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978-0-521-84821-3 - The Monks and Monasteries of Constantinople, CA. 350-850

Peter Hatlie

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## THE MONKS AND MONASTERIES OF CONSTANTINOPLE, CA. 350–850

Between 350 and 850 Constantinople emerged as both the greatest city of the Mediterranean world and a monastic center of unparalleled importance. Drawing upon a wide range of sources, including a rich body of hagiographical evidence, this study documents the historical relationship between the city and its monks during this crucial formative period. Monks and nuns played a key role from the beginning. In 350 their numbers were few, yet their impact on local politics and the church was significant. By 850 their presence was felt everywhere – from the world of the imperial court and church, to the local economy, elite culture, social services and popular piety. This dramatic rise in the influence of local monasticism was the result of its impressive numerical growth over time, and hard-won success in adapting the singular call of the monastic life to the challenges of the great medieval metropolis and imperial capital.

PETER HATLIE is Visiting Associate Professor and Academic Dean at the University of Dallas Rome Program in Italy.

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## *Acknowledgments*

Monks have their solitary and communal lives, and so do authors. From time to time both groups have asked themselves which of the two lives is the better one. For this author of monks the matter is pretty much decided. While the solitude of research and writing is an inevitable and often rewarding part of our work, it is the steady support and encouragement of others that sustain us in the end. My ability to complete this book reflects well upon the benefits of the communal life.

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*Note on transliteration, terminology and  
primary source references*

In an attempt to save the reader from unnecessary confusion and lost time, it seems useful to point out three editorial standards adopted for this book.

Regarding transliteration from Greek into English, scholars in the field know how complicated this issue can be. This study presents some additional difficulties because of the large number of technical terms, personal names and place names used. Some of these have easily recognizable English versions, while others do not. Some are normally rendered in the nominative case in transliteration in the original Greek, while others – such as the names of monasteries – are mostly to be found in the genitive. The system of transliteration adopted here is as follows. For technical terms and quotations, I typically transliterate the Greek in the case in which it was found in the printed text, make distinctions between long and short vowels, include breathing marks, but omit accents. A Greek *ēta* is rendered as *ê*, an *üpsilon* as *u* or *y* (depending the context), an *ōmega* as *ô*. For the names of monasteries, I have adopted two different standards. For frequently cited and well-known monasteries such as the Stoudios, Chora, Sergios and Bakkhos in Constantinople and Megas Agros, Medikion and Pelekete in Bithynia, I simply revert to commonly used transliterations and leave these names in the nominative case. For others, I leave them in the genitive case, trying wherever possible to avoid what in the English-Greek would amount to a double genitive construction. No long and short vowel distinctions are made in the rendering of monastery names, except when the name is suffixed (e.g. Theotokou *tôn Psicha*). Monastery names are not rendered in italics but technical terms and quotations are. For all Greek cited in the book, a Greek *bēta* is transliterated as *b*, a *thēta* as *th*, a *xi* as *x*, a *phi* as *ph* and a *chi* as *ch*.

Besides these issues with Greek, there are two simple clarifications about my use of English terminology that need to be made. First, I typically use the word *monk* in its gender inclusive sense, as opposed to distinguishing between *monk* and *nun*. The same is true for my inclusive use of *monastery*

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as opposed to distinguishing between *monastery* and *convent*. Second, when I use the word *monk* in a general, non-technical sense, I intend readers to understand that other categories of the monastic experience are also implied, such as the *hermit*, *anchorite*, etc. Although these two editorial choices may worry some readers, and indeed sometimes worry me, they were made for the purpose of brevity and readability. Certain discussions require absolute clarity, of course. In these instances, I do distinguish between *monk* vs. *nun*, *monastery* vs. *convent*, *coenobitic monastery* vs. *hermitage* and so forth.

Turning finally to primary source referencing, readers will see that footnote citations work in the following way. All primary sources are given a short title in the Primary Sources section of the Bibliography, and this short title is in turn abbreviated in footnote citations. Short titles and their abbreviations are often rendered in English. Footnote citations of primary sources include the abbreviated title, followed by any or all of the following information: the volume and/or book section number rendered in Roman numerals and followed by a comma, the chapter number rendered in Arabic numerals and followed by a comma, the page number followed by a period and the line numbers.

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AASS	Acta sanctorum
AB	<i>Analecta Bollandiana</i>
Abp.	Archbishop
BBA	Berliner Byzantinistische Arbeiten
BBS	Berliner Byzantinistische Studien
BBTT	Belfast Byzantine Texts and Translations
BBOM	Birmingham Byzantine and Ottoman Monographs
BHG	<i>Bibliotheca hagiographica graeca</i>
BMGS	<i>Byzantine and Modern Greek Studies</i>
Bp.	Bishop
BS	<i>Byzantinoslavica</i>
Byz	<i>Byzantion</i>
ByzF	<i>Byzantinische Forschungen</i>
BZ	<i>Byzantinische Zeitschrift</i>
CCSG	Corpus christianorum, Series graeca
CCSL	Corpus christianorum, Series latina
CFHB	Corpus fontium historiae byzantinae
ChHist	<i>Church History</i>
CP	Constantinople
CSCO	Corpus scriptorum christianorum orientalium
CSEL	Corpus scriptorum ecclesiasticorum latinorum
CSHB	Corpus scriptorum historiae byzantinae
DOP	<i>Dumbarton Oaks Papers</i>
DOS	Dumbarton Oaks Studies
DOT	Dumbarton Oaks Texts
EEBS	<i>Epeteris Hetaireias Byzantinon Spoudon</i>
EO	<i>Echos d'Orient</i>
FBR	Forschungen zur byzantinische Rechtsgeschichte
GCS	Die griechischen christlichen Schriftsteller der ersten [drei] Jahrhunderte
GOTR	<i>Greek Orthodox Theological Review</i>
GRBS	<i>Greek, Roman and Byzantine Studies</i>
IRAİK	<i>Izvestiia Russkogo arkheologicheskogo instituta v Konstantinopole</i>

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<i>J ECS</i>	<i>Journal of Early Christian Studies</i>
<i>J OB</i>	<i>Jahrbuch der Österreichischen Byzantinistik</i>
<i>J TS</i>	<i>Journal of Theological Studies</i>
Loeb	Loeb Classical Library
MGH	Monumenta Germaniae historica
NPB	Novae Patrum Bibliothecae
OC	Oriens Christianus
OCA	Orientalia christiana analecta
<i>OCP</i>	<i>Orientalia christiana periodica</i>
<i>ODB</i>	<i>The Oxford Dictionary of Byzantium</i>
<i>PBE</i>	<i>The Prosopography of the Byzantine Empire</i>
PG	Patrologiae cursus completus, Series graeca
PL	Patrologiae cursus completus, Series latina
<i>PLRE</i>	<i>The Prosopography of the Later Roman Empire</i>
<i>Pmbz</i>	<i>Prosopographie der mittelbyzantinischen Zeit</i>
PO	Patrologia orientalis
<i>PP</i>	<i>Past and Present</i>
Pt.	Patriarch
<i>REB</i>	<i>Revue des études byzantines</i>
<i>RSBN</i>	<i>Rivista di studi bizantini e neoellenici</i>
SC	Sources chrétiennes
<i>StMed</i>	<i>Studi medievali</i>
SubsHag	Subsidia hagiographica
TCH	Transformation of the Classical Heritage
<i>TM</i>	<i>Travaux et mémoires</i>
TTH	Translated Texts for Historians
TU	Texte und Untersuchungen zur Geschichte der altchristlichen Literatur
<i>VChr</i>	<i>Vigiliae christianae</i>
<i>VV</i>	<i>Vizantiiskii vremennik</i>