

Apoi, moderatoarea a dat cuvântul Ioanei Cazacu, în prezent secretar de stat în cadrul Departamentului pentru Egalitate de Șanse între Femei și Bărbați, anterior activistă în mai multe ONG-uri, care a mulțumit pentru invitația la acest eveniment și a susținut rolul și importanța unui monument pentru femeile victime ale politicii pro-nataliste din anii 1966-1989.

Un discurs foarte punctual, argumentat și elocvent a susținut Magda Cârnecki, redactor șef al revistei *Arta*. În continuare, Petre Lucaci, președintele Uniunii Artiștilor Plastici, directorul revistei *Arta*, a comentat negativ modul de organizare a concursurilor în ultimii ani.

Un alt invitat, Diana Păun, consilier la Departamentul de sănătate, a accentuat repetat profesia sa de medic endocrinolog și a subliniat consecințele politicii nataliste prin mai multe date statistice.

Jurnalista Delia Panait și-a început discursul cu o întrebare: "Cine a auzit de Doamna Stanca?", menționând că în orașul său de origine, Făgăraș, există o stradă care poartă numele soției lui Mihai Viteazul.

Alte opinii și puncte de vedere au susținut Gabriel Andreescu, Valentina Iancu, Veda Popovici, artist independent.

În a doua parte a reuniunii, au avut loc dezbateri cu o largă participare. Au fost formulate întrebări, dar și propuneri, sugestii. Au participat la dezbateri Tudorina Mihai, Dana Marcu, Daniela Drăghici, Vlad Viski, Monica Negru.

Moderatoarea, Diana Neaga, a coordonat foarte organizat dezbaterile, a comentat și a completat cu importante informații opiniile susținute de participanți. Totodată, a mulțumit instituțiilor care și-au trimis reprezentanți la această reuniune: Asociația Mame pentru Mame, Institutul Social Democrat, Asociația MozaiQ și a finalizat dezbaterile cu invitația de a participa la un dineu.

Monica Negru

The 23rd International Congress of Byzantine Studies

Held in Belgrade between August 23 and 27, 2016 and organized by the Serbian National Committee of Byzantine Studies and by Association Internationale des Études Byzantines, in cooperation with Institute for Byzantine Studies of the Serbian Academy of Sciences and Arts, Serbian Academy of Sciences and Arts, University of Belgrade, Faculty of Philology of the Belgrade University and Faculty of Law of the Belgrade University, the event continued the already well known tradition of the congresses of Byzantine Studies. The event took place under the patronage of Tomislav Nikolić, president of the Republic of Serbia. Led by Ljubomir Maksimović as president and Srđan Pivrić as co-president, the organizing committee succeeded in gathering an impressive number of more than 1,100 participants all over the world, representing various institutes of research, universities, associations and other entities that, among other fields, promote the Byzantine studies. By countries of the institution they represented, the participants were from Greece (209 participants), Serbia (120), France (101), Russia (87), Italy (81), UK (78), Germany (73), US (64), Bulgaria (57), Austria (39), Turkey (39), Romania (27), Poland (26), Belgium (23), Hungary (21), Switzerland (19), Georgia (18), Cyprus (17), Australia (16), Macedonia (16), Israel (15), Spain (13), Albania (12), Netherlands (10), Ukraine (8),

Denmark (7), Norway (7), Armenia (6), Finland (6), Sweden (6), Canada (5), Czech Republic (4), Japan (4), Argentina (2), Belarus (2), Bosnia-Herzegovina (2), China (2), Portugal (2), Slovakia (2), Vatican (2), and one representative for institutions each of Croatia, Ireland, Latvia, Lebanon, Moldova, Montenegro, Singapore, Slovenia, San Marino. Of course, these statistics are relative, since, as a result of the globalization, there were many participants representing two institutions from two different countries at the same time. However, despite these technical details, these figures demonstrate once again that, beside the “Great Powers” in the field of historical sciences as a whole (France, Russia, Italy, UK, Germany, US, Austria, and so on), the situation of the Balkan countries (Greece first and foremost, Serbia as host country of the event, but also Bulgaria and Turkey) confirms their leading position in the field of Byzantine Studies.

It is indeed regretful that the Romanian institutions do not promote the Byzantine studies to a more significant extent. It is one more proof that the present-day tendency in the Romanian historiography is, once again, to focus strictly upon the local history, while the field of world history is left aside¹. The Romanian institutions represented at this congress, which represents the major opportunity for the Byzantinists to exchange their knowledge and to present their state of research, were: University of Bucharest (with the contributions of Emanoil Băbuş – *Alexiade, source de la géopolitique de l'émotion*, Manuela Dobre – *The Image of the West in the 15th Century Byzantine Sources*, Mihai Grigoraş – *The Concept of Theophany in Pseudo-Dionysius the Areopagite and John Scotus Eriugena. Differences between Byzantine and Carolingian Monastic Thinking*, Liviu Damian – *Rethinking Athanasius and Historiography. Athanasius as Christian Thinker: Theologian, Philosopher, Historian*, Ştefan Stareţu – *Two Models of Byzantine Monarchy*, Isabela Stoian – *The Veiled Influence of Byzantium on Alcuin of York. Byzantium at the Frankish Court*, Ionuţ Alexandru Tudorie – *Political Opportunism vs. Ecumenical Project: A Reassessment of Michael VIII Palaiologos' Attitude towards the Church Properties*), National University of Music in Bucharest (Nicolae Gheorghită – *An Encomium Dedicated to Peter the Great (1672-1725)*), University Babeş-Bolyai in Cluj (Constantin Gordon – *The Adaptation of Greek Byzantine Chants into Romanian by Macarie Ieromonahul. An Overview of the Second Soft Chromatic Mode Compositions*, Daniel Mocanu – *Macarie the Hieromonk: Composer and Keeper of the Byzantine Musical Instruments*), Institute for South-East European Studies in Bucharest (Mihail-George Hâncu – *Famous First Words: Pagan Cosmogonies in the Age of Justinian*, Andrei Timotin – *Les Code des usages de Gheorgaki le logothète (Jassy, 1762) et ses rapports avec la littérature byzantine de cérémonial*), Lucian Blaga University in Sibiu (Alexandru Ionita – *Imagining the Salvation of the “Jews” at the End of the First Millennium: Byzantine Reception and Interpretation of New Testament Texts about the “Jews” and the Faith of Israel*), Institute for Political Studies of Defence and Military History (Alexandru Madgearu – *The War of 971 in Bulgaria: A Model of Conflict Resolution for Present Superpowers*), “Alexandru Ioan Cuza” University of Iaşi (Bogdan-Petru Maleon – *The Status of War Prisoners in Late Byzantium*), National Archives of Romania in Bucharest (Şerban V. Marin – *Propagandistic Usefulness or Means to Reconstruct the Past? Few*

¹ Perhaps this result is partly due to the fact that the Byzantine Congress' date overlapped the first edition of the National Congress of Romanian History held in Cluj under the aegis of the Romanian Academy between August 25 and 28. Once again, the localisation of the Romanian historiography is demonstrated.

Aspects on the Importance of the Venetian Chronicles), National Museum of the Romanian Peasant in Bucharest (Costin Moisil – *Romanian Chant and Byzantine Chant: Two Musics or Only One?*), Institute of Archeology and History of Art in Cluj (Elena-Dana Prioteasa – *Greek Rite Churches in Medieval Hungary: Observations on the Iconography of Two Sanctuaries*), Francophone Regional Centre of Advanced Researches in Social Sciences (Ana-Maria Răducan – *Changing His Own Mind. A Theologian and a Philosopher in Byzantium in the Eleventh Century*), “Iorgu Iordan-Al. Rosetti” Institute of Linguistics in Bucharest (Anca Mihaela Sapovici – *The Parenetic Works within the Romanian Culture: Between Tradition and Innovation*, Emanuela Timotin – *Codifying Sins for Catechetic Purposes. The Romanian Tradition of the Byzantine Apocryphal Letter of Christ on the Observance of Sunday*), Eftimie Murgu University in Reșița (Nichifor Tănase – *Shining Light Shedding from Eastern Vessels. ‘Brightening Face’ Christology of the Desert Fathers – As Ascetic Interiorization, Somatic Experience and Outward Luminosity of Christ Who Radiates within Them*), “1 Decembrie 1918” University in Alba-Iulia (Anca Elisabeta Tatay – *Woodcuts of Byzantine Tradition in the Early Romanian Writings Printed in Bucharest (1678-1830)*) and the independent scholar Elisabeta Negrău – *A Quotation from Theophylact Simocatta by Theophanes Confessor in an 8th-Century Tract? Torna, Torna, Frater Revisited and Policy and Prophecy. The Emergence of the Iconography of Ruler Crowned by Angels in Wallachia (1543)*. Some of them also moderated various sessions: “The Late Byzantine Empire and the West (I. A. Tudorie, along with Ivayla Popova); “Byzance après Byzance, part 2” (A. Timotin, along with Elena N. Boeck); “The Late Byzantine Empire, part 2” (B.-P. Maleon, along with Erekle Jordania); “Venetian Historiography (and Byzantine Studies)” (Ș. Marin, along with Andrea Nanetti).

On the other side, we note the presence of well known Romanian scholars or of Romanian origins that represented institutions outside Romania, such as: Maria Alexandru (Aristotle University of Thessaloniki, *Strategies of Editing ‘Living Texts’: The Case of the Papadike*, with Christian Troelsgård), Alexandru Ștefan Anca (Otto-Friedrich Universität in Bamberg, *Emperor, Patriarch, and the Catalans. A Triad of Power in Byzantium at the Beginning of the 14th Century*), Simon Corcoran (University College in London, *Imperial Legislation: The View from the Imperial Capital*), Elena Ene Draghici-Vasilescu (University of Oxford, *The Church of San Marco in the Eleventh Century*)², Florin Filimon (Westfälische Wilhelms-Universität in Münster, *The Monastic Community of Alypius the Stylite: Double or Twin Monastery*), Nicoletta Isar (Institute of Art History and Visual Culture at University of Copenhagen, *The Iconicity and Tropes of Spatiality: When Architecture/Iconography Dissolves into Transparency*), Andra Juganaru (Central European University in Budapest, *Theological and Monastic Reform in the Fourth-Century Near-East*), Zaharia-Sebastian Mateiescu (University of Lausanne, *Δύναμις in Maximus the Confessor. A Medical Term? and Διαφορά and the Logic of Identifying Differences in Byzantine Theology*), Mihail Mitrea (University of Edinburgh, *Placing Golden Flourishes: Miracle Tales in the Saints’ Lives of Philotheos Kokkinos*), Dan Ioan Mureșan (University of Rouen, *Laonikos Chalkokondylès et le basileus des Hellènes; Le patriarcat oecuménique et la métropole russe au milieu du XV^e siècle and Autonomie/autocéphalie: l’histoire comme critère canonique. La fin des patriarcats bulgare et serbe, fin XIV^e-début XVI^e siècle*), Marius Portaru (Patristic Institute Augustinianum in Rome, *Divine Paradigms and Divine Activities in Gregory Palamas*), Sever J. Voicu (independent scholar in Rome,

² Unfortunately, she was unable to attend the event.

Traduttori e traduzioni dal latino sotto i Paleologi), with the note that D. I Mureşan also moderated the session entitled “Les frontières et les limites du Patriarcat de Constantinople” along with Marie-Hélène Blanchet. This fact proves that the number of Romanian scholars that continue to embrace various fields of world history (Byzantine included) and to follow their career in this direction is not so few, this conclusion coming into direct contradiction with the tendency of the Romanian institutions.

The topics of the papers presented in the congress were naturally various for both plenary sessions and round tables. Indeed, byzantinology does not mean exclusively history, but also literature and linguistics, architecture and arts, philosophy, and so on. Naturally, significant contributions were also delivered in the fields of theology and hagiography. One could conclude that all respects of the Byzantine civilization were fully represented on the occasion of this event.

The papers were moderated by famous Byzantinologists, among whom we mention (in alphabetical order) only a part of them: Eugenio Amato (University of Nantes), Dimiter Angelov (Harvard University), Charalambos Bakirtzis (Cyprus Institute in Nicosia), Alexander Beihammer (University of Notre Dame), Albrecht Berger (Ludwig-Maximilians University and Institute for Byzantinology in Munich), Floris Bernard (Central European University in Budapest), Livia Bevilacqua (Sapienza University in Rome), Wolfram Brandes (Max Planck Institute in Frankfurt), Reinhart Ceulemans (Catholic University in Leuven), Elisabeth Chatziantoniou (Aristotle University in Thessaloniki), Jean-Claude Cheynet (Sorbonne University in Paris), Charalampos G. Chotzakoglou (Hellenic Open University in Patras), Ioanna Christoforaki (Academy of Athens), Barbara Crostini (Uppsala University), James Crow (University of Edinburgh), Mary Cunningham (University of Nottingham), Beatrice Daskas (Ludwig-Maximilians University in Munich), Olivier Delouis (National Centre of Scientific Research in Paris), Vincent Déroche (National Centre of Scientific Research in Paris), Maria Dourou Eliopoulou (National and Kapodistrian University of Athens), Nicolas Drocourt (University of Nantes), Stephanos Efthymiadis (Open University of Cyprus in Nicosia), Christophe Erismann (University of Vienna and Institute for Byzantine Studies), Karsten Fledelius (University of Copenhagen), Stig Frøyshov (University of Oslo), Christian Gastgeber (Institute for Medieval Studies in Vienna), Niels Gaul (University of Edinburgh), Vassil Gjuzelev (Bulgarian Academy of Science in Sofia), Olga Gratziou (Institute of Mediterranean Studies in Rethymno), Geoffrey Greatrex (University of Ottawa), Michael Grünbart (Westfälische Wilhelms University in Münster), Jonel Hedjan (Institute of Slavonic Studies in Paris), Sergey A. Ivanov (National Research University in Moscow), Elizabeth Jeffreys (University of Oxford), Michael Jeffreys (University of Oxford), Catherine Jolivet-Lévy (École pratique des hautes études in Paris), Maria Kambouri-Vamvoukou (Aristotle University in Thessaloniki), Anthony Kaldellis (Ohio State University), Michel Kaplan (University of Paris I), Sergey Karpov (Lomonosov State University in Moscow), Mikonja Knežević (University of Priština), Athina Kolia-Dermitzaki (National and Kapodistrian University of Athens), Taxiarchis Koliass (National and Kapodistrian University in Athens), Predrag Komatina (Institute for Byzantine Studies in Belgrade), Derek Krueger (University of North Carolina), Demetrios Kyritses (University of Crete), Frederick Lauritzen, Stavros Lazaris (National Centre for Scientific Research in Paris), Lee I. Levine (Hebrew University of Jerusalem), Alexei Lidov (Moscow State University), Ruth Macrides (University of Birmingham), Paul Magdalino, Elisabeth Malamut (University of Aix-Marseille), Giuseppe Mandalà (Superior Council of

Scientific Investigations in Madrid), Sergei Mariev (Institute of Byzantinology in Munich), Kiril Marinow (University of Łódź), Marielle Martiniani-Reber (Art and History Museum in Geneva), Sotiris Mitralaxis (City University of Istanbul), Ekaterini Mitsiou (Institute of Byzantine and Modern Greek Studies in Vienna), Brigitte Mondrain (École pratique des hautes études in Paris), Dominic Moreau (University of Lille 3), Cécile Morrisson (National Centre of Scientific Research in Paris), Elissaveta Moussakova (Ss. Cyril and Methodius National Library in Sofia), Ekaterina Nechaeva (University of Geneva), Nevra Necipoğlu (Boğaziçi University in Istanbul), Vojin Nedeljković (University of Belgrade), Leonora Neville (University of Wisconsin), Ingela Nilsson (Uppsala University), Paolo Odorico (École des hautes études en sciences sociales in Paris), Robert Ousterhout (University of Pennsylvania), Johannes Pahlitzsch (Johannes Gutenberg University in Mainz), Stratis Papaioannou (Brown University), Aphrodite Papayianni (University of London), Dafni Penna (University of Groningen), Leif Inge Petersen (Norwegian University of Science and Technology in Trondheim), Mihailo Popović (Institute for Medieval Research in Vienna), Thomas Pratsch (Johannes Gutenberg University in Mainz), Günter Prinzing (Johannes Gutenberg University in Mainz), Claudia Rapp (University of Vienna), Alessandra Ricci (Koç University in Istanbul), Alexander Riehle (Institute for Byzantinology in Vienna), Antonio Rigo (Ca' Foscari University in Venice), Antonio Rollo (L'Orientale University in Naples), Filippo Ronconi (École des hautes études en sciences sociales in Paris), Roger Scott (University of Melbourne), Georges Sidéris (Sorbonne University in Paris), Liliana Simeonova (Institute of Balkan Studies in Sofia), Engelina Smirnova (Moscow State University), Dionysios Stathakopoulos (King's College in London), Christos Stavrakos (University of Ioannina), Paul Stephenson (University of Lincoln), Yannis Stouraitis (Austrian Academy of Sciences in Vienna), Ida Toth (University of Oxford), Nickiphoros Tsougarakis (Edge Hill University), Emilie Van Opstall (Vrije University in Amsterdam), Maria Vassilaki (University of Thessaly in Volos), Vasiliki Vasso Penna (University of Peloponnese in Kalamata), Joanita Vroom (Leiden University), Nikolaos Zagklas (University of Silesia in Katowice), Luca Zavagno (Bilkent University in Ankara), Nicolò Zorzi (University of Padua).

A particular note should be given to the plenary session dealing with "How the Byzantines Wrote History", moderated by Ruth Macrides and debated between Leonora Neville, Warren Treadgold and Anthony Kaldellis. The special session entitled "Future of the Byzantine Studies" made an investigation upon new approaches and new methods in studying Byzantium. Chaired by Christian Gastgeber and Ekaterini Mitsiou, it gathered the papers held by Stratis Papaioannou, Andrew Walker White, Johannes Preiser-Kapeller, Guentcho Banev, Yury Vin and of the two conveners.

A new president of the International Association of Byzantine Studies was elected in the person of John F. Haldon (Princeton University). It is one and the same expert that had held the the inaugural lecture of the congress, which gave him the opportunity to speak about "Change" in Byzantium. *Thinking about Stability, Resilience and Movement in Medieval East Roman Society* and to state that, at least in the Byzantine case, "stability" is not the same as "stagnation". Anyway, it was an opportunity to express the gratitude to the former president, Johannes Koder (Austrian Academy of Science in Vienna). At the same time, it was decided that Istanbul be the host for the next congress of Byzantine Studies.

Șerban V. Marin