

## Contributors

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*Per-Arne Bodin* is professor of Slavic literatures at Stockholm University. His main research interests are Russian poetry, Russian cultural history (especially the importance of the Russian orthodox tradition) and Polish literature after the Second World War. His most recent book is *Language, Canonization and Holy Foolishness: Studies in Postsoviet Russian Culture and the Orthodox Tradition*, Stockholm 2009.

*Maria Boletsi* is Endowed Professor of Modern Greek Studies at the University of Amsterdam (Marilena Laskaridis Chair) and Associate Professor in Comparative Literature at Leiden University. She is the author of *Barbarism and Its Discontents* (Stanford UP 2013) and *Specters of Cavafy* (Michigan UP, forthcoming 2024), and co-author of *Barbarian: Explorations of a Western Concept in Theory, Literature and the Arts* (Metzler, in 2 vols; 2018/2023). Her most recent co-edited volumes include *(Un)timely Crises* (Palgrave 2021) and *Languages of Resistance, Transformation, and Futurity in Mediterranean Crisis-*

*Scapes* (Palgrave 2020). She has published on modern Greek literature, the concepts of barbarism, crisis, and spectrality, crisis rhetoric and grammars of resistance in Greece and the Mediterranean, and fictionality in the post-truth era.

*Konstantinos Chrysogelos* is assistant professor at the University of Patras (Department of Philology) in the Division of Byzantine and Modern Greek Studies. His research interests include Byzantine and post-Byzantine Literature (4th–18th c.) and the reception of the Byzantine past in Modern Greece (19th–21st c.). His most recent book is the critical edition of Constantine Manasses' *Hodoiporikon* (Sokolis publ., Athens 2017).

*Sylvain Destephen* is Professor of Roman history at Caen Normandy University. His research focuses on the Christian prosopography and the peripatetic imperial court in the fourth to the fifth centuries. He has also dedicated many publications to the religious, administrative, social, and gender history of the Later Roman Empire (from the third to the seventh centuries), and, more specifically, the Greek-speaking part of it.

*Emma Huig* is a doctoral researcher at Ghent University. Her project is titled *The Holy Romance. Characterization and concept of fiction in Italo-Greek hagiography*. She previously completed an MPhil in Late Antique and Byzantine Studies at Oxford University, where she wrote her thesis on the Eugenian recension of *Stephanites and Ichneutes*. Generally, she is interested in the study of medieval Greek narratives from a cross-cultural perspective.

*Nikolas Hächler* is since 2022 an ERC-fellow in the project “The Just City” under the supervision of Prof. Dr. Benjamin Straumann at the Department of History UZH. Between 2013–2019 he was a scientific assistant to Prof. Dr. Beat Näf (Zurich). Supported by the Swiss National Science Foundation (SNSF), he worked on a postdoctoral project on the reign of the emperor Heraclius (610–641) in Vienna, Paris, Munich and Princeton between 2019–2022.

*Charis Messis* holds a PhD in Byzantine Studies from Écoles des Hautes Études en Sciences Sociales in Paris and an habilitation from the Sorbonne University. He now teaches Byzantine literature at the National and Kapodistrian University of Athens and is a researcher within the research programme Retracing Connections (<https://retracingconnections.org/>). His research interests concern Byzantine history and literature, especially the history of gender, along with other social and anthropological aspects of the Byzantine world.

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*Tristan Schmidt* is working as an adiunkt (assistant professor) at the Institute of Literary Studies at the Silesian University in Katowice, Poland. He is currently working on concepts of human-animal relations in Late Antique and Medieval Byzantine culture as well as on Byzantine military leadership in the 11<sup>th</sup> and 12<sup>th</sup> centuries.

*Michele Trizio* teaches Ancient and Medieval Greek Philosophy at the University of Bari. His research focuses on Byzantine philosophical texts and the reception of Platonism and Aristotelianism in the Greek Middle Ages.

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