



INTERNATIONAL MEDIEVAL CONFERENCE
TOWN AND COUNTRY IN THE BYZANTINE WORLD:
SOCIAL AND ECONOMIC PERSPECTIVES

American Research Center in Sofia
May 7 - 8, 2015
Sofia, Bulgaria



Schedule of Presentations

May 7			
8:30-9:30	Welcome & Opening Remarks: Emil Nankov, Acting Academic Director of the American Research Center in Sofia Keynote Address: Florin Curta, University of Florida		
9:30 -12:30	1) Pavel Murdzhev, Santa Fe College (USA) & ARCS: <i>Homage to Philip Abrams: Byzantine Town in the Light of Abrams Thesis.</i> 2) Ivan Biliarsky and Mariyana Tsibranska-Kostova, Bulgarian Academy of Sciences: <i>Sacralization of the Urban Space: the Example of the Mss. 1521 CHAI and the Neomartyrs of Sofia</i> 3) Nikos Tsivikis, Institute of Mediterranean Studies in Greece: <i>Amorium and its Countryside (8th-11th century): Placing a Thematic Capital in its Surroundings and Mapping its Historical Landscape</i> <tr> <td colspan="2">Coffee & tea break</td></tr> 4) Metodi Zlatkov, National Archaeological Institute with Museum at the Bulgarian Academy of Sciences: <i>Economy of the Villages in Thrace, Eleventh to Fourteenth century</i> 5) Janek Wolski, University of Lodz: <i>Orantes in the Structure of Late Medieval Bulgarian Society. Functions of Those Who Pray According to Lives of Saints and Tsars' Charters.</i> 6) Evelina Todorova, National Archaeological Institute with Museum at Bulgarian Academy of Sciences: <i>A Recently Discovered Amphora Stamp from Pliska – An Evidence for the Link between the Mediterranean Economy and the Lower Danube, in the 11th Century, AD</i>	Coffee & tea break	
Coffee & tea break			
	Lunch Break: Cold buffet provided (sandwiches, salads, and bevarages)		
13:30 – 17:00	1) Katerina Ragkou, University of Cologne: <i>The Urban and Rural Household in Medieval Greece: a Socio-Economic Approach</i> 2) Sofia Akrivopoulou, Ephorate of Antiquities of Thessaloniki		

	Athena Tokmakidou, Ephorate of Antiquities of the Prefecture of Kilikis: <i>Burial Practices in Town and Country. Thessaloniki and the Surrounding Region in the Middle and Late Byzantine Period</i> 3) Dragoș Năstăsoiu, Central European University, Budapest: <i>The Social Status of Romanian Orthodox Noblemen in Late-medieval Transylvania According to Donor Portraits and Church Inscriptions</i> 4) Alex M Feldman, University of Birmingham: <i>The Black Sea Commercial Network and the Urban Autonomy of the Middle Byzantine Episcopal Kastron: Three Case Studies of Thematic Ports, Their Fortifications, Churches, Sigillographies & Economies</i> 5) Rumyana Koleva, Sofia University: <i>Middle Byzantine Period Settlement near the Village of Zlatna Livada, Bulgaria – Typical Features and Trade Relations</i> 6) Chavdar Kirilov, Sofia University: <i>Village or Small Town? Some Results from the Excavation of the Middle Byzantine Site near Zlatna Livada, Bulgaria</i>
May 8	
9:00 – 12:30	1) Eka Tchkoidze, Ilia State University, Tbilisi: <i>Thessaloniki of the 9th century through the Life of Hilarion the Georgian</i> 2) Hristijan Talevski, Institute for Old Slavic Culture, Prilep, Republic of Macedonia: <i>Early Byzantine Domestic Architecture and Infrastructure: The cases of Stobi, Scupi and Heraclea Lyncestis</i> 3) Nikolay Hrissimov, University of Veliko Tŕrnovo: <i>Non-Byzantine Presence in the Fortresses on the Danubian Limes: 6th – 7th century CE.</i>
	Coffee & tea break
	4) Wei-Sheng Lin, University of Birmingham: <i>The Rise and Dominance of Ayas in Trade in Cilicia by the 1270s</i> 5) Catherine Keane, Ludwig-Maximilians-Universität, Munich: <i>More than a Church: the Archaeology of the Economic Reality of Christian Structures in Late Antique Mediterranean</i> 6) Anna Adashinskaya, Central European University, Budapest: <i>Holy Corporations: Participation of Great Provincial Monasteries in Urban Economy during the Late Byzantine Period</i>

Lunch Break: Cold buffet provided (sandwiches, salads, and bevarages)

13:30 -17:30

1) **Ádám Bollók, Institute of Archaeology, Hungarian Academy of Sciences:** *The Dead Enter the City: The Spread of Urban Burial and the Transformations in Urban Image and Social Representation in Early Medieval Byzantium*

2) **Christos Malatras, Academy of Athens:** *The Social Structure in the Town and Periphery of Serres, 13th-14th centuries*

3) **Adam Kulhavý, University of Prague:** *The Capital as an Ideological Centre of State. The Case of Medieval Suceava and its Comparison with Tarnovo and Constantinople*

Coffee & Tea Break

4) **Andrzej Kompa, University of Lodz:** *Artisans and Merchants on the Streets of Early Byzantine Constantinople*

5) **Christina Tsigonaki, University of Crete:** *Towns and Country in Crete during a Period of Insecurity, 7th – 8th centuries*

6) **Konstantin Golev, Center for Advanced Studies in Sofia:** *On the Edge of Another World: a Comparison between the Balkan and the Crimean Peninsula as Contact Zones between Dašt-i Qipčaq and the Byzantine Empire*

7) **Georgi Dimov, Bulgarian Academy of Sciences:** *Thessaloniki, Philippopolis and Adrianople : Commercial Topography and Related Infrastructure, 11th - 12th Centuries*



Abstracts of Conference Papers

Anna Adashinskaya,
Ph.D. Candidate at the Department of Medieval Studies of Central European University,
Budapest

“Holy Corporations: Participation of Great Provincial Monasteries in Urban Economy during the Late Byzantine Period”

Abstract:

The rule of the Palaiologoi dynasty in Byzantium was a time of blooming and prosperity for Byzantine monasteries. Political instability and civil wars of the 13th-14th centuries taking place mainly in the Balkan provinces of the Empire made the feuding parties to seek for spiritual approval and support from the side of great provincial monasteries. As a result, the Athonite communities, as well as some influential foundations in Macedonia (St. John Prodromos in Serres, Theotokos Gabaliotissa in Edessa, etc.), acquired vast landed estates and obtained numerous tax immunities. However, with the new wave of urban development and the growing importance of the city in the late Byzantine society, the monasteries tried to use political circumstances in their interests and to receive new types of properties, namely, urban possessions.

The present paper examines several case-studies in order to establish: what were the reasons for such a generous endowing of provincial monasteries with urban properties; how did monasteries influenced urban life; and, what were the ways of using these new town possessions?

Ádám Bollók,
Research Fellow at the Institute of Archaeology, Research Centre for the Humanities,
Hungarian Academy of Sciences (Budapest)

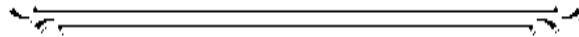
“The Dead Enter the City: The spread of urban burial and the transformations in urban image and social representation in early medieval Byzantium”

Abstract:

Although death regularly occurred inside the ancient and late antique city, burials, aside from some special instances, were definitely forbidden within city limits. Therefore necropoleis grow outlining the roads leading out from cities as well as along city walls. As is well-known, this setting of strict boundary between the realms of the living and the dead was motivated by practical and religious considerations.

The transformation of the ancient city in late antiquity, however, induced important changes in this area which finally culminated in issuing Novella 53 of Emperor Leo VI (r. 886–912) that legally authorized the then already widespread practice of intramural interments.

The proposed paper thus intends to explore the main reasons behind and the dynamics of the spread of intramural burials by reviewing the available archaeological record published from seventh- to tenth-century eastern Mediterranean sites. The author seeks to determine the role of some well-known and less well-known factors, such as Christianity's understanding of death and the changing status of the dead body on the one hand, as well as the disintegration of the political institutions, physical territories, and mental boundaries that characterised the ancient poleis on the other. Special attention will be paid to explore how burials in churches contributed to the increasing frequency of intramural interments. Furthermore, this latter point invites the author to turn with keen interest towards the social dimensions of Byzantine urban mortuary practices.



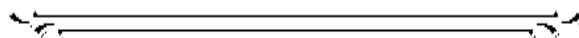
Adam Kulhavý
Doctoral student at the Charles University of Prague

“The capital as an ideological centre of state. The case of medieval Suceava and its comparison with Tarnovo and Constantinople”

Abstract:

The universal mission and the authority of the Byzantine Empire were always closely connected with its capital, Constantinople. Any power in the orthodox world, which wanted to contest or to continue this authority, also had to transfer it by any means to its own capital. Bulgaria did this by transforming its capital Tarnovo to kind of "parallel" Constantinople, while Moscow Russia directly declared itself as a successor of then fallen empire, including the role of the capital as centre of orthodoxy.

The reception of the Byzantine and/or Bulgarian imperial idea is still subject of discussions among historians. The Moldavian rulers never declared themselves as a successors of the Byzantium, but the words "emperor", "empire" and "imperial" still appear in several texts and even official documents connected to them, their institutions and residences. This paper focuses on the role, which Suceava played as capital in the ideology of the Moldavian state and to compare it with Tarnovo and Constantinople. Attention will be paid to the epithets attributed to the city as well as other mentions and biblical connotations in the Moldavian chronicles. Other analysed aspect will be the cult of the Saint John the New from Suceava, its role in the ideology connected with the capital and degree, to which it was influenced by its Tarnovian counterparts. This should contribute to questions around the reception and of the imperial idea in medieval Moldavia and underline its specifics in comparison with other medieval orthodox countries.

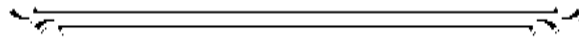


Alex M Feldman
Ph.D. Candidate, University of Birmingham:

The Black Sea Commercial Network and the Urban Autonomy of the Middle Byzantine Episcopal Kastron: Three Case Studies of Thematic Ports, Their Fortifications, Churches, Sigilloographies & Economies”

Abstract:

What gives a provincial Byzantine city autonomy? What causes it to partake in one of the frequent rebellions against the emperor? Alternatively, what makes it loyal to Constantinople? Indigenous ethnicities? The local church administration? An inherent sense of dependent or independent identity? Or perhaps something more visceral, such as economics and trade for example? In this paper, I discuss three case studies of Black Sea episcopal port cities in the middle Byzantine period: the citadels of Amastris, Trebizond and Chersōn. The paper, which ultimately seeks to understand each city's relationship to the empire on a greater scale, does so by first understanding the internal social, political and economic situations of each respective city. In order to understand how their respective roles within and without the empire separate their fates while their simultaneous connections to inter-Black Sea trade bind them together, we must first understand their interior socio-economic structures, and perhaps just as importantly, their respective relationships with the Sea. Finally, how can our knowledge of the middle Byzantine Black Sea provincial capital inform our knowledge of both the entire history of the Black Sea and the evolution of Byzantine provinces throughout the middle Byzantine period and later?



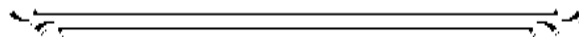
Andrzej Kompa

Assistant Lecturer in ancient and Byzantine history at the University of Łódź, Poland
“Artisans and Merchants on the Streets of Early Byzantine Constantinople”

Abstract:

Constantinople, the important center of trade, unvaryingly before and after Constantine, sheltered vast numbers of artisans and merchants appropriately to the demographic growth. The differences in prices reveal different demand for the services of, as well as different possibilities of effective earning, among the respective crafts. Sources show existence of the merchants' associations of the kind and a significant role played by some groups, e.g. the argyropatai. Due to the remnants in topography of Constantinople and in the literary sources, it can be assumed that the workshops and stalls, butcheries and markets, porticoes and fairs permanently occupied specific areas within the city.

The artisans, much more often – surprisingly – than the merchants occur in the sources of the Constantinopolitan origin. Firstly, they are mentioned in different contexts with relation to the separate events in the city. Interestingly enough, these are not usually the same professions as in the Antiochene sources, which may be a consequence of the predominance of John Chrysostom and Libanius in that segment of the early Byzantine literature, and the specificity of Constantinople on the other hand. There we can find the argyropatai and the goldsmiths, and the professions related to supply and provision of the city. Singular mentions show other crafts. Secondly, frequent comparisons to the craftsmen's work and jobs, easily understood in the city, appear habitually in speeches, both secular and ecclesiastical. Themistius is definitely at the forefront, but the weaving metaphors in Proclus or sailor references in Agapetus should not be forgotten in this respect. They have wide Biblical or classical origins, but were clearly understandable, and sometimes they reveal the Constantinopolitan realities – viz. Themistius on the public controllers, basanistai, watching over proper sale of purple, gold and gemstones. The philosopher's remarks on *douleia* of the craftsmen, bound with his understanding of philosophy, did not mean disregard or contempt towards such work or people themselves.



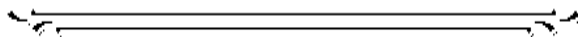
Catherine Keane

Doctoral student at Ludwig-Maximilians-Universität, Munich, Germany

“More than a church: the archaeology of the economic reality of Christian structures in late antique Mediterranean”

Abstract:

This paper consists of an examination of the archaeological material immediately surrounding the episcopal structures, such as olive or wine presses (especially unusual at Sufetula, Sidi Jdidi, and Thugga). Even other activities were moved to be in proximity of the church, signifying a break in tradition to uproot extramural trade to relocation within the city. These progressions in control and activity of bishops manifest as a socio-political means, a last resort for involvement in many societal levels. In addition to the economic activity of North African churches in local or Mediterranean trade, the paper examines the disparities in production associated with civic and church entities across the Mediterranean in order to contextualize the individual and societal agency in an inconsistently Christianized time. This illuminates the church's production role in response to the expanding empire's commercial needs, and the long-term transformations, at sites in Cyprus, the Negev desert, and southern Italy. This paper will therefore discuss the theme of agricultural sources in Christian contexts; of the processes resulting in episcopal industry, and hypothetically of Mediterranean trade within these parameters.



Chavdar Kirilov

Assistant Professor in Archaeology, Sofia University

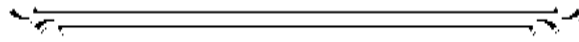
“Village or small town? Some Results from the Excavation of the Middle Byzantine Site near Zlatna Livada, Bulgaria”

Abstract:

The rescue excavations at Zlatna Livada (Municipality of Chirpan), conducted by the Sofia University and the Historical Museum in Stara Zagora in 1997-2011, revealed (a part of) a large unfortified settlement that belongs to the middle Byzantine period. It lies on the major medieval highway connecting Central Europe with Constantinople, on the left bank of the river Maritsa.

The settlement was established at the latest in the first half of the ninth century and was abandoned in the first half of the thirteenth century, sharing the fate of dozens of other settlements in the same region after the conquest of Constantinople, the collapse of the united Byzantine political and economic system that lasted for the past two centuries and the turning of the Thrace plain into a constant battlefield for decades.

The excavations brought to light more than 160 buildings (simple pit houses as well as large (two-story) buildings with stone walls), several hundred storage pits and three necropolises dating from different phases of the settlement. The complex (infra)structure of the settlement as well as its multifaceted economy (farming and cattle breeding but also handcrafts and long distance trade relations) raise the question of its character – was it a large village or rather a small town? There is some strong evidence that exact in this area was situated “Blisnos/oppidum Blisimos” known from the “Alexiad” and the chronicles of the Third Crusade.



Christina Tsigonaki
Lecturer in Byzantine Archaeology at the Department of History and Archaeology of the
University of Crete:

“Towns and Country in Crete during a Period of Insecurity, 7th – 8th centuries.”

Abstract:

This paper presents the first results of a research project launched in 2014 entitled ‘Recapturing the Dynamics of the Early Byzantine Settlements in Crete: Old problems – New Interpretations through an Interdisciplinary Approach’. The main goals of the project are the detection of the network of Cretan cities and their territories, and the investigation of the different types of settlements and their interdependence with micro-geographical features. A crucial issue is to understand why certain settlements survived the crisis of the 7th-8th centuries, while others have disappeared forever.*

From the mid-7th century, the rapid spread of the Arabs in the eastern Mediterranean initiated a period of prolonged insecurity for the inhabitants of Crete. The island was eventually conquered by the Arabs in the years 827-828. The paper will focus on the radical spatial transformation that occurred in Cretan settlements as a response to the need for security; fortifications are the prime indication of this process. Which types of settlements were eventually fortified? Can we detect specific characteristics which are related to the geographical-environmental parameter? And last but not least how do the constraints of security redefine the relationship between towns and country during a period of prolonged insecurity?



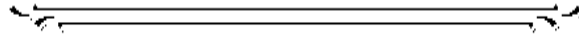
Christos Malatras
Postdoctoral Researcher at the Academy of Athens.

“The social structure in the town and periphery of Serres (13th-14th centuries).”

Abstract:

The rich archival material permits the examination of the area of Serres as a case study in the late Byzantine period. The sources identify an upper (aristocratic) group, locally based, and sub-divided into two groups of different tradition (military and ecclesiastical) both having, however, land and real estate as the main source of economic power. The political power of this group is rather limited: the Constantinople- and Thessalonike - based aristocracy monopolizes the high local administrative positions and shares a large portion of local resources. Nevertheless, it is the high aristocracy which will be affected by the advent of the Serbians in the era, whereas the local aristocracy will actually be benefited and cooperate.

In the countryside, even though the vast majority of the peasant population is dependent, society is by no means homogenous. First of all, it is possible to identify a scarce number of free peasantry of a modest status. On a second place, various factors, such as location, mode of acquisition or ownership status of a village, seem to contribute to a large differentiation of property and economic status among the peasants. But high economic inequality is possible to identify even among peasants of the same village, something that will be attempted to measure through the Gini index

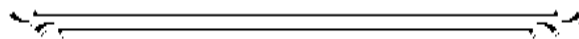


Dragoș Gh. Năstăsoiu
PhD Candidate in Medieval Studies at the Central European University in Budapest

“The Social Status of Romanian Orthodox Noblemen in Late-medieval Transylvania According to Donor Portraits and Church Inscriptions

Abstract:

The Voivodat of Transylvania and neighboring counties belonging to the Hungarian Kingdom represented throughout the Middle Ages a border area, where several ethnical groups (Hungarians, Vlachs/Romanians, Saxons, and Szeklers) coexisted and where two cultures (Latin and Byzantine-Slavic) and confessions (Catholic and Orthodox) met. Even though they were formally integrated to the administrative structure of the Voivodat of Transylvania and Hungarian Kingdom, the territories where a compact Vlach/Romanian population lived enjoyed a certain administrative, juridical, religious, and cultural autonomy which gave individuality to these districta Valachorum. In the 14th and 15th centuries, Romanian Orthodox noblemen (voivodes and knezes) were owners or rulers of several villages, where a variant of the customary law (lex Olachorum or ius Valachicum) was applied and where an agricultural economic life prevailed, leading to the establishing of a special regime of taxation (quinguagesima ovium). The churches these local noblemen founded on their estates (preserved today only in the terrae of Hațeg and Zarand, South-Western Transylvania) and which they built, decorated, and endowed according to their modest means, served either as court chapels, parish churches, or even monasteries. They are indicators not only of their ktetors' Byzantine-Slavic inconspicuous culture and precarious economic means, but also of the social realities and aspirations of Romanian Orthodox noblemen in 14th- and 15th-century Transylvania. By looking at the evidence of donor portraits and church inscriptions (the only surviving direct witness of Romanian Orthodox noblemen's material and spiritual life), the present paper examines the economic and social aspects behind church foundation by seeking, on one hand, into the reasons that made patrons (either members of one or several noble families, or simply members of a certain community) to join their efforts in a difficult undertaking which stretched sometimes over several generations. On the other hand, patronage illustrated often complex social relationships between actors, as well as the position of Romanian Orthodox noblemen within the social and political hierarchy of the Catholic Hungarian Kingdom, revealing both their real and aspired social status.



Eka Tchkoidze
Assistant Professor in History, Ilia Stae University, Tbilisi

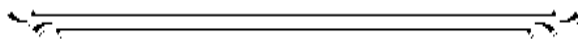
“Thessaloniki of the 9th century through the Life of Hilarion the Georgian”

Abstract:

Hilarion is a significant figure in the history of Georgia, as he is the first Georgian monk who settled in the heart of the Byzantine Empire (before that time the Georgians preferred the Holy places, Antioch and Sinai). Born in 822 in Eastern Georgia, he spent his life in many places of the medieval world: the Middle East, Olympos of Bithynia, Rome, Constantinople and Thessaloniki. There are four versions of his Life from which the oldest is dated to the 10th c., a few decades after his death (875).

Hilarion lived his last three years in Thessaloniki. He died and was buried there. Three versions of the *Life* provide significant information. Some of topics of interest are: the church of St. Demetrios, administrative terms and buildings, architectural details, city's population, etc.

We cannot claim with absolute certainty that the Georgian authors of the three main versions of the *Life* of Hilarion lived in Thessaloniki. We can, however, assume that they had visited it. Their information about several details of everyday life of the city is reliable. This is based on their good sources (oral or narrative), which evidently are convincing. This part of the *Life* as an important source for the city in the last quarter of the ninth century will be analyzed in the present paper. The text under consideration, relatively unknown to the researchers, enriches our knowledge and in some cases provides us with exclusive information about this important city of the medieval Balkans.



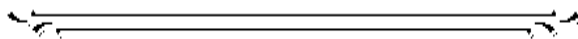
Evelina Todorova

**Assistant Professor and a Deputy Scientific Secretary at the National Institute of Archaeology
with Museum, Bulgarian Academy of Science**

*“A Recently Discovered Amphora Stamp from Pliska – An Evidence for the Link between the
Mediterranean Economy and the Lower Danube, in the 11th Century, AD”*

Abstract:

This paper presents a newly-discovered Byzantine amphora stamp from Pliska with the monogram “+ TΩMAC” whose *terminus ante quem* is the 1070's. Because of the cross in front of the name, the monogram is interpreted as belonging to a highly-ranked cleric, responsible for the quality control of amphora production. Considering that after the lands of the First Bulgarian kingdom were incorporated in Byzantium, from the end of the 10th and the entire 11th century a huge amount of Günsenin I amphorae were found along the Lower Danube and in Northeastern Bulgaria and that Günsenin I amphorae were produced in a monastery near the ancient Ganos on the Northern coast of the Sea of Marmara where vineyards were cultivated and wine was produced, we suggest that the name Θωμάς on the stamp monogram was the name of the Abbot and that the enlargement of the Ganos monastery was a result of the trade policy of Byzantine emperors towards the barbarians and the constant demand from the Lower Danube emporia for agricultural supplies.



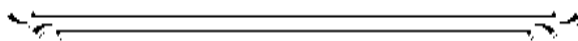
**Georgi Dimov,
Bulgarian Academy of Sciences**

*“Thessaloniki, Philippopolis and Adrianople : Commercial Topography and Related
Infrastructure, 11th - 12th Centuries”*

Abstract:

At the start of the eleventh century, in the aftermath of the long rule of the Macedonian dynasty (867-1056), the Byzantine Empire was going through a political, cultural and economic upsurge. After its victories over Bulgarians, Arabs, Georgians and Armenians, the Empire extended its borders by consolidating many of its former territories. At that time, city life in the Byzantine Empire was making headway at a scale unknown since late Antiquity. The archaeological data coming from Athens, Corinth,

Thessaloniki, Philippopolis and Adrianople suggests how booming was city life and economy in the Balkans in the course of the eleventh to twelfth century. As the information in the *prostagma*, *chrysobulls* and *praktika* from that epoch is exclusively related to monastery and rural areas and thus insufficient for constructing a full picture of Byzantine commercial topography and related infrastructure, our research approach is interdisciplinary and focused primarily on hallmark cities of Byzantium: Thessaloniki, Philippopolis, and Adrianople.

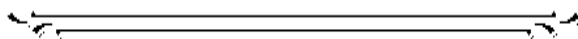


Hristijan Talevski,
Research Assistant, Institute for Old Slavic Culture, Prilep, Republic of Macedonia

“Early Byzantine Domestic Architecture and Infrastructure: The cases of Stobi, Scupi and Heraclea Lyncestis.”

Abstract:

The subject of this study is a summary of a detailed research and attempt to investigate the attitude of the inner population of these early Byzantine settlements to the monuments from the earlier stages of development of these cities. Although some of the considered modest households have taken part in past preliminary studies, the justification for their review is in determining their relation towards older urban system and their role in the overall transition to the end, of these once urban centers. An attempt is made to connect the early Byzantine remains of households from these settlements to the cultural, historical and socioeconomic framework of the period, seen through the aspects of a functional settlement complex, with people as a main carrier of all activities in it. The results from the excavations, especially those made in the multi functional complex with residential destination use in Stobi, present a clear image of decay, disintegration, ruralization, rustification and general reorganization of the settlements, made by, and for the needs of the local community during its struggle for survival. In a situation of climate change, depopulation, earthquakes and constant barbarian raids, no one, not even the state was power sufficient and in a position to fund and provide effective social organization. Before the end, everything comes down to self-supporting and survival through decentralization and local management of defense and production.



Ivan Biliarsky and MariyanaTsibranska-Kostova,
Professors at Bulgarian Academy of Sciences

“Sacralization of the Urban Space: the Example of the Mss. 1521 CHAI and the Neomartyrs of Sofia”

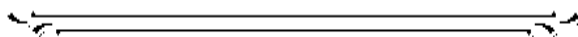
Abstract:

The translation of relicts, or their collection in the capital in purpose of collecting the Divine grace, is an act aiming the sacralization of the urban space. It usually refers to the ruler's power and authority. Our contribution will be dedicated to a different phenomenon that leads to the same result in a different historical and political context: the creation of holy space inside the city by the martyrdom and the veneration of the new holy man. The case study will deal with the St Georges the New Martyr of Sofia, St

George the Newest Martyr of Sofia and St Nicolas of Sofia – three town dwellers, who were martyred by the Muslims in the frame of forty years (1515-1555).

We shall focalize on the Mss. № 1521 from AD 1564, located in the Church Historical and Archive Institute in Sofia. The manuscript contains the unique copies of three Bulgarian original works: the St Nicolas of Sofia's Life by Matthew the Grammarian, his Service by monk Andrew, and the anonymous Common eulogy for the Sofia neomartyrs. They testify the spiritual fundamentals of the martyrdom, borrowed from Biblical, Early Christian models, as well as projected in the traditional relationship between the Holy men and the Holy place. It is a matter of scholarly interest to give an idea on how another model of the town replaced the past glorious Byzantine prototype of the town-mother and spiritual center of the Orthodox world, and how it reproduced the tradition.

The specifically Bulgarian material inscribes itself in the common typological frames of the Balkan medieval culture in Ottoman times, and contributes to the paradigm of holiness and the formation of holy space.



Janek Wolski,

Ph.D. candidate in the Department of Byzantine Studies at the University of Łódź.

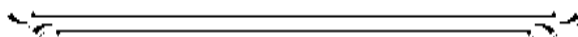
“Orantes in the structure of late medieval Bulgarian society. Functions of those who pray according to lives of saints and tsars’ charters”

Abstract:

In my paper I focus on monks, it is determined by the selection of sources. The social impact of Christian monasticism evoked different opinions of historians. Among the most prominent critics we may name Edward Gibbon, Adolf Harnack and Petăr Mutafchiev. However in modern Bulgarian historiography apologetic positions, underlining the positive cultural role of monasticism, are far more popular.

My paper proposes historicist approach. In tsars’ charters the issuer directly expresses his opinion about duties of the monks – to care for prosperity of the tsardom, prosperity and salvation of the tsar and his family. Lives of saints bring us further information on the power of the prayer, the role of monks, etc. The significance of the statements found in the sources becomes clear to us if we imagine the world as a battlefield between good and evil. “Those who pray” give an advantage to the local community, tsardom or even whole Christian oikumene. If we adopt (for a while) such a perspective we can understand how anachronistic are some popular opinions on the social impact of monasticism.

The sources used in my paper complement what Ivan Božilov wrote on the function of orantes in medieval Bulgarian society. However the question whether the tripartite model is appropriate to describe this society remains open. We may present orantes as a part of bipartite structure (secular – clergy) or another multipartite structure as well.



Katerina Ragkou

Doctoral student at the University of Cologne

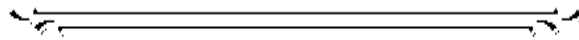
“The urban and rural household in Medieval Greece: a socio-economic approach”

Abstract:

The archaeological interpretation of the microcosm encompassed in a household is significant to our understanding of past societies. A household can serve as the infrastructure or social unit of large political entities, from the scale of villages, to cities and ultimately to entire empires. Domestic structures, as functional spaces, and the range of associated objects convey information regarding the economic activities and processes of social formation, as well as the everyday life of individual families, while the arrangement of the material culture is in accordance with the architectural form and the dwellers.

This paper is dealing with the architectural remains and the associated material culture of non-elite households from urban and rural sites in central and southern Greece (e.g. Corinth, Elis, and Laconia in the Peloponnese and Boeotia in Central Greece) from the 11th to the 14th century, a critical time period characterized by the establishment of various Latin states across the eastern Mediterranean. This paper is principally aimed at defining and reconstructing the use of space and the spatiotemporal transformations of the houses in close relation to broader socio-economic and historical developments. Hence, it focuses on the documentation of any changes in household practices, settlement patterns, and the social structure, caused by the transition from Byzantine to Latin rule.

The ongoing research is based on archaeological evidence and a reconsideration of literary sources within the afore-described framework and, although preliminary, its results will reveal unknown aspects of the complicated social and economic realities reigning in the Greek peninsula during this period.

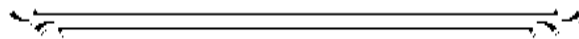


Konstantin Golev
Fellow at the Center for Advanced Studies in Sofia

“On the Edge of Another World: a Comparison between the Balkan and the Crimean Peninsula as Contact Zones between Dašt-i Qipčaq and the Byzantine Empire”

Abstract:

The fast advance of the Cuman-Qipčaq tribes in the western part of the Eurasian Steppe belt in the 11th century led to their establishment in Central Asia and Eastern Europe. As a result of this process the name *Dašt-i Qipčaq* appeared in the sources to designate the vast steppes under Cuman-Qipčaq domination. After initial probing of their borders with the sedentarist's Outside world, these nomads established different patterns of mutual cohabitations with the surrounding societies. The Byzantine Empire was one of these partners and experienced both the negative and the positive aspects of such neighborhood. By the time of the Cuman-Qipčaq's appearance, the Byzantines controlled both the Balkans and the southern fringes of the Crimean peninsula. This paper focuses on the question where the interaction between steppe and sown was more intensive and what determined it? Did the proximity of the Danube limes to the Byzantine heartland in Thrace direct the main vector of nomad activities towards the Balkans, or on the opposite – they were more focused on the coastal cities on the Crimean edge?



Metodi Zlatkov

**Archaeologist in the Department of Medieval Archaeology, National Archaeological Institute
with Museum**

“Economy of the Villages in Thrace, Eleventh to Fourteenth century”

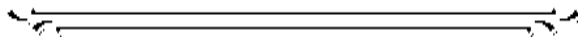
Abstract:

This paper is a summary based on 25 completely or partially explored by archaeological excavations medieval villages of the Upper Thracian Valley and some adjacent areas close to it. Individual studies in the last decade enable new view on the economy of this type of sites.

Agriculture is the main livelihood of all the villages explored. The second most important branch is livestock production which is stationary. The thesis concerning the cultivation of movable livestock population in the site Gledachevo-1 is subjected to a revision.

The population in all of the sites explored is engaged in domestic crafts. They are associated with home activities such as food preparation and clothing. Furthermore, in the greater part of the villages there were specialized crafts: pottery production and metalworking.

Numerous findings testify to the trade connections of the villages. In some settlements, ceramics and metal products were imported while in others – more sophisticated metal objects like jewelry and weapons and luxury ceramics. Pottery trading is registered between the individual villages. The coin circulation is evidenced in almost all of the sites, and the most significant of them was the medieval village in Koprinka in the XIII century.



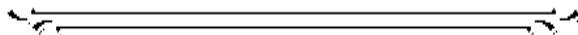
Nikolay Hrissimov

Assistant Professor in Medieval Bulgarian history at the University of Veliko Tŕrnovo

“(Non)Byzantine Presence in the Fortresses on the Danubian Limes (6th - beginning of the 7th c.).”

Abstract:

The 6th century is a period in the history of the Balkan provinces of the Byzantine empire, in which huge changes of ethnical, administrative, and afterwards - of political nature, occurred. These are zones of contact and coexistence of polyethnical population of Byzantium, in which each newly arrived barbarian brings forth his common traditions. It is particularly true of the fortresses on the Danubian limes.



Nikos Tsivikis

***Associate Researcher at the Institute of Mediterranean Studies in Greece and an
Amorium Excavations Research Fellow:***

“Amorium and its countryside (8th-11th c.): placing a thematic capital in its surroundings and mapping its historical landscape.”

Abstract:

The city of Amorium located in the highlands of Phrygia in Asia Minor challenges the usual streamline narrative about the evolution of byzantine cities. Although it was an important Early Byzantine settlement, it flourished and became one of the most important cities of Asia Minor after the AD 7th c. and until its final abandonment in late AD 11th c. Amorium, as the capital city of the newly founded thema of Anatolikon, became a crucial base for the military and the local administration in central Anatolia.

Amorium has been the subject of systematic excavation for more than two decades, where the main effort has been to understand the form and function of a medieval byzantine provincial city. Very little notice has been given to the immediate surroundings of the city of Amorium until now. But since 2013 a new side-project has been running focused on analyzing the historical landscape of Amorium with the use of excavation data, survey information, satellite and aerial imagery in a consolidated Geographical Information System environment.

Aim of the proposed paper will be by utilizing original and unpublished information about the city of Amorium and its surroundings to discuss the close and often overlapping relationship between city and countryside in the Middle Byzantine period.

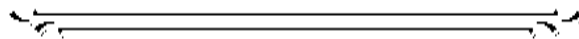


Pavel Murdzhev
Assistant Professor Santa Fe College, Gainesville, Florida
Post-doctoral fellow at the American Research Center in Sofia

“Homage to Philip Abrams: Byzantine Town in the Light of Abrams’ Thesis”

Abstract:

Almost forty years ago, Philip Abrams contested not only any uniform definition of “city,” but also any typology of the city. Instead, he conceptualized the town as a spatial concentration and intensification of the social and economic faculties pertinent to the larger system in which it is situated. Not much of Abrams’ theory did affect the scholarly approach to the town in the Byzantine World. It has continued to be treated as a distinctive reality; offering history of the towns, instead of history that happened in the towns. The aim of this paper is to reassert the explanatory power and applicability of Abrams’ thesis by analyzing the semantics of Byzantino-Slavic settlement terminology and the spatial morphology of medieval town, not as characteristics explaining the town itself, but as features rationalizing the Byzantine socio-economic model in general.



Sofia Akrivopoulou, Curator at the Ephorate of Antiquities of Thessaloniki
Athena Tokmakidou, Curator at the Ephorate of Antiquities of the Prefecture of Kilkis

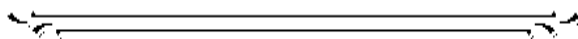
“Burial practices in town and country. Thessaloniki and the surrounding region in the Middle and Late Byzantine Period”

Abstract:

Burial, as an inescapable and at the same time highly conservative human formality, occupies a prominent place in the archaeological process. It the subject provides valuable historical information down many centuries. The main change, as Late Antiquity gave way to the Byzantine age, was that

cemeteries were located inside the city walls. For the period that we are considering more than 40 urban burial sites have been identified. By and large the main typological categories of tombs persisted, but with changes in scale and manner of construction, while there appeared new typological and construction features, associated with new burial customs and practices, such as the separate covering of the head. The grave gifts also followed the same general principle, although the unguentarium was replaced by the open glazed vessel. Another new practice introduced at this time, albeit to a limited extent, was that of burying the deceased in their best clothes and adorned with jewellery.

In the area of our study we identified some 30 cemeteries, belonging to three general categories: those associated with cities with an ancient and unbroken urban tradition (e.g. Beroia), those associated with known Byzantine settlements (e.g. Ierissos), and those in the countryside that have not been linked to any settlement. Some were situated above or next to pre-historic sites, a phenomenon known not only from the immediately preceding era ("Komani-Kruja") but since the Archaic period. "Dressed" burials, initially seem to outnumber burials with vessels, are richer than those in Thessaloniki, and occasionally display local particularities. The types of ornaments accompanying the deceased vary from region to region, as has already been observed, but these differences remain fairly constant over time.



Rumyana Koleva

Lecturer at Sofia University "St. Kliment Ohridski", Department of Archaeology.

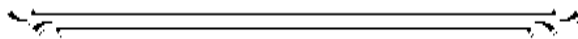
"Middle Byzantine Period Settlement near the Village of Zlatna Livada, Bulgaria – Typical Features and Trade Relations (based on ceramics/pottery evidence)"

Abstract:

The study on the pottery provides valuable information not only on the chronology but also on the population and the function of the inhabited structures. It also provides information on economic and ethnic changes. Different groups and classes of ware found in a site can be an indicator for trade relations with neighboring and distant centers.

The rescue excavations carried out at a settlement situated on the bed of the Maritsa highway produced a large amount of pottery. The typical features and chronology of specific groups are studied and determined.

Notwithstanding certain differences observed in the most numerous coarse ware it becomes clear that the main group of the artifacts follows the earlier Byzantine traditions and represents their further development during the Middle Byzantine period. A much smaller group of turned pottery, which is typical for the territory to the north of the Balkan and is found in lesser quantity, reveals the introduction of a foreign tradition. It is not clear so far whether this ware was introduced by an exchange or was brought by new settlers. The red slipped and mica-dusted ware and especially the sgraffito-ware found at the site, provide information about the trade relations and the potentiality of its inhabitants to acquire luxurious goods. It also contributes to reconstruction of the settlement and the everyday life of its population.



Wei-Sheng Lin
Ph.D. Candidate, University of Birmingham

“The rise and dominance of Ayas in trade in Cilicia by the 1270s”

Abstract:

This paper aims to explain the rise and dominance of Ayas in trade in Cilicia by the 1270s. Its status as the dominant location in the regional trade has been the point of departure for discussions of the Eastern Mediterranean trade. If, as observes David Jacoby (2014), other towns in Cilicia were also venues of Italian trade activities, an explanation for the rise of a particular location over the others is still wanting. Building on observations made from literary sources, such as treaty provisions indicating the increase of trade after the 1270s, this paper examines two potential determining factors contributing to its status as the official residence of the Venetian bailo by the 1270s. The first factor is the connectivity of Ayas with the rest of trade network in Cilicia and the Eastern Mediterranean. The second factor is the geographical distributions of the bishoprics as an indication of the concentration of population, thereby indicating the hospitality conditions within Cilicia. The viability of both sets of factors in answering this question is to be explored in this paper. On the one hand, Ayas was situated between the road networks and coastal trade networks, like all the other towns. On the other hand, there were competing ecclesiastical hierarchies in Cilicia during this period. This paper demonstrates that these two factors provide ground for explaining why Ayas became an important centre for trade activities by the 1270s.



Important Notes:

Alotted times: Presentations, no longer than 15-17 minutes, are to be followed by a 10 minute discussion session.

Assisting Technology: Computer and projector are at the disposal of the presenters if needed for visualization. Flash memory device will be used for uploading your presentation.

Rest Pauses: coffee, tea, water, non-alcoholic bevarages, and office snacks are provided during the rest pauses. Please, limit your movement through the conference room during the presentations

Directions: The best way to reach the [American Research Center in Sofia](#) and [Hotel Akord](#) from Sofia Airport is **by taxi**. The distance between Sofia Airport and Hotel Akord is in about 10-11 km; the distance between the hotel and ARCS is 1km. Taxis in the airport are "regulated" and there are only companies, that are allowed to service the airport : "OK Taxi" and "91280". The fare to the hotel should be about 12-15 leva (6-8 €) in normal trafic conditions. Avoid the touts that will try to offer you a taxi as you exit the departures area for there is a risk of serious overcharging. When you exit the customs/declarations door, turn to your right. You will see an office for OK Taxis in front of you. They speak English, so, the best thing is to give the person your [destination](#). They will check it and then print out a slip with your taxi number on it. This saves having to explain to the taxi driver! The taxis are out the doors to your right. Keep in mind however that the trafic in Sofia is sometimes very burdensome.

An alternative way to reach ARCS from Sofia Airport is **by subway**. The Metro Red Line travels to Terminal 2. The stop is located in the east part of the terminal near the departures hall. The trains run every day between 5:30 and 24:00 and it takes around 20 minutes to arrive at the Sofia University Station. From there, you have to transfer to a trolley line No 1, on the busstop, afront of the National Library, neighboring Sofia University. Your stop is *Vasil Kunchov Str.* From there, you can walk to Hotel Akord. Be advised to use Google Maps to research your routes before you trip to Sofia.



American Research Center in Sofia

75 Vasil Petleshkov Str.

Sofia 1510

www.arcs Sofia.org