

*International Congress on the Study of
the Middle Ages*

Congrès international d'études sur le Moyen Âge

Internationaler Kongress zum Mittelalter

Congresso internazionale di studi sul Medioevo

Congreso Internacional sobre la Edad Medieval

*Internationaal congres voor de studie van de
Middeleeuwen*

(c. 300-1500)

Monday 07 - Thursday 10 July 2025

This programme is available in alternative formats, e.g.
large print, braille, etc., on request.

For more information and the latest news about IMC 2025,
please visit www.imc.leeds.ac.uk

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Welcome to the LEEDS INTERNATIONAL MEDIEVAL CONGRESS



About the IMC

The IMC provides an interdisciplinary forum for sharing ideas relating to all aspects of the Middle Ages.

Organised and administered by the Institute for Medieval Studies (IMS) at the University of Leeds, the IMC has worked since its inception in 1994 to cultivate the field of medieval studies by bringing together researchers from different countries, backgrounds, and disciplines, and by providing opportunities for networking and professional development in an open and inclusive environment.

As the largest conference of its kind in Europe, the IMC regularly attracts more than 2,500 medievalists from all over the world. Since 2022, the in-person conference has been supplemented by opportunities for remote participation.

As in previous years, the academic programme is complemented by a variety of concerts, exhibitions, and excursions, which are open to delegates and the public alike, as well as delegate social and networking opportunities.

The IMC seeks to foster a scholarly community by providing spaces for networking and socialising both online and on campus. This year's IMC will be the 32nd in its history and will take place Monday 07 - Thursday 10 July 2025.

Structure and Organisation

Academic support for the IMC is provided by an international Programming Committee, where individual members act as specialists for particular programming

strands. They are responsible for assessing proposals, collating paper proposals into coherent sessions, and proposing keynote speakers. For more information, see the IMC website: www.imc.leeds.ac.uk/about/programming.

The IMC is also supported by its Standing Committee, comprising academic staff, students, and early career scholars from the Institute for Medieval Studies. They advise on academic matters such as the selection of new Programming Committee members and each year's special thematic strand, as well as advising the IMC administration team on strategic, operational, and developmental issues.

Institute for Medieval Studies

The IMS is home to a thriving community of more than 50 medievalists, as well as an outstanding library. It offers interdisciplinary MA and PhD study, including innovative language teaching and research skills training (see pp. 38-40).

As well as the IMC, the IMS is responsible for producing the *International Medieval Bibliography* (IMB). Since its launch in 1967, the IMB has proved to be an invaluable research tool, which is available online for researchers worldwide (see p. 41).

The IMS also acts as series editor for *International Medieval Research* (IMR), which publishes selected papers given at previous IMCs. So far, 26 IMR volumes have been produced (see pp. 42-43).

Session:	639	Clarendon Building: 2.01
Title:	THE TRANSFORMATIONS OF MONASTICISM IN AFRO-EURASIA, II: VARIED AND VARYING TRADITIONS	
Sponsor:	Network for the Study of Late Antique & Early Medieval Monasticism	
Organiser:	Jakob Riemenschneider, Institut für Alte Geschichte, Justus-Liebig-Universität Gießen	
Moderator:	Steffen Patzold, Seminar für Mittelalterliche Geschichte, Eberhard Karls Universität Tübingen	
639-a:	Community and Seclusion in the <i>Vitae</i> of St Euphrosyne / Smaragdus (Language: English) Michael Eber, Historisches Institut, Universität zu Köln	
639-b:	Inventing and Reinventing the Benedictine Tradition: Montecassino in the Early Middle Ages (Language: English) Giulia Zornetta, Dipartimento di Scienze Storiche, Geografiche e dell'Antichità (DiSSGeA), Università degli Studi di Padova	
639-c:	Core-Peripheries Paradox?: Nubian Monasticism in a Comparative Perspective (Language: English) Artur Obluski, Centrum Archeologii Śródziemnomorskiej im. Kazimierza Michałowskiego, Uniwersytet Warszawski	

Session:	640	Michael Sadler Building: LG.19
Title:	SINGLE COMBAT IN LATE ANCIENT AND MEDIEVAL CONTEXTS, II: CROSS-CULTURAL CASES - ROMAN, GEORGIAN, AND RUS'	
Sponsor:	Cardiff Centre for Late Antique Religion & Culture (CLARC)	
Organiser:	Eve MacDonald, School of History, Archaeology & Religion / Ysgol Hanes, Archaeoleg a Chrefydd, Cardiff University / Prifysgol Caerdydd	
Moderator:	Alison Vacca, Middle Eastern, South Asian & African Studies, Columbia University	
640-a:	Jumping at Shadows: Constantius II in Single Combat at the Third Siege of Nisibis (Language: English) Nicholas Baker-Brian, School of History, Archaeology & Religion / Ysgol Hanes, Archaeoleg a Chrefydd, Cardiff University / Prifysgol Caerdydd	
640-b:	Single Combats in Late Antique and Early Medieval Georgian Art (Language: English) Lana Chologauri, Faculty of Humanities, Ivane Javakhishvili Tbilisi State University	
640-c:	Single Combat and Ritual Humiliation in Rus' Narratives about the Pechenegs (Language: English) Monica White, Russian & Slavonic Studies, University of Nottingham	

Single Combats in Late Antique and Early Medieval Georgian Art

The theme of single combat in late antique and early medieval contexts offers a fascinating lens through which to examine the interplay of mythological, biblical, and historical narratives in Georgia. The region has long been a crossroads of mythological traditions, including those of the Argonauts and Prometheus, whose Greek tale found a local counterpart in the figure of Amiran. With the advent of Christianity, ancient mythological motifs began to merge with historical narratives and biblical themes, as reflected in the material culture of late antique and early medieval Kartli (eastern Georgia). For instance, the late antique silver rhyton from Gomi, depicting paired combat scenes, is thought to represent a battle between Iberians and North Caucasians. Similarly, the seventh-century Christian church of Ateni Sioni features reliefs that combine biblical scene, such as Samson's struggle with the lion, with non-Christian imagery, including equestrian hunting scenes. This motif, bearing elements traditional for the Sasanian art, further illustrates the cultural and religious fusion characteristic of the region.

Such contrasts highlight how narratives of single combat, whether mythological or biblical, were deeply embedded in the cultural consciousness, evolving in step with shifts in religious identity. Through these examples, the coexistence of old and new iconographies underscores the enduring appeal of heroic combat in shaping both historical and spiritual realities.