

ACADÉMIE ROUMAINE

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INSTITUT D'ÉTUDES SUD-EST EUROPÉENNES

**South-Eastern Europe  
and the Eastern Mediterranean**

Proceedings of the Session held at  
the 12<sup>th</sup> International Congress of South-East European Studies  
(Bucharest, 2-6 September 2019)

edited by

IOANA FEODOROV



EDITURA ISTROS A MUZEULUI BRĂILEI „CAROL I”

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BRĂILA, 2020

**Descrierea CIP a Bibliotecii Naționale a României**  
**South-Eastern Europe and the Eastern Mediterranean : Proceedings of**  
**the Session held at the 12th International Congress of South-East European**  
**Studies (Bucharest, 2-6 September 2019)/vol. ed. by Ioana Feodorov – Brăila :**  
Editura Istros a Muzeului Brăilei “Carol I”, 2020  
ISBN 978-606-654-408-5

I. Feodorov, Ioana (ed.)

008

Lucrare tipărită cu sprijin din Fondul Recurent al Donatorilor  
aflat la dispoziția Academiei Române

## PREFACE

One year after the 12<sup>th</sup> International Congress of South-East European Studies (*Political, Social and Religious Dynamics in South-Eastern Europe*), held in Bucharest, under the aegis of the Association Internationale d'Études du Sud-Est Européen (AIESEE), the Romanian Academy, and UNESCO, this volume inaugurates a series aiming to gather in printed form the richness of the papers given at this fruitful scientific reunion.

The Congress brought together over 400 participants, from more than 30 countries, which presented in 35 sessions, spread over the course of five days, papers on the religious, social, and political life in South-Eastern Europe, from Antiquity to the present. Specific themes, such as Balkan linguistics, the Byzantine heritage in South-Eastern Europe, South-Eastern Europe relations with the Near East, Phanariot literature, the formation of modern states, and religious minorities in the region, fall within the traditional areas of research of the Institute for South-East European Studies of the Romanian Academy, most of which also explored in the preceding AIESEE congresses. The program also included novel areas of research in the field of South-East European studies, such as apocryphal literature, cartography, networks of intellectuals and merchants, migration, the social history of the Great War, and digitalization of historical archives.

A substantial part of the papers presented at the Congress will be published in volumes of Proceedings of the respective sessions. We envision the publication of around twelve volumes from the most representative and thematically homogeneous Congress sessions. The majority will be published in the ISEES series "Bibliothèque de l'Institut d'Études Sud-Est Européennes" (BIESEE). Several other volumes will be published with Brill and in the *Études byzantines et post-byzantines*. The Proceedings of smaller-scale sessions will be hosted by the *Revue des études sud-est européennes*.

The first volume of this series – the eleventh of the BIESEE series – brings together a selection of papers presented in the session *South-Eastern Europe and the Eastern Mediterranean*, convened by Dr Ioana Feodorov and held at the Library of the Holy Synod on September 3 and 4, 2019. It is our hope that this first volume will pave the way for a successful series, confirming the richness and renewal of the current research on South-Eastern Europe.

*Andrei Timotin*



## FOREWORD

Section 7 of the 12<sup>th</sup> Congress of the Association Internationale d'Études du Sud-Est Européen held in Bucharest on 2-6 September 2019 was connected in several ways to the Eastern Mediterranean civilizations. While papers focusing on the Arab Christians and the Church of Antioch were collected in a separate volume, the ones that we present here have in common the relations between peoples of South-Eastern Europe, and Eastern Europe in general, and those living on the Eastern coast of the Mediterranean. These relations are viewed in a historical, political, artistic, and broadly cultural perspective, encompassing the various ways of preserving the Byzantine spirit in a post-1453 era, and, at the same time, living in times of trouble and war, while trying to progress at the same pace as the Western world.

Part 1 of this volume encloses texts that address the conditions of theological education, literature, and the arts in the Eastern Mediterranean lands, and their presence in the mental image of the Eastern Europeans, from the Syriac heritage of the Church of Persia (Rev. Benedict Valentin Vesa) to the circulation of popular Arabic texts in the 19<sup>th</sup> century (Geoffrey Roper). Influences and information coming from the Near Eastern Ottoman realm are discussed by Ljiljana Stošić (Serbian painters inspired by Islamic artistic features) and Aleksandar Z. Savić (the Medieval Serbian vision of the Holy Places). Church treasures are presented and discussed both in terms of saints' relics brought from the East and worshipped in Ukraine (Vitalii Tkachuk) and in connection with the Byzantine content and form elements that are discernible in the Georgian church books of the 16<sup>th</sup>-18<sup>th</sup> centuries (Nino Kavtaria).

Part 2 comprises three texts focusing on manuscripts and documents that shed light on aspects of the intellectual and political life of the Eastern Mediterranean as intertwined with the Byzantine heritage. These are hagiographical sources that connect Arabs and Byzantines (Stavros S. Panayiotou), sources revelatory of the Arab Islamic philosophical tradition as revealed by the manuscript 5842 of the Manisa Yazma Eser Kütüphanesi (Teymour Morel), and 'Imperial Signs' issued by the Sultan in the process of peace-making with the Venetians in the 17<sup>th</sup> century (Radu Dipratu).

While the circulation of material and immaterial cultural items was dealt with in Part 1 and Part 2, the last section of the volume, Part 3, is devoted to people's travels. Several travellers from East and West are presented through their memoirs and notes: Paolo Gerbaldo discusses Stanislao Grimaldi del Poggetto of Turin, who travelled to Constantinople, while Paule Fahmé-Thiéry

compares the impressions of Paul of Aleppo (17<sup>th</sup> century) and Hanna Dyāb (18<sup>th</sup> century), who left their homes in Syria to go to distant lands across Europe. Şerban Marin presents the results of his in-depth research on the geographical information about the Eastern Mediterranean and the Balkans contained in a large number of Venetian chronicles on the Crusades, while Paul Auchterlonie comments on the circulation of texts that comprise reports of the English captives from North Africa.

The present collection of studies complements the other volumes of Proceedings of the 12<sup>th</sup> AIESEE Congress where travel memoirs, archival documents, and the circulation of motifs and cultural items around the Eastern Mediterranean region are discussed. It is, nevertheless, set apart by the vast geographical area covered by the topics addressed by the thirteen authors – from Morocco to Iran, from Ukraine to Jerusalem – and by its focus on a large variety of peoples, ethnic groups, and faiths – Serbians as well as Georgians, Persians and Muslim Arabs, Venetians and English. A common element of the contributions collected in this volume is their authors' in-depth analysis of manuscript sources, literary works, maps, and archival documents, and the general focus on *connections* – in space and time – across South-Eastern Europe, the North-Eastern Mediterranean lands and the Middle East.

*Ioana Feodorov*

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