

## INTERNATIONAL SCIENTIFIC CONFERENCE “THE BYZANTINE HERITAGE OF RUS’-UKRAINE”\*

International scientific conference “The Byzantine Heritage of Rus’-Ukraine” took place on October 25–26, 2018 in Kyiv at the Institute of History of Ukraine NAS of Ukraine organized by Tatiana Vilkul, Institute of History of Ukraine, and Basil Lourié, *Scrinium, Journal of Patrology and Critical Hagiography*. The contributions of scholars from Oxford, St. Petersburg, Moscow, Tel Aviv, Erevan, Kyiv, Lviv and Chernivtsi were presented.

The main problems of the Byzantine studies look in a quite particular way from Kyiv, because Kyiv itself has been one of the centres of the Byzantine Commonwealth. Even after the fall of Byzantium in 1453, Ukraine preserved its connexion to the former Empire and remained involved into the cultural circle of “Byzance après Byzance”, as the Romanian Byzantine scholar Nicolae Iorga coined this phenomenon. Today we cannot forget this fact due to the social impact of the current ecclesiastical events related to the Kyivan Metropolia of the Patriarchate of Constantinople. Ukraine is one of the parts of the world, where Byzantium continued to live and to bear fruits. For the Ukrainian identity, it is impossible to imagine one’s own origin without Byzantine roots.

*Sergey A. Ivanov* (Moscow, Higher School of Economics), “Alexandr Rystenko (1880–1915) – the portrait of a forgotten scholar”.

Rystenko, a Byzantinist from Odesa, died young of tuberculosis and did not manage to finish his doctoral dissertation: the publication of the Life of St. Nephon of Constantiane. This huge and highly interesting piece of Byzantine literature is by far the most underestimated masterpiece of Greek hagiography. The paper brings to light numerous letters which Rystenko kept sending to his supervisor Academician Istrin while preparing his edition. The paper also traces the history of the galley-proofs of the publication which miraculously survived the turmoils of the Odesa history in 1917–1921 and were published, under the disguise, by the Odesa library in 1928. The present speaker is now preparing a critical edition of the Life of Nephon and wants to pay tribute to his late predecessor.

*Basil Lourié* (St. Petersburg, *Scrinium, Journal of Patrology and Critical Hagiography*), “The Armenian and Syrian Population of the Northern Macedonia in the Eighth and Ninth Centuries and the Historical Background of the Baptism of Bulgaria”.

The Armenian and Syrian population has been removed to the northern Macedonia by Constantine Copronymus in the 750<sup>s</sup> from the regions of Theodosiopolis in Armenia (now Erzerum) and Melitene. The historical witnesses related to this population (preserved in Greek, Arabic, Syriac, and Armenian) have never been so far collected in full nor studied in details. This Christian population in Macedonia constructed towns for themselves and

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\* 25–26 жовтня 2018 р. в Києві відбулася міжнародна наукова конференція «Візантійська спадщина України-Руси». Організаторами її виступили Інститут історії України НАНУ (Київ, в оргкомітеті – д-р іст. наук Т.Вілкул) та *Scrinium, Journal of Patrology and Critical Hagiography* (Leiden, в оргкомітеті – В.Лур’є, д-р філософ. наук, головний редактор часопису). На конференції було представлено здобутки вчених з Оксфорда, Санкт-Петербурга, Москви, Тель-Авіва, Єревана, Києва, Львова, Чернівців із проблематикою візантиністичних студій і тем, що стосуються сусідів візантійської співдружності націй.

provided specialists for constructing Khan Krum's palaces in Pliska in the 810<sup>s</sup>. The earliest post-Roman churches in the northern Macedonia, archaeologically datable to the period from the 8<sup>th</sup> to the 10<sup>th</sup> century and so far attributed to the Slavs/Bulgarians after the Baptism of Bulgaria despite their obviously non-Byzantine but Syrian and Armenian architecture, are to be attributed to the same population and dated to the period from the late eighth to the middle of the ninth century. In the late 830<sup>s</sup>, the land populated by these Syrians and Armenians became a part of the Bulgarian Kingdom. This fact has certainly affected the future Christianity in Bulgaria, as one can see, e.g., in the cult of the 15 Martyrs of Tiberiopolis/Strumica (an important piece related to the epoch of the Baptism of Bulgaria): their leader Bishop Theodore is an avatar of the most venerated saint of Theodosiopolis/Erzerum, its bishop Theodore (the leading person of the 591 Council of Theodosiopolis, where the Chalcedonite Armenian Church has been established); both Theodore of the Armenian Theodosiopolis and the 15 Martyrs of Theodosiopolis/Strumica have the same commemoration date, November 28.

*Eugene K. Chernukhin* (Kyiv, Institute of History of Ukraine of National Academy of Sciences of Ukraine), "Reflexions of the Byzantine education in Ukrainian Barocco: the epigram of hieromonk Cyprian to the poem of Simon Pecalidi *De bello Ostrogiano ad Piantcos cum Nisoviis...*

The epigram was written in a form of some kind of elegiac distich in 12 verses. The main task of the epigram was to praise the role of the Ostroh princes in one of the local conflicts with the Kozaks in 1593. The description of four Coats of Arms of their antecessors is presented in a poetic way, mostly in Ancient Greek style with a number of Modern Greek elements and a number of orthographic mistakes. Besides, the subjective attitude of the author towards the war and its disasters is also obvious. This combination of various literature and language styles, of intimacy and official approval makes the epigram a short predecessor of the future Ukraine Barocco literature.

*Vera Tchentsova* (Maison française d'Oxford, Oxford / UMR 8167 Orient et Méditerranée, Paris), "Meletius of Ohrid and the Sinaites in Nizhyn in the end of the 17<sup>th</sup> century (additions to the history of Greeks in Nizhyn)".

In her paper "Meletius of Ohrid and the Sinaites in Nizhyn in the end of the 17<sup>th</sup> century" Vera Tchentsova proposed a hypothesis of an alternative solution to the accomplished in 1686 transfer of the right to consecrate metropolitans of Kyiv from the patriarchs of Constantinople to the patriarchs of Moscow. A possible candidate to ordinate high clergy in Ukrainian territories could be the former archbishop of Ohrid, "entitled patriarch" Meletius of Ohrid or "Ahrida". Meletius stayed in Nizhyn for a long time and is known to consecrate clergymen in the diocese of Kyiv. He received considerable donations from the hetman Ivan Samoilovych "for his life support" (a village, a residence in Nizhyn, where Meletius started to build a church of St. Michael the Archangel). It could not be excluded that such graces provided to Meletius by Samoilovych are to be explained by hetman's designs that the "entitled patriarch" would be able to make ordinations to the episcopal chairs or even to the metropolitan throne. After his death, Meletius of Ohrid bequeathed his possessions in Nizhyn to the monastery of Sinai.

*Anna A. Pichkhadze* (Moscow, Institute of Russian language of the Russian Academy of

Sciences), “Some grammatical features of the Slavonic translation of the *Studite typikon* and the problem of its origin”.

The paper is dedicated to the provenance of the Slavonic translation of the *Studite typikon* in the recension of Patriarch Alexius Studite. It is known that it has been translated in 1060–1070<sup>s</sup> for the Kyiv Monastery of the Caves (and was afterwards used in other Russian monasteries), but who translated it and where remains unclear. The Slavonic translation contains many lexemes specific to East Slavic dialects and foreign to South Slavic vocabulary, but a few South Slavic words can also be found. This allows supposing that the translation was made by South Slavs for Russian readers. This hypothesis has been checked against grammatical data and, especially, syntax. Many instances of an incorrect use of case forms were provided in the paper (including the forms governed by prepositions), in particular, examples of contamination of the Genitive and Dative cases, which is a feature of Bulgarian texts and may be considered as an argument in favour of the supposition that South Slavs participated in the translation.

*Oleksii Komar* (Kyiv, Institute of Archaeology of National Academy of Sciences of Ukraine), “The influence of the Byzantine metric system on the Old Rus’sian measurement systems”.

Problem of the origin of the Old Rus’sian metric system traditionally has been considered within the framework of the two polar conceptual approaches. The first approach considered metrological systems as a product of the interaction of different peoples in processes of exchange and trading. The second approach insisted on the function of the metric system within a particular society. Respectively, some researchers considered the metric system of Old Rus’ as completely borrowed abroad, while the second part defended the independent origin of the Old Rus’sian units of measurement. The influence of Byzantium was seen in measures of weight and length.

Archaeological data does not support the use of Byzantine weight units in Old Rus’ outside the monetary system. Silver ingots of the Kyiv type weighing 1/2 Byzantine litra appear no earlier than the 2<sup>nd</sup> half of the 12<sup>th</sup> century. But by the middle of the 13<sup>th</sup> century ingots lose some weight, no longer matching the standard of litra. Units of length, which coincide with the Byzantine unites, penetrated into Rus’ along with the architectural traditions of Byzantium. The main unit of measurement in architectural projects was *sazhen*’ or Byzantine ὄργια. Derived units of it were the *Tmutarakan*’ *sazhen*’ (the hypotenuse of the triangle sided in the *sazhen*’) and *Lokot*’ (1/4 *sazhen*’). Only latest wooden standard of *lokot*’ found in Novgorod matches the Byzantine πήχυς.

The total number of borrowed of Byzantine standard units of measurement in Rus’ confirmed by archeology is quite small. It corresponds to the picture of the limited influence of Byzantium, which did not cover all spheres of life in Old Rus’.

*Natalia Khamaiko* (Kyiv, Institute of Archaeology of National Academy of Sciences of Ukraine) “The Shestovytsia aquamanile”.

In 1948, during archaeological investigation in Shestovytsia, David Blifeld have discovered an aquamanile. It was founding a cremation grave performed with Slavic burial rites and typical Old-Rus’ian artifacts dated to the second half of the tenth century. The aquamanile was made in pottery and has been broken into several fragments, some of

them were missing. David Blifeld reconstructed this aquamanile as a vertically standing jar with three handles and two necks and it was subsequently restored according to this reconstruction. The vessel published this way seemed unique, and no one has offered any analogy to it. Besides this a beautiful Scandinavian ornament with three woven snakes was carved at the bottom of the vessel.

A new study shows that aquamanile should be turned in horizontal position, and, instead of the handles, four legs should be reconstructed. The snake graffiti at the bottom of the vessel becomes visible. Head of aquamanile was missing but we can be sure that its body imitated animal. Pottery clay composition shows Oriental origin of aquamanile from Shestovytsia, but engraved decoration connects it also with the Scandinavian region. This fact is not surprising, given that the Shestovytsia burial ground was located in the tenth century on the trade route from the Varangians to the Greeks. Bought somewhere in the Middle East by a Scandinavian or Rus'ian Varangian merchant, the Shestovytsia aquamanile illustrates time and ways of penetration of the tradition of using aquamaniles by the population of the North of Europe long before the Crusaders started to use them.

*Oleksandr Fylypchuk* (University of Chernivtsi), “The *Chronicon Bruxellense* and the first Rus' attack on Constantinople”.

The *Chronicon Bruxellense* (anonymous Greek language chronicle) contains some unique information about the first attack of the fleet of Rus' on Constantinople. The present study explores the original composition of the structure of the chronicle and the historical notes assigned to the reign of every emperor in the third part. Special attention is given to the some sources of the *Chronicon Bruxellense*. The author argues that the dates of the attack of the fleet of Rus' (on June 18, 860) were computed by the mediaeval editor of the chronicle.

*Konstantin Bondar* (Tel Aviv University) “*Psalter of Feodor: 110 years later*”.

The paper deals with the *Psalter of Feodor the Jew*, a monument of Jewish-Slavic cultural contacts of the 15<sup>th</sup> century and discusses the problems of its further study and modern re-edition.

This text is preserved in two lists of the fifteenth century and attributed to “Feodor the newly baptized” on the ground of the colophon that precedes the text, and, contrary to the title, is not the Psalms of David but prayers for the New Year and the Judgment Day of the medieval East European (Ashkenazi) ritual, containing quotations, inclusions and paraphrases from the biblical Psalms.

From the beginning of the study of the monument, a concept that links its appearance with the activities of heretics, the “Judaizers”, has arisen. Nikolay S. Tikhonravov and the first publisher of the text Mikhail N. Speranskiy mentioned this suppose.

After the only edition of Speranskiy (1907), more than 100 years passed, “The Psalter” has become a bibliographical rarity and needs re-edition. The plan of the new edition was developed by the author jointly with Constantine Zuckerman (Paris).

This plan involves reproduction of the text by M. Speranskiy, comparison of the two available manuscripts, because, in both of them, the folios with our text are inserted later. In several past decades, the understanding of textual history and codicology of Efrosin's collections has greatly expanded and needs to be taken into account by the future publisher and the commentator.

Further, the new edition will contain parallels from the prayer book for the New Year and Judgment Day of the Ashkenazi ritual (with an English translation). Moreover, it will contain a study in biography of Speranskiy related to the appearance of his *editioprinceps*: it is possible that some notes and drafts preceding his 1907 publication as well as those made later are preserved. It would be desirable to characterize the language of the monument. It is necessary to raise again the question of the time, prerequisites, historical and cultural circumstances of the translation, to consider the identity of Feodor, as well as the metropolitans of Jonah and Philip. Finally, the new edition discusses the place of the text in the aspect of the Kiev humanistic translation circle of the second half of the 15th century.

*Tatiana Vilkul* (Kyiv, Institute of History of Ukraine of National Academy of Sciences of Ukraine), “Chronographical impact: The Old Slavonic version of the *Doctrina Jacobi nuper baptizati* and the George Hamartolos’s *Chronicle*”.

The *Doctrina Jacobi nuper baptizati* (AD 634) is known in the Slavonic version as the *Book of Yakov Zhidovin* (Book of Jacob the Jew). This work was quite important for Old Rus’ intellectuals; for instance, the authors of the *Sermon on the Law and the Grace*, the *Tale of Bygone Years*, and the *Chronograph of Tikhonravov* have borrowed in it. Therefore, the Slavonic translation is datable to the period prior to the middle of the eleventh century. However, several parts of this translation show a strong affinity with the Slavonic translation of the *Chronicle* by George Hamartolos. This fact could be explained as either usage of the Slavonic Hamartolos by the Slavonic translator of the *Doctrina Jacobi* himself or borrowings made by some later editor of the Slavonic recension of the latter.

*Alexey V. Barmin* (Moscow, Institute of the World History of the Russian Academy of Sciences), “The *Useful tale about the Latins* – the problem of its dating and origin”.

The *Useful tale about the Latins* is akin to the Greek writings where the doctrine of Filioque and the use of unleavened bread are traced back to Charlemagne, but it is different from them in many aspects. The last editor of the writing A. Nikolov dated it to the late 11<sup>th</sup> – the early 12<sup>th</sup> century citing some parallels between the *Useful tale*, on the one hand, and the *Tale of Bygone Years* and the Bulgarian apocryphal chronicle, on the other. But there are reasons to doubt that there was a direct connection between the *Useful tale* and the *Tale of Bygone Years*. It is also not clear if the *Useful tale* was used as a source for the Bulgarian apocryphal chronicle or inversely. The contents of the *Useful tale about the Latins*, i.e. its criticism of the Roman Popes, strongly favors its creation in the time after 1204, when the question of subordination of the Greek Church to the Pope for the first time went acute for the general population of Byzantium and its Slavic neighbor states.

*Hayk Hakobyan* (Erevan), “The Identity of ‘Armenians’ in the Writings of Agathangelos, John of Odzun, Tovma Artsruni, and Other Armenian Sources”.

The paper presents an analysis of the formation of the Armenian identity in the periods from the fourth to the eighth and from the twelfth to the thirteenth centuries. Each instance where the influence of Christianity on the final Armenification of different parts of the Greater Armenia is evident, will be studied in details. The role of the Armenian Apostolic Church is discussed from the data provided in the writing of the Armenian Middle Age historians and theologians. The Armenian identities were, however, splitted between the Armenian Apostolic Church (anti-Chalcedonian) and the Armenian Chalcedonites.