21st Conference & Biennial General Meeting of the Australasian Association for Byzantine Studies

Byzantium: Empire of the Sea

University of Queensland | June 2–5, 2023

AABS 21st CONFERENCE PROGRAMME

Early Byzantine Mosaics from the East Church of Olbia – Theodorias – Qasr Libya

University of Queensland, St Lucia Campus, Brisbane, June 2–5, 2023

Welcome to Brisbane for the 21st conference of the Australasian Association for Byzantine Studies!

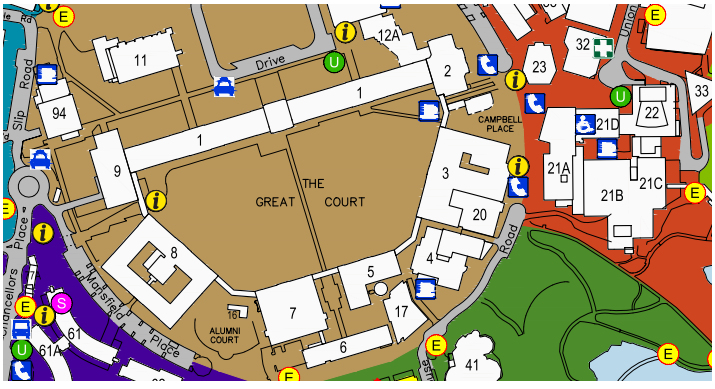
Byzantium was an empire on, and of, the ancient Mediterranean and Black Seas. The 'late' Romans inherited a political, military and cultural system centred on waterborne trade and interconnections. Constantine's new capital city swiftly replaced Rome as the Mediterranean entrepot of goods from east and west, building on the foundations of the connections and harbours of Byzantium, once the ideal Greek emporium. The papers of this conference engage with the theme of *Byzantium: Empire of the Sea,* on any level of analysis, from history and hagiography, to letters, art, iconography or harbour architecture. Presenters consider the origins of Byzantium in the Roman empire, as a Greek colony; study aspects of the functioning 'later' Roman empire centred on Constantinople from the 4th to 15th centuries, and the navigation of its histories and literature; and explore the legacy of Byzantine travel and trade in the Black Sea, on the Aegean islands, in the Italian maritime republics, or along the rivers, bays and coasts north, west and south of the Bosporus.

Thank you for joining us, and we hope you have a wonderful and enriching conference experience.

The Convener, Amelia R. Brown, with the assistance of the Executive Committee of the Australasian Association for Byzantine Studies, the RD Milns Antiquities Museum, the Fryer Library, and UQ School of Historical & Philosophical Inquiry.

Conference Location

Conference sessions, unless otherwise indicated, are in the eastern end of the Forgan Smith Building (#1) at the University of Queensland's St Lucia Campus (see campus map). Most are on level 3, one level above the ground floor, **in the lecture room E302 Forgan Smith.** A Sunday afternoon session before the Keynote lecture is in E303 Forgan Smith (next door to E302). Tea breaks are at the tearoom to the east, E319. The opening reception on Friday night is at the **RD Milns Antiquities Museum** on level 2 of the Michie Building (western tower, #9). The Saturday morning session is at the Fryer Library on level 4 of the Duhig Building (eastern tower, #2). Food and drinks marked with a coffee cup on the map include: Bagel Boys & Darwins Cafe #94 (open weekends); Merlo's Cafe #2 (closed Sunday); the Student Union Complex & Pizza Caffe # 21C (closed Sunday); and Wordsmiths Cafe #4 (closed weekends).



Friday 2 June

4.30-6.30 Public Opening Reception at the RD Milns Antiquities Museum, Level 2, Michie Building (#9), UQ St Lucia Campus:

Greece, Rome, Byzantium: Empires of the Sea

Saturday 3 June

10.00-12.00 Tour of Fryer Library Byzantine holdings and Manuscripts of Governor & Countess Bowen, Fryer Library, Level 4, Duhig Building (#2), UQ St Lucia Campus

1.30-3.30 Optional Tour for conference attendees of Brisbane Maritime Museum (Travel to Southbank on CityCat from UQ St Lucia Campus, meet at The Ship Inn)

Sunday 4 June

9.00-9.30 Arrival and conference registration, E302 Forgan Smith Building (#1)

9.30-11.00 **A. Maritime Metaphors**

Maritime imaginaries in early Byzantium: Does location make a difference?
Em. Prof. Wendy Mayer, University of Divinity
Seasickness on a storm-tossed sea? Byzantine medical and maritime metaphors for heresy
Dr. Katherin Papadopoulos, Saint Athanasius College, University of Divinity
Cry me a thalassa*: Sea as metaphor in Rhodanthe and Dosikles by Theodore Prodromos*
Ms. Olympia Nelson, University of Sydney

11-11.30 Tea break

11.30-1.00 **B. Sailing the Byzantine Seas**

Idomeneus of Crete: Contours of an Aegean king's portrayal in ancient, Byzantine, and early modern traditions
Prof. Barbara Lawatsch-Melton, Emory University
(by Zoom from Atlanta, GA, USA – 9.30 pm Saturday)

Myra or Sion? Revisiting the maritime miracles of St. Nicholas

Dr. Julian Barr, Independent Scholar / Dr. Amelia R. Brown, University of Queensland

Routes and realms in the Middle Byzantine middle sea

Dr. David Romney Smith, Australian National University

1.00-2.00 Lunch break

2.00-3.30 **Γ. Byzantine Trade and Travel: from the Mediterranean to the Adriatic**

***Note: this session only in E303 Forgan Smith next door to usual lecture room**

Continuity of reuse in Nea Paphos, Cyprus during the Byzantine period

Ms. Candace Richards, University of Sydney

On the money: Pearl power in the age of Constantine and his successors

Dr. Deborah Hope, Macquarie University

Healing miracles on land and at sea: St. Artemios and his maritime clientele

Dr. Janet Wade, Macquarie University

3.30-4.00 Tea break

4.00-5.00 **Public Keynote Address**

The Singing Seas in Early Byzantine Hymnography

Prof. Georgia Frank, Colgate University

6.30pm Conference dinner at the Regatta Hotel, Toowong

(registration required – take the CityCat ferry or Bus to the Regatta Hotel stop)

After dinner address: Em. Prof. Alanna Nobbs

As Byzantinists we are all familiar with the Anecdota *(which we have renamed* Secret History *of Procopius. But what if Procopius were not the only historian of late antiquity to leave his real thoughts behind? This light hearted chat is what Ammianus Marcellinus might have left behind to be discovered after his death, when there could be no reprisals. What might he have said? He has left quite a few clues in his remaining books, let alone in the lost ones. We will explore this theme in a relaxed after dinner mood, and hope to get to know him better in the company of other Byzantinists.*

Monday 5 June

9.00-10.30 **Δ. Byzantine Emperors and Elites**

Late antique Dalmatian church elites between the Greek East and the Latin West
Mr. Hrvoje Erceg, Macquarie University
The Venetian naval campaign in the east Adriatic 1000 – a Byzantine proxy-war?
Dr. Danijel Džino, Macquarie University
The emperor's barbarians
Mr. Vasilios Comino, University of Queensland

10.30-11.00 Tea break
+Viewing of Coptic Textiles in the RD Milns Antiquities Museum, Michie level 2

11.00-12.30 **E. Sailing to Salvation**

The waters of paradise: Christian flourishing in early Byzantine liturgical texts and spaces
Dr. Sarah Gador-Whyte, Australian Catholic University
The church as a (sinking) ship: The Mystagogia of Maximus the Confessor
Prof. Bronwen Neil, Macquarie University
Piloting the ark of salvation: Conciliarity and autocracy in the seventh-century church
Dr. Ryan W. Strickler, University of Newcastle

12.30-1.30 Lunch with Biennial General Meeting (Zoom link below)

1.30-3.00 **Z. Defending Constantinople, City on the Sea**

The new Red Sea: Contemporary reactions to the Battle of the Golden Horn in 626 CE
Ms. Jo DowlingSoka, Macquarie University
The Great Palace's topographical relation to Constantinopolitan harbours
A/Prof. Nigel Westbrook, University of Western Australia
Legends of the foundation and fall of Constantinople
Dr. Peter Edwell, Macquarie University (by Zoom)

3.00-3.30 Tea break

3.30-5.00 **H. Navigating Byzantine Histories**

Sea-Battles in the writings of Malalas and Procopius
Dr. Michael Stewart, University of Queensland
Aquatic symbolism in late antique Constantinople
Dr. Mario Baghos, University of Notre Dame (by Zoom)
From the East to Northern Italy along waterways: the legacy of early Byzantine art in the decorated apse of S. Maria foris portas at Castelseprio. A new approach
Ms. Raffaela Santini, University of Auckland (by Zoom)

5.00 Close of the Conference

Thanks for assistance to:
Dr. Adam Brennan, Dr. Dilrabo Tosheva, Mr. Ethan Clark-Kistowski (UQ)
Ms. Yasmine Sergent & Mr. Raphaël Ichtertz
The UQ School of Historical & Philosophical Inquiry
The RD Milns Antiquities Museum
The Fryer Library at the University of Queensland
The Greek Orthodox Community of St George, Brisbane Cultural Committee

Coin of Valentinian II, Antioch Mint
UQ RD Milns Antiquities Museum C.187

ABSTRACTS

The Singing Seas in Early Byzantine Hymnography

Prof Georgia Frank, gfrank@colgate.edu
Colgate University, Hamilton, NY

This paper explores how early Byzantine Christians imagined the seas through the songs they experienced over the course of the liturgical year. I focus on verse homilies composed by Proclus of Constantinople (ca. 385-446), Romanos the Melodist (fl. 555), and Andrew of Crete (650-740), as well as the liturgical singing of the biblical Ode 1 (Song of Moses, Exodus 15:1-19). When singing about Noah and the great deluge (Genesis 6-9), the drowning of Pharaoh's army (Exodus 15), Jonah and the Ninevites, and baptism, Christians entered the shimmers, torments, and tenderness of the sea. I shall focus on the performative, sensory, and affective dimensions of these songs in church settings, drawing on research into Byzantine archaeoacoustics (B. Pentcheva), chorality (D. Steiner), the topography of Constantinople and sea-bound processions in early Byzantium (W. Mayer; M. Roosien).

Georgia Frank is Charles A. Dana Professor of Religion and Chair of the Department of Religion at Colgate University, Hamilton NY. She was awarded a PhD at Harvard University in 1994. Her publications include *The Memory of the Eyes: Pilgrims to Living Saints in Christian Late Antiquity* (Berkeley, 2000) and *The Garb of Being: Embodiment and Other Pursuits of Holiness in Late Ancient Christianity*, edited by Georgia Frank, Andrew S. Jacobs, and Susan R. Holman (New York, 2020). Her most recent book is *Unfinished Christians: Ritual Objects and Silent Subjects in Late Antiquity* (Philadelphia, 2023).

Aquatic symbolism in late antique Constantinople

Dr. Mario Baghos, mariobaghos@hotmail.com
University of Notre Dame

Late antique Constantinople was replete with natural and manufactured symbolism from the ancient, pagan world, as well as incipient Christianity, that came together in a synthesis where the latter eventually was prioritised to the former in a taxonomy. This paper addresses two examples of symbolism associated with water—or aquatic symbolism—in the late antique city. The first example of this symbolism is in relation to the Aqueduct of Valens, built by a 4th-century emperor who is represented in the textual sources as an enemy of a saint of the Christian Church, Athanasius bishop of Alexandria. Here, we will see that perceptions of Athanasius as a new Diogenes dwelling in a tub converge with the emperor's patronage of the aqueduct. The second example is the Basilica Cistern, built in the 6th century during the reign of the emperor Justinian. Not only was it used to store water in the city, but within it, at the bases of two columns that support the structure, can be discerned the face of the mythological Gorgon, Medusa. Submerged within water, we will see that the chaotic Gorgon is drowned during the reign of this 'cosmicising' emperor. These structures can still be seen in Istanbul to this day.

Mario Baghos is an academic sessional in the Department of Philosophy and Theology at the University of Notre Dame, Sydney. His upcoming book is entitled *Remnants of New Rome: The Sacred Symbolism of Constantinople and the Byzantine Empire* by Bloomsbury Publishing.

Myra or Sion? Revisiting the maritime miracles of St. Nicholas

Dr. Julian Barr, jbarrauthor@gmail.com
Dr. Amelia R. Brown, a.brown9@uq.edu.au
University of Queensland

St. Nicholas became a maritime saviour saint in both the eastern and western churches between the 7th and 9th centuries, in an era when relics, images and souvenirs (*eulogiai*) of numerous holy men and women were carried by 'Roman' sailors to ensure a safe return ashore. However, the actual means by which specific miracle stories and saints were selected and spread is poorly understood. Direct contact went primarily by sea between Constantinople and Rome, for example, but the specific agents of that contact are often mysterious. Saints credited with salvation at sea would be among the first candidates for widespread carriage and adoption abroad. Yet the evidence for St. Nicholas as a savior of seafarers begins with two saints of that name: the 4th-century bishop of Myra in Lycia, and the 6th-century monk of Sion (Zion) Monastery nearby. Which was first credited with salvation of sailors? Why did they become conflated, and when? We will draw on our project of the translation of St. Nicholas' Greek miracles to help answer these questions, and to chart the spread of miracle texts, icons and relics of St. Nicholas from east to west, south to north, suggesting unexpected levels of communication, trade and religious transfer across the Mediterranean sea in the 7th, 8th and 9th centuries. The cults of St. Nicholas thus have unexpected importance for relations between Constantinople, Rome and the coastal cities of the Mediterranean in the era of Arab invasions and iconoclasm.

Julian Barr is an independent scholar who completed his PhD in Classics at the University of Queensland in 2014.

Amelia Brown is Senior Lecturer in Greek History and Language at the University of Queensland. Her monograph is *Corinth in Late Antiquity: A Greek, Roman & Christian City.*

The emperor's barbarians

Mr. Vasilios Comino, v.comino@uq.net.au
University of Queensland

The topic of this conference paper is the Varangian Guard from the late 10th century until the early 12th century. The purpose of this paper is to propose, and answer the question: Why the Roman Emperors maintained a "barbarian" guard. At first this paper will establish who the Varangians were, what were the origins of their service to the Roman Emperor, and the various roles the Varangians filled within the empire. Following this is a discussion concerning the benefits and disadvantages the

Varangians presented the emperor with, in battle, both on sea and land, politically, and general management of the empire. It will be argued that the Varangians were more than mere soldiers of fortune, they represented the pinnacle of mercenaries, able to fulfill almost whatever the emperor needed and that this is the reason why the emperor maintained his barbarians.

Vasilios Comino is an MPhil candidate at the University of Queensland. His research focuses on Hellenistic kingship, with a focus on Antigonus II and Pyrrhus of Epirus.

The new Red Sea: Contemporary reactions to the Battle of the Golden Horn in 626 CE

Ms. Jo DowlingSoka, jo.dowlingsoka@hdr.mq.edu.au
Macquarie University

In the summer of 626 CE the Avar Khaganate besieged Constantinople. The climax of this siege was a naval battle in the Golden Horn, in which a large fleet of light boats attempted to invade the harbour. The defenders engaged this fleet with war galleys, destroying it completely. In the immediate aftermath of the battle, several writers associated with the Patriarchate wrote texts memorialising the event. Rather than give credit for the victory to the naval forces that fought the battle, these authors instead prioritised prayer and divine intervention. In the work of Georgios of Pisidia and Theodoros Synkellos, the battle was reimagined in biblical and mythological terms. In these texts, the victor of the siege was the Theotokos, who had intervened personally to save the city on behalf of the Patriarch Sergios. Sergios became a "new Moses" while the Khagan became a "New Pharaoh", whose hubris had turned the Golden Horn into a "new Red Sea." This paper analyses this act of memory creation and erasure, arguing that this narrative of divine intervention needs to be read as an attempt to bolster church authority in a moment of profound political instability.

Jo DowlingSoka is a PhD student at Macquarie University. Her thesis title is "The Miracles of 626: Eastern Roman Militarisations of Religion in Wartime Conditions." She holds a Masters degree in Classics from Texas Tech and a Masters of Research in Ancient History from Macquarie.

The Venetian naval campaign in the east Adriatic 1000 – a Byzantine proxy-war?

Dr. Danijel Džino, danijel.dzino@mq.edu.au
Macquarie University

The campaign of Venetian doge Peter (Pietro) II Orseolo in the eastern Adriatic from the year 1000 is well documented in the chronicle of John the Deacon, who did not miss the chance to glorify the achievements of his boss. Scholarship which discussed Orseolo's armed diplomacy concerning the Croat kingdom and Duchy of Narentani (or Duchy of Hum) usually saw it as an exclusively Venetian attempt to take control in the eastern Adriatic, using as an excuse the Croat civil war and protection of Adriatic cities against raids of the Narentani-Humljani. However, available sources indicate that the situation was much more complicated, and while Venetian self-

centred political aims certainly stood behind the campaign, the other political players must also be taken into account. Thus, the aim of this paper is to examine the campaign of Peter II Orseolo in a wider context of international affairs of the time, focusing in particular on the ongoing Byzantine conflict with the Bulgar tsar Samuel.

Danijel Džino is senior lecturer in the Department of History and Archaeology at Macquarie University.

Legends of the foundation and fall of Constantinople

Dr. Peter Edwell, peter.edwell@mq.edu.au
Macquarie University

In Byzantine-era mythologies of the original founding of the classical city of Byzantium, a number of references are made to the maritime context of the city's foundation. In accounts of the refoundation of Byzantium as Constantinople, however, connections with the sea are largely absent just as they are in accounts of the fall of the city in 1453. This paper investigates some key legends connected to the foundation of Byzantium and compares them with legends connected to its refoundation as Constantinople and the city's fall to the forces of Mehmed II in 1453. It will also briefly compare these legends with accounts of the foundation and fall of the cities of Alexandria and Rome.

Peter Edwell is senior lecturer in the Department of History and Archaeology, and Deputy Director (Research) for the Australian Centre for Ancient Numismatic Studies.

Late antique Dalmatian church elites between the Greek East and the Latin West

Mr. Hrvoje Erceg, hrvoje.erceg@students.mq.edu.au
Macquarie University

Late Antique Dalmatia was an important link between the East and the West. By the 6th century, the level of Christianisation was high but still an ongoing process in Dalmatia. The bishops and other ecclesiastical officials had already taken their place in society as a new social group, the church elites. In the Dalmatian case we can observe power shifts and the ways of interaction between the church and secular elites in the western and eastern Mediterranean. Specifically, the register of Gregory the Great (590-604), provides comparative insight into various levels of political relations of the Byzantine court and the bishop of Rome, with the local bishops of Dalmatia being in the middle of that power struggle. Gregory's letters point to the conclusion that the bishops of Dalmatia (especially the Salonitan bishop as the metropolitan bishop of Dalmatia) held almost an autonomous position between Rome and Constantinople. Based on Gregory's letters it can be argued that local bishops of Dalmatia in Late Antiquity used their intermediary position for gaining more power and securing or keeping their roles and positions.

Hrvoje Erceg is a cotutelle PhD candidate in Ancient History in the Department of History & Archaeology, Faculty of Arts, Macquarie University and in Premodern

History, Department of History, Faculty of Humanities and Social Sciences, University of Zagreb.

The waters of paradise: Christian flourishing in early Byzantine liturgical texts and spaces

Dr. Sarah Gador-Whyte, sarah.gadorwhyte@acu.edu.au
Australian Catholic University

For early Christians, living well meant participation in the divine: through relationship with God, humans were transformed, and this relationship was performed in liturgical rites and settings. When congregants entered a church building the impression was meant to be of walking into paradise, meeting God, and experiencing the flourishing of all creation promised in its redemption. Liturgical space both enabled and performed an ideal of human flourishing. This performance was reinforced by preachers and liturgical poets, who explored ideas about living the ideal Christian life through their liturgical texts. In this paper, I focus on 6th- century preacher Leontius of Constantinople's use of water imagery in his Pentecost homilies and bring these homilies into conversation with contemporary hymns and non-baptismal liturgical settings. Through imagery of water, sea and rivers, late-antique liturgical texts and spaces enabled and helped Christians perform their transformed, flourishing humanity.

Sarah Gador-Whyte is a research fellow in the Institute for Religion and Critical Inquiry, Australian Catholic University, Melbourne, in the Biblical and Early Christian Studies program. Her areas of expertise include Early Christianity, late-antique and Byzantine hymnography.

On the Money: Pearls and Power in the Age of Constantine and his Successors

Dr. Deborah Hope, deborah.hope@mq.edu.au
Macquarie University

Constantine the Great's military defeat of his co-augustus Licinius in AD 324 saw the victor turn to imagery projecting a Hellenistic-style monarchy, including the representation of pearl adornment, to secure his political future. Imperial coin portraits struck at mints across the empire from this time demonstrate that within a generation of Constantine's accession as sole emperor and his pivot to Constantinople the pearl diadem was established as an immutable symbol of muscular Roman power. The revolutionary reshaping of *romanitas* or Roman culture this strategy produced is epitomised in the mid-6th-century mosaic portraits of the emperor Justinian and his consort Theodora in Ravenna. These emphasise the pearl's status as insignia of regal authority and heaven-ordained power in the Byzantine age. Constantine's political elevation of pearls, in combination with the eastern Church's appropriation of the pearl as a Christological symbol, set the scene for resurgent pearl commerce. This assertion is supported by frequent finds of opulent pearl jewellery and abundant supplementary evidence in the form of pearl adornment iconography in coinage and artworks. Ruling elite tastes demanded extravagant pearl adornments for status

affirmation, while church accumulation of pearls was directed more towards adorning the accoutrements of religious office and building institutional wealth.

Deborah Hope is an honorary postdoctoral fellow in the Department of History and Archaeology at Macquarie University.

Maritime imaginaries in early Byzantium: Does location make a difference?

Em. Prof. Wendy Mayer, wmayer@divinity.edu.au
University of Divinity

In the literature of Mediterranean antiquity and late antiquity metaphors of the sea proliferate. Harbours are typically depicted as tranquil and safe, the sea as prone to storms and full of danger. In early Byzantium, conceptualisation of the Christian life as a journey and of heresy as a storm that threatened to wreck the ship of the church ensured that such images continued to proliferate. Maritime imaginaries are not restricted to these commonly used metaphors, however; while other naturally occurring types of water (springs, rivers, lakes) offer their own imaginative opportunities and possibilities for the inhabitants of hinterland communities. In this paper I seek to tease out some of the breadth and difference in quality of early Byzantine imaginaries associated with water in light of the frequency of appeals to maritime versus other body of water experiences in a coastal versus hinterland location. To do this I use the evidence for Constantinople and Antioch offered by the homilies and other writings of John Chrysostom, supplemented by other texts and documents authored at these locations. My question is: does the location of author and audience make a difference to either frequency of maritime imagery or the way in which bodies of water are imagined? If my suspicions are correct, what we will see is that, despite the city's close link to the sea and shipping via the port of Seleucia Pieria, in authentic writings from Antioch references to other water sources interweave with more common maritime imagery, while in Constantinopolitan texts, where lived experience of the sea is direct, references to the sea and evocations of sea-related imagery are either more diverse or more prominent.

Wendy Mayer is emerita professor at University of Divinity, where she served as Associate Dean of Research until 2022. She is internationally recognized for her research on John Chrysostom's life and preaching.

Idomeneus of Crete: Contours of an Aegean king's portrayal in ancient, Byzantine, and early modern traditions

Prof. Barbara Lawatsch-Melton, barbara.melton@emory.edu
Emory University, Atlanta, GA

Idomeneus, legendary ruler over an island kingdom and one of the Trojan War's foremost Greek heroes, has reappeared frequently in recent years as Mozart's opera Idomeneo saw several ambitious revivals. The plot centres on events surrounding the king's return from Troy to Crete and draws on early modern French models. These versions, although based on a short narrative by Virgil's commentator Servius, dating

back to ca. 400 C.E., in turn added material and reshaped the brief tale in significant ways. My paper explores how the portrayal of Idomeneus in early modern versions, especially his relation to the sea, seaborne travel, and his maritime kingdom's unique role, differs from that of Servius. To what extent might these changes have resulted in similarities to the king's depiction in Greek and Byzantine sources, which differs dramatically from that of Servius? The broader purpose is to suggest how Roman perceptions of the East diverged from Greek and Byzantine traditions, and to examine how this divide illuminates classical receptions in early modern works – in this case the opera Idomeneo, Mozart's pivotal early masterpiece.

Barbara Lawatsch-Melton is professor of Classics at Emory University and researches classical reception from late antiquity to the present day.

The church as a (sinking) ship: The *Mystagogia* of Maximus the Confessor

Prof. Bronwen Neil, bronwen.neil@mq.edu.au
Macquarie University

Maximus the Confessor's commentary on the Byzantine liturgy in the 7th century remains one of few pieces of literary evidence for the way that the symbols were understood, apart from preaching and hymns. It is the oldest such commentary after Dionysius the Areopagite's *On the Ecclesiastical Hierarchy*, and earlier than the commentary attributed to Germanos of Constantinople. The Greek monk and theologian gave an exhaustive explanation of the Liturgy of the Word followed by the Liturgy of the Eucharist, from which catechumens were excluded. Great attention was given to the nave (ναῦς) of the church as a boat in which the saved were gathered. A handy summary of the longer work is presented in the final chapter. I will focus on the importance of the naval image of salvation in the *Mystagogia*, and in Maximus's elliptical reference to the shipwreck of the bishop of Cyprus in his letters. Did he have the image of the boat in mind when he referred to this event as a catastrophe for the faithful during the monoenergist and monothelite controversy?

Bronwen Neil is professor of Ancient History at Macquarie University and head of the Religion section in the Australian Academy of the Humanities. She has published on Maximus the Confessor, political hagiography and letter collections of Late Antiquity.

Cry me a *thalassa*: sea as metaphor in Rhodanthe and Dosikles by Theodore Prodromos

Ms. Olympia Nelson, onel2497@uni.sydney.edu.au
University of Sydney

In the Komnenian epic-novella, the sea is a live metaphor for emotion. Unlike the land, the sea surges and changes, ebbs and flows, bringing favours and catastrophe. In a threnodic context—where the sea is also a liquid graveyard—the rhythmic roll and pitch of the sea reflect specific pathoi experienced by the characters. This paper explores the high emotionality of this maritime metaphor by identifying the range of feeling in Rhodanthe and Dosikles by Theodore Prodromos. The plot itself is entirely

marine; but the oceanic backdrop is not only a necessary vehicle for travel (and mostly unwanted transportation) to foreign places but a cipher for the intense emotions felt by the characters. The paper analyses how Prodromos's poem begins *in medias res*, as if we have jumped into the sea itself: immediately we are set at sea in a state of upheaval. The two protagonists, the lovers Rhodanthe and Dosikles, are held in captivity in a pirate attack on Rhodes. Through bewildering peripetiae, their adventures continue in the pirates' homeland and they are caught up in a war between the pirates and the king of Pissa. Against a narrative of storms and shipwreck, the sea is both a source of anxiety for Dosikles and at the same time the channel by which he will ultimately reunite with Rhodanthe. The paper argues that the marine setting is not only crucial to the storyline but the development of character and historically significant poetic insight into emotion. The sea, I propose, provided the ideal literary medium for emotional outpouring thanks to its inherent instability, fickleness and volatility.

Olympia Nelson is a PhD candidate in Modern Greek and Byzantine Studies at the University of Sydney and research assistant at Hong Kong Baptist University.

Seasickness on a storm-tossed sea? Byzantine medical and maritime metaphors for heresy

Dr. Katherin Papadopoulos, kpapadopoulos@sac.edu.au
Saint Athanasius College, University of Divinity

That life is like a sea is a well-established metaphor in Byzantine literature. Other maritime metaphors also abound. A complex network of maritime metaphors surrounds the church, which is often presented as a ship on a storm-tossed sea, steered by a helmsman, struggling to reach a calm and safe harbour. When it came to heresy, however, writers and orators eschewed maritime metaphors and opted for the language of disease, illness, or madness (παρανοία, μανία) but never seasickness; heresy was not a bout of seasickness on a storm-tossed ship, and seasickness itself seems rarely used as a metaphor anyway. In this paper I will consider how the sea and seasickness are understood in Byzantine medical literature (focusing on Paul of Aegina as a representative example) and compare these conceptions with metaphors used for heresy and ask: what is it about seasickness that does not lend itself to moralizing about heresy? Why is there so little metaphorical seasickness on a storm-tossed sea?

Katherin Papadopoulos is research coordinator and lecturer in history and church history at St. Athanasius College, Melbourne.

Continuity of reuse in Nea Paphos, Cyprus during the Byzantine period

Ms. Candace Richards, candace.richards@sydney.edu.au
University of Sydney

The transition of the Cypriot capital from Nea Paphos to Salamis marks the beginning of the Byzantium on the island. Although Salamis was better positioned to take

advantage of the trade moving in and out of Constantinople, Nea Paphos continued to flourish with new private and public buildings constructed in the 4th to 6th centuries. Construction involved the mixture of newly quarried materials and the reuse of architecture, available following the major earthquakes of the 360s CE. Political change and ongoing friction between Byzantine and Arabic control in the 7th to 9th centuries also saw the construction of new public or military buildings, often reusing the materials of what went before. The ways new architecture incorporated reused elements were not new during this period. Both Christian and Islamic reuse of materials followed earlier traditions of resource management and construction techniques, and non-religious buildings relied on the same materials. This paper will present current research into the continuity of reuse in Nea Paphos and will raise new questions regarding the maritime trade of reused architecture from Nea Paphos in the second half of the first millennium CE.

Candace Richards is assistant curator of the Nicholson Collection at the Chau Chak Wing Museum, The University of Sydney. Candace is a Mediterranean archaeologist completing her PhD thesis "Recycling Paphos: Understanding architectural reuse and recycling in Nea Paphos, Cyprus from Hellenism to tourism."

From the East to Northern Italy along waterways: the legacy of early Byzantine art in the decorated apse of S. Maria *foris portas* at Castelseprio. A new approach

Raffaela Santini, rsan441@aucklanduni.ac.nz
University of Auckland

The cycle of frescoes in the church of S. Maria at Castelseprio is a unique example of early Christian art and visual evidence of the cultural interaction that took place within the Mediterranean space in Late Antiquity. Located between the Alps and the Po river that flows eastward into the Adriatic sea near Venice, Castelseprio was once a fortified settlement in a favorable geographic location. The rediscovery of the wall paintings in 1944 prompted a vast number of studies, mostly concerned with the problems of their dating and iconographic meaning. This paper focuses, instead, on the significance of the frescoes in relation to the early Eastern liturgy, for which they were a setting. Through this lens, I will examine the connection between images, text and the part of the liturgy known as the 'Great Entrance'. I argue that the frescoes were conceived to be a visual counterpart of the liturgical action performed in the sacred space and that their spatial arrangement aimed to open the eyes of the initiated to a mystical understanding.

Raffaela Santini is a PhD candidate working with Professor Lisa Bailey at the University of Auckland.

Routes and realms in the Middle Byzantine middle sea: Travel between Byzantium, Italy, and the House of Islam around the millennium

Dr. David Romney Smith, davidromney.smith@anu.edu.au
Australian National University

In the 21st century, roads will take us nearly anywhere on earth. But around the millennium, the options available to travellers were more limited. Even in the Mediterranean basin, a region constantly crisscrossed by travellers, there were dead zones of limited accessibility. Conversely, there were also regions of high intensity communications. Some of these are well known, for example the Via Egnatia, thanks in part to their appearance in such frequently cited sources as the writings of Liudprand of Cremona. Others, however, are less well known: in particular, those that traverse the maritime and confessional boundaries between the Byzantine Empire and North Africa. The latter route, even when ventured by accredited diplomats, appears not to have involved sailing from Constantinople to Tunisia, but rather a complex multi-stage journey overland via the isthmus of Corinth, sailing the Adriatic, on roads across the Italian peninsula, reembarking for Sicily and finally south to Tunisia.
This paper will present and discuss such less expected configurations of travel, focusing on sailing and walking across borders. Incidental mentions of travellers, merchants, and pilgrims help us piece together a picture of the routes that were actually used in the Mediterranean, as well as the experience of traversing them.

David Romney Smith received his doctorate from the Centre for Medieval Studies at the University of Toronto, where his research received the prize for best dissertation. He has published on medieval trade and medieval slavery.

Sea-Battles in the Writings of Malalas & Procopius

Dr Michael Stewart, michael.stewart@uq.edu.au
University of Queensland

It is well-known that the East Roman emperors based in the harbour city of Constantinople depended upon their navy to protect them from both internal and external enemies. Surrounded on three sides by water, the original fourth-century city walls, which skirted the older parts of the city, had been bolstered in the intervening centuries by a thick layer of defensive walls, towers, and gates on the city's rapidly expanding outskirts. The Theodosian walls, completed during the reign of Theodosius II and repaired and upgraded in the intervening centuries, ran for more than 6.5 kilometers from the Sea of Marmara in the south to the Golden Horne, an estuary in the north, providing an intimidating barrier on the city's landward side. Constructed 2.4 kms from Constantine's original fortifications, the Theodosian walls functioned as a multi-layered defense system and enclosed the city's seven hills within 2,600 hectares of living area. Evidence of the key role for the navy in protecting the city is found in our literary sources throughout the long history of Byzantium. Historians interested in the sixth century navy are particularly fortunate, since we have an abundance of literary evidence concerning the role of the navy as both a defensive and offensive weapon. In this paper I look at two of these sources, the so-called Chronicle of John Malalas and the *Wars* of Procopius, an individual who had accompanied Justinian's navies in campaigns in North Africa and Italy. I will suggest that these depictions reveal more about the narrative and rhetorical strategies of these two authors, than the type of specifics about the sixth-century East Roman navy that concern modern scholars, and hence must be used with caution by those trying to understand sixth –century naval warfare in the Mediterranean.

Michael Stewart is an honorary research fellow in the School of Historical and Philosophical Inquiry at the University of Queensland

Piloting the ark of salvation: Conciliarity and autocracy in the seventh-century church

Dr. Ryan W. Strickler, ryan.strickler@newcastle.edu.au
University of Newcastle

The 7th century was a period of significant upheaval for pro-Chalcedonian Christians. External invasions from two non-Christian foes, the Sassanid Persian empire and later Islamic invaders, made ecclesiastical unity essential; yet attempts to enforce unity frequently led to even further division. What is interesting about 7th-century church politics was the combination and frequency of both conciliar and imperial interventions. The emperors of the Heraclian dynasty issued decrees which intervened in theological affairs, including the famous *Ekthesis* of Heraclius and the *Typos* of Constans II. This corresponds to the increasingly hierophantic behaviour of the Heraclian emperors, culminating with Constans II's claim to be a priest in the order of Melchizedek. However, in parallel the 7th century saw an unusually high number of attempts at conciliar resolution, at least four of which were promoted by their conveners as ecumenical, though only two, the Council of Constantinople in 680/681 and the Quinisext Council of 691/692 were successful in receiving some level of recognition. The simultaneous increase in autocratic innovation and conciliarism is intriguing and remains an underexamined issue. This paper will consider these two masts of the 7th-century church. Of interest will be the way in which emperors exerted their own novel priestly authority while simultaneously promoting conciliar resolution, how competing conciliarity became a tool of theological polemic, and what constituted a valid ecumenical council in the 7th century.

Ryan W. Strickler is lecturer in Ancient History at Newcastle University and has published widely on apocalypticism, identity, authority, and literary forgery in the Byzantine world.

Healing Miracles on Land and at Sea: St. Artemios and his Maritime Clientele

Dr. Janet Wade, janet.wade@mq.edu.au
Macquarie University

In the 7th-century Miracles of St. Artemios, mariners suffering from hernia or hernia-related conditions regularly visited Artemios' healing shrine in Constantinople. Artemios also visited sailors at sea. He was not the only saint to treat hernia, even in the maritime entrepôt of Constantinople. At the popular Constantinopolitan shrine of saints Cosmas and Damian—active around the same time as that of Artemios—men were also said to have been cured of hernia. Yet, unlike Artemios, Cosmas and Damian did not specialise in hernia-related conditions or in the treatment of sailors, sea-traders, and others involved in maritime trading activities. Artemios was also not the only saint believed to help sailors at sea; however, he was the only one to visit his suppliants at sea or at port specifically to cure their hernia (and to influence

sailing conditions to do so). This paper investigates the important role of Artemios' shrine for the maritime community and highlights the significance of the sea in connecting the saint with his patients. I posit that men involved in maritime trading activities were a crucial element of the Constantinopolitan shrine's clientele and that many of Artemios' miracle stories were aimed at attracting them to his healing centre.

Janet Wade is an Honorary Postdoctoral Fellow in the Department of History and Archaeology at Macquarie University. She has published on sailors, sea-merchants, seafaring deities, and maritime rituals and practices from antiquity through to the early Byzantine period.

The Great Palace's topographical relation to Constantinopolitan harbours

A/Prof Nigel Westbrook, nigel.westbrook@uwa.edu.au
University of Western Australia

The accounts of the life of the court centred upon the Byzantine Great Palace in Constantinople include a number of references to processions arriving at the palace from one of the harbours, and of occasions when the harbours were considered as means by which the emperor could flee the palace in times of peril. Despite the substantial scholarship on the Constantinople harbours, it remains the case that their topography and chronology remain vague. This paper will draw upon Byzantine accounts and archaeological records to contribute to the understanding of these maritime links to the Great Palace at the time of Justinian I (r. 527-55). Areas that will be examined include the site of what became the Boukoleon Palace, a complex which formed the lower level and Maritime Gate of the Great Palace (Mamboury & Wiegand 1934); the harbour of Sophiae (formerly of Julian - Van Millingen), which may have connected to the palace by means of the aerial passages of Marcian, and finally, the harbours of the Neorion and Prosphorian adjoining the vicinity of the Forum of Strategion, the place of the generals, which formed a public arrival point for emperors arriving by sea. This much is known through sources such as Mango, Van Millingen, Müller-Wiener, and more recently the Mainz edited volume on the harbours of Constantinople. However, reconstructing the state of development of the harbours at a particular historical time period is another matter. In this regard, the field surveys of Ernest Mamboury in the 1920s to 1950s form a valuable resource for piecing together a problematic topography.

Nigel Westbrook is associate professor in Architecture, Associate Dean (Research), and previously was the discipline chair of Architecture for five years at UWA. He teaches in the fields of architectural design, architectural history, and urban studies.

General Information

This Zoom link is available to all AABS members for the **Conference Sessions** on June 4-5 and for the **Biennial General Meeting** from 12.30-1.30 on Monday 5 June. Light lunch is provided to those in Brisbane.

https://uqz.zoom.us/j/89625622924?pwd=ZVJheWczZCttM1BweGJUL2MreDVkZz09

Password: 653051

Or iPhone one-tap (Australia Toll): +61280152088,89625622924#

Or Telephone:

Dial: +61 2 8015 2088

Meeting ID: 896 2562 2924

International numbers available: https://uqz.zoom.us/u/kwv5NcM4b

UQ St Lucia Campus

There is no smoking on the UQ St Lucia Campus. UQ St Lucia Campus is accessible by CityCat Ferry Service (UQ), Bus (UQ) or Train (Toowong Station to Bus) using a GO Card or paper ticket: consult translink.com.au

The Forgan Smith, Michie and Duhig Buildings are all Handicap Accessible. A limited number of car parking spaces by these buildings are available for free on weekends, and for payment via the Cellopark App on weekdays. Taxis can be found on campus outside by Michie Building (#9), or called using 13 19 24 or 133 222.

Accommodation in the St Lucia/Toowong Area

Toowong Villas (City Cat or Bus to UQ Campus)

07 3371 4855, accommodation@toowongvillas.com.au, 9 Ascog Terrace, Toowong

Jephson Hotel (City Cat or Bus to UQ Campus)

https://jephsonhotel.com.au, 07 3736 4400, 63 Jephson Street, Toowong

Benson Court Hotel (Bus to UQ Campus)

http://www.bensoncourt.com.au, 1800 350 244, 61 Benson Street, Toowong

Womens College (on UQ Campus, Short-Stay Apartments during term)

admin@womens.uq.edu.au, 07 3377 4500

Duchesne College (on UQ Campus, some rooms during term)

07 3377 2333, hello@duchesne.uq.edu.au