

ESF Exploratory Workshop on

**‘Convivencia’ in Byzantium?
Cultural Exchanges in a Multi-Ethnic
and Multi-Lingual Society**

Dublin (Ireland), 30 November -3 October 2010

Convened by:

Barbara Crostini Lappin

SCIENTIFIC REPORT

1. Executive summary

The Exploratory Workshop sponsored by the ESF, with contributions from the Ars Edendi Programme, University of Stockholm, and from the Centre for Medieval and Renaissance Studies, Trinity College Dublin, took place as planned on 1-3 October 2010 in Trinity College Dublin.

Twenty-two participants from eleven different countries smoothly convened in Dublin. Trinity College welcomed the delegates to the brand new building, the 'Long Room Hub', with excellent AV facilities and a welcoming coffee lounge for breaks. Professor Alyn-Stacey, Director of the Centre for Medieval and Renaissance Studies, delivered the welcoming speech, reflecting on the importance of the visibility of arts subjects such as this on the island. Another outstanding venue for the conference was provided by the Chester Beatty Museum and Library. A visit to the Chester Beatty museum collection, especially its ancient papyri and manuscript holdings gathered from across the cultures of the Eastern Mediterranean, was enjoyed by all participants and enriched the visit to Dublin in line with the conference theme.

One occasion for displaying the ESF activity to the broader college environment was provided by the reception in the (ancient) Long Room, i.e. Trinity's old library, where a selection of Greek manuscripts from the catalogue I had been preparing over the summer was displayed and labelled in appropriate cases. One of the library guides gave a short historical introduction to the library itself, while I spoke about the Greek manuscript collection and illustrated the examples I had selected for display. Professor Gleis was particularly interested in the exhibits, especially in a twelfth-century manuscript consisting of a collection of canon law texts including a double version of John Damascene's famous chapter 100, on Islam, and also in another manuscript which I had discovered, containing the polemical work of Theodore Abu Qurra who, in the ninth century, wrote fictitious 'dialogues' between a Christian and a Muslim. Participants enjoyed a drink and informal conversation with members of the Centre for Medieval and Renaissance Studies and representatives of other departments across the University.

The participants all expressed academic satisfaction in the chance the Exploratory Workshop had given them to meet colleagues across the disciplines that broadly define 'Byzantine Studies', so that perhaps the single most successful achievement of the meeting was to propound this concept of an 'enlarged Byzantium', wherein the dominant Greek culture was seen as the background to the existence of different ethnic and linguistic groups, both within and just outside the political borders of the Byzantine Empire. The linguistic expertise of the participants was much appreciated: knowledge of Byzantine Greek was a given, but also Arabic, Hebrew and Armenian were –sometimes simultaneously– heard spoken and their terminology or translation expertly discussed. With few exceptions, the participants did not know each other, and many expressed appreciation at this opportunity of meeting colleagues

from related disciplines, with whom future collaboration could be envisaged. Thus, despite a Babel of languages and the challenge of new encounters, human communication and interaction went well, consistently involving mutual respect and even friendship among the participants.

The conference dinner marked the climax of the proceedings in a truly convivial way, so that 'convivencia' was said by all to have been achieved within the group if only during a limited amount of time.

2. Scientific content of the event

After the welcome discourses of the Executive Director of the Long Room Hub, and of the Director of the Centre for Medieval and Renaissance Studies, Dr Sarah Alyn Stacey, who underlined the importance of the event in itself and for the visibility of the subject of Byzantine history in Ireland as a whole, the scientific programme opened with a few introductory remarks by the convenor. Rather than dwelling on the theoretical principles that had driven me to propose this topic, which each participant had available in the ESF programme, I chose to highlight through an instance in my own work what the importance of drawing together different cultural and religious perspectives for the understanding of one cultural phenomenon was for me. Looking at a particular image from an eleventh-century manuscript of the Psalter produced at Constantinople, I drew attention to the co-existence of Jewish, Christian and Islamic elements in the formation of this image as a commentary to the Psalter text (itself a Jewish prayer text, and a Karaite key text as well). The image drew from a story in the Judeo-Christian apochryphon, the Paraleipomena Ieremiou, and harkened to post-exilic times as a way of recalling the destruction and the subsequent re-construction of the holy city, Jerusalem. In doing so through a complicated, fable-like narrative, it drew not only on the Jewish past, but also harkened to Muslim folkloric motifs, such as the long sleep of the Sura of the cave, that may well be reflected in the depiction chosen. Without going into the exegetical details that would have taken us far from the theme of the conference, I highlighted how a purely Greek-Byzantine Christian-Patristic approach to this manufacture was inherently inadequate in drawing the viewer/scholar nearer to the principles that informed the choice of the eleventh-century Constantinopolitan illustrator, whose outlook was necessarily informed by the complexities of the surrounding culture and whose aim in producing a pictorial commentary went beyond trying to speak to one audience, but fanned out into a mirror of Byzantine 'convivencia'. I invited the speakers to bring their own examples of similar 'mixed' or complex phenomena, and to open up their individual approaches to perceive the complexities of Byzantine society in whatever their field of expertise. I took the eagle depicted in the Psalter manuscript (in the story, bearing news to the Jews exiled in Babylon) as the symbol for the colloquium, while the entire image from this psalter was depicted on the programme. Still, I wish I had made my introduction fuller in historical terms, as this might have helped clarify the choices of speakers and groupings in the ensuing programme. I

intend to remedy this lack in the introduction to the published papers, where I intend to give more space to the concept of variety within the same culture/religion/ethnic group as a key to unlocking the complex social interactions that arise in practice in Byzantium.

Professor Manzano-Moreno, Director of the Centro de Ciencias Humanas y Sociales (CCHS) of CSIC, Madrid, had kindly agreed to introduce the proceedings by giving us an outsider's (but at the same time an insider's) look into 'convivencia'. Warning the audience not to rely on a ready-packaged understanding of this word, Professor Manzano-Moreno retraced its origins to a nineteenth-century, ideologically motivated Spanish scholar, who had procured the fame of 'Convivencia' as a term while at the same time lending its meaning prone to abuse or facile usage. The introduction put us all on guard against using this term too easily or unknowingly! Whilst to some extent dampening enthusiasm for pushing the comparison right through to the Spanish model, as the use of the word suggested (and was intended to suggest), its effectiveness at evoking a multi-cultural and multi-lingual context appropriate for the depiction of Byzantium was not entirely abandoned. While alternatives such as 'commonwealth' or 'oikoumene' were suggested, most participants felt the term to be efficacious for the Byzantine context, precisely because the word did not come loaded with ideological baggage, which the other alternatives could not avoid. On the other hand, it was noted that Professor Moreno himself had not abandoned the word for his own European-wide network, which he had dubbed precisely 'Convivencia' (<http://proyectos.cchs.csic.es/convivencia>). Thus, the skepticism he conveyed was necessarily limited towards the positive or 'rosy' scenarios that the word evokes, which, however, no-one seemed inclined to accept without critical assessment.

Yet more fundamental issues seemed to be raised in Moreno's paper. For example, the degree to which past history can be used to reflect our understanding of the present world was implicitly touched upon, with the general though mostly unexpressed consensus that a truly scholarly approach must remain deeply separate from journalistic issues, and that what we glean from the past cannot be applied to the present situation in an unqualified manner (and, of course, vice-versa). At the same time, it can be said that scholarship as a cultural activity necessarily reflects, to an extent, concerns of the present time. It would make an uninteresting scholar he/she who has completely divorced personal and professional interests, and while 'scientific' is clearly intended as 'objective' –as far as this can be achieved–, 'bias' can be, at its best, something as inevitable as it is conscious, declared and explicit. Clearly, facile attributions or sensationalist 'discoveries' in the field of humanities are suspect, especially in so far as they seem to apply conveniently to current issues, but neither is historical reflexion as a broader discipline a no-man's land.

Manzano Moreno was also keen to set down some theoretical definitions for the topic at hand, and these points were welcome, though also debated. For example, the necessity to divorce cultural or ethnic from religious affiliation clearly helped in avoiding the pitfalls of blanket distinctions, yet one is also loathe to underestimate the importance of religious

affiliation in Byzantium especially, as in the Middle Ages in general. The *caveat* is suspiciously one for our own times. Moreno's points were gathered and repeated in the final round table, where the professor helped to summarize the proceedings and gave his consent to writing an introductory essay for the volume on the Spanish concept of 'convivencia'. The unhappiness he conveyed towards this term, however, stayed with the participants. For this reason, it was proposed by the joint editors that the title for the volume that will be produced from the conference be changed into 'Negotiating Co-Existence: Communities, Cultures and 'Convivencia' in Byzantine Society'. Thus, the key-word 'convivencia', while still being present and inviting comparison to the multi-culturalism of medieval Spain, is not posing the central question about whether it existed –as such– in Byzantium.

The first session was entitled 'Friends and Foes', intending with this to underscore the criss-crossing of alliances through and across cultural and religious boundaries. The prism of complex interactions between various Christian groups was gradually disclosed by the Armenian, Georgian and Syriac contributions. Igor Dorfmann-Lazarev gave examples of the doctrinal tug-of-war between Armenians, themselves divided into pro- and anti-Chacedonians, and the Orthodox Greek ecclesiastical hierarchy, who in turn conciliated or, on the contrary, exploited divisions according to the political context. We had also heard from Béatrice Caseau about exchanges during embassies, made concrete in the preparation of meals and banquets. The question of slave exchange was raised in the Arab context. Caseau's paper extended to the definition of 'stranger' also in the wider context of hospitality, taking monastic rules as paradigms on what defined the outsider as local vs. foreign. There was a lively discussion on the concept of 'stranger' and on the Byzantine virtue of 'xeniteia' or hospitality, and how far it extended beyond the local population, or whether it had other limitations attached to it.

The second session –after lunch– was entitled 'Understandings and Misunderstandings' and appropriately opened with a brilliant piece by David Woods on the actual misinterpretations of the story of Maslama's entry into Constantinople in 718 –indeed, some of which became 'history' given the importance of the event. Woods argued that the limited import of the episode had been changed into a larger event, partly because of the potential for misunderstanding numbers in both a concrete and a figural acceptance, and this distortion happened across translations and subsequent transmissions. The paper was delivered too quickly for some non-native speakers to react to, but the potential of its usefulness was recognized by the editors. Reinhold Gleis presented the story of the Christian-Muslim encounter from the viewpoint of Byzantium, where John Damascene had categorized Islam as one of the Christian heresies – the hundredth – in his Catalogue of heresies. This paradigm, established as early as the eighth century, remained valid throughout the Byzantine Middle Ages, John's famous text being taken up into key dogmatic anthologies. Gleis's points were made with close philological references, and these were punctually taken up by the Arabists present. Sergio La Porta returned to the topic of Armenia this time looking

more closely at Armenians in their homeland, uncovering in these local centres some of the deeper divisions despite common allegiances, and then also detecting in the geo-political movements of Arabs and Georgians possible influences over the cultural and artistic expressions of the Armenians themselves. La Porta's paper was interestingly illustrated with some examples of these influences, e.g. in stone stelai in the Armenian landscape and in how these served different purposes and were variously interpreted according to the identity of their viewers. The session ended with a discussion of the results of these inter-cultural milieux within and just outwith the Byzantine borders.

After a chance of relaxing and chatting over tea break, the group re-convened for the session entitled 'Common Roots or Common Branches?' and dedicated to the papers on Judaism. The session opened with Joshua Holo's inspiring paper on how to define the Jewish community. Both he and also in general papers on the Arabs resisted the differentiations exclusively along religious divides, as the self-identity of these peoples rested on a more complex perception of their destiny as a people. It is interesting to note that theoretically the religious differentiations appear inadequate, when not dangerous, in that they obscure both points of similarity and even differences, though, as in Holo's title, religion does have to figure somewhere in the landscape of co-existence, and its requirements – manifold certainly in the case of Jews – must be fitted into normal life dynamics. Both Mariachiara Fincati and Johannes Thon dealt with religious texts, ultimately connected to biblical scholarship. For Fincati, the middle-Byzantine interest in the Jewish *Urtext* of the Septuagint, evident in hexaplaric readings and glosses, might be connected with fresh contacts between Christian and Jewish teachers in particular areas of the Empire, such as Thessalonica, and led to the revision even of important ancient manuscripts of the Bible, such as the fifth-century codex in Milan whose glosses and corrections she is currently studying. The esoteric texts proposed to our attention by Thon, the famous *Sefer Jezirah* at the basis of cabbalistic practice, and the Greek *Mysteria litterarum*, preserved in illuminated thirteenth-century manuscripts, raised interest for possible connexions in the transmission of philosophical ideas and world-views across communities.

The Long Room Reception with the Greek manuscripts exhibition provided enough diversion and refreshment to be able to give attention to two further papers in the session 'Placing Narratives' that concluded the first day of the workshop. Here the focus was on stories that, because of their intrinsic qualities, travelled across cultures and times, barely changed, or significantly transformed, challenging our notions of boundaries and inviting a quest for the means through which these percolations occurred, wherever possible to retrace them. Isabel Toral-Niehoff looked at the meanderings of the legend of Constantine's baptism and of its underlying pattern, namely, the motif of the sick ruler saved through a miracle, taking us on a complex journey from Syria to Rome along ideal routes and meanings. This strand of narrative analysis was consonant to that taken up the following day on the Veronica stories, and had theoretical as well as detailed links to it, so as to almost coalesce into a sub-section

of the workshop's theme. Nike Koutrakou scoured the Greek sources presenting a view of Arabs across the centuries, elegantly presenting the evolution of their 'image' in Byzantine writings from one of caricatural roughness to a much more sophisticated and learned stereotype.

On Saturday morning we punctually reconvened at Trinity College, in the historic Henry Jones Room, where unfortunately we experienced some delay in the set up of the audio-visual equipment despite my best efforts at having had this arranged beforehand. This caused some problems in chairing the impatient audience, but conscious of having some leeway, I managed to allocate enough time to all the speakers and for some discussion in this session: 'Looking West'. Annick Peters-Custot focused her paper on the geographical dissemination of Greek communities across the Southern Italian landscape, and on the activity of the monasteries between the Mercurion and the Salento regions. This is clearly a land of privileged interactions, and where cultural 'resistance' to a historically inevitable shift towards Latinization can be documented in a variety of liturgical documents and artistic remains. Other aspects of interaction between Latins and Greeks were explored in the papers by Savvas Neocleous and Katerina Ierodiakonou. Though apparently contrasting in perspectives, the first being based on socio-political evidence, the second on the more elusive travelling of ideas in philosophical works, both papers evinced cooperation and integration, albeit at specific times rather than across the board, as against the normal picture of unabated hostility which motivates, according to historians, the atrocities of the infamous '1204'. Neocleous' paper raised questions on the place of violence in interactions between communities: whether this negative force can be harnessed to positive outcomes, not just in the release of mounting tensions, but also in the definitions that arise after its explosion has taken place. Modern intellectual distaste for violence may tend to hide the reality of how its outbreak functioned in medieval society and pre-judge its role as a blanket negative rather than discern its various aspects including the potential opened in its aftermath. At the same time, by emphasizing the periods of overt contrast, which have often provided better evidence, one tends to neglect the peace-time interactions which are as valuable in defining communities and their respective roles in any specific region. Ierodiakonou emphasized how scholasticism did, eventually, reach Byzantium, and what interests its propounders had in the methodological framework it provided for thinking and writing against adversaries, which had been lacking to earlier Byzantine theologians. In the same section we also had a paper from a French medieval specialist, Charmaine Lee, who addressed the question of the Greek Veronica story travelling to the West and being incorporated in the books of thirteenth-century French clerics. This paper in reality formed a sequence to Dell'Acqua's paper on the depictions of the Veronica in Byzantium, but was textually rather than visually based, and included questions regarding criteria of manuscript confection in what are now regarded as puzzling miscellanies. Lee also touched on the

symbolic value that Greek stories acquired in the medieval West, an aspect which was appreciated by the audience.

A multi-ethnic lunch and the visit to the collection of the Chester Beatty galleries prepared the senses for the art-historical focus of our concluding sections, entitled 'Looking East' and 'Interpreting the Remains'. Francesca Dell'Acqua developed the background to the story of the veil of the Veronica by reference to the famous Genoa mandylion which she had studied in detail as one of the curators to its recent exhibition. Although it had been thought by some to be a well-researched topic, Dell'Acqua's contribution was appreciated as entirely original in a field where novelty is at a premium. Her approach explored the interrelationships between the choice of image, its actual representations, and the context of the specific artistic commission to tease out the various significances of her chosen object. The competing, sometimes alien cultures of Islam and Judaism were explored in two dedicated sessions, although the confines of each were clearly difficult to set, overlapping and trespassing confines into much of the other papers and discussions. Arianna D'Ottone presented the extraordinary multi-lingual evidence emerging from the manuscripts found in a treasure-trove – a Genizah – in the mosque at Damascus. Her detailed work on early Koran manuscript fragments as well as on the Syriac and Greek texts emerging from this find arose much interest. The work of Sevki Koray Durak was essentially from an economic viewpoint, but he tried to tease out from the evidence of commerce between the heartlands of Byzantium and the neighbouring Islamic states situations that revealed a network of contacts and a variety of co-operations and conflicts arising out of repeated and structured human intercourse in a commercial context. His methodological introduction as to the general areas where we can go looking for various types of interaction was very much appreciated.

Elka Bakalova gave a splendid example of Greek-Georgian interaction in the eleventh-century wall-paintings of the Church at Bachkovo Monastery, which she had herself very recently published. The exclusive pretenses of the Georgian founder Pakourianos to keep his monastery for Georgians alone were contrasted with the essentially Constantinopolitan style of the paintings with which he adorned his sanctuary, albeit depicting Georgian saints. Another example presented by Bakalova concerned the relics of the skull of John the Baptist, which combined Greek craftsmanship with a Slavonic inscription in gold lettering. It was noted how the cult of St John Prodromos spanned cultures and reached even into Islam. Objects such as these relics were clearly held in high regard both for their objective precious frame and for their value as cult objects. Saints and worship were the lines along and across which the Greeks in Southern Italy interacted with their Latin, then Norman neighbours. The example of the Cappella Palatina was recalled in the discussion. The archeological examples competently presented by Athanasios Vionis in his broad and learned paper made these exchanges visible in daily-used pottery and other ceramic ware across finds on Aegean islands and on the Balkan mainland. Vionis aptly brought the example of the mosque at

Cordoba as significant in comparison to the Christian-Muslim interactions at Constantinople also.

The informal discussions at the pub and over the conference dinner continued the themes of the conference as each paper had in turn thrown light on aspects that were new or unfamiliar for the participants.

3. Assessment of the results, contribution to the future direction of the field, outcome

The concluding round table on Sunday morning saw the summing up of the proceedings by Professor Manzano-Moreno and Professor La Porta, while Dr Crostini outlined plans for two publications arising from the exploratory workshop, and addressed the participants asking them to assess the proceedings and propose their contribution to the volume of published papers.

The *fil-rouge* that held these contributions together was a perspective on 'convivencia', intended as the peace-time co-existence of different linguistic and ethnic groups in the same socio-political space, with particular attention to how this affected their cultural expressions or determined their policies of life *qua* separate communities. By re-formulating the question of convivencia into questions about strategies of co-existence, the volume of published contributions will develop along the following lines:

What modes of 'convivencia' did the various 'Byzantine' people –whether permanently or temporarily within its boundaries– find in their relation to the dominant Greek culture of the Empire?

Were some situations more favourable to cultural exchange than others?

What political, social or economic motives were at play in the recurrent ebb and flow of tense versus collaborative modes of intercourse across linguistic, cultural or religious divides?

When were these expected divides crossed, and in what unexpected ways?

Participants were asked to focus their papers for publication around these questions, each of course from their specific angle and competence. Professor La Porta accepted the invitation to be co-editor of the volume, in particular covering the areas of linguistic expertise (Armenian, Hebrew, Syriac) where Dr Crostini would have needed external assistance. Professor La Porta was enthusiastic about the task of forming a coherent and readable volume out of the proceedings, and the editors could meet on the same evening to set down editorial guidelines and schedule the progress of the publication. Deadline for presentation of papers has been set at the end of March 2011.

While the overwhelming majority of responses at the final discussion were positive, the reservations expressed by some over whether their contributions would be better published in specialized journals than in a collected volume were taken seriously. Efforts will be made at preparing the publication quickly for the press, and at working a cross-thematic structuring that will not necessarily reflect the order of papers at the workshop, but rather bring out the

strands of issues and concerns that would group together the papers in ways more significant to a broad readership.

Enthusiasm at the round table was also registered for the proposal of a database of texts – consisting of new translations, or of material not easily accessible and free from copyright– that will enhance our perception of the ‘convivencia’ interaction in Byzantium. Proposals for these will be received by Dr Crostini via e-mail, and the database will be gradually set up with the first nucleus of contributions to which more can be added later.

A possible development from the Dublin workshop might be that of organizing a conference on a larger scale, and applying to the ESF for appropriate funding for this. A number of participants expressed their interest in taking this direction of enquiry further, and I have been thinking of ways in which the subject could be expanded to take in a wider scholarly community in broader areas of interest. One suggestion was to expand the area to the territories once Byzantine, that fell under the Caliphate’s dominance and later Islamic rule. By so doing, a more comprehensive comparison can emerge between different treatments of minorities and strategies of co-existence, as often the vicissitudes of one group (whether defined ethnically, or linguistically, or socially) cross frontiers and map out networks that are neither constrained nor defined by political divisions. The focus will be on the factors that lead to the acceptance of pockets of difference within the overarching structure of a society, whether motivated by utilitarian or economic factors, by ideals of respect of tolerance even in otherwise near-totalitarian regimes, or simply due to historical circumstances the consequences of which need re-negotiating living spaces and hierarchical structures. On the other hand, from the point of view of the groups that are, or have become, minorities, the sealing off of their identity or otherwise might determine survival or absorption or even spell a gradual transformation that takes into account the new situation and undergoes its influence. One such case is the influence of Islamic juridical thinking over Jewish self-perception, that gave rise to a modified form of Judaism in the tenth-century Karaite movement.

Both Islamo-Jewish and Islamo-Christian relations form a growing area of scholarship around the study of new published sources, often in dedicated series, that clarify the respective interactions. A working title for a future conference might be the following: ‘Living Belief, Teaching the Faith: Inter-Religious Practices in Byzantium and Dar al’Islam (9th-12th cent.)’. The religious approach to an examination of society somewhat lurked in the background of the exploratory workshop. However, ‘religion’ is not to be equated with theological debate, but is a model of affiliation and aggregation that is itself in need of a defining principle. The emphasis rather on the practices of a particular group in living out whatever their belief and in teaching whatever their faith allows us to explore different areas of interaction: from daily and recurrent aspects of material existence, and how far these were influenced by or were required to be expressions of religious affiliation (or not), to the communal aspects of making one’s faith public and transmitting it forward. Choices of language and of media, such as books, oral preaching, organized ‘academies’, and networks of assistance, for example for

the captive victims of piracy or war, reflected the particular circumstances of the individual group, but also relied on established models of inter-cultural interaction that actually preserved the varieties of culture despite the very real possibility of annihilation. I would like to highlight the multi-cultural remains from libraries and Genizahs taking the cue from the Damascus finds of the exploratory workshop to comprehend other repositories esp. in the Middle East (e.g. Mar Saba near Jerusalem, Mount Sinai). Art-historical and archaeological records that reflect multi-cultural situations could also be expanded. Migrating narratives, such as saints' lives, often adapting to local folklore, or romances such as 'Barlaam and Joasaph', for example, undergoing transmission and transformation in subsequent translations and adaptations, could constitute a separate session.

Professional areas such as that of the administration of justice (the Islamic legal schools being an obvious paradigm) or the medical profession with its ethically determinant choices were not sufficiently represented in the Exploratory Workshop, but the potential for discussion of multi-cultural influences across these fields is as obvious as it is important. Cases in which an individual from a threatened minority actually seeks to by-pass his/her own community's systems of judgement or facilities for care, and enters into another in order to favour the outcome of his/her predicament are not uncommon. The fragmentation of boundaries resulting from these cases is emblematic of the subtler intercourses resulting from 'convivencia'.

A section could perhaps be dedicated to violence and its outcomes, not only as records of outbreaks of destructive fanaticism or vengeful retaliation, but also as analysis of the results in the aftermath of such outbreaks. Recent attention has been dedicated to the conjunction of religion and violence, and here a theoretical framework from the social sciences may be welcome. While we read some dates as indelible memories of outrage, their immediate results were probably more nuanced as victor and victim redefined their positions while trying to harness the new situation in acceptable compromise. After all, the very identity of the conqueror was often less clear-cut than that officially portrayed, and his results less annihilating than his intentions may have been.

The enthusiasm of many participants for taking the theme of the workshop further and involving other institutions in a possible second phase was very encouraging.

4. Final programme

Thursday, 30 September to Sunday 3 October 2010

Afternoon *Arrival*

18:00 *Informal drinks and optional dinner at Mont Clare Hotel*

Friday, 1 October 2010

Trinity College Dublin, 'Trinity Long Room Hub' New Building

- 09.00-10:45** **Introductory Session**
- 09.00-09.05 **Welcome by the Director of the Trinity Long Room Hub, Trinity College Dublin**
Jennifer Edmond
- 09.05-9.15 **Welcome by the Director of the Centre for Medieval and Renaissance Studies, Trinity College Dublin**
Sarah Alyn-Stacey (Dept. of French and Centre for Medieval and Renaissance Studies, TCD)
- 09.15-09.35 **Presentation of the European Science Foundation (ESF)**
Professor Svetlina Nikolova (ESF Standing Committee for the Humanities (SCH) / Bulgarian Academy of Sciences)
- 09.35-10.00 **Introduction by the convenor**
Barbara Crostini Lappin (Centre for Medieval and Renaissance Studies)
- 10.00-10.45 **Introductory Lecture: “Some (Worrying) Issues Regarding the Concept of ‘Convivencia’”**
Eduardo Manzano-Moreno (CCHS-CSIC, Madrid, Spain)
- 10.45-11.15 *Coffee Break*
- 11.15-12:00** **Session I: Friends and Foes**
- 11.15-11.35 **Presentation 1 “Armenians in Byzantium: Stephen of Siwnik’s (c.680-735) Activity at Constantinople”**
Igor Dorfmann-Lazarev (School of Oriental and African Studies (SOAS), University of London, UK)
- 11.35-11.55 **Presentation 2 “Commensalité with Strangers: Sharing Food and Sharing the Lord’s Table”**
Béatrice Caseau (Université de Paris-Sorbonne, France)
- 11:55-12:15 Discussion
- 12:15-13:00 Visit to the Book of Kells exhibition
- 13.00-14.30 *Lunch at ‘1592’ Restaurant, Trinity College*
- 14.30-16.00** **Session II: Understanding and misunderstandings**
- 14.30-14.50 **Presentation 1 “On the Entry of Maslama into Constantinople in 718”**
David Woods (Department of Classics, University College Cork)
- 14:50-15.10 **Presentation 2 “John Damascene on Islam. A Long-Term History in Byzantium”**
Reinhold Gleii (Ruhr-University Bochum, Germany)
- 15.10-15.30 **Presentation 3 “Re-Constructing Armenia: Strategies of Co-Existence between the Seljuks and the Mongols”**
Sergio La Porta (Center for Armenian Studies, CSU Fresno, USA)
- 15.30-16.00 Discussion
- 16.00-17.00 *Tea break and informal discussion*
- Trinity College Dublin, Arts Building, Room 307*
- 17.00-18.30 **Session III: Common roots or common branches?**
- 17.00-17.20 **Presentation 1 “Jewish Religion as a Factor in Assessing Byzantine Pluralism”**
Joshua Holo (Hebrew Union College, Los Angeles, USA)

- 17.20-17.40 **Presentation 2** “The Greek Bible and the *Hebraica Veritas* in Eleventh- and Twelfth-Century Byzantium”
Mariachiara Fincati (Istituto Italiano di Scienze Umane, University of Florence, Italy)
- 17.40-18.00 **Presentation 3** “On the Mystery of Letters: a Comparison of the Concepts of *Sefer Jezirah* and the *Mysteria litterarum*”
Johannes Thon (Martin-Luther-University Halle-Wittenberg, Germany)
- 18:00-18:30 Discussion
- 18:30-20:00 Drinks reception in the Long Room
An exhibition of TCD Greek Mss recently catalogued by Dr Crostini will be on display
- 20.00-21.00 Session IV: Placing Narratives**
- 20.00-20.20 **Presentation 1** “Constantine’s Baptism Legend: a “Wandering” Story between Byzantium, Rome, the Syriac and the Arab World”
Isabel Toral-Niehoff (Freie Universität Berlin, Germany)
- 20.20-20.40 **Presentation 2** “The Vicissitudes of an “Image”: Byzantine Perception of Arabs through War, Trade, Religion, Diplomacy, Culture”
Nike Koutrakou (National Hellenic Research Foundation/Institute for Byzantine Research, Athens, Greece)
- 20.40-21.00 Discussion
- 21.00 Dinner @ Pizza Milano

Saturday, 2 October 2010

Trinity College Dublin, Henry Jones Room

- 9.30-11.30 Session V: Looking West**
- 9.30-9.50 **Presentation 1** “Convivencia between Christians: The Greek and Latin communities of Byzantine South Italy (IXth-XIth centuries)”
Annick Peters-Custot (University of Saint-Etienne / University of Lyon, France)
- 9.50-10.10 **Presentation 2** “Greeks and Italians in Twelfth-Century Constantinople: *Convivencia* or Conflict?”
Savvas Neocleous (TCD and University of Cyprus, Cyprus)
- 10.10-10.20 Discussion
- 10.20-10.40 **Presentation 3** “The Tale of the Veronica in BnF fr 1553: an Example of *translatio studii et imperii?*”
Charmaine Lee (University of Salerno, Italy)
- 10.40-11.00 **Presentation 4** “Western influences on Byzantine Logic”
Katerina Ierodiakonou (University of Athens, Greece)
- 11:00-11:30 Discussion

Chester Beatty Museum and Library, Dublin Castle

- 12:00-13:30 Lunch at the Chester Beatty Silk Road Café
- 13:30-14:30 Visit to the Collections
- 14.30-16:00 Session VI at the CB: Looking East**

14.30-14.50	Presentation 1 “The Mandylion of Edessa: a Narrative on/of the Borders” Francesca Dell’Acqua (University of Salerno, Italy)
14.50-15.10	Presentation 2 “Manuscripts as Mirror of a Multilingual and Multicultural Society. The Case of the Damascus Find” Arianna D’Ottone (La Sapienza University, Rome, Italy)
15.10-15.30	Presentation 3 “Sons of Hagar among the Romans: the Incorporation of Muslims into the Middle-Byzantine State and Society” Sevki Koray Durak (Bogazici University, Istanbul, Turkey)
15:30-16:00	Discussion
16.00-16.30	<i>Tea break in the Meeting Room</i>
16.30-17.30	Session VII at the CB: Interpreting the Remains
16.30-16.50	Presentation 1 “Political Confrontation/Artistic Unity: Two Visual Sources from the Balkans” Elka Bakalova (Bulgarian Academy of Sciences, Sofia, Bulgaria)
16.50-17.10	Presentation 2 “Reading Art and Material Culture: Greeks, Slavs and Arabs in the Byzantine Aegean” Athanasios Vionis (University of Cyprus, Nicosia, Cyprus)
17:10-17:30	Discussion
19:00-20:00	Informal discussion and drinks at ‘The Ginger Man’
20:00	Conference Dinner at The Alexander Hotel

Sunday, 3 October 2010

10.00-12.30	Round-Table Session in the Georgian Room, The Davenport Hotel
10.00-11.00	Introductory Comments by Workshop Respondents Eduardo Manzano-Moreno (CCHS-CSIC, Madrid, Spain) Sergio La Porta (Center for Armenian Studies, CSU Fresno, USA)
11.00-12.30	Consultation on follow-up activities (esp. anthology of useful texts)/networking/collaboration
12.30	<i>End of Workshop and departure</i>

5. Final list of participants

1. Barbara CROSTINI LAPPIN (Convenor)
Centre for Medieval and Renaissance Studies/ Long Room Hub
Trinity College Dublin
2. Elka BAKALOVA
Department of Art History
University of Sofia

3. Béatrice CASEAU
Department of History
Université de Paris-Sorbonne
4. Arianna D'OTTONE
Faculty of Oriental Studies
LA Sapienza University of Rome
5. Francesca DELL'ACQUA
University of Salerno
6. Igor DORFMANN-LAZAREV
Department of the Languages and Cultures of the Near and Middle East
School of Oriental and African Studies (SOAS)
University of London
7. Sevki Koray DURAK
Department of History
Bogazici University
Istanbul
8. Mariachiara FINCATI
Istituto Italiano di Scienze Umane
University of Florence
9. Reinhold GLEI
Faculty of Philology
Seminar for Classical Philology
Ruhr-University Bochum
10. Joshua HOLO
Department of Jewish History
Hebrew Union College
Los Angeles
11. Katerina IERODIAKONOU
Department of Philosophy
University of Athens
12. Nike KOUTRAKOU
National Hellenic Research Foundation/Institute for Byzantine Research
13. Sergio LA PORTA
Center for Armenian Studies
University CSU Fresno
14. Charmaine LEE
University of Salerno

15. Eduardo MANZANO-MORENO
CCHS-CSIC
Madrid

16. Savvas NEOCLEOUS
University of Cyprus

17. Annick PETERS-CUSTOT
University of Saint-Etienne / University of Lyon

18. Johannes THON
Martin-Luther-University Halle-Wittenberg

19. Isabel TORAL-NIEHOFF
Seminar für Semitistik und Arabistik
Freie Universität Berlin

20. Athanasios VIONIS
Department of History and Archaeology
University of Cyprus

21. David WOODS
Department of Classics
University College Cork

6. Statistical information on participants

- **Gender:** 11 women / 10 men
- **Age brackets:** 25-35: 3; 35-45: 11; 45-60: 7
- **Countries of origin:**
 - Bulgaria (1)
 - Cyprus (2)
 - France (2)
 - Germany (2)
 - Greece (2)
 - Ireland (2)
 - Italy (3)
 - Spain (2)
 - Turkey (1)
 - UK (2)
 - US (2)
- **Areas of Expertise:**
 - Western medieval (2)
 - Art history and Archaeology (3)
 - Armenian Language and Civilisation (2)
 - Arabic and Islamic Studies (3)
 - Greek and Latin Middle Ages (3)

Byzantine History (5)
Hebrew and Biblical Studies (2)
Jewish History (1)