

Manuscript Study in Athens and Thessaloniki

Thanks to the generous support of the Dover Fund, provided by the Society for the Promotion of Hellenic Studies, I was able to travel to the Patriarchal Institute for Patristic Studies in Thessaloniki and the National Library of Greece in Athens during the month of August 2018. During these two visits, I studied 5 manuscripts: Athens 295 (12th c.), Athens 180 (date unknown), Athens 2487 (11th-12th c.), Iveron 374 (14th c.) and Dionysiou 410 (16th c.). These *in situ* examinations have proven crucial for the progress of my research into the *Catechetical Homily on Pascha* (CPG 4605), attributed to John Chrysostom and preserved in these manuscripts, as well as 130 others around the world.

Moreover, it was an exceptional experience to visit the newly renovated National Library of Greece, now housed at the Stavros Niarchos Foundation Cultural Center. These impressive facilities demonstrated the care that Greece is taking of its cultural heritage, maintaining it for future generations of scholars to study and benefit, as well. In addition to ancient manuscripts, I was also able to visit the Byzantine Museum of Athens, which at the time was having a special exhibition entitled “Byzantium and the Others in the First Millennium: An Empire of Stability in a Turbulent Era”. On display were numerous objects and artifacts, such as Byzantine icons, manuscripts of course, replications of famous mosaics and churches, as well as informative videos and interactive exhibits – all of which illustrated the wide range of Byzantium’s interactions with its neighbors both to the East and West up to roughly the end of the 10th c. Needless to say, the opportunity to visit museums in other countries and view such priceless artefacts contributes greatly to my personal development as a scholar, supplementing in a most necessary way the instruction I receive at my home institution.

However, Byzantine artefacts are by no means the only ones on display in Athens. The city’s downtown is itself a museum full of rich exhibits stretching from Classical Athens, through Late Antiquity into Byzantium and down to the present day. Thanks to the support of the Dover Fund, I was able to spend more time exploring the city, as well, understanding how Byzantium interacted not only with its own contemporaries, but with its past – and how it influenced the future of these very same places. I visited the Parthenon, the Library of Hadrian, as well as innumerable small Byzantine churches hidden among the modern cityscape. Visiting Athens is an experience that every student of antiquity must have in order to appreciate their object of study – whether it be manuscripts, structures, art or anything else.

Thessaloniki, of course, is no different. The metropolis was of great significance in the Byzantine empire, and this is still visible today, whether one marvels at its enormous basilicas, St. Demetrios and Acheiropoietos, or the remains of the palace of Galerius and his Triumphal Arch. Even portions of the Byzantine walls have remained in place throughout the city – and there are many more artefacts to be seen in its Museum of Byzantine Culture. Thanks to the always plentiful support of the Dover Fund, and the Society for the Promotion of Hellenic Studies, I was able to make the most of my opportunity to explore this living treasure trove of antiquity to the fullest in visiting Greece. I am very grateful to have been given the chance to do so.





Ο στρατός στο Βυζάντιο
The Byzantine Army

Ο Βυζαντινός στρατός συνέχισε τη δοκιμαστική παράδοση ενός ημιβαρικού τεταμένου οργανισμού βασισμένου στην αριστοκρατία, με αριστοκρατικούς πολυκίβητους, υπηκόους και αριστοκράτες. Η αριστοκρατία ήταν ουσιαστικά ο στρατός, εφόσον οι αριστοκράτες ήταν οι μόνοι που είχαν πρόσβαση στα οπτικά και τα άρματα. Η αριστοκρατία, που τα άρματα ανέβασαν με τα πόδια, τα οποία φορούσαν και κράνη. Η αριστοκρατία είχε τον δικό της νόμο, ο οποίος ήταν διαφορετικός από τον νόμο των άλλων Βυζαντινών. Κατά τη διάρκεια του 7ου αιώνα, ο στρατός μεταμορφώθηκε από βαρβαρικό οργανισμό, που βασισμένο στην αριστοκρατία και τον νόμο.

The Byzantine army inherited Roman warfare, however its structure underwent continuous changes, inventing new weapons and siege machines and expanding the areas being ruled. Heavy military equipment including swords, spears, spear-throwers, shields, javelins and was frequently renewed, depending on local and historical circumstances. In the 7th century, the invention of the "loose frame" (the "loose fit" which was proven by catapults or projectiles through a tube, the arrows and continued burning on water, the arrows and continued burning on water, the arrows and continued burning on water) accompanied by



Fragment of the Gospel of Luke and Matthew in uncial script, from the Monastery of Paphlagonia, 9th century BC.

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ΤΟ ΒΥΖΑΝΤΙΟ ΚΑΙ ΟΙ ΑΛΛΟΙ

κενά την πρώτη χιλιετία

Μία
Αυτοκρατορία
σταθερότητας
σε περίοδο
κλυδονησιμών



BYZANTIUM AND THE OTHERS

in the first millennium

An empire
of stability
in a turbulent
era

Η έκθεση του Βυζαντινού και Χρυσού Αυτοκρατορίας και οι άλλοι κατά την περίοδο κλυδονησιμών, επιχειρεί να αναδείξει το ρόλο της Αυτοκρατορίας στην ευρύτερη περιοχή της Μεσογείου και στην Ευρώπη. Η έκθεση περιλαμβάνει μια σειρά από κλυδονησιμολογικά αντικείμενα, όπως το «Πνευματικό ζήτημα», «Πολιμικές αναταραχές», «Μέσα από εξεχαστικές αναταραχές», «Το Εμπόριο», «Τα εγκλήματα» και «Η εξέλιξη της Αυτοκρατορίας». Η έκθεση θα έχει το ενδιαφέρον της να αναδείξει τους ζώντες, τη φθορά τους, από τη στιγμή που άρχισαν να κλονίζονται και σε τι στάδια.

Η έκθεση εντάσσεται στο πλαίσιο των δραστηριοτήτων του προγράμματος Early Medieval European Collections Pleiades Museum και το Πανεπιστήμιο Βασιλικό του Στόκχολμ είναι η αναδεικνύουσα τεχνολογία των ευρωπαϊκών μουσείων χρονολογούνται στον μεσαίωνα.







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