

Christians took for granted the monarchical order from the beginning. Nevertheless, it came as a surprise that a Christian could become king or even emperor. The Old Testament offered perspectives that deeply influenced Christian conceptualisations of a good ruler. Additionally, the New Testament stimulated dialectical approaches to the exercise of political power, administration of justice, and conduct of war. In late antiquity, other texts such as the *vitae* of emperors, ecclesiastical histories, and other patristic writings became authoritative texts on this topic.

This conference takes a transepochal and transcultural approach to this problem by discussing the conceptualisations of rulers in various cultures and languages. The contributions explore how cultures within and beyond the Roman and Byzantine Empire interacted with Christian and Jewish traditions and with each other. Christians lived under a diverse range of Christian rulers, some of which ruled over large areas, others over small kingdoms. But Christians were also ruled by non-Christians, which must have deeply influenced their perspectives. Moreover, theological controversies and the ensuing schisms impinged on the perception of political power, giving rise to the image of a heretical or impious ruler. This conference not only focuses on Roman traditions in East and West but also on expressions of Christianity in the Coptic, Syriac, Persian, and Caucasian Worlds. Developments in the Post-Roman World will also be addressed.

The following three areas will be given special attention:

1. What words were used to denote monarchic rulers in different cultures?
2. Which qualities, merits or faults were ascribed to the ruler? What kinds of relationships were expected with the ruler?
3. Which examples from the Judaeo-Christian tradition were most frequently used for the image of a good ruler? Did they change over time and were innovative conceptualisations made?

As a whole, this conference explores how traditions that originated out of Christian scriptures interacted with other traditions of thought and outlines the challenges of attending to the transmission of texts and ideas among various languages and cultures of the Mediterranean and Near East from the fourth to the tenth century.

Leibniz-Projekt
„Polyphonie des spätantiken Christentums“

Tagungsort:

Goethe-Universität Frankfurt
Campus Westend, IG-Farben-Haus
Eisenhower-Saal (Raum IG 1.314)

Leitung:

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„Polyphonie des spätantiken Christentums“
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**Images of the Good Christian
Ruler in the Mediterranean
and the Near East
(4th-10th Centuries)**



International Conference
November 9-11, 2016
Goethe-Universität Frankfurt am Main

Wednesday, November 9

Chair: Kirill Maksimovič (Frankfurt)

12.00-13.00 Registration and Coffee

13.15-13.45 *Hartmut Leppin (Frankfurt):*
Introduction

Section I: Roman Traditions East and West

13.45-15.15 *Michail Bojcov (Moscow):*
Der gute sündige Herrscher. Ambrosius von Mailand und Theodosius I.

Kai Preuß (Frankfurt):
Augustine's Ideal of a Christian Ruler

15.15-15.30 Coffee Break

15.30-16.15 *Helmut Seng (Frankfurt):*
Ideal und Karikatur. Der gute und der schlechte Herrscher bei Synesios von Kyrene

Section II: Coptic World

16.15-17.45 *Philip Booth (Oxford):*
Pharaohs, Emperors, and Emirs in the Chronicle of John of Nikiu
Alberto Camplani (Rome):
Pious and Impious Christian Rulers according to Egyptian Historical Accounts, from Timothy Aelurus to George the Coptic Scribe (V-VIII Centuries)

17.45-18.00 Coffee Break

Section III: Syriac World

18.00-19.30 *Philip Wood (London):*
Christian Political Thought without an Emperor (in Dionysius of Tel-Mahre)

Philip Forness (Frankfurt):
Images of Christian Rulers and Empires during Doctrinal Conflicts

20.15 Dinner for Presenters:
Restaurant Sturm und Drang

Thursday, November 10

Chairs: Henning Börm (Konstanz)
Wolfram Brandes (Frankfurt)

Section IV: Arabic World

08.30-10.00 *Almut Höfert (Zürich):*
Die Titulatur der Kalifen und monarchische/theologische Begriffe für das Kalifat in der spätantiken imperialen Tradition

Maria Conterno (Ghent):
Shaping the Good Christian King under Muslim Rule: Constantine and the Torah in the Melkite Arabic Chronicle of Agapius of Mabbug (10th Cent.)

10.00-10.15 Coffee Break

Section V: Iran

10.15-11.00 *Josef Wiesehöfer (Kiel):*
Images of the Good Ruler in Sasanian Iran: An Emic View

Section VI: Armenia

11.00-11.45 *Igor Dorfmann-Lazarev (Frankfurt):*
The Idea of Kingship in the Iconography of Palatine Church at Aht'amar (915-921)

12.00-13.30 Lunch

13.30-15.00 *Azat Bozoyan (Yerevan):*
Interpretation of the Arsacid Dynasty in Medieval Armenian Historiography

Tim Greenwood (St. Andrews):
Representations of Rulership in Late Antique Armenia

15.00-15.15 Coffee Break

Section VII: Caucasian Albania and Georgia

15.15-16.00 *Aleksan Hakobyan (Yerevan):*
Creation of a "Pious" Image of King Vachagan II of Caucasian Albania in the "Tale of Vachagan"

16.00-16.45 *Udo Reinhold Jeck (Bochum):*
Wachtang I. (440-502). Christlicher Monarch in Georgien zwischen byzantinischer Reichskirche und Feuerkult der Perser. Auslegung seiner fiktiven Selbstinterpretation im „Leben Kartlis“

16.45-17.00 Coffee Break

Section VIII: Slavonic Balkans

17.00-17.45 *Daniel Ziemann (Budapest):*
Goodness and Cruelty – The Christian Rulers of the First Bulgarian Tsardom

20.00 Dinner for Presenters: Cas. 1.811

Friday, November 11

Chair: Alexander Weiß (Frankfurt)

Section IX: Post-Roman Traditions: Barbaric Kingdoms

09.00-10.30 *Konrad Vössing (Bonn):*
Rex barbarus oder *imperiale decus* – der vandalische König in lateinischen Gedichten des spätantiken Africa

Wolfram Drews (Münster):
Das Bild des christlichen Herrschers im katholischen Westgotenreich am Beispiel der *Historia Wambae* des Julian von Toledo

10.30-10.45 Coffee Break

Section X: Post-Roman Traditions: Papacy and Islam

10.45-12.15 *Florian Hartmann (Bonn):*
Der gute Herrscher aus päpstlicher Perspektive: Kontinuitäten und Diskontinuitäten in den Papstbriefen des 5. bis 8. Jahrhunderts

Isabel Toral-Niehoff (Göttingen):
Mirrors of Princes in Islamic Spain. The "Unique Necklace" by Ibn Abdrabbih (10th Century)

12.15-12.45 Final Remarks and Discussion

12.45 Refreshments