



CENTER FOR EASTERN  
MEDITERRANEAN STUDIES

**CENTER FOR EASTERN MEDITERRANEAN STUDIES  
SIXTH INTERNATIONAL GRADUATE CONFERENCE**

**CULTURAL ENTANGLEMENT, TRANSFER AND  
CONTENTION IN MEDITERRANEAN  
COMMUNITIES FROM ANTIQUITY TO THE  
PRESENT**

**BUDAPEST**

**30 MAY-1 JUNE 2019**

**NADOR 15, ROOM 103**

**CONFERENCE BOOKLET**

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# CONFERENCE PROGRAM

**Thursday May 30**

**Registration 13:30-14:15**

**Welcoming Remarks 14:15-14:30**

**Tolga Esmer (Central European University)**

**SESSION 1 14:30-16:00**

***Exhibiting Diversity in Entangled Material Cultures***

**Chair: István Perczel (Central European University)**

**Holly O'Farrell** (University of Limerick), *The Imperial Museum as a Contact Zone – European Presentations of Ancient Egyptian Art*

**Eleni Kopanaki** (Aarhus University), *The Monument of Philopappos in Athens Conceptualizing Memory and Identity in the Globalized Roman Empire*

**Oleksii Rudenko** (University of Glasgow and University of Tartu), *Thessaloniki, Cultural Heritage and Narratives: Juxtaposing Greeks, Romans, Slavs, Byzantines, and Turks*

***16:00-16:30 Coffee break***

**SESSION 2 16:30-18:00**

***Experiences of Otherness Abroad***

**Chair: Zsuzsanna Reed (Central European University)**

**Aglaia Iankovskaia** (Museum of Anthropology and Ethnography, St Petersburg), *Curious Parallels: Reading Ibn Battuta and Marco Polo as Evidence for the Mediterranean's View of the World Beyond*

**Luis Alfredo De la Peña Jiménez** (Central European University), *A Caribbean Traveler in the Aegean Sea: The Francisco de Miranda's Trip to the Ottoman Empire in 1786*

**Eleonora Carosso**, (University of Padua) *Music in the Travel Diaries of Women from the Eighteenth to Twentieth Centuries*

## **KEYNOTE LECTURE 18:30-20:00**

**Nicholas Purcell (University of Oxford)**

### ***The Capitol and the Long Religious History of Rome***

Roman religion (which is a methodologically problematic category anyway) has been seen as a notably pluralistic and uncentered system in the Republican period. Authority and propriety were constantly re-negotiated, even as lip-service was paid to immutable continuity and ritual exactitude. Religious expertise was predicated of the whole Roman people; and the system was - even in what survives for us to analyze - bewilderingly complicated, by historical accident, but also through consent and even, arguably, design. Parallels are drawn or implied between the religious system and the functioning of the social and political structures of Rome, in which super eminent authority was constantly regulated and neutralized by decentered regulatory practice, preserving stability through the sheer complexity and variety of community organization.

Without wholly rejecting this orthodoxy, the first point which I explore is the possibility that Roman religion had, in the gods of the Capitoline Temple, Jupiter Optimus Maximus Capitolinus, Juno Regina, and Minerva, much more of a conceptual focus than is usually admitted. The place of this cult in the Republican system was arguably surprisingly centralized and predominant, rather than being counterbalanced and evened out or homogenized with other religious behaviors. My thought-experiment therefore consists in exploring what the Roman system, socio-political as well as 'religious', might look like if we restore to it this conceptual central emphasis. Instead of a distributed, dispersed, equipollent matrix of numerous more or equivalent possibilities, suppose that the dominion of Jupiter was constantly present to the Roman thought-world. What would follow?

One important area in which this observation might make a considerable difference is the acceptability, towards the end of the Republican period, of more explicit forms of personal self-promotion on the part of Roman leaders, culminating in the age of Sulla, Pompeius and Caesar. The association of the first emperors with focal aspects of the religious and political system might look different if we accept the long history of pre-eminence of the Capitoline cult for which I am arguing. More generally, there might, as we move towards the early centuries of our era, also be implications for the development of larger centralizing and focal religious and theological ideas, of the kind usually associated with 'henotheism'. In turn, this long legacy of negotiating and nuancing Capitoline supremacy may turn out to be of considerable importance for understanding the dialogue between polytheisms and Jewish and Christian religion, and for the nature of the accommodation between the Roman imperial state and the doctrinal framework of the latter.

**Nicholas Purcell** was Tutor in Ancient History at St John's College, Oxford, from 1979 to 2011, when he was elected Camden Professor of Ancient History, which meant moving to Brasenose College. He is the author of numerous articles on ancient (and especially Roman) social, economic and cultural history, and is also interested in the long-term history of the Mediterranean basin and its place in global history. In 2000 he published *The Corrupting Sea*, a study in Mediterranean history, co-authored with Peregrine Horden. In 2007 he was elected a Fellow of the British Academy. In 2012 he gave the Sather Lectures at the University of California, Berkeley.

***20:00 Reception***

## Friday May 31

### SESSION 3 9:00-11:00

#### *Architecture and Infrastructure as Vehicles of Power and Identity*

**Chair: Katalin Szende (Central European University)**

**Margaret Helen Freeman** (University of Copenhagen) – “*The origin of the Arabs and the substance of Islam: Interactions between nomadic Bedouins and the ruling elite in the early Islamic architecture of the Levant, 660-750 CE*”

**Anahit Galstyan** (UC Santa Barbara, Fall 2019), *Transculturation in the Twelfth/Thirteenth Century Kayseri/Caesarea: Kümbets and the Transmission of Architectural Knowledge*

**Sharon Mizbani** (Yale University, Fall 2019), *Reclamation, Rejection, and Reimagination: Water Infrastructure as Heritage in Post-Ottoman Nation-States*

**Gregory Waters** (UC Berkeley), *Integration or Imperialism: The Question of Turkish Influence in Northern Syria*

*11:00 Coffee break*

### SESSION 4 11:30-13:30

#### **Religious Practice in and as the Contact Zone**

**Chair: Tijana Krstić (Central European University)**

**Kevin Stoba** (University of Liverpool), *Cutting the Bull! Using Network Analysis to Unlock the Secrets of the Cult of Mithras*

**Daniil Pleshak** (Saint Petersburg State University), *The Image of the Mother of God after the Avar Siege of 626: Transformation and Subordination*

**Samuel A. Huckleberry** (Central European University), *The Sacral Realm of the Safavids in the Ottoman Periphery: the Şeyh Sâfi “Command” Manuscript and the Emergence of the ‘K’izilbash in Early Seventeenth-Century Anatolia*

**Gabriel Doyle** (École des Hautes Études en Sciences Sociales), *The Irrelevance of the Concept of “Foreign Influence”: The Case of Catholic Missionaries in Late Ottoman Istanbul’s Urban Environment*

*13:30-14:30 Lunch break*

## **SESSION 5 14:30-16:00**

### **Creating Political Coherence in Modern Nation States**

**Chair: Brett Wilson (Central European University)**

**Mathew Madain** (UC Berkeley), *The “Sons of the Ghassanids” and the Exodus of 1918: Networks of Refuge across Transjordan-Palestine during the Great War*

**Benjamin Peterson** (Independent Scholar), *From Moral Betrayal to Imperial Decline: Reconceptualizing the Failure to Create an Armenian State and Britain’s Strength After 1918*

**Joseph Harrison King** (UC Berkeley), *Forging “Sakartvelo”: The Soviet-Turkish Crisis of 1945 and the Making of a Georgian Homeland in the 1930s-40s*

*16:00 Coffee break*

## **SESSION 6 16:30-18:00**

### **Intellectual and Artistic Networks and the Translation/Transmission of Knowledge**

**Chair: Baukje van den Berg (Central European University)**

**Lili Toth** (Central European University), *The Leading Role of Hellenization on the Creation of Ancient Jewish and Early Christian Artistic Language: The Creation of Man on a Painted Textile from Fourth-Century Egypt*

**Luca Farina** (University of Padova, Ca' Foscari University of Venice, University of Verona), *Staring at the Stars in Palaeologan Constantinople: The case of Demetrios of Chloros on How to Cast a Horoscope*

**Samet Budak** (University of Michigan), *Cultural Entanglement and Intellectual History: Intellectual Contacts across the Eastern Mediterranean in the Late Middle Ages*

## **KEYNOTE LECTURE 18:30-20:00**

**Arietta Papaconstantinou (University of Reading)**

*Ambivalent Archives: Record-keeping and the Dynamics of Cultural Hegemony in the Early Medieval Mediterranean*

Writing and archives have a long history, and both are linked to power. They have been analyzed as one of several ‘technologies of power’ put into practice by imperial polities to administer and control their territories, and organize the extraction of resources that was necessary to their survival and expansion. Already by the end of antiquity, they had become so standard in the eastern Mediterranean that they were taken as much for granted by the contemporaries as they are by scholars. Yet very few of those archives have been preserved for late antiquity and the early middle ages, and the distribution of those that have is very unequal:

a considerable number from Egypt, some from Palestine and North Arabia, and some from North Africa and Spain. Of these, only about a third are official or institutional in nature. If we exclude monastic archives to concentrate on those produced by imperial structures and their repercussions down the line, we find that very few include material in any other language than the language (or languages) of power. Unsurprising as this may seem at first sight, the existence – and the content – of several official archives which do include material in the indigenous language, show that this must have been the norm rather than the exception.

In this lecture I shall briefly present those archives and discuss their implications. Their very existence presupposes a group of indigenous administrative specialists who could produce such documents, and in a position to negotiate the forms and the modality of imperial power at the local level. Their bilingualism and intermediate social position made of them cultural brokers who controlled the encounter between the indigenous population and the representatives of the imperial center. By producing documents for an official archive in their own language, they created a linguistic barrier that made imperial officials dependent on them. At the same time, they were able to promote and help implement new policies, and effectively generated an administrative idiom in the indigenous language that mirrored, but also naturalized, that of the imperial culture.

**Arietta Papaconstantinou** is Associate Professor in Ancient History at the University of Reading. Her research bears on the history of the eastern Mediterranean in the late antique and early medieval period, and combines literature, history, and archaeology. Among her books are *Le culte des saints en Égypte des Byzantins aux Abbassides* (2001) and *The Multilingual Experience in Egypt from the Ptolemies to the ‘Abbāsids* (2010). She has written widely on aspects of late antique and early Islamic social and religious history and material culture, and is now engaged in a project the social implications of credit and debt in the late antique eastern Mediterranean.

**20:00 Reception**

## **Saturday June 1**

### **SESSION 7 10:00-12:00**

#### ***Communities of Trade (Re)Defining Cultural Boundaries***

**Chair: Arietta Papaconstantinou (University of Reading)**

**Georgi Obatnin** (University of Helsinki), *A Widow in a Ninth Century Egyptian Town. The Position of Egyptian Widows in Early Medieval Islam: Continuity and Change*

**Zeynep Olgun** (Koç University), *Ghosts of the Navigators: The Serçe Limanı Shipwreck and Intercultural Exchange*

**Nicola Carotenuto** (Scuola Normale Superiore of Pisa), *“Magna dilectio et fraternitas”? The Commercial Relationship between Pisans and Venetians in the Eastern Mediterranean*

**Sargis Baldaryan** (Yerevan State University, Ca' Foscari University of Venice), *Exploring Early Modern Armenian Business Correspondence: "Secrets of Trade" of the Mediterranean Zone in Hierapet di Martin's Letters*

**12:00-13:00 Lunch break**

**SESSION 8 13:00-14:30**

***Trans-Imperial/National Subjects, Minorities, and Mobility***

**Chair: Zeynep Türkyilmaz, (Forum Transregionale Studien, Berlin)**

**Yener Koç**, (Boğaziçi University), *One Tribe, Three Empires, The Survival of a Nomadic Pastoral Tribe on a Triplex Confinium: The Case of Celali Tribe (1830-1870)*

**Kaan Kurt** (Bilkent University), *The Effects of Population Exchange on Greek and Turkish Literature: Dido Sotiriyu and Yaşar Kemal*

**Kayla Koontz** (UC Berkeley, USA), *The Last Train to Qamishli: The Syrian-Turkish Border and Transnational Kurdish Identity*

**14:30 Coffee break**

**SESSION 9 15:00-17:00**

***The Interface of Entangled Elites and Sovereigns***

**Chair: Tolga Esmer (Central European University)**

**Mariana Bodnaruk** (Central European University), *Greek Epigraphic Poetry and the Senatorial Aristocracy in the Later Roman Empire*

**Samuel Nwokoro** (University of Edinburgh), *The Umayyads and the Manşūr Family of Damascus (661-743): Allies of Coincidence or Necessity?*

**Consuelo Emilj Malara** (Hacettepe University), *Giovanni Timoteo Calosso: The Italian Refugee Friend of Sultan Mahmud II*

**Giorgio Ennas** (European University Institute of Florence), *Inclusive Diplomacy. Italian and Ottoman Diplomatic Elites in the European Concert of Powers (1859-1866)*



## KEYNOTE LECTURE 17:30-19:00

**Zeynep Türkyilmaz, (Forum Transregionale Studien, Berlin)**

### *“Christian at Heart, Muslim in Guise?”: Tracing Pontic Crypto-Christian Experiences from the Ottoman Empire to Nation States*

Crypto-Christianity has been one of the most intriguing and controversial yet academically understudied issues in Ottoman history. In the aftermath of 1856 Reform Edict [Islahat Fermanı], which sanctioned the Ottoman center to overlook if not to abolish Apostasy Law, several crypto-Christian groups appealed for official recognition of their hidden creeds in different corners of the empire. Despite their spatial, cultural, linguistic and religious variations, what deemed these groups akin was their claim of having pursued religious dualism for an unknown period of time under Ottoman Muslim rule. Diametrically opposing their inner, authentic, and secret Christian rites to the practice of outwardly, fake, and public Islam, these groups pleaded to be given the chance to be their true selves by reverting to Christianity. Among those, the crypto-Christians of Trabzon known as Kurumlus in the environs of Kurum, Torul, and Gümüşhane, Maçkalıs in Maçka, and İstavris in Akdağ Madeni engaged in the longest and most resilient struggle to renounce Islam and gain recognition and official status as Orthodox Christians in the last full century of the empire. Yet, with the exception of two very brief periods, they were neither legally registered, nor accepted as full Christians. Instead, chaos, ambivalence and fear remained integral to imaginations about Pontic crypto-Christians whose phantom presences have haunted post-imperial nationalisms. For Greek nationalists, these dualist communities symbolized the uprising of an enslaved Greek ethnîe. For Ottoman government and later on Turkish nationalists, this was case apostasy-cum treason in the midst of homeland.

Positioning itself against these nationalist narratives and drawing on documents from Ottoman, British, Greek, Patriarchate and missionary archives and publications, this presentation will first shed light on the microcosm of Crypto-Christianity as it was experienced in the environs of Trabzon and then explore the trajectory of re-Christianization struggle as the empire was crumbling. Using a strictly bottom-up methodology, this research seeks to answer one fundamental question: At what point and why living a crypto-Christian life became neither desirable nor tenable for these communities? Answering this question requires exploring Kurumlu and İstavri communities' myriad and sometimes counter-intuitive survival strategies, their many identities, different professions, languages, and homes between Russia and Ottoman empires. In so doing, it invites us to rethink often taken for granted notions about ethno-religious identities, coexistence, and confessionalism on the one hand, changing limits of the state and its ideology on the other, in the long nineteenth century of the Ottoman Empire.

**Zeynep Türkyilmaz** received her Ph.D. from the Department of History at the University of California at Los Angeles (UCLA) in 2009. Her dissertation, "Anxieties of Conversion: Missionaries, State and Heterodox Communities in the Late Ottoman Empire," is based on intensive research conducted in Ottoman, British, and several American missionary archives, and involved, Kizilbash Alevîs, Nusayrî- Alawîtes and the Crypto Christians of Pontus. She was an Andrew W. Mellon Foundation Sawyer Seminar Postdoctoral at UNC-Chapel Hill between 2009-2010 and Europe in the Middle East/ The Middle East in Europe Seminar Postdoctoral Fellow at Wissenschaftskolleg zu Berlin between 2010-2011. She worked at the Dartmouth College as an assistant professor of history between 2011 and 2016. She is currently a research fellow of Academy in Exile at Forum Transregionale Studien in Berlin. She currently is working on two projects, one on Ezîdis from the Ottoman Empire to the nation-

sate and second on the Pontus Question, from 1916 onwards. Her research and teaching interests include state-formation, gender, nationalism, colonialism, religious communities with a focus on heterodoxy and missionary work in the Middle East from 1800 to the present.

**Concluding Remarks 19:00**

**Dunja Milenkovic (CEU, Department of Medieval Studies)**

**Flora Ghazaryan (CEU, Department of History)**

**John Kee (CEU, Department of Medieval Studies)**

*19:15 Conference Dinner at Kőleves*

## CONFERENCE ABSTRACTS

### Sargis Baldaryan

(Yerevan State University, Ca' Foscari University of Venice)

*Exploring Early Modern Armenian Business Correspondence: "Secrets of Trade" of the Mediterranean Zone in Hierapet di Martin's Letters*

**Abstract:** Armenian merchants from New Julfa presided over one of the most outstanding trade networks of the early modern era. In order to ensure both their commercial success and the integrity of the network as a whole, they circulated a considerable amount of commercial information via business correspondence. A number of priceless boxes stored in the Archivio di Stato of Venice contain thousands of pages of Armenian mercantile correspondence, predominantly written in Julfan dialect or "commercial Armenian," from the second half of the seventeenth and the first half of the eighteenth centuries. Of these countless hard-to-decipher documents, approximately two hundred were addressed to Hierapet di Martin in Venice by his correspondents in Livorno, Florence, and Naples.

This presentation aims to shed light on how Mediterranean trade was reflected in Armenian private business correspondence in the early modern period, relying on the unstudied collections of commercial letters sent to Hierapet di Martin, who resided in Venice at the turn of the eighteenth century. This merchant worked as an agent for the little-studied Julfan Armenian family firm of the Guerak-Mirmans, a Catholic-Armenian family from Isfahan. Hierapet's correspondence with other agents allows us to take a close look at this wealthy family's global network, which encompassed factors at many important markets. Also, this valuable documentation helps us to gain a clear understanding of the "secrets of trade" and commercial life of the Mediterranean zone as perceived and interpreted by Armenian merchants. I will discuss this commercial information concerning Mediterranean trade in the context of other information flows circulated in the Julfan global trade network.

**Biography:** Sargis Baldaryan is a doctoral candidate at the Chair of Armenian History of Yerevan State University. He is currently conducting research at Ca' Foscari University of Venice, Department of Humanities. He holds M.A. and B.A. degrees in History from Yerevan State University.

### Mariana Bodnaruk

(Central European University)

*Greek Epigraphic Poetry and the Senatorial Aristocracy in the Later Roman Empire*

**Abstract:** Before the first half of the fifth century—when the Latin-speaking part of the Roman empire suffered vast losses of territory to barbarian invaders, and the Greek-speaking half, with its capital at Constantinople, enjoyed the stabilization of a successful system in the long reign of the pious Christian Emperor Theodosius II—the Roman state was conjointly ruled by three *augusti*. With the political unity of the empire whose continuation in the fourth century was taken for granted, only the language and its associated literature separated East and West, and then only to a degree: Latin was the only official language in all the provinces ruled from Italy,

while Greek was the language of public affairs in the provinces ruled from Constantinople—except for some of the Balkan provinces. Before the emergence of the distinctive Greek-speaking polity ruled from Constantinople, the fourth-century eastern part of the Roman Empire used Latin as its legal language, but communicated with its subjects in Greek.

While Latin remained the language of the emperor's letters to his officials in the form of decrees publicly presented, their Greek translations were equally publicized by means of monumental inscriptions. Furthermore, inscriptional epigrams, highly formalized honorific texts celebrating imperial officials which reached their flourishing period in the fourth century, remain underappreciated by literary scholars. Equally, the role of the eastern, civic elites rapidly rising to prominence from the mid-fourth century onwards has received little attention of historians. This paper seeks to reconstruct aristocratic involvement in the political and cultural changes of the Greek East in the period between Constantine I and the death of Theodosius I. Concentrating on epigraphic sources, I suggest that a shift of focus to the representation of the eastern senatorial aristocracy elucidates more complex relationships between Romanization, Hellenism, and Christianization.

With late antique aristocratic self-representation barely scrutinized in the existing scholarly accounts, I start by analyzing evidence that concerns the political expansion of the new eastern aristocracies. Honorific statues, a traditional form of self-expression by the social elite, underwent a conspicuous change in the fourth century. This change in epigraphic practice is to be explained not so much by date and stylistic transformation as by shifting representations reflecting the new political culture in which they functioned. The key shift in the power dynamics between the local civic elites of the late Roman east and the centralized governing class, whose esteem was now measured by their proximity to the emperor, affected statuary representation. Strongly favored in the Greek-speaking part of the empire, verse inscriptions eventually overtook the laudatory prose text of the *cursus honorum*.

This paper engages in an analysis of honorific practice recorded in epigraphic form in the Greek East. Examining the representation and the self-representation of the late imperial senatorial aristocracy between the years 312 and 395, I look first at the patterns of self-display of senatorial office-holders behind the honorific expression of late-antique inscriptions (I). Second, shifting from honorands to awarders, I explore how the meaning of dedications to the emperors was shaped in different provincial contexts through statuary commissioned by senatorial governors (II). Third, I survey the records of constructional *évergésies* as places of aristocratic self-representation (III). Then, I assess the monumental quality of the inscribed poetic texts and its impact on the contemporary reader (IV). I conclude with an elaboration on what the honorific monuments and verses reveal about the ways in which members of the newly reconstituted senatorial order constructed their relationship to the emperor and to the provincial subjects during the fourth century (V). This paper also brings into focus parallels between and Greek and Latin honorific language, which the traditional division in scholarship on Latin West and Byzantine East has tended to obliterate.

**Biography:** Mariana Bodnaruk is a doctoral candidate studying Late Antiquity/Early Byzantium at the Medieval Studies Department of Central European University in Budapest, Hungary. Under the supervision of Professor Silvia Orlandi (La Sapienza) and Professor Gerhard Jaritz (CEU), her doctoral project is titled 'Production of Distinction: Aristocratic Self-representation in Later Roman Empire'. Her research interests include the socio-political role and representation of senatorial elites in the Later Roman Empire/Early Byzantium, epigraphy, cultural history, and cultural and visual studies more broadly.

## Eleonora Carosso

(University of Padua)

### *Music in the travel diaries of women from Eighteenth to Twentieth centuries*

**Abstract:** The focus of this paper is the identification and collection of sound events in the letters and diaries of European women who took journeys to discover distant lands previously unknown to them in the eighteenth through twentieth centuries. The countries they visited provided these protagonists with a special opportunity to learn and to study extra-European cultures. In addition, these travel reports give the reader, both then and now, an opportunity to learn about the attitudes, viewpoints, and thinking of these women concerning civilizations other than their own, via their descriptions of the environment and, in general, of the life and customs of indigenous peoples. This textual, and sometimes also iconographic, material constitutes a new type of source fundamental also for historical-musicological analysis: it is possible, in fact, to reconstruct the sound phenomena of those places, both the music and the modalities in which it was conceived.

The point of view of these traveling women also allows the study of this phenomenon from the perspective of gender studies. These women protagonists (Lady Bell, Anne Blunt and Mary Montague) were not professionals in the art of music, but they accurately reported the soundscape that surrounded them on their travels in Africa, Turkey, Serbia, Syria, etc., often in Muslim lands. In their writings, there are in fact drawings, musical transcriptions of the songs of local cultures, texts of ancient songs, and descriptions of customs of entertainment in Middle Eastern courts, as well as of the use of particular musically expressive forms in prayer rituals.

**Biography:** Eleonora Carosso began her musical studies in piano and composition at the Arabesque School of Music in Rome in 2008 and reached the fifth level Bachelor of Arts in Opera Singing at the Arabesque School of London, based in Rome. Over the years she has carried out various musical training in both rock and opera choir, and composed various scores for short film. In 2017 she received a Bachelor's Degree in Arts, Music, and Performing Arts at the University of Roma Tre, with a thesis on "The Italian Chronicles of Living Theater," focusing on the avant-garde theater of the 50s. Currently she is a graduate student in Science Entertainment and Multimedial Production in the Department of Cultural Heritage of the University of Padua, with a thesis project "Music in the Travel Diaries of Women from the Eighteenth to the Twentieth Centuries."

## Nicola Carotenuto

(Scuola Normale Superiore)

### *"Magna dilectio et fraternitas"? The commercial relationship between Pisans and Venetians in the Eastern Mediterranean*

**Abstract:** The aim of this paper is to study interactions between Pisans and Venetians in *longue durée* perspective from the twelfth to the fourteenth century, focusing on the common networks connecting the merchants of these two cities. The fundamental idea of this paper is that, after

a period of disputes and clashes between the two communities (twelfth-thirteenth centuries), the Eastern Mediterranean was the region where a strong commercial relationship between the two cities took form: in the fourteenth century Venetian commercial facilities were used by Pisans and, moreover, joint ventures between the two communities were established. Regardless of the changing political dynamics between Venice and Pisa, the two communities actively collaborated in order to obtain commercial privileges from local authorities (e.g. from the sultan of Egypt in 1208), and to reduce the advantages of their adversaries, namely Genoa. The interconnected commercial networks of Pisa, Genoa, and Venice are a perfect perspective to observe transnational collaboration and the interaction between the Italian maritime republics and local authorities: by analyzing both the interactions between Pisans and Venetians and between these two communities and the local powers, it will be possible to understand the extent to which transnational collaboration was viable. To conclude, the Eastern Mediterranean is the ideal viewpoint for a long-term analysis of clash and collaboration between different communities, and for understanding the extent to which integration was possible, in order to explore a page of Mediterranean history.

**Biography:** Nicola Carotenuto is currently an M.A. student at Scuola Normale Superiore of Pisa, where he studies medieval history, focusing on the interactions between Pisans and Venetians across the Mediterranean. He obtained a history B.A. from the University of Pisa in 2018. In that year, he also participated in the joint SNS-Yale graduate student workshop, “Mobility, identification and identity in the early modern Mediterranean,” and in the “atelier de formation doctorale : L’economia delle città del Mediterraneo.” His contributions have been published in scientific journals (*Archivio Storico Italiano*), and he is committed to explaining medieval history to a wider public by writing articles for an online history blog.

### **Luis Alfredo De la Peña Jiménez**

(Central European University)

*A Caribbean traveler in the Aegean Sea. Francisco de Miranda’s trip to the Ottoman Empire in 1786*

**Abstract:** The life of Francisco de Miranda was full of events and landscapes unusual for an official of the Spanish empire born in Venezuela at the end of the eighteenth century. From fighting the British in Florida, he moved to participating in the independence of United States and serving as a general in the French Revolution. Nevertheless, one of the most remarkable periods of the life of this precursor of Spanish American independence (as he is often called) is that he was among the first documented South Americans to have visited the Ottoman Empire. The objective of this paper is to present and analyze the main impressions that Miranda portrayed in his diary of 1786, the year in which he arrived to Patra, visited the Peloponnese, Saronic Islands, and Athens (where he even bought a house), then crossed the Aegean Sea to Chios, Smyrna, and finally Constantinople, before heading to the Russian Empire and St. Petersburg. His experience shows the view of a different kind of character, a colonial subject who does not belong among the traditional elites typical of Western travelers to the domains of the Sublime Porte in this period. Miranda’s diary, full of insightful observations, is a great source for tracing perceptions of the Ottoman Empire from a non-European perspective. Moreover, his trip to the Balkans and Anatolia would leave a mark that impacted both Miranda

himself and his hosts in a deep way. This journey is thus a chance to explicate the possibilities of cultural entanglement even between areas as remote from one other as the Caribbean and the Aegean Seas.

**Biography:** Luis Alfredo De la Peña Jiménez graduate in History from the National University of Colombia in Bogotá and is currently enrolled in the 2-year M.A. in Comparative History at Central European University in Budapest. His main topic of interest is the transformation of military establishments and ways of making war during the Age of Revolutions. After conducting research on the influence of the Revolutionary and Napoleonic Wars during Colombia's War of Independence, he is currently comparing the independence processes of Greece and Colombia, both their similarities in time and development and their differences in results and consequences.

### **Gabriel Doyle**

(École des Hautes Études en Sciences Sociales)

*The irrelevance of the concept of “foreign influence”: The case of Catholic missionaries in late Ottoman Istanbul's urban environment*

**Abstract:** When focusing on the local dynamics of Catholic missionary activity in a city such as late Ottoman Istanbul, the idea of a unidirectional cultural transfer fades gently away. Instead of a single form of missionary activity, one remarks the diversity of the fields into which these envoys delved once they arrived in Istanbul. Congregations could be responsible for the parochial service to a local Catholic community, respond to a demand for education from economically rising families, or, what we will concentrate on, engage in partnerships with local institutions to take care of vulnerable inhabitants of the city.

Drawing from a diversity of sources (diplomatic, missionary and Ottoman), this paper will use examples of local collaborations between Catholic missionary organizations, local philanthropy, municipal administration, and Imperial benevolence programs under Abdülhamid II to show how these congregations blended into the urban fabric and life of Istanbul.

Whereas French historiography still has trouble not mentioning “French influence” for such experiences in late Ottoman cities—how missionaries themselves characterized their work when soliciting the government for financial help—this paper attempts to keep away from such an ethnic and Eurocentric concept. It tries to think more broadly about trans-Mediterranean circulations in the late Ottoman era, where the concept of “foreign influence” becomes, in the words of historian Pierre-Yves Saunier, “one of the laziest notions there is.”

**Biography:** Gabriel Doyle is a French-Australian Ph.D. candidate at the CETOBaC-EHESS in Paris. His dissertation studies the rise and incorporation of foreign charity in late Ottoman Istanbul's urban fabric. He is more broadly interested in the intersection between transnational and urban history, focusing on the Eastern Mediterranean.

## Giorgio Ennas

(European University Institute, Florence)

*Inclusive diplomacy: Italian and Ottoman diplomatic élites in the European Concert of Powers (1859-1866)*

**Abstract:** The purpose of this paper is to highlight the making of a shared “imperial-diplomatic” identity among Italian and Ottoman elites in the 1860s. This research uses the work of Edward Said (1935-2003) that analyses the bond between imperialism and knowledge and the relevance of culture as “source of identity.”

The main element described in the sources is the constant global process of connection between the Great Powers through treaties, technologies, and shared knowledge.

I would like to demonstrate how this “knowledge” corresponded to the adoption of a common identity, generally defined in Ottoman sources as “*medeniyet*.” It will be interesting to consider the relevance of diplomacy as a matrix of the bureaucratic ethos, one which characterized this restricted group of Ottoman and Italian elites as well.

The analysis of diplomatic documents underlines the assimilation of European international law principles as shared elements in the diplomatic cultures of the nineteenth century, i.e. the “sacredness of treaty obligations,” the idea of “national honor,” and “the ideal equality principle among nations.”

My final questions are: was cultural diplomacy a source of identity for European elites, especially in the Italian and Ottoman context? Which aspects of the international culture of the 1850s-1860s characterized this identity? Could the adoption of this identity and its values be the first step towards a new definition of the shared culture that characterized the diplomatic elites of the nineteenth century?

**Biography:** Giorgio Ennas is a second-year Ph.D. researcher at the European University Institute of Fiesole. He graduated from Ca' Foscari University of Venice in the Languages and Civilization of Asia and Mediterranean Africa. Under the supervision of Lucy Riall and Pieter Judson, his work focuses on cultural aspects of the diplomatic history of Italian and Ottoman relations during the long nineteenth century.

## Luca Farina

(University of Padova, Ca' Foscari University of Venice, University of Verona)

*Staring at the Stars in Palaeologan Constantinople: The case of Demetrios of Chloros on How to Cast a Horoscope*

**Abstract:** Demetrios Chloros and his role as a high-level intellectual have hitherto largely been ignored: indeed, have not been the subject of a single paper in recent times. I therefore begin by sketching his profile as can be inferred from the records of the Patriarchate regarding the great trial for magic initiated by the Patriarch Philotheos Kokkinos in 1370. I then aim to shed light on some crucial aspects of the cultural and scientific life of late fourteenth century



Constantinople in which Chloros took part, and, in particular, on the close relationship between science and magic. I will proceed by examining for the first time both the manuscript tradition and the content of the only—and still unpublished—work of Chloros known to have survived to now. It is entitled *Μέθοδος περὶ τοῦ τί ποιῶν τίς, εὕρισκει τὸν ὠροσκόπον ἥτοι τὴν ἀνατέλλουσαν μοῖραν, ἀπταίστως*, and allows us to make some remarks regarding the spread of astrology in Palaeologan Constantinople, the views of the Patriarch on the subject, and Chloros' links with Byzantium's scientific milieu. I aim to stress the roots of these instructions on “how to cast a horoscope,” and the influence this scholar and his work had upon other scholars such as Ioannes Abramios, an intellectual well-versed in astrology and nourished by his interest in the scientific progression of the Islamicate world. Overall, the analysis of Chloros' profile and of his work can shed light on the links between Byzantine and Islamic astrology, and stress how wide the interests of Byzantine scholars were.

**Biography:** Luca Farina received a B.A. in Cultural Heritage Studies from the University of Milan and an M.A. in Religious Studies from the Universities of Padua and Venice. He is currently pursuing a Ph.D. in Historical, Geographical, and Anthropological Studies (dissertation title: “Arabic into Greek in Late Byzantium: between Sciences and Pseudo-Sciences. The case of Astrology and Astronomy at the court of Andronikos IV Palæologos”) at the Universities of Padua, Verona and Venice, in a joint program with the *École Pratique des Hautes Études*, curriculum «Histoire, Textes et Documents».

### **Margaret Helen Freeman**

(University of Copenhagen)

*"The origin of the Arabs and the substance of Islam": Interactions between nomadic Bedouins and the ruling elite in the early Islamic architecture of the Levant, 660-750 CE*

**Abstract:** From its inception, Islam and its ruling elite exhibited an uneasy relationship with their nomadic Bedouin subjects. According to tradition, Muhammad was raised by a Bedouin tribe, but later fought against a Bedouin army in the Battle of Hunayn (630 CE). Per Quran verse 9:97: “The nomadic Arabs are stronger in disbelief and hypocrisy, and less likely to know the laws revealed to Allah’s Messenger.” Meanwhile, the early Umayyad caliph Umar (r. 634-644 CE) is quoted as having said that, “The Bedouin are the origins of the Arabs and the substance of Islam.” Scholars have been unsure what to make of the role of Bedouins in early Islam, tending to either dismiss their contributions entirely or to focus on negative depictions of Bedouins in much later Islamic sources.

In light of material evidence and primary textual sources, I reconsider the dominant thinking about the relationships between Bedouins and the ruling elite in the Umayyad period (660-750 CE). I argue that Bedouins were effectively partners in Umayyad state-building projects, and moreover played an important role in the formation of Islam in this crucial early period. I look primarily at the so-called Umayyad Levantine “desert castles” as the physical spaces where interactions between Bedouins and members of the elite took place. I argue that these castles exhibit not only important indications as to Bedouins' status and role in society, but also some of the first instances of trends in Islamic architecture that would go on to become commonplace.

**Biography:** Margaret Freeman is a second-year Master’s candidate in the Religious Roots of Europe at the University of Copenhagen. She holds a Bachelor’s degree in History of Art with a minor in Anthropology from Mills College and a certificate in Middle Eastern Studies from Ludwig Maximilian University of Munich. Her research interests and areas of specialty include early Islamic architecture, Orientalism in art, and processes of cultural and artistic interaction and exchange between early Islamic dynasties and the West.

### **Anahit Galstyan**

(University of California, Santa Barbara, Fall 2019)

*Transculturation in Twelfth-Thirteenth-century Kayseri/Caesarea: Kumbets and the Transmission of Architectural Knowledge*

**Abstract:** After massive population migrations and the establishment of a new political order, the urban centers of post-Manzikert Central and Eastern Anatolia under Turco-Muslim rule became points of intersection and, consequently, of interactions between diverse ethno-religious groups.

Becoming a part of the Danishmendid polity after the battle of Manzikert, the city of Caesarea (Ḳaysariyya, then Kayseri) is seldom described in contemporaneous sources. After its annexation by the Seljuks in the late twelfth century, Kayseri/Ḳaysariyya again became a leading commercial and cultural center, having a large Armenian community living alongside the Greek Orthodox population.

For the purpose of this paper, I will discuss the earliest surviving *kumbets* of Kayseri—Hacıb Cavli, Lala Muslihuddin, Hasbek and Han mosque, as well as two anonymous tombs—which were erected in the late twelfth and early thirteenth centuries. I will analyze the transmission of architectural knowledge from the Transcaucasian tradition to the newly emerging visual vocabulary of the region, as well as question the traditionally accepted views of distinct and demarcated cultures. I thus propose to look at the cultural history of this area from the transcultural paradigm.

I will discuss the involvement of the agents of this transmission, namely patrons and craftsmen, and the question of their cultural and pragmatic memories. The contextualization of these monuments in the larger picture of political developments in this transformative period in Anatolia will shed more light on the complex cultural processes going on in Kayseri.

**Biography:** Anahit Galstyan obtained her B.A. in the History and Theory of Armenian Art at Yerevan State University in 2012. She then pursued an M.A. in Comparative History with a specialization in Interdisciplinary Medieval Studies at Central European University, Budapest. With her M.A., she also holds an advanced certificate in Eastern Mediterranean Studies. She is currently a prospective Ph.D. candidate at UC Santa Barbara.

Her research interests revolve around the medieval art and architecture of the eastern “frontier” between Christianity and Islam, covering Central and Eastern Anatolia, the Caucasus, and the western Iranian world. She is particularly interested in the theory of transculturation and in cultural memory as a means of cultural transmission. Having acquired some training in fresco

restoration in the interim between her B.A. and M.A. studies, she is especially passionate about the medieval murals of the Christian East.

**Samuel A. Huckleberry**

(Central European University)

*The Sacral Realm of the Safavids in the Ottoman Periphery: The Şeyh Sâfi "Command" Manuscript and the Emergence of the 'K'izilbash in Early Seventeenth-Century Anatolia*

**Abstract:** In the early seventeenth century, whilst Shah Abbas I (r. 1587-1629) demoted the Kizilbash from positions in Safavid political and military affairs, he continued to harness his role as the *mūrshid* of the Safavid Sufi Order. Through intermediaries, the Safavids maintained a sacred realm in Ottoman Anatolia which transcended their empire's temporal borders. This effort is encapsulated in a *buyruk* (order), compiled in 1612, which similar to the Ottoman *ilm-i hals* genre of the period, focused on curating faith for pro-Safavid and Kizilbash members of the Safavid *tariqa* in Anatolia. Through a question and answer format, the Şeyh Sâfi *Buyruğu* illustrates a means by which *dede* and other *tariqa* leaders, some sent by the Safavid sovereign, curated the faith of their community. While acknowledging efforts by historians to discuss the role of a possible 'age of confessionalization' in the Ottoman and Safavid Empires, this paper aims to complicate narratives of Sunnitization and Shi'itization processes in both realms by focusing on groups living, at once, at the center of rivalry and yet on the margins of both. By historicizing the Şeyh Sâfi *Buyruğu*, reconstructing the structures and rituals of the Safavid *tariqa* in Anatolia, and comparing the *buyruk* and *ilm-i hals* genre, we find a unique space in which peoples living on the margins conceived of themselves and their beliefs.

**Biography:** Samuel A. Huckleberry graduated from the University of Texas at Austin with a B.A. in History and Middle Eastern Languages. He is currently researching comparative notions of charisma, sovereignty, and institution building in the Ottoman and Safavid Empires.

**Aglaia Iankovskaia**

(Museum of Anthropology and Ethnography, St Petersburg)

*Curious Parallels: Reading Ibn Battuta and Marco Polo as Evidence for Mediterranean Traders' View of the Outside World*

**Abstract:** This paper aims to discuss some parallels in the works of two famous medieval travellers, a Moroccan and a Venetian. It looks into particular passages in the *Book of the Marvels of the World* of Marco Polo and in the *Journey* of Ibn Battuta which demonstrate similarities in their descriptions of India and Southeast Asia. Since Polo's book is known to have been written half a century earlier, some scholars speculate that Ibn Battuta or his editor, Ibn Juzayy, could have used it as a source for borrowing. This paper questions this point of view and attempts to look for other reasons for the similarities between the two accounts. It argues that in cases when those cannot be explained by the similarity of the travellers'

observations, one should look into the broader context of the development of geographical and travel literature in the Mediterranean region, and the possibility of exchange between the Western and Arab literary traditions. Long before these two travelogues were written, some of their motifs might have already been circulating in geographical literature. Furthermore, a significant source of and environment for the circulation of knowledge about the East were the multinational Mediterranean ports, where information was transmitted orally in the form of folklore and rumor.

**Biography:** Aglaia Iankovskaia earned her first degree in history and ethnology in 2010 at St. Petersburg State University, Russia. After graduation she completed three non-degree programs in the culture and languages of Morocco and Indonesia. In 2016, she defended a Candidate of Sciences thesis entitled “Historico-ethnographic motifs in the medieval Arabic sources on the Malay-Indonesian region.” In 2016-17 she completed a Master's degree in Medieval Studies at Central European University, with a thesis focusing on the accounts of Southeast Asia by Ibn Battuta. Since 2017 she has been a junior researcher at the Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) of the Russian Academy of Sciences.

### **Harrison King**

(University of California, Berkeley)

*Forging Sakartvelo: The Soviet-Turkish Crisis of 1945 and the Making of a Georgian Homeland in the 1930s-40s*

**Abstract:** In late 1945, Soviet territorial claims on Turkey's eastern provinces appeared in the Soviet newspaper *Pravda*, sparking an intense war of words between the Soviet and Turkish governments regarding the rightful ownership of Turkey's Black Sea region. At the center of this debate were two prominent Georgian historians who authored the inflammatory article, both of whom had helped institutionalize *gruzinovedenie* (Georgian studies) during the early Soviet period. Using theories of Georgian ethnogenesis, archaeological evidence, and tropes of Ottoman savagery, they sought to bolster their historical claims to these border provinces, which they argued were unjustly severed from Georgia's ancestral homeland.

The Georgian historians' intervention in *Pravda* signaled the maturation of a Georgian national narrative that had evolved through years of Soviet-sponsored nation building in the 1920s-30s. My paper argues that this moment of confrontation with Turkey in 1945 witnessed the crystallization of a Georgian origin story that would endure for the remainder of the Soviet period, and beyond. While other scholars have argued that Stalin instrumentalized Georgian nationalism in pursuit of geopolitical goals, this paper contends that the *Pravda* article embodied major themes of Georgian national historiography. In discussing key historical texts, archaeological excavations, and discussions of the Georgian past in the Soviet press leading up to 1945, this paper demonstrates how Georgian historians-cum-nation-builders projected a vision of an ethnic homeland that extended far beyond the borders of the Georgian Soviet Socialist Republic--an imagined national-cultural space which remains a source of low-level tension between the Turkish and Georgian governments today.

**Biography:** Harrison King is a second-year Ph.D. student in the Department of History at UC Berkeley, focusing on late Imperial Russian/Ottoman and modern Turkish/Soviet history in the wider Caucasus region. His current research focuses on the formation of the Soviet-Turkish border in the aftermath of WWI and the parallels between Kemalist and Soviet state-building campaigns in eastern Anatolia and the Soviet Caucasus in the 1920s-40s. He holds an M.A. in Comparative History (2015) from Central European University and a dual B.A. in International Studies and Russian, East European, and Eurasian Studies (2011) from Miami University. Originally from Kentucky, he has lived and worked in Azerbaijan, Hungary, and Russia and continues to split his time between California, East Central Europe, and the Caucasus.

### **Yener Koç**

(Boğaziçi University)

*One Tribe, Three Empires, The Survival of a Nomadic Pastoral Tribe on a Triplex Confinium: The Case of the Celali Tribe (1830-1870)*

**Abstract:** Following the Russian occupation of the Khanate of Revan in 1827, the wandering space of the tribe of the Celali turned into a *triplex confinium*, where three imperial powers found themselves in constant competition and struggle for resources and local domination. The subsistence economy of the pastoral nomadic tribes, which was exclusively based on animal husbandry, was clearly dependent on the regular and seasonal migrations of the nomads and their animals between their traditional grazing lands and winter quarters located in the territories of the Ottoman, Persian, and Russian Empires. From the perspective of the imperial powers, however, their frontiers should have been stable and secure through a well-defined boundary, where border-violating migrations of itinerant communities were not welcome from 1840s onward. My presentation, by focusing on the pastoral nomads of the Celali tribe, aims to explore how the war-making, state-making, and border-making attempts of the Russian, Ottoman, and Persian Empires influenced the lifestyle, migration patterns, directions, seasons, and economic activities of the pastoral nomads located at the intersection of these three empires during the nineteenth century. Obviously, the Celalis were not passive receivers of the imposed borders and state practices. As this region turned into a contested land between these three empires, tribal resistances, adaptations, loyalties, and alliances played a crucial role in the defining local politics and identities.

**Biography:** Yener Koç is a Ph.D. candidate at the History Department of Boğaziçi University. Currently, he is writing a dissertation on the economic and political transformations that the nomadic pastoral communities on the northeastern frontiers of the Ottoman Empire went through during the nineteenth century Ottoman modernization and centralization. Generally speaking, he is interested in the social and economic history of the Ottoman Empire and Middle East, pastoral economy, environmental history, and digital humanities.

## **Kayla Koontz**

(University of California, Berkeley)

*The Last Train to Qamishli: The Syrian-Turkish Border and Transnational Kurdish Identity*

**Abstract:** In the commonly held Kurdish conceptualization of Kurdistan, the nationally recognized borders of Iraq, Turkey, Iran, and Syria fracture the homeland of the Kurdish population. Kurds claim to be the largest nation without a nation-state. In 2019, a Turkish armored vehicle paces between the cordoned off no man's land between Qamishli and Nusaybin looking over the wreckage in the southeast corner Nusaybin created in the 2016 conflict between PKK (Kurdistan Worker's Party) militants and the TSK (Turkish Armed Forces). Qamishli itself is cut in two: regime held and PYD (Democratic Union Party) controlled. The stark changes over the past ten years mark a new age of the conceptualization of Kurdish identity in both Turkey and Syria; the history of Qamishli and Nusaybin offers useful insight into the evolution of this transnational Kurdish identity. This work will focus on how the history of the border informed the formation of the Kurdish identity as a minority group and how it led to the current state of Kurdish movements in Syria and Turkey. While there are countless factors that have determined the transnational Kurdish identity, this paper will focus on post-Ottoman mapping, migration, language, trade and smuggling, pastoral land and tribal affiliation, and political parties and insurgent groups as they transcend national borders.

**Biography:** Kayla Koontz is an International and Area Studies Masters student at the University of California, Berkeley, concentrating on non-state armed groups in Turkey and Northern Syria. Her past research has focused on militia formation, state sponsorship of non-state groups, and Turkish foreign policy.

## **Eleni Kopanaki**

(Aarhus University)

*The Monument of Philopappos in Athens: Conceptualizing Memory and Identity in the Globalized Roman Empire*

**Abstract:** The monument of Philopappos, dated to the early second century AD, belongs to the globalized context of Roman Empire. As part of the elite network of the empire, Philopappos exercised the common practice of displaying his status publicly. This study of his funerary monument in Athens aims at introducing us to Philopappos; in particular, it is an attempt to re-introduce him, not only as another elite Roman citizen but as an individual who interacted with the contemporary context of Roman *oikumene*. By applying memory and identity theories and using the material remains as indicators, this study focuses on conceptualizing aspects of the memory and identity of the deceased. How were his memory and identity retained, and why does the monument bear characteristics of different traditions deriving from across the Mediterranean? The material remains reflect how Philopappos experienced the multicultural context in which he lived and, moreover, how the cultural entanglement of his Commagenian past and Roman present were integrated into one identity.

Philopappos was not just a passive recipient of Roman culture: he acted as an agent in his society by adding more elements to the mosaic of what it took to be a Roman.

**Biography:** Eleni Kopanaki is a postgraduate student in the Master's program of Classical Archaeology at Aarhus University in Denmark. She recently received her B.A. degree from the National and Kapodistrian University of Athens, Department of History and Archaeology. Her research interests include the conceptualization of memory and identity in the ancient Mediterranean. Additionally, she is keen to develop her understanding of a variety of different topics regarding Greek, Roman, and Byzantine culture.

### **Kaan Kurt**

(Bilkent University)

*The Effects of Population Exchange on Greek and Turkish Literature: Dido Sotiriyu and Yasar Kemal*

**Abstract:** A population exchange occurred between Greece and Turkey after the Turkish War of Independence. In 1923, after the war, The Treaty of Lausanne was signed by both sides, and one of its agreements was this population exchange. This agreement provided for the movement of Greeks from Turkey to Greece and of Turks from Greece to Turkey. According to historical sources, the population exchange affected approximately 2 million people: around 1.5 million Greeks in Anatolia and 500,000 Turks in Greece had to migrate. As in other areas of both societies, this population exchange had significant implications on the respective literatures. It created "Literatures of Population Exchange," which can be seen in both Greek and Turkish Literature. In this study, I will try to compare two authors in the context of the population exchange: Greek author Dido Sotiriyu and Turkish author Yasar Kemal. I will focus mainly on *Farewell Anatolia* by Dido Sotiriyu and *Look, the Fırat River is Flowing with Blood* by Yasar Kemal. With this, I will have a chance to examine how the population exchange affected both authors and literatures. I also will determine similarities and differences between means of expressing the same experience in both texts. In order to do that, it will be seen how the same experience was received differently in both literatures. Also, the main reasons for these similarities and differences will be shown and this will have some results for both literatures, and at the same time for both societies and their experiences of migrations/population exchange.

**Biography:** Kaan Kurt graduated at the Istanbul Sehir University with a Turkish Language and Literature and Sociology degree in 2017. After that, he started at Bilkent University as an M.A. student in the department of Turkish Literature. He has published articles in academic and non-academic journals and also attended numerous international conferences, including Turkolongetag 2018 in Bamberg, Germany. In his academic work, he is mainly interested in looking at Turkish Literature in comparative contexts and in Mediterranean literatures in general.

## Mathew Madain

(University of California, Berkeley)

*The 'Sons of the Ghassanids' and the Exodus of 1918: Networks of Refuge across Transjordan-Palestine during the Great War.*

**Abstract:** In March 1918, the British army stationed in Palestine crossed the Jordan River to capture al-Salt, the capital of Ottoman Transjordan. The British were welcomed by the Christians of al-Salt but the Ottoman army soon forced them to retreat to Palestine. Warned of an impending massacre, the Christians of al-Salt also fled to British-occupied Palestine. Military and political histories briefly mention this event, but its social context has never been discussed. The proposed paper addresses this gap through analyzing 30 interviews collected by the author during the summer of 2018 from the descendants of those who experienced the violence of WWI in Jordan: city dwellers and Bedouin nomads, Christian and Muslim elders.

The interviews reveal the following: 1. Muslim tribal allies warned the Christians of the impending danger and accompanied their flight (tribal bonds between Christians and Muslims in al-Salt were rooted in shared descent from the pre-Islamic Christian tribe of the Ghassanids). 2. The Jordanian refugees were sheltered by church institutions but also commercial partners and sought help from fellow Ghassanid families in Palestine. 3. The refugees were socially transformed through their exposure to new types of education, technology, and cultural practices in Jerusalem. 4. The refugees returned to al-Salt after the Ottoman withdrawal of October 1918. Archival records, poems, and memoirs reveal that their homes, businesses, and churches were destroyed. In order to rebuild, assistance was solicited from British and American relief organizations, Orthodox Christian charity networks, and Syrians working in the Americas. 5. Memory of the 'Easter Sunday Exodus of 1918' in contemporary Jordan plays a positive role in promoting inter-religious concord.

**Biography:** Mathew Madain is a fourth-year undergraduate at the University of California, Berkeley pursuing three Bachelor diplomas: History, Arabic Literature, and Global Studies. His academic focuses are in Byzantium, the Ottoman Empire, and the modern Middle East, medieval Arabic Christian philosophy, ethno-religious conflict and human rights. The proposed paper summarizes the findings of his History Honors Thesis, written in the context of a graduate seminar titled "World War I in the Ottoman Empire" and supervised by Professors Christine Philliou and Maria Mavroudi. Research for the thesis was generously funded through the Robert and Coleen Haas Scholarship, the Sultan Fellowship for Arab Studies, and the Berkeley History Department Fellowship. Beyond interviewing the descendants of the participants to the events of 1918, Mathew carried out further research at the University of Jordan's Centre for Manuscripts and Archives, the American Center for Oriental Research, the Center for British Research in the Levant, and the Institute Francais Proche-Orient in Amman.



## Consuelo Emilj Malara

(Hacettepe Üniversitesi)

*Giovanni Timoteo Calosso: The Italian refugee friend of the Sultan Mahmud II*

**Abstract:** My talk will focus on diplomatic relations between the Ottoman Empire and the Kingdom of Piedmont-Sardinia during the sultanate of Mahmud II and the Savoy dynasty's rule respectively. I will propose an analysis of Giovanni Timoteo Calosso, an Italian soldier who fought in the Napoleonic army but, after a defeat in 1827, sought refuge in Constantinople. Soon, he became Mahmud II's cavalry instructor, after which he reorganized the military and introduced the Sultan to the new war techniques.

Reading Calosso's memories and other documents of that time, we can observe that he was a close friend of the Sultan. He was appointed as Bey and even had permission to carry a sword in the presence of the Sultan inside the Ottoman Court. We can observe as well how he became the connection through which the Kingdom of Piedmont-Sardinia developed a close relationship with the Ottoman Empire. I will describe how, despite his refugee status, Calosso became an ambassador and intermediary for the Piedmontese king Carlo Felice, who saw the Ottoman Empire as his main commercial partner in the Mediterranean. Moreover, my research will highlight the special relationship between Calosso and the Italian and foreign ambassadors living in the Pera district, which further demonstrates Calosso's central role for the Sultan.

The purpose of my intervention will be to highlight how Italian-Ottoman relationships started and how they developed thanks to Calosso, from an artistic perspective as well. This is proved by his role in the portrait of Sultan Mahmud II painted by the Piedmontese ambassador Luigi Gobbi.

**Biography:** Consuelo Emilj Malara, recently graduated from Hacettepe Üniversitesi in Ankara, where she obtained a Master of Arts in History. In her thesis she analyzed, through the consular dispatches, the diplomatic relations between the Ottoman Empire and pre-Unification Italian Kingdoms during the Tanzimat period. Moreover, in her thesis there is a description of the most prominent Italian artists who worked in Istanbul, in the light of the diplomatic and artistic relations between the Ottoman Empire and the pre-Unification Kingdoms of Italy. Previously she obtained a Bachelor degree from Messina University (Italy) in Humanities studies, Arts of History department. From her thesis she has extracted two articles published in Italian by the journal "Historia Artium, studia historia artium - Studia Universitatis Babeş-Bolyai."

Her research interests are based on diplomatic and artistic relations between Italy and Turkey during the nineteenth and the twentieth centuries. Her interest in the relations between the Ottoman Empire and Turkey has led her to trace this connection also into the contemporary period. One result of her passion was an article focusing upon the partisan Italian song "Bella Ciao" and its use in the Anatolian land, published by the Italian journal "Occhiali – Rivista sul Mediterraneo Islamico".

**Sharon Mizbani**

(Yale University, Fall 2019)

*Reclamation, Rejection, and Reimagination: Water Infrastructure as Heritage in Post-Ottoman Nation-States*

**Abstract:** At the start of the nineteenth century, the water supply systems of Ottoman cities were physical manifestations of an interconnected and layered past; from Roman aqueducts and Byzantine cisterns to Ottoman fountains, water systems were not only a necessity of urban life, but powerful visual symbols of imperial continuity. However, as nation-states such as Serbia (1815) and Greece (1832) separated from the Ottoman Empire in the first half of the century, this infrastructural and architectural heritage presented an ideological barrier against efforts to forge heterogeneous populations into singular national identities. To this end, the extant water systems of the region either had to be incorporated into national narratives, or rejected and destroyed. In the case of Belgrade, this entailed the renovation of the city's urban water systems along more modern, European lines, whilst removing what was deemed "Ottoman"; in the case of Athens, this included not only the physical destruction of the city's built heritage, but the reimagination of and attempt to recreate an idealized classical-era system. In exploring the relationship between infrastructure, heritage, and the (re)invention of tradition, this paper will trace the urban renovations of Belgrade and Athens, with a focus on the resulting abandonment of the Ottoman fountain. It will compare these developments to Istanbul, where the fountains instead retained their urban prominence as symbols of Ottoman cultural identity.

**Biography:** Sharon Mizbani received an M.A. degree from the University of Toronto (2016) from the Department of Near and Middle Eastern Civilizations. My master's thesis explored the history and discourses of Istanbul's water systems, with a focus on the Ottoman fountain in nineteenth century European narratives. She has recently been accepted to Yale University to begin a Ph.D. at the Department of the History of Art starting in the fall of 2019.

**Samuel Nwokoro**

(University of Edinburgh)

*The Umayyads and the Manşūr Family of Damascus (661-743): Allies of Coincidence or Necessity?*

**Abstract:** Studies on early Islamic state caliphs and the non-Muslim local elites tend to focus on the big picture of political transition and the subsistence of the native aristocracy or lack of it. A case-by-case study would reveal that this approach often ignores some of the unique character of such relationships. One example is the choice of certain kinds of local non-Muslim functionaries and their duration of service. As Byzantine troops lost Syria to the Arab fighters during the seventh century, it was clear that what was once a stronghold of imperial Byzantium was to experience the rule of a new political overlord. However, the retention of three generations of Melkite bureaucrats from the Manşūr family, by almost ten Umayyad caliphs, presents an anomaly. It should have been unlikely that the Manşūr elites were retained as administrators considering that they, unlike member of other eastern religious traditions, were linked to the chief enemy of the emerging Arab state, the Greeks, both in religion and politics. Picking the Syrian province of Damascus as a case study, this paper asks whether it was simply

coincidental or rather necessary that the Umayyads in Damascus chose to administer the affairs of the state in alliance with the Maṣṣūr-kin? Using early Arab and Christian sources, this paper discusses how the stake of local functionaries in the governing of a non-Muslim populated city such as Damascus, when linked with the needs of the local elites, explains this unlikely alliance as arising from something of mutual necessity. In light of later state enforcement of public codes of behavior, especially regarding conversion, it is argued that the terms of capitulation of the city of Damascus reflects an anxiety over the non-Muslim majority population of the city. The local representatives raised their stake in this new regime by pledging what became an expectation to ensure a surge in the Muslim population of the city. Against this backdrop of population and governing strategy it is argued that the Umayyad-Maṣṣūr alliance was anything but coincidental.

**Biography:** Samuel Nwokoro is a Ph.D. Student of Islamic Studies and Christian-Muslim Relations at the University of Edinburgh. He focuses on late antique Melkite Christianity under Arab rule.

### **Georgi Obatnin**

(University of Helsinki)

*A Widow in a Ninth Century Egyptian Town. The position of Egyptian widows in Early Medieval Islam: continuity and change*

**Abstract:** Changes in gender relations and marriage customs are traditionally seen as one of the biggest reforms brought to Arabia by the advent of Islam. Thus, comparison between Early or Early Medieval Islam and the *jahiliyya* times is an avenue of inquiry commonly taken by scholars analyzing the impact of the new religion on the lives of women. Here I propose a different approach, turning to the Byzantine legal and documentary texts in search of parallels to the practices found under Early Medieval Islam.

In this presentation I will focus on the figure of Maṣṣūrna, a widow of Coptic origin who features prominently in two late ninth-century documents from a small village in Fayum. In these documents (P.FahmiTaaqud 4 and 5), she can be seen managing sizeable sums of money, buying and then selling both movable and immovable property. To contextualize her actions, I will examine the customs and legal practices surrounding widowhood both in Byzantine and Early Islamic Egypt, ultimately aiming to highlight the impact (or lack thereof) of the arrival of Islam on the position of widows in Egypt.

**Biography:** Georgi Obatnin holds an M.A. in the Religious Roots of Europe from the University of Helsinki and a B.A. in Comparative Linguistics (Biblical Languages) from St. Petersburg State University. His current research interests are early medieval Egypt, early Islam, papyrology, religious interaction in the early Islamic world, and women in Muslim Egypt.

## Holly O'Farrell

(University of Limerick)

*The Imperial museum as a contact zone—European presentations of Ancient Egyptian art*

**Abstract:** Mary Louise Pratt described 'contact zones' as 'social spaces where cultures meet, clash, and grapple with each other, often in contexts of highly asymmetrical relations of power, such as colonialism, slavery, or their aftermaths.' It is through this idea of contact zones that this paper comes to look at the exhibiting of objects within imperial museums. Whether the exhibition in question is that of art, artifacts, people, dance, or fashion (or any other form of cultural display), exhibiting brings together two separate communities under one roof or inside a specifically constructed space and allows for these communities to interact with one another. These interactions, as Pratt suggests, are often constructed in a manner which promotes the hegemony of one group over another.

This paper will look at exhibitions as contact zones and the role gender has to play in establishing, encouraging or dispelling ideas about Western supremacy over the Middle East and specifically Egypt. Egypt's position along the Mediterranean made it a desirable location for imperial powers who used various tools including museum displays to justify their involvement with the region. Gender can be viewed as a tool which has been used within these museum spaces to create notions of otherness and to affirm positions of power which go far beyond the exhibitionary sphere. Using examples of the exhibiting of Ancient Egyptian artifacts, the paper will discuss the interaction between cultures as a result of episodes of contact facilitated by displays of art.

**Biography:** Holly O'Farrell is a third year Ph.D. candidate at the University of Limerick, working in the History Department under the supervision of Dr. Roberto Mazza. She was awarded a teaching fellowship in order to conduct her research at the University. Her background is in art practice and education along with cultural studies, and she has brought elements of both into her current work. Her interests are in imperialism and the museum, gender theory and the power of space.

## Zeynep Olgun

(Koç University)

*Ghosts of the Navigators: The Serçe Limanı Shipwreck and Intercultural Exchange*

**Abstract:** With the end of the Pax Romana and the fall of the Western Roman Empire, the Mediterranean has traditionally been seen as disrupted and fragmented. Indeed, according to the traditional view stemming from the Pirenne thesis, trade and shipping between the northern and southern coast on the Great Sea virtually came to a halt once the Arab navy started taking the seas in the mid-seventh century; the different shores, now belonging to different political entities, saw their cultural and ethnic differences brought to the fore.

More recently, however, underwater archaeology has contributed to our understanding of the trade which did exist during the period under scrutiny. In particular, the Serçe Limanı shipwreck, found between Turkey and Rhodes and dated to the second quarter of the 11th

century, has been popularized as the “Glass Wreck” due to the abundant cargo of medieval Islamic glass.

Archaeologists have tried to ascribe a fixed and exclusive ethnic or cultural origin to the ship and its cargo, but the diverse assemblage of artifacts, including Fatimid glass weights, an anchor inscribed with Arabic, and amphorae with Slavic ownership marks, defies easy categorization. Furthermore, the ship itself is of Byzantine make. This paper will argue that the emergence of different political units around the shores of the Eastern Mediterranean did not disrupt interregional trade relations. Indeed, the evidence of Serçe Limanı shipwreck demonstrates that commerce was ongoing between different cultural groups: effected by sailors and merchants who transcended the restraints of ethnic and political divisions.

**Biography:** Zeynep Olgun is a Master’s student in Maritime Archaeology at Koç University, Istanbul. She received her B.A. in International Relations and History from Bilkent University *summa cum laude* where she had the chance to be trained by prominent Ottoman and Byzantine historians and archaeologists. Her interest in the Byzantine Empire led her to pursue a Master’s in archaeology, where she is working on the maritime aspects of Byzantium. Her thesis focuses on Middle Byzantine seafaring in the Eastern Mediterranean and Byzantine shipbuilding, combining archaeological and historical sources.

### **Benjamin Peterson**

(Independent Scholar)

*From Moral Betrayal to Imperial Decline: Reconceptualizing the failure to create an Armenian state and Britain’s strength after 1918*

**Abstract:** When Winston Churchill wrote that the initial Treaty of Sevres provided Armenians “with justice and much more,” he was articulating the viewpoint that the granting of a nation state was a form of justice to an oppressed minority. In the aftermath of the genocide perpetrated by the Ottoman government in 1915, the victorious Allied powers, especially Great Britain, planned to compensate Armenians by redrawing the map of Anatolia to provide for an Armenian state after 1918. Scholarship has thus argued that but for Britain not committing the necessary resources to implement this plan, a viable Armenian state was never created.

Through an extensive analysis of primary and secondary sources, my research conceptualizes this intersection of imperialism, diplomacy, ethnic cleansing, and nationalism and the significant takeaways of this historical episode. Ironically, it was the very creation of modern Turkey and a fostering of a separate Turkish identity from the multicultural Ottoman Empire that was the nail in the coffin to the possibility of an Armenian state. Through the advent of Turkish nationalism and the military force needed to create such a project, Armenians were conceptualized as imperial pawns and the possibility of an Armenian state was crushed via renewed ethnic cleansing.

Finally, the historiography of the creation of an Armenian nation state after 1918 has framed the issue almost exclusively as a “moral failure” on the part of the Allied powers. This point has not been challenged in the scholarship and needs to be taken into account in order to have a more accurate understanding of this critical juncture in Eastern Mediterranean history. I hope

to use my research to enter into a discussion with other scholars of the region at this year's CEMS graduate conference.

**Biography:** Benjamin Peterson is currently a board member of the History Center of San Luis Obispo County in California. Holding a B.A. in History from Westmont College, he continues historical research as an independent scholar. His work focuses primarily on the breakup of the Ottoman Empire and the intersection of genocide, nationalism, and imperialism in the transition from the Ottoman to modern Turkish era. Upon completing his undergraduate studies, Peterson's senior thesis was awarded both the Undergraduate Essay prize from the North American Conference on British Studies and the Wilt Prize for the best senior research from the Westmont College history department. As a former research assistant at the Gomidas Institute in London, Peterson read foreign office and government files in the U.K. National Archives, developing research on British diplomacy towards the Ottoman Empire during and immediately after World War I. His efforts culminated when he presented an archival overview in a public lecture for Gomidas at St. Sarkis in August 2017. Peterson's research and writing experience have confirmed his near-term desire to pursue a Ph.D. in history.

### **Daniil Pleshak**

(St. Petersburg State University)

*The Image of the Mother of God after the Avar Siege of 626: Transformation and Subordination*

**Abstract:** The 626 siege of Constantinople by Avar forces had a lasting impact on both Byzantine culture and Eastern Christianity. The situation was so threatening that when the attacker retreated, the victory was attributed to Theotokos. Her role in the siege was recounted in a number of works of different genres, all written shortly after the siege. George of Pisidia's *Bellum avaricum*, the *Homily* by Theodoros Synkellos, anonymous *Hymnos akathistos*, and *Chronicon paschale* are among these works.

These sources paint conflicting pictures of the Theotokos. On the one hand, she appears as a ferocious fighter, who smites the enemies on the bastions and drowns them in the Golden Horn. On the other, she is just an intercessor who does not hold any power and pleads to God on behalf of the people. The latter view mostly follows the Christian dogmas of the previous century, while the former must have been shaped by the figure of Athena, a virgin warrior and protectress of Athens and Constantinople. This newly envisaged image of Theotokos and her active role had to be harmonized with the tenets of Christian theology, resulting in an image of Theotokos who simultaneously acts independently and is subject to God. In my paper I will discuss how both figures of Theotokos were transformed and combined in the historical memory of the siege and trace the power dynamics between her, other divine figures, and humans.

**Biography:** Daniil Pleshak received a B.A. and M.A. in The Languages of the Bible (Greek, Hebrew) at Saint Petersburg State University in 2015 and 2017, respectively. He is currently Ph.D. researcher in Byzantine Studies at the same institution.

## **Oleksii Rudenko**

(University of Glasgow, University of Tartu)

*Thessaloniki, Cultural Heritage and Narratives: Juxtaposing Greeks, Romans, Slavs, Byzantines and Turks*

**Abstract:** Thessaloniki was the second biggest city of Byzantine Empire, site of Paul the Apostle's preaching, a city which suffered from Slavs, Venetians, Turks and others. Today it is considered to be a specific marker of Eastern Mediterranean's history and culture. From Hellenism to the Romans, Christianization, the barbarians, Byzantine times, the Ottoman Empire, revolutions in the nineteenth century and two World Wars, Thessaloniki and this region have had a unique experience which has left its imprint on the general landscape of the city. Therefore, the issue of cultural heritage and its role today, whether significant or secondary, can be crucial for understanding this modern cultural capital of Greece. My proposed topic focuses on emphasizing ancient Greek and Roman legacy, exaggerating the Byzantine period, and depreciating Slavic and Turkish narratives in modern cultural narratives of Thessaloniki.

Whilst exploring the role of museums, I will compare the typical narratives at the Archaeological Museum, Roman Forum, Byzantine Museum, White Tower and Emperor Galerius' Rotunda. Likewise, monuments and their visual perception play a symbolic role in juxtaposing the Greek Macedonian legacy given the recent renaming of the Republic of North Macedonia, especially in regard to Alexander the Great. At the same time, although Slavs used to play an important role in medieval history of this region, this particular narrative is totally forgotten in city's landscape even despite the fact that Saints Cyril (Constantine) and Methodius were two Slavs born in Thessaloniki. I will raise questions about what this silencing means, how it affects public opinion, and what can be done for balancing cultural narratives of Thessaloniki in the future.

**Biography:** Oleksii Rudenko holds a B.A. in Ancient and Medieval History from Kyiv National Taras Shevchenko University (Ukraine). He also studied Classics and Byzantine history at the School of History and Archaeology of the Aristotle University of Thessaloniki during winter semester of 2017/2018, lived for a time at the Holy Mount Athos, and travelled across Greece and the Balkans, thus spurring his interest in the proposed topic. Currently he is pursuing M.A. research on issues of classical tradition and its transition through late medieval and early modern period in Central and Eastern Europe. Besides that, he focuses on issues of cultural heritage and urbanism thanks to his previous work experience in Kyiv history museums.

## **Kevin Stoba**

(University of Liverpool)

*Cutting the bull! Using network analysis to unlock the secrets of the cult of Mithras*

**Abstract:** In modern scholarship, the Roman worship of Mithras has often been treated as a uniform cultic system popular among soldiers. Studies have often focused on understanding

the symbolism of its iconography and revealing its ritual practice. Scholars have looked (with starkly varying degrees of academic rigor) to ancient Persia, astrology, Graeco-Roman precedents, and/or cosmogonic thought.

However, evidence suggests that Mithras-worship was essentially diverse around the Roman world, and we should exercise extreme caution before universalizing anything about Mithraic cults. We have individuals worshipping Mithras from markedly different social backgrounds at different sites, performing different rituals, following different epigraphic habits, worshipping in different environments, building different types of temples, and producing different iconography. Mithras-worshippers thus had different religious ambitions, different religious experiences, and even different understandings of the salient features of their cults.

This paper presents network analysis as an effective tool to untangle this diversity. From a network connecting 528 pieces of Mithraic iconography based on the co-presence or absence of 105 distinct features, the paper demonstrates the tendency of Mithraic communities towards localization at the level of individual sites (far from being a globally uniform cult, or even a uniform cult with regional or provincial differences). Furthermore, the corresponding network of these 105 features reveals previously unidentified correlations among iconographic elements. These offer insights into the meanings of Mithraic cult images and hint at the emergence of communicative Mithraic networks.

**Biography:** Kevin Stoba is in the second year of his NWCDTP-funded Ph.D. in Classics at the University of Liverpool. His supervisors are Dr. Georgia Petridou and Dr. Zosia Archibald at Liverpool, and Prof. Nick Crossley at the Mitchell Centre for Social Network Analysis at the University of Manchester. His project is titled “Mapping Mithraic Cults Across the Roman West.” He completed both his B.A. and M.A. at Liverpool, both in Ancient History, and both with dissertations focused on Mithras-worship (his B.A. dissertation on the ideology of the cult, and his M.A. dissertation on the curious Mithraic preference for eating chicken meat at the majority of sites and the inclusion of chickens in their iconography).

### **Lili Toth**

(Central European University)

*The Leading Role of Hellenization on the Creation of Ancient Jewish and Early Christian Artistic Language: The Creation of Man on a Painted Textile from Fourth Century Egypt*

**Abstract:** It is a natural assumption that both Jewish and Christian art are rooted in and grew out of Hellenism. Therefore, the entanglement of Judeo-Christian artistic language in Late Antiquity is to be anticipated. A wealth of artistic material is proof of a specific Jewish narrative art in Late Antiquity throughout the Mediterranean. Beginning with the first period of the Roman Empire, Hellenistic Judaism used and transformed Roman iconography to create its own pictorial language. As a flourishing Jewish art appeared, at the end of the second century early Christianity created a great and complex iconographic language adopting elements of Hellenistic and Jewish culture. Thus, Classical mythological and historical scenes were adopted to represent biblical narratives in the newborn Jewish and Christian art. To visualize this entanglement—inspired by Hellenism—my paper will present an artwork that was created in these circumstances. The chosen artwork is a painted textile from fourth century Egypt,



representing Old Testament scenes. The original background of the textile is ambiguous. It was created either by Jews or Christians, while bearing significant Hellenistic features. The paper's aim is to trace back the origin of the textile while analyzing the aspects of how Hellenistic culture influenced the evolution of both Jewish and early Christian iconography.

**Biography:** Lili Toth is a first-year student of the two-year Master's program at CEU Medieval Studies. Her research focuses on how Roman iconography influenced Hellenistic Jewish and ancient Christian artistic language. She is part of the Religious Studies and Visual Studies advanced certificate programs at CEU. She obtained her Bachelor's degree in art history and religious studies from Eötvös Lóránd University of Budapest.

### **Gregory Waters**

(University of California, Berkeley)

*Integration or Imperialism: The Question of Turkish Influence in Northern Syria*

**Abstract:** The region of Aleppo was historically oriented toward southern Anatolia rather than Damascus prior to the dismantling of the Ottoman Empire. This paper will address how these ancient ties have resurfaced after 100 years by examining the extent to which Turkish governmental institutions have integrated with or coopted local governments and civil service structures in the Euphrates Shield region of northern Aleppo since August 24, 2016. In particular, I will investigate whether Turkish involvement in northern Syria is initiated at the federal, local, or private level.

My lines of inquiry will focus on basic service provision: waste management, water treatment, road maintenance, education, and health services. I want to know who provides these services, who trains and pays the workers, if they follow Syrian or Turkish regulations, and whether or not services like waste disposal, electricity and gas and water are tied to a broader Syrian network, self-contained, or tied to a Turkish network. The status of these services will be framed two ways: as part of the evolution of civil society in the cities of al-Bab, Jarabulus, and Azaz over the course of the war, as each city has been ruled by various armed groups prior to the Turkish presence, and as compared to the current state of civil society and local governance in Idlib, where the bulk of my research and interviews have been focused up until now.

**Biography:** Gregory Waters is a Master's student at University of California, Berkeley, studying International and Area Studies with an emphasis on contemporary Syria. His past research has utilized publicly available sources to collect data on over 6,600 combat deaths between 2017 and 2018, investigate local governance in opposition- and regime-held towns, and analyze the current structure of the Syrian military.





