Julian Baker – Pavla Drápelová Gkantzios:  
**The Cerrahpaşa 1953 hoard from the old town of Istanbul: monetary production, usage, and storage at the heart of early-fourteenth-century Byzantium**

The so-called Cerrahpaşa hoard was discovered in the old town of Istanbul in 1953, but has never been systematically published. The hoard was mostly composed of Byzantine gold hyperpyra from the Palaiologan period, struck in the names of Andronikos II alone (1282-1294), Andronikos II and Michael IX (1294-1320), and perhaps Andronikos II and Andronikos III (1320-1328?). Today, approximately two and a half thousand coins from this hoard are known, but the original number of coins was considerably higher. The exact number of coins originally in the hoard is unknown because it was discovered by chance during the construction of a new hospital, and the contents of the hoard were looted by site workers. Nonetheless, we can be confident that it would have been the largest Byzantine coin hoard ever recovered and recorded.  
In this paper, the speakers will concentrate on two central characteristics of the Cerrahpaşa hoard which arise from its enormous size. The hoard is at the same time an intriguing phenomenon at the heart of the imperial capital, and an important repository for the imperial gold currency. Both strands of research rely on a thorough numismatic appraisal (die study, iconographic analysis, identification of various sigla) which will be explained in the presentation. The results have important bearings on our knowledge of the imperial fisc and its organisation, the economic wealth of the empire and its subjects, and the usage and storage of money amongst its highest social orders.

Marek Meško:  
**Could Alexios I Komnenos initiate reconquest of Asia Minor earlier in his reign than he did?**

This paper is an excerpt from my upcoming monograph entitled *Alexios I Komnenos and the Balkans, 1081-1095* to be published by Palgrave. In my book, I examine the early years of Alexios Komnenos’ reign and his political and military measures taken to ensure Byzantine control over the Balkans, threatened by the Norman invasion, as well as the Pecheneg and later the Kuman incursions.  
When describing and analyzing those events, I also address the much-debated issue concerning Byzantine reconquest of territories in Asia Minor, which were lost in the aftermath of the battle of Mantzikert (1071). Several scholars have recently voiced an opinion that Alexios Komnenos could have quite easily initiated reconquest of Anatolian provinces from the very early days of his reign, but, as they argue, deliberately chose not to do so. In addition, they come up with a possible motive for his actions, which basically sounds like a “conspiracy theory”. They claim that because most of the Byzantine aristocratic families hailing from the Anatolian provinces were against the rule of the Komnenoi, the emperor decided that their landed estates i had to remain in the hands of the new masters of Asia Minor – the Seljuk Turks – in order to maintain those opposing families economically paralyzed and thus unable to overthrow his regime.  
In my contribution, I will tackle this line of reasoning by restoring the chronology of the early part of Alexios Komnenos’ reign and answering questions as to whether the emperor actually could initiate reconquest before 1096 and whether he really had temporal resources between 1081 and 1095 to assemble troops in Constantinople (leaving aside the question of their composition and numerical strength) and then mount a major military campaign against the Seljuks with the ultimate aim to regain control of Asia Minor.

Sarah Christensen:  
**Imagining Enslaved Women in Middle Byzantine Hagiography: Theodora's Tale in the Tenth-Century 'Life of Basil the Younger'**

Hagiographies from the medieval Latin and Greek Christian spheres include some of the only narrative descriptions of women who spent all or part of their lives in slavery. Though proscriptive ideologies of femininity and freedom shape the portrayal of enslaved women in religious texts, these documents also offer evidence of real conditions and possibilities that shaped the lives of historical women who labored in the households of wealthy patrons and in religious institutions. In this paper I focus on Theodora, an elderly enslaved woman with an important role in the tenth-century 'Life of Basil the Younger.' Through Theodora’s tale, I explore the intimate lives of enslaved women in early medieval Constantinople, with attention to three themes: sexuality and slave marriage, motherhood, and the creation of self-image. Imagining Theodora's voice as a composite rendering of the rhetorical and the real allows us to glimpse the intimate lives of enslaved women who would otherwise remain unknown.

Markéta Kulhánková:  
***Cherchez la femme*. Female Characters in Late Byzantine Literature**

The paper will shortly present a new research project started this year in the Slavonic Institute that aims to offer a fresh analysis of female characters in late Byzantine literature, achieved through the trans-generic examination of literary texts, combining corpus analysis with narratology. By studying both ‘factual’ and ‘fictional’ genres, the project moves beyond traditional modes of analysis, which have focused on extracting historical facts from these texts. It aims instead to understand how Byzantine literature represented women, through the critical analysis of individual female characters, the narrative structures in which they are embedded, and the gendered textual dynamics which determine their presentation. The analysis of a corpus of key texts will be enriched by comparison with relevant material culture. As well as enriching the study of Byzantium, this project also contributes to the rapidly developing field of historical narratology, by adding to the narrative theory on characters and characterization in pre-modern literatures.

Zuzana Dzurillová:  
**The Use of the Present for Past Events in the Late Byzantine Romance *Kallimachos & Chrysorrhoe***

The presentation aims to demonstrate some preliminary conclusions of my doctoral thesis in progress, *The Historical Present Tense in the Late Byzantine Verse Fictional Narratives* *and Beyond*, which attempts to fill the gap in the study of the historical present tense [HP] within the corpus of pre-modern Greek literature. The thesis applies a narratological approach supported by knowledge from cognitive linguistics to provide comprehensive answers for the use of the multi-faceted phenomenon.  
On the examples from the romance *Kallimachos & Chrysorrhoe* (early 14th century) first, I will explore the discourse-pragmatic functions and cognitive roles of the narrative technique in terms of narrative modes (diegesis, mimesis, exegesis) and narrative movements (summary, scene, pause). Second, I will point out the validity of the HP as a part of, at first glance, an illogical tense-switching concerning the narrative structure of the discourse. Third, I will touch on the question of interrelation between the usage of the narrative technique and the degree of orality/literacy as represented in the narrative in question.

Vladislav Knoll:  
**Byzantium's Language Situation: A Comparison with the Church Slavonic and Latin Cultural Areas**

Philological traditions concerning the history of Europe's classical languages develop almost independently. Despite this, they must deal with the same scholarly questions and may eventually reach the same conclusions, which may be terminologically described differently. In my paper, I would like to concentrate on a central theme of Byzantine and Church Slavonic linguistics, which is also shared by Latin-Romance linguistics: the conceptualization of the language of texts containing forms referring to different diachronic, diatopic, and diastratic levels of the language or linked to the coexistence of genetically closely related functional varieties (registers). All of the philological traditions mentioned came to the conclusion that text variability is related to the following factors: the difference between spoken (just reconstruable) language and written language, the then perception of the language situation, model texts (including parallel textual traditions within the same culture), strategies in written language teaching, the author's linguistic and educational background, genre and prestige of the text, and target audience. What were the similarities and differences between the language situations (diasystems) involving Europe's classical languages? Could different philological traditions learn from one another?