



BULLETIN OF BRITISH BYZANTINE STUDIES

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being the Bulletin of the Society for the Promotion of Byzantine Studies



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Front cover:

Gold pendant with the Adoration of the Magi and the Ascension.

Eastern Mediterranean around AD 600 (*Byzantium 330-1453*, cat. 28)

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1. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES EXECUTIVE COMMITTEE

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PUBLICATIONS

2. PUBLICATIONS AND WORK IN PROGRESS

Professor Roderick Beaton, London

‘Antique nation? "Hellenes" on the eve of Greek independence and in twelfth-century Byzantium’, *Byzantine and Modern Greek Studies* 31/1 (2007) 79-98.

Forthcoming: *From Byzantium to Modern Greece: Medieval literature and its modern reception* (Variorum Reprints, Ashgate, Aldershot 2008 or 2009).

Dr Sebastian Brock, Oxford

(tr. M. Campatelli), “*Una fontana inesauribile*”. *La Bibbia nella tradizione siriana* (Rome: Lipa 2008); *The Holy Spirit in the Syrian Baptismal Tradition* (revised edn, Piscataway NJ: Gorgias Press 2008); *Studies in Syriac Spirituality* (expanded edition, Bangalore 2008); ‘Jacob of Serugh’s poem on the Sleepers of Ephesus’, in P. Allen, M. Franzmann and R. Strelan, eds., ‘*I sowed fruits into hearts*’ (*Od. Sol. 17:13. Festschrift for Michael Lattke*) (Early Christian Studies 12; Strathfield NSW 2007) 13-30; ‘The Syrian Orthodox Church in modern history’, in A. O’Mahony, ed., *Christianity in the Middle East. Studies in Modern History, Theology and Politics* (London 2007) 17-38; ‘Early dated manuscripts of the Church of the East, 7th to 13th century’, *Journal of Assyrian Academic Studies* 21:2 (2007) 8-34; ‘St Ephrem and his importance for today’, *Harp* 22 (2007) 6-17; ‘The Ancient of Days: the Father or the Son?’, *The Harp* 22 (2007) 121-130; ‘Two editions of a new Syriac Apocalypse of Daniel’, *Jahrbuch für Antike und Christentum* 48/49 (2005/6) [2008] 7-18; ‘St Marina and Satan: a Syriac dialogue poem’, *Collectanea Christiana Orientalia* 5 (2008) 35-57; ‘Saints in Syriac: a little-tapped resource’, *Journal of Early Christian Studies* 16 (2008) 181-196; ‘The use of the New Testament in the writings of Mor Ephrem’, in Sh. Cherian, ed., *Bringing Light to the World, Syriac Tradition Re-visited. Essays in honour of the Very Revd Dr Adai Jacob Chorepiscopa* (Tiruvalla 2008) 103-18; ‘Poetry and Hymnography (3) Syriac’, in S.A. Harvey and D.G. Hunter, eds., *The Oxford Handbook of Early Christian Studies* (Oxford 2008) 657-71; ‘Syriac Studies: a classified bibliography (2001-2005)’, *Parole de l’Orient* 33 (2008), 281-446; ‘Les versions syriaques de l’Ancien Testament: quelques approches récentes’, in F. Briquel Chatonnet and Ph. Le Moigne, eds., *L’Ancien Testament en syriaque* (Études syriaques 5; Paris, 2008) 21-32.

PUBLICATIONS

Professor Anthony Bryer, Birmingham

‘Chronology and dating’ and ‘Food, wine, and feasting’, in E. Jeffreys with J. Haldon and R. Cormack, eds., *The Oxford Handbook of Byzantine Studies* (Oxford 2008) 31-36, 669-78; ‘The Roman Orthodox world’, in Jonathan Shepard, ed., *The Cambridge History of the Byzantine Empire* (Cambridge 2009) 852-880.

Forthcoming: ‘Dawkins Hasluck and the crypto-Christians of Trebizond’, (with illustrations) in M. Llewellyn-Smith and P. Kitromilides, eds., *Scholars, Travels and Archives* (London and Athens 2009); ‘Last Judgements in the Empire of Trebizond. Painted churches in Inner Chaldia’, (with 33 illustrations) in Rustam Shukurov, ed., *Festschrift for Sergei Karpov* (Moscow & St Petersburg 2009).

Professor Dame Averil Cameron, Oxford

‘The absence of Byzantium’, *Nea Hestia* 1807 (January 2008) 4-59, with responses in subsequent issues in 2008 by scholars including E. Patlagean, D. Kyrtatas, S. Curcic and E. Chrysos; ‘The violence of orthodoxy’, in Eduard Iricinschi and Holger M. Zellentin, eds., *Heresy and Identity in Late Antiquity* (Tübingen, Mohr Siebeck 2008) 102-14.

Dr Simon Corcoran, London

‘Two tales, two cities: Antinoopolis and Nottingham’, in J. Drinkwater and R.W.B. Salway, eds., *Wolf Liebeschuetz Reflected: Essays Presented by Colleagues, Friends and Students, Bulletin of the Institute of Classical Studies*, supplement 91 (London 2007) 193-209. This identifies PSI XIII 1346 as part of Justinian, Novel 62 (= Authenticum 64).

Dr Mary Cunningham, Nottingham

‘*Wider Than Heaven*’: *Eighth-Century Homilies on the Mother of God* (Crestwood, NY: St Vladimir's Seminary Press 2008); Ed. with E. Theokritoff, *The Cambridge Companion to Orthodox Christian Theology* (Cambridge: CUP 2008); with Leslie Brubaker, ‘The Christian book in medieval Byzantium’, in Thomas F.X. Noble and Julia M.H. Smith, eds., *The Cambridge History of Christianity*, vol. 3: *Early Medieval Christianities, c. 600-c.1100* (Cambridge: CUP 2008) 554-80; Ed. with L. Brubaker, ‘Clergy, monks, and laity’ and ‘Homilies’, in E. Jeffreys with J. Haldon and R. Cormack, eds., *The Oxford Handbook of Byzantine Studies* (Oxford: OUP 2008) 527-34, 872-81; with Leslie Brubaker, ‘Byzantine Veneration of the Theotokos: Icons, Relics, and Eighth-Century Homilies’,

PUBLICATIONS

H. Amirav and B. ter Haar Romeny, eds., *From Rome to Constantinople. Studies in Honour of Averil Cameron* (Leuven: P. Peeters) 235-50.

Forthcoming: 'The Reception of Romanos in Middle Byzantine Homiletics and Hymnography', *Dumbarton Oaks Papers* 62 (Washington, D.C.).

Work in progress: with P. Allen and N. Tsirionis, a book on the role of the Virgin Mary in Greek homiletics, c. 2nd- 9th centuries; a study of the theological treatment of the Theotokos in 8th-9th century Byzantine homilies and hymns; a theological study of early Christian martyrologies.

Dr Ken Dark, Reading

Nazareth Archaeological Project. A Preliminary Report on the Fourth Season 2007 (Late Antiquity Research Group, London) (ISBN 0-9546876-3-9); 'The Roman-Period and Byzantine Landscape between Sepphoris and Nazareth', *Palestine Exploration Quarterly* 140.2 (2008) 1-16; with A.L. Harris, 'The Last Roman Forum: the Forum of Leo in Fifth-century Constantinople', *Greek, Roman, and Byzantine Studies* 48 (2008) 57-69; with A.L. Harris, 'The Orphanage of Byzantine Constantinople: an archaeological identification', *Byzantinoslavica* 66 (2008) 189-201.

Dr Timothy Dawson, Leeds

Forthcoming: *Byzantine Cavalryman: the Eastern Roman Empire, c.900 - 1204* (Warrior Series, Osprey Publishing, projected release May 2009); 'The Walpurgis Fechtbuch: an inheritance of Constantinople?', *Royal Armouries Journal* (Spring 2009); 'The Monomakhos Crown – A Resolution', at referee stage with *Byzantina Symmeitka*; 'Back on the street after 500 years', Museum of London *Friends News* (January–March 2009).

Work in progress: *The World in Good Order: Dress and regalia in the Court of Constantinople, 899 – 1453*; *Roman Military Clothing 640–1204*.

Dr Charalambos Dendrinos, London

Forthcoming: 'Reflections on the failure of the Union of Florence', *Annuario Historiae Conciliorum* 39 (2007); 'Manuel II Palaeologus in Paris (1400-1402): Theology, Diplomacy and Politics', in M. Hinterberger and Ch. Schabel, eds., *Proceedings of International Colloquium in memory of Deno John Geanakoplos, "Greeks, Latins, and Intellectual History, 1204-1500"*, Nicosia 11-13 April 2008, Recherces

PUBLICATIONS

de Théologie et Philosophie médiévales, Bibliotheca (Peeters: Leuven 2009).

Work in progress: Research on Emperor Manuel II Palaeologus, Joseph Bryennios, Makarios Makres and Manuel Calecas' autograph manuscripts.

Dr Archie Dunn, Birmingham

Forthcoming: 'Byzantine and Ottoman maritime traffic in the estuary of the Strymon: between environment, state, and market', in J. Bintliff, ed., *New approaches to the study of medieval and post-medieval Greece* (B.A.R. (International Series), spring 2009); 'Surveys, excavations, and texts: the puzzle of Byzantine Boeotia's silk production', in F. Blondé and A. Muller, eds., *L'artisanat grec. Approches méthodologiques et perspectives (Table Ronde, Octobre 2007)* (École française d'Athènes).

Dr Antony Eastmond, London

'Beyond Byzantium', in R. Cormack and M. Vassilaki, eds., *Byzantium* (London: Royal Academy 2008) 307-14 (and 19 entries); 'Art and the Periphery', in E. Jeffreys with J. Haldon and R. Cormack, eds., *The Oxford Handbook of Byzantine Studies* (Oxford 2008) 770-76.

Dr Elena Ene D-Vasilescu, Oxford

Icoane si Iconari in Romania: Cat Bizant, cat Occident [Icons and Icon-painters in Romania: What is Byzantium, What is the West] (Trinitas Publishing House, Iasi 2008); Co-authored book, *Cinstirea Sfintelor Icoane in Ortodoxie [Honouring the Holy Icons in Orthodoxy]*, chapter entitled, 'The 1889 Synod of the Romanian Orthodox Church: a Success or a Failure in the Development of Romanian iconography?' (Trinitas Publishing House, Iasi 2008); 'Examples of Application of Some Modern Techniques of Icon and Frescoe Restoration and Conservation', *European Journal of Science and Theology* (2008) 39-48; 'Icoane Ortodoxe in Galeria Londoneza Richard Temple', *Magazin Istoric* 9 (September 2008) 66; 'Al XIV-lea Congres International al Slavistilor, Ohrid, Macedonia', *Magazin Istoric* 12 (December 2008) 66-67.

Forthcoming: A book, *Between Tradition and Modernity: Post-Byzantine Iconography Today*, has been submitted for publication; 'Treasures in St Catherine Monastery, on Mount Sinai', *Series Byzantina* 6 (2009); 'Romanii si Muntele Sinai', *Revue des Etudes Sud-Est Europeenes*; 'A Face to Face Encounter: God-Humankind Relationship as reflected in Icons', submitted to *Royal Holloway on-line journal*; The

PUBLICATIONS

Proceedings of the National Conference Text and Religious Discourse will be published and they will include my paper, 'Ortodocsii si Cartea Sfanta'; 'Orthodox Christian Approach to the Bible', *Transformation*, an international journal of Mission Studies, Oxford (January 2009); 'Development of Byzantine Iconography', *Transformation* (2009); 'The Tetraevangel of Neamt Monastery, 1429', *Magazin Istoric*.

Work in progress: I am continuing my research on the Gospel manuscript of Gavriil Uric, Neamt Monastery, Moldavia, 1429, and on the Theotokos Egyptian icon acquired by the Temple Gallery in 2003 on which I have published an article in *Byzantinoslavica* 65 (2007) 83-90.

Dr Jonathan Harris, London

'The problem of supply and the sack of Constantinople', in Pierantonio Piatti, ed., *The Fourth Crusade Revisited* (Vatican City: Libreria Editrice Vaticana, 2008) 145-54.

Forthcoming: 'The Goudelis family in Italy after the Fall of Constantinople', *Byzantine and Modern Greek Studies*; 'Silent Minority: the Greek Community of Eighteenth-Century London', in Dimitris Tziovas, ed., *Greek Diaspora and Migration since 1700* (Aldershot: Ashgate 2009); 'Collusion with the infidel as a pretext for military action against Byzantium', in Sarah Lambert and Liz James, eds., *Clash of Cultures: the Languages of Love and Hate* (Turnhout: Brepols 2009); 'Greeks at the papal curia in the fifteenth century', in Martin Hinterberger and Christopher D. Schabel, eds., *Greeks, Latins, and Intellectual History 1204-1500: Debates, Influences, Impressions, Translations, Migrations* (Leuven: Peeters); 'Constantinople as City State, c.1360-1453', in Catherine Holmes and Jonathan Harris, eds., *Unities and Disunities in the Late Medieval Eastern Mediterranean World* (Oxford University Press); with Dmitri Tolstoy, 'Alexander III and Byzantium', in Peter Clarke and Anne Duggan, eds., *Alexander III* (Aldershot: Ashgate).

Work in Progress: *The End of Byzantium* (New Haven and London: Yale University Press)

Dr Cecilia Hennessy, London

Images of Children in Byzantium (Ashgate 2008); 'The Topography of Constantinople', in E. Jeffreys with J. Haldon and R. Cormack, eds., *The Oxford Handbook of Byzantine Studies* (Oxford 2008); 'The Lincoln College Typikon: The Influences of Church and Family', in A. Bovey, ed., *Under the Influence: The Concept of Influence and the Study of Illuminated Manuscripts* (Brepols 2008).

PUBLICATIONS

Work in progress: *The Progeny of Power: Imperial and Royal Children in Constantinople and in the medieval West.*

Mr Michael Heslop, London

‘The Search for the Byzantine Defensive System in Southern Rhodes’, in *Byzantinos Domos* 16 (2008), (In memory of Alexandra Stefanidou); ‘The Search for the Defensive System of the Knights in Southern Rhodes’, in J. Upton-Ward, ed., *The Military Orders on Land and Sea, the Fourth International Conference of the London Centre for the Study of the Crusades, the Military Religious Orders and the Latin East* (Ashgate, Aldershot 2008).

Forthcoming: ‘The Search for the Defensive System of the Knights in the Dodecanese (Part I: Chalki, Symi, Nisyros and Tilos)’, in H. Nicholson, ed., *Crusades Subsidia, being papers on the Military Religious Orders from the SSCLE Conference held at Avignon 27 - 31 August 2008* (Ashgate).

Dr Paul Hetherington, London

Enamels, Crowns, Relics and Icons. Studies on Luxury Arts in Byzantium (Ashgate / Variorum, in their Collected Series CS908, 2008)

Work in Progress: The enamel artist Alexios Syropoulos and his cross at the Monastery of St Catherine at Sinai.

Professor David Holton, Cambridge

‘Το φαινόμενο της Κρητικής Αναγέννησης’, *Παλίμψηστον* 20/21 (2006-7) 31-50.

Dr Mark Jackson, Newcastle

Various chapters on Byzantine in N. Postgate and D. Thomas, eds., *Excavations at Kilise Tepe, 1994-1998 From Bronze Age to Byzantine in Western Rough Cilicia* (London: BIAA; Cambridge: McDonald Institute for Archaeological Research 2007) 2 vols; with N. Postgate, ‘Kilise Tepe 2007’, *Anatolian Archaeology* 13, 28-30 & cover; with R.S. Gabrieli and A. Kaldelis, ‘Stumbling into the Darkness: Trade and Life in Post-Roman Cyprus’, in M. Bonifey, ed., *Proceedings of the 2nd international Congress of late Antique coarseware, cooking wares and amphorae in the Mediterranean* (BAR International Series 2007) 791-802; with K. Greene, ‘Ceramic Production’, in J.P. Oleson, ed., *Oxford Handbook of Engineering and Technology in the Classical World* (OUP 2008) 496-

PUBLICATIONS

519; W.M. Ramsay and Gertrude L. Bell, *The Thousand and One Churches*, with newly digitized original images from Newcastle University and University of Pennsylvania Museum Archives and Foreword by Robert G. Ousterhout and Mark P.C. Jackson (Philadelphia, PA: University of Pennsylvania Museum of Archaeology and Anthropology, 2008; first published 1909).

Reviews: Dominique Pieri, *Le commerce du vin oriental à l'époque Byzantine (Vè-VII^e siècles): le témoignage des amphores en Gaule* (Bibliothèque Archéologique et Historique 174, Beyrouth, Institut Français du Proche-Orient) in *Antiquity* 82, no. 315 (2008) 229–230; with K. Greene, J. Theodore Pena, *Roman Pottery in the Archaeological Record* (New York: Cambridge University Press 2007), in *Antiquity* 82, no. 316 (2008) 517-8.

Forthcoming: 'Medieval Rural Settlement at Kilise Tepe in the Göksu Valley', in J.J Roodenberg, and T. Vorderstrasse, eds., *Archaeology of the Countryside in Medieval Anatolia* (Leiden: NINO 2009); with N. Postgate, 'Excavations at Kilise Tepe 2007', *Kazı Sonuçları Toplantısı* 29 (2009); 'Byzantine Ceramics From The Excavations at Kilise Tepe 2007 and Recent Research On Pottery From Alahan', *Arkeometri Sonuçları Toplantısı* 24 (2009); 'A Byzantine Settlement at Kilise Tepe in the Göksu Valley', in M. Hoff, ed., *Rough Cilicia: New Archaeological and Historical Approaches* (Connecticut: David Brown 2009).

Professor Liz James, Sussex

'Introduction' and '“And shall these mute stones speak?” Text as image' in *Art and Text in Byzantium* (Cambridge University Press 2007); Catalogue essay and catalogue entries in *Byzantium 330-1453 Royal Academy Exhibition catalogue* (2008); 'Women, men, eunuchs: gender, sex and power', in J. Haldon, ed., *A Social History of Byzantium* (Macmillan 2008).

Professor Elizabeth Jeffreys, Oxford

Edited with John Haldon and Robin Cormack, *The Oxford Handbook of Byzantine Studies*.

Forthcoming: Edited with Michael Jeffreys, *Iacobi Monachi Epistulae* (Corpus Christianorum Series Graeca 68, March 2009).

PUBLICATIONS

Dr Robert Jordan, Belfast

Forthcoming: 'Greek Monastic Charity: "...to one of the least of these my brothers..."', in D. Stathakopoulos, ed., *The Kindness of Strangers: Charity in the Pre-modern Mediterranean* (Centre for Hellenic Studies Occasional Publications 2, London 2007).

Work in progress: with Dr Rosemary Morris, Commentary on the Hypotyposis of Timothy for the monastery of the Theotokos Evergetis; English translation of the *Synagoge* of Paul of Evergetis, volume 1.

Dr Dirk Krausmuller, Cardiff

'Exegeting the *Passio* of St Agatha: Patriarch Methodius of Constantinople on Sexual Differentiation and the Perfect "Man"', *Byzantine and Modern Greek Studies* 33 (2009) 1-16; 'Decoding Monastic Ritual: Auto-Installation and the Struggle for the Spiritual Autonomy of Byzantine Monasteries in the Eleventh and Twelfth Centuries', *Jahrbuch der Österreichischen Byzantinistik* 58 (2008) 75-86; 'Borrowings from Methodius' *Life* of Theophanes in the *Life* of Phantinus the Younger', *Analecta Bollandiana* 126 (2008) 48-54; 'The identity, the cult and the hagiographical dossier of Andrew "in Crisi"', *Rivista di Studi Bizantini e Neoellenici* 44 (2007/8) 57-86; 'The lost first *Life* of Athanasius the Athonite and its author Anthony, abbot of the Constantinopolitan monastery of Ta Panagiotou', in M. Mullett, ed., *Founders and Refounders of Byzantine Monasteries. Papers of the fifth Belfast Byzantine International Colloquium, Portaferry, September 1999* (Belfast 2007) 63-86; 'Imperial founders and first abbots: the cases of John II Komnenos and Basil the Macedonian', in M. Mullett, ed., *Founders and Refounders* (Belfast 2007) 344-365.

Forthcoming: 'From *Homoousion* to *Homohypostaton*: Patriarch Methodius of Constantinople and Post-Patristic Trinitarian Theology', in *Journal of Late Antique Religion and Culture* 2 (2008/9) [c. 10,500 words]; 'Being, Seeming and Becoming: Patriarch Methodius on Divine Impersonation of Angels and Souls and the Origenist Alternative', in *Byzantion* 79 (2009) [c. 17,000 words]; 'Dante' *Divine Comedy* and Middle Byzantine *Saints' Lives* – Biography as Allegory', in *Byzantine and Modern Greek Studies* 34 (2010) [c. 7,000 words]; 'Faith and Reason in Late Antiquity: the Perishability Axiom and Its Impact on Christian Views about the Origin and Nature of the Soul', in J. Dillon and M. El-Kaisy, eds., *The Afterlife of the Soul: Platonist Theories of the Soul in Christianity, Judaism and Islam* (Brill 2009) [c. 13,000 words]; 'Establishing Authority in the Constantinopolitan Religious Discourse of the Eleventh Century: Inspiration and Learning in the Writings of the Monk Nicetas Stethatos', in S. Steckel and N. Gaul, eds., *Charismatic*

PUBLICATIONS

Authority, Spiritual Friendship. Comparative Approaches to Networks of Learning, Byzantine East and 'Latin' West, c. 1000-c.1200 (International Workshop, Central European University, May 30/31, 2008) [c. 10,500 words].

Work in progress: 'A Glorious Failure: Leontius of Byzantium and his Definitions of *Physis*, *Ousia* and *Hypostasis*' [c. 17,000 words]; 'The *Encomium* of Catherine of Alexandria (*BHG* 32b) by the *Protasecretis* Anastasius, a work of Anastasius "the Stammerer"' [c. 1,500 words].

Dr Doug Lee, Nottingham

'Treaty-making in Late Antiquity', in P. de Souza and J. France, eds., *War and Peace in Ancient and Medieval History* (Cambridge 2008) 107-19; 'Diplomacy between Rome and the barbarians (I-IV cent.)', in R. Umberto *et al.*, eds., *Roma e i barbari* (Skira 2008) 202-203.

Forthcoming: 'Abduction and assassination: the clandestine face of Roman diplomacy in late antiquity', *International History Review* 31 (2009) 1-23; 'The eastern frontier in late antiquity: Roman warfare with Sasanian Persia', in B. Campell and L. Tritle, eds., *The Oxford Handbook of Warfare in the Classical World*.

Work in Progress: *From Rome to Byzantium, AD 363-565: The Transformation of Ancient Rome* (vol.8 of *Edinburgh History of Ancient Rome*); 'What difference did Christianity make?' in P. Erdkamp, ed., *The Cambridge Companion to Ancient Rome*; various entries for the *Blackwell Encyclopedia of Ancient History* and the *Blackwell Encyclopedia of the Roman Army*.

Mr Christopher Lillington-Martin, Wellington, Somerset

'Archaeological and Ancient Literary Evidence for a Battle near Dara Gap, Turkey, AD 530: Topography, Texts and Trenches', in *BAR – S1717*, February 2007; 'The Late Roman Army in the Near East from Diocletian to the Arab Conquest', in Ariel S. Lewin and Pietrina Pellegrini with Zbigniew T. Fiema and Sylvain Janniard, eds., *Proceedings of a colloquium held at Potenza, Acerenza and Matera, Italy (May 2005)*, (2007) 299-311 (ISBN 978 1 4073 0161 7).

Forthcoming: 'Procopius on Roman, Persian and Gothic Strategy near Dara & Rome', in L. Lavan, A. Sarantis and D. Gwynn, eds., *The Archaeology of War in Late Antiquity. Proceedings of Late Antique Archaeology, Oxford (March 2007)* (Brill, Leiden, NL 2008).

PUBLICATIONS

Mr Anthony Luttrell, Bath

Studies on the hospitallers after 1306: Rhodes and the West (Aldershot 2007) pp. x, 340, reprinting 25 items with introduction; edited with F. Tommasi, *Religiones Militares: Contributi alla Storia degli Ordini Religiosi-militari nel Medioevo* (Città di Castello 2008) pp.277; 'Ermengol de Aspa, Provisor of the Hospital: 1188', *Crusades* iv (2005) 15-19; 'Conclusioni', in C. Fonseca and C. D'Angela, eds., *Gli Archivi per la Storia del Sovrano Militare Ordine di Malta* (Taranto 2005) 529-534; 'Les Femmes Hospitalières en France Méridionale', in *Les Ordres Religieux Militaires dans le Midi (XIIe-XIVe Siècle) = Cahiers de Fanjeaux* xli (Toulouse 2006) 101-113; with H. Nicholson, 'Introduction: a survey of Hospitaller Women in the Middle Ages', in A. Luttrell and H. Nicholson, eds., *Hospitaller Women in the Middle Ages* (Aldershot 2006) 1-42; 'Hospitaller Rhodes: 1309-1400: Some Definitions', in *Praktika tou diethnous Epistemonikou Synedriou: 15 Chronia ergon apokatastases ste mesaionike pole tes Rodou i* (Athens 2007) 279-282; 'Die späteren Kreuzzüge', in M. Pfaffenbichler, ed., *Kreuzritter; Pilger, Krieger, Abenteurer* (Schallaburg 2007) 106-113 [slightly revised]; 'Hospitaller Historiography: Heritages and Hereseis', in V. Mallia-Milanes, ed., *The Military Orders, 3: History and Heritage* (Aldershot 2008) 3-11; 'The Hospitaller Background of the Teutonic Order', in A. Luttrell and F. Tommasi, eds., *Religiones Militares: Contributi alla Storia degli Ordini Religiosi-militari nel Medioevo* (Città di Castello 2008); with F. Tommasi, 'Una Falsa Donazione per l'Ordine dell' Ospedale (1120)', *ibid.*, 265-277; 'Introduzione Generale', in M. Salerno and K. Toomaspoeg, *L'Inchiesta pontificia del 1373 sugli Ospedalieri di San Giovanni di Gerusalemme nel Mezzogiorno d'Italia* (Bari 2008) 7-30; 'Licences for Hospitaller Sisters at Pamiers and Morlaas: 1371', *Société de l'Histoire et du patrimoine de l'Ordre de Malte* xx (2008) 68-69.

Dr Angeliki Lymberopoulou, Open University

Forthcoming: 'Εικονογραφικές Παρατηρήσεις πάνω στην Εικόνα του *Μη Μου Άπτου* στο Βρετανικό Μουσείο και της Συγγενικής της από το Χέρι του Μιχαήλ Δαμασκηνού (Συλλογή Αγίας Αικατερίνης, Ηράκλειο)' (Iconographical Observations on the *Noli Me Tangere* icons at the British Museum and the related work at the Saint Catherine Monastery at Herakleion, by Michael Damaskinos) to be published in Greek as part of the *Proceedings of the 10th International Kretologikon Congress*, which took place on Chania, Crete between 1st and 8th October 2006; 'Fourteenth-century provincial Church decoration: the case of the painter Pagomenos and his clientele', in Piotr L. Grotowski and Slawomir

PUBLICATIONS

Skrzyniarz, eds., *Towards Rewriting? New Approaches to Byzantine Art and Archaeology* (Krakow); Entry on Cretan late and post-Byzantine art in the *Blackwell Companion to Byzantium*.

Work in Progress: *Damned in Hell in Venetian-dominated Cretan Frescoes (13th-17th centuries)*, in collaboration with Dr Vasiliki Tsamakda of the Austrian Academy of Sciences, Vienna, to be published as a monograph.

The Konstantinos Leventis Fellowship on post-Byzantine art at The Open University, funded by the A.G. Leventis Foundation (2008-2010), in collaboration with the holder of the post, Dr Diana Newall. The research will focus on the rise of the Cretan icon at the end of the fifteenth century. A co-authored publication will follow the end of the Fellowship, sponsored by the London Hellenic Society; confirmed contributors to the volume (eds., A. Lymberopoulou and R. Duits): Dr Rembrandt Duits, Dr Angeliki Lymberopoulou, Dr Diana Newall, Dr Lyn Rodley, Dr Kim Woods.

Dr Anne McCabe, London/Oxford/Athens

Entries on 20 veterinary authors for P. Keyser and G. Irby-Massie, eds., *Biographical Encyclopedia of Ancient Natural Scientists* (Routledge 2008).

Forthcoming: 'Imported Materia Medica, 4th-12th centuries, and Byzantine Pharmacology', in M.M. Mango, ed., *Byzantine Trade, Fourth to Twelfth Centuries, Proceedings of the 38th Spring Symposium of Byzantine Studies, Oxford 2004* (Ashgate).

Work in Progress: with C. Mango and I. Sevckenko, *Corpus of Dated and Datable Byzantine Inscriptions from Constantinople, Bithynia, and Eastern Thrace*.

Report on the Middle Byzantine neighborhood excavated in recent seasons at the north end of the Athenian Agora (for Hesperia):

<http://www.ascsa.edu.gr/index.php/news/newsDetails/a-middle-byzantine-neighborhood-in-the-agora/>

Dr Jennifer Nimmo Smith, Edinburgh

Review of A. Tuilier, G. Bady, J. Bernardi, eds., *Sainte Grégoire de Nazianze Œuvres poétiques. Tome I. 1^{re} partie. Poèmes personnels II, I, 1-11* (Collection des Universités de France publiée sous le patronage de l'Association Guillaume Budé), pp. ccxviii + 214 (Paris: Les Belles Lettres 2004). Paper, E60, in *Classical Review* 56.1 (2006) 84-86.

Forthcoming: 'Sidelights on the Sermons: the *Scholia Oxoniensia* on Gregory of Nazianzus' *Orations* 4 and 5' (an earlier version of which was

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presented at the Oxford Patristic Conference in 1999) in *Studia Nazianzenica* II, the publication of which is delayed through difficulties in communication with colleagues in Georgia.

Work in progress: Collation of the manuscripts of Sermons 4 and 5 by Gregory of Nazianzus, with the scholia they contain on these sermons, for an edition and translation of their texts.

Dr Georgi R. Parpulov, Oxford

‘Няколко стари описания на Зографския манастир’, *Проблеми на изкуството* 41 (2008), no. 2, 26-31, 64-65; Review: B.V. Pentcheva, *Icons and Power: The Mother of God in Byzantium* (Penn State University Press, University Park 2006) in *The Journal of Religion* 88 (2008) 538-539.

Forthcoming: ‘The Psalms and Personal Piety in Byzantium’, in R.S. Nelson and P. Magdalino, eds., *The Old Testament in Byzantium* (Dumbarton Oaks, Washington DC 2009); ‘Mural and Icon Painting at Sinai in the Thirteenth Century’ and ‘Three East Slavic Pilgrims at Sinai’, in S. Gerstel and R.S. Nelson, eds., *Approaching the Holy Mountain: Art and Liturgy at St. Catherine's Monastery in the Sinai* (Brepols, Turnhout 2009); ‘Четири гръко-български миниатюри от XIV век’, *Проблеми на изкуството* 42 (2009); with Irina V. Dolgikh and Peter Cowe, ‘A Byzantine Text on the Technique of Icon Painting’, *Dumbarton Oaks Papers* 64 (2010); ‘Formats and Transmissions: The Bibles of the Christian East’, in E.A. Matter and R. Marsden, eds., *The New Cambridge History of the Bible*, vol. 2: *The Middle Ages* (Cambridge University Press).

Dr Eileen Rubery, Cambridge

‘Pope John VII's devotion to Mary: Papal images of Mary from the 5th to the early 8th century’, in C. Maunder, ed., *Origins of the Cult of the Virgin Mary* (Burns & Oates/Continuum Press, London/New York 2008) 155-200.

Forthcoming: ‘Christ and the Angelic Tetramorphs: the Meaning of the 8th century Apsidal Conch at S Maria Antiqua in Rome’, in Savvas Neocleous, ed., *Sailing to Byzantium. Proceedings of conference at Trinity College, Dublin, May 2006* (Cambridge Scholars Publishing).

Work in Progress: I am working on the Empress Licinia Eudoxia, wife of the Western Emperor Valentinianus III (who was Galla Placidia's son), and on the art related to this period in Rome and Ravenna.

Thesis: I am finishing my PhD on ‘Papal Patronage in Byzantine Rome’ which concentrates on the monumental art found in S Maria Antiqua and

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Old S Peter's and links between the Papacy, the Eastern Roman Empire and the Franks in the years 500-800.

Dr Teresa Shawcross, Cambridge

‘ “Do Thou Nothing without Counsel”: Political Assemblies and the Ideal of Good Government in the Thought of Theodore Palaeologus and Theodore Metochites’, *Al-Masaq* 20 (2008) 89-118; ‘In the Name of the True Emperor: Politics of Resistance after the Palaiologan Usurpation’, *Byzantinoslavica* 66 (2008) 203-227; Review: George Boustronios, *A Narrative of the Chronicle of Cyprus, 1456-1489* (Translated from the Greek by Nicholas Coureas together with an Anthology of Greek Texts of the Fourteenth and Fifteenth Centuries relating to Cyprus and Translated by Hans Pohlsander (Cyprus Research Centre, Texts and Studies in the History of Cyprus LI - Sources for the History of Cyprus XIII), Nicosia, Cyprus Research Centre 2005), in *Jahrbuch der Oesterreichischen Byzantinistik* 58 (2008) 225-227.

Forthcoming: *The Chronicle of Morea: Historiography in Crusader Greece* (Oxford University Press, Oxford 2009); ‘Greeks and Franks after the Fourth Crusade: Identity in the *Chronicle of Morea*’, in S. Lambert and L. James, eds., *Languages of Love and Hate: Conflict, Communication, and Identity in the Medieval Mediterranean* (Brepols, Turnhout 2009); ‘ “Listen, all of you, both Franks and Romans”: The Narrator in the *Chronicle of Morea*’, in R. Macrides, ed., *Byzantine History as Literature* (Ashgate, Aldershot 2010?); ‘The Lost Generation (ca.1204-ca.1222): Political Allegiance and Local Interests in the Crusader Lands’, in *The Eastern Mediterranean in the Thirteenth Century: Identities and Allegiances*, ed. J. Herrin (Ashgate, Aldershot 2010?); ‘The Making of a Byzantine Emperor in Crusader Constantinople (1204-1261): Visual Symbols, Ritual and Titulature’, in K. Fleet, J. Harris and C. Holmes, eds., *Between Byzantines and Turks: Understanding the Late Medieval Eastern Mediterranean World* (Oxford University Press, Oxford, 2010?).

Dr Jonathan Shepard, Oxford

‘Crowns from the Basileus, Crowns from Heaven’, in M. Kaimakamova and M. Salamon, eds., *Byzantium, New Peoples and Powers: the Byzantino-Slav contact-zone, from the ninth to the fifteenth century* (Cracow 2007) 139-59; Ed., *The Expansion of Orthodox Europe: Byzantium, the Balkans and Russia* (Aldershot 2007); ‘Invisible Byzantiums’, in M. Grünbart, E. Kislinger, D. Stathakopoulos and A. Muthesius, eds., *Material Culture and Well-Being in Byzantium, 400-*

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1453 (Vienna 2007) 225-34; *Nespokoini s'sedi: B'lgaro-vizantiiska konfrontatsiia, obmen i s'zhitelstvo prez srednite vekove* (*Uneasy Neighbours: Bulgaro-Byzantine Confrontation, Exchange and Co-existence in the Middle Ages*) (Sofia 2007); 'Rus' in N. Berend, ed., *Christianization and the Rise of Christian Monarchy: Scandinavia, Central Europe and Rus' c. 900–1200* (Cambridge 2007) 369-414; Ed., *The Cambridge History of the Byzantine Empire, c. 500-1492* (Cambridge 2008); 'The Coming of Christianity to Rus: authorized and unauthorized versions', in C.B. Kendall *et al.*, ed., *Conversion to Christianity from Late Antiquity to the Modern Age* (Minneapolis 2008); 'Slavic Christianities', in T.F.X. Noble and J.M.H. Smith, eds., *The Cambridge History of Christianity, III: Early Medieval Christianities* (Cambridge 2008) 130-66; 'The Viking Rus and Byzantium', in S. Brink and N. Price, eds., *The Viking World* (London 2008) 496-516.
Forthcoming: 'Goods, gods and guidelines', in L. James, ed., *The Blackwells Companion to Byzantium* (Oxford); 'Imperial Outliers: Byzantine Building Work On and Beyond the Borderlands', in P. Stephenson, ed., *The Byzantine World* (London); 'Mists and Portals: The Black Sea's North Coast', in M.M. Mango, ed., *Byzantine Trade, Fourth to Twelfth Centuries, Proceedings of the 38th Spring Symposium of Byzantine Studies, Oxford 2004* (Ashgate)

Dr Graham Speake, Banbury

Ed. with René Gothóni, *The Monastic Magnet: Roads to and from Mount Athos* (Oxford: Peter Lang 2008).

Dr Dionysios Stathakopoulos, London

'The Plague of Justinian' and 'Plagues in the Roman Empire', in J. Byrne, ed., *Encyclopedia of Plague, Pestilence and Pandemic* (Greenwood Press 2008); '*Philoptochos basileus*: Kaiserliche Armenfürsorge zwischen Rhetorik und Realität in Byzanz', in L. Raphael and H. Uerlings, eds., *Zwischen Ausschluss und Solidarität: Modi der Inklusion/Exklusion von Fremden und Armen: Praktiken und Repräsentationen im Wandel von Herrschaft und Gesellschaft (Inklusion/Exklusion Studien zu Fremdheit und Armut von der Antike bis zur Gegenwart 5, Frankfurt a. M. 2008)* 165-179; 'Population, Demography and Disease', in E. Jeffreys with J. Haldon and R. Cormack, eds., *The Oxford Handbook of Byzantine Studies* (Oxford 2008) 309-316.
Forthcoming: 'The Dialectics of Expansion and Retraction: Recent Scholarship on the Palaiologan Aristocracy', *BMGS* 33 (2009); "“Even the mother did not spare the babe at her breast.” Cannibalism, Taboos and

PUBLICATIONS

Popular Myths' (Festschrift, Ashgate); Zoonoses: Animals as Vectors and Victims (Proceedings *Animals and Environment in Byzantium*, Athens)
Work in Progress: Dealing with an uebermeister: worshiping/censoring Galen in Byzantium (Proceedings *Authority in Byzantium*, Ashgate); 'Byzantine Medicine' and 'Welfare Institutions in Late Antiquity' in Roger Bagnall *et al.*, eds., *Encyclopedia of Ancient History* (Wiley-Blackwell); Medical and Paramedical Professionals in the Palaiologan period; Disinvestment: Charity and Remembrance in the Late Byzantine Period.

Dr Shaun Tougher, Cardiff

The Eunuch in Byzantine History and Society (Routledge 2008); *Julian the Apostate* (Edinburgh University Press 2007).

Forthcoming: 'Byzantium after Iconoclasm: c.850–c.886', in J. Shepard, ed., *The Cambridge History of the Byzantine Empire, 500-1492*; 'Eyeing up eunuchs: western perceptions of Byzantine cultural difference', in Liz James and Sarah Lambert, eds., *Languages of Love and Hate: Conflict, Communication, and Identity in the Medieval Mediterranean*.

Work in Progress: 'Men and eunuchs', in P. Stephenson, ed., *The Byzantine World*; 'Gore Vidal's *Julian*'; 'Robert Graves' *Count Belisarius*'; 'Julian's First Panegyric on Constantius'; *Approaching the Byzantine Family* (ed.); *Roman Eunuchs*.

Mr Nigel Wilson, Oxford

'Some observations on the fortunes of Lucian', in *Filologia, papirologia, storia dei testi: giornate di studio in onore di Antonio Carlini* (Udne 9-10 dicembre 2005) (Pisa-Roma 2008) 53-61; 'An incunable, a Greek epigram and a Renaissance painting', in *Italia medioevale e umanistica* 48 (2007) 285-9 with Plate VII; contributions 'Palaeography' and 'Libraries' in E. Jeffreys with J. Haldon and R. Cormack, eds., *The Oxford Handbook of Byzantine Studies* (Oxford 2008) 101-14, 820-5.

David Winfield, Isle of Mull

Forthcoming: 'The Monastery of Asinou, Cyprus. Section on the 12th Century wallpainting of St George on the South Wall of the narthex' (completed long ago, Dumbarton Oaks Studies); *La Maniera Graeca, a technical highroad to the Italian Renaissance* (completed long ago but looking for a publisher); *The painting of the Enkleistra of St Neophytos and the role of Theodore Apsudos in the genesis of the Maniera Graeca* (conference publication 2010?)

PUBLICATIONS

Work in progress: The development of methods of wall painting in the Byzantine Empire and their influence on la Maniera Graeca in thirteenth Century Italy.

MEMBERS RESIDENT OUTSIDE THE U.K.:

Prof. Panagiotis A. Agapitos, Nicosia, Cyprus

‘Laskaris, Blemmydes and Philes’, in M. Hinterberger and E. Schiffer, eds., *Byzantinische Sprachkunst. Studien zur byzantinischen Literatur gewidmet Wolfram Hörandner zum 65. Geburtstag*, *Byzantisches Archiv* 20 (Berlin-New York 2007) 1-19; P. Odorico and P.A. Agapitos and M. Hinterberger, eds., *L’écriture de la memoire: la littérature de l’historiographie. HERMENEIA. Actes du troisième colloque international sur la littérature byzantine*, *Dossiers Byzantins* 6 (Paris 2006); *Tales of Love in Medieval Times: France–Byzantium–Persia* (Athens: Agra Publications 2008) [67 pp., in Greek]; ‘Literary Criticism (Chapter 1.2.7)’, in E. Jeffreys with J. Haldon and R. Cormack, eds., *The Oxford Handbook of Byzantine Studies* (Oxford 2008) 77-85; ‘Public and private death in Psellos: Maria Skleraina and Styliane Psellaina’, *Byzantinische Zeitschrift* 101 (2008) 555-608.

Forthcoming: ‘In Rhomaian, Frankish and Persian Lands: Fiction and Fictionality in Byzantium and Beyond’, in L.B. Mortensen and P.A. Agapitos, eds., *Medieval Narratives between History and Fiction: From the Centre to the Periphery of Europe (1100-1400)* (Notre Dame, Indiana: University of Notre Dame Press).

Work in Progress: In collaboration with Ioannis D. Polemis (Athens) critical edition of Michael Psellos’ nineteen funeral orations for the “Psellos Project” of the Bibliotheca Teubneriana (De Gruyter); a monograph in Greek on the rhetoric of death in Byzantine literature (9th to 13th century); Greek translation with introduction and notes of Michael Psellos’ eight “essays” on Ancient Greek and Christian literature.

Dr Theodora Antonopoulou, Athens

Leonis VI Sapientis Imperatori Byzantini Homiliae (Corpus Christianorum. Series Graeca 63, Turnhout 2008) pp. 920 (CCXXX + 690). ISBN 978-2-503-40631-2; ‘Unpublished Scholia on the Apostle Paul and John Climacus by the Emperor Leo VI’, in M. Hinterberger and E. Schiffer, eds., *Byzantinische Sprachkunst. Studien zur byzantinischen Literatur gewidmet Wolfram Hrandner zum 65. Geburtstag*, *Byzantisches Archiv* 20 (Berlin-New York 2007) 20-34; ‘The “Brief

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Exegesis of John Climacus' Heavenly Ladder" by Nikephoros Kallistos Xanthopoulos. Remarks on its Nature and Sources', *Jahrbuch der Österreichischen Byzantinistik* 57 (2007) 149-168; 'Three Greek Manuscripts in the Library of the University of Cyprus', *Hellenika* 58/2 (2008) (in Greek) 293-313.

Professor Hans Buchwald, Stuttgart

Forthcoming: *The Churches of Sardis, Churches E, EA, and M* (Harvard University Press, Cambridge Mass., 2008?).

Dr Stavroula Constantinou, Nicosia, Cyprus

'Women Teachers in Early Byzantine Hagiography', in J. Ruys, ed., *What Nature Does Not Teach: Didactic Literature in the Middle Ages and Early Modern Period* (Disputatio 11, Turnhout: Brepols 2008) 191-206.

Forthcoming: 'Performing Gender in the Lives of Lay Saints', in M. Mullett, ed., *Performing Byzantium*; 'Performing the 'Male Woman': Roles of Female Sainthood in Byzantine Lives of Holy women', in D. Smythe, ed., *Byzantine Masculinities. Papers from the Spring Symposium of Byzantine Studies, University of Sussex, Brighton, May 2002* (Society for the Promotion of Byzantine Studies); 'The Rewriting of Youth in Female Martyr Legends', in M. Gray, ed., *Rewriting holiness: rémanement, réécriture and the reconfiguration of cults*; 'Grotesque Bodies in Edifying Tales: The Monstrous and the Uncanny in Byzantine Miracle Stories', *DOP* 64; 'The Morphology of Healing Dreams: Dream and Therapy in Byzantine Collections of Miracle Stories', in C. Angelidi, ed., *Dreaming in Byzantium and Beyond*.

Entries in Encyclopedias: 'Konstantinos VII Porphyrogennitos', 'Vita Basilii', *Encyclopedia of the Medieval Chronicle*.

Work in Progress: Preparation of a monograph on collections of miracle-stories.

Professor Maria Constantoudaki, Athens

'Tradition and Diversity: Icon-Painting in Crete, Venice, and the Ionian Islands, and El Greco's Early Career', P. Kitromilides and D. Arvanitakis, eds., *The Greek World under Ottoman and Western Domination: 15th - 19th Centuries. Proceedings of the International Conference, The Alexander S. Onassis Foundation, U.S.A., New York, 29 April 2006* (New York and Athens 2008) 55-79.

PUBLICATIONS

In Press: 'Aspects of Icon-Painting in Cyprus during the Venetian period and Relationships with Venice' (in Greek), *Proceedings of the International Symposium La Serenissima et la Nobilissima, University of Cyprus – Bank of Cyprus Cultural Foundation – Italian Embassy, Nicosia, 21 October 2006* (about 4,800 words); 'Viaggi di pittori tra Costantinopoli e Candia. Documenti d'archivio e influssi sull'arte (XIV-XV sec.)', *Proceedings of the International Symposium I Greci durante la Venetocrazia: Uomini, spazio, idee (XIII-XVIII sec.)*, Venice, *The Hellenic Institute of Byzantine and Post-Byzantine Studies*, 3-7 December 2007 (about 3,800 words).

Professor Małgorzata Dąbrowska, University of Lodz, Poland

'Could Poland have reacted to the submission of Byzantium to the Turks in 1372-1373', in E. Chryssos and E. Zacharoadou, eds., *Studia byzantina* devoted to the memory of Professor D. Polemis (Athens 2009); 'Byzantine Chapell from Lusignans' Cyprus in Houston', in A. Sulikowska-Gaska, ed., *Ikonotheke. Studies devoted to Professor Barbara Dab-Kalinowska on her Seventieth Birthday* (Warsaw 2009); 'Polish history and American manners on Texan rodeo', *Arcana* (Cracow 2009).

Work in progress: 'Giraffe as a diplomatic gift for Byzantium', in *In tempore bellis and pacis. Studies devoted to Professor Jan Szymczak on the occasion of his Sixty Fifth Birthday* (Łódź 2010).

Research for a book *Oskar Halecki's Quest for Byzantium* (Cracow 2011) carried out in New York at the Polish Institute of Art and Sciences, Pilsudski Institute and Fordham University (March 2008) and in Paris at the Polish Library at Quai d'Orleans (September 2008).

Professor Claudine Dauphin, Sophia Antipolis/Nice and Paris

'Israel in Search of its Roots in the Land of Palestine: Zionism and Archaeology (Part II)', *Dialogue* 20 (March 2008) 14-23; 'The Warriors of Allah', *Minerva* vol. 19, no. 4 (July/August 2008) 59-62; 'First Roman Pagan Temple Uncovered at Zippori, Israel', and 'The Secrets of the Villa of the Papyri at Herculaneum Revealed', in *Excavation News, Minerva* vol. 19, no. 6 (November/December 2008) 4-5; 'Fr Michele Piccirillo, Franciscan priest and archaeologist who excavated Christian sites in the Holy Land', in 'Obituaries', *The Guardian* (12 November 2008) 28.

Forthcoming: *Eucharistic Bread or Thistles? Fact or Fiction? The Diet of the Desert Fathers in Late Antique Egypt and Palestine* (Trivium Series, University of Wales, Lampeter, delayed by one year owing to rejected

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initial bad printing); 'Mapping Jordan', review article of J.R. Bartlett, *Mapping Jordan Through Two Millenia* (PEF Annual X, Maney Publishing, Leeds 2008), in *Minerva* (January/February 2009); *La Piscine probatique: le Projet Béthesda I (1998-2008)*, separate fascicule of C. Dauphon and S. Gibson, eds., *Proche-Orient Chrétien* (Jerusalem), including by C. Dauphon: with S. Gibson, 'Introduction: bref historique des fouilles de la Piscine Probatique'; 'Un *kontakion* de pierres pour la *Theotokos*: la Mosaïque du Martyrion'; 'Le Bassin Sud de la Piscine Probatique, de la 'Reconstruction' du Patriarche Modeste au Califat abbasside: dernière utilisation, abandon et remblayage'; with S. Gibson, 'Conclusion et Perspectives: La suite du Projet Béthesda (Stade II)'.

Dr Garth Fowden, Athens

'Pseudo-Aristotelian politics and theology in universal Islam', in Seyed Mohammad Reza Darbandi and Antigoni Zournatzi, eds., *Ancient Greece and Ancient Iran: Cross-cultural encounters. 1st International Conference, Athens, 11-13 November 2006* (National Hellenic Research Foundation, Athens 2008) 65-81.

Work in Progress: *Rational Islam and the reinvention of Aristotle* (on the *Theology of Aristotle*, i.e. the Arabic Plotinus, and its cultural context).

Dr Stavros Georgiou, Strovolos, Cyprus

'Some Remarks on the Title of Despotes in the Era of the Komnenoi and the Angeloi', *Byzantina* 27 (2007) (= *Afieroma ste mneme tes Elles Pelekanidou*) 153-164 (in Greek with a summary in English); 'A Short Reference on the History of the Bishopric of Tamassos', *Epeterida Kentrou Meleton Hieras Mones Kykkou* 8 (2008) 59-72 (in Greek); 'Eumathios Philokales as Stratopedarches of Cyprus (ca. 1092)', *Byzantinoslavica* 66 (2008) 167-172; Book-reviews in: *Kypriakai Spoudai* 69 (2005), *Epeterida Kentrou Epistemonikon Erevnon* 34 (2008); 'A Contribution to the Study of the Byzantine Prosopography: The Byzantine Family of Opoi', *Byzantion* 78 (2008) 224-238.

Forthcoming: 'Studies on the Court Hierarchy of the Komnenian Era I: The Attribution of the Title of Sebastocrator to Isaac Komnenos, the Third-Born Son of Alexios I Komnenos (1081-1118)', *Epeteris Hetaireias Byzantinon Spoudon* 53 (2007-2008) (in Greek with a summary in English); 'Studies on the Court Hierarchy of the Komnenian Era II: The Title of Pansebastohypertatos', *Byzantinos Domos* 17 (2008-2009) (in Greek with a summary in English).

PUBLICATIONS

Professor Geoffrey Greatrex, Ottawa

‘Political history, c.250-518’, in E. Jeffreys with J. Haldon and R. Cormack, eds., *The Oxford Handbook of Byzantine Studies* (Oxford 2008); ‘Prokopio de Cezareo, enigma historiisto de la epoko de Justiniano (ses jarcento p.K.)’ in *Internacia Kongresa Universitato, 61a sesio* (Rotterdam 2008) 56-72 (in Esperanto with summary in English, French and Dutch); ‘Deux notes sur Théodose II et les Perses’, *AnTard* 16 (2008) 19-25.

Reviews:

Y. Le Bohec, *L’armée romaine sous le bas-empire* (Paris 2006), *Antiquité Tardive* 15 (2007), 376-83; J.D. Howard-Johnston, *East Rome, Sasanian Persia and the End of Antiquity* (Aldershot 2006), *Early Medieval Europe* 16 (2008) 118-23; J. Wiesehöfer and P. Huyse, eds., *Ērān ud Anērān. Studien zu den Beziehungen zwischen dem Sasanidenreich und der Mittelmeerwelt* (Stuttgart 2006), *Phoenix* (forthcoming); H. Boerm, *Prokop und die Perser* (Stuttgart 2007), *BMCR* 2008.05.23; B. Dignas and E. Winter, *Rome and Persian in Late Antiquity* (Cambridge 2007), *sehepunkte* 8.5 (15.05.2008) [on-line at sehepunkte.de]; W. Treadgold, *The Early Byzantine Historians* (London 2007), *Journal of Ecclesiastical History* 59 (2008), 530-1.

Work in progress: ongoing translation and commentary of Pseudo-Zachariah of Mytilene’s *Ecclesiastical History*, in collaboration with Dr Cornelia Horn and Dr Robert Phenix (St Louis, Missouri). A draft is now complete. The full work, incorporating a tr. and comm. of books III-XII should appear, with any luck in late 2010 or early 2011 (Liverpool University Press: Translated Texts for Historians series).

Sub-editor for the section on Late Antiquity for a forthcoming *Blackwell’s Encyclopaedia of the Roman Army* (edited by Yann le Bohec).

Professor John Haldon, Princeton

Books (monographs)

Βυζάντιο. Μια Ιστορία (Ellinika Grammata: Athens 2008 [Greek transl. of *Byzantium: a history* NY 2005]); *Istoriya Vizantiiskikh Voiin* (Veche: Moscow 2007 [Russian transl. of *Byzantium: a history* and *The Byzantine wars* [Stroud/UK 2008]]); *Bizans Tarihi Atlası* (Kitap Yayinevi: Istanbul 2007) (transl. of *The Palgrave Atlas of Byzantine History* [Palgrave Macmillan: London 2005]).

Books (edited)

International library of essays in military history: Byzantine warfare. (Ashgate: Aldershot/London 2007); *A social history of Byzantium*

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(Blackwell: Oxford 2008); Edited with E. Jeffreys and R. Cormack, *The Oxford Handbook of Byzantine Studies* (OUP: Oxford 2008).

Chapters

‘Byzantium at war’, in D. Nicolle, J. Haldon and S. Turnbull, eds., *The fall of Constantinople: the Ottoman conquest of Byzantium* (London 2007) 14-103; ‘Provincial élites, central authorities: problems in fiscal and military management in the Byzantine state’, in B. Forsén and G. Salmeri, eds., *The province strikes back. Imperial dynamics in the eastern Mediterranean* (Helsinki 2008) 157-185; ‘Towards a social history of Byzantium’, in J. F. Haldon, ed., *A social history of Byzantium* (Blackwell: Oxford 2008) 1-30; ‘Social élites, wealth and power’, in J.F. Haldon, ed., *A social history of Byzantium* (Blackwell: Oxford 2008) 168-211; with Jack Goldstone, ‘Introduction: ancient states, empires and exploitation: problems and perspectives’, in I. Morris, W. Scheidel, eds., *The dynamics of ancient empires. State power from Assyria to Byzantium* (Oxford 2009) 3-29; ‘Empires and exploitation: the case of Byzantium’, in I. Morris, W. Scheidel, eds., *The dynamics of ancient empires. State power from Assyria to Byzantium* (Oxford 2009) 205-254; with E. Jeffreys and R. Cormack, ‘Byzantine Studies as an academic discipline’, in E. Jeffreys with J. Haldon and R. Cormack, eds., *The Oxford Handbook of Byzantine Studies* (OUP: Oxford 2008) 3-20; ‘Primary sources’ (21-30), ‘Political-historical survey, 518-800’ (249-263), ‘Military technology and warfare’ (473-481), ‘Structures and administration’ (539-553), ‘The army’ (554-561), in E. Jeffreys with J. Haldon and R. Cormack, eds., *The Oxford Handbook of Byzantine Studies* (OUP: Oxford 2008); with Wolfram Brandes, ‘Revenues and expenditure’, in E. Jeffreys with J. Haldon and R. Cormack, eds., *The Oxford Handbook of Byzantine Studies* (OUP: Oxford 2008) 562-570.

Articles

‘ “Cappadocia will be given over to ruin and become a desert”. Environmental evidence for historically-attested events in the 7th-10th centuries’, in *Byzantina Mediterranea. Festschrift Johannes Koder* (Vienna 2007) 215-230; ‘ “Tortured by my conscience”. The *Laudatio Therapontis*. A neglected source of the later seventh or early eighth century’, in H. Amirav and B. ter h. Romeney, eds., *From Rome to Constantinople. Studies in honour of Averil Cameron* (Leiden 2007) 263-278; ‘Citizens of ancient lineage?’ The role and significance of Syrians in the Byzantine elite of the seventh and eighth centuries’, in *Syriac polemics. Studies in honour of Gerrit Jan Reinink* (Leuven 2007) 91-102; with A. England, W.J. Eastwood, C.N. Roberts and R. Turner, ‘Historical landscape change in Cappadocia (central Turkey): a palaeoecological investigation of annually-laminated sediments from Nar lake’, *The Holocene* 18/8 (2008) 1229-1245.

PUBLICATIONS

Online archaeological report

‘Avkat project end-of-year report 2007’ (1-19) and ‘Avkat project: field report 2008’ (1-43) at: www.princeton.edu/avkat/reports

Forthcoming:

Books

With L. Brubaker, Birmingham, UK, *Byzantium in Transition, 680-850* (Cambridge University Press: Cambridge 2009 (now in press)); *Le livre des cérémonies. Texte, traduction, commentaire*, par G. Dagron, B. Flusin, J. Haldon (Paris, CNRS 2009).

Articles/chapters

‘The resources of late antiquity’, Chapter 1, vol. I, in C. Robinson, ed., *New Cambridge History of Islam* (Cambridge 2009); ‘Contribution to the symposium on Alex Callinicos’ *Making history. Agency, structure, and change in social theory*’, in *Historical materialism* (2009); ‘The end of Rome? Transformation of the eastern empire in the 7th-8th centuries CE’, in J. Arnason, ed., *The Roman empire: historical and comparative perspectives* (Melbourne 2009); ‘Comparative state formation: Rome and neighboring worlds’, in Scott Johnson, ed., *The Oxford Handbook of Late Antiquity* (Oxford-New York); ‘Byzantium to 1204’, in D. Graff, ed., *The Cambridge history of war* (CUP, Cambridge); ‘Provincial élites, central authorities: problems in fiscal and military management in the Byzantine state’, in Bj. Foersen and G. Salmieri, eds., *The province strikes back: Imperial dynamics in the eastern Mediterranean* (Papers and monographs of the Finnish Institute at Athens, XIII, Athens 2008) 157-185; ‘The Byzantine successor state’, in P.F. Bang, W. Scheidel, eds., *The Oxford Handbook of the ancient state: Near East and Mediterranean* (OUP, Oxford); ‘The army and logistics’, in P. Stephenson, ed., *The Byzantine world* (Routledge, London); ‘Information and war: strategic geography and strategic planning 6th – 10th c.’, in L. Lavan *et al.*, eds., *The archaeology of war in late Antiquity* (Brill, Leiden).

Work in progress:

The Taktika of Leo the Wise: critical commentary (Dumbarton Oaks Studies, Washington DC.).

Dr Haris A. Kalligas, Athens

‘Monemvasia “a sopravento di Candia”’, in Chryssa Maltezou, P. Schreiner and Margherita Losacco, eds., *ΦΙΛΑΝΑΓΝΩΣΤΗΣ. Studi in onore di Marino Zorzi* (Istituto Ellenico di Studi Bizantini e Postbizantini di Venezia, Biblioteca no. 27, Venice 2008) 211-224; with A.G. Kalligas, *Μονεμβασία. Ξαναγράφοντας σε Παλίμψηστα* (Athens: Potamos 2006).

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Forthcoming: *Monemvasia. A Byzantine City State* (Routledge: London, May 2009); 'The Miniatures in the Chrysobulls of Andronikos II for Monemvasia', in R. Shukurov, ed., *Mare et litora. Essays presented to Sergei Karpov for his 60th birthday* (Moscow: Indrik 2009) 366-78; 'Transformations of the Urban space in Monemvasia, 1690-1715', in Chr. Maltezou, ed., *I Greci durante la vevetocrazia: Uomini, spazio, idée (XIII-XVIII sec.) Convegno Internazionale di Studi, 3-7 December 2007* (Venice: Istituto Ellenico di Studi Bizantini e Postbizantini di Venezia 2009); with Al. Malliaris, *Malversazione: Μια δικογραφία του 1487* (Venice: Istituto Ellenico di Studi Bizantini e Postbizantini di Venezia); Ed., *The Grimani dossier in the Gennadius Library; La Resa fatale di Malvasia (1715); Short Chronicle: Work and life in Monemvasia*.

Work in Progress: Survey of the twelfth century church of Hodigitria-Hagia Sophia in Monemvasia; Survey of the fortifications in Monemvasia; General survey for the Urban development of Monemvasia.

Professor Michel Kaplan, Paris

avec M.-F. Auzépy, dir., H. Çetinkaya, O. Delouis, J.-P. Grémois, A. Lamesa, 'Campagne de prospection 2007 de la mission Marmara', *Anatolia Antiqua* 16 (2008) 143-442; avec A.M.-. Helvétius, 'Asceticism and Its Institutions', in T. Noble and J. Smith, eds., *The Cambridge History of Christianity*, t. 3, *Early Medieval Christianities, c. 600-c. 1100* (Cambridge 2008) 275-298, 703-712; 'The producing population', in J. Haldon, ed., *A social history of Byzantium* (Oxford 2008) 143-167; 'Pèlerinages et processions à Byzance aux VI^e-VII^e siècles: l'exemple de Théodore de Sykéôn', in M. Kokoszko and M.J. Leszka, eds., *Byzantina Europea, Księga Jubileuszowa ofiarowana Profesorowi Waldemarowi Ceranowi* (Mélanges Waldemar Ceran, Łódź 2008) 219-232.

Forthcoming: 'Economy and society in byzantine hagiography, methodological questions', *Byzantine Hagiography. A collective handbook*; 'La fondation de Nikôn le Métanoëite à Sparte: un monastère urbain, sa ville et sa campagne', *Mélanges Jean-Marie Martin*; 'Villes et campagnes à Byzance du VI^e au XII^e siècle: aspects économiques et sociaux', *Città e campagna, LVI Settimana di studio della Fondazione Centro Italiano di Studi sull'alto Medioevo* (Spolète 2008).

Work in progress: Study on the organization of the sacred space in the healing sanctuaries of Constantinople and its *suburbia*.

Dr Olga Karagiorgou, Athens

'About literacy, heresy, iconography and political ambition on the seals of Nikephoros Botaneiates (ca. 1001/2 – 1081)', *Βυζαντινά Σύμμεικτα* 18

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(2008) 77-122 and online publication (in Greek with an extensive English summary):

<http://www.byzsym.org/index.php/bz/article/view/464/837>

‘ἀπὸ Λάμπης λαμπτήρα φωσφόρον ἐπιδημῆσαι τοῖς βασιλείοις προεσήμανον (Attaleiates XII 9-10, p. 175) - On the way to the throne: the career of Nikephoros III Botaneiates before 1078’, *Hypermachos: Studien zur Byzantinistik, Armenologie und Georgistik. Festschrift für Werner Seibt zum 65. Geburtstag* (Vienna 2008) 105-132; ‘Marble fragments from the Bathhouse’, in C. S. Lightfoot, O. Karagiorgou, O. Koçyiğit, H. Yaman, P. Linscheid and J. Foley, eds., ‘The Amorion Project: Excavation and Research in 2003’, *Dumbarton Oaks Papers* 61 (2007) 353-385 (esp. 366-367); ‘Die sigillographische Sammlung des Benaki Museums in Athen’, *Studies in Byzantine Sigillography* 9 (2006) 33-47; Review of A.-K. Wassiliou and Werner Seibt, *Die byzantinischen Bleisiegel in Österreich. 2. Teil: Zentral- und Provinzialverwaltung* (Vienna 2004), *Byzantinische Zeitschrift* 99/2 (2006) 694-702; Translation into Greek of Cyril Mango, ed., *The Oxford History of Byzantium* (Athens, Nefeli publications, 2006); ‘καὶ Ἀτρακὶς ὀππόσα (μάρμαρα) λευροῖς χθῶν πεδίοις ἐλόχευσε...”: το λατομεῖο του Ομορφοχωρίου Λαρίσης και η συμβολή του στη Βυζαντινὴ τέχνη’, *Αρχαιολογικά τεκμήρια βιοτεχνικῶν εγκαταστάσεων κατὰ τη βυζαντινὴ εποχὴ, 5ος-15ος αἰώνας*, [= Εἰδικό θέμα του 22ου Συμποσίου Βυζαντινῆς και Μεταβυζαντινῆς Αρχαιολογίας και Τέχνης, Αθήνα, 17-19 Μαΐου 2002] (Athens 2004) 183-219 (with English summary on p. 385-386); ‘The Late Roman 2 amphora: a container for the military annona on the Danubian border?’, in Sean Kingsley and Michael Decker, eds., *Economy and Exchange in the East Mediterranean during Late Antiquity* (Oxford: Oxbow 2001) 129-166; ‘Demetrias and Thebes: the fortunes and misfortunes of two Thessalian port-cities in Late Antiquity’, in L. Lavan, ed., *Recent Research in Late-Antique Urbanism, Journal of Roman Archaeology* (Supplementary Series no. 42, 2001) 182-215.

Forthcoming: ‘Byzantine themes and sigillography. I. The sigillographic corpora of the themes of Hellas, Opsikion and Armeniakon’, *Byzantinoslavica*; ‘Mapping trade by the amphora’, in *Byzantine Trade (4th-12th c.). The Archaeology of Local, Regional and International Exchange. Papers of the Thirty-eighth Spring Symposium of Byzantine Studies, Oxford University, St John's College, March 2004* (Ashgate 2009).

Professor Bente Küllerick, Bergen

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‘Picturing Ideal Beauty: The Saints in the Rotunda at Thessaloniki’, *Antiquité Tardive* 15 (2007) [2008] 321-336.

Forthcoming: ‘What is Ugly? Art and Taste in Late Antiquity’, *Arte Medievale* (2007.2); ‘The Aesthetics of Marble and Coloured Stone’; ‘From Temple to Church the Redefinition of the Sacred Landscape on the Acropolis’, in S. Brink and S.W. Nordeide, eds., *The Sacralisation of Landscape* (Brill ca 2009); ‘Private Portraits in Late Antiquity: Observing the Model’, in Papers from the conference *La scultura romana in Asia Minore*, *Journal of Roman Archaeology* (suppl. ser.); ‘The Mosaic of the Female Musicians at Mariamin, Syria’, *Acta ad archaeologiam et artium historiam pertinentia*; ‘The Rhetoric of Materials in the Tempietto at Cividale’, in V. Pace, ed., *L’VIII secolo: un secolo inquieto* [conference held 4 – 7 Dec. 2008, Cividale del Friuli]; ‘The Writing on the Floor: Visual Aspects of Inscriptions in early Pavements’, *Acta ad archaeologiam et artium historiam pertinentia*.

Professor W. Eugene Kleinbauer, Bloomington

Forthcoming: ‘James D. Robertson's *Photographic Views of Constantinople* (1853)’, in the *Festschrift* for Thomas Mathews (2009).

Work in Progress: *Historical Dictionary of Medieval Art* (Scarecrow Press 2010)

Jacek Maj, Krakow

‘A few comments on the comprehending of icons’, *Biuletyn Historii Sztuki* 70 (2008) Fasc. 1-2, 189-191 (in Polish).

Professor Ljubomir Maksimović, Belgrade

‘Vizantijski svet i Srbi’ (Byzantine World and the Serbs), (ed. Institute of History, Beograd 2008) 360.

Forthcoming: *King Milutin and His Time*; *Karl Krumbachers serbische Schüler; Serbia's View of the Byzantine World (1204-1261)*; *Untergang von Byzanz im Spiegel der serbischen Geschichte*.

Ass. Professor Dr Triantafyllitsa Maniati-Kokkini, Athens

‘Βυζαντινές πηγές για την Άλωση του 1204 / The capture of Constantinople in 1204 in Byzantine sources’, *Η τέταρτη Σταυροφορία και ο Ελληνικός κόσμος / The Fourth Crusade and the Greek World*, (The National Hellenic Research Foundation / Institute for Byzantine

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Research, Byzantium today 5, Athens) 203-238 (+ 3 tables and additional bibliography).

Forthcoming: ‘Φορολογία και φορολογικές απαλλαγές στο Βυζαντινό Κράτος στα χρόνια των Παλαιολόγων (13ος-15ος αι.) / Taxation and tax-exemptions in Byzantium under Palaiologoi, 13th-15th cc.’, *Ζ’ Συνάντηση των Βυζαντινολόγων Ελλάδος και Κύπρου* (Κομοτηνή, 20-23 Σεπτεμβρίου 2007) / *Proceedings of the 7th Meeting of Byzantinologists from Greece and Cyprus*, pp.ca 18 (+ 12 tables); ‘Κρατική πολιτική και προσωπικά προνόμια στο Ύστερο Βυζάντιο: Ο θεσμός της ‘προνοίας’ / *State Policy and Personal Privileges in Late Byzantium: The Institution of ‘Pronoia’*, (Society for Byzantine Research, Thessaloniki) pp. ca 480 & indices, glossary – English Summary; Editor (in cooperation) of: *ς’ Συνάντηση Βυζαντινολόγων Ελλάδος και Κύπρου – Πρακτικά / Proceedings of the 6th Meeting of Byzantinologists from Greece and Cyprus* (University of Athens, 22-25 September 2005); Editor (in cooperation) of: *Quinze ans de Bibliographie Byzantine en Grèce (1991-2005)*, (Association Internationale des Etudes Byzantines – Comité Grec, Athens) pp. ca 650.

Work in Progress: Army and Economy: the evidence of the Byzantine sources, 10th-13th cc.; Byzantium and West, 11th-15th c. (in cooperation with colleagues): social-economical elements in Byzantine sources; Taxation and tax-exemptions in Byzantium under Palaiologoi, 13th-15th cc.

Dr Mihailo Popović, Vienna

Ed. with J. Preiser-Kapeller, *Junge Römer – Neue Griechen. Eine byzantinische Melange aus Wien. Beiträge von Absolventinnen und Absolventen des Instituts für Byzantinistik und Neogräzistik der Universität Wien, in Dankbarkeit gewidmet ihren Lehrern Wolfram Hörandner, Johannes Koder, Otto Kresten und Werner Seibt als Festgabe zum 65. Geburtstag* (Wien, Phoibos Verlag 2008, pp. 275, ISBN 978-3-901232-95-4). For further information and to place orders cf.

<http://www.phoibos.at>

‘Die Gesandtschaften des byzantinischen Kaisers Basileios I. zu den Serben’ (‘The embassies of the Byzantine emperor Basil I to the Serbs’), in M. Kaimakamova, M. Salamon, M. Smorąg Różycka, eds., *Byzantium, New Peoples, New Powers: The Byzantino–Slav Contact Zone, from the Ninth to the Fifteenth Century* (*Byzantina et Slavica Cracoviensia V*, Cracow 2007) 103-108; ‘Reisen auf der Donau – Die Rezeption Serbiens im Werk *Eines Dichters Bazar* von Hans Christian Andersen’ (‘Travelling on the river Danube – The reception of Serbia in the work *Eines Dichters Bazar* by Hans Christian Andersen’), *biblos, Beiträge zu*

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Buch, Bibliothek und Schrift 56/2 (2007) 127-133; with J. Preisser-Kapeller, 'Das Patriarchat von Konstantinopel und die Kirchen Bulgariens und Serbiens vom 13. bis zum 15. Jahrhundert' ('The Patriarchate of Constantinople and the churches of Bulgaria and Serbia from the 13th until the 15th century'), *Historicum, Zeitschrift für Geschichte* (Frühling – Sommer 2007) 62-70; 'Neue Überlegungen zu der alten Metropolitankirche Sveti Nikola in Melnik als Ergänzung zur Forschung des Vladimir Petković' ('New considerations on the old metropolitan church Sveti Nikola in Melnik in addition to the research conducted by Vladimir Petković'), in *Junge Römer – Neue Griechen. Eine byzantinische Melange aus Wien* (see above) 179-185; 'Zur Topographie des späbyzantinischen Melnik' ('On the topography of Late Byzantine Melnik'), *Jahrbuch der Österreichischen Byzantinistik* 58 (2008) 107-119; Review: A. Bresson, M.-P. Masson, St. Perentidis, J. Wilgaux, eds., *Parenté et société dans le monde grec de l'Antiquité à l'âge moderne. Colloque international, Volos (Grèce) – 19-20-21 juin 2003* (Ausonius éditions, *Études* 12) (Bordeaux, Ausonius 2006, pp. 412), *Jahrbuch der Österreichischen Byzantinistik* 58 (2008) 266-267.

Forthcoming: 'Did Dragōtas conquer Melnik in 1255?', *Glasnik Institut za Nacionalna Istorija* (Skopje 2008); 'Continuity and change of Byzantine and Old Slavonic toponyms in the valley of the river Strumica (FYROM)', to be published in the proceedings of the conference *GeoNames 2008, Geographical Names as Part of the Cultural Heritage, Vienna, 19-21 May 2008*; 'Zur Kontinuität der Römerstraßen in Südosteuropa – Das Beispiel der Felsenstraße im Bereich des *Djerdap*' ('On the continuity of Roman roads in South-East Europe – The example of the road in the area of *Djerdap*'), to be published in the proceedings of the conference *Die Welt der Straße 2 – Straßen und Brücken in Spätmittelalter und Früher Neuzeit, Krems-Stein, 29 November-1 December 2007*; 'Sie befahl, im ganzen Land Töchter armer Eltern zu sammeln ... – Zur Vorbildwirkung der Stiftertätigkeit der serbischen Königin Jelena († 1314)' ('She ordered to assemble daughters of poor parents from all over the country ... – On the example of benevolence by the Serbian queen Jelena'), *Thetis, Mannheimer Beiträge zur klassischen Archäologie und Geschichte Griechenlands und Zyperns* (2008); 'Mapping Byzantium – The project 'Makedonien, nördlicher Teil / Macedonia, northern part' in the series *Tabula Imperii Byzantini (TIB)* of the Austrian Academy of Sciences', to be published in the proceedings of the conference *Mapping Different Geographies, Puchberg am Schneeberg, 11-15 February 2009*; Review: A. Giannouli, *Die beiden byzantinischen Kommentare zum Großen Kanon des Andreas von Kreta. Eine quellenkritische und literarhistorische Studie* (Wiener Byzantinistische Studien 26) (Wien, Verlag der Österreichischen

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Akademie der Wissenschaften 2007, pp. 427), *Ostkirchliche Studien* (Würzburg 2008).

Work in progress: A volume of the *Tabula Imperii Byzantini* (TIB 16) on 'Macedonia, northern part' ('Makedonien, nördlicher Teil') comprising FYROM and parts of Bulgaria (Kjustendil, Blagoevgrad) under the supervision of Prof. Dr. Johannes Koder at the Institute of Byzantine Studies (Austrian Academy of Sciences) and financed by the FWF – Austrian Science Fund (P18866-G02). See:

<http://www.oeaw.ac.at/byzanz/tib014.htm>

This project will end on 28 February 2009.

Dr Hilary Richardson, Dublin

' "Hands On" Dvin: Reflections on the Dvin Capital', in Barlow Der Mugrdchian, ed., *Between Paris and Fresno, Armenian Studies in Honor of Dickran Kouymjian* (Mazda Publishers, Inc., Costa Mesa 2008) 27-37.

Dr Nadine Schibille, Paris

With F. Marii and Th. Rehren, 'Characterisation and Provenance of Late Antique Window Glass from the Petra Church in Jordan', *Archaeometry* 50 (2008) 627-642; Review: Robert Nelson, *Hagia Sophia, 1850-1950: Holy Wisdom Modern Monument*, '19th and 20th Century Appropriation of Byzantine Art', *Art History* 31 (2008) 406-411.

In press: 'The Profession of the Architect in Late Antique Byzantium', *Byzantion* (2009); 'Astronomical and Optical Principles in the Architecture of Hagia Sophia in Constantinople', *Science in Context* (2009).

Forthcoming: Review: John Onians, *Neuroarthistory: from Aristotle and Pliny to Baxandall and Zeki*, 'A History of Neuroarthistory', *Art History*.

Dr Alice-Mary Talbot, Washington DC

'Holy Men of Mount Athos', in R. Gothoni and G. Speake, eds., *The Monastic Magnet: Roads to and from Mount Athos* (Peter Lang, Oxford 2008) 41-61; 'A Monastic World', in J. Haldon, ed., *A Social History of Byzantium* (Wiley-Blackwell, Oxford 2009) 257-78; 'Hagiography' in E. Jeffreys with J. Haldon and R. Cormack, eds., *The Oxford Handbook of Byzantine Studies* (Oxford 2008) 862-871.

Forthcoming: 'A Unique Saint's Life of the Early 13th c.: Akakios Sabbaites' *Vita* of Saints Barnabas and Sophronios', to be published in the proceedings of the Sevgi Gönül Symposium held in Istanbul in June

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2007; 'The death and commemoration of Byzantine children', to be published in Arietta Papaconstantinou and Alice-Mary Talbot, eds., *Childhood in Byzantium* (Washington, DC, 2009); 'The *Miracles* of Gregory Palamas by Philotheos Kokkinos', to be published in P. Stephenson, ed., *A Byzantine World* (Routledge 2010); 'The Compositional Methods of a Palaiologan Hagiographer: Intertextuality in the Works of Theoktistos the Stoudite', to be published in Proceedings of the 2008 Vienna conference on *Variatio, Aemulatio, Imitatio*.

Professor Hjalmar Torp, Bergen

'The *Laura* of Apa Apollo at Bawit. Considerations on the Founder's Monastic Ideals and the South Church', *Arte Medievale* n.s. V (2006:2) 9-46.

Forthcoming: 'Some Reflections on the early Byzantine Martyr Inscriptions in the Rotunda at Thessaloniki', *Acta ad archaeologiam et atrium historiam pertinentia*.

Professor Dr Vasiliki Tsamakda, (Johannes-Gutenberg University Mainz)

'Darstellungen der Hl. Sophia bzw. der Weisheit Gottes in der kretischen Wandmalerei', *Byzantinische Zeitschrift* 101 (2008) 209-230.

Forthcoming: *Die Panagia-Kirche und die Erzengelkirche in Kakodiki. Kunst- und kulturgeschichtliche Analyse byzantinischer Wandmalerei Kretas im 14. Jh.* (Habilitation, LMU München); with I. Eichner, eds., *Syrien und seine Nachbarn von der Spätantike bis in die islamische Zeit* [Spätantike - Frühes Christentum - Byzanz, Bd. 25] (Wiesbaden 2009); 'Der Einfluss von Tatians Diatessaron auf die frühe Evangelienillustration', in I. Eichner and V. Tsamakda, eds., *Syrien und seine Nachbarn von der Spätantike bis in die islamische Zeit* [Spätantike - Frühes Christentum - Byzanz, Bd. 25] (Wiesbaden 2009) 167-195; 'Eine ungewöhnliche Darstellung der Heilung des Paralytikers in der Domitilla-Katakomben: zur Verwendung des Wunderstabes in der frühchristlichen Kunst', *Mitteilungen zur Christlichen Archäologie* 15 (2009); with N. Zimmermann, 'Wilperts Forschungen in der Domitilla-Katakomben auf dem Prüfstand', *Akten des Int. Symposiums Joseph Wilpert (1857-1944) - Exponent der "römischen Schule" der Christlichen Archäologie, Rom 16-17 Mai 2007* (Rom 2009) 411-435; 'David Kaufmann', in S. Heid, ed., *Prosopographie Christliche Archäologie*, vol. 1 (A-K) (to appear 2009); 'Stefano Antonio Morcelli', in *Ebd.*, vol. 2 (L-Z) (to appear 2010); with A. Musin, 'Victor Gajdukewitsch', 'Anatole Jakobson' in S. Heid, ed., *Prosopographie Christliche Archäologie*, vol. 1 (A-K) (to appear 2009);

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‘L. Matzulewitsch’, in *Ebd.*, vol. 2 (L-Z) (to appear 2010); ‘Auseinandersetzungen zwischen Kaiser und Patriarch im Skylitzes Matritensis’, in *Philicita. Studies in Medieval Friendship and Networks* (Turnhout, Brepols 2009); with N. Zimmermann, ‘Pitture sconosciute della catacomba di Domitilla’, in *Rivista di Archeologia Cristiana* 2009; ‘Die byzantinische Gesellschaft im Spiegel der Buchmalerei’, (Ausstellungskatalog Bonn 2010); Review: R. Sörries, *Daniel in der Löwengrube* (Wiesbaden 2005), to appear in *Gnomon* 2010.

Work in Progress: with N. Zimmermann, Repertorium der Malereien der Domitilla-Katakombe.

Professor Maria Vassilaki, Chania, Crete/ University of Thessaly

The Painter Angelos and Icon-Painting in Venetian Crete (Ashgate Variorum 2008); with Robin Cormack, eds., *Byzantium 330-1453*, Exhibition Catalogue, Royal Academy of Arts (London 2008); ‘Religious Art under Foreign Rule: the Case of the Painter’, in P. Kitromilides and D. Arvanitakis, eds., *The Greek World under Ottoman and Western Domination: 15th-19th Centuries, Proceedings of the International Conference in conjunction with the exhibition “From Byzantium to Modern Greece: Hellenic Art in Adversity, 1453-1830”, December 15, 2005-May 6, 2006, Onassis Cultural Center, New York* (New York 2008) 80-92; ‘Icons’, in E. Jeffreys with J. Haldon and R. Cormack, eds., *The Oxford Handbook of Byzantine Studies* (Oxford 2008) 758-769.

Dr David Woods, Cork

‘Jews, Rats, and the Battle of Yarmuk’, in A.S. Lewin and P. Pellegrini, eds., *The Late Roman Army in the Near East from Diocletian to the Arab Conquest* (BAR Int. Ser. 1717: Oxford 2007) 367-76; ‘Pope Zacharias (741-52) and the Head of St. George’, *ARAM Periodical* 20 (2008) 163-80; ‘The Good Soldier’s End: From Suicide to Martyrdom’, *Byzantinoslavica* 66 (2008) 71-86; ‘Lactantius, Valerian, and Halophilic Bacteria’, *Mnemosyne* 61 (2008) 479-81; ‘St. Patrick and the ‘Sun’ (Conf. 20)’, *Studia Hibernica* 34 (2006-07) 9-16.

Forthcoming: ‘The Origin of the Cult of St. George at Diospolis’, *Proceedings of the Fifth Maynooth Patristics Conference* 2003; ‘The Cross in the Public Square: The Column-Mounted Cross c.AD450-750’, *Proceedings of the Sixth Maynooth Patristics Conference* 2005; ‘Adomnán, Arculf, and Aldfrith’, *Proceedings of the Iona Conference* 2004; ‘Late Antique Historiography: A Brief History of Time’, in P. Rousseau, ed., *The Blackwell Companion to Late Antiquity*; ‘Ammianus versus Libanius on Barbatio’s Alleged Bridge across the Rhine’, *Mnemosyne* 62 (2009).

PUBLICATIONS

Work in Progress: I am also completing a monograph provisionally entitled *The Seventh Century Revisited: A Lost Christian Source on Early Islam* dealing chiefly with the reliability of the so-called 'Syriac Common Source' as a source for Arab-Byzantine relations during the seventh century.

Dr Luca Zavagno, Famagusta-Gazimağusa, Cyprus

'La città bizantina tra il V e il IX secolo: le prospettive storiografiche', in *Reti Medievali - Rivista*, IX, 2008:

http://www.storia.unifi.it/RM/rivista/saggi/Zavagno_08_1.htm

Forthcoming: *Cities in Transition: Urbanism in Byzantium Between Late Antiquity and the Early Middle Ages* (Oxford: British Archaeological Reports-Archeopress, Spring 2009). This book explores the deep physical, structural and cultural impacts of a set of historical events on the urban settlements in a period of rapid change (such as the passage from late Antiquity to the early Middle Ages); 'Amastris (Paphlagonia): A Study in Byzantine Urban History between Late Antiquity and the Early Middle Ages', in E. Lafli and G.R. Tsetschladze, eds., *Proceedings of the Congressus Internationales Smyrnenses II: Paphlagonia and Pontus in Antiquity and Early Byzantine Period (7th ct. B.C. -7th ct. A.D.)*, (Oxford: British Archaeological Reports-Archeopress 2009 in press).

FIELDWORK

3. FIELDWORK

Bulgaria

Mr Christopher Lillington-Martin

June 2008 fieldwalking the landscape at Germania, Sapareva Banya, Bulgaria.

Greece

Dr. Archie Dunn: Thisve-Kastorion: Town, Territorium and Loci of Maritime Traffic (Report on activity in 2008)

The fourth season of the survey of Ancient (pre-Classical to Late Roman) Thisve and its successor, Byzantino-Frankish Kastorion, located at modern Thisve, now in the “Demos of Thisve” (until recently, Demos of Domvraina), lasted from August 25th to September 16th. This is the second year of collaboration with the 23rd Ephoreia of Byzantine Antiquities (EBA), with whose director, Dr E. Gerousi, there is a formal agreement. But, since this is a multi-period complex, we continue to work with the 9th Ephoreia of Prehistoric and Classical Antiquities (EPKA), directed by Professor V. Aravantinos. The 9th EPKA has contributed to the targeted cleaning programme which facilitates the topographical and architectural surveys, photography, and descriptions of features. We report specific Pre-Classical-to-Roman discoveries to the EPKA and relevant outputs (e.g., distribution maps and plans) are shared with them too. We have invited the EPKA to contribute to the publication of this survey by taking responsibility for one or some of the features that are its long-term responsibility (the Pre-classical, Classical, and Hellenistic, phases of fortifications, urban and rural (newly discovered), or the ancient dam-cum-causeway). We are holding parallel discussions with the EBA (with regard to dispersed elements of Byzantine architectural sculpture, and to post-Byzantine monumental wine-fermentation vats which we have recorded).

This year’s cleaning programme, and co-ordination with the Demos, the Limenarkheion, and with the management of the Industrial Zone of Thisve (within whose perimeter it was necessary to work) were organised by Dr N. Kontogiannis and Dr M. Skordara of the EBA. All these organisations demonstrated their concern for the antiquities of the area in numerous practical ways. Dr A. Dunn was assisted this season by Mr K.

FIELDWORK

Colls (Archaeological Officer, Birmingham University Field Archaeology Unit: GPS operator), Mr C. Mavromatis (Birmingham University, Ph.D candidate: EDM operator), and Ms C. Sturdy (Birmingham University, Ph.D candidate: assistant to Colls and Mavromatis). Dunn also worked with Colls and Mavromatis. We were joined this year by Dr Timothy Van der Schriek (Newcastle University): see **(D)** below.

In 2008, besides descriptions and photography of features (Study), the British team engaged in an agreed programme of complementary topographical and architectural survey in its capacity as a group working in collaboration with the Greek Archaeological Service.

The agreed complementary activities had several aspects:

(A) TOPOGRAPHICAL SURVEY

A GPS unit was used to create a digital elevation model of the entire observable urban site, both intramural and extramural. This survey included a relatively higher-resolution mapping of the archaeologically dense Upper and Lower Acropolises, and lower-resolution mapping of the modern village which occupies the space between these two complexes. In the village the contour survey had to follow the streets and paths, but it was also the opportunity to plot the footprints of the Byzantine and post-Byzantine monuments planned and/or laser-scanned in 2006 to 2007. This exercise enables the accurate integration of ground plans and architectural models into the digital elevation model (DEM). The DEM of the Upper Acropolis (“Palaiokastro”) has created a volumetric survey of the upstanding fortifications, thus complementing the ground plans (Fig.1) made in 2007 (when it proved impractical to record these fortifications using the three-dimensional laser-scanner, owing to the steepness of slopes and the instability of the ground). Five phases of construction were identified.

The traces of a wall with an original phase of monumental (trapezoidal) masonry, which were found on the last day of 2007’s season, and roughly perpendicular to the northern curtain wall of the Upper Acropolis, were found, on closer inspection, to belong to a set of roughly parallel “long walls” descending the northern side of “Palaiokastro”. They have been almost destroyed, but there is also evidence of a later lime-mortar bonded phase, which is probably Early Byzantine like the principal post-Roman phase of the Upper Acropolis. These discoveries were surveyed using the GPS. Only another geophysical survey could efficiently establish the

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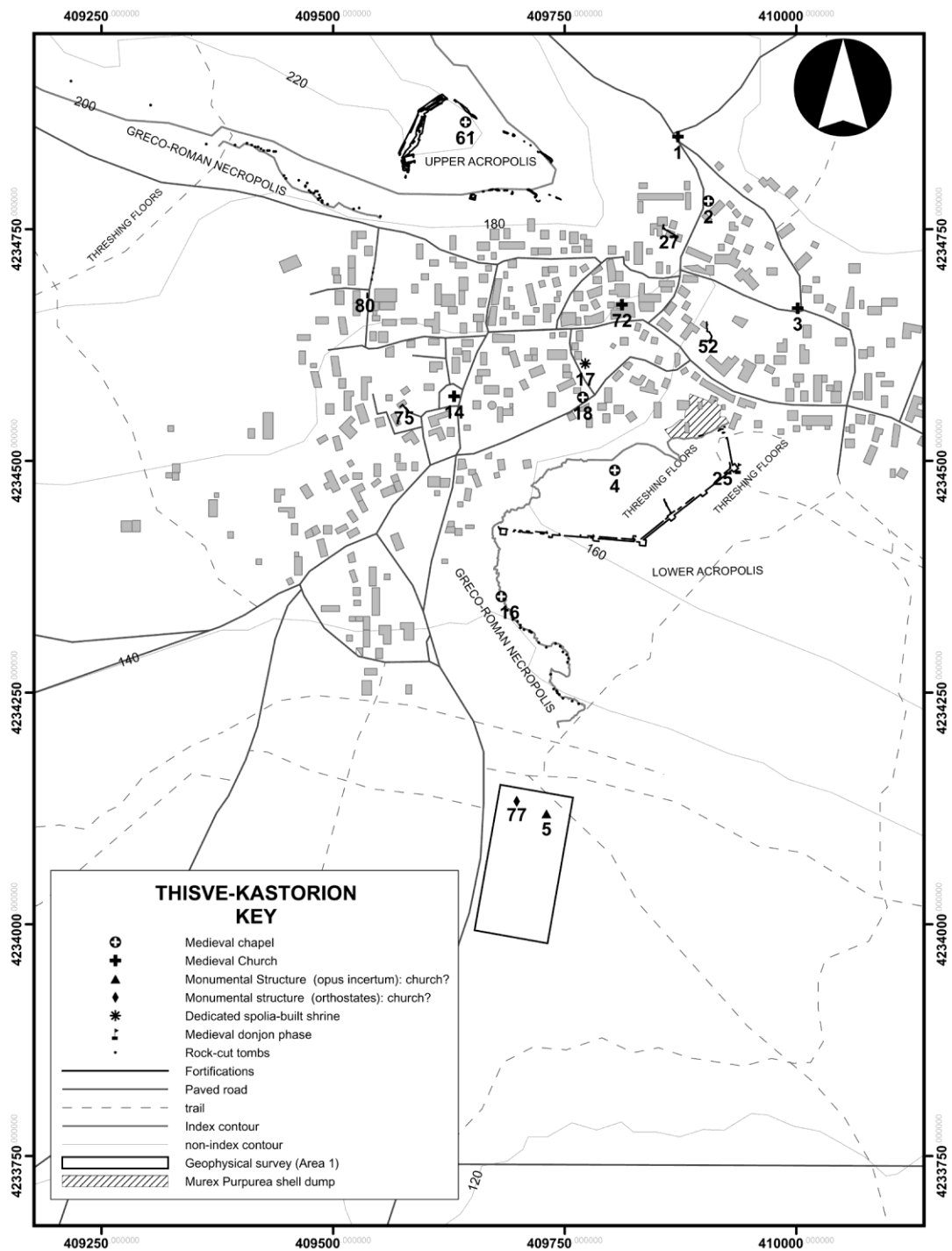


Fig.1: Archaeological topography of Ancient Thisve/Byzantino-Frankish Kastorion (the urban survey)

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extent of this interesting feature. The GPS survey of the Upper Acropolis has not yet been integrated with the EDM survey.

In both the intramural and extramural areas where monuments were recorded in 2006-2007 the GPS and an EDM were used to carry out other activities.

- (i) Micro-topographical relief was recorded within the main area of geophysical survey (demarcated in Fig.1). This area, where two churches (Loci 5 and 77), and traces of other lime-mortar bonded structures, are apparent, has now been surveyed using Resistivity, Magnetometry, gridded sherd-counting, GPS (for terrain relief) and an EDM (for feature planning). Integration and interpretation of the results of these five activities are the responsibility of Photeini Kondyli (Junior Research Fellow, Dumbarton Oaks Institute). The area in question was clearly a major extramural complex in Late Antiquity (with evidence of massive lime mortar-bonded brick construction), which retained or regained significance in medieval times (which are represented by a single-aisled church built of Greco-Roman architectural spolia: Locus 77).
- (ii) Contour surveys of the contexts of three other sites of extramural churches laser-scanned in 2006-2007 were made using the GPS: Locus 1 next to the Pighi tou Golemati (once domed, with three apses and narthex), Agios Vlasios (Locus 2, single-aisled), and Agios Konstantinos (Locus 16, single-aisled). But the EDM was used to create the contour survey of the exposed terrain surrounding the monumental multi-phase church of Agios Loukas because tree-cover here interfered with signal-reception by the GPS (Figure 2).
- (iii) Revised distribution maps of Thisve village's Early Modern productive installations were made. The position of an eighth monumental wine fermentation vat was recorded. These are now plotted on our 1:5000 base map. Additional Early Modern threshing floors were identified on the western and eastern edges of the village where such floors were recorded in previous seasons. Uncontrolled modern refuse-dumping in both areas makes them hard to discern. These too are now plotted on our 1:5000 base map. The sizes and number of threshing floors, and the number and *volumes* of wine fermentation vats (volumes recorded using the 3-dimensional laser-scanner) will be valuable reference points for the discussion of the pre-

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mechanised pre-intensive era of agriculture in ancient (and medieval) Thisve's enclosed Basin. At least 15 cobbled threshing floors are now identifiable. Their visible distribution, at the two locations, suggests that several more are now buried. We are clearly dealing with sites of controlled surplus-extraction.

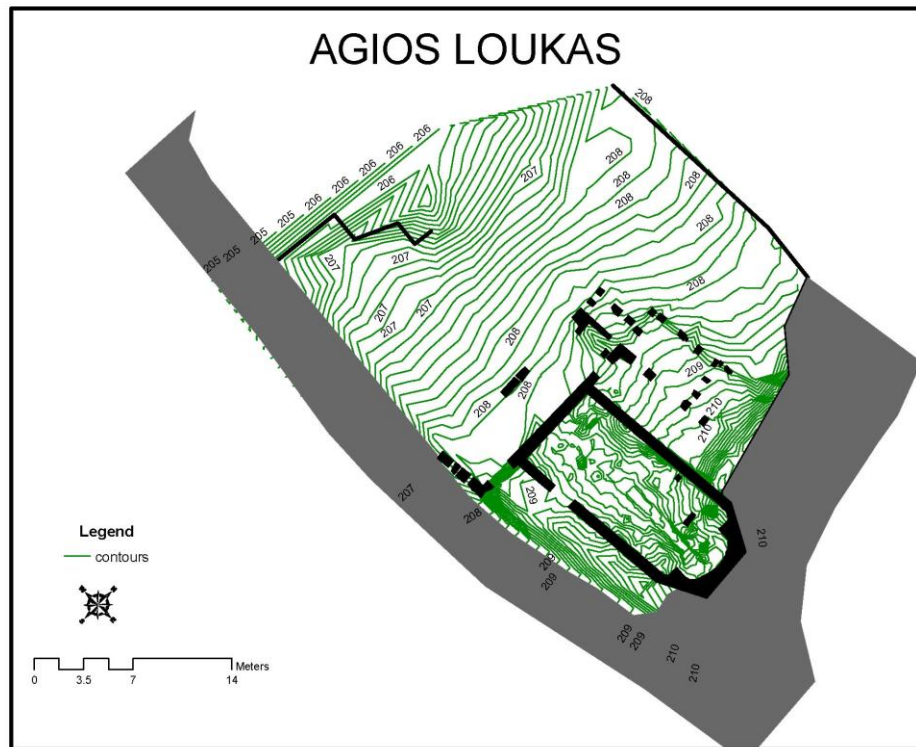


Fig.2: Ground plan of Locus 3: Agios Loukas (all phases)

- (iv) The GPS was used to create a DEM of the site associated with medieval *Kastorion*'s probable principal locus of maritime traffic, Agios Ioannis (the *Ioannou/Ioannitzin* identified by Dunn in sources of the 10th-18th centuries). The positions of a monumental free-standing Early Modern cistern, of a Classical or Hellenistic watchtower, of an Early Modern dry-stone embanked road and of natural hollow ways (shallow channels in the exposed karstic bedrock) that connect Agios Ioannis with Thisve-Kastorion, were recorded.
- (v) The EDM was used to survey or re-survey all spolia-built features within the Lower Acropolis. This was in practice a survey of apparently isolated orthostates whose distribution

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reveals a pattern of post-Roman structures interpretable as key elements (e.g. jambs and corners) of single-storey buildings that would have been mostly composed of mudbrick and/or drystone. Although the bedrock of the Lower Acropolis is now almost everywhere exposed, the Ohio State University's intensive artefact survey of it was quite productive, and so hopefully will illuminate the spolia-built phase, or phases, of occupation. Their preliminary reports refer to diagnostic medieval sherds on the Lower Acropolis.

(B) REGISTRATION OF ARCHAEOLOGICAL FEATURES

Locus 82: the free-standing Early Modern cistern at Agios Ioannis. This is an instructive example of construction in an entirely medieval tradition, and, like the threshing floors and wine fermentation vats that we reported in 2006 and 2007, will inform the discussion of scales of economic activity in the pre-industrial era around the plain and harbours of Thisve-Kastorion.

Locus 83: the eighth preserved monumental wine fermentation vat, situated between the Middle Byzantine church of Agia Triada (Fig.1, Locus 14) and the western wall of ancient Thisve. One example of these was recorded internally and externally using the three-dimensional laser-scanned in 2006.

Locus 84: remains of a Classical or Hellenistic watchtower of ashlar construction founded upon worked bedrock platforms, reported (without any descriptions) by Early Modern travellers. It overlooks both the harbour of Agios Ioannis and another of Thisve-Kastorion's four archaeologically documented loci of maritime traffic, that of "Nousa". Nousa, now inside modern Thisve's Industrial Zone, was reported by Professor Timothy Gregory's Thisve Basin Survey.

As noted above, traces of additional monumental threshing floors were identified and planned within the complexes where recording took place in 2006-2007. These complexes are disappearing under modern debris.

(C) ARCHITECTURAL SURVEY

Removal of vegetation by the Ephoreia at Locus 1 revealed the third (northeastern) apse of this Middle Byzantine church. This was captured

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using the GPS when the micro-contour survey was made. The GPS survey needs to be integrated with the EDM survey.

At Agios Loukas, cleaning of vegetation partially revealed two massive ancient ashlar in situ which would have, in some way, been incorporated into the otherwise obscured northeastern edge of the church. These are now planned, but are not yet integrated into submitted plans of the Agios Loukas complex. Importantly for the plan of ancient Thisve, they may well be fragments of the otherwise lost northeastern sector of the city walls. The northern wall of the *parekklesion* of Agios Loukas – its masonry predominantly consisting of Hellenistic or Roman architectural spolia re-used as orthostates – was this year recorded again (Fig.2).

All visible fragments of a dam-cum-causeway, which extends from the urban site into the plain of Thisve over a distance of (potentially) two kilometres, were recorded. Both the GPS and EDM had to be used since tree-cover affected the accuracy of the former in places. This monument is described by Strabo (1st century AD) and Pausanias (2nd century AD), as well as by Early Modern travellers and by twentieth-century archaeologists, but has never been recorded. Both travellers and archaeologists thought that they saw a “medieval” phase, which, disappointingly however, is not apparent today at modern ground level, from which no more than two courses of masonry protrude. Their “medieval” phase or phases in fact consist of (1) unbonded water-worn boulders used to create undateable terraces or boundaries founded upon sections of the dam, and (2) 19th- or 20th-century reconstruction, in new lime mortar-bonded stonework, of a new causeway for a road almost, but not quite, parallel to the ancient dam-cum-causeway. The preserved masonry is very similar to that of one phase of the Upper Acropolis, which combines polygonal and rectangular dressed fronts with rough, sometimes tapering, cores, around which stone chips and/or clay would have been packed. Elevations have not yet been taken along the parts surveyed using the EDM. The width of this feature is not yet clear, but the integration of the two surveys (i.e. with EDM and GPS) should indicate this approximately. Whatever its width, it must have functioned as a causeway crossing the plain in the direction of the ancient harbours during the annual floods described by Strabo and Pausanias. The exploration of its other functions is the principal aim of the palaeo-environmental survey (for which see below). The complementary GPS and EDM surveys of different stretches of this feature have yet to be integrated.

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At the harbour of Agios Ioannis, the ancient watchtower, robbed either to its lowest course of masonry or to the bedrock platform, was planned using the EDM. On one side (the western) is a rough projecting platform of bedrock defined by blocks of undressed limestone. The monument and its immediate context were also recorded with the GPS. A software package such as Viewshed will be used to demonstrate the extent to which, from its platform, basing its height upon those of central Greece's numerous fully preserved ancient watchtowers, this tower could have controlled visually all of Thisve's loci of maritime traffic.

Also at Agios Ioannis, the monumental Early Modern cistern was planned using the EDM, but its internal measurements have yet to be calculated.

OTHER ASPECTS OF THE PROJECT

(D) THE PALAEO-ENVIRONMENTAL COMPONENT

Aspects of the reconstruction of the environmental history of the Plain of Thisve, which should improve our understanding of the complex trajectory of Thisve -Kastorion, have been conducted so far under the aegis of the Greek Centre for Marine Research, Anavyssos, Attica, in collaboration with Dr Khrestos Anagnostou (of that institute and the University of the Aegean) and Dr Margaret Atherden (University of York St John, England). Activity this season was curtailed by the misplacement, by the University of Birmingham's Finance Office, of an approved application for funds, at the point where it assumed responsibility for the paperwork, until the appropriate deadline had passed. Logically, this activity will be resumed and completed however. The director of this activity will henceforward be Dr T. Van der Schriek of the Department of Geography, University of Newcastle-upon-Tyne, a Mediterranean geomorphologist, who, during the 2008 season, examined with us the plain, its ancient riverbed (the ancient Termessos), and relevant aspects of its ancient-to-early modern archaeology, namely the archaeology of water-management (three monuments: the ancient dam-cum-causeway; a multi-period dam at the eastern end of the Plain, reported in 1992, which has Pre-classical-to-Classical polygonal masonry protruding from modern ground level; and the great post-medieval spring-fed aqueduct which once served the western end of the Plain).

We are seeking permission from the Greek Institute for Geological and Mineralogical Research to resume and complete the sedimentological study begun by Dr Anagnostou. With its consent we will collaborate with Dr Atherden (palynologist) and environmentalists in Birmingham

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University's Field Archaeology Unit. Dr Anagnostou retains responsibility for the sedimentology of the Basin while Van der Schriek studies its wider geomorphology, including hydrology, and co-ordinates the work of Atherden (her ongoing vegetational survey, which characterises the vegetational environment of Thisve's clearly defined hinterland, and prepares for its comparison with fossil pollen records), and of a new pollen-coring programme (our first coring programme having been unproductive). We hope to fill the current post-Roman lacuna in the region's diachronic pollen profile for a number of reasons (for which see below).

The GPS and EDM (depending upon local conditions) were used in 2008 to:

- (i) plot the positions and dimensions of three deep manmade cuttings in the Plain where a sampling programme was begun by Dr Anagnostou in 2005;
- (ii) capture the course of Thisve's now only-seasonal river, the ancient Termessos;
- (iii) capture profiles of its bed.

COLLABORATION WITH THE OHIO STATE UNIVERSITY'S THISVE BASIN SURVEY

Professor T. Gregory (Columbus, Ohio) and Dr W. Caraher (North Dakota) carried out the re-analysis of their pottery from the Lower Acropolis, the Plain, and the harbour-side sites of Kouveli (offshore), Diporto (offshore), and Nousa (on-shore), in the light of important advances in the identification of plain wares and coarse wares of all periods (regional and extra-regional). They have also integrated the mapping of their intensive survey's transects and other units of artefact collection with our 1:5000 base map of the area.

THE BOEOTIAN REGIONAL CONTEXT

Dunn completed his research (which was begun under the aegis of the British Academy) into the post-Roman regional historical and archaeological framework while holding a visiting fellowship at the Hellenic Center, Princeton University, in 2008. This work complements the detailed studies of Bronze-Age-to-Roman Thisve and Boeotia that have been produced over many years by others, and is designed to aid the co-ordination and interpretation of the three complementary surveys that are all now nearing completion. The integration of (1) Gregory's and

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Caraher's pottery survey (for all periods) of exposed surfaces at Thisve (the Lower Acropolis), of the Plain of Thisve, and at three of its harbours, with (2) our survey of the *monuments* of Thisve, and its fourth harbour, and with (3) our colleagues' ongoing environmental survey of the Plain and wider Basin, will, it is hoped, generate a robust case study of the relationship of the trajectory of the Pre-Classical-to-late medieval primary settlement complex to the environmental dynamics of its enclosed hinterland (the Thisve Basin). This will in turn, it is hoped, enrich reconstructions of Boeotia's long-term history to which several surveys are now contributing; contribute to wide-ranging enquiries into particular cultural eras (in our case the Byzantine and Frankish); and illuminate particular aspects of economic activity, such as water-management (with which the plains of prehistoric and ancient Boeotia are particularly associated), and (as explained in previous reports) silk production (with which Byzantine and Frankish Boeotia are particularly associated).

Fieldwork Planned for 2009

April 2009: with the permission of the Greek Institute for Geological and Mineralogical Research, the environmentalists Dr Anagnostou, Dr Atherden, Dr Van der Schriek, and Dr Ben Gearey (Birmingham Archaeo-Environmental, The University of Birmingham) will extract a second set of shallow cores in the Plain of Thisve and by one of its harbours for linked c14 and palynological studies; study the surface geology and hydrology of the Thisve Basin; complete the sampling of deep manmade cuttings around the plain; and complete the vegetational survey of the Basin. Dr Dunn will assist them and continue to work on the descriptions and photography of the monuments of Thisve.

Summer 2009: Dr Van der Schriek will complete his programme of geomorphological fieldwork. Dr Dunn and Christopher Mavromatis will complete corrections and additions to the topographical and architectural surveys, and complete observations at relevant monuments around the region for comparative purposes.

Dr. Anne McCabe, American School of Classical Studies at Athens

Excavations in June-July 2008 in Section BH of the Athenian Agora brought to light evidence for Late Antique phases of use of the Classical Stoa probably to be identified as the Stoa Poikile. Preserved beneath domestic buildings of the Middle Byzantine period are a section of the back wall of the Classical building and elements of the bases of two

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columns of its interior Ionic colonnade. Late Antique walls run between the interior columns, and from the columns to the back wall, dividing the large (ca 48m long) building into small spaces. See our excavation website at www.agathe.gr, and the report by John Camp, Director of the Agora Excavations, in *Hesperia* 76 (2007) 627-663.

Israel

Dr Ken Dark

Nazareth Archaeological Project 2008

Introduction

The Nazareth Archaeological Project (directed by Ken Dark, University of Reading) began in 2004 as an attempt to survey the rural hinterland of the Roman-period and Byzantine settlement at Nazareth, Israel. Since 2005, this has developed into a wider study of Nazareth, and of the valley to its north – which remains almost wholly agricultural (see annual reports in *BBBS* 31-34). The steep slopes of the Nazareth ridge to the south, may have restricted the agricultural hinterland of Roman-period and Byzantine Nazareth to this valley, which is well provided with small springs, so that the survey area probably encompasses almost all of the land farmed from Nazareth in these periods.

The focus of our work in central Nazareth is the Sisters of Nazareth, a nineteenth-century European convent adjacent to the famous Church of the Annunciation, the site of the Byzantine building of the same name. As reported in *BBBS* 33-34, this convent is built over a large cellar containing preserved structures and other archaeological features found in the course of unscientific – and almost entirely previously unpublished – ‘excavations’ during the late nineteenth to mid- twentieth centuries. Our work in 2006-7 concentrated on recording these features, the many finds in the convent museum (including Byzantine pottery, lamps, architectural fragments and coins), and the impressive convent archive of written descriptions and drawings of the earlier discoveries.

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As reported in *BBBS* 34, among this material there is evidence for a large Byzantine church with polychrome floor- and wall- mosaics, found above the level of the cellar. This church, which partially overlies a well-preserved (and originally mosaic-decorated) cave-church with associated water storage- and management- facilities, was probably one of the two described in the seventh-century Insular Latin text *De Loci Sanctis*.

The main objectives of the 2008 season were to undertake a detailed survey of one of the, probably Roman-period and Byzantine, sites including rock-cut features found in 2004-5 in the countryside north of Nazareth (for our survey of another of these sites, see *BBBS* 34), and to continue recording at the Sisters of Nazareth convent. Both objectives were achieved, although further work will be required in 2009 to complete recording, assist its preservation and prepare the site for display.

Countryside survey

Using a Total Station, we made a plan of one of the most extensive sites with rock-cut features in the countryside north of Nazareth. This – like that surveyed in 2007 – shows extensive quarrying activities. The site surveyed in 2008 had a rectilinear stepped rock-cut pool, probably a *miqve* (Jewish ritual bath) on typological grounds, in addition to quarrying features. Unless settlement took place at the site when the latter was constructed it is hard to explain its presence, as the limestone being quarried was considered ‘clean’ under Jewish law during the relevant period. This is, therefore, consistent with the large quantity of Roman-period and Byzantine domestic pottery found at the site in 2005 (and visible on its surface in 2008) as evidence for domestic occupation. The relative dates of the domestic occupation and quarrying at the site are unknown, but a similar juxtaposition of probably Roman-period and Byzantine domestic occupation and quarrying activity has been recorded elsewhere in the surrounding landscape. This might suggest that the domestic occupation and quarrying are contemporary, with local farmers taking advantage of the market for building-stone in the Roman-period and Byzantine town of Sepphoris or, perhaps, in Byzantine Nazareth.

The Sisters of Nazareth convent

In 2008, structural recording included the completion of almost all of the remaining elevation- and sections-drawings and a Total Station plan of

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the whole site. Re-examination identified further Early Roman-period (Phase 1) rock-cut features, including a possible stairway to a roof or upper floor of the main structure recorded in 2006-7 (see *BBBS* 33-34). Surviving examples of partly rock-cut domestic structures, occupied until recently in the 'old city' of Nazareth – one very similar to that at the convent site – support the view that the Phase 1 structure at the convent was a domestic building, although it is securely dated to the Early Roman period and so (presumably) almost two thousand years earlier in date than those recently occupied.

At the start of the 2008 season, the Superior of the convent drew our attention to a large, deeply incised, graffito of a fish, on the west wall of the Phase 1 rock-cut structure. As the relevant wall-surface had probably been covered by plaster and mosaic during the Byzantine and Crusader periods, and deeply buried after the fire that destroyed the site at the end of the Crusader period, the graffito may either belong to the Byzantine or Roman period or – probably less plausibly – it may be the product of late nineteenth-century or later visitors. Our own inspection of the preserved structures recognised Hebrew inscriptions next to the openings of *loculi* in the best-preserved Early Roman-period (Phase 2) tomb at the site, where they are unlikely to have been added since the Roman period. These will be examined further in 2009.

Investigation of a previously known (but unpublished) long masonry-lined underground tunnel, perhaps of Crusader and later date, identified a hitherto unknown well in an arched niche recessed into the west side of the tunnel. Its deep well shaft, extending into the natural geological deposits beneath, still contains much water. This is probably a previously unrecorded natural spring in central Nazareth and, therefore, has implications both for the interpretation of the Sisters of Nazareth site and the archaeology of the city as a whole, where few other water sources are known.

Finally, a review of the medieval and later pottery from the site with Dr Edna Stern (Israel Antiquities Authority), a leading expert on Crusader-period pottery in Israel, identified previously unrecognised thirteenth-century wares. This extends the chronology of medieval activity on the site beyond the capture of Nazareth in 1197.

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Acknowledgements

I would like to thank the Israel Antiquities Authority and the Sisters of Nazareth for allowing me to undertake this fieldwork, the Palestine Exploration Fund and University of Reading for providing funding for this season's work, to all the 2008 team for their assistance, and to Professor Joseph Patrich (Hebrew University, Jerusalem) and Dr Edna Stern (Israel Antiquities Authority) for taking the time to provide their advice and in-depth discussion of the convent site and its finds. I am very grateful for the continuing support and generous assistance of local people from all of the ethnic and religious communities in Nazareth and the surrounding area. In the UK, thanks are due to Sam Moorhead, Felicity Cobbing, Chris Entwistle, Edith Rigby, Joan Taylor, Jonathan Tubb, and John Wilkinson for their help and advice in relation to the 2008 season.

Italy

Mr Christopher Lillington-Martin

August 2008 walking the 537-8 conflict area landscape between the Aurelian Walls and Salarian and Milvian Bridges, Rome.

Professor Dr Vasiliki Tsamakda

Member of the research team of the START-Project 'The Domitilla-Catacomb in Rome', Institut für Kulturgeschichte der Antike, Österreichische Akademie der Wissenschaften. Supervisor: Dr. Norbert Zimmermann. See also:

<http://www.oeaw.ac.at/antike/institut/arbeitsgruppen/christen/domitilla.html#English>

Jordan

Professor Claudine Dauphin

Amman (Jordan), January-March 2008: in collaboration with Dr M. Ben Jeddou (Chercheur Associé of the Centre d'études Préhistoire, Antiquité, Moyen Âge of the CNRS-University of Nice, Sophia Antipolis), launching of new project under the aegis of the University of Wales, Lampeter, with an official permit of the Department of Antiquities of Jordan and the assistance of the Council for British Research in the

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Levant (CBRL), Amman: 'Agriculturalists and Nomads in Palestine III: a Geographical Information Systems (GISs) Study'. The chronological framework is the Late Byzantine period until the victory of Saladin (1137-1193) over the Franks at the Battle of Hattin and the collapse of the Latin Kingdom of Jerusalem. The recording of archaeological sites registered in the inventories *The Archaeological Heritage of Jordan* (1973), and *The Archaeological Map of Jordan*, in the Archives of the Department of Antiquities of Jordan as well as those in the Jordanian computerized national database JADIS, was completed in view of the creation of a Database System of Management, presently in process.

Turkey

Professor J. Crow and Professor D. Mektav Survey in Thrace August-September 2008

J. Crow, University of Edinburgh, School of History, Classics & Archaeology, Edinburgh, UK

D. Mektav, Istanbul Technical University, Remote Sensing Department, 34469, Istanbul, Turkey

This year's field survey in Thrace (2008) marked the final year of fieldwork concerned with the aqueducts and water channels outside the city. The recent publication of the monograph (Crow *et al.* 2008) draws on fieldwork up to 2005, but since 2007 we have been collaborating in a joint project with Professor Derya Mektav of ITU and supported by TUBITAK and the British Academy. This research programme (2007-08) has utilised satellite and digital map data to develop further research into the Byzantine water supply system (Çeçen 1996) and to provide an extensive digital terrain model and GIS to document the complex system of Byzantine hydraulic monuments in the region west of Istanbul. This short report will outline the results of surveys in 2008.

Kurşunlugerme K 20

This bridge has been visited in every year of our survey and on this occasion our aim was to locate suitable mortar samples for future analysis and to acquire additional GPS data to map the channels. Fig 1 shows the results of the surveyed line compared with the known Orthophoto draped over the DSM available for Trakya. No further damage was noted to this bridge since last year. We also revisited the bridges at Büyükgerme K29 to collect mortar samples and take additional GPS points including a line

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east from K 29 towards Merdiven Dere, and further points at Kecigerme K 30.

Kumarlıdere K 31

Kumarlıdere is the third of the long stone bridges and measures 130 m in length with a surviving height of 30 m (Crow *et al.* 2008). However, examination of the IKONOS satellite images of the forest shows that there are two long straight lines leading to the bridge from north and south, indicating the position of two embankments carrying the water channels towards and away from the stone bridge (Figure 2-3). The total length of the embankments and stone bridge has been measured at 320 m using the Trimble GeoXT. The combined embankments and bridge create a remarkable man-made surveyed line across the forest cover and whilst it is possible to see the 60 m width of the embankment on the ground, the



Figure 1 Orthophoto draped over DSM (digital surface model) showing the valley at Kurşunlugerme looking towards the east. The spots mark GPS points taken along the line of the lower channel, with one marking the line of the higher channel, the vertical bridge is less clearly defined from the horizontally derived image.

satellite image draws attention to the scale of the entire structure. Each of these major bridges was a huge undertaking for a pre-modern society and they represent an enormous investment in manpower and materials. Through the accurate identification of the full extent of the ancient works it allows scholars to recognize the scale and significance of the water

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supply project for the ancient and medieval city of Constantinople. As a further aid to understand the scale of these great bridges we propose to create CAD visualisations of the bridge at Kumarlıdere to draw attention to the size of the bridge and its embankments when first constructed (see Bayliss (2003) for previous study of the Anastasian Wall). Using the information now available through the GIS it will be possible to set this visualisation within an accurate topographic setting. One concern at this and other bridges was the growing evidence for deliberate damage to the stonework of the bridges, especially the carved crosses and other symbols (see Crow (2008) 158-80).



Figure 2: Photo of the Kumarlıdere Bridge (K. Çeçen, ITU Archive)

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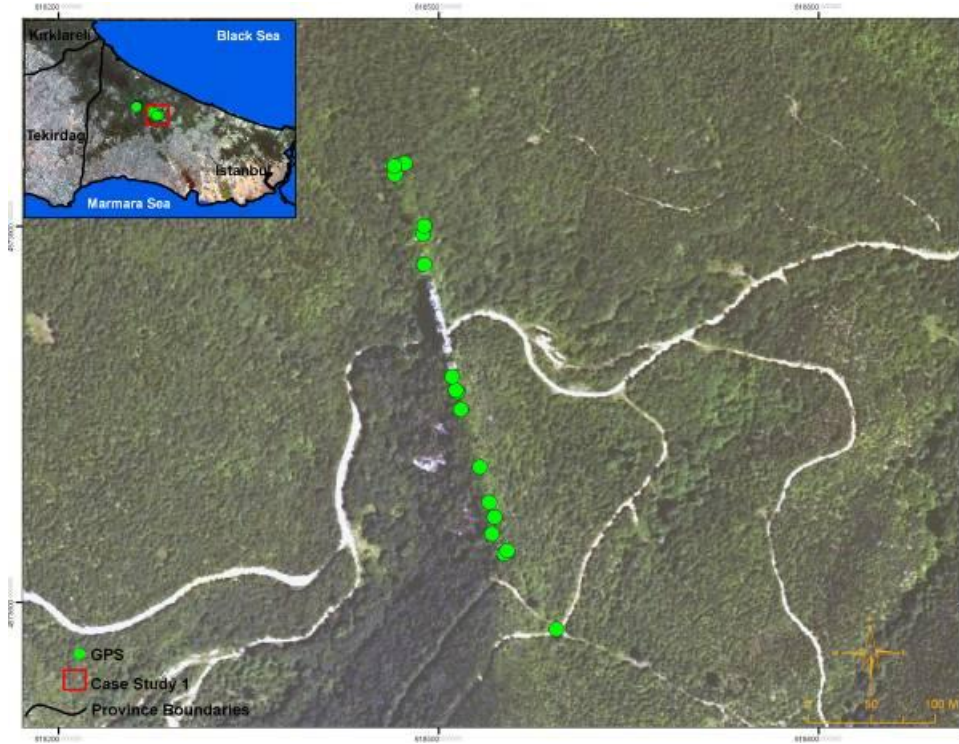


Figure 3: GPS points on IKONOS image. (Reproduced with permission of ITU).

Following the survey at Kumarlıdere we were able to follow the line of the channels from the south-east end of the bridge through the forest to the south towards Kalfa Köy. We were able to map more precisely the channel bridges using GPS. The first bridge was located at Kanlı Dere K32. The channel was very clear on the north-west side of the bridge, 1.80 m wide. The mortar in the channel side was preserved up to 1.50 m in height with evidence for a thin sinter. At the next valley Kaşıkçı Dere K33 the remains of two bridges were located, followed by a third valley at Ayazma Dere K34 where foundations were visible. South of the village the line of the wide channel could be followed as an embankment for the wide channel in the forest although it was also possible to find traces of the narrow channel running parallel to it. East of the road to Akalan the forest was extremely dense and traces were seen in few places along the Derinçatak Dere. At one place we were shown a section of the wide channel measuring 1.40 m in width, the most easterly occurrence of the line yet recorded before the ridge at Haydut Tepe (see Crow *et al.* 2008, 75). We were able to return to the remains at Balık Germe which were now extremely overgrown.

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Channels between Dağyenice and Tayakadın

Beyond the ridge at Haydut Tepe the line of the channel (including now the line from the spring at Pınarca) turns north-east of the village of Dağyenice (see map 7 in Crow *et al.* 2008) where traces of channels are seen towards Kemer Tepe. On the Kemer Tepe ridge a line of trees and bushes masks the remains of a ruined arcade leading across a short col. Traces of a narrow tunnel were noted to the west of the ridge and immediately north of the arcade traces of ceramic and tile indicate a settlement of Byzantine date. To the south of the village we were shown the traces of a channel and limestone quarry representing the line of the channel from Pınarca. In a field close to the forest edge traces of ceramic and tiles suggest a settlement of Byzantine date.

As the aqueduct system approaches the city of Istanbul in places the forest is less dense and the channels can be traced as a line in fields or in clearings. Remains of narrow channels 0.85-0.90 m wide were seen north of Boyalık in Erikli Ormanı. Further traces were located around Tayakadın village including the remains of the entrance to a narrow tunnel (see Crow *et al.* 2008) north-west of the village. Beyond the tunnel the line of channel follows the Alibey river towards the city, and the bridge at Büyük Kemer K35 was revisited, with new evidence for stone robbing. The channel crossed the next shallow valley to the south-east (between K35 and K36; see Crow *et al.* 2008, map 9) on a raised wall c. 6 m broad; the channel was clearly visible at a width of 1.20 m. It was of great significance that there was no trace of a second parallel channel at this point and this observation confirms the single channel noted from Dağyenice eastwards. Also of great significance was the cross section through the channel base revealing a sequence of five distinct mortar floors representing different phases of construction and repair throughout the tunnel's life (Fig 4).

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Fig 4 Detail of the base of the water channel south-east of Büyük Kemer showing 5 layers of channel floor (J. Crow).

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Acknowledgements

We are very grateful to the General Directorate for permission to carry out our survey in 2008 and to our representative Günay Karakaş of the Edirne Museum for her interest and assistance. Staff at the İngiliz Arkeoloji Enstitüsü were of great help in arranging the programme. In addition we would wish to thank team members; Celal Kolay of ITU and students from ITU, Marmara and Edinburgh Universities, Irfan Akar, Cihan Uysal, and Riley Snyder, who assisted us. Finally we wish to thank many of the villagers throughout the region for their interest and enthusiasm in helping us to locate the many monuments we were able to visit this year.

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Ken Dark (University of Reading) and Jan Kostenec (Charles University, Prague)
The Hagia Sophia Project, Istanbul, 2004-8

Introduction

The purpose of this brief report is to present a summary of the results of an archaeological study of the Byzantine church of Hagia Sophia and its immediate environs, undertaken between 2004 and 2008. The project was initiated by Ken Dark (University of Reading) in 2004, and is co-directed by Ken Dark and Jan Kostenec (Charles University, Prague). The work is funded and supported by the Charles University Grant Agency, the Late Antiquity Research Group and the Andrew Mellon Foundation, and takes place with the kind permission of the Turkish authorities and of the director and staff of Ayasofya Müzesi, whose help has been invaluable.

While the Justinianic church of Hagia Sophia has been extensively studied, this project places emphasis not on that impressive structure, but on the associated Byzantine buildings around it. The underlying basis of our work is that the church can only be properly understood as the focus of an ecclesiastical complex rather than a single 'freestanding' structure. With the help of the Museum authorities, we have been allowed to examine the entire surroundings of the Byzantine church and usually inaccessible areas within the building. In recent years, removal of plaster, demolition of later structures, substantial earthmoving and other management activities, have revealed large areas of the site previously unpublished. We have generously been allowed to record and publish this new material, and to re-investigate other areas of the site.

Here, for the sake of brevity, except in headings, initials are used to stand for points of the compass (eg. S = south, N = north), and C followed by a figure for centuries AD (eg. C6 = sixth century). We use 'Hagia Sophia' for the whole area within present Ayasofya Müzesi and 'the church' to refer to the Justinianic building, unless otherwise qualified. Figure 1 shows the areas investigated in relation to the church.

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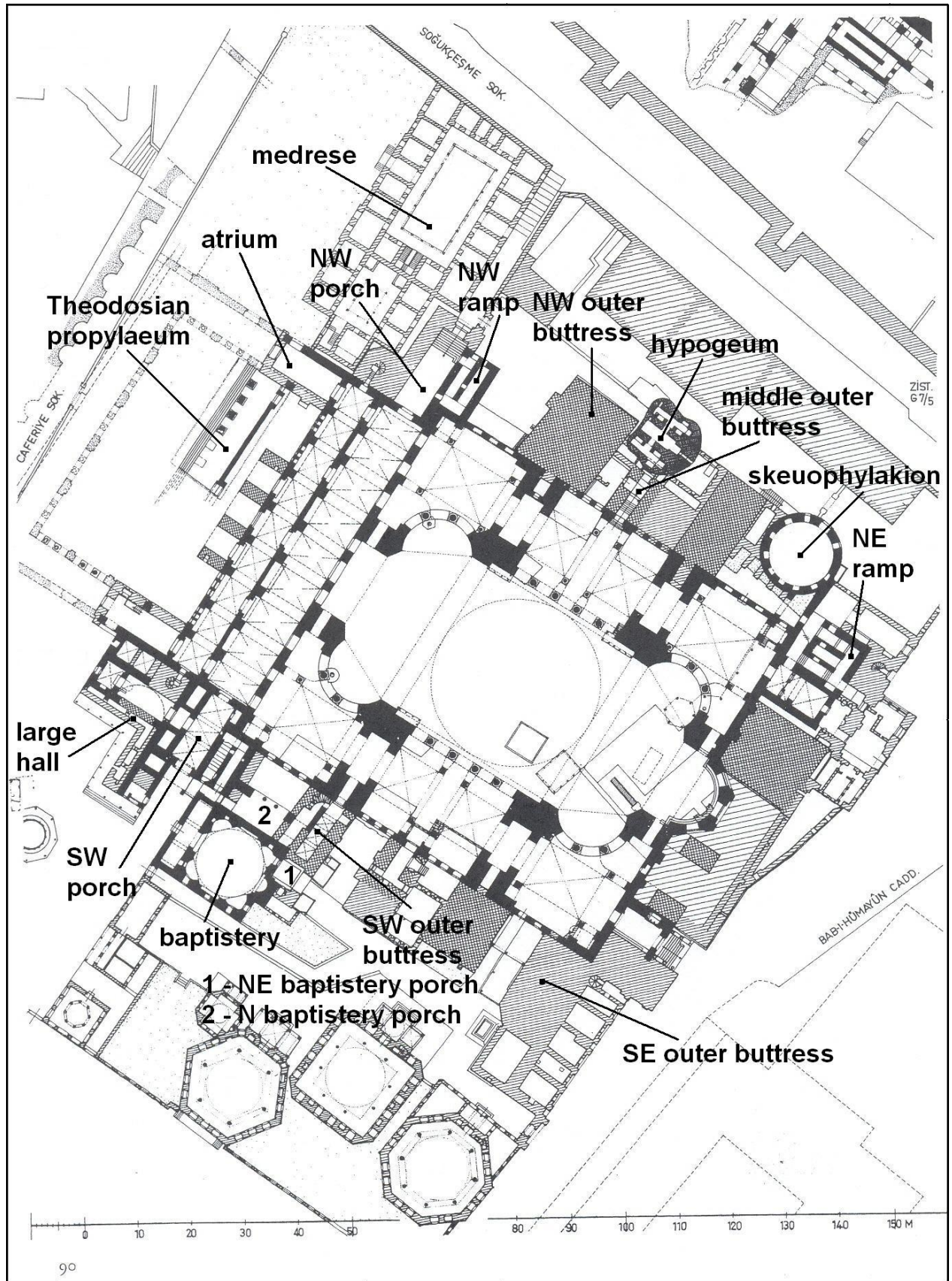


Fig. 1 General plan of Hagia Sophia (after Müller-Wiener 1977), showing the areas discussed in the text.

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The area south of the church

Previous scholars had dated the centrally planned structure immediately SE of the SW porch of the church to the reign of Justinian I and identified it as a baptistery on the basis of written sources. This identification was seemingly confirmed in the 1940s by the discovery of a marble baptismal font in its N court. However, as we have shown in a recent article in *Architectura*, neither this date, nor the interpretation of the structure as a purpose-built baptistery, are at all certain. It is more likely that it had originally been a reception room of the Patriarchal palace before any liturgical use and was built in the reign of Justin II¹.

In addition, our survey provided further information about the ‘baptistery’. The fenestration of the lower level has been dramatically altered since the Byzantine period, when it was better lit by larger openings evidenced on the S and E sides as well as in the W narthex. The apse is bonded into the main body of the building, proving that its present rectangular shape belongs to the original design². In the NE porch we recorded unpublished fragments of Byzantine-period decoration. A window in the N tympanum beneath the lunette of the central bay vault of the porch is decorated with mosaic showing a leaves-and-quatrefoil pattern (Figure 2). This was later blocked by a cross-vault and the plaster over this blocking decorated with an acanthus rinceau fresco.



Fig. 2 The mosaic in the NE porch of the baptistery

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Previous publications erroneously connected the whole N wall of the 'baptistry's porch with the SW outer buttress of the church³, but newly-visible masonry in the interior of the porch shows that the N and S walls of the porch are bonded into the E wall of the 'baptistry' and, therefore, contemporary with it. As the two parallel porch walls running E were built in the same phase as the 'baptistry' (but predate the S-W outer buttress), the buttress must be later than the NE porch. The lateral walls of the porch underwent profound changes in the Byzantine period, when two large round-headed openings were created. At the E end of the N wall of the porch interior, a fragment of an arch suggests another opening. This may imply that the C6 porch continued further to the E, perhaps as a corridor.

Another area examined in the course of this work was the north porch of the 'baptistry'. The lower storey of the porch is covered with a large barrel vault resting on two arches supported by two piers. This barrel-vaulted space is separated from the small court by a marble screen, the style of which suggests a C6 date for, at least, the lower storey of the porch. The W pier of the porch appears to belong to the original phase but, while the uppermost part of the E pier (Figure 3) retains its original ashlar masonry, the lower part was replaced with reused marble blocks when the W wall of the SW outer buttress was built. Moreover, on constructional grounds, it is possible that the original barrel vault of the porch was also replaced after the C6. If so, then the present vaulted upper storey of the porch – the façade of which originally had three windows beneath an arch – dates (at the earliest) to the time when the lower barrel vault of the porch was rebuilt.

The SW outer buttress of the church was not always as solid as it appears today. First, the middle and W wall are built in a style unlike the E wall. Second, an arcade originally formed the E side of the buttress on the ground-floor level and was probably only blocked in the Late Byzantine period. Third, the E and S walls on the middle level of the buttress opened originally to the exterior with large arches resting on what seems to be Middle Byzantine masonry. Again, these openings may have been blocked in the Late Byzantine or Ottoman period. Two upper rooms of the buttress, accessible by an internal staircase, preserve fragments of their Byzantine-period decoration, but this appears to have never been studied in detail. The cruciform chapel has traces of mosaics, some of which were published by Cyril Mango⁴, but the rectangular room has been so far almost ignored by scholars except for a brief description by Feridun Dirimtekin in the 1960s⁵. It is possible to distinguish three layers

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in these frescoes: the earliest two have aniconic decoration but the third depicts figures of saints, one possibly Patriarch Methodios (Figure 4).



Fig. 3 The N porch of the baptistery, with the E pier and barrel vault seen from the NW.

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Fig. 4 The room at the top of the SW outer buttress, showing the fresco of a bishop saint (Methodios?).

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Immediately E of the SW buttress, there is a fragment of white marble paving, originally displaying a hexagon or octagon design within a rectangle (Figure 5). This seems to have been limited on the S by a wall. Near the S-E corner of the church, a C6 pier, or part of a wall, originally veneered with marble, is preserved in the Ottoman porch on the S side of the outer buttress. Interestingly, the C6 pier is approximately aligned with the facade of the N ‘baptistery’ porch and the wall limiting the marble paved area E of the SW buttress. Perhaps these are remains of courtyards originally encompassing the church on all sides⁶.



Fig. 5 The marble floor E of the SW outer buttress

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In our recent paper in *Architectura*, we also presented structural evidence for another C6 hall of the Patriarchate, far larger than the ‘baptistery’ and the rooms above the S porch of the church and SW access ramp. Although only the N wall and part of the E wall of this hall remain above the Ottoman ablution fountains at the SW corner of the church, enough survives to reconstruct its probable layout and appearance up to the springers for the roof vaulting (Figure 6). Evidence from later seasons suggests that this hall (termed by us the ‘Large Hall’) comprised a single space, rather than having two storeys – its central bay covered either with a cross-vault or a shallow dome. If we suppose that the hall was symmetrical around this central bay, then its S façade would be approximately aligned with the S wall of the ‘baptistery’, and its internal dimensions c.10m x c.20m, with a vault reaching c.13m above Byzantine ground level.



Fig. 6 The SW corner of Hagia Sophia, showing some of the evidence for the Large Hall.

The area north of the church

Byzantine masonry survives in the E wall of the Ottoman porch in front of the door in the last surviving part of the N wing of the C6 atrium, revealing that there was once a wall running N from the atrium. This

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wall and that of the atrium are bonded, and so it must have been built at the same time as the church. A pier beneath the substructures of the Ottoman medrese, and W of its main court, probably again dates to the C6. This is aligned with the W limit of the door in the N wing of the atrium and so in a position corresponding with the Large Hall on the S side of the atrium.

The most surprising discovery of the whole project is, perhaps, that the whole NW porch of the church, usually assigned to the Ottoman period⁷, is probably a hitherto unrecognised – and previously unpublished – part of Justinian's church. Removal of plaster from its interior surfaces shows that it is built in a manner typical of C6 walls at Hagia Sophia and that its N wall is bonded to the W wall of the Justinianic access ramp that forms its E side. This raises the possibility that, although the SW porch probably dates in its present form to the reign of Justin II⁸, it likewise had a Justinianic predecessor. If so, the barrel-vault with the famous C10 mosaic may be the last surviving part of that porch.

We recorded further 'new' material between the NW access ramp and NW outer buttress. These include a largely intact, apparently C6, marble pavement and wall-revetment in the small Ottoman court adjacent to the church. Carved slabs preserved on the N facade of the church and on the E face of the access ramp suggest that the upper part of the N facade was veneered with marble.

In the early 1980s, plaster was removed and the interior of the middle outer buttress was 'cleared' to its original floor level. At the same time, a neighbouring, now open, space to the W was cleared and the Ottoman roof that had formerly covered it was demolished. Further demolition has been carried out immediately N of the buttress (in the area currently known as the 'Vezir's Garden'), where Ottoman annexes had until recently stood, and this area 'cleared' to its Byzantine ground level. Despite the importance of these areas, only a brief report was published and there seems no prospect of any fuller publication⁹. Thus, the Museum kindly allowed us to record these crucial areas.

The buttress (which may date to the Middle Byzantine period in its present form) originally comprised flying buttresses, connected by a short wall on the N and covered by an inclined barrel vault. However, an earlier structure, evidenced by two large brick and greenstone piers (one with its original marble facing) - perhaps dateable on constructional grounds to the C6 – preceded the buttress. Part of the E brick and greenstone pier was incorporated into the N wall of the buttress, but the

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W pier remained outside it and today forms part of a wall, the upper part of which is undoubtedly Ottoman. However, the lower part of this wall shows Byzantine pure brick masonry. Another Byzantine wall faces the former across the small court and is aligned with the S stone piers of the buttress. The SW stone pier of the buttress rests directly on marble slabs of the floor inside it, suggesting that this also predates the buttress. In sum, this evidence demonstrates that a, probably C6, structure preceded the buttress.

An opening in the N wall of the buttress leads to the 'Vezir's Garden', the site of the C4 or C5 hypogeum often shown on plans of Hagia Sophia. Previous work demonstrated that the hypogeum was later disused for burial, and a water conduit entered it from the E. This found a pier on the S wall of the interior of the hypogeum, apparently blocking one of its burial chambers, and there was also another on the N wall blocking another chamber¹⁰. The former is apparently the same as the W of two brick and greenstone piers that we recorded above ground. These piers, together with a similar brick and greenstone pier surviving on the W face of the NW outer buttress, seem to have been part of a single rectilinear structure (c.24.5m x c.13.5 m), slightly out of alignment with the church. This rectilinear structure appears to have been also associated with the marble floor inside the middle outer buttress to its south. Moreover, it may be seen in the context of a well-preserved white and green marble floor exposed in earlier work above the hypogeum. c.40 cm below this there was an earlier white marble floor¹¹. The upper floor may relate to the same building phase as the brick and greenstone piers, as it is on the same level as the lower edge of the marble revetment preserved on the N face of the SE pier. The lower floor may be associated with the hypogeum. In addition, there is an enigmatic (c.1.9m square) brick structure on the axis of the hypogeum corridor, post-dating the upper marble floor. The E side of this is curved, and fragments of an ambo found during clearance would fit into its curved wall. This may suggest that the structure had an ecclesiastical function.

A N-S wall runs along the E limit of the hypogeum to the outer buttress. This was extensively repaired, but the original banded masonry includes smaller bricks (30-31cm long and 4.5-5 cm thick) than those in the hypogeum, resembling those in what may be the Constantinian phase of the Hippodrome¹². Two – uniquely among known Byzantine bricks – bear single-line stamps on their sides. Taking into account the construction, brick sizes, and the distinctive position of the brick-stamps, we date this wall to the C4. If so, it is the earliest construction recorded in Hagia Sophia (Figure 7). Another stamped brick of this sort is re-used in

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the structure with the curved side and there are similar bricks in the rear wall of the pre-Justinianic portico of Hagia Sophia (see below) - the latter confirming their early C5 or earlier (we suggest C4) date.

Our work also included the Skeuophylakion and the NE access ramp. Our records of the dimensions of bricks in the original phase of the Skeuophylakion suggest an early C5, rather than C4, date for the structure (the average length of bricks is 34.5-37 cm and their average thickness is c.4.5 cm)¹³. In addition, we found several mason's marks on the pavement in the small court between the Skeuophylakion and the church. Finally, on the NE of the church, examination of the structure revealed that the vestibule on the S side of the ramp is a later addition to the church. Moreover, removal of the interior plaster enabled us to identify a door in the N-S corridor in front of the ramp, perhaps for communication between the church and the Skeuophylakion¹⁴. During the Museum's restoration of the ramp we also recorded numerous mason's marks on the C6 marble window grilles, re-used stamped bricks and several almost illegible, possibly Late Byzantine, graffiti on the mortar of the ramp walls, as well as a fresco-decorated arch and a mosaic fragment in a niche beneath this arch.



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Fig. 7 The N middle outer buttress and hypogeum area, showing remnants of two brick-and-greenstone piers in front of the outer buttress seen from N.

The Theodosian propylaeum

Although the bricks in the upper part of the rear wall of the propylaeum excavated by Schneider in front of the W façade of the church may date to the early C5, those in the lower part of the wall compare closely with the bricks from the hypogeum area and may, therefore, be assigned to the C4. It is possible that the lower part of the rear wall of the propylaeum dates back to the construction of the first Hagia Sophia. This may suggest either that at least the W limit of the first and second churches coincided, or that the Theodosian church re-used the W wall of the earlier church for its propylaeum.

Conclusion

This study may have identified the earliest structural evidence recorded at Hagia Sophia, and has produced new evidence for the C6 church. We have elucidated the Large Hall SW of the church and revised understanding of the so-called 'baptistry' and its N porch. This was connected to other structures along the S flank of the church by a corridor running from its NE corner. Other buildings were probably not located adjacent to the S aisle of the church but were separated from it by one or more courts paved with marble. Similar paved spaces existed along the N side of the church. The courts on the N were flanked not by buildings of the Patriarchate, but by those directly connected with the liturgical life of the church. One, newly evidenced by the massive piers and marble floor, may have been the 'Great Baptistry', which textual sources locate in this area¹⁵.

Notes:

1. K.R. Dark and J. Kostenec, 'The Byzantine Patriarchate in Constantinople and the Baptistry of the Church of Hagia Sophia', *Architectura* 36 (2006) 113-130.
2. Previous scholars reconstructed its eastern apse as originally externally curved (eg. S. Eyice, 'Le baptistère de Sainte Sophie d'Istanbul', *Atti del IX Congresso internazionale di Archeologia cristiana* (Rome 1978) 2 vols., II.257-273) or polygonal (eg. R. Mainstone, *Hagia Sophia. Architecture, Structure and Liturgy of Justinian's Great Church* (London 1988) plans A2 and A9).
3. W. Müller-Wiener, *Bildlexikon zur Topographie Istanbuls* (Tübingen 1977) fig. 75; Mainstone (as n. 2) plan A9.

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4. C. Mango, *Materials for the Study of the Mosaics of St. Sophia at Istanbul* (Dumbarton Oaks Studies, Washington DC 1962) 38-39.
5. F. Dirimtekin, 'Room with frescoes in one of the buttresses of Saint Sophia', *Ayasofya Müzesi Yıllığı* 3 (1961) 53-56.
6. For courtyards around the church: Procopius *Aedificiis* 1.1.58; Paul Silentiary *Descriptio S. Sophiae* 610ff.; Evagrius *Historia Ecclesiastica* 4.31.
7. For example, Müller-Wiener (as n. 3) fig. 75.
8. Mainstone (as n. 2) 29.
9. A. Koyunlu, 'Die Bodenbelage und der Errichtungsort der I. II. III. Hagia Sophia im Lichte einer Ausgrabung', *Ayasofia Müzesi Yıllığı* 11 (1990) 147-156.
10. F. Dirimtekin, 'Un hypogée dans le jardin dit "du vezir" au nord de Sainte Sophie', *Ayasofia Müzesi Yıllığı* 10 (1962) 109-115 (esp. 110-111 and plan).
11. Koyunlu (as n. 10) 151-154.
12. For the bricks from the Hippodrome see: J. Bardill, *Brickstamps of Constantinople* (Oxford 2004) 2 vols., I.105, 118-119.
13. For the dimensions of C4-5 bricks see: Bardill (as n.13) 105-106.
14. R.F. Taft, *Divine Liturgies – Human Problems in Byzantium, Armenia, Syria and Palestine* (Aldershot 2001) Study VII, 17-19.
15. Taft (as n.15) 7-9, 21-23.

Professor John Haldon

The Avkat Archaeological project (see *BBBS* 33 (2007) 42-47)

This is a collaborative research project seeking to elucidate the history of a north-central Anatolian sub-province in Turkey across three millennia and its integration into various states, including the Hittite Empire, the Mithradatic Kingdom of Pontus, the Roman, Byzantine and Ottoman Empires and the Republic of Turkey. The region of Mecitözü in central Turkey lies between Amasya and Çorum. The area is important because it did not contain a major metropolis, cultural center or extensive urban site, unlike the majority of areas which have been the subject of excavation or survey projects in Turkey. Although thus typical of much of central and eastern Asia Minor in historical times, we know almost nothing about such areas because few have yet been studied with a view to following long-term changes. Understanding regional shifts in population, land-use and settlement patterns, and when they occur, is one of the project's major objectives, and a key research question is whether or not, and if so to what extent, changes in local political formations

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impacted upon settlement and patterns of agrarian and pastoral exploitation, on the one hand, and on patterns of administration and resource exploitation by state systems, on the other.

Fundamental to the investigation is the use of Geographical Information Systems (GIS), which are a central analytical tool in the project's research plan. From the 1980s there has been continued development of archaeological field survey methods, as well as remote sensing techniques ranging from ground-penetrating radar to airborne radar systems and satellite imagery. But the integration of these techniques into a unified project design, into which historical and documentary data can also be incorporated and accessed, has rarely been achieved, while GIS has rarely been used to its full potential in archaeological research. This is thus an extremely innovative project that seeks to integrate traditional archaeological survey work with other disciplines into a 100% digital project exploiting the full capacities of modern technology. In this way it will contribute to advances in the use of GIS to enhance understanding of the past, incorporating large datasets of a traditional archaeological nature together with non-archaeological information (large volumes of text, climatic data, and palynological data, for example), and involves a challenging process of integrating a complex range of datasets into a unified approach to a region at the same time as fully exploiting GIS both to enhance this understanding of the past and to create a web-accessible site with full access to datasets for all visitors.

The dataset for this project will come from the fieldwork in the region, supplemented by hydrological, geomorphological and palynological work, and by archival research on a range of historical records from ancient, medieval, Ottoman and modern sources. The resulting analyses will enable the project to provide multidisciplinary approaches to broader questions of how societies are structured and transformed through time, and its results will hence be of fundamental value to other interdisciplinary projects linking humanities and natural sciences.

Schedule

The project is designed to run over three 3-year phases: an initial period of research and exploratory field-work and analysis (2006, 2007, 2008: see interim reports on the project website: www.princeton.edu/avkat), a central phase of expanded fieldwork and more detailed paleo-environmental and historical research (2009, 2010, 2011), and a final phase involving selected excavation at key sites around the focus settlement of Avkat (mod. Beyözü), and intensive fieldwork to establish a base chronology for the ceramic and paleoenvironmental data. We have

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now completed the first phase, and the 2009 season will see the expansion of the survey work and an intensification of the paleo-environmental work of the project, together with the holding of a colloquium involving all the key international players. During the second phase the work of collating and interpreting/analyzing the data – historical, environmental and archaeological – will also begin in earnest, and we plan a number of meetings of specialists to facilitate this.

Collaboration

The project benefits from collaboration with several institutions: the College of Charleston (SC); Trent University, Ontario; the HP Vista Spatial Visualization Centre, University of Birmingham (UK); Middle Eastern Technical University, and Ankara University (Turkey), The Austrian Academy of Sciences (Vienna), the University of Fribourg (Switzerland), Melbourne University (Australia), Koç University (Istanbul), and the Butrint Project (UK & Albania).

The project is part of the *Anatolian Landscapes* initiative of the British Institute of Archaeology at Ankara, Turkey (BIAA), and we are extremely grateful to the BIA and its Director, Dr Lutgarde Vandeput, for the substantial infrastructural support received. We thank also the American Research Institute in Turkey (ARIT) for administrative and academic support.

For the latest report, go to our webpages at: www.princeton.edu/avkat

Dr Mark Jackson and Professor J.N. Postgate Byzantine Kilise Tepe, Turkey 2007, 2008

Coinciding with the publication of the first five years of excavations at Kilise Tepe (Postgate and Thomas 2007), a new phase of work began at this multi-phase site in 2007 under the overall direction of Prof J.N. Postgate (Cambridge) with Dr Mark Jackson (Newcastle) responsible for the direction of the Byzantine levels. Excavations took place in July-September 2007 and 2008 through which we aimed to understand better the dynamics of this Byzantine rural settlement which has its own spring and overlooks the fertile floodplain of the Göksu Valley in the central Taurus Mountains of southern Turkey. The site is located by an ancient road and is about a kilometer from a ruined bridge which once crossed the river at Kisla between Silifke and Mut.

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The last two seasons have given us the opportunity to situate the church which was excavated 1994-1998, within its structural context. So our aim has been to begin to identify well preserved vernacular structures and to establish the physical relationship between the domestic buildings and the church. This will enable us ultimately to investigate the impact of this focal structure on the pre-existing settlement and the way in which it influenced subsequent construction and social activities. We plan to consider the use of space within vernacular structures, to refine the chronology of the Byzantine ceramic assemblage, and, to recover environmental evidence from animal bones and palaeo-botanical remains in order to consider further the nature of subsistence and economy in the level I phase at Kilise Tepe.

We have now completed the excavation of a house in area M18 which had been partially destroyed by fire preserving a number of artefacts *in situ* including a lamp M18/301, coarse and plain pottery and a coin (M18/294). Radiocarbon samples have been taken.

Work south of the church revealed a room oriented E-W 6.10m x 2.5m with a floor and mud-brick bench into which a cooking pot (J15/28) was set and on which other fragmentary vessels (J15/27; J15/29, J15/30) were resting. Along the north side of the room two pits were found, associated with an earlier surface containing respectively a broken Amphora (J15/37) and large storage jar (K15/83). In the NE corner, 20 small coins (K15/36, K15/82) and a lead token were found associated with three other small holes in the floor. The excavation of W4003, which runs north into the unexcavated section less than 2.5m from the church, should provide the direct structural relationship between the church and the building phases in K15.

Excavation of a trench 10m x 15m in the centre of the mound exposed two rooms and an impressive number of finds lying *in situ* on the flagged floors including storage vessels, painted Byzantine pottery including a vessel with painted and gouged cross (Jackson and Postgate 2007: front cover image) and a bird-shaped copper alloy pendant (O15/121; KLT 184). The associated walls to the south and west here continue demonstrating that these rooms were part of a larger complex. The detailed writing up process of the first two seasons will take place during research leave in spring 2009. A third season of excavations is planned for 2009 followed by a study season. We aim to excavate further the areas around the church and to consider aspects of this Byzantine rural settlement, including, if indeed why this settlement seems to have been abandoned.

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The work on the Byzantine levels was supported by the British Academy and Newcastle University. We are very grateful for the support of the British Institute at Ankara and the Turkish Ministry of Culture and Tourism. The trench supervisors included three students from Newcastle University: Katie Green (O15), Sophie Moore (M18), and Paul Dunn (N15); and a former Newcastle graduate Tim Sandiford our draftsman, we are also very grateful also to Kerrie Grant who joined us as supervisor for J-K15.

Bibliography

N. Postgate and D. Thomas, *Excavations at Kilise Tepe, 1994-1998 From Bronze Age to Byzantine in Western Rough Cilicia* (London: BIAA; Cambridge: McDonald Institute for Archaeological Research 2007) 2 vols.

M. Jackson and N. Postgate, 'Kilise Tepe 2007', *Anatolian Archaeology* 13, 28-30 & cover.

Professor Michel Kaplan

Survey of Byzantine Monasteries of the southern shore of Marma Sea (5th and last survey: will be published in *Anatolia Antiqua* 16 (2008), see *Publications* above).

Dr Olga Karagiorgou

Amorium excavations, July 2008

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Theses in Preparation

Zissis Ainalis, *Saints, démons et possédés dans la société de l'Antiquité tardive d'après les sources hagiographiques (IV^e- VII^e siècles)*, Paris. Supervisor: Professor Michel Kaplan

Buket Bayrı, *Les changements sociaux et culturels en Anatolie durant l'époque des Paléologues à travers les sources hagiographiques byzantines et turques, XIII^e-XV^e siècles*, Université du Bosphore, Istanbul and Paris. Supervisors: Nevra Necipoğlu and Professor Michel Kaplan

Estelle Cronier, *Les inventions de reliques à Byzance*, Paris. Supervisor: Professor Michel Kaplan

Raúl Estangüi, *Les activités économiques des monastères athonites (1354-1464)*, Paris. Supervisor: Professor Michel Kaplan

Maja Nikolić, *Byzantine Aristocracy in the Fifteenth Century*, University of Belgrade. Supervisor: Professor Ljubomir Maksimović

Srdjan Pirivatrić, *Byzantine Views on the Serbs in the Times of Nemanjićs*, University of Belgrade. Supervisor: Professor Ljubomir Maksimović

George Striations, *Early Christian and Byzantine perceptions of Hellenes*, Royal Holloway, University of London. Supervisor: Dr Charalambos Dendrinos

Theses started in 2008

Christina Kakkoura (MPhil/PhD), *An annotated critical edition of Emperor Manuel II Palaeologus' 'Seven Ethico-political Orations'*, Hellenic Institute, Royal Holloway, University of London. Supervisor: Dr Charalambos Dendrinos. Advisor: Peregrine Horden

Christos Malatras, *Social relations and attitudes in the Palaiologan period*, University of Birmingham. Supervisor: Dr Ruth Macrides

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Panagiotis Fragkiadakis, *Donation and gifts to ecclesiastical institutions and secular officials in late Byzantine period*, University of Ioannina, Greece.

Vasos Pasiourtides (MPhil/PhD), *An annotated critical edition of Demetrios Chrysoloras' 'Dialogue on Demetrios Kydones' Antirrhetic against Neilos Kabasilas'*, Hellenic Institute, Royal Holloway, University of London. Supervisor: Dr Charalambos Dendrinos. Advisor: Dr Anne Sheppard. External Advisor: John A. Demetracopoulos

Frouke Schrijver, *The Palaiologan Court. Cultural transfer between Byzantine Empire, the Ottoman Empire and the West (1261-1453)*, University of Birmingham. Supervisor: Dr Ruth Macrides

Kyle Sinclair, *The Byzantine Military Manuals in Theory and Practice: Byzantine Warfare, ninth-twelfth century*, University of Birmingham. Supervisor: Dr Ruth Macrides

Thesis completed in 2007

Dr Konstantinos Zafeiris, *The 'Synopsis Chronike' and its place in the Byzantine chronicle tradition: its sources (Creation – 1081 CE)*, University of St Andrews.

The subject of the thesis is the *Synopsis Chronike* (or *Synopsis Sathas*), a Byzantine chronicle of the thirteenth century that conveys the history of the world, starting from Adam and concluding with the recapture of Constantinople in 1261. The study focuses on the first part of the text (Adam – Nikephoros Botaneiates), and more specifically on the comprehensive presentation and analysis of the whole corpus of its sources, passage by passage, in order to reconstruct the background of the chronicle and to determine its place in the Byzantine chronicle tradition.

Following the introductory first chapter, which sets out the aims of the thesis and establishes its methodology, chapter two offers an overview of the chronicle itself, and a first discussion of the main issues it presents: the key characteristics of its narrative structure, its manuscript tradition, and – mainly – the problem of its authorship, with special reference to the commonly supposed author, Theodore Skoutariotes, bishop of Kyzikos. Chapter three conveys a detailed presentation of the results of the research; following the discussion of the sources and influences of the proem, it attempts to place each passage of the *Synopsis Chronike* in the

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context of any related texts, which are then identified as 'main sources', 'other sources' and 'parallel passages', depending on their link to the *Synopsis Chronike*. Chapter four discusses individually each text that appears as a source of the *Synopsis Chronike*, and locates its place amongst the whole corpus of the sources. Furthermore, it examines the passages with no apparent 'main source', and suggests possible sources that have not survived. Finally, the concluding chapter of the thesis summarises the earlier discussion, and attempts to combine the different pieces of information, and to provide an overall picture of the background of the *Synopsis Chronike* in order to establish – to the degree that it is possible – its position in the Byzantine chronicle tradition.

Luca Zavagno, *The Byzantine City (5th -9th centuries): De-Constructing and Re-Constructing the Urban Environment between Late Antiquity and the Early Middle Ages*, University of Birmingham, Institute of Archaeology and Antiquities, Byzantine Ottoman and Modern Greek Department, December 2007.

Theses completed in 2008

Petr Balcárek, *The Czech Lands and Byzantium: Byzantine Art-Historical Perspectives*, Faculty of Arts, Palacky University, Olomouc, Czech Republic. Supervisor: Jan Bouzek, Charles University, Prague.

The theme of the present study is the Czech Lands and Byzantium, Byzantine Art-Historical Perspectives, and I look at the Byzantine influence on art in the Czech Republic from the 4th–5th centuries up to the 16th century.

This theme has not yet been reflected in any synthetic study in Czech literature. Several articles related to similar themes have been published in the periodical *Byzantinoslavica*, but only on particular subjects and on a limited scale. There is a study which touches on this problem about the Czech Middle Ages and the Ancient World written by Jan Bažant, who published it as *Umění českého středověku a antika* (*The Art of the Czech Middle Ages and the Ancient World*, Prague 2000), but it covers only certain aspects of this theme and uses a different method.

In recent years, the question of Byzantine influence in the Czech Lands and in Central Europe has been placed in a new light, as, for example, at the great exhibition *Central Europe Around the Year 1000* (2000,

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Budapest, Krakow, Berlin, Mannheim, Prague, Bratislava) or at the recent Byzantine exhibition in Munich: *Die Welt von Byzanz – Europas östliches Erbe* (2005). Such events show that Byzantine or Eastern influences were more significant than it was supposed in the past.

The method used in the present work is that of acculturation, as it was promoted at the *12th International Congress of Historians* in Vienna in 1965 and which has so far been successfully used by leading historians and art historians (in Slovakia and Czech Republic, e.g. Alexander Avenarius, Rudolf Chadraba). This study includes the new achievements of research in the field of Byzantine and Eastern cultural influences in Central Europe, with a focus on material culture – except architecture.

In the first part of this work, Byzantine influences before the time of the Great Moravian Empire (up to the 9th century), which were transmitted partly via the Carpathians, are explored.

The period of the Great Moravian Empire has, in the last one hundred years, been very much the object of research and disputes among scholars from the historical, literary, liturgical, theological and even archaeological point of view (for example Carolingian or Adriatic influences on church architecture, mainly rotundas etc). It may be surprising that art in the period of the Great Moravian Empire has not been looked at from the Byzantine point of view, mainly because only minor art has survived intact in these lands. That is why mainly minor art (arts and crafts, jewellery, crosses, decorations, etc) is dealt with in this work. A study related to this theme is L. Niederle's now outdated *Príspevky k vývoji byzantských šperků ze IV.–X. století – Contributions to the History of Byzantine Jewellery between 4th and 10th Centuries*, Prague, 1930).

The 12th and 13th centuries reflect Byzantine influences which could be found all over Western Europe. They entered Czech Art mainly from Germany as *Saschische Zackenstil*, in illuminated manuscripts, stone sculptures, reliefs etc. The present book looks at Byzantine iconographic sources and at stylistic links in the above-mentioned works of art.

This second part focuses on art at the time of the consolidation of the Czech principalities, the influence of Byzantium in Romanesque and, later on, in Gothic art. Luxury objects were brought from the East to Czech princes' courts in Prague, Olomouc and Brno, mainly silk objects and others (horns, gems, etc). The study deals with Byzantine influences which entered Czech Art mainly from Germany, Italy or the Balkans; also

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with Byzantine or ancient iconographic sources and stylistic links in the above-mentioned works of art.

The main revival of Byzantine ideas in art started at the imperial court of the Luxembourg dynasty, and was especially promoted by Emperor Charles IV. He made Prague his main seat. His cultural activities were connected with those of previous great emperors, as for example of the first Christian emperor Constantine the Great. Under his rule, there was a great revival of classical and Byzantine ideas in art (the mosaics at the cathedral of St. Vitus, artistic decorations at the castle Karlštejn, decorations at the Monastery Na Slovanech in Prague etc). He was one of the leading supporters of a culture which promoted the conservative type of Byzantine Madonnas painted on wooden panels.

Previous studies have focused on western elements, especially German, in Czech art, or, in the case of emperor Charles IV's art, on influences from Italy or France. Except for the work of Karel Stejskal or Rudolf Chadraba, who look at Czech art from a broader perspective, i.e. Byzantine or Oriental (Persian), there are no serious studies focusing on Byzantine dimensions of Czech art.

In conclusion, the present study is a contribution to the revival of Czech Byzantine studies, once of international prestige, and will also open the way towards a better understanding of the material and spiritual culture of our country and of Eastern and Central Europe.

Key Words

Czech Lands and Byzantium, Influence of Byzantium, Art, Minor Art, Material Culture, History of Art 4th-16th centuries.

Abstract

This study is meant to achieve a comparative, synthetic research of Byzantine and Eastern influences on material culture in the Czech Lands in the period of the Byzantine empire (4th-16th centuries), by using the method of acculturation. In Czech literature there are only few studies dealing with this particular theme and on a limited scale. Broad, synthetic studies exist in countries like Germany, Italy, etc., but they are missing in the Czech Lands. The present research intends to continue the once highly valued tradition of Byzantine studies in formerly Czechoslovakia and also to contribute to a better understanding of the culture of the Czech Lands and of East and Central European countries at large.

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Nikolaos G. Chrissis, *Crusading in Romania: A Study of Byzantine-Western Relations and Attitudes, 1204 – 1282*, Royal Holloway, University of London. Supervisor: Dr Jonathan Harris.

This thesis examines the way the Crusade was applied in Romania (i.e. the lands formerly constituting the Byzantine empire) after 1204, and the impact it had on Byzantine-western relations during this period. The focus is on the way the papacy deployed crusading mechanisms (i.e. crusade preaching, indulgences and other crusader privileges, commutation and redemption of vows, tithes, etc.), for the defence of the Latin states which were set up in Byzantine lands after the conquest of Constantinople by the army of the Fourth Crusade. The formation and development of this papal policy is reconstructed through a detailed examination of the extant papal registers. This sizeable core of materials is supplemented with evidence from other contemporary (documentary and literary) sources, Latin and Greek, in order to assess the impact this policy had and the way it was perceived by contemporaries. The evolution of the Crusade in Romania is examined in five chapters, corresponding to five consecutive phases: i) the introduction of crusading mechanisms in the aftermath of 1204 by Innocent III, and the reasons behind this development; ii) the continuation and consolidation of this practice under Honorius III; iii) the apogee of the Crusade in Romania, through the persistent and far-reaching efforts of Gregory IX in the 1230s; iv) the gradual retrenchment of crusading policy in Romania to the point of its effective abandonment before the Latin Empire's fall (1261); and v) the revival and transformation of crusading efforts for Latin Romania, after the Greek reconquest of Constantinople, under the overwhelming influence of Charles I of Anjou, until the Sicilian Vespers and the collapse of Angevin designs (1282). Although the Crusade in Romania has hitherto been mostly neglected by crusade specialists and Byzantinists alike, its importance for Byzantine-western interaction in the thirteenth century emerges as paramount. It was a recurrent and central feature of contemporary local policies (papal, Latin and Byzantine). Furthermore, its repeated application against the Greeks contributed to the institutionalisation of Greco-Latin hostility.

Greg Fisher, *Between Empires. Ghassanids, Lakhmids and Others in Middle Eastern Borderlands, 400-600 AD*, Keble College, Oxford. Supervisor: Professor Dame Averil Cameron

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Fotini Kondyli, *Late Byzantine Burial Sites in the Northern Aegean; their archaeology and distribution patterns*, University of Birmingham. Supervisor: Dr Archie Dunn

This PhD thesis deals with the study of Late Byzantine site function and distribution, factors influencing sites' location, economic activities of rural sites, communication and trade routes as well as the formation of fortification networks on the islands of Lemnos and Thasos in the Northern Aegean. The fieldwork undertaken as part of this thesis focused not only on the identification and study of settlements but also of other sites such as forts, monastic estates and activity loci on the two islands. During the four seasons of fieldwork for Lemnos and two seasons for Thasos more than 140 reported sites of habitation and human activity have been recorded. Further, a suitable methodological framework that integrated archaeology with primary sources, ethnography and spatial analysis with GIS was chosen, in order to develop a holistic understanding of economy, the use of space and societal change in the North Aegean during the Late Byzantine period. Finally the survey data of this project have been compared with results from multi-period projects conducted in Greece in order to develop a synthetic understanding of the development of rural settlements and their distribution in the Eastern Mediterranean during the 13th-15th c.

Dmitri Tolstoy-Miloslavsky, *Manuel I Komnenos and Italy: Byzantine Foreign Policy, 1135-80* Royal Holloway, University of London. Supervisor: Dr Jonathan Harris. Awarded PhD April 2008.

Georgios C. Liakopoulos, *A Study of the Early Ottoman Peloponnese in the Light of an annotated editio princeps of the TT10-1/14662 Ottoman Taxation Cadastre (ca. 1460-1463)* Hellenic Institute, Royal Holloway, University of London. Supervisor: † Julian Chrysostomides. External advisor: Metin Berke

The thesis explores geographic, economic and demographic aspects of the Peloponnese in the first years of the Ottoman conquest (1460), on the basis of an annotated *editio princeps* of the first Ottoman taxation cadastre of the province of the Peloponnese (*Defter-i Livā'-ı Mora*), compiled sometime between ca. 1460-1463. So far, no complete edition of the text has appeared. Numbering 284 pages this cadastre was split into two parts in the recent past, and is now preserved in Istanbul (TT10, Prime Ministry Ottoman Archives) and Sofia (1/14662, St. Cyril &

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Methodius National Library of Bulgaria). The study comprises two **Parts (I-II)**, in two volumes respectively. **Part I** contains an Introduction, three Chapters (1-3) and a Conclusion. The **Introduction** presents the aims, scope and methodology adopted, followed by a survey of previous scholarship conducted on the subject, and a brief historical examination of the late Byzantine Peloponnese and its conquest by the Ottomans. It concludes with a brief codicological and palaeographical description of the cadastre. **Chapter 1** is devoted to the historical geography of the Peloponnese. All place-names mentioned in the cadastre are listed in the sequence they appear therein, accompanied by topographic and linguistic notes. This is followed by a set of digital maps of the Early Ottoman Peloponnese using GIS (*Geographical Information Systems*). **Chapter 2** is a demographical investigation of the cadastre, including the settlement patterns, the density of population and its categorisation into urban/rural, sedentary/nomadic, concentrating in particular on the influx and settlement of the second largest ethnic group in the peninsula after the Greeks, namely the Albanians. **Chapter 3** explores the economy and administration of the province concentrating on the Ottoman *tīmār* system and the economic mechanisms. A detailed presentation of the level of agricultural production, types of crops, livestock, fishing, commerce, industrial development, etc. is illustrated with tables and charts. The **Conclusion** summarises the findings of the research and suggests areas for further investigation. **Part II** comprises a diplomatic edition of the transcribed Ottoman text, preceded by a note on the principles and conventions adopted in the edition. The thesis closes with a full bibliography followed by selected samples of facsimiles of the cadastre.

Benjamin Moulet, *Évêques, pouvoir et société à Byzance (début du VIII^e – milieu du XI^e siècle). Territoires, communautés et individus dans la société provinciale de l'Empire byzantin*, Paris. Supervisor: Professor Michel Kaplan

The episcopate is an essential structure of the middle-Byzantine Church; however, it remains little known. Although sources are limited, its history and evolution can still be reconstructed, as a large portion of the iconoclastic and post-iconoclastic hagiography deals with metropolitans and bishops. The sources reveal the strong connection between bishops and the inhabitants of the cities under their responsibility, especially when the population considers them as saints. Numerous epistolary, ecclesiastic and sigillographic documents issued by bishops themselves partially unveil the realities of the Episcopal group and the provincial society that bishops represent to the central authorities. The bishop also

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serves as relay of both imperial and patriarchal wills to the provinces of the Empire. Competing with local authorities, the bishop thus tries to impose his own influence in its spatial, social, religious and symbolic dimensions.

Both collective and individual approaches of the episcopate make the social realities of the Empire more understandable, as it becomes more and more focused on its capital city while its peripheries gradually move away, which documentation seems to imply. Regional studies, but also studies focused on social groups established across the whole Empire, are the fundamentals of a decentred history of the Byzantine Empire. This is especially true since social groups such as bishops claim the specificity of their regions and their links to a provincial society that represents the cornerstone of the Empire.

This thesis can be consulted in the Centre de Recherches d'Histoire et Civilisation Byzantines et du Proche Orient médiéval in the Sorbonne.

Charles A. Stewart, *The Domes of Heaven: The Domed Basilicas of Cyprus*, Ph.D., Indiana University, Bloomington, Indiana. Supervisor: Professor W. Eugene Kleinbauer

Since 1974 study of Cypriot monuments was impeded by travel restrictions between northern and southern areas. Scholars were consigned to use photographs, second-hand descriptions, or memory in their architectural analysis of the northern churches. Fortunately in 2003 travel restrictions were eased, allowing for the re-evaluation of the island's multiple-domed basilicas.

Around the year 477 the Apostle Barnabas' relics were discovered by the Archbishop Anthemios of Salamis-Constantia in Cyprus. This led the Emperor Zeno to bestow autocephaly on the Cypriot Church. Cultural autonomy provided its clergy with a sense of pride and freedom that was not shared by other Mediterranean islands. Then in 649 the Arabs invaded. From 680 until 965, the Byzantine Empire and the Arab Caliphate of Damascus divided tribute from the Cypriot population. This arrangement effectively made the island a neutral state and practically independent. During these centuries five churches were rebuilt, but with radically different designs than previous structures—they were vaulted with a series of multiple domes. This thesis is a comprehensive study of these monuments with three objectives: (1) to provide a complete architectural analysis; (2) to place these monuments in their cultural and historical context by assessing primary and secondary literature, and

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archaeological reports; and (3) to explain the symbolic importance that this new design conveyed.

It is argued that the multiple-domed church was a peculiar local development. The three-domed nave was first implemented at the cathedral of Agios Epiphanius at Salamis-Constantia. The new design became the symbol of the Church of Cyprus which exercised great power in the neutral state. Other churches followed the cathedral's plan, such as Agia Paraskevi (Geroskipou). Eventually the most prestigious church of the island, Agios Barnabas was remodelled in this new fashion. Standing close to Agios Epiphanius (less than 2 km west), the Apostle's church would be the largest domed structure ever built on the island. These two domed churches—the first and last examples of this type—embodied the Cypriot motto that “Barnabas the Apostle is our foundation; Epiphanius the Great is our governor.”

If this hypothesis is correct, then it sheds new light regarding architectural development in the Eastern Mediterranean during the Iconoclasm. The archbishopric of Salamis-Constantia was an innovative centre, influencing its local hinterland. At a time when the Empire was weakened by external forces and internal disputes, Cypriots were able to experiment with alternative forms of ecclesiastic structures.

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2008

23 January, Workshop of Byzantine Studies, Interdepartmental Postgraduate Programme in Byzantine Studies, University of Cyprus, Nicosia

Stavros G. Georgiou delivered a lecture entitled: *The Court Hierarchy under Alexios I Komnenos (1081-1118): The Reform of the System of the Honorific Titles and the Adoption of New Perceptions in the Administration of Empire* (in Greek).

February 2008, Workers Education Association History Course, Sheffield

Dr Timothy Dawson gave two illustrated lectures: *An introduction to middle Byzantine clothing* and *An introduction to middle Byzantine military equipment*.

28 February, Private Royal Audience of Prince al-Hassan b. Talal of Jordan, Amman

Professor Claudine Dauphin: *La Dynamique du peuplement archéohistorique de la Palestine et de la Jordanie de l'époque byzantine au début des années 1950 à la lumière de nouveaux outils de recherche (Système d'Informations Géographiques)*.

4 March, Faculty of Archaeology and Anthropology, and Department of Geography, Yarmouk University, Irbid, Jordan & 17 March, Department of Antiquities of Jordan

Professor Claudine Dauphin gave a lecture entitled: *The Archaeo-Historical Population Dynamics of Palestine and Jordan from the Late Byzantine Period to the early 1950s. A New Scientific Approach (Geographical Information Systems)*.

8 March, Medieval Dress and Textile Society Meeting: *Dress and Textiles for Formal Entries into Cities*, Courtauld Institute, London

Papers ranging from ninth-century Constantinople to sixteenth-century England via fifteenth-century Italy illustrated remarkably similar patterns

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of techniques in the employment clothing and textiles in illustrating power, authority and success across cultures in the medieval world.

Dr Timothy Dawson gave a paper entitled: *Wedded to the City: Imperial triumphal entries into Constantinople, ninth to eleventh centuries*.

8 March, *Discourses of War*, Warwick

Organised by Conor Whately; attended by Christopher Lillington-Martin.

April 2008, Byzantium in Belfast Seminar Series

Konstantinos Zafeiris presented a paper entitled: *The issue of the authorship of the 'Synopsis Chronike'*.

7 May, Symposium: *Byzantine Athens: Monuments, Excavations, Inscriptions*, Gennadius Library of the American School of Classical Studies at Athens, in honor of Prof. Cyril Mango's 80th birthday

The event was organized by Maria Georgopoulou and Anne McCabe.

The day began with a visit to the Parthenon, guided by Manolis Korres, who showed us recently identified Byzantine elements of the monument.

The speakers at the afternoon symposium were:

Tasos Tanoulas: *Byzantine Phases in the Propylaia*

Charalambos Bouras: *Three Byzantine Churches of Athens*

Demetrios Konstantios: *The New Permanent Collection of the Byzantine Museum: The Meaning and the Method*

Erkki Sironen: *Verse Inscriptions in Early Byzantine Athens*

Richard Anderson: *The Hephaisteion as a Church*

Anne McCabe: *A Middle Byzantine Neighborhood in the Agora*

17 May, 28th Symposium of the Christian Archaeological Society, Byzantine and Christian Museum, Athens

Dr Olga Karagiorgou gave a communication entitled: *Observations on the epigraphy and iconography of the seals of Nicephoros Botaneiates*.

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23-24 May, Colloquium on *Dreams*, Athens

Stavroula Constantinou gave a paper entitled: *The Morphology of Healing Dreams*.

June 2008, Niš and Byzantium - VII, Serbia

Christopher Lillington-Martin gave a paper entitled: *Prokopios & Topography of Nis*.

24-26 June, British Epigraphy Society's *Practical Epigraphy Workshop*, Yorkshire Museum, York

(http://www.csad.ox.ac.uk/BES/Workshops/wks2_RIB642.htm)

24 June, Colloquium: *Hellenic Concepts of Political Friendship and Enmity: a Contribution towards the Understanding of Conflict in the Modern World*, ICS, University of London

We live in a period in which terrorism, political and religious wars, and ethnic genocide are parts of daily reality. The belief that the end of Cold War would eliminate these horrors has vanished. The world now anticipates ever broadening conflicts. With this in mind a one-day colloquium was held at the Institute of Classical Studies of the University of London **London on** 24 June 2008. The speakers explored the diachronic causes of enmity and notions of political friendship within societies and between civilisations, in the context of the Hellenic cultural heritage.

Pat Easterling (Cambridge): *Greek tragedy and the ethics of revenge*.

In our world, familiar as we are with recent history in Bosnia, Rwanda, Afghanistan and Iraq, and with the growing phenomenon of global terrorism, revenge continues to be a painfully contemporary issue, which presents a challenge to 'civilised values'. The paper suggested that we can usefully look to Greek tragedy for insights into the ethical problems posed by revenge. Even allowing for the very different cultural context of Athens in the fifth century BC, modern readers and audiences can find surprisingly pertinent explorations through drama of some of the factors that drive revenge in our own times. Examples are drawn from Euripides' *Hecuba*, *Medea* and *Hippolytus*, Sophocles' *Electra*, *Ajax* and *Oedipus at Colonus*, and Aeschylus' *Eumenides*.

Bernadette Descharmes (Freiburg): *Enmity in Attic Tragedy*. When George W. Bush proclaimed "Either you are with us, or you are with the

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terrorists” he divided the world in two halves, forcing nations, groups, and individuals to take extreme sides. This dichotomy is not only a simplified reflection of reality but rather a highly problematic means of political pressure, for it leaves no space for military and political neutrality. Characterized by dynamics of inclusion and exclusion, the construction of such a dichotomy has always been a useful instrument in politics, including the Hellenic world. This is strongly represented in Attic Tragedy. By means of mythic private revenge affairs and family conflict, tragedy focuses on questions of solidarity within the dichotomic thinking of friend and enemy. This paper attempted to illuminate aims, practices and the rhetoric of constructing enmity in these plays, in an effort to understand the political implications and use of this dichotomy today. For, revenge and enmity, as legal instruments to pursue political interests, were as highly controversial in the classical period as they are in the 21st century.

Kostas Kalimtzis (Athens and London): *Nurturing the thumos.* In the *Republic*, Plato, speaking through Socrates, argues that the just polis will require a program of education, and that its most difficult, yet most important, phase is that which occurs during the time of birth to the beginning of formal education. Plato calls this phase *trophē*, a word that can be translated as ‘nurturing’ but also quite literally, ‘nutriment’. As one reads on it becomes evident that what is being educated during this time-frame is the *thumos*, the spirited part of the soul, for nous is still but a raw power and the appetites are irrational, and though they can be and must be habituated they are incapable of acquiring or relating to knowledge. Given the importance of this phase of education we must ask ourselves what is the aim of thumotic nurturing? What type of knowledge does it wish to impart to the *thumos*? And how can we speak of knowledge during a period when the child is still in its diapers? And yet Plato asserts that the thumos must be molded correctly during this phase and that a sign of failure in this regard will be a character incapable of engaging in political friendship. This paper examined the web of ideas underlying this assertion and poses the question of whether Plato’s ideas on *thumos* allow us to identify and gain insight into the thumotic disorders of our own time.

Stavroula Kiritsi (London): *The politics of character in Menander.* Menander’s own political affiliations and the politics embedded within his works is a subject of debate among scholars. Depending on their approach, some consider Menander as a defender of the past Athenian democracy, while others detected in his plays certain pro-Macedonian attitudes. In addition, it has been argued that Menander’s plays reveal a

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message of retreat away from the affairs of the polis, an ‘escapism’ from reality. Focusing on *Dyskolos* the paper offered a new interpretation by exploring Menandrian characters with relation to their behaviour within the oikos and polis, on the basis of Platonic and Aristotelian theories of character.

Peter Hadreas (California): *The Hellenic understanding of aidōs and its social implications*. In the ethical treatises, Aristotle understands noble shame (*aidōs*) to be an emotion which promotes the development of virtue. He distinguishes it from its deficiency, shamelessness, and its excess shamefacedness. But these passions also have their analogues as political passions, characteristically incited by political strife. Thucydides writes of the shamefacedness of the Athenians at the news of the Sicilian disaster and how the Corinthians found the political policies of the Corcyraeans to be shameless. This paper explored the analogies between the personal and political virtues and vices connected with noble shame. Reflections upon modern political directions were suggested.

John Anton (Florida): *Political leadership in Hellenic thought*: the forgotten lessons of wisdom. Political developments in the 20th century and the beginning of the 21st have brought to the surface the urgent problem of political leadership. The continual social crises, two world wars within one generation, the new forces advocating globalization and other issues, have put the idea of leadership back on the table for re-examination. Not surprisingly, these developments have granted the Hellenic experience regarding the demands for political leadership a renewed sense of urgency and relevance how to face enmity at the various levels of confrontation, including global. Once more, the Greek theory of political leadership has become a model for fresh investigations. The paper will discuss how and why the classical Greek thinkers, dramatists, historians and philosophers, the first in human history to raise the issue of competency in political leadership, posed the fundamental question of the survival and, most importantly, that of the fulfillment of human existence. Both Plato and Aristotle drew attention to the vital issues that go to the heart of political life: How do politicians come to power? How do certain citizens rise to leadership, especially when political power has not been inherited? Whether attaining leadership is done through violence, in whatever form, or through popular trust and support, the real issue lies not with the native ability of gifted individuals to pursue positions of power but with the ultimate qualifications one must possess to serve the public and the common good. The vital problem, then, is a twofold one: (a) defining nature of the qualifications, and (b) specifying the conditions to be met for obtaining them. Citizens, who aim

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at positions of leadership, need to have certain native talents, but that is not enough. How such talent is to become a character trait for the pursuit of political justice is fundamental to the preparation for such a mission. This is what lies at the heart of political *paideia*, whether through the family, the polis as such, or instruction by special individuals. The results from reflection on these matters provided public guidance regardless of the success of their application. In effect, Plato's Republic is perhaps the first systematic study of political leadership. Whether his treatment is pertinent to the investigation and therapy of the political malaise of the contemporary world or not, remains an open question. But the critical issue of the requisite role of political leadership has lost none of its age-old urgency.

A round table discussion followed, summarising views on ways Hellenic thought on political friendship and enmity can help us to understand the sources of conflict in modern society, stressing the role of Hellenic *paideia* as a remedy in the continuing violence in the world. The Colloquium closed, in the best Platonic tradition, with a musical interlude by Sebastian Moro, with selections from J.S. Bach, Suite for Solo Cello No. 3 in C major, BWV 1009.

Sponsored by the Institute of Classical Studies, the Hellenic Institute and the Faculty of History and Social Sciences of Royal Holloway, University of London, the Colloquium was co-organised by Kostas Kalimtzis, the Late Julian Chrysostomides, Olga Krzyszkowska and Charalambos Dendrinis. The Proceedings will be published in a separate volume. For further information please contact Dr Dendrinis at The Hellenic Institute, Royal Holloway, University of London, Egham, Surrey TW20 0EX, e-mail: ch.dendrinis@rhul.ac.uk

7-10 July, International Medieval Congress, Leeds

Stavroula Constantinou gave a paper entitled: *Holy Violence: Crime and Punishment in the Miracles of Saint Thecla*

12-15 August, Orthodox Theological Research Forum: Liturgy and theology, St John's College, University of Durham, South Bailey

Dr Elena Ene D-Vasilescu gave a paper entitled: *A Face to Face Encounter: God - Humankind Relationship as Reflected in Icons*.

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8-10 September *Towards Rewriting? New Approaches to Byzantine Art and Archaeology*, Krakow Symposium on Byzantine Art and Archaeology, Institute of Art History, Jagellonian University and Faculty of Church History, Pontifical Academy of Theology.

This was a very interesting Symposium, which succeeded in bringing together scholars from eastern and western Europe. The participants had a chance to compare different methodologies and also to make contact with colleagues who work on the same or relevant fields – very important for ensuring the best possible results for research.

Dr Angeliki Lymberopoulou

10-16 September, 14th International Congress of Slavists, Ohrid, Macedonia

Attended by Dr Elena Ene D-Vasilescu

18-20 September, Conference: *Edward and Atanazy Raczyński. Works - Personalities - Choices - Era*, National Museum in Poznan, Poland
Jacek Maj gave a paper entitled: *Edward Raczyński's Byzantium*

23-25 September, International Colloquium: *Female Founders in Byzantium & Beyond*, Institute of Art History, Vienna
Stavroula Constantinou gave a paper entitled: *Male Constructions of Female Authorities: Identity and Spiritual Power in the Lives of Monastic Foundresses*.

October 2008, Seminar, Martin-Luther-Universität Halle-Wittenberg, Institut für Klassische Altertumswissenschaften, Universitätsplatz 12, 06108 Halle (Saale)
Christopher Lillington Martin delivered a paper entitled: *Procopius on Horse-Nomad Tactics and the Siege of Rome, 537-8*.

4 October: Medieval Dress and Textile Society Meeting: *Medieval Dress and Textile Holdings in British Collections*, Courtauld Institute, London
Dr Timothy Dawson gave a paper entitled: *The Collections of the University of Leeds*.

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12 October, Day School: *Salamis, rise and fall of an Early Byzantine city*

A day school aimed for fourth year students of the Eastern Mediterranean University, entirely spent among the ruins of the Byzantine capital of Cyprus to explore the archaeological heritage, analyse the existing monuments and discuss the urban development of Salamis-Constantia in the passage from the Late Antiquity to the early Middle Ages.

Luca Zavagno

30 October-1 November, *Serbo-Bulgarian Interaction in the Thirteenth Century, Belgrade.*

Professor Ljubomir Maksimović, *Byzantinismes of King Radoslav.*

November 2008, Byzantium in Belfast Seminar Series

Konstantinos Zafeiris presented a paper entitled: *A 'known unknown' text: the chronicle of Theodore of Kyzikos.*

7 November, *The Heavenly Liturgy: Byzantine Psalmody to 1453*, King's College London

Dr Alexander Lingas, City University, surveyed the development of liturgical music in Byzantium from its origins in the congregational psalmody of Late Antiquity to the ecstatic compositions of St John Koukouzeles and Manuel Chrysaphes in the fourteenth and fifteenth centuries. A small ensemble of accomplished Byzantine cantors musically illustrated the presentation.

8 November, *Celestial Harmonies*, King's College London

A day workshop on the musical component of Byzantine church liturgy and its context:

Christian Hannick, *The development of the kontakion*

Leslie Brubaker, *Icons and sacred space*

Mary Cunningham, *Inspiration or education? The place of homilies in the Byzantine liturgy*

Béatrice Caseau, *Incense in church*

Marlia Mango, *Silver plate used in the Byzantine liturgy*

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And, to end, an introduction to the new musical setting of the Byzantine Divine Liturgy in English, including live performance of major excerpts and discussion of the received traditions of Byzantine singing and their adaptation to English

22 November, Diet Group in Antiquity, *From Water to Wine: the importance of drink and drinking*, Somerville College, Oxford

Professor Claudine Dauphin gave a paper entitled: *Wine and Meat, the Devil's Twins*.

Late November, Colloquium on the Jafnids, organised by Christian Robin and Denis Genequand at the CNRS in Paris.

Two days of papers by (among others) the two organisers, M. Sartre, H. Kennedy, M. Whittow, P.-L. Gatier. The proceedings should be published some time this year.

Professor Geoffrey Greatrex

5-6 December, National Conference: *Text si discurs religios* [*Text and Religious Discourse*], Iasi, Romania

Dr Elena Ene D-Vasilescu gave a paper entitled: *Ortodocsii si Cartea Sfanta*

6 December, *Thyrathen: Secular Splendours of Byzantium*, King's College London

11.00-12.30 SESSION 1

Henry Maguire (Johns Hopkins University): *Byzantine art and the nude*

Eunice Dauterman Maguire (Johns Hopkins University): *Gluttony and belly-ache: literary and visual references in a Byzantine ceramic nude*

Marlia Mango (University of Oxford): *Byzantine bathing*

12.30-14.00 LUNCH BREAK

14.00-15.30 SESSION 2

Jean-Claude Cheynet (Université de Paris IV-Sorbonne): *Embassies to Constantinople, 945-959*

Ruth Macrides (University of Birmingham): *The court, city and ceremony in late Byzantium*

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Jonathan Phillips (Royal Holloway University of London): *Byzantine ceremonial in the Crusader states*

15.30-16.00 COFFEE / TEA BREAK

16.00-17.30 SESSION 3

Costas Constantinides (University of Ioannina): *The role of Palaeologan scholars in the preservation of classical texts*

Maria Parani (University of Cyprus): *A stroll down Byzantium's Jermyn Street: Accessorizing the Byzantine male*

Antony Eastmond (Courtauld Institute of Art): *Byzantine puzzles*

9 December, Centre for the Study of the Book, University of Oxford

Dr Elena Ene D-Vasilescu delivered a lecture entitled: *Two Important Aspects of the Tetraevangel of Gavriil Uric written in Neamt Monastery, Moldavia in 1429*. It was supported by the Romanian Cultural Institute in London.

2009

The University of London Working Seminar on Editing Byzantine texts is preparing a new annotated critical edition and translation of the extensive Correspondence of George of Cyprus (Ecumenical Patriarch Gregory II, 1283-89). Scholars and graduate students interested in Byzantine texts are welcome to participate. Members are asked to prepare a transcription of a letter or a group of letters from the principal manuscripts (*Mutinensis graecus* 82 and *Vaticanus graecus* 1085), followed by an edition with an *apparatus criticus* and an *apparatus fontium*, together with a translation and notes to the text. Their work is then presented and discussed at the Seminar. So far more than fifty letters have been edited, translated and annotated. The Seminar meets during the second term at the Institute of Historical Research, 3rd floor, Seminar Room, Senate House, University of London, Malet Street, London WC1E 7HU, on Fridays, 16.30-18.30. For further information please contact Charalambos Dendrinios at the Hellenic Institute, Royal Holloway, University of London, Egham, Surrey TW20 0EX, tel. +44 (0)1784 443791, e-mail: ch.dendrinios@rhul.ac.uk

CONFERENCES, LECTURES & SEMINAR SERIES

15-17 January, *Authority in Byzantium*

Centre for Hellenic Studies, King's College London & the London Centre for Arts and Cultural Enterprise (LCACE)

A conference to mark the retirement of Professor Judith Herrin from King's College London, and the Royal Academy exhibition, *Byzantium, 330-1453*

21 January, *Late Antique and Byzantine Historiography*

A one day colloquium at Cardiff University, hosted by the Centre for Late Antique Religion and Culture, Humanities Building, Colum Drive, Room 2.03.

Speakers include:

Mark Humphries (Swansea): *Visa vel lecta? Ammianus Marcellinus and the monuments of Rome*

Andy Fear (Manchester): *A new chosen people? Orosius and the epic of Rome*

Peter Van Nuffelen (Exeter): *Procopius of Caesarea on past and present*

Frank Trombley (Cardiff): *Michael Attaleiates: professional experience and history writing*

Dr Shaun Tougher

17-22 February, Study Tour: *Byzantium, Constantinople, Istanbul*

A trip with the students of the Eastern Mediterranean University. This “wandering” seminar among the Byzantine monuments of “the Polis” will explore the history of Constantinople from its origins in the Greek period to the present day. Constantinople is used as a lens through which to examine the evolution of urban social identities, cultural traditions, and material structures in order to understand the multifunctional roles this city played during different periods.

Luca Zavagno

CONFERENCES, LECTURES & SEMINAR SERIES

17 February, Annual Joint Lecture by The British Institute at Ankara & The Society for the Promotion of Byzantine Studies, hosted by The Centre for Hellenic Studies at King's College London: Dr Rowena Loverance, *Edinburgh 1958, London 2008 - Byzantine art for our times?*

The Byzantium 330-1453 exhibition at the Royal Academy is being advertised as the first significant Byzantine exhibition in the UK since David Talbot Rice organized the Edinburgh one 50 years ago. The BIAA has over 50 years experience of identifying and conserving Byzantine art in the field. This lecture will compare aspects of the two exhibitions, and the extent to which they reflect contemporary knowledge and understanding of Byzantine art and archaeology.

21 February, Workshop on *Cross-Cultural Interactions between the Mediterranean and Western Europe during the Late Byzantine (Palaiologan) Period*, The Open University in the East of England, Cambridge.

Organised by The Open University and The Warburg Institute in connection with the Byzantine exhibition at the Royal Academy London (25 October 2008 - 22 March 2009).

Supported by the Society for the Promotion of Byzantine Studies and the Open University.

Dr Angeliki Lymberopoulou

27 February, Workshop on *Byzantine art in the making*, British Museum

How was Byzantine art made? In what ways did manufacturing techniques affect appearance? What difference does it make to use stone or glass in a mosaic, to use elephant ivory or bone, beaten silver or silver-gilt? Exactly how do you make an enamel? How did the Byzantines sculpt and on what? And what goes into a Byzantine coin?

These and other similar questions will be discussed by speakers at this study day devoted to making Byzantine art.

B.K.Bjornholt@sussex.ac.uk

CONFERENCES, LECTURES & SEMINAR SERIES

28 February, Workshop: Byzantium in London, at the Hellenic Centre, 16-18 Paddington Street, London, W1M 4AS.

Byzantium may seem remote from London both in time and space. This workshop will bring the two societies together by investigating the ways in which they interacted in the past and by exploring the reminders, remnants and reflections of Byzantium that can be found in London today.

Further details at:

<http://www.rhul.ac.uk/history/research/byzantiuminlondon.html>

Dr Jonathan Harris

28 February, *Byzantine Ravenna: new perspectives*, Department of History of Art, University of York

To coincide with the major Royal Academy exhibition 'Byzantium 330-1453' and as part of "Byzantium in Britain", the University of York History of Art Department and the Society for the Promotion of Byzantine Studies presents a study day on one of the most celebrated early Byzantine sites, Ravenna. The speakers will be discussing 'New Perspectives' of the town from a variety of disciplines including history, archaeology and art history.

Speakers include:

Tom Brown (University of Edinburgh): *How Byzantine a city WAS Ravenna?*

Neil Christie (University of Leicester): *Beyond the Churches: Archaeology at Ravenna and Classe*

Cristina Carile (University of Thessaloniki): *Ravenna and Thessaloniki: Late Antique Capitals and Imperial Weddings*

Maja Kominko (University of York): *'Spot the Difference' The Iconography of Heresy in Ravenna*

Jennifer O'Reilly (University of Cork): *Art of the Book: Text and Interpretation in the Ravenna Mosaics*

Further details at:

<http://www.york.ac.uk/depts/histart/byzantine-ravenna.html>

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28 February, The Oxford Byzantine Society, A Graduate Student Day Conference in Late Antique and Byzantine Studies, *Facing East / Facing West*, Ioannou Centre for Classical and Byzantine Studies, Oxford

10.15 Opening Remarks

10.30 Session I

Daniel Howells (British Museum / University of Sussex): *Gold glass in late antiquity: windows onto late fourth century Rome*

Sean Leatherbury (Corpus Christi College, Oxford): *Late fifth and sixth century donor portraits: iconography and meaning*

Meredith Riedel (Exeter College, Oxford): *The face of Christ and the memory of Byzantium: an assessment of the Mandyion icon*

11.45 coffee

12.00 Session 2

Elodie Turquoise (St. Hugh's College, Oxford): *Location, location, location: apprehending space in the 'Wars' of Procopius*

Emilio Bonfiglio (Pembroke College, Oxford): *John Chrysostom's 'Sermo antequam iret in exsilium' (CPG 4396): the history of the text of the Greek original and of the ancient Latin translation*

Maria Nowak (University of Warsaw): *Rules concerning last wills in Byzantine Egypt – the effect of Romanisation or interaction between the empire and the province?*

Iuliana-Elena Gavril (University of Sussex): *Procopius' description of the church of Hagia Sophia in the light of architectural experience*

1.30 Lunch

2.15 Session 3

Konstantin M. Klein (Brasenose College, Oxford): *When the wolves of Arabia joined the flock of Christ: the conversion of the nomadic Arab tribes in late antique hagiography*

Simon Ford (Exeter College, Oxford): *Sketches from Spain, the Chronicle of 741 and the view Byzantium from the West*

Prerona Prasad (Keble College, Oxford): *Between East and West: Hungarians in the first half of the tenth century*

Cristian-Nicolae Daniel (Central European University, Budapest): *The 'Transitional Region' – building a typology for cohabiting rites*

3.45 Coffee

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4.15 Session 4

Rebecca McGann (Exeter College, Oxford): *A common language of visual expression in late antique representations of the Ascension*

Adam Levine (Coprus Christi College, Oxford): *The geographical distribution and diffusion of Christ's images in the 'Age of Syncretism'*

Olga Grinchenko (Brasenose College, Oxford): *The content of Slavonic kontakaria and their Greek prototypes*

5.30 Closing Remarks

5.45 Wine Reception

7 March, Late Antique Archaeology

Late Antique Finds: Excavation and Analysis

King's College London

The study of late antique artefacts is no longer limited to silver plate and pilgrim tokens. Yet on many sites, finds are still excavated without thought for the information that they ultimately provide. Rich destruction deposits are excavated to a 'one size fits all' method, and finds are often studied only when digs have finished. Sadly, specialists are often kept out of trenches, despite the insights they can provide from finds into deposits actually under excavation. So do we simply collect finds?, or is there information, particular to each object type, and to late antique deposits, that needs to be recorded in order to study them properly? This meeting will examine the methods appropriate to the recovery and analysis of late antique finds, focusing especially on problems specific to the period and on new discoveries.

A joint conference of the University of Kent and King's College, London, to be held at the Safra lecture theatre, KCL Strand Campus, The Strand, London, WC2R 2LS.

10.30 Welcome by Luke Lavan (Kent) and Tassos Papacostas (KCL)

10.40-11.10 Steve Roskams (York): *Animal Bones*

11.10-11.40 TBC: *Textiles*

11.50-12.20 Jerry Evans & Phil Mills (Leicester): *Late Roman Pottery*

12.20-12.50 Joanita Vroom (UEA): *Early Medieval Pottery*

2.00-2.30 Veerle Lawryers (KULeuven): *Glass*

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2.30-3.00 Anthea Harris (Birmingham): *Everyday Metals*

3.00-3.30 John Casey (Kent): *Coins*

4.10-4.40 Stephan Gros (Vienna): *Waste*

4.40-5.10 Phil Mills (Leicester): *Building Materials*

5.10-5.40 James Gerrard (Pre-construct archaeology): *Excavating and studying the domestic hoard from Drapers' Gardens, City of London*

Entrance is free, though places are limited. To reserve a place please email Michael Mulryan on info@lateantiquearchaeology.com.

www.brill.nl/laa

www.lateantiquearchaeology.com

www.lateantiqueostia.wordpress.com

April 2009, Ανασκαφή και μελέτη, VII - Fieldwork and Research, VII, Athens

This will be the seventh Symposium organised every other year by the Department of Archeology and History of Art of the University of Athens. It covers archeological surveys, excavations and art-historical studies conducted by members of the Department concerning the Prehistoric, Classical and Byzantine Archeology and Art and the History of Western Art. A small volume containing the programme and the abstracts of papers is each time published, both in Greek and English.

Professor Maria Constantoudaki
University of Athens

April 2009, 1st International Congress on Saint Neophytos of Cyprus, Paphos Cyprus

David Winfield will deliver a lecture entitled: *The wall paintings of the Enkleistra of Saint Neophytos, Cyprus and the role of Theodore Apseudos in the genesis of the Maniera Graeca.*

May 2009, 29th Symposium of the Christian Archaeological Society, Byzantine and Christian Museum, Athens

Dr Olga Karagiorgou will give a communication entitled: *Architectural elements with inscribed ligatures from Basilica A of Amorium.*

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1-3 May, Dumbarton Oaks 2009 Spring Byzantine Symposium: *Morea: The Land and Its People in the Aftermath of the Fourth Crusade.*

Dumbarton Oaks is pleased to announce that the registration form for the 2009 spring symposium: *Morea: The Land and Its People in the Aftermath of the Fourth Crusade*, is now available on the Dumbarton Oaks website.

To access the form and for further information please go to:
http://www.doaks.org/research/byzantine/doaks_byz_scholarly_meetings.html

6-8 May, Encyclopaedic Trends in Byzantium? Institute for Early Christian and Byzantine Studies, K.U.Leuven, Leuven

For further information about this international conference, see the website:

<http://www.arts.kuleuven.be/byzantium/Byzantium/Engels/Activities/Collloquium.htm>

28-31 May, British Museum Byzantine Seminar: *Recent Research on Engraved Gemstones in Late Antiquity, AD 200-600*

Contact: Chris Entwistle, Curator, Late Roman and Byzantine Collections, Department of Prehistory and Europe, British Museum, Gt Russell Street, London WC1B 3DG

Email: centwistle@thebritishmuseum.ac.uk; Tel.no. 0207-323-8724

29-31 May, 30th Congress of Greek History Society, University of Thessaloniki.

Dr Triantafyllitsa Maniati-Kokkini will give a communication (title tba)

30-31 May, Interdisciplinary Postgraduate Conference: *North & South, East & West Movements in the Medieval World*, The University of Nottingham Institute for Medieval Research

Migration, travel and trade, the development of ideas and establishment of organisations - the medieval world was shaped by physical and ideological movements. Under this year's theme of North & South, East

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& West, we aim to bring together the wide geographic area, vast range of disciplines, and variety of techniques which the study of the medieval world encompasses to explore new and collaborative approaches. The conference will be held over two days and will include paper presentations and a poster session.

Keynote speakers will be:

Dr Mary Cunningham (University of Nottingham)

and Dr James Barrett (University of Cambridge).

Costs: Students £10 Staff £20

This includes coffee, tea, and lunch for both days, and an evening reception with a guided tour of the university's archaeological museum.

There is a possibility that the conference will result in an on-line publication of the proceedings.

For registration details, e-mail Dayanna Knight

(acxdk1@nottingham.ac.uk).

Deadline for registration is 15th May.

If you have any queries, please contact Marjolein Stern

(aexms5@nottingham.ac.uk)

3-5 June, Eighth Symposium: Niš and Byzantium – VIII, University of Niš

Within the framework of celebrating the Festivities of Saint Czar Constantine and Czarina Helena, the City of Niš organizes the Eighth Symposium **NIŠ AND BYZANTIUM - VIII**, which shall be held from 3rd to 5th June 2009 in the Main Auditorium of the University of Niš. The Symposium shall gather renowned researchers of our past on the Day of Saints Czar Constantine and Czarina Helena, with the purpose of informing the European scholarly public about the significance of Niš for the entire Christian world.

The intention of the Symposium organizers is to contribute to a more comprehensive understanding of the Early-Christian, Byzantine and Post-Byzantine past of Niš, as well as of its reverberations to the later spiritual, cultural and artistic creative endeavors in Niš and its surrounding area, the Balkans and Europe. This would imply the interdisciplinary approach and the participation of art historians, historians, architects, archaeologists, classical philologists, literature-historians, theologians, philosophers... (<http://www.nis.org.yu/byzantium/>).

The presented papers shall be published in the Proceedings of the Symposium that shall be promoted on the first day of the next meeting in

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2010. The participants have to furnish the organizers with their respective papers together with complete scientific references by November 2009.

Highly appreciating your work and the results achieved in the field of medieval studies and the influence of the Byzantine world on modern Europe, we kindly invite you to take part in the Eight International Symposium "**NIŠ AND BYZANTIUM - VIII**", this year, in the memory of recently passed PhD Dejan Medaković, a member and the former president of the Serbian Academy of Sciences and Arts, worldwide known art historian, especially meritorious for affirmation of this scientific symposium from the very beginning.

The Symposium organizers shall cover the accommodation and meal expenses for the participants whose work paper is accepted for the presentation. The deadline for paper submission is May 10th 2009, to the following addresses:

Ana Mišić

Mayor's Office, 7. juli Street No. 2, 18000 Niš

Tel: +381(0)18/504-408, Fax: +381(0)18/504-410, Mob: +381(0)64/833-00-42

E-mail: ana.misic@gu.ni.rs

Miša Rakocija

Institute for cultural monument protection Niš, Dobrička street 2, 18000 Niš

Tel. +381(0)18/523-414;

E-mail: mrakocija@ptt.rs

6-8 June, *Mediterranean Worlds: Cultures of Interpretation*, Eastern Mediterranean University – Famagusta

Eastern Mediterranean University invites participation in an interdisciplinary conference on the narratives of this remarkable region. What is of express interest to this conference is the way in which civilisational shifts, fusions, faultlines and oscillations of the Mediterranean world have given rise to extraordinary interpretations, life-world strategies and symbolic constructions.

Some of the panels of this conference will be partially or entirely devoted to Byzantine history and art, with particular regard to landscape and urbanism in eastern Cyprus during the Middle Ages.

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Dr Luca Zavagno will give a paper entitled; *A study in Early Byzantine Urbanism: Salamis-Constantia between the Late Antiquity and the early Middle Ages*.

For further details about this conference, contact: Dr L. Zavagno, Department of History, Faculty of Arts and Science, Eastern Mediterranean University, Famagusta-Gazimağusa.

13–15 June, The 18th Symposium of History and Art: *Markets, Fairs and Feasts*, organized by Monemvasiotikos Homilos.



Photograph: The Feast of Transfiguration at “Mikros Sotiris”. Symi, 6 August 2005

The Symposium will be dedicated to the memory of Angeliki Laiou

Scholars wishing to present papers within the theme of the Symposium are kindly requested to send the title of their proposed paper along with an abstract following the instructions stated below, not later than the 30th of April 2009. The communications should be original, unpublished and up to 20’ in length. Papers can be presented in Greek or English. The

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permanent Scientific Committee reserves the right to decide which papers will be accepted. The members of the Committee are:

Michel Balard, Université Paris I

Charalambos Bouras, N.T.U., Prof. Em.

Francesca Cavazzana Romanelli, Archivio storico del Patriarcato di Venezia

Haris Kalligas, Monemvasia

Sergei Karpov, Moscow University

Chryssa Maltezou, Hellenic Institute of Byzantine and Postbyzantine Studies, Venice

Accommodation and transportation from and to Athens by a specially hired coach can be offered to the speakers and the Committee members. There is no subscription fee for the Symposium, which is open to anyone interested.

Contacts: Haris Kalligas, Monemvasiotikos Homilos, MONEMVASIA GR 23070

Telephone: +30-27320-61284, +30-210-7228029, FAX: +30-27320-61207

haritomenisymi@gmail.com, info@monemvasiotikosomilos.gr

The website of Monemvasiotikos Homilos is in operation:

www.monemvasiotikosomilos.gr

23-30 June, 1st International Symposium dedicated to the 50th anniversary of The National Centre of Manuscripts: *Georgian Manuscripts*

Symposium Themes

Georgia and the Byzantine World; Georgia and the Islamic World; Georgia and the Catholic World; Georgia and the post-Byzantine World; World Manuscript Heritage

Working Sections

Codicology/textual Studies; Diplomatics/Archival Studies; Art of the Book, Exposition; Theology / Philosophy; Restoration and Conservation; Digitalization/Making Databases; Cultural Studies

Deadline for submission of abstracts: March 10

Deadline for submission of full paper and registration: May 20

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Email: symposium@manuscript.ge
www.manuscript.ge

26-27 June, ‘Sailing from Byzantium’: Themes and Problems in Sylvester Syropoulos’s *Memoirs, Book IV*, University of Birmingham

Speakers will include Vera Andriopoulou (University of Birmingham), Dr Fabio Barry (University of St Andrews), Dr Nevan Budak (Split), Dr Trevor Dean (University of Roehampton), Professor Liz James (University of Sussex), Dr Fotini Kondyli (Dumbarton Oaks), Dr Richard Price (Heythrop College, London), Prof Annemarie Weyl-Carr (Southern Methodist University, Texas), and Prof Elizabeth Zachariadou (Athens).

Please also see www.syropoulos.co.uk for background on this project (and see Section 8, Announcements, Websites)

Registration fee for two days, including lunches: £50/ £30 (students). For more information, please contact Mary Cunningham at: MBCunningham.Corran@btinternet.com

16-18 July, Conference: *Emperor and Author: The Writings of Julian the Apostate*, Cardiff University

Jointly organised by Dr. Shaun Tougher (Cardiff School of History and Archaeology) and Dr. Nicholas Baker-Brian (Cardiff School of Religious and Theological Studies). For further information contact: TougherSF@cardiff.ac.uk or Baker-BrianNJ1@cardiff.ac.uk

The historical interest and significance of the emperor Julian (d. 363), the last pagan Roman emperor, is not in doubt. His life and reign have generated many monographs, and continue to do so. Scholars are drawn to him in particular because of his reactionary religious project, to restore paganism and undermine Christianity, which his own uncle, Constantine the Great (d. 337), had done so much to promote. Studies of Julian are greatly enhanced by the wealth of literary source material that survives concerning the emperor, not least his own writings. Julian was highly educated and a prolific author, leaving a large corpus of work in a wide range of literary forms. Historians have utilised this material to create a narrative of Julian’s life, to access his thought and to create a psychological profile of this fascinating individual.

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What has not been done in sufficient detail, however, is to consider Julian as an author, to explore his writings as literary texts and to place him and his writings in the broader context of the cultural milieu of the fourth century Roman empire. The conference in Cardiff in 2009 will address these concerns. In addition, the conference will also seek to remedy another neglected area of investigation, namely an analysis of the relationship between Julian's authorial profile and literary output, and his roles as Caesar and then Augustus: to consider the ways in which imperial authority defined Julian's literary interests and productions, but also to scrutinise the extent to which Julian's literary sensibilities determined the manner of his reign.

Over three days leading scholars in the field will deliver papers on the writings of Julian. Each scholar will focus on a particular text (or set of texts, e.g. Julian's letters). The conference will also embrace a chronological and thematic approach to Julian's writings. There will be sessions on his panegyrics, consolatory works, letters, hymns, satires and polemics, arranged largely following the sequence of his career from promotion to the Caesarship in 355, his acclamation as Augustus in 360, his acquisition of sole power in 361, and his premature death in 363. The conference will begin with a scene setting public lecture on Julian in relation to his educational and cultural background, and will conclude with a paper assessing the findings of the speakers and their impact on the field.

In addition, the conference will also cover other forms of expression of Julian. There will be papers on his legislation, inscriptions, art and coinage, ensuring that the entire body of Julian's communication will be considered as a unit. Thus it is the objective of the conference to identify the major lacuna in Julian studies and address it, supplying a corrective but also stimulating further study.

14-18 September, Fourth Internal Congress on Black Sea Antiquities
The Bosphorus: Gateway between the Ancient West and East (1st Millennium BC-5th Century AD)

Istanbul University, Faculty of Letters, Eurasia Institute
The University of Melbourne, School of Historical Studies, Centre for Classics and Archaeology

The International and National Organising Committees of the 4th International Congress on Black Sea Antiquities extend an invitation to all interested scholars to participate in the forthcoming Congress, either by

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contributing a paper or by attending as a discussant in the proceedings. The official languages of the Congress are English, French and German. Its specific subject is the Bosphorus as a gateway between the ancient West and East (1st millennium BC-5th century AD).

The Congress is composed of 7 working sessions beginning on September 14th, 2009 (participants to arrive on September 13th). It is intended that each session will be introduced by a 30-minute keynote lecture on the current state of relevant research. Leading scholars will be commissioned by the Organising Committees to prepare these lectures.

For more information, contact:

Gocha R. Tsetskhladze, Secretary General of the Congress
Centre for Classics and Archaeology, Old Quad, University of Melbourne,
Victoria 3010, Australia

E-mail: g.tsetskhladze@unimelb.edu.au

October 2009, 10th International Symposium of Byzantine Sigillography, University of Ioannina

Dr Olga Karagiorgou will give a communication entitled: *Strategoi of the themes of Hellas and Anatolikon*.

15-17 October, Les élites rurales méditerranéennes, Rome

Organised by Michel Kaplan, L. Feller and C. Picard

18-20 October, Symposium: *The Byzantine Towns (8th-15th c.): New Approaches and Perspectives*, Rethymnon, Crete

Dr Luca Zavagno will give a paper entitled: *From Salamis-Constantia to Famagusta: reconstructing and deconstructing Byzantine urbanism in eastern Cyprus between the Late Antiquity and the early Middle Ages*.

26-28 October, International Conference, *Episcopal Elections in Late Antiquity (CA. 250 - CA. 600)*, Faculty of Theology, Katholieke Universiteit Leuven

Keynote speakers include:

Pauline Allen (ACU, Brisbane), George Bevan (Queen's, Kingston), Philippe Blaudeau (Paris XII), Peter Bruns (Bamberg), Bruno Dumézil (Paris X), Geoffrey Dunn (ACU, Brisbane), Rudolf Haensch (DAI, München), David G. Hunter (Kentucky), Hartmut Leppin (Frankfurt),

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Veit Rosenberger (Erfurt), Claire Sotinel (Tours), Raymond Van Dam (Michigan), Eckhard Wirbelauer (Strasbourg), Ewa Wipszycka (Warsaw)

Organising Committee: Boudewijn Dehandschutter (Leuven), Johan Leemans (Leuven), Peter Van Nuffelen (Exeter), Shawn Keough (Leuven), Carla Nicolaye (Leuven - Aachen)

It is well known that episcopal elections in the later Roman Empire were often a complicated and complicating event, as the controversy (and even violence) attendant upon the elections and successions of many bishops indicates. This conference will approach the phenomenon of episcopal elections and succession from the broadest possible perspective, examining the varied combination of factors, personalities, rules and habits that played a role in the process that eventually resulted in one specific candidate becoming the new bishop, and not another. The many diverse and even conflicting aspects of this phenomenon will be addressed: the influence of doctrinal conflicts, the relationship between Church and State, patronage, local habits and regional differences, chronological developments, ethnic identity. Also relevant is the development of images of the ideal bishop, especially the manner in which such idealized representations shaped the outcome of contested elections and affected the character and exercise of episcopal authority in late antique society.

Proposals for papers approaching the broader theme by any number of perspectives and methodologies are welcome: particular elections, specific bishops, geographical surveys (e.g. a city or a province), and concrete texts (e.g. legislation - both civil and canonical, or, hagiography) are all legitimate points of entry shedding valuable light upon a relatively little studied phenomenon.

English will be the primary conference language, although proposals for papers in French and German are equally acceptable. Following the conference there will be opportunity for participants to submit their papers for peer review, as the conference organizers intend to edit the conference proceedings for publication.

Paper proposals should be sent to the conference secretary by 15 May 2009. Proposals should consist of a title and an abstract of up to 300 words providing a clear indication of the paper's thesis, sources and methodology.

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All those interested are encouraged to contact the conference secretary, Dr. Shawn Keough [shawn.keough@theo.kuleuven.be].

November 2009 (date to be confirmed): designed for MA and research students who pursue research in Classical and Byzantine texts preserved in manuscripts, the annual **London University Workshop on Greek Texts, Manuscripts and Scribes** will be held at The Warburg Institute, Woburn Square, London WC1H 0AB. It will present research methods and techniques used in tracing published texts, manuscripts and scribes. Students shall be given the opportunity to familiarize themselves with Warburg Institute's collection of printed books and electronic resources, including the *Thesaurus Linguae Graecae*. For further information please contact Charalambos Dendrinis, The Hellenic Institute, Royal Holloway, University of London, Egham, Surrey TW20 0EX; e-mail: ch.dendrinis@rhul.ac.uk.

December 2009 (date to be confirmed): University of London MA and research students will be visiting **Lambeth Palace Library** to examine important Greek manuscripts, mainly Biblical, patristic and theological, which cover the whole Byzantine period and beyond. This annual visit is part of a close collaboration between the Hellenic Institute, Royal Holloway, University of London and Lambeth Place Library over the cataloguing and study of the Greek manuscript collection. For further information please contact Charalambos Dendrinis, The Hellenic Institute, Royal Holloway, University of London, Egham, Surrey TW20 0EX; e-mail: ch.dendrinis@rhul.ac.uk.

Seminar Series 2008-2009

University of Cambridge: Modern Greek lecture series

Faculty of Classics, Room 1.02, 5 p.m. on Thursdays, except where indicated:

23 October: Professor Georgia Farinou-Malamatari (University of Thessaloniki), *Aspects of modern and postmodern Greek fictional biography in the 20th century*

6 November: Dr Anthony Hirst (Queen's University, Belfast), *Truth, lies and poetry: Kalvos, Solomos and the War of Independence*

CONFERENCES, LECTURES & SEMINAR SERIES

20 November: Dr Lydia Papadimitriou (Liverpool John Moores University), *Greek film studies today: in search of identity*

22 January: Professor Michalis Pieris (University of Cyprus), *“Πάθη”/“Passions”: a latent poetic collection by Cavafy*

TUESDAY 27 January: Professor Gunnar De Boel (Ghent University), *Psycharis: the conflict between the neogrammarian linguist and the language reformer*

19 February: Professor Roger Just (University of Kent), *Marital failures: glimpsing the margins of marriage in Greece*

5 March: Professor Kevin Featherstone (London School of Economics), *The enemy that never was: the Muslim minority in Greece in the 1940s*

30 April: Dr Victoria Solomonidis (Imperial College, London), *“Thou shalt not translate”: the 1901 Gospel Riots in Athens*

7 May: Dr Maria Athanassopoulou (University of Cyprus), *Reconsidering Modernism: the exile poems of Giannis Ritsos*

2010

12-15 July, International Medieval Congress, Leeds

The IMC seeks to provide an interdisciplinary forum for the discussion of all aspects of Medieval Studies. Papers and sessions on any topic related to the European Middle Ages are welcome.

To commemorate the 550th anniversary of the death of Prince Henry ‘the Navigator’ of Portugal, the International Medieval Congress 2010 has the special thematic focus ‘Travel and Exploration’.

The voyages undertaken in the name of Henry of Portugal exemplify many of the motives that had long driven people to travel and explore: the prospect of wealth, trade, and territory, knowledge and curiosity, piety and religious zeal, legends and external salvation. The Congress seeks to provide a forum for debates on the motives, processes, and effects of travel and exploration, not only by Latin Christians in the so-called ‘Age of Discovery’, but across cultures, and throughout the medieval period.

CONFERENCES, LECTURES & SEMINAR SERIES

What motives prompted travel and exploration in the Middle Ages? Were the factors that drove exploration and travel in and from Europe the same as in other cultures? How do travel and exploration and their effects resonate through written, material, and visual culture? We welcome papers and sessions on all aspects of travel and exploration, broadly understood, including travel as a means of cultural, political, and commercial interaction, ethnography, mental travel, spiritual journeys, the literature of utopia, travel to any place in our world and beyond, journeys 'real' and 'fictitious'. We would particularly encourage submissions with cross-cultural and comparative approaches, and in this context welcome sessions that reach beyond the conventional chronological and geographical borders of the European Middle Ages.

Aspects may include:

- * Infrastructures and technologies of travel
- * Travel and trade
- * Conflict and travel
- * Travel as an everyday experience
- * Exploration as power politics
- * Religious travel: pilgrimage, crusade, mission
- * Rulers and nobility on the road
- * Travel: restrictions and encouragement
- * Exploration and discovery: concepts and historical processes
- * Migration: forced and free, human and non-human
- * Travel, exploration, and the construction and communication of knowledge
- * Legends in travel and travels in legend
- * Travel, exploration, and the imagination
- * The art of travel and travelling in art
- * Metaphorical, allegorical, and spiritual travels
- * Writing travel: media, genres, motives, effects
- * Mapping travels and travelling through maps

We prefer proposals to be completed online - a quick, easy, and secure method. The online proposal form will be available from 1 May 2009. Hard copies of the proposal forms are available on request. Paper proposals must be submitted by 31 August 2009; session proposals must be submitted by 30 September 2009.

Further details:

Axel E. W. Müller,
International Medieval Congress,

CONFERENCES, LECTURES & SEMINAR SERIES

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41st SPRING SYMPOSIUM

6. 41st SPRING SYMPOSIUM OF BYZANTINE STUDIES

The Archaeologies of Byzantium

4-6 April 2008

University of Edinburgh

Symposiarch: Professor Jim Crow

Symposium Administrator: Caroline Hicks

After more than two decades, the Spring Symposium of Byzantine Studies returned to the University of Edinburgh for the first Spring Symposium dedicated solely to the discipline of Byzantine archaeology. Attended by over 80 participants from across Europe and North America the symposium commenced with a public lecture held in the Old College. We were delighted to welcome the Director of the Istanbul Archaeological Museums, Dr Ismail Karamut, to lecture on the Excavations in the Harbour of Theodosius in Constantinople: the Marmaray Project. This was a richly illustrated account of the astonishing discoveries over the past three years, with an extempore translation by Dr Scott Redford.

Over the next two days the symposium was held in the Old High School, once part the Royal Infirmary, the site of many nineteenth century advances in medical practice, it is now home to Archaeology at Edinburgh University. The combination of lecture theatres and meeting rooms was the setting not only for 16 papers and communications but also for the exhibition on The Byzantine Research Fund archive: *Encounters of Arts and Crafts Architects in Byzantium* organised and sponsored by the British School at Athens. The papers were arranged around four main themes of Approaches and Discoveries, Technologies, Landscapes, and Architecture and Society and speakers represented Greek, Turkish and other archaeological projects and research. The final day concluded with a positive discussion on the state of the discipline in former Byzantine lands.

Situated in Edinburgh's Old Town Symposiasts were able choose from a range of hostels and hotels and a main reception was held after the opening lecture in the exhibition rooms which could viewed throughout the Symposium. We are especially grateful to both the British School at Athens and the British Institute at Ankara for their financial support and also to the SPBS and Edinburgh University.

42nd SPRING SYMPOSIUM



*'Wonderful
Things':
Byzantium
through its
Art*

**XLII Spring
Symposium
of Byzantine
Studies**



March 20th – 22nd 2009

Courtauld Institute of Art, Somerset House, Strand, London

Symposiarchs: Dr Tony Eastmond & Professor Liz James

Reviews of the Royal Academy's exhibition *Byzantium* have invariably stressed the splendour and quality of the objects displayed while complaining about the relative lack of contextual material explaining the history of Byzantium. In this symposium, we want to take the issue of defining Byzantium through its art as a starting point and to explore some of the ways in which this has raised, and still raises, issues and conflicts.

We are interested both in how the post-Byzantine world has seen Byzantium through its art, the RA exhibition being the most recent demonstration of this. We are also concerned with how the Byzantines themselves used art for self-definition and how the medieval world more widely characterised the empire through its objects.

Areas for discussion include:

- how historians of Byzantium have treated art and empire; how they have reacted to Byzantine art in the context of their general views of Byzantium
- the art of Late Antiquity as a bridge between 'classical' and 'Byzantine' art
- the problems in exhibiting Byzantium to a twenty-first century world with little sense of the culture
- how text and image (both ours and theirs) engage with Byzantine art and ideas about Byzantine identity
- how themes beyond material culture have been presented at exhibitions (eg 'national' identity, Orthodoxy)

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- how exhibitions have influenced perceptions of Byzantium and agendas for studying Byzantium

SPONSORS: The Seven Pillars of Wisdom Trust; The Hellenic Society; the SPBS; LCACE; BIAA, Courtauld Institute Research Forum

Programme

Friday 20th March

11-12 Registration in the Entrance Hall at the Courtauld Institute

12.00 Welcome from the Symposiarchs

All sessions except Communications will take place in the Kenneth Clark Lecture theatre, on the first floor of the Courtauld. There will be a book display in Seminar Room 3.

SESSION 1: 12.15-1.30

Historiographies

12.15-12.45: Averil Cameron, *Seeing Byzantium*

12.45-1.15: Anthony Cutler, *The Idea of Likeness in Byzantium*

1.30-2.30 LUNCH

SESSION 2: 2.30-4.00

Objects

2.30-3.00: David Buckton, *Exhibiting Enamel*

3.00-3.30: Yuri Pyatnitsky, *A silver plate with Anastasias stamps and Golgotha cross with Paradise rivers and busts of Peter and Paul*

3.30-4.00: Anna Muthesius, *Textiles as Text*

4.30-5.00 TEA (Seminar Room 1)

SESSION 3: 5.00-6.30

Art and Text

5.00-5.30: Leslie Brubaker, *Show and tell: the visual and the verbal in Byzantium*

5.30-6.00: Margaret Mullett, *title to be confirmed*

6.00-6.30: Marc Lauxtermann, *Constantine's City: Constantine the Rhodian and the Beauty of Constantinople*

7.00 Reception in the Courtauld, sponsored by Ashgate (Courtauld Institute Entrance Hall)

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Saturday 21st March

SESSION 4: 9.00-11.30

Late Antiquity

9.00-9.30: Thelma Thomas, *Silk in Byzantine Egypt*

9.30-10.00: Christine Kondoleon, *CHARM, GRACE, and PLEASURE: Text Messaging in Late Antiquity*

10.00-10.30: Anastasia Drandaki, *From centre to periphery and beyond: the diffusion of models in late antique metalwork*

10.30-11.00: Hans Buchwald, *The art of Late Antiquity as a bridge between Classical and Byzantine art.*

11.30-12.00 COFFEE (in the Basement)

SESSION 5: 12-1.15

Communications (parallel sessions) in Lecture Theatre, Seminar Room 1, Seminar Room 4 and the Research Forum.

Lunch (SPBS Executive Meeting)

2.45-5.00: Cappella Romana concert at the Greek Orthodox Cathedral, Hagia Sophia, Moscow Road, London W2 4LQ.

Please have your conference badge with you for free entry.

6.30-8.30: Private View and Reception in the Royal Academy of the *Byzantium* exhibition. Meet at the Royal Academy from 6.15.

Please have your conference badge with you for entry.

Sunday 22nd March

SESSION 6: 9.30-10.45

Byzantium Abroad

9.30-10.00: Michele Bacci, *Byzantine Use of Latin Imagery in the 14th and 15th centuries*

10.00-10.30: Zaza Skhirtladze, *The oldest wall paintings at Oshki Church: Byzantine church decoration and Georgian art*

10.45-11.15 COFFEE (Seminar Room 1)

SESSION 7, 11.15-1.15

Viewing and Reviewing

11.15-11.45: Bob Ousterhout, *Women at Tombs*

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11.45-12.15: John Hanson, *Towards a Prehistory of the Byzantine Blockbuster*

12.15-12.45: Rowena Loverance, *Exhibiting Byzantium*

1.15: **SPBS AGM** in Kenneth Clark Lecture Theatre

1.15-2.30 LUNCH

SESSION 8: 2.30-4.30

Curating Byzantium

2.30-3.00: Helen Evans, *Modes of Looking at Byzantium*

3.00-3.30: Maria Vassilaki, *Learning lessons: from the 'Mother of God' to the 'Byzantium: 330-1453'*

3.30-4.00: Robin Cormack, *'Of what is past, or passing, or to come'*

4.30: Close of Symposium; welcome to next symposium

COMMUNICATIONS: *Object Lessons and Others*

Object Lessons 1: Ivories and Pottery in the Research Forum

Eileen Ruberry, *The 'Ariadne' ivory and images of the Western Imperial Empresses (cat. 24)*

Only when closely inspected at the RA exhibition, does the high quality workmanship of this ivory become apparent. There is still no consensus as to which Imperial figure is represented: discussed in the context of Byzantine art, Empress Ariadne (c450-515) is usually preferred, but in the context of Western art, Amalasuntha, the daughter of Theodoric often finds favour. Other Western Empresses such as Galla Placidia and Licinia Eudoxia have not been considered, even though the latter's coins depict her wearing similar crowns. The image is important as one of the earliest surviving examples of an Empress wearing the 'prependulia' mentioned in the 'Book of Ceremonies' and also seen in the S Vitale mosaic of the Empress Theodora (c500 – 548). These images may have influenced the development of the 'Maria Regina' image of the Mother of God that became popular in Rome in the early 8th century.

The presentation will focus on a consideration of the ivory in the context of the Western Imperial empresses their images, seeking to put it in an overall context of the art of the period.

Helen Rufus Ward, *Representing the decline and fall: nineteenth-century responses to the Asclepius Hygieia and Clementinus ivory diptychs (cats. 16 and 13)*

This communication will compare and contrast the differing nineteenth-century responses to the Asclepius – Hygieia and Clementinus ivory diptychs, recently exhibited at the Byzantium Exhibition at the Royal Academy. On the one hand, Victorian scholars described the Asclepius – Hygieia diptych as a ‘triumph of the arts of ancient Rome’, whereas the Clementinus diptych was seen as representing the decadence of the Byzantine period and ‘the loss of antique skill in depicting human life’. To uncover the reasons behind such opposing responses this paper will consider the existence of a nineteenth-century pro-classical polemic, and examine how this might have affected the ways these two diptychs were perceived, catalogued and exhibited during this period.

Anthousa Papagiannaki, *The Workshop Production of medieval Byzantine Ivory and Bone Caskets (cats. 65, 66 and 67)*

Among the objects on display in the *Byzantium 330-1453* exhibition in the Royal Academy of Arts are three caskets: the so-called Troyes casket made of ivory, the Veroli casket made of ivory and bone, and a bone casket from the Petit Palais museum. Of these caskets, that of Troyes has long been associated with the Byzantine imperial milieu, while the Veroli casket has been the subject of recurring scholarly attention, and the Petit Palais casket is less well known but equally problematic. Taking these three artefacts as a starting point, I intend to discuss the debated question of the workshop production of medieval Byzantine ivory and bone caskets. I will examine their physical composition and decoration, and consider how this evidence may shed further light on an important but poorly understood aspect of medieval Byzantine society: the manufacture and distribution of luxury artefacts for the urban and court milieu of imperial Constantinople.

Ann Sharman, *How Otto II acquired a Byzantine Princess as a bride (cat. 70)*

The wedding/coronation ivory in the Exhibition shows Christ under a baldachino crowning Otto II and Theophano. The crouched figure under Otto’s feet is the donor, identified as John, probably John Philagathos, Bishop of Piacenza. The subject matter shows the couple as equals –

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Christ holds out his hands, granting the authority of divine kingship by his touch on their heads. They stand at equal height, showing equal power, as equal rulers. Otto was, however, never to return to Germany – he died in 983, and was buried in an antique sarcophagus in front of St Peter's in Rome. Theophano took on the regency of her three year old son Otto III.

Legacy: Patronage, particularly of books and liturgical vessels, only reached a peak during the reigns of Otto II and III, so there is every chance that the goods she brought with her helped to prompt a renaissance. Perhaps the greatest impression that Theophano made on Ottonian history (apart from the possible introduction of St Nicholas to the West!) was in the way she influenced her son, Otto III. He took the government into his own hands at the age of only fourteen and was crowned Emperor by his cousin, Pope Gregory VI in 994. In 1000 in Aachen, he exhumed the body of Charlemagne, and had it reburied wrapped in Byzantine silks, and placed around his own neck a golden cross he found there. Critics objected to the way that he would take meals alone – a distinctly Eastern trait.

Pamela Armstrong, *Byzantine Masculinity and a plate with two lovers in a garden (cat. 94)*

There are many figural representations on ceramics which have not attracted the attention of historians of Byzantine culture, despite being accurate renditions of 'the common man' without any of the constraints imposed by the religious art through which Byzantium is often seen. This communication examines the theme of Byzantine masculinity starting from this image of a pair of lovers, where the sexuality of the protagonists is carefully delineated by the artist who created them. It then goes on to point out which saints deliberately exhibit these same characteristics and why. Finally it is demonstrated how artists employed simple artistic devices in their portraits of Byzantine men to emphasize their masculinity, and sometimes to distinguish them from 'effeminate' foreigners, especially western Europeans.

Object Lessons 2: Icons in the Kenneth Clark Lecture Theatre

Georgi Parpulov, *The Style of the Bilateral Icon from Mytilene (cat. 240 and 241)*

The paper begins with notes on the state of conservation of nos. 240-241 in the Royal Academy's "Byzantium" exhibition. Next, this bilateral icon is compared to several precisely dated or datable works: the miniatures of Vatopedi Skeuophilakion Ms 16 (1341) and of Chilandar Slavic Ms 9 (1360), the wall paintings of Volotovo (1363), the Poganovo icon (ca. 1371), murals and icons from the Pantokrator Monastery on Mount Athos (founded ca. 1357) and icons associated with Despotēs Thomas Preljuboviā of Ioannina (r.1367-1384). The Mytilene icon is then discussed as an example of the revival of Byzantine art after the Civil War of 1341-1357. Its most salient stylistic feature, generally typical of the 1360s-1370s, is the free, expressive use of light brushstrokes as highlights. This trait formed a starting point for the subsequent development of late Palaeologan painting.

Teodora Burnand, *The complexity of the iconography of the bilateral icon with the Virgin Hodegetria and the Man of Sorrow, Kastoria (cat. 246)*

The bilateral icon from Kastoria (XII c.) pairs two very powerful images: that of the Virgin Hodegetria and the Man of Sorrow. The Mother of God is shown with an expression of deep grief. This can be explained in connection with the portrait bust of the dead Christ on the other side of the panel and liturgical texts in which when the Passion begins, the Virgin remembers the childhood of her son. The image of the Man of Sorrow or King of Glory embodies many semantic layers. The expression of Sleep is functional and qualifies the icon for most of the Passion rituals. It had a liturgical use and was a processional icon. On the other hand, icons of the Man of Sorrow and diptychs with the lamenting Virgin and the Man of Sorrow were made for private use. Small icons of the Man of Sorrow were placed on the chest of the dead. This image served special purposes in the realm of wall painting too.

Ivana Jevtic, *The icon of Saint Demetrios and small scale panel painting in Late Byzantine Art (cat. 237)*

The icon of Saint Demetrios from the Museum of Applied Arts in Belgrade, currently shown in the exposition “Byzantium 330-1453”, is a work of art that raises several questions. The slender and well-proportioned figure of the armed saint in military dress, the elegant attitude of his body and the delicate features of the face modelled in a soft, painterly manner, help date the icon to the end of the 14th or the beginning of 15th century. Beyond style, this icon can tell us more about the milieu in which it was produced and the patron who commissioned it. Sophisticated execution is in line with the best works of Late Byzantine Art and points to elite patronage, while the small size of the icon suggests that it was intended for private devotion. Several iconographic features find parallels in contemporary miniature mosaic and steatite icons where the saint figures alone. Even though the chosen technique is less costly, this icon conveys the same message as its lavish equivalents, while its artistic quality and size are a measure of greatness. The icon attests to the increased production of small-scale panels, typical for Late Byzantine Art, and makes us think why personal devotional practice gains importance during this time.

Elena Ene D-Vasilescu, *The Last Wonderful Thing: The Heavenly Ladder Icon of Sinai (cat. 323)*

The last ‘wonderful thing’ to be seen by a visitor to the *Byzantium. 330-1453* Exhibition from the Royal Academy is the icon of the *Celestial Ladder* belonging to St Catherine Monastery on Sinai, which was painted in the twelfth century either in Constantinople or on Sinai itself. My paper attempts to show why this is one of the most thoroughly didactic narrative icons known, and to explain the manner in which this particular piece of liturgical art expresses in an image what the treatise *Scala paradise* by St John Climacus (7th century) does in words.

Through this icon the ‘invisible war’ between good and bad in human life is made visible. All the virtues and passions which a monk (and everyone else) is supposed to aim towards or struggle against are represented in an illustrative metaphorical way: from the renunciation of the world, to the practice of the virtues through an ‘active life’, and to the union with God in love. In thirty steps (the number of the years Christ spent outside the public eye), it summarises allegorically a book about the narrow path from earth to heaven.

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Beyond the fullness of the message it conveys, the icon of *The Ladder of Divine Ascent*, as it is usually known, is a beautiful piece originally meant to add to the beauty of the Liturgy. On a golden and luminous background the dark silhouettes of the monks caught in their struggle, helped by the chants of two choirs, capture the viewer's eye. The dynamics at work in the icon is intended to reflect that manifested in people's spiritual life.

Climacus' ladder model was very influential not only within a strictly religious context, as for example on Symeon the New Theologian's mysticism, but also on literary works in general, as for example on Dante's *Divina Commedia*. A few versions of the ladder represented in various contexts (manuscripts and books) will also be presented in the paper.

Object Lessons 3: Books and Bookbinding in Seminar Room 1

Rosemary Morris, *Identifying New Enemies? A kite-shaped shield in the Theodore Psalter (cat. 51)*

The Theodore Psalter (Ms. London BL Addit. 19.352) is displayed in the *Byzantium* exhibition alongside the Kludov Psalter as one of the most important examples of Middle Byzantine manuscript production. The Psalter is displayed at fol. 87v, showing the moment from the Crucifixion where a soldier holds up a vinegar-filled sponge to Christ on the Cross. Unlike the other scenes from the Crucifixion portrayed in the Theodore Psalter where soldiers are involved, this soldier bears a kite-shaped shield. This paper will investigate whether this is unique in Middle Byzantine portrayals of this scene and will argue for a parallel with those instances in which the soldiers at the Crucifixion are portrayed as Muslim 'enemies' with *kufic* script on their shields. It will suggest that this kite-shaped shield was a contemporary reference to the Norman threat to the Byzantine world in the mid-eleventh century.

Heather Pulliam, *Carolingian Connections: Seeing Christ in the Khludov and Corbie Psalters (cat. 50)*

This communication focuses on comparisons between the Khludov Psalter and the Corbie Psalter (Amiens MS 18), specifically in terms of their depictions of the face of Christ. Although a great deal of scholarship

has examined references to the iconoclasm within the Khludov Psalter, little attention has been given to the Corbie Psalter, a manuscript with evident Byzantine characteristics. The psalter was produced in the same period as the *Opus Caroli regis* in a Carolingian scriptorium with Greek connections, and so may offer fresh insights into early Greek and Latin psalter production as well as the Carolingian response to the first iconoclastic period. This short communication compares four portrayals of Christ within both psalters, considering stylistic similarities but focusing on distinct approaches to typological psalm illustration in light of the first and second iconoclastic periods and the *Opus Caroli regis*.

Eirini Panou, *Depictions of Mary's parents from the Middle to the early Post Byzantine period (cat. 175)*

The paper deals with the representations of the parents of Mary mainly from the middle Byzantine (after 843) until the early post-Byzantine period (mid 16th c.). Since we cannot study art in strict chronological limits, representations which predate 843 will be considered which will help us detect continuation or changes in the depictions as we progress from the early centuries of Byzantium to the later ones.

The paper focuses primarily of the mother of Mary, St. Anne and we will examine depictions of her in early Rome, Sudan, Cappadocia, Constantinople and Greece. References to other areas influenced by Byzantine art will also be mentioned. The aim of the paper is to study the conditions under which the figures of St. Anne and St. Joachim emerge in art, and if and what the continuation or change in the details of their pictorial representations says about their veneration through the centuries and in different areas. Was their veneration connected to locality, namely did their veneration differ in form from area to area? Was only the availability of money or the patron's preferences, or Marian piety responsible for the Homilies of James Kokkinobaphos or the mosaics of the Chora monastery? When is St. Anne depicted on her own and when as part of the Mariological cycle? When, where and why this occurs?

We will try to show that although Mary's parents were venerated as part of Mary's cult, the study of their depictions is revealing about the nature of this veneration and how different regions interpreted this fact in their own way. Although studies on Mary's cult have been multiplied within the last few decades, this has not been the case with her mother in Byzantium.

Cecily Hennessy, *The Stepmum and the Servant: The Stepson and the Sacred Vessel (cat. 175)*

BN Cod. Gr. 1208 is a lavishly illustrated edition of the six homilies of the monk John of Kokkinobaphos. This and a very similar but more luxurious manuscript, Vatican cod. Gr. 1162, reveal not only elaborate theological meditations on the Virgin's life but also the sophisticated and elegant milieu of twelfth-century Byzantine aristocracy. Certain miniatures give a glimpse of the stylishness of secular interior decorating and of sacred church interiors. The illustrations follow the apocryphal story of the Virgin's life, but there emerges in the illustrations a mystery figure, a boy, perhaps Joseph's youngest son, who takes on the role of house servant and protector of the young virginal wife. He is present in a series of miniatures from her arrival at Joseph's house, when he is setting the table, to her arrest in front of the Sanhedrin and always accompanies her when she ventures outside, as if a personal bag carrier and body guard. This paper explores any precedents for this figure and his meaning within the narrative.

Niki Tsironi, *Reconstructing Byzantine Bookbinding through images and objects (cat. 82)*

The late 10th-early 11th century luxurious book covers of the Marciana Library now exhibited in the Royal Academy (cat. No 82) represent one of the rarest and most interesting examples of Byzantine bookbinding. They are also included in the database created as part of an EU funded project which came to an end in December 2008 and in which researchers of the National Hellenic Research Foundation worked along with curators, conservators, bookbinders and art historians of the Byzantine and Christian Museum of Athens and the Hellenic Society for Bookbinding. The aim of the project was to make available material related to Byzantine and post-Byzantine bookbinding and to answer specific questions about the relationship between representations of books in Byzantine art and surviving objects as well as the specific conventions adopted in the artistic representations of bookbindings in the art of the period.

In this short communication I would like to refer to the general scope of the research project, its methodology and results and to focus specifically on the question of the relationship between real objects (bookbindings) and their artistic representation as observed in mosaics, frescoes and

portable icons. Comparative study of the material included in the database proves that although it would be presumptuous to think that artistic representations of bookbindings may give us material about how books were really bound in the Byzantine period, nonetheless they may well point to certain elements that were definitely the most distinct characteristics of Byzantine bookbinding. Thus, a 'typology' of the way books were depicted during each period of Byzantine history may be compiled in which one may observe on the one hand elements that were used in Byzantine and post-Byzantine bookbinding and on the other specific characteristics of the art of any given period.

Object Lessons 4: Metalwork in Seminar Room 4

Stefania Gerevini, *The Virgin Grotto in the Treasury of the Basilica of San Marco in Venice* (cat. 64)

My paper wishes to reconsider the so-called *Virgin Grotto*, part of the treasury of San Marco in Venice, approaching it as a case of multiple artistic re-use and as an example of active cultural reinterpretation. The *Grotto* is composed of at least three elements, with different geographical, cultural and chronological affiliations: a Byzantine enamelled crown; a rock-crystal niche alternatively attributed to Late Antique, Islamic or middle Byzantine workshops; and a silver-gilt statuette of the Virgin, possibly a thirteenth-century Venetian artefact.

I will investigate the physical, functional, and iconographic modifications that each of these elements underwent in Venice, noting some features infrequently emphasised by scholarship: an inscription in Greek alphabet running around the halo of the Virgin; her gesture; and the peculiar (re)arrangement of enamels around the Byzantine crown. These modifications, I will argue, effectively turned a group of loose objects into an *ensemble*, coherent with and functional to Venetian religious practice and tradition; thus, they raise questions about the significance of material interpolation and reuse in processes of cultural and artistic translation in the Middle Ages.

Mabi Angar, *The 'Chiesola' in the Treasury of San Marco* (cat. 176)

A Silver Censer in the Shape of a Domed Building: Church or Palace –
Venetian or Byzantine?

In the Treasury of San Marco in Venice is a partly gilded, à-jour-worked silversmith work in the shape of a square building with an elaborate multi-

domed roof. The so-called *ecclesia argenti* had been used since the late 13th century as reliquary for a blood relic over the centuries. The specific use can be reconstructed by several entries in the inventories of San Marco. Where, when and for which purpose the object was made originally is not known. Crosses on top of the cupolae are of a later date such as handles and other devices. One apse is worked as a two-winged door with personifications of the two virtues *andreia* and *fronesis*, while smaller representations - lions, griffons, harpies, a kentaure, a couple and a putto in a basket - are represented in a frieze. Recent studies (as well as Da Villa Urbanis entry in the catalogue of the actual exhibition in the Royal Academy) do emphasize an allegedly sacred character of the object even before its liturgical use in San Marco. The structure is often typologically interpreted as a little church ("Heavenly Jerusalem") while the pictorial program is understood as virtues and vices. In fact more than 30 years ago André Grabar stressed the profane character of the decorative program and interpreted the object as a miniature palace (without any substantial arguments though) for an aristocratic environment, made in Sicily or Southern Italy. Based on Grabar's intuitive remarks, I have studied the object by comparing its structure and decoration with palaces described in Byzantine novels. Especially the elite culture of the Komnenians seem to be an appropriate setting for such a luxurious object, either used for aromata or as a lamp. Above all the two personified virtues can be linked to Komnenian ideology with its stress on manlyhood and strategic intelligence.

Petr Balcarek, *The Richmond and Prague Encolpia: A Comparative Case Study of Donors and Recipients* (cat. 201)

This short communication will present the Richmond enamel encolpion in the context of similar objects of Byzantine religious art from St Vitus's Chapter Treasury in the Prague collection. In a short introductory part, the author will make a comparative iconographic analysis of the Richmond gold-and-enamel encolpion and the enamel plaques on the Vyšší Brod staurotheke. He will then focus more on the question of who the donors and recipients of such precious objects of religious art were, starting from a possible historiography of the Byzantine sapphire cross on the top of St Wenceslas's Crown and, adjacently, of the so-called St Materna's cast bronze gilt encolpion cross.

Vera Zaleskaia, *The Nestorian Discus in the light of Apocryphal texts and artefacts* (cat. 286)

Alexei Lidov, *The Catapetasma of Hagia Sophia and Byzantine Installations*

This paper deals with a reconstruction and interpretation of the Catapetasma, or the curtain over the main altar table of Hagia Sophia in Constantinople. It was an outstanding and unique art object of Byzantine culture, the most important liturgical object of the Great Church of the Empire. The discussion of the Catapetasma allows to pose a question of the stable compositions of various objects performed in the space, which can be considered as a kind of Byzantine installations if we speak in terms of modern art. I will argue, that the Catapetasma played a crucial role in such an installation around the main altar table of Hagia Sophia presenting a spatial structure of various crosses, votive crowns, veils and other liturgical objects.

Other topics in Seminar Room 4

Eve Davies, *Tombstones: a body of grave matter?*

Tombstones have never been systematically analysed due to the fact that post sixth-century examples are rarely recovered: leading one to suspect that the Byzantines turned to alternative methods of commemorating the dead in the seventh century. The vast samples of Roman tombstones have been used to demonstrate life expectancies, age of marriage and the comparison between commemoration patterns of men and women. Appropriating (with modifications due to the reduced amount of evidence) the methodologies developed for, especially, analysis of the Roman tombstones and the information that they reveal about the interaction between age and gender, has led to a number of new observations about Byzantine life and society: for example, women were most commonly commemorated at a young age – by parents – and almost entirely disappear from memorials in their mid teens – the presumed age of marriage – showing the increased value of women as daughters as opposed to wives.

Christos Malatras, *The perception of the Roman heritage in 12th-century Byzantium*

It has been assumed that the Roman heritage played a fundamental role in Byzantine official ideology. Nevertheless, despite the Komnenian imperialistic policy and Manuel I Komnenos' assertions of continuity of Roman imperial rule in Byzantium, it is exactly at this period that the Roman heritage lost its place in the writings of Byzantine authors. The only two scholars in whose works we can observe traditional "Roman" motifs are Ioannes Zonaras and Nikephoros Basilakes. Otherwise, there are only a handful of scattered statements. One can read whole panegyrics in which there are not one reference to the Roman heritage. It seems that the intellectuals of this period did not link themselves directly with the ancient Romans, going so far as to consider ancient Romans as another people). However, they linked their superior place in the world with the transfer of the imperial rule "βασιλεία" to Constantinople (following Daniel's Succession of Kingdoms).

Ioanna Christoforaki, *Franciscans on the go: The Ashmolean Pieta in context*

The triptych of the Pieta with saints (17 x 12 cm) caught my attention as it jugged out, in full colour, from the very last pages of Cyril Mango's *Oxford History of Byzantium* (OUP, 2002). Although the icon has been in the Ashmolean museum since 1915, it took almost a century for it to resurface in scholarly publications. The image of the Pieta, depicted in the central panel, is a purely western iconographic subject, tracing its origins in German sculpture of the early 14th century. The lateral wings are also adorned with two western saints, St Francis to the left and St Magdalene to the right. The size of the triptych indicates that it was used for private devotion, while its style links it to the Cretan painter Nikolaos Tzafouris, active in the last quarter of the 15th century. The icon combines a purely western iconographic scheme rendered in an essentially Byzantine style. This artistic trend, which has been described as 'italo-byzantine' or 'creto-venetian', flourished in late Venetian Crete and was sponsored by a mixed clientele of Orthodox and Latins. I will argue that the Franciscans were crucial in transmitting the image of the Pieta (with or without saints) in a number of late fifteenth-century Cretan icons. I will also attempt to interpret this 'eclectic' form of art by applying the notion of 'hybridity' as used in colonial discourse.

Haris A. Kalligas, *The icon and church of Christ Elkomenos and Monemvasia*

The fraudulent removal by emperor Isaakios Komnenos of the precious icon of Elkomenos from Monemvasia strengthened the cult of Christ as the protector of the city; this is evident by the use of the figure of Christ in the miniatures of the chrysobulls of Andronikos II Palaiologos.

The church underwent several architectural renovations. One took place in the eleventh century; another was undertaken by Nikolaos Eudaimonoianis, whose Epitaphios is currently exhibited in the Royal Academy and who imported planks from Krete for the repair of its roof.

In the sixteenth century a major reconstruction took place and when a few years later the city was surrendered to the Turks the metropolitan urged the citizens not to abandon their ancestral church of Elkomenos to settle elsewhere.

More works took place in the late seventeenth century. At that time a new icon of Elkomenos was donated, which came from Corfou. The icon it replaced is not known, nor what happened to it.

The imperial theft of the twelfth century survived in the collective memory of the citizens of Monemvasia, who in 1964 refused to let the monumental icon of the Crucifixion leave the church to be exhibited in Athens, for fear it would not be returned.

Lioba Theis and Fani Gargova, *DiFaB: Digitales Forschungsarchiv Byzanz / Digital Research Archive for Byzantium*

The DiFaB project was initiated three years ago by Prof. Lioba Theis at the University of Vienna. DiFaB is a visual resource database that sets out to digitize historical photographs, negatives and slides of material related to the cultural legacy of Byzantium. This material is supplemented by original digital images made by project staff and assistants. An ultimate goal of the project is to make this material available on-line to the international scholarly community, thus creating a forum for the exchange of ideas and the development of new research initiatives. At the Department of Art History, where the project is housed, the project coordinators work with staff and student work groups in cultivating and expanding the databank, and in developing standards for the maintenance of the digital images and metadata. This presentation is

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intended to serve as an introduction to the DiFaB project, highlighting its advantages and working methods.

Communications will run as parallel sessions. Papers are 13 minutes each, with 2 minutes for questions.

EXHIBITIONS

8. *BYZANTIUM 330-1453*

**An exhibition at the Royal Academy of Arts in London
in association with the Benaki Museum
25 October 2008 – 22 March 2009**

When the idea of the exhibition 'Byzantium 330-1453' was first conceived five years ago, one could have hardly imagined that the number of visitors would reach approximately 300,000 four months after its opening, and that the exhibition would be included in the top ten art exhibitions of 2008 from across Britain (Richard Dormant, *Daily Telegraph*).

In January 2007, I was offered by Professor Maria Vassilaki, one of the curators of the exhibition, the wonderful opportunity to join the exhibition team at the Benaki Museum (Panorea Benatou). The process of securing the long list of exhibits and making available to viewers such a variety of artworks was definitely not an easy task. The exhibition that the main galleries of the Royal Academy of Arts housed was splendid and unique in bringing together a host of archaeological treasures - over 350 objects from 72 institutes in 20 countries - including mosaics, jewellery, icons, manuscripts etc. In addition, 'Byzantium 330-1453' was the first exhibition to be devoted to the whole course of Byzantine civilization since the famous show that David and Tamara Talbot Rice organized for the Edinburgh Festival and the V&A half a century ago (*Masterpieces of Byzantine Art*. Royal Scottish Museum, Edinburgh, 23 August – 13 September 1958 & Victoria and Albert Museum, London, 1 October – 9 November 1958). The collaboration between the Royal Academy and the Benaki Museum made possible the presentation of a wider and much more impressive range of artifacts.

Celebrating the artistic legacy of the Byzantine Empire over a period of eleven centuries, the exhibition dazzled visitors with the richness of materials such as gold, precious stones, enamel and ivory. Some of the artworks had never before travelled from their home countries and can never be lent again due to their fragile nature, such as the items from the Treasury of San Marco in Venice.

Every single exhibit told its own story and all together invited the viewer to trace the history of Byzantium through its art. The first two chronologically organized galleries were followed by seven thematic sections, and they all together guided one through a magnificent display of artifacts and succeeded in providing a coherent view of Byzantine culture while also respecting its numerous and diverse aspects. Each section presented information about the commissioners, donors or owners of the

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objects, their artists and the society in which they were produced. The history of change and development within a long lasting Christian society was unfolded.

While the Central Hall was dominated by a magnificent chandelier, the first room, entitled 'The Beginnings of Christian Art', showed how a new world looked to one God for salvation by drawing strength from its foundations in pagan culture. The Graeco-Roman tradition on which Christian art relied was evident in the marble sculptures of the salvation of Jonah, created in the middle of the third-century in Asia Minor. These exquisite marble carvings tell, in classical style, Jonah's story, which prefigures Christ's death and resurrection. Other major pieces included an excellent mosaic floor from Thebes with personifications of the months, and an impressive early fifth-century tomb from Thessaloniki complete with wall paintings showing the Old Testament story of Susanna and the Elders, which stands as an allegory of the triumph of the Christian church over heresy.

The next section, 'From Constantine to Iconoclasm', looked at the early Byzantine art, from the foundation of Constantinople in 330 to the end of Iconoclasm in 843. A mixture of past traditions and new forms and types was represented in a gathering of excellent pieces such as ivory diptychs, the Projecta Casket, the silver David Plates of the seventh-century from the Lambousa Treasure in Cyprus, the Khludov Psalter with its portrayals of iconoclasts, the icon with the Triumph of Orthodoxy and, of course, the Antioch Chalice, the enigmatic work from the Metropolitan Museum in New York, which for fifty years was believed to be the Holy Grail.

The section 'At Court' focused on imperial patronage and devotion and bore witness to the luxury of the court. Stunning objects in ivory as well as enamels and manuscripts celebrated the art of the Great Palace in the tenth century. Major pieces included the enamel gold glass cup from the Treasury of San Marco, the Veroli Casket and the exquisite ivory box decorated with hunting scenes, which has been in the treasury of Troyes cathedral since the Crusaders looted Constantinople in 1204. The last exhibit of this section was the magnificent early thirteenth-century icon of the Archangel Michael in cloisonné and relief enamel and solid gold, precious and semi-precious stones. All artwork exhibited here bespoke the splendor of the imperial court.

The next gallery, entitled 'At Home', was dedicated to domestic objects, many of which travelled from the Benaki Museum. Ceramics and silver of everyday life, a child's tunic with a hood, a pair of sandals and figurines in

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bone (dolls?) familiarised the viewer with items the Byzantines used on a daily basis. In spite of the fact that religion pervaded Byzantine culture, exquisite pieces of jewellery and adornment vividly show that life could be glamorous too.

The section 'At Church' celebrated the divine within the church, the space that was regarded as 'heaven on earth'. On display here were liturgical and sacred objects such as processional crosses, a part of a marble screen epistyle carved in 873-4 for the church of the Koimesis at Scripou in Greece together with two double-sided closure panels from the church of St Gregory the Theologian in Thebes, both of the same date and workshop. All these items illustrated that inside the church everything, from decoration to sacred objects, was working together with a view to translating the church into heaven. The exquisite twelfth-century perfume-brazier from Constantinople in the shape of a square-planned church (now in the Treasury of San Marco in Venice), which became a reliquary once it arrived in Venice, is representative of the spiritual and sensuous character of Byzantine culture.

The next section was dedicated to 'Icons', the most significant and distinctive aspect of Byzantine culture and religion. Major items included the spectacular icons from Ohrid, the one of Christ Pantocrator and the one of the Virgin Psychosostria ('she who saves the soul') both of which once decorated the same wooden screen, the micromosaic icon with the Man of Sorrows at the centre of a Renaissance case which contains the relics of many saints of the Catholic church and the icons from the Byzantine Museum in Athens signed by the Cretan painter Angelos Akotantos who flourished around 1425-50.

The gallery entitled 'Byzantium and the West' addressed the question of the impact of Byzantium on the west and especially on early Renaissance Italy. A characteristic example here was the diptych of Christ as Man of Sorrows from the National Gallery in London, which was displayed alongside the two-sided icon of the Mother of God and Man of Sorrows from Kastoria. Quite impressive were also the bronze doors (now at the entrance of the Church of San Salvatore de Birecto in Atrani) commissioned for the church of San Sebastiano dei Mangani by Pantaleon in Constantinople in 1087.

The next section, 'Beyond Byzantium', explored the centrality of Byzantine art in the Eastern Mediterranean. Objects from neighbouring countries such as Armenia, Syria, Georgia and the Slavonic world testified to the influence of Byzantium and indicated the cultural exchange with

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Islam. Key works on display here included the embroidered icon with the miracle of the Hodegetria from Moscow, the fresco copy from the King's Church, Studenica monastery with patrons and saints as well as the Armenian miniature with St Luke and Theophilos from the Fitzwilliam Museum in Cambridge.

The show culminated in a set of stupendous icons made for 'The Monastery of St Catherine at Sinai', a site of continuous pilgrimage and worship since its foundation by Justinian between 550 and 565. The viewers were able to enjoy five icons from the monastery dated in the 12th and 13th centuries, including one of a young, beardless Moses and the vita icon of St George. Because it was too dangerous for one of the encaustic icons at Sinai to travel to London, it was decided to bring the two icons of the sixth-century from the Kiev Museum - the icon with Christ with saints Sergios and Bacchos and the icon with the Virgin and Child - which left the monastery in the middle of the nineteenth century. The final artifact was the extraordinary work known as the 'Heavenly Ladder' by St John Klimakos with a strikingly real message.

The splendidly illustrated and comprehensive exhibition catalogue, edited by the curators Robin Cormack and Maria Vassilaki, contains entries on each exhibit by leading Byzantinists from all over the world in addition to featuring thirteen introductory essays also by authorities in the field. To accompany the exhibition, a programme of lectures and events was prepared while the Society for the Promotion of Byzantine Studies scheduled a series of one- and two-day colloquia to coincide with the show. The 42nd annual Spring Symposium of Byzantine studies, to be held in London between 20th and 22nd March, will be devoted to the exhibition too as its title 'Wonderful Things: Byzantium through its Art' shows.

The exhibition 'Byzantium 330-1453' succeeded not only in allowing the viewer to experience diverse aspects of the complex Byzantine civilization, but also in inviting non-experts from all around the world, who may have not even heard about Byzantium before, to come into contact with a part of European history which has been unjustly neglected and in which many of the foundations of our modern Western civilization were laid.

Dr Vassiliki Dimitropoulou
Benaki Museum

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Obituaries

John Barron (1934-2008)



John Barron was a leading classical scholar and college head who played an important role in the transformation of the British university system in the 1980s and 1990s. His personal qualities made him a natural leader in many academic projects and institutions in the universities of London and Oxford, and also nationally. He recognised that the relatively small and enclosed university system which had nurtured him had to expand, and was successful in persuading colleagues that institutional change should be embraced rather than fought.

John Penrose Barron was an only child, born in Morley, West Yorkshire, in 1934. His father, George Barron, was head of mathematics at Morley Grammar School. His mother, (Minnie) Leslie Marks, the daughter of a builder, was from a deeply rooted Cornish family, and Barron spent childhood holidays by the sea at St Just in Penwith.

From Wakefield Grammar School he moved to Clifton College. Later he was to advise Clifton as its president. He went up to Balliol College, Oxford, in 1953 where he read classical honour moderations and literae humaniores and was close to two of his tutors, Kenneth Dover and Russell Meiggs, the historian. His doctoral work was on the early history of Samos and led to his most important publication, *The Silver Coins of Samos*, in 1966. In this Barron displayed his aptitude and passion for hunting down scraps of evidence, making sense of them, and connecting them together. His talent for making connections, indeed, whether across the breadth of his academic interests or between different elements of his

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academic career or among colleagues, friends and students, was a feature of his approach to scholarship and to life.

Towards the end of his doctoral research, when already a lecturer at Bedford College, London, he met an undergraduate historian from Somerville College, Oxford, Caroline Hogarth, and they were married on her graduation in 1962. As Caroline Barron she became a leading historian of medieval London and held a chair at Royal Holloway College. Together they made a remarkable academic team, encouraging and inspiring their students and offering joyous hospitality to friends in London and Oxford. John's support for Caroline's career led him to take a lifelong interest in the promotion of academic opportunities for women, both as students and lecturers.

Barron had wide interests as a classicist. His study of Greek Sculpture (1965, revised in 1981) was a distinguished introduction to the subject. His work on numismatics, concerning the ancient coins of Kos as well as Samos, demonstrated the significance of coins to the broader understanding of the Ancient World. In Greek literature his focus was on the era from Hesiod to the early classical period of the first half of the 5th century BC, and he collaborated with Professor Patricia Easterling in writing on some of the authors of this period for the Cambridge History of Classical Literature in 1985. His interest in Greece extended to every aspect of its subsequent history and contemporary culture. He loved to travel there and was close to leading figures in the Greek community in London.

After periods at Bedford College and then University College, London, Barron was elected to the chair of Greek at King's College London, at the age of 37. He held the chair for 20 years. He became director of the Institute of Classical Studies in London, 1984-91, and dean of the several London Institutes for Advanced Studies, 1989-91. He was twice public orator in the university, crafting his biographical portraits of those awarded honorary degrees to entertain the university's Chancellor, the late Queen Elizabeth the Queen Mother, who presided at the ceremonies.

More difficult commissions followed, however. Between 1989 and 1993 Barron was a member of the University Funding Council (UFC), established by the Conservative Government at the end of the 1980s to take the place of the old University Grants Committee and oversee changes to the British university system. The UFC included a majority of non-academic members drawn from business and public life and was unpopular with academics, some of whom questioned Barron's decision

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to join it. Barron believed that it was better to influence an institution from the inside, protecting what was most valuable in the process, than to raise impotent opposition from without. Put honestly and straightforwardly, with the charm and courtesy that characterised everything he did, this argument was unanswerable. Using those same qualities he was able to persuade colleagues to accept the UFC's decision to protect the study of classics by concentrating it in fewer university departments, a move which was, in retrospect, undoubtedly correct. Barron also supported the overall expansion of the university system which was planned and set in motion while he was a member of the UFC, and which saw participation rates rise from under 10 per cent to more than 30 per cent in less than a decade.

At St Peter's College, Oxford, where he became Master in 1991, he encouraged many different initiatives to increase access to the university, especially when he served as chairman of the Oxford Colleges' Admissions Committee, (1997-2000). During his mastership the proportion of women students at St Peter's increased from fewer than 30 per cent to nearly 50 per cent and the number of female tutors and fellows increased as well. It was also during his mastership that it came of age: founded as recently as 1928 and with only limited resources, under Barron's guidance St Peter's became more self-confident and assured. Student numbers increased and the college's academic position improved, not least because of his insistence that he meet every student at the end of each term to review progress. In reality these were often light-hearted conversations about books read and travels to be undertaken.

St Peter's also expanded physically in this period. Barron had a sharp eye for architecture and design and was involved from the outset in plans to redevelop the site of the Castle to the west of Oxford city centre, close to St Peter's. He accepted that this was too big a project for the college to manage alone, but his interest led St Peter's to build and purchase three elegant student residences, thereby contributing to the regeneration of this previously run-down quarter of the city.

It was a mark of Barron's success at the head of the college that the Fellows extended his term as Master beyond the usual retiring age. He stood down in 2003 and devoted himself to the many educational organisations which valued his membership and advice, including Lambeth Palace Library, whose committee he chaired latterly. He published articles on the very first institution of higher learning in Oxford, the house of scholars, situated in St George's collegiate church in the Castle, founded in 1074.

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Barron is survived by his wife and two daughters.

Professor John Barron, classical scholar, was born on April 27, 1934. He died on August 16, 2008, aged 74

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Julian Chrysostomides (1927-2008)

Julian Chrysostomides was a scholar who chose exile from her native Constantinople and won the admiration of her tutor, Iris Murdoch



Julian Chrysostomides, who has died aged 81, was an outstanding scholar and teacher of Byzantine history.

For nearly 30 years, as a lecturer at Royal Holloway College in the University of London, she was instrumental in establishing it as a centre of Byzantine studies. Her self-adopted mission was to salvage and resurrect lost records of the East Roman Empire, a task she pursued with singular tenacity. Herself an authentic "Byzantine", Julian (or Iouliane) Chrysostomides was to a large extent driven by her own troubled past as a member of Constantinople's persecuted Greek minority, which had survived there since the fall of the city to the Turks in 1453. At the time of her birth, on April 21 1928, there were some 150,000 Greeks living in the city, which had remained the seat of the Ecumenical Patriarch.

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Harassed by the police as a schoolgirl for speaking Greek, Julian had learned to avoid them. Equally fluent in French and Turkish, she proceeded from the Zappeion, the Greek Lyceum for Girls, to the Sorbonne, but found it uncongenial. With the encouragement of her father, a Cappadocian businessman who believed that Oxford was the proper place to study Classical Greek, she applied in person for a place at St Hugh's College, and was mortified to be turned down on the ground of her poor English. She had better luck at St Anne's, where she was accepted to read Greats in 1951, despite her ignorance of Latin.

Julian's tutor was Iris Murdoch, who took her under her wing. Murdoch described Julian as "a magical girl" and referred to her "detached integrity and pride...she is warmth, simplicity, & a kind of small fierce strength like a beast". The intrepid Julian, who had braved the isolation of being in a foreign land, was the model for Rain Carter in Iris Murdoch's novel *The Sandcastle* (1957), who is a shy, diminutive girl who "spoke with pedantic solemnity" and had a "sense of vocation like a steam hammer". By describing the frustrations of building sandcastles on Mediterranean beaches, Julian had, moreover, supplied Murdoch with the central motif of the novel.

The September Riots in Constantinople, soon after her graduation in 1955, helped to decide Julian Chrysostomides' future. Factory workers shipped in from Asia Minor had rampaged through her native quarter, the Pera, beating, raping and – in a few cases – killing Greeks, smashing their property and shouting "Death to the Giaours [infidels]!"

Julian Chrysostomides was appalled by their senseless vandalism, and particularly by an incident of which she heard with horror, when rioters dragged a grand piano to the upper floor of her old school and threw it into the street below. Her family remained in the city while their fellow Greeks deserted it in droves, but it was years before she returned, so fearful was she of being detained in Turkey.

In her early years in England she had instinctively kept away from policemen, even crossing the road to avoid them. One day she stopped to help a woman who had fallen off her bicycle. As Julian Chrysostomides gathered up the spilled contents of the woman's basket, she was asked what country she came from. Unwilling to own up to Turkey, she declared herself to be Greek. "How lovely to be Greek!" said the woman. It was a seminal moment for Julian Chrysostomides. She realised that in England she would be free to take full pride in her heritage.

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She threw herself into research for a BLitt, supervised by the formidable Professor Joan Hussey of Royal Holloway College. Armed with dazzling references from Iris Murdoch, she took work as a librarian, latterly at the Society of Antiquaries, until the award of an international fellowship enabled her to live in Venice for a year. The Venetian State Archives were trawled for new sources on the late-Byzantine Aegean world, and the results published.

By then a naturalised British subject, Julian Chrysostomides was appointed in 1965 to a lectureship in History at Royal Holloway. She became senior lecturer in 1983, reader in 1992 and emeritus reader on her retirement in 1993, by which time she had established her department as a centre for Byzantine scholarship to rival King's College.

In collaboration with Professor DM Nicol of King's, she had taught a testing and prestigious special paper for undergraduates entitled "Byzantium, Italy and the First Crusade". Her students were expected to master the original sources in both Latin and Greek. With quiet authority and the perspective of a true Byzantine, Julian Chrysostomides brought the urbane, cynical memoirist Michael Psellos, the wily Patriarch Keroularios, and the erudite, "purple-born" Anna Komnene vividly to life before her students, who almost felt that she had known these people personally.

Her best-known work was an edition, published in Greece, of the oration given by the Emperor Manuel II Palaiologos at the funeral of his brother Theodore, the Despot of Mistra. Julian Chrysostomides felt particular sympathy for Manuel, whose comments about militant Islam were quoted, controversially, by Pope Benedict XVI in 2006. Soldier, scholar and theologian, Manuel was the only Byzantine emperor to have visited England (in 1400-01) and had also for a period been a hostage of the Ottoman Sultan, Bayezid I, at Bursa.

With characteristic single-mindedness, Julian Chrysostomides overcame the reluctance of conventional publishers to produce specialist scholarly editions, in 1987 founding her own publishing house, Porphyrogenitus (the surname traditionally given to the offspring of reigning emperors, meaning "born in the purple"). Its list has included her own collaboration, *The Letter of the Three Patriarchs to Emperor Theophilos*, her invaluable *Monumenta Peloponnesiaca* and a festschrift in honour of Joan Hussey.

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As someone whose favourite novel was *Middlemarch*, she had latterly undertaken an essential but unglamorous task worthy of Casaubon, editing, with Charalambos Dendrinis, the monumental *Lexicon of Abbreviations and Ligatures in Greek Minuscule Hands* (c8th century to c1600). It was a project that, happily, she saw through almost to the end.

In 1998 she was appointed Director of the Hellenic Institute at Royal Holloway College, a research centre into all things Greek. Her tireless work on behalf of the institute (for which she received no remuneration) and her major contribution to Byzantine scholarship were recognised by the Greek government in 1999 when it conferred on her the title of Ambassador for Hellenism.

Julian Chrysostomides was a gentle and reserved person of great courage and unassailable integrity, whose "proud humility" was tempered by a sharp sense of humour. She was a doughty champion of her students, who adored her in return and invariably became friends for life. She had been set a fine example by her own tutors, and was one of a number of close friends who rallied to Iris Murdoch in her distressed old age.

She felt very keenly the need to preserve and defend civilised values, whether Byzantine or British, and deplored the sale by Royal Holloway College, in the mid-1990s, of a Gainsborough, a Turner and a Constable, part of the founder's original endowment. The sale raised £21 million for the redevelopment of the college; but she felt that "we have taught the young the wrong lesson. That it is all right for an affluent society to run through the alleys of the world with a begging bowl. This is not the vision of England I grew up with – that Byronic vision – and which I found when I first came to this country." Whilst judging herself to have been "passable" as a teacher, she claimed therefore to have failed as an educator: "For I cannot say 'I was not here.' "

Julian Chrysostomides, who died on October 18, never married; but in 1979 she adopted the orphaned son of her adored twin brother Nikos, and he survives her. She shared a large house at Camberley, Surrey, with her life-long friend Joan Richmond, and the devoted students who visited her there – together with what she called "the brotherhood of scholars" – constituted her wider family.

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Zaga Gavrilović (1926-2009)

Zaga Gavrilović died on 19 January after a brief illness. She was at home, surrounded by her family and passed away peacefully. She will be missed not only by her family, but also by a wide circle of friends and colleagues who have benefited enormously from her major contributions to the field of Byzantine and Serbian Art History in the course of the last thirty years or so.

Zaga was born in Belgrade in 1926 and received her undergraduate degree in Art History from the University of Belgrade in 1949, studying Serbian medieval and Byzantine art under Professors S. Radojčić and G. Ostrogorski. After completing her degree, she worked in the Institute for the Preservation of Monuments until 1950 when she was selected to be a guide and interpreter at the large exhibition of Yugoslav Art in Paris. However, she was being put under increasing pressure to talk positively about communism in Yugoslavia to exhibition visitors and decided to seek political asylum in France.

She managed to get a grant and began her postgraduate studies under the supervision of the eminent professor of Byzantine art and iconography, André Grabar. Zaga always looked back to her time in Paris with affection and happiness. She held her supervisor in the greatest esteem, regarding him throughout her life as one of the scholars who laid the foundations for the study of Byzantine Art History. At the same time she worked on the documentation of the large G. Millet collection of photographs and documents from Serbia, which was kept in the Centre National de Recherche Scientifique. (G. Millet, *L'ancien art serbe* [Paris, 1917] and idem, *L'Ancien art serbe: les églises* [Paris, 1919]).

In 1952 Zaga visited Oxford and London in order to study manuscripts in connection with her research. Here she met Aleksa Gavrilović, a political refugee like herself, whom she married in 1953. After giving birth to two daughters, Anica and Jelena, Zaga decided temporarily to abandon her scholarship and to devote herself to marriage and motherhood. The family settled in Stafford, where Aleksa worked. Attending *French Circle* meetings and occasionally accompanying Aleksa on his business trips to her beloved Paris was not enough to satisfy her. She attended English classes in Stafford Technical College and passed O-Level English. She worked in the County Library, but turned down a permanent job. She enjoyed teaching French in two different secondary schools, but would not accept a longer term commitment.

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The Centre for Byzantine Studies (now the Centre for Byzantine, Ottoman and Modern Greek Studies) at the University of Birmingham, was only thirty miles from Zaga's home. She was given library privileges and other facilities enjoyed by University staff. Occasionally she was pressed to supervise or assess a thesis. It is at the University of Birmingham that I first met Zaga, when I came to England in 1977 to undertake my postgraduate studies. I remember that Zaga faithfully attended seminars in the Centre, often asking pertinent and searching questions of the speakers. She was also generous with her time and knowledge, which was huge, to postgraduate students like myself. Whenever I had a question about Byzantine theology, liturgy, iconography or art history, Zaga usually had the answer or was at least able to point me towards the relevant bibliography. She and Aleksa also opened their house frequently to students: I remember many happy lunches in their spacious and comfortable house in Stafford. Their garden, to which we would repair on sunny afternoons, was particularly beautiful and stocked with well-tended shrubs and flowers. Towards the end of the 1980s, Zaga was invited to become an Honorary Fellow of the Institute for Advanced Research in the Humanities and Social Sciences at the University of Birmingham. This was a particularly congenial organisation, conceived by the university as a way to accommodate independent scholars such as Zaga—and by that time, myself as well. In return only for our willingness to attend weekly seminars and occasionally to present papers, we were given library privileges and parking rights. Many of the other Fellows were (and still are) retired members of staff, but a number of independent scholars such as Zaga also benefited from this arrangement. Zaga enjoyed her membership of the Institute as much as she did her involvement in the CBOMGS. She was on good terms with the other Fellows and enjoyed the interdisciplinary nature of the seminars and lectures that the Institute provided.

While thus working on her research and participating in the academic community at the University of Birmingham between the 1970s and 2008, Zaga produced a number of important articles on aspects of Medieval Serbian and Byzantine Art History. Certain themes, such as divine Wisdom, baptism, and kingship, feature in many of these articles. Others focus on subjects such as the painted churches of medieval Serbia, the iconography of female saints such as Sts Paraskeve and Kyriake, and broader aspects of Byzantine iconography. She was particularly pleased when a collection of her best articles was published as a book, entitled *Studies in Byzantine and Serbian Medieval Art*, by Pindar Press in 2001. Zaga's study of the role of women in Serbian politics, diplomacy and art at the beginning of Ottoman rule, published in Sir Steven Runciman's

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festchrift (2006) also provoked much interest among scholars. Zaga continued writing articles and reviews until less than a year before her final illness; nor did she cease reading and discussing scholarly issues with her many friends and colleagues. Zaga enjoyed close collaboration with Serbian scholars, particularly with members of the Byzantine Institute in Belgrade. In 2003 she was elected a member of the Serbian Academy of Sciences and Arts, a distinction which she greatly valued.

Growing military conflict in former Yugoslavia, from the early 1990s onward, caused Zaga great sadness in the last decades of her life. Believing that the Western press and politicians frequently misrepresented the Serbian position, Zaga attempted to inform both friends and the wider public of the other side of the story. She was particularly distressed by the destruction of churches and monasteries in Kosovo in the course of, and after, military conflict there. Although the KFOR forces have managed to protect some monuments from destruction, their conservation and study has become virtually impossible in recent years. Zaga wrote letters to newspapers, spoke at public meetings, and informed Byzantinists, sometimes receiving uncomprehending or even hostile responses. Above all, however, she worried about the human suffering that continues in Kosovo, Serbia, and other nations of former Yugoslavia: this, she once told me, matters much more than the destruction of irreplaceable medieval monuments and art.

Zaga Gavrilović will be remembered by all who knew her as a quiet and friendly but also formidable scholar with a remarkable understanding of all aspects of Byzantine and medieval Serbian art. Her papers and articles present compelling and critical studies which often challenge received ideas about aspects of iconography or theology. Although not everyone will agree with every conclusion, all must acknowledge this as the work of a scholar who knew her material inside out and could thus make connections that will have a lasting impact on future scholarship.

Mary B. Cunningham (University of Nottingham)

Michael Hendy (1942-2008)

Michael Hendy was a precocious scholar who reshaped our entire understanding of the economy of medieval Byzantium and made a lasting contribution to the history of coinage and monetary studies.

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Born in Newhaven, East Sussex, in 1942, the son of a merchant sea captain, Michael Hendy graduated from Oxford in 1964. As an undergraduate at The Queen's College, he once went to Cambridge to look at Byzantine coins in the Fitzwilliam Museum and expressed such an unusual interest in those minted by the Comnenian and Palaeologan emperors that the great numismatist and historian Philip Grierson (1910-1995) kept in touch with him, even inviting him to a feast at his college, a privilege generally reserved for distinguished academics.

More importantly, Grierson also recommended him for a two-year fellowship at the Dumbarton Oaks Centre for Byzantine Studies, Washington, and a five-year assistant curatorship at the Fitzwilliam Museum, 1967-72.

In 1964-65 a British Council scholarship had enabled Hendy to study coin finds in Bulgaria, which proved to be the starting point for the large volume, *Coinage and Money in the Byzantine Empire* (1081-1261), published by Dumbarton Oaks in 1969, when he was 27.

This pathbreaking and revolutionary study brought order to the previously misunderstood coinage of this period. Where the British Museum catalogue saw a chaotic series of debased coins of varying intrinsic value, Hendy identified a decisive monetary reform that replaced the debased issues of the late 11th century with a new system of denominations, including a restored pure gold coin, the hyperpyron, at the top. He solved the mystery of the elusive coinage of the Latin Empire of Constantinople (1204-1261) by identifying and dating, on the basis of coin finds, small bronze pieces that imitated, more or less faithfully, 12th-century Byzantine types that had previously been confused with Comnenian issues.

Such discoveries went far beyond the "internalities" for which Hendy later blamed numismatists; they allowed a reassessment of the economy of Byzantium in the first stages of the so-called "commercial revolution" that opened up the Mediterranean market. Hendy argued rightly that the economy was expanding and not in decline. This proved a turning point in Byzantine historiography.

In 1972 he moved to Birmingham where he became curator of the important Byzantine coin collection in the Barber Institute. From 1978 until 1987 he was lecturer in Numismatics in the University's Department of Medieval History. During that period he often travelled to and from Dumbarton Oaks, as visiting Fellow in 1976 and as associate adviser for

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Byzantine Numismatics in 1980-1981 and 1982-1984; his second great book was researched on both sides of the Atlantic.

This other magnum opus, *Studies in the Byzantine Monetary Economy c.300-1450* (Cambridge University Press, 1985), was not only a detailed history of Byzantine money, its production, circulation and the administration of mints but also an economic assessment of the role of money in the economy. Twenty-five years later it remains an often-cited reference work. Under the influence of the “Cambridge school”, notably of Hugo Jones, Moses Finley and Philip Grierson, to all of whom he acknowledged his scholarly and intellectual debt, Hendy systematically downgraded the role of cash and exchanges and the level of monetisation of Byzantium, although that is now believed to have been relatively high for the period and one of the great strengths of the empire.

With these credentials, enhanced by the publication of a volume of collected studies that included several unpublished chapters (*The Economy, Fiscal Administration and Coinage of Byzantium*, Ashgate, 1989) and his important fieldwork on the coin finds from the excavations at Aphrodisias, Saraçhane (Saint Polyeuktos) and Kalenderhane in Istanbul, and Kourion in Cyprus, he might have been expected to start a new career after his voluntary severance from Birmingham. In 1987 he moved to Princeton and then joined his partner and future wife, Professor Meg Alexiou, in Harvard in 1989.

But perhaps as the unhappy consequence of an unusual personality, his aversion to the demands of daily professional responsibilities and general contrariness, which contrasted with his culinary skills and generous hospitality, he never received the high academic recognition he deserved. He felt unappreciated. The scientific loss that his death brings to the field of Byzantine studies is irreparable.

His wife survives him.

Michael Hendy, economic historian, was born on April 16, 1942. He died of a heart attack on May 13, 2008, at 66

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Angeliki Laiou (1941-2008)

Professor Angeliki Laiou: expert on women in the Byzantine empire



Professor Angeliki E. Laiou was a distinguished historian who pioneered the study of the social and economic history of the Byzantine Empire — the medieval successor to the Roman Empire in the East.

She was born in Athens in 1941. Her family originated partly from the Greek communities of the western Black Sea coast. She began her university studies in 1958-59 at the University of Athens (where the leading Greek Byzantinist, Dionysios Zakythenos, kindled her interest in Byzantium). She then moved to the US, where she obtained her BA from Brandeis University in 1961 and PhD from Harvard in 1966 under the supervision of Robert Lee Wolff, a historian of the Latin empire of Constantinople.

Except for a stint as instructor at the University of Louisiana in 1962, Laiou's academic career was confined to New England: instructor and then assistant professor at Harvard, 1966-72; associate professor, professor and distinguished professor at Brandeis University, 1972-81; and finally Dumbarton Oaks Professor of Byzantine History, a prestigious position which she held from 1981 until her death.

As a historian Laiou had the gift of an original and associative intellect in rare combination with uncompromising analytical rigour. But her accomplishments went beyond academia. She was a strong-willed leader who broke new ground for women historians, an inspiring teacher and, briefly, a prominent figure on the political arena in her native Greece.

The first of the 14 books that she wrote or edited, *Constantinople and the Latins* (1972), discussed Byzantium's foreign policy in the critical

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decades of the late 13th and the early 14th centuries. The book's focus on diplomatic relations with predatory Western powers — Venice, Genoa and the Angevin kingdom of Naples — shaped Laiou's future interest in trade networks in the medieval Eastern Mediterranean and the Byzantine economy at large.

Interestingly, this particular study also foreshadowed Laiou's own role as a diplomat in the service of the Hellenic Republic. Her sense of social justice coupled with her coming of age in the 1960s led her to turn her analytical eye on marginal social groups ignored by historians of Byzantium. The result was a massive series of pioneering books and articles. A monograph, *Peasant Society in the Late Byzantine Empire* (1977), was among the first studies on Byzantine demography. An article on Byzantine women published in 1981 opened a new field for scholars of Byzantium. Laiou returned to women's studies several times, including her monograph *Mariage, amour et parenté à Byzance* (1992).

The scholarly achievement of which she was especially proud late in her life was the three-volume *Economic History of Byzantium* (2002), a landmark study which she initiated, edited and contributed several chapters to. A shorter synthesis (2007) was co-written by the French numismatist and historian Cécile Morrisson.

Laiou was among the first female academics in the US and Greece to attain high posts and honours previously closed to women. In 1985 she became the first woman chair of the Harvard history department and in 1989 she was the first woman director of Dumbarton Oaks, Harvard's research outpost in Washington devoted to the study of Byzantine civilisation as well as pre-Columbian, garden and landscape studies. She was one of a handful of women to be elected permanent member of the Academy of Athens in 1998.

Her nine years as Dumbarton Oaks director (1989-98) were marked by several important publications, including the monumental *Oxford Dictionary of Byzantium* (1991) edited by Alexander Kazhdan. A tireless organiser of conferences at Dumbarton Oaks, and later at the Academy of Athens, Laiou was able to draw together the leading minds in the field and to swiftly edit the resulting volumes with an ever-critical mind.

A true cosmopolitan, fluent in several languages, she had the stamina to enjoy her peripatetic life. For years she divided her week between Washington and Boston; she felt at home in Paris, and she spent part of

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every year in Greece, including visits to Athens to attend meetings at the academy.

Laiou always maintained close ties with Greece, not the least through the translation of her books into Greek and her acquaintance with leading personalities in Greek academic and political life. Her international recognition and acute political instinct did not go unnoticed in Greece. In 2000 she was elected member of parliament for the Panhellenic Socialist Party (Pasok) and served as Deputy Secretary of Foreign Affairs from May to November 2000. In the end she found politics less stimulating than her academic pursuits, while the opportunities for bringing about real change proved minimal. In the autumn of 2001 she returned to full-time duty at Harvard.

Her teaching at Harvard included a popular undergraduate core course on the Crusades and seminars on Byzantine and Balkan history. A talented public speaker with an impressive stage presence, she lectured passionately and with a sense of mission. Her graduate students knew her as a demanding mentor who introduced in seminars close and meticulous reading of Byzantine documents — in her own words, “the clearing of the ground” for the kind of conclusions she was able to draw in her books and articles.

Laiou’s public persona was always imposing, an impression reinforced by her elegant style, which remained unmistakably Athenian. She regularly intervened at conferences to correct an error or misinterpretation. At the same time she was diplomatic when the circumstances required it. Behind her public persona she was an affectionate and warm mentor, colleague and friend who will be remembered for her love of life, sense of humour and irony, and unflinching loyalty.

Laiou’s other honours included appointment as Commander of the Order of Honour of the Hellenic Republic; she was corresponding member of the Académie des Inscriptions et Belles-Lettres, Institut de France, and the Austrian Academy of Sciences, a foreign member of the Serbian Academy of Arts and Sciences and honorary professor, Nankai University, China.

She is survived by her son.

Professor Angeliki Laiou, historian, was born on April 6, 1941. She died of cancer on December 11, 2008, aged 67.

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Geoffrey Lewis (1920- 2008)

It was a chance remark most students would probably dismiss scornfully. But when in early 1939 the eighteen year old Geoffrey Lewis, who died on 12 February at the age of 87, was told by his university Latin teacher “You’re getting stale. You need a hobby. Um...try Turkish.” the advice led to his eventually becoming the acknowledged doyen of Turkish Studies in the UK, the first ever professor of Turkish at Oxford, and the author of numerous works, both popular and learned, on Turkish history and language. More than anyone else in Britain, Geoffrey Lewis presided over the establishment and growth of Turkish studies from virtually nothing in the UK over the last six or seven decades.

Though Arabic and Persian studies date back to the seventeenth century in Britain, there were no corresponding posts in Turkish. When Lewis began to consider studying Turkish, Atatürk had been dead only a few months and British academia had still to catch up with the end of the Ottoman Empire and the establishment of the Turkish Republic. When in 1945, he went to consult H.A.R. Gibb, the Laudian Professor of Arabic, Lewis was told “For years I’ve been looking for someone to teach Turkish. But you can’t call yourself a Turkish scholar unless you know Arabic and Persian.” Lewis then embarked on a second undergraduate degree in those language, emerging in 1947 after only two years with a first Class degree—the only “first” in that subject obtained by anyone at Oxford since Anthony Eden a quarter of a century earlier.

Geoffrey Lewis Lewis was born in London in 1920. He was educated in at University College School, followed by St. John’s College Oxford where his first degree was in Classics. After Oxford, he went into the RAF in 1942 as a radar operator and later in the war worked on detection of incoming V1 and V2 missiles. Serving first in Egypt, he made friends with an elderly Turkish gentleman in Alexandria, a human relic of the country’s Ottoman past, and so began teaching himself Turkish.

In 1941, while still an undergraduate, Lewis married Raphaela Seideman. For the next six decades Raphaela, known to friends as “Raff”, was at his side in what was not just an exceptionally close and happy marriage, but also a true partnership of minds. Raphaela not only shared his Turkish interests but herself wrote an engaging book on “*Everyday Life in Ottoman Turkey*.” In 1950, Lewis landed a newly created lectureship in Turkish at Oxford and went on to be Senior Lecturer first in Islamic Studies and then in Turkish. He became a Fellow of St. Antony’s in 1961 and Oxford’s first-ever (and so far the university’s only) Professor of

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Turkish Studies in 1986. In 1953, Lewis went to live in Turkey for six months and fell in love with the country, regarding even the plainclothesman who kept an eye on him with affection, recalling him years afterwards in gentle anecdotes to Ankara audiences.

During the decades of Lewis's career, Turkish studies began to take root in Oxford and the UK, mirroring transformations under way in Turkey which was growing from an isolated agrarian country into a large industrial multiparty democracy. With an unerring eye for the strengths and underlying cohesion of the country, Lewis was never misled by the surface turbulence of life in Turkey. It is hard to think of a wrong judgment that he made—while in forecasting trends (including the rise of political Islam) he was sometimes decades ahead of others.

His written work divides rather sharply between scholarly works on recondite topics (Arabic studies of the philosopher Plotinus, Islamic surgery, and Arab alchemy, and of course Turkish etymology and grammar) and books addressing general readers in easy to understand and often quietly droll terms. In 1953 he published "*Teach Yourself Turkish*" which was for many years almost the only easily available work on the subject. It was at first refused by the publishers as too expensive and might never have appeared if Raphaela had not suggested that they might be unaware that Turkish was now written in Latin rather than Arabic script and prodded Lewis to write back drawing this fact to their attention.

In 1955 came "*Turkey*", a masterly one volume introduction to the country, and in 1967 *Turkish Grammar*. Both books filled serious gaps in Western European understanding of Turkey. Though many later grammars of Turkish have been written, forty years on, Lewis's is still regarded as the best. It is unusual among books on linguistics in making entertaining reading. Turkish, like Turkey itself, altered dramatically during Lewis's academic life, with the purging of Ottoman-Oriental words and their widespread replacement by futuristic neologisms coined by purist linguists. In response, Lewis produced in 1999 a witty study of the changes, entitled *Turkish Language Reform: a Catastrophic Success*. It was translated into Turkish and enthusiastically received by opponents of the movement.

Throughout these years, Lewis was active in the British Academy, the British Institute of Archaeology in Ankara, and the British Society for Middle Eastern Studies and Anglo-Turkish relations. His contributions to the latter were rewarded in the UK with a CMG in 1990 and by three

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Turkish government awards. When the late President Turgut Özal wrote a book on his vision of Turkey's place in Europe, he asked Geoffrey Lewis to write the foreword.

In 1976, Lally, the Lewis's daughter, died a few months after giving birth, leaving two infants. Raphaëla and Geoffrey joined their son-in-law, Mark, in raising the children until university age. Despite this, they never effectively retired in the usual sense from their public or academic life which remained crowded with travel, lecturing, and writing. Raphaëla's sudden death in 2004, meant Lewis faced his final years without her, but he continued to write and lecture. His final visit to Turkey, in February 2007, as a guest of the British Council was characteristically both energetic and humorous. He traveled amid the winter snow to the remote Hittite capital of Boğazkale, while his lectures in Ankara to audiences some sixty five years his junior, were notable not just for their pithiness but also for provoking gales of happy laughter on a scale a professional stand-up comedian would envy. He is survived by one son, his wife and daughter having predeceased him.

David Barchard

Evelyn Patlagean

It is extremely difficult, nearly impossible, to write about Prof. Evelyne Patlagean in the past tense. It is also difficult to talk about her in the past tense, but writing, as she used to say, is the way in which we convey our understanding of reality. Writing about her makes her absence even more concrete and unbearable. My task is all the more difficult since Evelyne did not like eulogies, which were indeed strange to her nature. But how else one can write about her scholarship, which transformed the way in which we think about Byzantium? Evelyne Patlagean's numerous publications include studies of different aspects of the Byzantine civilization and challenge the way in which historians have treated subjects such as social structures, economics, commerce, culture and power relations.

She starts her academic route at the École Normale Supérieure, but breaks away from the tradition of Byzantine studies at the Sorbonne. Educated by Louis Robert, Jacques Le Goff, Fernand Braudel, she finds in the *Annales* her natural home. She dedicates her dissertation to the question

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of poverty as a historical phenomenon, and publishes it as her first book, *Pauvreté économique et pauvreté sociale à Byzance, 4e-7e siècles* (Le Mouton, 1977). From the moment of its publication it brings her the recognition of a pioneer historian throughout the academic world of medievalists and historians of Antiquity alike, and is acclaimed as a *sui generis* work. It is a fine example of her innovative approach to social history, in which she shows how poverty proves to have more than one definition. But though society may define it according to its cultural and social agenda, the economic conjuncture and the historical circumstances will nevertheless determine its situation and social position. Patlagean chooses for this work the historical context of Late Antiquity. But if others saw it as a period of decline, she reveals it to be a period of renovation in social and economic structures, a beginning of a new and stimulating historical period, and not an end. She makes the period that started with Late Antiquity her main field of research. Nevertheless, characteristically of Evelyne Patlagean's unique approach, the understanding of Byzantium is not the only objective, nor the most important one. Although the book is limited to the study of specific society in a specific historical framework, the deeper goal is to present an example of society as an ever changing system. It is here as well, that her great contribution to the social sciences lies.

Being influenced by the work of Claude Lévi-Strauss, Evelyne Patlagean develops her own approach to his *anthropologie structurale*, an approach that we may name *histoire structurale*. The historians can limit themselves to study the static structure of a certain society in order to construct a model of social behavior, but they lose the most important tool in doing that: the chronological axis along which society develops. As a historian, Patlagean adds to the structuralist analysis of the social sciences the chronological dimension. In this way she renovates the social science line of thought of historians such as Duby, Braudel and Marc Bloch. An excellent example is her article on kinship: "Une représentation byzantine de la *parenté* et ses origines occidentales" (*L'Homme* 1966), in which she not only responds to the anthropologic studies on the subject, but also provides Anthropology with the historical depth it lacks.

On her academic route she stops in England and Italy, where she becomes greatly admired. After positions in the universities of Dijon and Caen, she arrives in 1975 at Paris X-Nanterre, which remains her academic home and where she becomes a Professor Emeritus in 1997. Many of her articles have appeared in collective volumes, such as *Structure sociale, famille, chrétienté à Byzance : IVe-XIe siècle* (Variorum Reprints, 1981),

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Figures du pouvoir à Byzance (IXe-XII siècle) (Centro italiano di studi sull'alto Medioevo, 2001, translated into Italian in 2002). In them she shows not only that the study of the Byzantine world evokes unique and stimulating subjects of investigation, but also that these subjects are important and extremely relevant to historians of other fields. While most Byzantine historians still prefer to cultivate an image of a world apart for their subject of research, Evelyne Patlagean reveals Byzantium as a dynamic civilization and an essential factor of the medieval historical evolution. She thus does more than any other scholar to open the Byzantine world to other branches of historical research, as well as to other disciplines.

The recognition she receives both as a leading Byzantinist and as a leading social historian makes her famous both in French academia as well as elsewhere. Her pioneering work on hagiography is an example of her innovative scholarship. She is one of the first social historians to use hagiographic texts, and develops a methodology to adapt the anthropological models to the discipline of history. Anthropology is not the only social science that she finds relevant to the study of history. Being influenced by the writing of the economist Karl Polanyi, she dedicates a comprehensive study to the analysis of the Byzantine market economy in the Mediterranean, in which she reveals a 'global' medieval economy, enacted by and planned according to imperial politics. Here too, her study offers a unique reply of a historian to economic theorists.

Besides her collections of articles, she edits volumes on *Maladie et société à Byzance* (Centro italiano di studi sull'alto Medioevo, 1993); with Atlain Le Boulluec, *Retours aux écritures : fondamentalismes présents et passés* (Peeters, 1993). She also publishes collected essays of Israël Levi: *Israël Levi. Le ravisement du Messie à sa naissance et autres essays* (Peeters, 1994). This publication portrays her special interest in Jewish thought and in French Judaism. Together with Benjamin Lellouch and Antoine Germa she edits a collective historical survey, *Les Juifs dans l'histoire* (Champvallon, forthcoming).

Although she was greatly influenced by Arnaldo Momigliano, Braudel and Le Goff, Marc Bloch remains one of her most important points of reference, particularly because of her great interest in the relationship between power relations and the social structure. It is by responding to the challenge set in his *La Société féodale* (Albin Michel, 1939) that she finds her last large study. Sixty-eight years after the publication of *La Société féodale*, she publishes in the same collection at Albin Michel her last book: *Un Moyen Âge grec. Byzance IXe-XVe siècle*. In it she studies

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the political and social structures of the Late medieval Byzantine world. A path-breaking contribution to current historical interpretations of the period, her study sheds light on the less known part of medieval societies: the transformation of the public power, and provides medievalists with an elucidated point of reference to examine the historical evolution of the societies they study. But just like her other great works, this book is not only about medieval societies, but about our own. Evelyne Patlagean reveals to her readers the dialectics between the private and the public, which proves to be a part of the definition of any power. Our political perception of public power as static receives here a revolutionary analysis which reveals it as a living organism that cannot but change in order to stay faithful to its own definition.

At Nanterre she finds excellent colleagues and friends, and also many of her students. She attracts numerous students from other universities as well, whom she trains as historians to be. The range of the subjects of dissertations that she supervises is as vast as her own interests and studies, and includes different aspects of Byzantine history, but also relationships between Byzantium and the Latin West, Jewry and modern forms of sanctity. Her unique scholarship and her character make her teaching an experience of excellent pedagogy. She uses her seminars and courses (on both Roman and Byzantine history) to develop a historical way of thinking for her students, and to question subjects she deals with in her own work. Paying specific attention to the methodological needs of each of her students, her seminars become an engaging stimulating framework and attract students from other universities in Paris. She uses the same approach in her supervision of Ph.D. and M.A. dissertations, providing much intellectual and personal care, but insisting that her students develop their own way of thinking. Her professional supervision together with her unique warm character make her a one of a kind mentor, in whom her students and disciples recognize their good fortune. Upon her retirement they refuse to end her seminars at Nanterre. The research seminar hence continues, first at Nanterre, and then at 219 Boulevard Raspail, her residence.

Evelyne Patlagean is not satisfied only with contributing to the education and knowledge of academics. She also spends many hours with less advantaged undergraduate students, whom she tutors for exams on a regular basis. The subject of her instruction ranges from spelling, up to literature, history and political thought. Education, as she used to say, is the only means to change not only the individual perception but also the social entourage. She also offers similar lessons to her grandchildren in the form of regular correspondence over many years, portraying her

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conviction that everyone can benefit from the study of history, and that making it accessible is not the same as dumbing it down.

To her family, friends, colleagues, former students, and disciples, her absence is unbearable. As a close friend put it: "I was so used to keeping every thought aside to discuss it with her, that I am now at a complete loss." We were all used to doing that; we are all at a loss.

Youval Rotman

The Lincoln College International Summer School in Greek Palaeography, 2010

The Third Lincoln College International Summer School in Greek Palaeography will take place in the summer of 2010. Further information will appear in the school's website (<http://www-gpss.linc.ox.ac.uk>) in the autumn of 2009. The Summer School addresses advanced undergraduate as well as postgraduate students working in subject areas such as classics (Greek language and literature), medieval and early modern Greek philology, patristics, theology, art history and archaeology, and late antique, medieval, and Byzantine literary and cultural history.

The Second Summer School was held in the University of Oxford from Sunday, 27 July to Saturday, 2 August 2008, with 32 participants from 14 countries.

Nigel G. Wilson & Christos Simelidis
Lincoln College, Oxford

Eileen Rubery: is leading an eight day Tour to Athens and Istanbul organised by **Cox and King** in May 2009. This follows on from the Byzantine Exhibition at the Royal Academy.

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Elena Dene Vasilescu is involved with **Balkan Heritage Field School** (204 Sveta Troica Str., BG-6004 Stara Zagora) in their summer programme *Frescoes Hunting*.

The Composition of Byzantine Glass Mosaic Tesserae Leverhulme International Network.

The Leverhulme International Network for the Composition of Byzantine Glass Mosaic Tesserae met in Venice and Ravenna in Summer 2007. Please see our website for details:

<http://www.sussex.ac.uk/arthistory/ByzantineGlass>

Liz James

Economy and Regional Trade Routes in Northern Macedonia (12th-16th century)

In October 2008 the FWF – Austrian Science Fund approved a new stand-alone project entitled ‘Economy and regional trade routes in northern Macedonia (12th-16th century)’ (project P 21137-G19). It will begin on 1 March 2009 at the Institute of Byzantine Studies (Austrian Academy of Sciences), with research undertaken by Mihailo Popović under the supervision of Prof. Dr. Johannes Koder.

The aim of the new stand-alone project consists of detailed research on regional lines of communication and trade routes – apart from the well documented arteries *Via militaris* and *Via Egnatia* respectively – as well as on the economic area of northern Macedonia, which will be conducted on the basis of written sources from the end of the 12th century until the end of the 16th century AD. An approximate chronological beginning is set by the treaty between Stefan Nemanja and Ragusa (Dubrovnik) in the year 1186 on free trade in his dominion. With the foundation of the Serbian medieval state and its expansion, the Old Slavonic and Byzantine

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charters appear more frequently, which can be explained by territorial changes in the Byzantino-Serbian borderland (especially in Byzantine Macedonia) and the resulting redistribution of property. Further relevant sources are the (mostly published) documents from the archives of Ragusa (Dubrovnik), chronicles and rulers' biographies, historiography, the Lives of Saints, travel accounts, itineraries, inscriptions, seals and coins. Finally, the Ottoman defters from the 15th and 16th centuries form the chronological end of the project.

The expected new results will on the one hand provide an important contribution to understanding the communication and interaction of local economic centres in the area of research. On the other hand they aim to offer a differentiated assessment of the significance of northern Macedonia regarding the transfer of goods and resources (cf. mining) between the river Danube, the Pirin Mountains, the Aegean and the Adriatic Sea. Furthermore, the long-term value of this detailed approach lies in the creation of a basis providing information on the economic history of the late Byzantine and early Ottoman period for the overall project of the *Tabula Imperii Byzantini* (TIB) as well as for comparisons of northern Macedonia with other regions of the Byzantine Empire (e.g. Asia Minor).

Mihailo Popovic

Post-Byzantine Textiles of the Monastery of Simonos Petra (Mount Athos): Colouring Matters and Preventive Conservation (Byz-tex-Athos)

Ioannis Karapanagiotis, Christos Karydis, Sue Thomas, Dominique Cardon, Witold Nowik, Cecily Grzywacz

Mount Athos has been an Orthodox spiritual centre since 1054 and has enjoyed an autonomous status since Byzantine times. Today, the "Holy Mountain" is still a major centre of the Christian religion with over 20 large, occupied and active monasteries, which according to UNESCO are considered to have outstanding universal value. Peerless artworks of inestimable religious, spiritual and historical importance have been guarded by the monasteries for several centuries. Among them, important textiles can be found which have been barely studied.

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In the project a multi-disciplinary approach will be employed to study thirty textile works from the Monastery of Simonos Petra of Mount Athos with the collaboration of the following Institutions: (i) Ormylia Foundation, Art Diagnosis Center – Greece; (ii) CNRS, CIHAM/Laboratoire d'Histoire et d'Archéologie in collaboration with LRMH (Laboratoire de Recherche des Monuments Historiques) – France; (iii) University of Lincoln, Faculty of Art, Conservation and Restoration –UK; (iv) Getty Conservation Institute – Science - USA.

The goals of the project are summarised as follows.

Clarification of the origin of the dyes contained in the textiles

The biological sources of the dyestuffs used for during dyeing of post-Byzantine textiles from Mount Athos (including textiles from the monastery of Simonos Petra) are to a large extent unknown. Knowledge is mainly based on tradition rather than scientific evidence. A multi-disciplinary approach will be followed to perform the chemical investigations including optical microscopy, colorimetry, μ FTIR, μ Raman, HPLC-PDA-MS, GC-MS and SEM-EDS.

Stylistic and historic investigation of the artworks

A detailed stylistic examination of the selected artworks will be performed. Patterns and methods of construction will be recorded and compared with corresponding data found in other textiles (either Ottoman or Western textiles) and from different historical periods (historical study).

Documentation of the artworks

The achievement of the previous two objectives will lead to the detailed documentation of the artworks through an integrated and multi-disciplinary approach. The assessment of the origin of the raw materials (e.g. dyestuffs), the clarification of the history of the artworks (mainly through the stylistic studies as historical documents are not available) and the elucidation of the religious, historic and social meanings which are hidden behind the symbols of the artworks will provide the basis to understand the art of these objects.

Preventive Conservation of the artworks

Ethics in the preservation of cultural artefacts following conservation, restoration or preventive conservation treatments can be a complicated subject as each object treatment is unique and recipes or strict guidelines cannot be used. There will be always different risks to consider when any object is going to be treated, and assessing these risks is a daily task for a preventive conservator. Whether an ecclesiastical garment or a fabric is

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requested to go on loan outside Mount Athos, or to be handled by the brotherhood or the researchers, there are many issues to consider and what may be right for one object may not be acceptable for another. Results from the current survey point out the need to prioritise preventive rather than interventive conservation.

Acknowledgment. Support by the Getty Conservation Foundation is gratefully acknowledged.



THE HELLENIC INSTITUTE

Studentships, Bursaries and Prizes in Byzantine and Hellenic Studies (2009-10) offered at the Hellenic Institute, Royal Holloway, University of London.

His All-Holiness the Ecumenical Patriarch Bartholomaios I Postgraduate Studentship in Byzantine Studies, established by the Orthodox Cultural Association of Athens, through a generous donation by Mrs Angeliki Frangos in memory of her late mother Stela N. Frangos. **The Nikolaos Oikonomides Postgraduate Studentship in Byzantine Studies**, established by the Friends of the Hellenic Institute in memory of the distinguished Greek Byzantinist Nikolaos Oikonomides (1934-2000), in recognition of his outstanding contribution to Byzantine Studies. Both studentships cover tuition fees at UK/EU rate for one year. They are open to full-time and part-time students who wish to pursue either the University of London federal taught MA degree programme in Late Antique and Byzantine Studies, or MPhil/PhD research in some aspect of Byzantine studies at the Hellenic Institute, Royal Holloway, University of London.

The Panagiotis and Eleni Xenou Postgraduate Studentship in Hellenic and Byzantine Studies, established thanks to a generous

ANNOUNCEMENTS

donation by Mrs Politeia Katekou in memory of her late parents Panagiotis and Eleni Xenou. **The Charalambos and Eleni Pelendrides Postgraduate Studentship in Hellenic and Byzantine Studies**, established through a generous donation by Dr Andreas Pelendrides in memory of his late parents Charalambos and Eleni Pelendrides. Both studentships cover tuition fees at UK/EU rate for one year. They are open to full-time and part-time students who wish to pursue either the University of London federal taught MA degree programme in Late Antique and Byzantine Studies, or the taught MA degree programme in History: Hellenic Studies, or MPhil/PhD research in some aspect of Byzantine and Hellenic studies at the Hellenic Institute, Royal Holloway, University of London.

All four studentships are awarded on the basis of proven academic merit. Candidates should meet the normal entrance requirements of the University of London. The closing date for submission of applications is **1 September 2009**.

George of Cyprus Bursaries, offered to Hellenic Institute's part-time or full-time MA and MPhil/PhD students towards support and research expenses. The bursaries were established thanks to a generous grant awarded by the Ministry of Education and Culture of the Republic of Cyprus, in honour of George of Cyprus, later Ecumenical Patriarch of Constantinople (under the name Gregory II, 1283-9). Born in Cyprus, in 1240, then under Latin occupation, at the age of seventeen he fled to Nicaea, the Byzantine Empire in exile, in order to pursue his studies. After the restoration of the Byzantine Empire in 1261, he settled in Constantinople, where he completed his higher education and subsequently taught the eminent scholars of the next generation. One aspect of his personality was his tenacity and dedication to his studies, despite enormous adversities.

The Julian Chrysostomides Memorial Bursaries, offered to Hellenic Institute's part-time or full-time MA and MPhil/PhD students towards support and research expenses. These bursaries are established by the Friends of the Hellenic Institute in memory of the distinguished Byzantinist J. Chrysostomides, Emeritus Reader in Byzantine History and former Director of the Hellenic Institute, Royal Holloway, University of London, who died on 18 October 2008. For an appreciation of her life and work, see an obituary above.

The Joan Mervyn Hussey Prize in Byzantine Studies in memory of the distinguished Byzantine scholar and teacher J.M. Hussey (1907-2006),

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Emeritus Professor of History in the University of London and former Head of the History Department at Royal Holloway College. The Prize (£500) is awarded annually to Hellenic Institute students who complete the MA in Late Antique and Byzantine Studies with the mark of distinction.

The John Penrose Barron Prize in Hellenic Studies in memory of the distinguished Hellenist J.P. Barron, former Director of the Institute of Classical Studies of the University of London, Master of St Peter's College Oxford, and Member of the Hellenic Institute's Steering Group, who died on 16 August 2008. The Prize (£250) is awarded annually to Hellenic Institute students who complete the MA in History: Hellenic Studies with the mark of distinction.

There are no special application forms for the studentships and bursaries. Applicants should send a letter of application to Dr Charalambos Dendrinos, The Hellenic Institute, Royal Holloway, University of London, Egham, Surrey TW20 0EX; e-mail: ch.dendrinos@rhul.ac.uk.

Hetaireia Palatiou / Palace Company

Hetaireia Palatiou (the world's only living history society dedicated exclusively to representing aspects of Byzantium) will appear at English Heritage's Festival of History in July. Other appearances through the Summer will take the promotion of awareness of Byzantium to wider public audiences. The group has also been invited to participate in an event in Italy. More information from:

www.livinghistory.co.uk/homepages/palacecompany/.

Timothy Dawson

ANNOUNCEMENTS

Liverpool University Press: Translated Texts for Historians

2008 publications

Bede, *On Genesis*, translated with an introduction and notes by Calvin Kendall

Nemesius, *On the nature of Man*, translated with an introduction and notes by R.W. Sharples and P. van der Eijk [first English translation of the Greek text]

The Formularies of Angers and Marculf: two Merovingian handbooks, translated with an introduction and notes by Alice Rio

Sources for the Study of the School of Nisibis, translated with an introduction and notes by Adam Becker

Forthcoming, spring 2009

The Acts of the Council of Constantinople 553, translated with an introduction and notes by Richard Price

Richard Price and Mary Whitby (eds.) *Chalcedon in Context. Church Councils 400-700* Translated Texts Contexts, vol. 1

Please visit the website for further information, including on-line ordering: <http://www.liverpool-unipress.co.uk>

Liverpool University Press: Byzantine Translated Texts

A new series of translated Byzantine texts has been initiated as a 'sister' series for the existing LUP TTH (Translated Texts for Historians). Whereas the latter has focused on Late Antique and early Medieval texts, up to about A.D. 850, the former will aim to translate later Byzantine texts, e.g. from ca. 850- 1453.

The LUP BTT series will complement, but not compete with, other series of translated Byzantine texts such as the Belfast Byzantine Texts and Translations series, the Byzantina Australiensia series, Birmingham's

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Byzantine and Ottoman Monograph series with Ashgate Publishing, and the forthcoming 'Byzantine Loeb' series from Dumbarton Oaks. It is thought that the LUP series will appeal to students and scholars who seek affordable English translations that are provided with an extensive introductions and commentaries.

The Editorial Committee will be meeting on Thursday 19 March 2009 in order to discuss potential titles and contributors for the series. If you are interested in submitting a translation for publication, please send a short report (ca. 500-1000 words), describing the text that you wish to translate and giving reasons why it requires an English translation and would be suitable for this series, to the Editor, Dr Mary B. Cunningham, 44 Church Street, Littleover, Derby DE23 6GD, U.K.

(MBCunningham.Corran@btinternet.com) by 15 March 2009 at the latest.

It would also be helpful if you could provide a tentative timeframe for the completion of your proposed translation, along with a short C.V. of your professional qualifications.

Mary Cunningham

Journal of Late Antiquity (JLA)

http://www.press.jhu.edu/journals/journal_of_late_antiquity/

Content available at:

http://muse.jhu.edu/journals/journal_of_late_antiquity/

Publisher: The Johns Hopkins University Press

The Journal of Late Antiquity (JLA) is a multidisciplinary and interdisciplinary journal covering the world of Late Antiquity, broadly defined as the late Roman, western European, Byzantine, Sassanid, and Islamic worlds, ca. AD 250-800 (i.e., the late and post-classical world up to the Carolingian period).

JLA also fills a void in the English-language scholarship, where there is no English-language journal devoted to Late Antiquity; JLA will provide a voice for scholarship dealing with both practical and theoretical issues and will bridge the gap between literary and material culture scholarship.

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JLA also will serve an advocacy role for late antique scholarship by providing not only a previously lacking publication venue for all late antique scholars but also one for emerging late antique scholars who have experienced difficulty finding a proper vehicle for publication.

JLA will accommodate not only medium and longer length articles specifically devoted to original research, but also brief notes discussing significant observations that might not otherwise find their way into the scholarship.

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Ralph W. Mathisen

Email: ralphwm@uiuc.edu and ruricius@msn.com

Content available by subscription. Free content available online.

Abstracts available online. Articles available in HTML and PDF format.

Current Issue: Volume 1, Number 1, Spring 2008

Byantina Symmeikta

The Institute for Byzantine Studies of the National Hellenic Research Foundation (www.eie.gr) is happy to announce the launch of *Byantina Symmeikta*, an international peer-reviewed open access journal on 22 April at www.byzsym.org. More information can be found at: <http://www.openaccess.gr>

Professor Taxiarchis Kolias
Institute for Byzantine Research, Athens

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Recent Publications recommended by members:

Patrick Donabédian, *L'âge d'or de l'architecture arménienne* (Editions Parenthèses, Marseille 2008)

[Hilary Richardson]

The 7th volume of *ΕΘΑ ΚΑΙ ΕΣΤΙΕΡΙΑ*, journal of the *Society for the Research of Relations between East and West*, Athens (see for information: www.eesmned.gr). **Orders (for vv. 1-7) addressed to:** Kardamitsa Library, Hippokratous 8 - Athens 10679-GR, e-mail: info@kardamitsa.gr, **or to:** T. Maniati-Kokkini (member of the Editorial Committee), Karaiskaki 9 - Pallini - Athens 15351-GR, e-mail: tmaniati@arch.uoa.gr

WEB-SITES

Syropoulos Website

www.syropoulos.co.uk.

An electronic publication of the translation and commentary of the Fourth Book of Sylvester Syropoulos' *Memoirs*, prepared by a group of students and staff from the University of Birmingham.

Vera Andriopoulou

<http://www.porphyra.it>

<http://www.imperiobizantino.it>

Alessandra Bucossi

Personal

Professor A.A.M. Bryer

Emeritus Professor of Byzantine Studies, University Birmingham.

Awarded an OBE in the 2009 New Year Honours List for services to Scholarship.

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Professor Dame Averil Cameron

Fellow, Royal Historical Society

Hon D. Litt., University of London, 2005

Awarded DBE, 2006

John D. Criticos prize for *The Byzantines*, 2007

Corresponding Member, Göttingen Academy of Sciences, 2006

Professor Carole Hillenbrand, FBA, FRSE

Lately Head of Department of Islamic and Middle Eastern Studies,
University of Edinburgh.

Awarded an OBE in the 2009 New Year Honours List for services to
Higher Education.

Professor Peter Mackridge was awarded an honorary doctorate by
Athens University on 26th November, 2008.

Dr Vasiliki Tsamakda has been appointed Professor for Christian
Archaeology and the History of Byzantine Art at the Johannes-Gutenberg
University Mainz, to succeed Prof. Urs Peschlow.

10. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES

(a) The following new members have joined the Society since the publication of *BBBS* 34 (2008): Archimandrite Alexis, Dimiter Angelov, Nicola Bergamo, Derek Blair, Meg Boulton, Amelia Brown, John Bush, Malatras Christos, Heather Crawley, Margaret Davies, Spiros Divaris, Edmund Farrell, Galina Fingarova, John Foley, Luise Frenkel, Fernando Graziani, Peter Harrison, Mark Jackson, Christos Karydis, Valerie Knight, Maria Konstantindiou, Marc Lauxtermann, T. Lutz, Ian McClurg-Welland, Judith McKenzie, John O'Brien, Alfonso Oliva, David O'Meara, Arietta Papaconstantinou, Geri Parlby, Georgi Parpulov, Gary Pitts, Robert Pollock, Efthymia Priki, Michael Reeves, Daniel Reynolds, Becky Sanchez, Matthew Savage, Henry Schilb, Frouke Schrijver, Deniz Sever, Ann Sharman, Foteini Spingou, Paraskevi Sykopetritou, Joseph Verheyden, Joan Zouberi.

(b) **Membership of the Executive.** At the A.G.M., Michael Heslop, Rowena Loverance and Hugh Kennedy are due to retire from the Committee. (They are eligible for re-election). Nominations for three members to be elected at the meeting should be sent to the Secretary, Dr. Antony Eastmond, Courtauld Institute of Art, Somerset House, Strand, London WC2R 0RN as soon as possible. Nominations of student and 'lay' members would be especially welcome.

c) **Minutes of the Annual General Meeting of the Society for the Promotion of Byzantine Studies held on Saturday 5th April, 2008 at the University of Edinburgh.**

Present: Professor C. Mango in the chair, Professor Margaret Mullett (Chairman), Dr Antony Eastmond (Secretary), Mr Michael Carey (Treasurer).

199. The Minutes of the last Annual General Meeting held at The University of Birmingham, on Sunday 15th April, 2007, were adopted.

200. Chairman's Report

Margaret Mullett referred to two significant birthdays: Professor Cyril Mango's 80th, celebrated by a reception in Oxford and conference in Athens; and Professor A.A.M. Bryer's 70th, marked by the publication of the Proceedings of the Symposium, *Eat, Drink and be Merry, (Luke 12:19) - Food and Wine in Byzantium* held at Birmingham in 2003 in his

honour. She noted the major exhibition, *Byzantium 330-1453*, curated by Professor Maria Vassilaki and Professor Robin Cormack, to be held at the Royal Academy, 25 November, 2008 to 22 March, 2009. This would be accompanied by a programme of associated events, in London and around the country, co-ordinated by Professor James and the Development Committee. Next year's Symposium, '*Wonderful Things*': *Byzantium through its Art*, would also be closely associated with the exhibition.

Concerning Society matters, Professor Mullett encouraged members to pay their subscriptions on time, as at least half of the membership was now in arrears. Finally, she referred to the proposal to offer the journal, *Byzantine and Modern Greek Studies*, to members for a slightly increased subscription rate. Mr Heslop reported on the various options which had been explored but owing to the small response to the proposal in the *Autumn Newsletter* (2007), it was decided not to proceed at this time.

201. The Treasurer referred members to the report set out in the *BBBS* noting that sales of publications were increasingly low, and that as general expenditure always slightly exceeded income, the balance was going down which may make necessary to increase subscriptions sometime in the future. Professor Mango thanked Mr Carey for his hard work over the last year.

202. The names of new members who had joined since the previous AGM were intoned by Professor Mango.

203. The new members of the Executive Committee were announced: Dr Tim Greenwood (nominated by Margaret Mullett), Dr Ruth Macrides (nominated by Rowena Loverance) and Dr Claire Nesbitt (nominated by Liz James).

Mr Carey was nominated to continue as Treasurer until 2012, and Professor A.A.M. Bryer was acclaimed as the new President of the Society (in his absence).

SPBS

Treasurer's Report for 2008

General Fund

	<u>Year To</u>	
<u>Receipts</u>	<u>31.12.07</u>	<u>31.12.08</u>
Balance brought forward	3,674.89	3,364.61
Subscriptions	5,425.30	6,558.65
BBBS sales and advertising	466.75	617.11
Deposit interest	82.25	63.69
Income Tax Refund	112.04	632.05
Donation		500.00
Loan repayment	200.00	
Total receipts	9,961.62	11,736.11
<u>Less expenditure</u>		
Membership Secretary's fee	1,000.00	1,000.00
BBBS editorial fee	1,250.00	1,250.00
Postage	707.42	179.92
Printing	2,232.00	1,920.80
AIEB subscription (Note 1)		343.17
Treasurer's secretarial expenses	252.62	252.62
Website	450.00	450.00
Stationery and copying	41.97	230.19
Sundry expenses (Note 2)	563.00	1,219.10
Grants (Note 3)	100.00	500.00
Total expenditure	6,597.01	7,345.80
Balance at Bank carried forward	£3,364.61	£4,390.31

SPBS

Note 1: AIEB subscriptions were for 2007 and 2008.

Note 2:

Sundry expenses comprise:-	<u>2007</u>	<u>2008</u>
Membership Secretary's expenses:	£243.00	£255.28
2006 Congress address list:	£200.00	
Symposium expenses:	£112.00	£475.07
Committee expenses:	£8.00	£77.50
Advertising		£411.25
	-----	-----
	£563.00	£1,219.10
	-----	-----

Note 3:

Grants made during 2008 were:

Oxford Byzantine Society:	£100.00
University of York (Byzantine Ravenna)	£300.00
University of Cardiff (Julian the Apostate)	£100.00

	£500.00

SPBS

2006 Fund

Receipts

Balance brought forward	£23,966.94
Deposit Interest	£1,281.71

	£25,248.65

Payments

Symposium grants	£750.00	
Grants for attendance at overseas conferences	£455.00	

		£1,205.00
Balance 31.12.08:		£24,043.65

Note:

This is a fund with separate trustees, derived from the 2006 Byzantine Congress. The fund is administered by the Development Committee of the Society under the direction of the Fund trustees.

SPBS

Publications Fund

Year to 31.12.08

Receipts

Balance brought forward 10,730.44

Sales: (Note 1)

<u>Desire and Denial in Byzantium</u>	24.00
<u>Strangers to Themselves</u>	46.00
<u>Through the Looking-glass</u>	93.00
<u>Eastern Approaches</u>	117.00
<u>Travel in Byzantium</u>	140.00
<u>Rhetoric and Byzantine Culture</u>	117.00
<u>Byzantine Orthodoxies</u>	198.00
<u>Eat, Drink and Be Merry</u>	490.00

1,190.00

Royalties: (Note 2)

295.66

Deposit Interest

120.49

12,300.59

Payments:

Ashgate for *Eat, Drink and Be Merry*: 1,837.50

Balance at Bank:

10,463.09

Note 1

Sales

<u>Constantinople and</u>	cost of 100 copies	1,968.75
<u>its Hinterland:</u>	sales to 31.12.08	2,983.00

	surplus	£1019.25
		=====

SPBS

<u>Mount Athos</u>	cost of 100 copies	2,073.75
	sales to 31.12.08	2,329.30

	surplus	£255.55
		=====
<u>Dead or Alive?</u>	cost of 100 copies	2,231.25
	sales to 31.12.08	2,200.41

	shortfall	£30.84
		=====
<u>Desire and Denial</u>	cost of 100 copies	2,362.50
	sales to 31.12.08	1,177.00

	shortfall	£1,185.50
		=====
<u>Strangers to Themselves</u>	cost of 100 copies	2,362.50
	sales to 31.12.08	1,809.05

	shortfall	£553.45
		=====
<u>Looking-Glass</u>	cost of 100 copies	3,604.50
	sales to 31.12.08	1,372.00

	shortfall	£2,232.50
		=====
<u>Eastern Approaches</u>	cost of 100 copies	2,362.50
	sales to 31.12.08	1,572.00

	shortfall	£790.50
		=====
<u>Travel in Byzantium</u>	cost of 70 copies	1,953.75
	sales to 31.12.08	2,360.08

	surplus	£406.33
		=====

SPBS

<u>Rhetoric</u>	cost of 70 copies	1,653.75
	sales to 31.12.08	1,595.98

	shortfall	£57.77
<u>Byzantine Orthodoxies</u>	cost of 70 copies	1,653.75
	sales to 31.12.08	987.62

	shortfall	£666.13
<u>Eat, Drink and Be Merry</u>	cost of 70 copies	1,837.50
	sales to 31.12.08	490.00

		£1,347.50

Note 2:

The sales figures listed in Note 1 for Strangers, Travel, Rhetoric and Orthodoxies include royalties on copies sold by Ashgate.

ANNUAL GENERAL MEETING

The Annual General Meeting of the Society for the Promotion of Byzantine Studies will be held on Sunday 22 March at 1.15pm, Kenneth Clark Lecture Theatre, Courtauld Institute of Art, Strand, London.

AGENDA

204. Adoption of the Minutes of the last Annual General Meeting of the Society, **199-203**, held in the Lecture Theatre, Old High School, Edinburgh.

205. Chairman's report.

206. Treasurer's report (see above).

207. Election of new members.

208. Elections to the Executive Committee (nominations to the Secretary as soon as possible).

Dr. ANTONY EASTMOND
Secretary

Professor A.A.M. BRYER
President

REVIEW

11. Book Review

Review of John Haldon, ed., *A Social History of Byzantium*, Wiley-Blackwell, Chichester 2009: xxvii + 300 pages.

It is hard to write social history, since it is in the social sphere that the half-articulated ideas of the *imaginaire* intersect with the solid realities of humdrum existence in the material world. The social historian has to reach up and down to encompass many layers in the multi-layered flow of peoples through time. It is doubly, triply difficult in the case of Byzantium, given the paucity of useful primary source material and the length of time to be covered. There is a perennial danger of relapse into the mere rehashing of relatively familiar lines of argument or that rarer danger of levitation into the higher strata of argumentation where terminological precision and theoretical rigour may elbow out sheer curiosity about historical particulars.

Neither of these dangers is entirely avoided in this volume. An editorial preference for a thematic approach leads naturally to a top-down treatment of the chosen themes. Social relations are examined relative to the land (Peter Sarris and Peter Frankopan), relative to the court (John Haldon and Paul Magdalino) and relative to the church, secular and monastic (Michael Angold and Alice-Mary Talbot). It is hard for these contributors, as well as the two who deal with gender (Liz James) and production, agricultural and artisanal (Michel Kaplan), to do more than sketch an outline of relevant phenomena and present a consensus of contemporary scholarly views, backed by carefully selected and useful bibliographies.

There are exceptions. Peter Sarris' account of the growth of a distinct category of magnates in late antiquity, who tightened their grip on their tenantry by retaining much productive land under direct management and leasing out parcels too small to sustain families, is a model of lucid and fresh argumentation. He conjures up an image of a late antique analogue to the *Powerful* attacked in tenth-century legislation, members of a service aristocracy who used their position and connections to acquire extensive landed estates. There are other masterly explorations of large subjects: Bernard Stolte's inquiry into the application of law in practice, which is neatly complemented by the late Angeliki Laiou's wide-ranging and thought-provoking survey of what is known about marriage and inheritance strategies in the higher and lower echelons of the social order. What each of these three contributions have in common is that they

REVIEW

are founded in close study and careful analysis of a corpus of useful documentation - Egyptian papyri, law-making and law reports, and late Byzantine archival documents. It is only with the aid of an extensive dossier of material, dated and rooted in reality, that fresh ventures may be made and new ideas formulated.

For most periods of Byzantine history and most social groups within society at large, no such dossiers of useful evidence are available. Hence the resort, all too frequent, to inference and conjecture. Hence the uncertainty at the very heart of this volume as to what happened to the dark age social order, in which the peasant villager loomed larger in the mind of officialdom than he had ever done before, in the following era of revival. What was the outcome of the sustained campaign by emperors through the tenth century to curb the appetite for land of the *Powerful*, office-holders, present and past, in state and church? Did an independent class of peasant proprietors with real independence of mind survive as a significant element into later centuries? Or was the leading, dominant element of the social order from the eleventh century the new aristocracy which can be seen to have taken shape in the ninth and tenth centuries and which then knitted itself together in complex patterns of intermarriage? Answers to these questions can only be obtained by careful examination and thorough elucidation of a text to which reference is made by several contributors - the *Peira*, a collection of opinions and judgements, many on specific cases, of the Magistros Eustathios Romaïos, a distinguished high court judge of the early eleventh century. It is neglect of the rich store of data in this text which weakens the collective effort of John Haldon and his team. Not that any blame should attach to them. For we still await the new critical edition, which is in the ultra-competent hands of Ludwig Burgmann, and - a yet more daunting task, requiring much teamwork - the piecing together of a full legal and historical commentary on the multifarious cases which came before the Magistros. In the meantime, this reviewer urges readers of *A Social History of Byzantium* to supplement it by reading William Danny's thesis, *Society and the State in Byzantium, 1025-1071* (D.Phil., Oxford, 2008), an original synthesis which deserves to be published in the near future.

James Howard-Johnston
Corpus Christi College, Oxford

**Chairmen, Secretaries and Addresses of National Committees of the
International Association of Byzantine Studies**

Albania: Dhorka Dharmo, Pellumb Xhufi, Rr Sulejman Pasha Pall 124, Shk. 3, Apart 37 Tirana-Albanie

Australia: Dr Bronwen Neil (President), Centre for Early Christian Studies, Australian Catholic University, PO Box 456, Virginia, Queensland 4014 (b.neil@mcauley.acu.edu.au); Dr Andrew Gillett (Secretary & Newsletter Editor), Department of Ancient History, Division of Humanities, Macquarie University, New South Wales 2109 (andrew.gillett@humn.mq.edu.au)

Austria: W. Hörander, Institut für Byzantinistik und Neograizistik der Universität Wien, Postgrasse 7, A-1010 Vienna, Austria

Belgium: Anne Tihon (President); Jacques Noret (Vice-President and Treasurer); Caroline Mace (Secretary). Address of the Society for Byzantine Studies: Rue Ducale 1, 1000 Brussels, Belgium; address of the secretariat: Kardinaal Mercierplein 2, B3000 Leuven, Belgium

Brazil: Angela Commene, G. Kambani, 505 St Laurent Blvd, suite 106, Ottawa K1K4-4, Canada

Bulgaria: Prof. Vassil Ghiuselev (President), University of Sofia "St Kliment Ohridski", Faculty of History, 15 Tsar Osvoboditel Bd., Room 40A, 1504 Sofia, Bulgaria.

Canada: Antony Littlewood, Dept. of Classical Studies, The University of Western Ontario, Talbot College, London, Ontario, Canada N6A 3K7

Chile: Alejandro Zorbas, Universidad de Chile, Facultad de Filosofia, Centro de Estudios Bizaninos y Neohelenicos, Casilla 10136, Santiago, Chile

China: Zhu Huan, Xu Jia-Lin, Wang Yue, History Dept., Lanzhou University, 730000 Lanzhou, Gansu Province, P. R. China

Cyprus: Th. Papadopoulos, K. Kyrris, P.O. Box 22031, 1516 Nicosia, Cyprus

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