

Belief adoption

Texts, (possible) reality models, beliefs

Context: the **RICONTRANS** project

<https://ricontrans-project.eu/>

- ❑ **RICONTRANS** *Visual Culture, Piety and Propaganda: Transfer and Reception of Russian Religious Art in the Balkans and the Eastern Mediterranean (16th – early 20th c.)*
 - ❑ ERC Consolidator Grant (**May 2019 – April 2024**)
 - ❑ Field: **Art History**
 - ❑ Principal Investigator: **Dr. Yuliana Boycheva** (IMS-FORTH)
 - ❑ Research teams in **Greece, Bulgaria, Serbia, Romania, Russia**

- ❑ The Research Focus
 - ❑ The **Russian religious artefacts** brought from Russia to the Balkans (16th – early 20th c.)

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RICONTRANS – The data

□ Information and data about:

- Art objects (icons, triptychs, crosses, ...)
 - **Inscriptions** and **stamps** on these objects are of special interest because they provide important historical information!
- Object transfers (from/to, purpose, ...)
- Historical figures (archbishops, priests, saints, ...)
- Events (archbishop ordination, church erection, ...)
- Locations (cities, villages, monasteries, churches, museums, ...)

□ Information Sources

- Archival sources
- Oral history sources
- Old books / newspapers
- Web sources

□ Research data

- Findings, comments, ...

□ Digital files

- Images, scans, docs, ...

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Case 1: Icon of Virgin Smolenskaya (Byzantine Museum, Kastoria)



Inscription providing information about the **icon (intended) use**

Script: “ἐορτάζη εἰς τὴν ἅγια αὐτῆς κοιμησιν”

Language: Greek

Transliteration: “eortazei eis ten hagia aites koimesin”

Translation: [The icon] has its feast on the day of the Holy Dormition

Inscription providing information about the **icon content** (Identifying the iconographic subject)

Script: “Μ(ΗΤΗ)Ρ Θ(ΕΟ)Υ, Ιη(σϋ)ς Χ(ριστο)ς”

Languages: Greek, Church Slavonic

Transliteration: “Meter Theou, Iisous Khristos”

Translation: Mother of God, Jesus Christ

Inscription providing information about the **icon history**

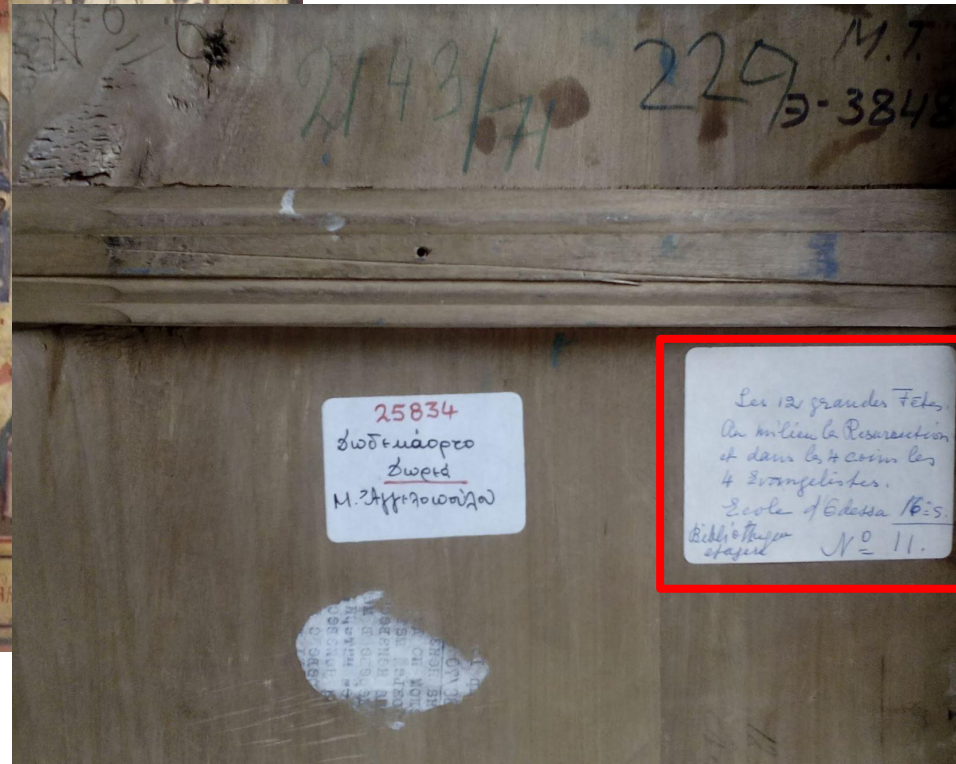
Script: “αὕτη ἡ ἱερά τῆς Παρθένου εἰκὼν ἱστορήθη ὑπὸ εὐσπλαγχνίας.
Ἰαννουρίου 12 1853”

Language: Greek

Transliteration: “haute he hiera tes parthenou eikon historethe hypo euspaghkhnias lannouriou 12 1853”

Translation: “This holy icon of the Virgin was painted in honor of her compassion on January 12th, 1853.”

Case 2: Christ's Descent into Hades (Benaki Museum)



Note in French stating that the icon is of the 16th century and comes from Odessa School

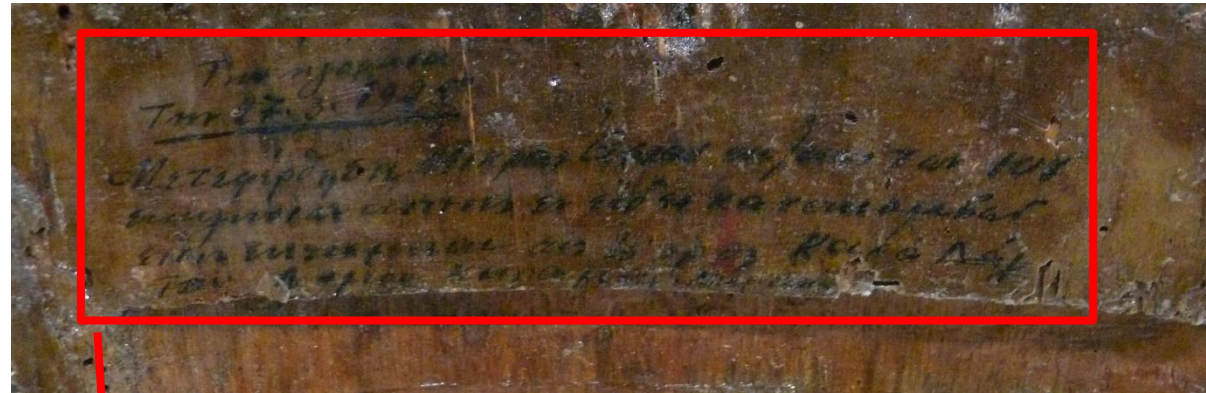
According to the historians:

- There is no such "Odessa" school!
- The icon is of the 19th century!

Case 3: Deisis with Archangels, Prophets and Saints (Benaki Museum)



This is one of the many Russian icons brought by the Greek refugees from Asia Minor to the Greek state.



Very informative note (in Greek) which narrates **the story of the icon**:

«I bought the icon on the 27th of March 1905. It was transferred from Asia Minor from the 108 churches which are built in the form of catacombs on the mountain Kara Dag»

- Historians are not sure which is the "**mountain Kara Dag**" mentioned in the inscription!

Modelling

□ Distinction between:

□ a **text**

□ a **model of possible reality**
(that the text expresses)

□ a **model of reality**
(that the possible model relate to)

□ the **belief** (that the possible reality model refers to is a reality)

❖ *The unknown mountain (case 3) is a typical problem of the **belief that the possible reality model refers to a reality** (but instance matching is pending!)*

❖ *If there are two different instances of mountain that historians can relate to, then we have **two mutually exclusive models of a possible reality**.*

❖ *The **fake provenance** (case 2) is an example that we have a model of a **possible reality** the text expresses, but we **believe** it does not refer to a reality.*

“The icon is of the 16th century and comes from Odessa School”
 holds to be 'FALSE'

The icon is of the 16th century and comes from Odessa School.

