be quantified by one singular statement. A possible solution would be to identify and flesh out an 'institution' of Byzantine diplomacy – a theory of diplomatic conduct adhered to by emperors throughout the centuries. However, this too has remained difficult to elucidate, and some even doubt whether diplomacy was ever conducted at such a level.

Rather than attempt an answer that will invariably fall short, this study will present the issue in new terms. Recent research into ideas of Byzantine identity may present an alternative methodology for addressing the question. A discussion of the tools and methods of diplomacy employed by Byzantium, shown in contrast to those of its neighbours, may indicate their unique nature and further illuminate their use in a global community. Instead of being an investigation of the *diplomacy* pursued by Byzantium, this paper will ask 'what made that diplomacy particularly *Byzantine*?'

Icons and Ideology: royal patronage of Byzantine miracle-working cult icons in medieval Georgia

Nina Chichinadze, Ilia State University

The Byzantine official ideology incorporated various tools for establishing of the authority of the Empire and for manifestation of its “global” political, cultural and religious dimensions. The cult of miraculous icons associated to the imperial court must be viewed as one of the symbols of the Byzantine-centered ideological concepts of its time. This paper focuses on cult of Byzantine miracle-working icons, which reveal complex interrelations between Byzantine Empire and medieval Georgia. These many-fold interrelations involving cultural, diplomatic, military and religious spheres are presented in various ways and forms.

Miraculous icons associated to the Byzantine imperial court were actively incorporated into official ideology of Georgian sovereigns. Such icons enjoyed a special royal patronage and were viewed by Georgian rulers as an efficient instrument for promoting of their power and authority within and beyond the country. Royal patronage of icons is manifested in variety of ways – they are transferred to royal religious foundations and are depicted on their walls, they receive precious embellishments (mount-cases, repouse revetments, cloisonné enamelled decoration, precious stones, etc.) and are praised by hymns created by royal order. The association of rulers with cult icons is also reflected in historical chronicles. Such practices going back to Byzantine imperial tradition were recognised as a privilege of representatives of power and elucidated their piety and divine provenance of their rulership. At the same time sovereigns, who were involved in modification of the original “sacred fabric” of icons were perceived as privileged rulers, who enjoyed a special protection from depicted “heavenly patrons”.

I will argue that mentioned practices for establishing cult of miracle-working icons of Christ and the Virgin was not region/country-specific phenomenon and was “imported” from Byzantium as an efficient tool for construction of monarchic authority in other Orthodox medieval countries.

Byzantine Medical Tradition: adaptability to the global trends

Koray Durak, Bogazici University

The traditional belief that Byzantine medical tradition was a pale imitation of the Graeco-Roman tradition has been criticized and its adaptability to the new conditions and needs have been recognized in an increasing number of studies. My aim is to focus on the pharmacological lore in Byzantium in order to present another case of openness to the global trends taking place in the Middle Ages. Introduction of new medicinal substances into the Byzantine pharmacopeia, induced especially by the advances in Islamic pharmacological tradition, can be traced in pharmacological writing of the middle and later Byzantine periods.

Various medicinal plants, most of which originated from South Asia and Near East, were introduced into the recipes such as camphor, clove, jujube, and musk. This phenomenon was accompanied by a number of translations of medical treatises from Arabic, and adjustment of a number of classical works attributed to Graeco-Roman medical authorities. In other words, Byzantine pharmacology was soundly based on the ancient pharmacological tradition but modified the latter with advances in the Middle Ages. The present work attempts to show mechanisms that the Byzantines employed in order to incorporate the changes in the larger scientific world into their own tradition.

Tributes Linked to Military Action in Both Ends of the Mediterranean: from Byzantium to Spain.

Adrian Elías Negro Cortés, Universidad de Extremadura

The aim of this paper is to analyse the payments of tributes in two frontiers of Islam with Christians. We always have thought of the "parias", the word used in Spanish sources to refer to this kind of payments, as a phenomenon which only happened in Spain, but very similar institutions were implemented in the diplomatic relationship between Byzantium and the 'Umayyad and Abbasid caliphates from the 7th century onwards. They are probably the origin of our parias. The first payments involving Christians, Muslims and military action in the frontier took place in Byzantium in 659. The first 'Umayyad caliph: Mu'awiya paid to Byzantium while he was quarrelling with 'Ali during the civil war. These payments would be repeated until 690. In 782 we find a change of tendency, because the military superiority of the Abbasid caliphate forced Byzantium to pay tributes until 839. After that there is a period of equilibrium in which no state pays to the other until 910. This kind of payments spread quickly in Medieval Europe. In 810 the Vikings began collecting *Danegeld* from the late Carolingians, and finally the Catalanian counties, began using the same payments in their relation with Islam. Our theory is that Varangian merchants learned about these payments, resulting in the Vikings using them in Russia, France and England. Then, the Catalonians found out and began taxing the weak Islamic kingdoms with frontier with them.

To sum up, Byzantium is the first place where those payments are found in Medieval Europe, and direct links could be traced from Constantinople to Barcelona, resulting in the institution of the parias, which is key to understand the XI Century in Spain

The Byzantine Metropolitanates of Gotthia and Rus' in the Notitiae Episcopatum: two case studies in Monotheization

Alex M Feldman, University of Birmingham

I

It is well-known that the Rus' metropolitanate was established at the behest of the Byzantine emperors and adopted by the princes of Kiev in the 10-11th c., but in many ways this mirrors the earlier establishment of the Byzantine metropolitanate of Gotthia in the 8-9th c., which subsequently disappeared. Some scholars have argued that this effectually encompassed a Byzantine attempt at Christianizing Khazaria. That both metropolitanates, essentially Byzantine attempts to Christianize an area previously populated mostly by pagans, via their rulers, are mentioned in various iterations of the *Notitiae Episcopatum* should come as little surprise. Many scholars have examined one metropolitanate or the other, but few have contextualized them alongside each other. The respective fates of each metropolitanate differed markedly: one ultimately failed where the other succeeded.

Reading Global Byzantium through women's physical appearance in early Byzantine Egypt

Engy Hana, Minia University

The cultural hegemony of Byzantium, the heart of the Byzantine world, was one of the main characteristics of its globalism. Since the early centuries of the Byzantine rule, Byzantium ensured its cultural hegemony over the Mediterranean region through different practices; interregional trade, tourism, pilgrimage, and migration. The most explicit manifestation of these global practices was the spread of imperial fashion of dress and jewellery in distant provinces. Most prominently, provincial women imitated the physical appearance of imperial ones in a gesture of the display of their status. In Early Byzantine Egypt, this feature of global Byzantium appeared clearly in women's representations on Coptic artworks.

This paper investigates how women's physical appearance, depicted on Coptic artworks, reflects the way the local culture of Egypt absorbed the global culture of Byzantium. This involves analysing the cultural implications of embracing imperial fashion and its effect on the local norms of women's 'proper' appearance. These goals will be achieved through a social-context art historical approach. It compares women's depictions on Coptic wall paintings, mummy portraits, and tapestry textile from Egypt with representations of imperial women elsewhere. The study also considers these depictions in the light of surviving archaeological examples of dress and jewellery from Egypt. It also explores these depictions in the light of contemporary literature that deals with women's 'proper' appearance, like the exhortations of Egyptian Church Fathers.

Constantine's monoxyla: canoe or Viking ship?

Kristian Hansen Schmidt, UiT The Arctic University of Norway

In considering Byzantine influence on the emerging Scandinavian kingdoms, it is difficult to disentangle a Western - Eurocentric perspective, even if Scandinavia had access to a short cut to Byzantium consisting of the east European Rivers. Thus it is not easy to loose the connotations of all things Viking, to the extent that many scholars even today imagine Vikings travelling all the way, by route of Kiev, to Constantinople in their iconic Viking Ships.

A careful reading of the relevant passages in Constantine VII's results in a very different picture, but even where this is acknowledged, new pit falls are opened. In translation 'monoxyla' usually becomes canoe, a both anachronistic and confusing term.

It is possible, however, to reconcile this with still existing modes of construction of eastern European river-boats, as, amongst others, the archaeologist Ole Crumlin Pedersen has suggested. Furthermore an increasingly complex picture has been drawn of differing modes of transportation on 'The Road from the Varangians to the Greeks', including sledging on the frozen rivers in winter. This picture is compatible with archaeology and different written sources as far apart as Iceland and Constantinople.

In doing so, this paper argues that both Byzantium and Scandinavia in this instance are badly served by appellations as Viking and Viking Age, even when (or rather because) it in a Western European context makes sense. To understand the role Byzantium played for the people we today call Vikings, we must modify the very concept itself.

Mary Magdalene: east is east and west is west? Cecily Hennessy, Christie's Education

This paper addresses the globalisation of imagery and the relation of Byzantine and western art. Certainly after the eleventh century, Mary Magdalene's cult in the west far surpassed in notoriety that in Byzantium. However, her early reputation was securely tied to the east and not tainted by association with harlotry as in the west. Her relics were translated by Leo VI from Ephesus in about 900, to be enshrined at a splendid new monastic church in Constantinople dedicated to her 'brother' Lazaros, which seems to have survived until the end of Byzantine rule, although the relics themselves may well have ended up in western hands. The traditional view is that the earliest eastern images that highlighted Mary's role among the women attending to Christ's body at the tomb derive from western sources, but is this the case?

In Byzantium, Mary Magdalene had a strong identity in texts and in iconography, particularly in certain eleventh- and twelfth-century manuscripts. In the later period, western and Russian pilgrims to Constantinople did not focus on the church containing the relics of Mary and Lazaros, from which it is assumed that it was not a major feature of the city. This perhaps can be explained by the wealth of relics held in Constantinople, principally those of the Virgin and of Christ's passion, which provided steep competition, quite surpassing those of any site in the west claiming Mary's relics.

How Byzantine was 9th-century Moravia? An archaeological perspective Hajnalka Herold, University of Exeter

In Byzantine research, Moravia in east central Europe is mainly known through the mission of Cyril and Methodius in the 860s. This paper will explore to what extent the area that they arrived in was connected to the (global) Byzantine world in the 9th century, both before and after the 860s. Central Europe, and especially east-central Europe, is a neglected region both in Byzantine studies and in research on the Carolingian world. No doubt, many reasons for this lie in the history of the 20th century. However, it is problematic to consider relations between early medieval western Europe and Byzantium without considering east-central Europe. While there were certainly also other routes of communication between the Byzantine East and the Carolingian West – e.g. via the areas north of the Black Sea and Scandinavia, or via ports in the western Mediterranean – the most direct way geographically between these two major political, cultural and economic entities is east-central Europe.

The archaeological record of east-central Europe in the 9th century displays strong Byzantine influences (in addition to elements linked to the Carolingian world). This paper will focus on these influences, which can be seen in a 'Byzantium beyond Byzantium' framework, mainly by discussing items of personal adornment (e.g. earrings, belt mounts) but also by considering elements of the built environment, both at the level of buildings (mostly churches) and the internal structure of settlements. When investigating Byzantine influence and impact on east-central Europe, one possible aspect to think about is how the Byzantines saw this area and how important it was to them. But it is also interesting to consider the agency of the people of east-central Europe. What did Byzantium mean to them, what did they want from Byzantium? As a final point of the paper, the relevance of Byzantine influence on Moravia, and east-central Europe more generally, for present-day (20th/21st-century) identities will be discussed. Many past connections and identities in Europe, especially early medieval ones, are linked to present-day national and regional identities. It is interesting to make some of these links explicit and consider their impact on how we see early medieval east-central Europe and its connections to the (global) Byzantine world.

Melkite art in the 13th century: Constantinople, Crusader Syria and Byzantium's global reach

Lucy-Anne Hunt, Manchester Metropolitan University

This communication takes a particular textile example to argue the case for considering Melkite art within the nexus of ecclesiastical, political and economic networks between Constantinople and Crusader Syria in the early Palaeologan period. Touching on the art and commodities the Melkite community produced and traded it is suggested that this activity can be linked with imperial art and politics facing in both eastern and western directions. The ways in which the visual transcends geographical and linguistic barriers has implications for a global approach to Byzantine Studies.

Identity in the Outer-reaches: representing the self through textiles Anna Kelley, University of Birmingham

The period from the seventh through tenth centuries was one of rapid political and demographic change in the eastern Mediterranean. As invading forces continued to push farther out of the Arabian Peninsula, borders shifted, central polities were consolidated and the pressure exerted on the populations in the liminal 'in-between spaces' increased. Borders were repeatedly being tested, religious and political affiliations were shifting and greater segments of the the population were moving between the urban and rural areas. Market patterns were shifting, new goods were being introduced as trade routes expanded and people were confronted with an increasingly globalised worldview.

Consequent continuities and transformations of the social identities people were constructing for themselves were reflected in their material culture, including textiles. As items of everyday use for all segments of society, they could serve as visual statements of either choice or imposition. This paper will seek to examine how such changes were reflected in the textiles of the peripheral regions of the Byzantine Empire and successive Caliphates in the final three centuries of the first millennium, and the differences in how social belonging was communicated. Using a combination of archaeological and documentary evidence, changes to regional textiles such as fibre type, production method and iconography will be considered in relation to the political changes and movements of people at the time.

Historiographies of Reconquest: Constantinople, Iberia, and the Danelaw Matthew Kinloch, University College, University of Oxford

Byzantine history between 1204 and 1261 has predominantly been defined by modern historians as a period of exile, finally brought to an end by the so-called reconquest of Constantinople by 'Byzantine' forces. In particular, the political history of the period has been structured around a narrative of constant military reconquest, by the forces of the polity, which 'recaptured' Constantinople. The total failure of Byzantinists to engage critically with the implications of the narrative of reconquest, which they themselves constructed, has led to the wholesale teleological distortion of the history of thirteenth-century Byzantium.

Reconquest has been a repeated trope throughout both the medieval texts and modern historiographies. Consequently, many historians have engaged with similar problems to those found in the study of thirteenth-century Byzantium. The basic premise of this communication is that examination of similar historiographical problems, in other medieval contexts, has something to offer Byzantinists. In this communication, I compare the so-called reconquest of Byzantium in the thirteenth century, with historiographical treatments of the so-called reconquests of Iberia between the ninth and fifteenth centuries and the Danelaw in tenth-century Britain, whilst also drawing on a wider range of examples. In addition, this communication will add to discussion of the comparative tranche of global historical practise, by highlighting the utility of a 'global perspective' at the (meta)historiographical level.

The relations between Muslims and Christians on the Byzantine poem of *Digenis Akritis* (El Escorial manuscript) and on the Castilian *Cantar de mio Cid*

Dr. Ioannis Kioridis, Open University of Athens, Universidad de Valencia and Universidad de Zaragoza.

Francisco Lopez-Santos Kornberger, University of Birmingham

During recent years, we have conducted a series of comparative research between the *Cantar de mio Cid* (from now on CMC) and *Digenis Akritis'* Escorial manuscript (from now on E). These texts, dated to the 14th and mid-15th centuries respectively, seem to preserve the general tone from the early 13th and 12th century's original compositions. This time we analyse a new aspect of the two epics: the relationship between Christians and Muslims. Particular emphasis is given to the Arab-Byzantine and the Arab-Spanish frontier societies. The ambivalence behind the concept of 'frontier' must be analysed first: the frontier lands can be regarded as a space for collision between two universes, but also a place for contacts and coexistence. The frontier has constituted a frequent literary *topos*; this paper will analyse how this *topos* was used by the authors of the epics.

The paper initially describes the evidence of contacts between the two worlds, followed by the evidence of conflict between them. Further on the paper it will be debated if the attitude of the two epics towards the Muslim 'Other' is unidirectional. The answer is negative: both epics show a clear divergence between the depiction of the Muslims who live together with Christians and the Muslim outsiders who pillage the territory.

The conclusion reached is that the two epics eloquently describe, sometimes realistically, sometimes on a more idealized way, the frontier world where Christians and Muslims lived together. They focused more on the coexistence evidence rather than conflict indications.

The global Byzantium of the Arts and Crafts Dimitra Kotoula, The Greek Ministry of Culture and The British School at Athens

It was around the end of the 19th century, that Byzantium first entered the cultural limelight as a subversive precedent for modernity's escape from the deathly grip of classicism and the neo-classical values nurtured by the Renaissance. Byzantine art was particularly rehabilitated by legendary figures of the British Arts and Crafts movement. John Ruskin was among the first to turn his interest in Gothic architecture and art, and, through it, Byzantium in Venice. William Morris, William Richard Lethaby, Philip Webb, Rhéne Spiers, all leading Arts & Crafts figures and pioneers in the appreciation of Medieval culture and the protection of historic buildings, focused consistently on Byzantium in the Mediterranean encouraging their students, such as Robert Weir Schultz, Sidney Barnsley and Walter George, to do so. Their appreciation of monuments of the Byzantine world outside Italy and Venice popularized Byzantine art and architecture giving a global significance to it. The architecture and the visual culture of the Byzantines, thus, inspired one of the most consistent and impressive, in many aspects, neo-Byzantine revivals in Europe. For the Arts and Crafts pioneers 'the creation of the two chief medieval styles: the Gothic and the Byzantine', meant the beginning of a 'global modern art'. The aim of this paper is to address questions related to the appreciation of Byzantium and its culture by the Arts and Crafts avant-gardes, as an international modern culture. To what extent had Byzantium and its culture been interpreted by the Arts and Crafts pioneers as the interaction of a series of different national and regional traditions, cultures and styles? What did they mean by describing the style of the Byzantines as a 'universal style'?

New Rome & the Caucasus, c.900-1100: empire, elitedom and identity in a global perspective

Nik Matheou, University of Oxford

In this communication I outline a regional-global framework for situating interactions between the medieval Eastern Roman Empire and the Christian Caucasus in the period c.900-1100. In this period New Rome replaced as regional hegemon the various political units of the Islamic Caliphate, subordinating local Christian polities by integrating different levels of their elitedom, transforming southern Caucasia's political-economic structures, and providing the context and model for the united Abkhazian-Kartvelian kingdom's regional hegemony of the twelfth and the thirteenth centuries. The period and region thus demonstrate many of global history's key leitmotifs, from the interconnection of human and non-human actors across different regional social systems, to the structural role of imperial hegemonies and state apparatuses in the playing out of short-, medium- and long-distance associations. It therefore provides a perfect case study for a regional-global framework that moves beyond the macro, applying global history's critical concepts at differentiated and aggregating levels of interaction. Focusing on one of global history's central problematics, empire, and drawing on global historian Pamela Kyle Crossley's pioneering work on the constitutive role of Ching imperial apparatuses on ethnic constructions in nineteenth-century China, I analyse its effects on two fundamental aspects of Christian Caucasian social systems, elitedom and identity. Through a number of comparative examples across different times and places, as well as an in-depth illustration in the person of Grigor Bakurian (d.1086), the framework developed points towards a globally-situated social history of New Rome and the Caucasus c.900-1100.

From Center to Periphery: Byzantine political culture translated to medieval Georgia

Sandro Nikolaishvili, Central European University

One cannot deny the fact that Byzantine political culture was the source of inspiration for the empire's neighboring polities. Much research has been done on the influence of the Byzantine political culture on Medieval Bulgaria and Medieval Serbia. While Byzantium's Balkan neighbors are relatively studied in this respect, the possible influence of the Byzantine concepts of power representation in Medieval Georgia still awaits comprehensive survey.

In this paper I aim to bring under close scrutiny the renewed kingship ideology of Georgian king Davit IV (r. 1089–1125) and argue that he exploited Byzantine imperial imagery, symbols and language of power in order to propagate his image. Moreover, in this paper I will demonstrate how strongly Davit IV's literary and visual image in encomiastic historical narratives, royal imagery, and coinage, resembled to his contemporary emperor Alexios I Komnenos's (r. 1081–1118) image. It will not be exaggeration to say that Georgian ideology of kingship during Davit's reign absorbed good deal of Byzantine imperial ideology.

Greek Books and Bookmen at the Sultan's Court

Giuseppe Pascale. Università Cattolica del Sacro Cuore - Milano

While Gemistos Pletho conversed with Cosimo de' Medici at the Council of Florence (1439), marking the start of the rediscovery of greek literature in the West, some of his former followers refused any compromise with Latin Church and with Western political entities.

The manuscript Milan, Ambr. G 69 sup. (ca. 1450) testifies to the cultural path of John Doceian, a greek scholar who chose, after the fall of the Byzantine Empire, an "alternative" way to that of most of the Byzantine scholars of the same period. In fact John Doceian copied this book in Mystras, where he was fellow of the Neoplatonic circle. The manuscript followed then its owner to Constantinople, where Doceian - along with a handful of other greek scholars - preferred to continue his activities under the turkish Sultan Mohammed II, rather than accept the Union of Churches and to flee to the West, transferring the greek legacy to Western Humanism. The codex stayed in Constantinople until at least 1492, as some marginal notes show.

In this period it was read and annotated by various well known and less known greek men: among others by the important anti-latin scholar Matthew Kamariotes. Moving from this and other manuscripts copied by these "disobedient" scholars (in particular Turin, University Library, B.V. 33 and Paris. gr. 2153, both partly copied by a same anonymous scribe, colleague of John Doceian, as I shall demonstrate), and from the texts copied in these books, this paper aims to give a sketch of this "alternative" Renaissance in order to show shortly books, texts, and greek men who animated the new Islamic Empire, and to better understand

Clerical marriage in a comparative perspective Maroula Perisanidi, University of Leeds

Global historians have primarily advocated three approaches: the exploration of connectedness; the study of globalisation; and comparative history. I propose here to discuss Byzantium in a global context through a comparison with the West, focussing on the marriage of clerics. After the eleventh-century Gregorian reforms, clerical marriage came to represent an area of striking divergence between Eastern and Western Christendom: in the West it was decried as an abomination, in the East it maintained a sanctifying nature. In this paper, I will discuss why post-Gregorian Christian Europe produced such conflicting attitudes towards clerical marriage. My central argument will focus on two contemporary objections against such unions: fears of pollution of the sacred and fears of Church property alienation. More specifically, some Western ecclesiastics argued that because Christ was a virgin, his body in the form of the eucharist should only be handled by virginal hands. They also expressed concerns about the clerics' investment in their own families: a father was likely to squander church resources, and especially church lands, on his wife, sons, and daughters. Were these issues raised in Byzantium? How did Byzantine ecclesiastics deal with them? To answer this, I will focus on twelfth-century canon law and canonical commentaries, including the writings of Gratian and Balsamon. This juxtaposition of Byzantine and Western contexts will allow for a clearer picture of Byzantine views on purity, sexuality, marriage, and ecclesiastical property, and will provide a case study of the advantages of studying Byzantium in a global context.

Goths and Avars: a change in Byzantium's economic and military capacity to defend its Danubian frontier? Andrew Poulter, University of Nottingham

This paper is founded principally upon the results of excavations on the site of Nicopolis ad Istrum, a Byzantine city in northern Bulgaria, and two neighbouring forts: Dichin and Dobri Dyal (1985-2012). Large scale excavation, and especially the systematic analysis of zooarchaeological and archaeobotanical evidence, have provided a wealth of information about the regional economy in the 5th-6th centuries AD. It will be argued that an understanding of the character of local agricultural production, as well as the level of external support by central authority (*annona*), help to explain the radical change in Byzantine military strategy adopted after the reign of Anastasius.

Not that all the archaeological evidence points in the same direction; whereas it is apparent that there was a remarkable continuity in military structure, founded upon the exploitation of local resources both in the 5th and 6th centuries, Nicopolis in the 6th century appears to have relied upon direct imperial support and 'a market garden' economy, a state far removed from its prosperous development under the Antonine and Severan dynasties. It had radically changed from a Roman city to a centre of imperial authority: a military and ecclesiastical stronghold. Clearly, imperial policy played a role in determining the often difficult relations between the Byzantine state and the Goths, then the Avars, but the ability of Byzantium to mobilize sufficient forces to counter a perceived or actual threat was dictated, partly by Byzantium's capacity (or willingness) to supply its army on the Danube but, more importantly, rested upon the army's own ability to acquire – or directly exploit – the local agricultural resources without which any military strategy was doomed to failure

Globalizing sanctity: the extension of the Constantinopolitan cult to provincial heroes

Oscar Prieto Domínguez, , Universidad de Salamanca

Byzantium was a global Empire. Not rarely its religion could also work as a globalizing tool aimed at integrating peripheral cults and provincial heroes into the liturgical/political agenda of Constantinople and even of the imperial court. After the end of the Iconoclasm in 843 a social, religious and political re-foundation of the Byzantine identity was urgently needed. It is precisely in this moment that several cults of new provincial saints are deliberately promoted in the very capital of the Empire. Following the model of the Constantinopolitan cults, the devotees, partisans, disciples, relatives or merely sympathisers of these peripheral saints started to venerate them and to extend their cult. This is the case of saints such as George of Amastris in the Black Sea (*BHG* 668); Eudokimos, who was born in Cappadocia (*BHG* 607); the Isaurian Gregory of Decapolis (*BHG* 711); the brothers Theodore and Theophanes Graptoi, who came from Palestine (*BHG* 1745z); the patriarch Methodios from Syracuse in Italy (*BHG* 1278), etc. Moreover, a series of provincial cults of married female saints arrived in Constantinople in this period: Athanasia of Aegina (*BHG* 180); Theodora of Thessalonike (*BHG* 1737-41); Thomais of Lesbos (*BHG* 2454), Mary the Younger of Bizye, a native to Armenia (*BHG* 1164), etc. This communication aims to identify and characterise not only the reasons underlying this phenomenon, but also the ways in which these cults and their liturgical texts were specifically designed to transcend borders, bringing together different regional traditions by means of a typically Byzantine dynamics.

The Role of Nubia and Ethiopia in Globalising Byzantium

Adam Simmons, Lancaster University

There is a difference between a world view and knowledge of the world. This was the case for Byzantium too. The peripheries of the empire, though not part of the Byzantine 'world', were important actors in exercising the empire's global power. Looking at the African kingdoms of Nubia and Ethiopia (Aksum), how influential was Byzantine 'hard' and 'soft' power? Both kingdoms knew Greek, though they prospered with different relationships with Byzantium. Ethiopia's economy was linked directly to Byzantium as seen through corresponding weighted coins, with the most notable relationship being the military alliance between Justinian and Caleb in the sixth century. Nubia, on the other hand, did not appear to have an as direct relationship with Byzantium as Ethiopia despite its conversion in the sixth century being the product of Byzantine royal politics. Instead, Nubia was influenced by Byzantium, not only through language, but also through the influence of art, architecture, and nomenclature. It could be said that Byzantium and Ethiopia had primarily a 'hard' relationship, whereas Nubia and Byzantium had a 'soft' relationship. It would also appear that the 'soft' relationship lasted the longest as witnessed by the Nubian king in Constantinople in 1203 showing no signs of a lack of connectivity. Moreover, both Ethiopia and Nubia, along with Byzantium, were active traders in the Red Sea and Indian Ocean which place these relationships alongside those with India and China. Globalising Byzantium to the south is as important as globalising to the east. The rise of Islam did not prohibit the wider relationships of Ethiopia and Nubia. Defining what is 'Byzantine' defines how global we see the empire.

From the halls of Tadmakka to the shores of Sicily': Byzantine Italy and sub-Saharan Africa in the eleventh century

Andrew Small, Exeter College, University of Oxford

The history of eleventh-century Byzantine Italy has tended to suffer from a degree of teleological blindness. Partly due to the biases of the narrative sources, both Norman and Byzantine and partly due to the unconscious biases of later historians, Byzantine Italy has either been seen as a prelude to Norman Italy or been neglected as peripheral and also ephemeral by Byzantinists in general. When Byzantinists have studied the region it has tended to be viewed as world of its own, largely self-contained and quite distinct from the rest of the Empire. All of the above has downplayed the importance of southern Italy to the Byzantine Empire in the eleventh century.

One strategic reason for Byzantine interest was the ability to tax burgeoning maritime trade through the control of ports on the peninsula's coastline. My communication will examine the evidence of how some of these trade networks that crossed Byzantine territory extended deep into west Africa bringing with them supplies of gold and ivory. I will trace these connections through archaeological, numismatic and documentary material. Taken together, these sources show how Byzantine Italy was not an imperial outpost but a key point in a Byzantine Imperial system in a Global Mediterranean economy whose hinterlands stretched far into the Sahara and beyond.

A Facet of Byzantium's Ideological Reach: the case of Byzantine imitation coins Alexandra Vukovich

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One means of evaluating Byzantium's global reach is by tracing the production and distribution of Byzantine imitation coins, which were coins minted based on a Byzantine model with varying degrees of precision. Cultures as far apart in space and time as the Merovingians and the Artuqids reproduced, integrated, and appropriated Byzantine symbols of power as represented iconographically on their coinage. My paper will focus on the case of early Rus' where coins reproduced some of the most iconic features of Byzantine coins along with local symbols of power and authority. The princes of Rus' were not unconscious or passive recipients of Byzantine culture and religion and their coins (produced during the late 10th and early 11th centuries) bear witness to a process of distinction both for the princely clan_ and for Rus' as an emergent society within a Byzantine framework of visual and ideological expression. This paper will end with a general exploration of commonalities and differences in the appropriation and imitation of Byzantine coins and its purpose within the diverse societies that utilised Byzantine cultural ideas. More broadly, my paper will discuss the avenues that facilitated the cultural influence of the Byzantine Empire on farflung regions, e.g. long-distance commercial interaction, voluntary and forced migration, multi-ethnic empires, Byzantine diplomacy, and the transmission of cultural forms through scholastic exchange.

Import, Export: The Global Impact of Byzantine Marriage Alliances during the Tenth Century

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The tenth century was a period of greater interaction between Byzantium, its immediate neighbours, and further afield. This can certainly be seen in the development and immediate rise of marital alliances, both in and out of the Byzantine Empire. Prior to this, though women of noble birth had on occasion been married into the imperial family of Byzantium – one example being the marriage of Theodora, the Khazar princess, to Justinian II on his re-accession - there had been very little in terms of marrying elite and imperial Byzantine women to foreign rulers. The oft-quoted *De Administrando Imperio*, famously compiled by Constantine VII Porphyrogenetos in the tenth century, claims that this was the edict of Constantine the Great: those who were alien to the Romans, and especially those who were unbaptised, should never be allied with by marriage. Yet, even as this was compiled – or perhaps because, inter-marriage with foreign houses increased exponentially, leading to a growth in global networks across this period. The number of marriages could even have been higher, as this period is peppered by betrothal contracts that were arranged but never fulfilled, due to unexpected deaths and late break-downs in negotiations.

In this paper therefore, I will discuss why the constraints around the marriage contracts of imperial and elite progeny were loosened in the tenth century, and what the global impact of this increase in marriage alliances may have been.

The imitative solidi of Heraclius and Heraclius Constantine from Mongolia: Byzantine emperor portrait in the northern steppe context

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Among the nearly forty imitative Byzantine coins unearthed from a seventh century Turkic tomb in Baianuur sum, Bulgan province, Mongolia, the imitation after the type of Heraclius and Constantine V (before 620 AD) arouses the author's attention. It is normal in Byzantine coinage that the emperors on solidi are placed from the left to right according to their ages and political positions. (in our case, Heraclius on the left and Heraclius Constantine, on the right). The imitations from Mongolia, on the contrary, placed Heraclius on the right, while Constantine V on the left. It is interesting to question why the nomadic people in northern steppe in the seventh century made this change when they copied the solidi, and how their imagination of Byzantine political power was reflected through the adjust of emperor's portrait. Three evidences are given to argue that direction of right, for people in northern steppe, means a higher and more respectable social and political position than left. First, contemporary anthological investigation and records of William of Rubruck in the 13th century both tell us that position to the right hand of the host in the Mongolian yurt belongs to man and more respectable guest. Second, the funerary relief from Anjia tomb, a leader of Sogdian immigrant community in China in the 6th century, showed that the princes of Turks were placed to the right of the host. Thirdly, account on steppe people from Xiongnu to Turks in the standard history (*Zhengshi*, dynastic history compiled and sponsored by the court) provide more clue for us to trace out this long-standing visual habit in the steppe. Right direction was often connected with west and considered as better position.

Therefore, the change of positions of Heraclius and his son in the seventh century imitative solidus reflected an active using of Byzantine coins in the world of Turks, which was rightly the attitude of Turks towards western products. As many other artifacts showed in the same period, ancient Turks borrowed various elements from Byzantine art works and formed their own style.