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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 ἕνα, 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 προαιστίων · ἐν ᾧ κατασχεθέντες τότῳ 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.

Floresha Dado (Albanian Academy of Sciences), flora.dado@yahoo.com

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.

Smilja Marjanović-Dušanić (Faculté de Philosophie, Université de Belgrade), smarjano@f.bg.ac.rs
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.

Elena Firea (Cluj-Napoca), elena_firea@yahoo.com

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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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.

Iassen Vanev (South-West University, Bulgaria), iassen.vanev@gmail.com

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.

Antonis Athanasopoulos (University of Ioannina, Greece), antathanasopoulos@yahoo.gr

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 Panagiotes 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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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.

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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.

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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.

Isabel Grimm-Stadelmann (Institute for Ethics, History and Theory of Medicine Ludwig-Maximilians-University Munich), isabel.grimm@t-online.de
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 Jenner's 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.

Ivayla Popova (University of Sofia), ivaylapopova@yahoo.com
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.

Anita Paolicchi (University of Florence), anita.paolicchi@unifi.it
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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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).

Mirella Vera Mafriçi (University of Salerno, Italy), mimafriçi@libero.it

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.

Stavros S. Panayiotou (Neapolis University CY), s.panayiotou@nup.ac.cy

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 Serçe 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.

Liviu Bordaş (New Europe College, Bucharest), livuibordas@yahoo.com

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.

Boro Bronza (University of Banja Luka), husnijakamberovic@gmail.com

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.

Radu Dipratu (Institute for South-East European Studies, Bucharest), dipratu_radu@yahoo.com

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.

Ionuț Băncilă (Humboldt Universität zu Berlin), ionut.d.bancila@googlemail.com
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.

Mira Markova (Sofia University St. Kliment Ohridski), mira_markova@hotmail.com
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 prévoient 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 fréquentèrent 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” (Vasilii, 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, Strehăia, 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 (τριοιρία) : un héritage byzantin à l'épreuve de la pratique juridique (Valachie XVIII^e-début du XIX^e siècle)

Abstract. La τριοιρία est une institution qui relève de la dévolution successorale, répondant aux circonstances spécifiques réglementées par la Nouvelle 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 » (*obiceiul 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 trimoiria), testaments, adoptions; BAR, mss. rom. 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 Duțu

Abstract. Profondément dédié à la promotion de la connaissance du sud-est européen, l'historien Alexandru Duțu (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 Duțu 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 Duțu 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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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 ou l'occasion s'offrera, 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* contienne 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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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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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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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.

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The Romanian newspapers published for peasants in Transylvania at the end of the nineteen 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.

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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.

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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.

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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 (*çorbacı*) 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 19ths 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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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 grecque et balkanique: les conditions de leur acceptation 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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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 the 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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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.

Mariya Shusharova (Institute of Balkan Studies & Center of Thracology, Bulgarian Academy of Sciences, Sofia), m_shusharova@abv.bg
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 *Ruşçuk* (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 *Ruşçukli Hasan Paşa* - a representative of one of the local families contesting the *ayanship* in *Ruşçuk*. During his tenure of office several edicts for the execution of the local *ayans* were issued as well as the order of the execution of the *voyvoda* 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 *Ruşçuk* (Oriental Department at the National Library in Sofia) and *Hacıoğlu Pazarcık*.

Jolanta Sujecka (University of Warsaw), jolanta.sujecka@al.uw.edu.pl
Dostitej 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 Dostitej 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.

Eleonora Naxidou (Department of History and Ethnology, School of Classical Studies and Humanities, Democritus University of Thrace, Greece), enaxidou@otenet.gr
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.

Nikita Gusev (Institute of Slavic Studies, Moscow), gusevns@gmail.com
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

Oana-Maria Mitu (PhD Candidate, „Dunărea de Jos” University of Galați, Romania), Oana.Mitu@ugal.ro
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.

Husnija Kamberovic (University of Sarajevo), husnijakamberovic@gmail.com
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.

Irina V. Tresorukova (Department of Byzantine and Modern Greek Philology, Moscow State University M.V. Lomonosov), itresir@mail.ru
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 (Ρωμίος) (Romaieus), 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.

Jolanta Mindak-Zawadzka (Université de Varsovie), jmmindak@uw.edu.pl
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.

Takuya Nakazawa (University of Tokyo), nakazawa617@g.ecc.u-tokyo.ac.jp
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 dela 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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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 Podos 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 1878, 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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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.

Levon Chookaszian (Yerevan State University, Armenia), levonch@yahoo.com
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-Dnistrovskyi 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 Echmiadzin 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 Athonite, 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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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 founds 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, alaouïtes) 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'*Arbain*, 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 Dozo, 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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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 Sephardic 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 Sephardic Movement, ideology of so-called Sephardic 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 *afos o anthropos* 'this the person (and also *o anthropos afos*), 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 nits-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.

Irena Sawicka (Polish Academy of Sciences), irsawicka@gmail.com
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.

Artur Karasiński (Nicolaus Copernicus University, Torun, Poland), artur.karasinski@gmail.com
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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Vassilis Messis (Teacher of the Greek language and History to the Secondary Education)

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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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 Դիպլոմատ) 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, fascist 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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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.

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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.

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"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 Dervent monastery, Romania

Abstract. On the Romanian Danube shore, close to the Bulgarian Silistra, the nowadays Dervent 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 chrisms, 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.

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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.

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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 Darcee 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.

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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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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.