



BULLETIN OF BRITISH BYZANTINE STUDIES

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Addresses

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Front cover:

Representation of the revolt of the people of Constantinople against Emperor Michael V.

Illuminated manuscript of John Skylitzes, 12th century.

1. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES EXECUTIVE COMMITTEE

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Until AGM 2011:

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C. Co-opted by the Society until AGM 2012:

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D. Co-opted by the Society until AGM 2011:

Dr Antony Eastmond (Secretary)

PUBLICATIONS

2. PUBLICATIONS AND WORK IN PROGRESS

Professor Roderick Beaton, London

Forthcoming

Review of Florence Meunier, *Le roman byzantin du XII^e siècle. A la découverte d'un nouveau monde?* (Honoré Champion: Paris 2007) in *BMGS* 34/1 (2010).

Dr Sebastian Brock, Oxford

A Brief Outline of Syriac Literature (Moran Etho 9; 2nd edn, Kottayam 2009); *The History of the Holy Mar Ma'in, with a Guide to the Persian Martyr Acts* (Piscataway NJ 2008); *Jacob of Sarug's Homily on the Veil of Moses* (The Metrical Homilies of Mar Jacob of Sarug, 1; Piscataway NJ 2009); 'Dialogue and other *sughyotho*', in A. Chahwan, ed., *Mélanges offerts au Prof. P. Louis Hage* (Université Saint-Esprit de Kaslik, Faculté de Musique, Études 9; Kaslik 2008) 361-84; 'Regulations for an Association of Artisans from the Late Sasanian or Early Arab Period', in P. Rousseau and M. Papoutsakis, eds., *Transformations of Late Antiquity. Essays for Peter Brown* (Ashgate 2009) 51-62; Foreword, in J. Puthuparampil, ed., *Liturgy of St James. Its Impact on Theologizing in India* (Pune 2009) 7-10; 'Monasticism in Iraq: the cultural contribution', in E.C.D. Hunter, ed., *The Christian Heritage of Iraq* (Piscataway NJ 2009) 64-80; 'A Guide to Narsai's Homilies', *Hugoye* 12:1 (2009); 'New fragments of Sahdona's Book of Perfection at St Catherine's Monastery, Mount Sinai', *Orientalia Christiana Periodica* 75 (2009) 175-8; 'Edessene Syriac inscriptions in Late Antique Syria', in H.M. Cotton, R.G. Hoyland, J.J. Price, and D.J. Wasserstein, eds., *From Hellenism to Islam. Cultural and Linguistic Change in the Roman Near East* (Cambridge 2009) 289-302; 'Creating women's voices: Sarah and Tamar in some Syriac narrative poems', in E. Grypeou and H. Spurling, eds., *The Exegetical Encounter between Jews and Christians in Late Antiquity* (Jewish and Christian Perspectives 18; Leiden 2009) 125-141; 'Discerning the Evagrian in the writings of Isaac of Nineveh: a preliminary investigation', *Adamantius* 15 (2009) 60-72.

Dr Amelia Brown, University of Queensland / Hedge End, Hants.

'Hellenic Heritage & Christian Challenge: Conflict over Panhellenic Sanctuaries in Late Antiquity', in H.A. Drake, ed., *Violence in Late Antiquity: Perceptions & Practices, Shifting Frontiers in Late Antiquity* 5 (Ashgate: Aldershot 2006) 309-20.

PUBLICATIONS

Forthcoming

‘Banditry or Catastrophe?: History, Archaeology & Barbarian Invasions of Roman Greece’, in R. Mathisen and D. Shanzer, eds., *Romans, Barbarians & the Transformation of the Roman World (Shifting Frontiers in Late Antiquity 6*; Ashgate: Farnham); ‘Islands in a Sea of Change?: Continuity and Abandonment in Dark Age Corinth and Thessaloniki’, *International Journal of Historical Archaeology*; ‘Last Men Standing: Chlamydatus Portraits and Public Life in Late Antique Corinth’, *Hesperia*; ‘Justinian, Procopius and Deception: Literary Lies, Imperial Politics and the Archaeology of Sixth-Century Greece’, in K.O. Chong-Gossard, A. Turner and F. Vervaeke, eds., *Private and Public Lies: The Discourse of Depotism and Deceit in the Ancient World* (Leiden).

In Progress

Publication of my 2008 Thesis (see *BBBS*, chapter 4) as *Corinth and the Hellenic City in Late Antiquity*; Aeschylus' *Oresteia* and the performance of Greek tragedy in Late Antiquity; Roman Malta, particularly the cult and iconography of Astarte (Isis, Aphrodite, Fortuna, Hera, Juno); Mediterranean maritime religion and ancient history.

Dr Nikolaos Chrissis, London

Forthcoming

‘A diversion that never was: Thibaut IV of Champagne, Richard of Cornwall and Pope Gregory IX’s crusading plans for Constantinople, 1235-1239’, *Crusades* 9 (2010); *Crusading in Frankish Greece: a Study of Byzantine-Western Relations and Attitudes, 1204-1282* (Brepols: Turnhout).

Dr Simon Corcoran, London

‘Justinian and his two codes: revisiting P. Oxy. 1814’, *Journal of Juristic Papyrology* 38 (2008) [publ. 2009] 73-111; ‘New subscripts for old rescripts: the Vallicelliana fragments of Justinian Code Book VII’, *Zeitschrift der Savigny Stiftung für Rechtsgeschichte: romanistische Abteilung* 126 (2009) 401-422; ‘After Krüger: observations on some additional or revised Justinian Code headings and subscripts’, *Zeitschrift der Savigny Stiftung für Rechtsgeschichte: romanistische Abteilung* 126 (2009) 423-439; ‘Anastasius, Justinian and the pagans: a tale of two law codes and a papyrus’, *Journal of Late Antiquity* 2 (2009) 183-208.

PUBLICATIONS

Dr Mary Cunningham, Nottingham

'The Reception of Romanos in Middle Byzantine Homiletics and Hymnography', *Dumbarton Oaks Papers* 62 (2008).

Forthcoming: 'The Role of Faith in the Byzantine Worldview', in L. James, ed., *A Companion to Byzantium* (Blackwell Publishing, 2010); 'Mary, the Theotokos ("Birth-Giver of God")', in *Orthodox Christian Tradition*, in A. Casiday, ed., *Routledge Companion to Orthodox Christian Studies* (Routledge: London and New York 2010?); with Leslie Brubaker, ed., *The Cult of the Mother of God in Byzantium: Texts and Images, Proceedings of Colloquium on the Theotokos, St Edmund Hall, Oxford, August 16-19 2006* (Ashgate: Farnham 2010); 'The Use of the *Protevangelion* of James in Eighth-Century Homilies on the Mother of God', in *ibid.*

Dr Ken Dark, Reading

Nazareth Archaeological Project. A Preliminary Report on the Fifth Season in 2008 (LARG, London); with E. Ribak, 'An unpublished excavation by Roland de Vaux at the "Synagogue Church" in Nazareth, Israel', *Reading Medieval Studies* 35 (2009) 93-100.

Dr Timothy Dawson, Leeds

Byzantine Cavalryman: Eastern Roman Empire, c.900 – 1204 (Warrior Series, Osprey Publishing 2009); 'The Walpurgis Fechtbuch: an inheritance of Constantinople?', *Arms and Armour* 6.1 (Royal Armouries Museum 2009) 79–92; 'Back on the street after 500 years', *Friendsnews* 39 (Museum of London, April-June 2009) 16.

Forthcoming

'The Monomakhos Crown: Towards a Resolution', *Byzantina Symmeikta* (2010); 'There and Back Again – cross-cultural transmission of clothing and clothing terminology', in Stephanie Hathaway, ed., *Studies in Intercultural Exchange in the Early Medieval Mediterranean; By the Emperor's Hand: military dress and court regalia in the East Roman (Byzantine) Empire* (Frontline Books, London).

In progress

'Windows on the War: realism in middle Byzantine ivory carvings'.

Dr Antony Eastmond, London

With Z. Skhirt'ladze, 'Udabno Monastery in Georgia: The innovation, conservation and reinterpretation of art in the Middle Ages', *Iconographica. Rivista di iconografia medievale e moderna* 7 (2008).

PUBLICATIONS

Forthcoming

Byzantine and East Christian Art (Phaidon 2010); 'The St Petroc Casket, a certain mutilated man, and the trade in ivories', in D. Knipp, ed., *Siculo-Arabic Ivories and Islamic Painting* (Max-Planck Kunsthistorisches Institut Florenz, Berlin 2010); 'Gender and patronage between Christianity and Islam in the thirteenth century', in *Byzantium in the twelfth and thirteenth centuries: First International Sevgi Gönül Byzantine Studies Symposium* (Istanbul 2010).

Dr Elena Ene D-Vasilescu, Oxford

Between Tradition and Modernity: Icons and Iconographers in Romania, with a forward by Professor Andrew Louth (VDM Verlag: Saarbrücken 2009); *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: Iași 2009); 'The Icon after Postmodernism', in *The Way (Journal of Campion Hall, Oxford)*, 48/2 (April 2009) 93-103; 'The Monastery of St. Catherine Mount Sinai and Romanians', in *Revue des Études Sud-Est Européennes/Journal of South-East European Studies* [Romanian Academy for Science and the Arts, Bucharest] 47:1-4 (2009) 75-87; 'Treasures in the Monastery of St Catherine, Mount Sinai', *Series Byzantina* 6 (2009) 65-74.

Forthcoming

'The last wonderful thing: the icon of the Heavenly Ladder on Mount Sinai (cat. 323)', in L. James and A. Eastmond, eds., '*Wonderful things*'. *Byzantium through its art (42nd Spring Symposium of Byzantine Studies, King's College London and Courtauld Institute, March 2009*, Ashgate: Farnham 2010); 'MS. Canon. Graeci. 122, Bodleian Library: some new aspects regarding its history and linguistics', in *Romanoslavica* (2010); 'The Tetraevangelia of Neamț in Bodleian Library, Oxford (1429)', in *The Journal of Christ Church, Oxford* (2010); 'The relationship between icon and text in Early Christianity', in the *Proceedings of the International colloquium, Verba volant, Scripta manent: Produire, utiliser et conserver des textes dans le monde greco-romain/Production, Use, and Preservation of Texts in the Greco-Roman World, University of Bucharest, 9-11 October, 2009* (University of Bucharest Press: Bucharest 2010?); 'Development of Byzantine Iconography in Transformation', *Sage* (2010); '"A Face to Face Encounter God" - Humanity Relationship as Reflected in Icons', *Byzantinoslavica* (2010).

PUBLICATIONS

Dr J.D. Frendo, London

‘Agathias’ View of the Intellectual Attainments of Khusrau I: A Reconsideration of the Evidence’, *Bulletin of the Asia Institute* 18, 97-110.

Dr Jonathan Harris, London

‘The Goudelis family in Italy after the Fall of Constantinople’, *Byzantine and Modern Greek Studies* 33 (2009) 168-79; ‘Silent Minority: the Greek Community of Eighteenth-Century London’, in Dimitris Tziovas, ed., *Greek Diaspora and Migration since 1700* (Ashgate: Farnham 2009) 31-43.

Forthcoming

The End of Byzantium (Yale University Press 2010); ‘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* (Brepols: Turnhout 2010); ‘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*, (Peeters: Leuven 2010); ‘Constantinople as City State, c.1360-1453’, Catherine Holmes, Eugenia Russell and Jonathan Harris, eds., *Between Byzantines and Turks: Making Sense of the Late Medieval Eastern Mediterranean World* (OUP: Oxford 2010); with Dmitri Tolstoy, ‘Alexander III and Byzantium’, in Peter Clarke and Anne Duggan, eds., *Alexander III*, (Ashgate: Farnham 2010); ‘When did Laskaris Kananos travel in the Baltic lands?’, *Byzantion* (2010).

In Progress

Research on the last fifty years of Byzantium, 1403-1453.

Professor Judith Herrin, London

Byzantium. The surprising life of a medieval empire appeared in Greek, Italian, Spanish and Dutch translations, the last with additional photographs making 32 plates all in colour; ‘Book Burning as Purification’, in Philip Rousseau and Manolis Papoutsakis, eds., *Transformations of Late Antiquity. Essays for Peter Brown* (Ashgate 2009) 205-22; ‘The Acts of Trullo (692) as a continuation of Chalcedon’, in Richard Price and Mary Whitby, eds., *Chalcedon in Context. Church Councils 400-700* (Ashgate 2009) 148-68; ‘Women and the Transmission of Power in Byzantium’, in Giulia Calvi, ed., *Women and the transmission of power* (European University Institute working paper, Florence 2009).

PUBLICATIONS

Forthcoming

With Dimiter Angelov, 'The Christian Imperial Tradition – Greek and Latin', in Peter Fibiger Bang and Chris Bayly, eds., *The Political Culture of Empires* (CUP: Cambridge).

In Progress

A new edition of *The Formation of Christendom* and two volumes of collected articles to be published by Princeton University Press.

Mr Michael Heslop, London

Forthcoming

'The Search for the Defensive System of the Knights in the Dodecanese. Part I: Chalki, Symi, Tilos and Nisyros', in Helen Nicholson, ed., *Crusades Subsidia*.

In progress

'The Search for the Defensive System of the Knights in the Dodecanese. Part II: Leros, Kalymnos, Kos and Bodrum'; 'The Search for the Defensive System of the Knights in Northern Rhodes'.

Dr Paul Hetherington, London

'The Perception of Icons in the late Byzantine World: Some Evidence in a Treasury Inventory of Hagia Sophia', *Byzantinische Zeitschrift* 102.1 (2009); 'William Miller: medieval historian and modern journalist', in M. Llewellyn Smith, P.M. Kitromilides and E. Calligas, eds., *Scholars, Travels, Archives: Greek History and Culture through the British School at Athens*, *British School at Athens Studies* 17 (2009); *Review of exhibition 'Byzantium 330-1453'* (Royal Academy of Arts, London), *The Burlington Magazine* (January 2009).

Dr Hannah Hunt, Leeds

'The Reforming Abbot and his Tears: Symeon the New Theologian and Penthos in Late Byzantium', in E. Russell, ed., *Spirituality in Late Byzantium* (Cambridge Scholars Publications 2009).

Forthcoming

'Divine Light and Spiritual Intoxication: Symeon the New Theologian's image of Penitence as a Mystical Winepress', *Medium Aevum* (2010); 'Sexuality and Penitence in Syriac Commentaries on Luke's Sinful Woman', *Studia Patristica* (2010); Monograph on Asceticism and Human integrity in the late antique era (Ashgate 2011).

PUBLICATIONS

Professors Elizabeth and Michael Jeffreys, Oxford

Ed., *Iacobi Monachi Epistulae* (*Corpus Christianorum Series Graeca* 68, Brepols 2009).

Dr Robert Jordan, Belfast

Work in progress

With Dr Rosemary Morris, *Commentary on the Hypotyposis of Timothy for the monastery of the Theotokos Evergetis* for publication by the end of 2010); English translation of Book I of the *Synagoge* of Paul of Evergetis.

Dr Dirk Krausmuller, Cardiff

‘Being, Seeming and Becoming: Patriarch Methodius on Divine Impersonation of Angels and Souls and the Origenist Alternative’, in *Byzantion* 79 (2009) 168-207; ‘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* (Leiden 2009) 47-67; ‘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; ‘The *Encomium* of Catherine of Alexandria (*BHG* 32b) by the *Protasecretis* Anastasius, a work of Anastasius “the Stammerer”’, *Analecta Bollandiana* 127 (2009) 309-312.

Forthcoming

‘The abbots of Evergetis as opponents of “monastic reform”: a re-appraisal of the monastic discourse in eleventh- and twelfth-century Constantinople’, in *Revue des Études Byzantines* 68 (2010); ‘Aristotelianism and the disintegration of the Late Antique theological discourse’, in J. Watt and J. Lossi, eds., *Interpreting the Bible and Aristotle. Christian and Late Platonist Commentary between Rome and Bukhara* (Farnham 2010).

Dr Doug Lee, Nottingham

‘Abduction and assassination: the clandestine face of Roman diplomacy in late antiquity’, *International History Review* 31 (2009) 1-23; Modern Greek translation of *Pagans and Christians in Late Antiquity: A Sourcebook* (Enalios) [originally published in 2000].

Forthcoming

PUBLICATIONS

‘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*; ‘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*.

In progress

From Rome to Byzantium, AD 363-565: The Transformation of Ancient Rome (vol.8 of *Edinburgh History of Ancient Rome*).

Professor Peter Mackridge, Oxford

Language and National Identity in Greece, 1766-1976 (OUP: Oxford 2009).

Professor Richard Marks, Cambridge

‘The Architectural Icon: Picturing Solovetski Monastery’, in A. Lidov, ed., *New Jerusalems. The Translation of Sacred Spaces in Christian Culture* (Moscow 2009) 671-698.

In progress

A 'biography' of the Mother of God of Vladimir icon from the 12th century to the present day.

Dr J.A. Munitiz, Birmingham

Forthcoming

‘Spiritual Literature’, in Paul Stephenson, ed., *The Byzantine World*.

In Progress

With R. Macrides and D. Angelov, *Ps-Kodinos, Traité des Offices*, simplified text, translation and commentary; Anastasius of Sinai, *Questions and Answers*, translation and commentary; Theognostos, *Thesaurus*, translation and commentary.

Dr Jennifer Nimmo Smith, Edinburgh

Forthcoming

‘From Gorgias to Gregory of Nazianzus – a Platonic formula revisited’, *Studia Patristica* 2010 (Conference Proceedings of the Oxford Patristic Conference) 44-49.

In progress

PUBLICATIONS

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 Tassos Papacostas, London

Review of M. Campagnolo and M. Martiniani-Reber, eds., *From Aphrodite to Melusine. Reflections on the archaeology and history of Cyprus* (Geneva 2007), in *BMGS* 33 (2009) 219-20.

Forthcoming

‘The medieval progeny of the Holy Apostles: trails of architectural imitation across the Mediterranean’, in P. Stephenson, ed., *The Byzantine World* (Routledge 2010); ‘Echoes of the Renaissance in the eastern confines of the *stato da mar*: Architectural evidence from Venetian Cyprus’, *Acta Byzantina Fennica* n.s.3 (2010); ‘Building activity and material culture in Venetian Cyprus: an evaluation of the evidence’, in *Acts of the Fourth Cyprological Congress, Nicosia 2008*; ‘Byzantine rite in a Gothic setting: aspects of cultural appropriation in late medieval Cyprus’, in P. Grotowski and S. Skrzyniarz, eds., *Towards rewriting? New approaches to Byzantine art and archaeology* (Brill).

Dr Georgi R. Parpulov, Oxford

‘Psalters and Personal Piety in Byzantium’, in R. S. Nelson and P. Magdalino, eds., *The Old Testament in Byzantium* (Washington DC 2009) 77-105; ‘Четири гръко-български миниатюри от XIV век’, *Проблеми на изкуството* 42 (2009) no. 2.31-34, 63; ‘Три добавки към старите описания на Зографския манастир’, *ibid.*, 60, 64.

Forthcoming

‘Pre-1650 Cyrillic Manuscripts in U.S. Public Collections: A Catalogue’, *Palaeoslavica* 18 (2010); ‘Two Icons from Sinai: Elijah in the Desert, Moses Receiving the Law’, in L. James and A. Eastmond, eds., *‘Wonderful things’. Byzantium through its art (42nd Spring Symposium of Byzantine Studies, King’s College London and Courtauld Institute, March 2009)*, Ashgate: Farnham 2010); ‘Art and Architecture, Bulgarian’, ‘Manuals, Artistic’, and ‘Tempera Painting’, in R.E. Bjork, ed., *The Oxford Dictionary of the Middle Ages*, (Oxford 2010); Review: M. Brisbane and J. Hather, eds., *Wood Use in Medieval Novgorod* (Oxford 2007), in *Speculum* 85 (2010).

PUBLICATIONS

Dr Eileen Rubery, Cambridge

‘Christ and the Angelic Tetramorphs: The Meaning of the eighth-century Apsidal Conch at Santa Maria Antiqua in Rome’, in Savvas Neocleous, ed., *Sailing to Byzantium* (Cambridge Scholars Publishing, Newcastle, 2009) 183-220.

Forthcoming

‘The Vienna ‘Empress’ Ivory and its companion in Florence: Crowned in different Glories?’, in L. James and A. Eastmond, eds., ‘*Wonderful things*’. *Byzantium through its art (42nd Spring Symposium of Byzantine Studies, King’s College London and Courtauld Institute, March 2009, Ashgate: Farnham 2010)*; ‘Papal Opposition to Imperial Heresies: text as image in the church of Sta Maria Antiqua in the time of Pope Martin I (649-54/5)’, in *Proceedings of the Second National Patristics Conference, Cambridge, September 2009 (Studia Patristica 2010)*.

Dr Nadine Schibille, Oxford

‘The Profession of the Architect in Late Antique Byzantium’, *Byzantion* 79 (2009); ‘Astronomical and Optical Principles in the Architecture of Hagia Sophia in Constantinople’, *Science in Context* 22 (2009) 27-46.

Forthcoming

(under review) ‘A History of Neuroarthistory’, *Art History*. Book Review of John Onians’ *Neuroarthistory: from Aristotle and Pliny to Baxandall and Zeki*; with Th. Rehren, F. Marii, L. Stanford and C. Swan (in press), ‘Glass supply and circulation in early Byzantine southern Jordan’, in Daniel Keller and Jörg Drauschke, eds., *Glas in Byzanz – Produktion, Verwendung, Analysen. RGZM Symposium, Mainz 2008*.

Dr Christos Simelidis, Oxford

Selected Poems of Gregory of Nazianzus: I.2.17; II.1.10, 19, 32: A Critical Edition with Introduction and Commentary (Hypomnemata 177, Vandenhoeck & Ruprecht: Göttingen 2009).

Forthcoming

Review of G. Cavallo, *Leggere a Bisanzio* (Sylvestre Bonnard: Milan 2007), in *The Journal of Hellenic Studies* 129 (2009); Review of *Sancti Gregorii Nazianzeni opera. Versio Graeca, I. Orationes X et XII. Editae a Justin Mossay cum prooemio a Bernard Coulie (Corpus Christianorum Series Graeca 64/Corpus Nazianzenum 22; Brepols: Turnhout-Leuven 2006)*, in *Byzantina*; with Emilio Bonfiglio, Review of *Sancti Gregorii Nazianzeni opera. Versio Armeniaca, IV. Oratio VI. Edita a Clotaire Sanspeur cum indice a Nancy Castillo (Corpus Christianorum Series*

PUBLICATIONS

Graeca 61/*Corpus Nazianzenum* 21; Brepols: Turnhout-Leuven 2007), in *Byzantina*.

Dr Jonathan Shepard, Oxford

‘Mists and portals: Byzantium and the Black Sea north coast’, in M. Mundell Mango, ed., *Byzantine trade 4th-12th centuries* (Ashgate: Farnham 2009) 421-41; ‘The coming of Christianity to Rus: authorized and unauthorized versions’, in W.D. Phillips, jr., C. B. Kendall, O. Nicholson and M. Ragnow, eds., *Conversion to Christianity from Late Antiquity to the Modern Age: Considering the Process in Europe, Asia, and the Americas* (Minneapolis 2009) 185-222.

Forthcoming

‘From the Bosphorus to the British Isles: the Way from the Greeks to the Varangians’, *Drevneishie Gosudarstva Vostochnoi Evropy* (2008g.) (Moscow 2009); *Emergent elites and Byzantium in the Balkans and East-Central Europe* (Collected Studies, Ashgate: Farnham).

Dr Dionysios Stathakopoulos, London

‘The dialectics of expansion and retraction: recent scholarship on the Palaiologan aristocracy’, *BMGS* 33 (2009) 92-101; ‘Population, Demography and Disease’, in E. Jeffreys, R. Cormack and J. Haldon, eds., *Oxford Handbook of Byzantine Studies* (OUP: Oxford 2008) 309-316.

Forthcoming

‘I seek not my own: Is there a female mode of charity?’, *Proceedings of the conference Female Founders in Byzantium and Beyond, Vienna, September 2008*, (to be published by the Austrian Academy of Sciences); ‘Invisible protagonists: a zoocentric view of the Justinianic Plague’, *Proceedings of the Symposium Animals and Environment in Byzantium (7th-12th c.), Athens, June 2008* (to be published by the National Hellenic Research Foundation); ‘On whose authority? Regulating medical practice in the twelfth and early thirteenth century’, *Proceedings, Authority in Byzantium* (Ashgate); ‘Byzantine Medicine’, ‘Earthquakes’, ‘Famine and Food Shortages in Byzantium’, and ‘Welfare Institutions in Late Antiquity’, in Roger Bagnall et al., eds., *Encyclopedia of Ancient History* (Wiley-Blackwell); ‘I beg of you: inciting mercy through the body in Byzantium’ (to be published in the journal *Médiévales*); ‘Disease and where to treat it: a Byzantine *vade mecum*’, in B. Zipser, ed., *Byzantine Medical Manuals in Context, Proceedings of the Conference held at London on the 19th of September 2009* (Brill).

In Progress

PUBLICATIONS

Several chapters on the social history of the Palaiologan period in T. Loughism ed., *Βυζάντιο, Ιστορία και Πολιτισμός*; Medical and Paramedical Professionals in the Palaiologan period; *Disinvestment: Wealth, Charity and Remembrance in the Late Byzantine Period*.

Dr Shaun Tougher, Cardiff

Forthcoming

‘Cherchez l’homme! Byzantine men: a eunuch perspective’, in P. Stephenson, ed., *The Byzantine World*; ‘Having fun in Byzantium’, in Liz James, ed., *A Companion to Byzantium*; ‘Julian’s first panegyric on Constantius II’, in N. Baker-Brian and S. Tougher, eds., *Emperor and author: the writings of Julian the Apostate*.

Work in Progress

‘Imperial blood: family relationships in the dynasty of Constantine the Great’; ‘Eunuch material culture’; ‘Military eunuchs: the case of Narses’; ‘Robert Graves’ *Count Belisarius*’; Ed., *Approaching the Byzantine Family*.

Rev Dr H.J.M. Turner, Frinton-on-Sea

The Epistles of St. Symeon the New Theologian, (OUP: Oxford 2009).

Dr Mary Whitby, Oxford

‘Sugaring the pill: Gregory of Nazianzus’ advice to Olympias (*Carm.* 2.2.6)’, in Katerina Carvounis and Richard Hunter, eds., *Signs of Life? Studies in later Greek poetry, Ramus* 37 (2008) 79–98; Richard Price and Mary Whitby, eds., *Chalcedon in Context. Church Councils 400-700* (Translated Texts Contexts, vol. 1: Liverpool 2009); ‘Rhetorical questions’ in Liz James, ed., *The Blackwell Companion to Byzantium* (2010) 239-50.

Mr Nigel Wilson, Oxford

Appendix A in R.M. Thompson, *A descriptive catalogue of the medieval manuscripts of Merton College Oxford* (Cambridge 2009) 267-8; Review of A.-M. Doyen-Higuet, *L’Epitome de la Collection d’ hippiatric grecque*, in *Gnomon* 81 (2009) 268-9; Review of P. Canart, *Etudes de paleographie grecque et de codicologie (Studi e Testi 450-1)*, in *Classical Review* 59 (2009) 641-2.

In Progress

PUBLICATIONS

I am actively involved in preparations being made for the official publication of the Archimedes palimpsest, which contains several other texts, the interest of which is not limited to classical antiquity.

MEMBERS RESIDENT OUTSIDE THE U.K.

Professor Albrecht Berger, Munich

‘Constantinople’, in M. Hose and Ch. Levin, eds., *Metropolen des Geistes* (Frankfurt 2009) 179-202 (in German); ‘Kerkyllinos and Kerkyra or: how Corfu became Christian’, in S. Kotzabassi and G. Mavromatis, eds., *Realia Byzantina (Festschrift for Apostolos Karpozilos)* (Berlin 2009) 17–24 (in German); ‘The Ottoman Empire as seen by western European travellers’ in A. Bues, ed., *Martin Gruneweg (1562– nach 1615). Ein europäischer Lebensweg* (Wiesbaden 2009) 175–189 (in German).

Forthcoming

‘Baths in the Byzantine Age’, contribution to *International Symposion Anadolu Medeniyetlerinde Hamam Kültürü / Bathing Culture in Anatolian Civilizations (İstanbul 2007)* (in print); ‘The Cult of the Maccabees in the Eastern Orthodox Church’, in G. Signori, ed., *Dying for the Faith, Killing for the Faith: Old-Testament Faith-Warriors (Maccabees 1 and 2) in historical perspective* (in print); ‘Constantinople – foundation, bloom and decay of a mediterranean metropolis’, in the Catalogue of the Exhibition, *Pracht und Alltag in Byzanz* (Bonn 2010, in print) (in German); ‘Ο Ευγένιος Βούλγαρης και η Βοσπορομαχία’ (‘Evgenios Boulgaris and the Bosporomachia’), contribution to the *International symposion Ευγένιος Βούλγαρης, ο άντρας και το έργο του (Kerkyra 2006)* (in print); ‘The hippodrome of Constantinople in popular belief and folklore’, contribution to an Exhibition Catalogue (İstanbul 2010, in print); ‘Authority in Byzantine religious texts’, in *Authority in Byzantium (Festschrift for Judith Herrin)* (in print); *Caspar Ludwig Momars, Η Βοσπορομαχία* (introduction and critical edition) (in preparation); with Christian Gastgeber and Sebastiano Panteghini, *The Ecclesiastical History of Nikephoros Kallistou Xanthopoulos*, Kritische Edition (in preparation).

Dr Antje Bosselmann-Ruickbie, Mainz

Essays

With Yvonne Stolz, ‘Ottonischer Nimbus oder Byzantinischer

PUBLICATIONS

Halsschmuck? Zur *Goldenen Madonna* und zehn trapezoiden Emails auf dem Nagelreliquiar und dem Theophanukreuz im Essener Domschatz' ('Ottonian Nimbus or Byzantine Necklace? On the *Golden Madonna* and ten trapezoid Enamels on the Reliquary of the Holy Nail and Theophanu's Cross in the Cathedral Treasure Essen, Germany'), in Franz Alto Bauer, ed., *Mitteilungen zur Spätantiken Archäologie und Byzantinischen Kunstgeschichte* (Wiesbaden 2009) 77-99; 'Mittelbyzantinischer Schmuck' ('Middle Byzantine Jewellery'), Resumé of a lecture, in Niclas-G. Weiss and Frank Albert, eds., *Mitteilungsheft der Arbeitsgemeinschaft Christliche Archäologie zur Erforschung spätantiker, frühmittelalterlicher und byzantinischer Kultur* 28 (2008/2009) 19-20; 'Byzantinisch, Islamisch oder "Internationaler Stil"? Email- und Körbchenohrringe aus dem östlichen Mittelmeerraum' ('Byzantine, Islamic or "International Style"? Enamelled Earrings and Basket-Shaped Earrings from the Eastern Mediterranean'), in Ulrike Koenen and Martina Müller-Wiener, eds., *Grenzgänge im östlichen Mittelmeerraum. Byzanz und die Islamische Welt vom 9. bis 13. Jahrhundert* (Wiesbaden 2008) 83-119; 'Goldener Glanz aus Byzanz. Der Schatzfund von Preslav (Bulgarien) – Ein kaiserliches Geschenk an einen "barbarischen" Regenten' ('Golden Splendour from Byzantium. The Preslav Treasure [Bulgaria] – An Imperial Gift to a "Barbaric" Regent'), in *Antike Welt* 6 (2004) 77-81.

Catalogue and Encyclopaedia Entries

Catalogue entries for Robin Cormack and Maria Vassilaki, eds., *Byzantium 330-1453* (Royal Academy London, 2008) cat. nos 125, 127, 144; Catalogue entries for Ludwig Wamser, ed., *Die Welt von Byzanz – Europas östliches Erbe* (Archäologische Staatssammlung München, 2004), cat. nos 621-625; *Niello*, in Klaus Wessel, Marcell Restle, Birgitt Borkopp, Barbara Schellewald, Thomas Steppan and Lioba Theis, eds., *Reallexikon der Byzantinischen Kunst* (Stuttgart 2004) vol. 7, col. 966-976; Catalogue entries for *Byzanz. Das Licht aus dem Osten – Kult und Alltag im Byzantinischen Reich vom 4.-15. Jahrhundert*, (Diözesanmuseum Paderborn, Mainz 2001), cat. nos IV.47.1-3, IV.49.1-4; Catalogue entries for Matthias Puhle, ed., *Otto der Große. Magdeburg und Europa* (Kulturhistorisches Museum Magdeburg, Mainz 2001), cat. nos VI.57, VI.58 a-j; Catalogue entries for Ludwig Wamser and Gisela Zahlhaas, eds., *Rom und Byzanz – Archäologische Kostbarkeiten aus Bayern* (Prähistorische Staatssammlung München, 1998), cat. nos 268-272, 306, 314-317, 322-328.

PUBLICATIONS

Forthcoming

‘A 13th-century Jewellery Hoard from Thessalonica: A genuine Hoard or an Art Dealer’s Compilation?’, in Chris Entwistle und Noel Adams, eds., *Intelligible Beauty. Recent Research on Byzantine Jewellery* (London); ‘Ornament (Goldsmiths’ Works and Toreutics)’, in Klaus Wessel, Marcell Restle, Birgitt Borkopp, Barbara Schellewald, Thomas Steppan and Lioba Theis, eds., *Reallexikon der Byzantinischen Kunst* (Stuttgart); *Byzantinischer Schmuck des 9. bis frühen 13. Jahrhunderts. Untersuchungen zum metallenen dekorativen Körperschmuck der mittelbyzantinischen Zeit anhand datierter Funde aus Bulgarien und Griechenland (Byzantine Jewellery from the 9th to early 13th Centuries)* (PhD Bonn 2007; Dr. Ludwig Reichert Verlag, Series *Spätantike-Frühes Christentum-Byzanz*: Wiesbaden).

Dr Stavroula Constantinou, Nicosia, Cyprus

Book Review

Oberhelman, Steven M. *Dreambooks in Byzantium: Six Oneirocritica in Translation, with Commentary and Introduction* (Ashgate: Aldershot 2008) pp. 260, \$99.95, ISBN: 978-0754660842, in *The Medieval Review*

Forthcoming

‘A Byzantine Hagiographical Parody: The *Life of Mary the Younger*’, *Byzantine and Modern Greek Studies* 34.2 (2010); ‘The Morphology of Healing Dreams: Dream and Therapy in Byzantine Collections of Miracle Stories’, in C. Angelidi, ed., *Dreaming in Byzantium and Beyond* (Ashgate: Farnham 2010); ‘The Gift of Friendship: Beneficial and Poisonous Friendships in the Byzantine Greek Passion of Sergius and Bacchus’, in A. Classen and M. Sandidge, eds., *Friendship in the Middle Ages and the Renaissance* [Fundamentals of Medieval and Early Modern Culture 7] (Walter De Gruyter: Berlin and New York); ‘Grotesque Bodies in Hagiographical Tales: The Monstrous and the Uncanny in Byzantine Collections of Miracle Stories’, *Dumbarton Oaks Papers* 64 (2010); ‘Male Constructions of Female Identities: Authority and Power in the Byzantine Greek Lives of Monastic Foundresses’, *Wiener Jahrbuch für Kunstgeschichte* 54 (2010); ‘Virginity in Danger: Holiness and Sexuality in the Life of Mary of Antioch’, in D. Searby, ed., *ΔΩΡΟΝ ΠΟΛΙΤΙΚΙΑΝ: Festschrift for Jan Olof Rosenqvist on the Occasion of his 67th Birthday* (2011); ‘Healing Dreams in Byzantine Miracle Collections’, in S. Oberhelman, ed., *Dreams and Greek Medicine* (University of Pennsylvania Press: Philadelphia); ‘Family and Marriage in the Byzantine Legend of Saint Alexius’, in S. Tougher, ed., *Approaches to the Byzantine Family* (Ashgate: Farnham); ‘Performing Gender in the Lives of Lay Saints’, in M. Mullett, ed., *Performing*

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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]; 'Rewriting Youth in Female Martyr Legends', in M. Gray, ed., *Rewriting Holiness: Studies in the Reconfiguration of Cults* (Ashgate: Farnham).

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, the Ionian Islands, and El Greco's Early Career', in P. Kitromilides and D. Arvanitakis, eds., *The Greek World under Ottoman and Western Domination: 15th-19th Centuries. Proceedings of the International Conference* (New York, Alexander S. Onassis Foundation and Athens, Benaki Museum 2008) 55-79; 'Viaggi di pittori tra Costantinopoli e Candia. Documenti d'archivio e influssi sull'arte, in Ch. Maltezou, A. Tzavara and D. Vlassi, eds., *I Greci durante la Venetocrazia: Uomini, spazio, idee (XIII-XVIII sec.)*. *Atti del Convegno Internazionale di Studi, Venezia, 3-7 dicembre 2007* (Venezia 2009) 709-723; 'Aspects of Icon Painting in Venetian Cyprus and Relations with Venice', in A. Nicolaou-Konnari, ed., *La Serenissima and La Nobilissima* (Nicosia, Bank of Cyprus Cultural Foundation 2009) 157-193 (in Greek); 'Domenikos Theotokopoulos-El Greco', in Th. Veremis, ed., *A Hundred Great Greeks. The Best of All Ages* (Athens 2009) vol. I.225-231 (in Greek); Entry no. 8: 'An Icon of the Annunciation', in E. Chatzityphonos and S. Ćurčić, eds., *Architecture as Icon. Perception and Representation of Architecture in Byzantine Art* (Exhibition catalogue, Thessaloniki, Museum of Byzantine Culture, 6 Nov. 2009-31 Jan. 2010; Thessaloniki 2009) 190-191 (in Greek); Entries no. 15: 'The Road to Calvary (Christ Elkomenos)', no. 30: 'Saint George on Horseback Slaying the Dragon', no. 34: 'The Virgin in the Burning Bush', no. 35: 'The Adoration of the Magi', no. 36: 'The Last Supper', no. 37: '*Noli me tangere* and Other Scenes', no. 38: 'The Celestial Liturgy and the Holy Trinity', and no. 39: 'The First Ecumenical Council of Nicaea', in A. Drandaki, ed., *The Origins of El Greco. Icon Painting in Venetian Crete* (Exhibition catalogue, New York, Onassis Cultural Center, 17 Nov. 2009- 27 Febr. 2010; A. S. Onassis Foundation, New York 2009) 62, 88, 94-105.

PUBLICATIONS

Professor Malgorzata Zofia Dąbrowska, University of Lodz, Poland

‘Could Poland have reacted to the submission of Byzantium to the Turks in 1372-1373’, in *Captain and Scholar. Papers in memory of Demetrios I. Polemis* (Andros 2009) 79-92; ‘Byzantine Frescoes from Lusignan Cyprus in Houston’, *Ihonotheke* 21 (2009) 21-32. Volume dedicated to Professor Barbara Dab-Kalinowska; ‘Polska historia i amerykańskie obyczaje na teksanskim rodeo’ (‘Polish History and American Customs on Texan Rodeo’) *Arcana* 1 (2009) 177-182; ‘Szkolnictwo wyższe w roku magicznym’ (‘University Education in the Magic Year’), in *IV Kongres Obywatelski. Jakie szkolnictwo wyższe do 2030?*, (Gdansk 2009) 17-18.

In press

‘A Giraffe for the Emperor’, in *Studies dedicated to Professor Jan Szymczak* (Lodz 2010).

In progress

‘Oskar Halecki’s Way to Byzantium and Bronx’, in Malgorzata Dabrowska, ed., *Oskar Halecki and his Vision of Europe* (Lodz 2011).

Online publications

‘Święty Jerzy i księżniczka Trapezuntu’ (‘St George and the Princess of Trebizond’) Polis. Miasto Pana Cogito, 2009

‘Zona Dawida z Trapezuntu’ (‘David of Trebizond’s Wife’) Polis. Miasto Pana Cogito, 2009.

http://www.polis2008.pl/index.php?option=com_content&view=category&layout=blog&id=151&Itemid=212

Professor Claudine Dauphin, Sophia Antipolis/Nice and Paris

‘D’une *provincia* byzantine à un *jund* abbasside: la dynamique du peuplement de la Palestine à la lumière de nouveaux outils de recherche (Système d’Information Géographique)’, *Proche-Orient Chrétien* 59, Fasc. 1-2 (2009) 7-51, in collaboration with M. Ben Jeddou; ‘The Sword and the Intellect: Bonaparte in Egypt’, *Minerva* 20.2 (March/April 2009) 16-21; Translation into English of all Summaries in French, and vice-versa, and rewriting of 5 articles in English of L. Buchet, C. Rigeade, I. Séguy and M. Signoli, eds., *Vers une anthropologie des catastrophes. Actes des 9^e journées anthropologiques de Valbonne (22-24 mai 2007)*, Editions APDCA/INED, Antibes-Paris 2009 (553 pp).

Forthcoming

‘Mapping Jordan’, *Minerva* (January 2010).

PUBLICATIONS

Dr Stavros Georgiou, Strovolos, Cyprus

‘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 (2007-2009) (= *Afieroma eis ton D. Z. Sofianon*) 115-126 (in Greek with a summary in English); ‘The Sources for the Life and the Missionary Action in Cyprus of Apostle Barnabas’, in K. Kokkinoftas, ed., *I Hiera Basiliki kai Stavropigiaki Moni Apostolou Barnaba. O bios tou apostolou Barnaba - Oi piges - I historia tis Monis - I architektoniki* (Nicosia 2009) 31-43 (in Greek); Book-reviews in: *Byzantina Symmeikta* 19 (2009).

Forthcoming

‘The Bishopric of Kition in the ecclesiastical Taktika’, *Ekklesiastikos Kerykas* 10 (2005) (in Greek); ‘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); ‘The Bishopric of Karpasia from Its Foundation to the Middle of the XIIIth Century’, in *Papers of the First Scientific Congress for Karpasia* (Limassol 2010) (in Greek); ‘Cyprus in XIth and XIIth Centuries: Aspects of a Byzantine Province’, *Epeteris Kentrou Meleton Hieras Mones Kykkou* 9 (2010) (in Greek); ‘Notes on the Byzantine Cyprus I’, *Epeteris Kentrou Meleton Hieras Mones Kykkou* 9 (2010) (in Greek).

Professor Geoffrey Greatrex, Ottawa

‘Political history, c.250-518’, in E. Jeffreys, ed., *The Oxford Handbook of Byzantine Studies* (Oxford 2008) 232-48; ‘Le pseudo-Zacharie de Mytilène et l’historiographie syriaque au VIe s.’ in M. Debié, ed., *L’historiographie syriaque* (Paris 2009) 33-55; with Jitse Dijkstra ‘Patriarchs and Politics in Constantinople in the Reign of Anastasius (with a Reedition of O. Mon. Epiph. 59)’, *Millennium* 6 (2009) 223-64.

Forthcoming

‘The fall of Macedonius reconsidered’ in M. Vinzent, ed., *Studia Patristica*.

Reviews (forthcoming)

J. Wiesehöfer and P. Huyse, eds, *Ērān ud Anērān. Studien zu den Beziehungen zwischen dem Sasanidenreich und der Mittelmeerwelt* (Stuttgart 2006), in *Phoenix*; G. Traina, *428 AD* (Princeton 2009), in *The Historian*; D. Brodka and M. Stachura, eds, *Continuity and Change. Studies in Late Antique Historiography*, *Electrum* 13 (2007), in *Phoenix*.

Work in progress

Ongoing translation and commentary of Pseudo-Zachariah of Mytilene’s Ecclesiastical History, in collaboration with Dr Cornelia Horn and Dr

PUBLICATIONS

Robert Phenix (St Louis, Missouri). The full work, incorporating a tr. and comm. of books III-XII should appear 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

Ed., *A social history of Byzantium* (Blackwell: Oxford 2009); ed., with E. Jeffreys and R. Cormack, *The Oxford Handbook of Byzantine Studies* (OUP: Oxford 2008); with Jack Goldstone, 'Introduction: ancient states, empires and exploitation: problems and perspectives', in I. Morris and 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 and W. Scheidel, eds., *The dynamics of ancient empires. State power from Assyria to Byzantium* (Oxford 2009) 205-254; 'Towards a social history of Byzantium', in J.F. Haldon, ed., *A Social History of Byzantium* (Blackwell: Oxford 2009) 1-30; 'Social élites, wealth and power', in J.F. Haldon, ed., *A Social History of Byzantium* (Blackwell: Oxford 2009) 168-211; 'The Avkat Archaeological Project 2009', *Anatolian Archaeology* 15 (2009) 17-18.

Forthcoming

Ed., *Early Islamic Syria: money, power and politics* (Ashgate: Farnham 2010); with L. Brubaker, *Byzantium in the Iconoclast era, ca. 680-850: a history* (CUP: Cambridge 2010, in press); *Le livre des cérémonies. Texte, traduction, commentaire*, par G. Dagron, B. Flusin, J. Haldon (Paris, CNRS. Material submitted, publication delayed); 'The resources of late antiquity', in C. Robinson, ed., *New Cambridge History of Islam* (CUP: Cambridge 2010) vol. 1, chapter 1; '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 2010); 'Comparative state formation: Rome and neighboring worlds', in Scott Johnson, ed., *The Oxford Handbook of Late Antiquity* (OUP: Oxford-New York 2010); 'Byzantium to 1025', in D. Graff, ed., *The Cambridge History of War* (CUP: Cambridge, 2010); 'The end of Rome? Transformation of the eastern empire in the 7th-8th centuries CE', in J. Arnason et al., eds., *The Roman Empire: historical and comparative perspectives* (Blackwell: Oxford 2010); 'The Byzantine Successor State', in P. F. Bang and W. Scheidel, eds., *The Oxford Handbook of the ancient state: Near East and Mediterranean* (OUP: Oxford 2010); '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:

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Leiden 2010); 'The army and logistics', in P. Stephenson, ed., *The Byzantine world* (Routledge: London 2010); 12 articles/sub-chapters in P. Stephenson, ed., *Medieval Warfare and Military Technology: an encyclopaedia* (OUP: Oxford 2010); 'Byzantine warfare', in G. Martel, ed., *The Encyclopaedia of War* (Blackwell: Oxford 2010).

Work in progress

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

Dr Myrto Hatzaki, Athens

Beauty and the Male Body in Byzantium: Perceptions and Representations in Art and Text (Palgrave Macmillan: Basingstoke 2009).

Mr Filip Ivanovic, Podgorica, Montenegro

Problematika autokefalije Mitropolije Crnogorsko-primorske [Problematics of the Autocephaly of the Metropolitanate of Montenegro and Littoral] (Unireks-Svetigora: Podgorica 2006); 'The Importance of Greek Culture for Development of European Civilization', in K. Boudouris, ed., *The Philosophy of Culture I* (Athens: Ionia Publications 2006) 134-154; 'De potential Dei: Some Western and Byzantine Perspectives', *The European Legacy* 13:1 (2008) 1-11; 'Education in Byzantine Empire', in K. Boudouris and K. Kalimtzis, eds., *PAIDEIA: Education in the Global Era II* (Ionia Publications: Athens 2008) 112-122; 'Ancient EROS and Medieval AGAPE: the Concept of Love in Plato and Maximus the Confessor', in K. Boudouris and M. Adam, eds., *Greek Philosophy and the Issues of Our Age II* (Ionia Publications: Athens 2009) 93-114.

In Progress

Symbol and Icon: Dionysius the Areopagite and the Iconoclastic Crisis (Pickwick: Eugene 2010).

Dr Haris A. Kalligas, Athens

Monemvasia. A Byzantine City State (Routledge: London 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) 366-78; 'Transformations of the Urban space in Monemvasia, 1690-1715', in Chr. Maltezou, ed., *I Greci durante la vevetocrazia: Uomini, spazio, idee (XIII-XVIII sec.) Convegno Internazionale di Studi, 3-7 December 2007* (Venice: Istituto Ellenico di Studi Bizantini e Postbizantini di Venezia).

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Forthcoming

‘The Church of Hagios Nikolaos of Likinios in Monemvasia’, in Ch. Bouras e.a., eds., *Churches in Greece after 1453*, vol. 7; Editor and contributor: *Greeks and Venetians. From Approach to Assimilation. Papers of the 14th Symposium of History and Art in Monemvasia, 7-9 July 2001*; with Al. Malliaris, *Malversazione: Mia 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*.

In progress

Survey of the twelfth century church of Hodigitria-Hagia Sophia in Monemvasia; Survey of the fortifications in Monemvasia; General survey on the Urban development of Monemvasia.

Professor Michel Kaplan, Paris

‘La fondation de Nikôn le Métanoëite à Sparte: un monastère urbain, sa ville et sa campagne’, *Puer Apuliae. Mélanges offerts à Jean-Marie Martin*, éd. E. Cuozzo, V. Déroche, A. Peeters-Custot et V. Prigent, (Centre de recherche d’histoire et civilisation de Byzance, Monographie 30, Paris 2008 (2009)), t. 2, 383-393; ‘Villes et campagnes à Byzance du VI^e au XII^e siècle: aspects économiques et sociaux’, in *Città e campagna nei secoli altomedievali (Settimane di studio della Fondazione Centro Italiano di Studi sull’alto Medioevo VI*, Spolète 2009) 495-536; avec M.-F. Auzépy, dir., H. Çetinkaya, O. Delouis, J.-P. Grélois, A. Lamesa, ‘Campagne de prospection 2008 de la mission Marmara’, *Anatolia Antiqua* 17 (2009) 429-456.

Forthcoming

‘Economy and society in byzantine hagiography, methodological questions’, in S. Efthymiadis, éd., *Byzantine Hagiography. A collective handbook*; ‘Une hôtesse importante de l’église Saint-Jean-Baptiste de l’Oxeia à Constantinople: Fébronie’, *Festschrift A.-M. Talbot*.

In Progress

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

Dr Christos Karydis, Athens

With K. Stoupathis, ‘The Epitrachelia of St. Dionysios of Zakynthos: Documentation & Preventive Conservation’, *Archaeology & Art Magazine* 111 (2009), in Greek; with A. Siatou and A. Karabotsos, ‘The Garment of a Byzantine Emperor from Mount Athos: Observation & Analysis’, *TECHNART 2009, Non-destructive and Microanalytical*

PUBLICATIONS

Techniques in Art and Cultural Heritage Athens, 27 - 30 April 2009 (2009); with I. Karapanagiotis, 'Identification of Colouring Matters in Textiles from the Monastery of Simonos Petra (Mount Athos)', *TECHNART 2009, Non-destructive and Microanalytical Techniques in Art and Cultural Heritage Athens, 27 - 30 April 2009* (2009).

Forthcoming

The Orthodox Christian Sakkos. Ecclesiastical Garments dating to the 15th- 20th c. from the Holy Mountain of Athos. Collection Survey, Scientific Analysis & Preventive Conservation (British Archaeological Reports: Oxford 2010).

Professor Bente Kiilerick, Bergen

'What is Ugly? Art and Taste in Late Antiquity', *Arte medievale* 2007:2, 9-20.

Forthcoming

'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* (Leiden: Brill ca 2010); 'Private Portraits in Late Antiquity: Observing the Subject', in Papers from the conference *La scultura romana in Asia Minore, Journal of Roman Archaeology* (suppl. ser. 2010); 'The Mosaic of the Female Musicians from Mariamin, Syria', *Acta ad archaeologiam et artium historiam pertinentia* XXII (2010); 'The Rhetoric of Materials in the Tempietto at Cividale', in V. Pace, ed., *L'VIII secolo: un secolo inquieto* (Udine 2010); 'Visual and functional Aspects of Inscriptions in early Church Floors', *Acta ad archaeologiam et artium historiam pertinentia*, XXIV; 'Colour and Context: Reconstructing the Polychromy of the Stucco Saints in the Tempietto Longobardo at Cividale', *Arte medievale*.

Work in progress

'Monochromy, Bichromy and Polychromy in Byzantine Art', in D. Sears, e.a., ed., *Festschrift J.O. Rosenqvist* (2011); 'Billedets væsen. Refleksjoner over den byzantinske billedstrid', *DIN – tidsskrift for religion og kultur*; 'Defacement and Replacement in Ruler Images', in K. Kolrud and M. Prusac Lindhagen, eds., *Iconoclasm*.

Professor Henry Maguire, Baltimore

'Moslems, Christians, and Iconoclasm: Erasures from Church Floor Mosaics during the Early Islamic Period', in Colum Hourihane, ed., *Byzantine Art, Recent Studies* (Tempe 2009) 111-19.

PUBLICATIONS

Jacek Maj, Krakow

Forthcoming

‘Jerzy Nowosielski on the Old Believers’, in *Proceedings of the Conference: Russian Old Believers Abroad: History, Culture, Language, Religion*; ‘Die “byzantinische Frage” und die “polnische Kultur”’, in Michael Altripp, ed., *Byzanz in Europa - Europas östliches Erbe. Akten der Internationalen Fachtagung der Universität Greifswald und des Alfred Krupp Wissenschaftskollegs, 10.-15.12.2007* (2010); ‘Historia sztuki (post)bizantynskiej w Polsce: stan i perspektywy badawcze’, in *Historia sztuki dzisiaj*.

Professor Ljubomir Maksimović, Belgrade

Ed., *Vizantijski svet i Srbi (Byzantine World and the Serbs)* (Institute of History, Beograd 2008 ed. 2009) pp. 535; ‘The Problem of Humanities’, in *Evaluation of Research, Serbian Academy of Sciences and Arts* (Beograd 2009) 1-6; ‘Angeliki E. Laiou (1941-2008)’, *Godišnjak SANU* 115 (2008 ed. 2009) 573-574; ‘The “Byzantinisms” of King Stephan Radoslav’, *Zbornik radova Vizantološkog instituta* 46 (2009) 139-147; ‘A historian and his vision’ (In memoriam of Sima Ćirković), *Politika* 29.11.2009, 14.

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.

Mr. Spyros Panagopoulos, Patras

‘The early Byzantine cities. The decline of Greek-Roman civilization’, *Ιστορικά Θέματα* 68 (December 2007) 26-39 (in Greek); ‘Byzantine Diplomacy: The “hidden weapon” of Byzantine empire’, *Ιστορικά Θέματα* 79 (December 2008) 92-107 (in Greek); with Christos Terezis, ‘The theological controversy between Eunomius and Basil the Great: A philosophical approach’, *Γρηγόριος ο Παλαμάς* 824 (September-October 2008) 609-642 (in Greek; this study is going to be published in English under a revised form); ‘The higher education in Byzantium, *Proceedings of 4th International Scientific Conference History of Education: The History of University Education*:

<http://www.elemedu.upatras.gr/eriande/synedria/synedrio4/praktika1/panagopoulos.htm>

(in Greek with an English summary); ‘Macedonian Renaissance: A period of prosperity and spiritual civilization (9th-12th century)’, *Φιλογένεια* X(2), 25-28 (in Greek); ‘Kassia: A female hymnographer of

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the 9th century’, *Proceedings of the 1st International Conference of Byzantine Musical Culture*

(<http://www.asbmh.pitt.edu/page12/Panagopoulos.pdf> as a pdf file).

Reviews

Joel Thomas Walker, *The Legend of Mar Quardahg: Narrative and Christian Heroism in Late Antique Iraq*, in *Le Museon* 122 (1-2) 236-237.

Forthcoming

With Christos Terezis, ‘Love and Ecclesiastical Hierarchy in Denys the Areopagite’, in *Θεολογία*; ‘The revolts in Byzantium’, *Ιστορικά Θέματα* (Spring 2010); ‘Basilus, bishop of Philippoi and his sermon on the Annunciation of the Holy Virgin’, *Βυζαντινά* (2010; critical edition); ‘Η συναξαριακή επιγραμματική ποίηση του Αγίου Νικοδήμου Αγιορείτη’, *Proceedings of the 2nd International Conference of Byzantine Musical Culture*.

In Progress

‘The emperor Heraclius and 7th century’; with Georgios Panagopoulos, ‘Zwei unedierte Reden von Demetrius Chrysoloras’, *Byzantinische Zeitschrift* 2011. [It is about an annotated critical *editio princeps* of two sermons on the Holy Burial of Christ and the Annunciation of the Holy Virgin respectively, by Demetrius Chrysoloras, Byzantine literati of the 15th c. The work will contain an introduction with information on both Chrysoloras’ personality and his *oeuvre*, text, critical edition and commentary]; an article about the old age, death and the burial practices in Byzantium; an article with Professor Christos Terezis about “theurgy” in Denys the Areopagite; a study with Professor Christos Terezis about the Christian philosopher Aretha of Caesarea and his commentary on Aristotelian *Categoriae*; a study with Professor Christos Terezis and Professor Fr. George Dragas about Gregory Palamas and his First Letter to Barlaam; an article about the model of Bishop in Late Antiquity.

Dr Mihailo Popović, Vienna

‘Did Dragōtas conquer Melnik in 1255?’, *Glasnik Institut za Nacionalna Istorija* 51/1 (Skopje 2007) 15-24; ‘Continuity and change of Byzantine and Old Slavonic toponyms in the valley of the river Strumica (FYROM)’, in P. Jordan, H. Bergmann, C. Cheetham, I. Hausner, eds., *Geographical Names as a Part of the Cultural Heritage* (*Wiener Schriften zur Geographie und Kartographie* 18, Wien 2009) 173-175; ‘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

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Jelena'), *Thetis, Mannheimer Beiträge zur klassischen Archäologie und Geschichte Griechenlands und Zyperns* 15 (2008) 77-81.

Review

A. Giannouli, *Die beiden byzantinischen Kommentare zum Großen Kanon des Andreas von Kreta. Eine quellenkritische und literarhistorische Studie* (Wiener Byzantinistische Studien 26: Verlag der Österreichischen Akademie der Wissenschaften, Wien 2007, pp. 427), in *Ostkirchliche Studien* 57/2 (2008) 371-373.

Forthcoming

'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*; '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*; 'The Order of the Dragon founded by king Sigismund of Hungary and the Serbian despot Stefan Lazarević', to be published in the volume *Emperor Sigismund and the Orthodox World*; 'Siedlungsstrukturen im Wandel: Das Tal der Strumica bzw. Strumešnica in spätbyzantinischer und osmanischer Zeit (1259-1600)' ('The structures of settlements in change: the valley of the Strumica / Strumešnica in Late Byzantine and Ottoman times (1259-1600)'), *Südostforschungen*; 'Altstraßenforschung am Beispiel des Tales der Strumica bzw. Strumešnica in spätbyzantinischer Zeit (1259-1375/76)' ('Research on lines of communication using the example of the valley of the Strumica / Strumešnica in the Late Byzantine period (1259-1375/76)'), to be published in the volume *Zbornik Niš i Vizantija VIII*; Monograph: *Mara Branković - eine Frau zwischen dem christlichen und dem islamischen Kulturkreis im 15. Jahrhundert* ('Mara Branković – a woman in-between the Christian and the Islamic cultural field in the 15th century') (*Peleus, Studien zur Archäologie und Geschichte Griechenlands und Zyperns*, volume 45). For further information: <http://www.rutzen-verlag.de/>

Work in progress

On 1 March 2009 began a project entitled 'Economy and regional trade routes in northern Macedonia (12th-16th century)' 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 (P 21137-G19).

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

PUBLICATIONS

Dr Hilary Richardson, Dublin

Entries on Françoise Henry, vol.4, 622-624, and R.A.S.Macalister, vol.5, 686-687, in J. Maguire and J.Quinn, eds., *The Dictionary of Irish Biography* (Cambridge University Press, Cambridge 2009).

Dr Sonia Schönaurer, Bonn

‘Belthandros und Chrysantza’, ‘Eustathios von Thessalonike (Syngraphes haloseos Thessalonikes)’, ‘Ioannes Klimakos (Klimax)’, ‘Kallimachos und Chrysorrhoe’, ‘Libistros und Rhodamne’, ‘Mazaris (Epidemia Mazari en Hadu)’, ‘Theodoros Meliteniotes (Eis ten Sophrosynen)’, ‘Phlorios und Platzia-Phlore’, ‘Timarion’, in *Kindlers Literatur Lexikon*. 3., völlig neu bearbeitete Auflage, hrsg. von H.-L. Arnold (Stuttgart 2009).

Forthcoming

‘Glas und Gläser in byzantinischen Texten’, in J. Drauschke and D. Keller, eds., *Glas in Byzanz. Produktion, Verwendung, Analysen. Workshop der Byzantinischen Archäologie Mainz (BAM), 17th-18th January 2008, RGZM-Tagungen* (Mainz 2010); ‘Zu Spielarten der *mimesis* in der profanen Dichtung der Kassia’, in A. Rhoby and E. Schiffer, eds., *Imitatio – aemulatio – variatio. Akten des internationalen wissenschaftlichen Symposions zur byzantinischen Sprache und Literatur, Wien, 22th – 25th October 2008 (Veröffentlichungen zur Byzanzforschung, Vienna 2010)*; ‘Martin Crusius’, ‘Konstantinos Laskaris’, ‘Johannes Leunclavius’, ‘Hieronymus Wolf’, in P. Kuhlmann and H. Schneider, eds., *Geschichte der Altertumswissenschaften, Biographisches Lexikon, Der Neue Pauly Supplement 6* (Stuttgart 201-).

In Progress

Ioannes Kantakuzenos, *Historia* (critical edition for the *CFHB, series Berolinensis*); Fälschung einer Chronik – Chronik einer Fälschung. Entstehung und Tradierung des sogenannten Chronicon maius des Pseudo-Sphrantzes; Pseudo-Sphrantzes, *Chronicon* (critical edition).

Professor Hjalmar Torp, Bergen

Forthcoming

‘Some Reflections on the early Byzantine Martyr Inscriptions in the Rotunda at Thessaloniki’, *Acta ad archaeologiam et atrium historiam pertinentia* XXIV; ‘Mario Brozzi e il dilemma carolingio-longobardo del tempietto di Cividale’, *Forum Iulii* 2009.

PUBLICATIONS

Work in progress

La rotonde palatiale à Thessalonique.

Dr Maria Vassilaki, Thessaly

‘Commissioning art in fifteenth-century Venetian Crete: the case of Sinai’, in Ch. Maltezou, A. Tzavara and D. Vlassi, eds., *I Greci durante la venetocrazia: uomini, spazio, idée (XII – XVIII sec.)* (Venice 2009) 741-748.

Forthcoming

‘Female piety, devotion and patronage: the case of Maria Angelina Doukaina Palaiologina of Ioannina and Helena Uglješa of Serres’, in J.-M. Spieser et E. Yota, eds., *Donations et Donateurs dans le monde byzantin, Actes du colloque international de l’Université de Fribourg (Fribourg 13-15 mars 2008)* (Réalités Byzantines 14, De Bouwer 2009); ‘Byzantine icon-painting around 1400: Constantinople or Crete?’ in L. Jones, ed., *The Afterlife of Forms. Proceedings of a conference dedicated to Annemarie Weyl Carr* (Ashgate: Farnham 2010); ‘Learning Lessons: form the ‘Mother of God’ to ‘Byzantium’, in L. James and A. Eastmond, eds., *‘Wonderful things’. Byzantium through its art (42nd Spring Symposium of Byzantine Studies, King’s College London and Courtauld Institute, March 2009)*, Ashgate: Farnham 2010); Ed., *Hand of Angelos: an icon-painter in Venetian Crete* (Exhibition catalogue, Lund Humphries, London 2010).

Dr David Woods, Cork

‘The Origin of the Cult of St. George at Diospolis’, in D.V. Twomey and M. Humphries, eds., *The Great Persecution: Proceedings of the Fifth Patristic Conference, Maynooth 2003* (Dublin 2009) 141-158; ‘Late Antique Historiography: A Brief History of Time’, in P. Rousseau, ed., *A Companion to Late Antiquity* (Chichester 2009) 357-371.

Forthcoming

‘The Cross in the Public Square: The Column-Mounted Cross c.AD450-750’, in D.V. Twomey and D. Krausmüller, eds., *Salvation in the Fathers of the Church: Proceedings of the Sixth Maynooth Patristic Maynooth 2005* (Dublin 2010); ‘On the Circumstances of Adomnán's Composition of the *De Locis Sanctis*’, in J. Wooding, ed., *Adomnán of Iona: Theologian, Lawmaker, Peacemaker* (Dublin 2010); ‘Gildas and the Mystery Cloud of 536-37’, *Journal of Theological Studies* 61 (2010); ‘Ammianus versus Libanius on Barbatio's Alleged Bridge across the Rhine’, *Mnemosyne* 63 (2010); ‘The Deathbed Conversion of Galerius Maximianus to Religious Tolerance: Fact or Fraud ?’, *Studia Patristica* (2010).

PUBLICATIONS

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 Bogdan Yankovyy, Shevchenko Institute of Literature of the National Academy of Sciences, Ukraine

Творчість Григорія Нісського в літературному контексті каппадокійської групи // Літературознавчі Обрії. Праці молодих учених. Випуск 8. — Київ : Інституту Літератури ім. Т. Г. Шевченка НАН України, 2009. — 255 С. — С. 113—118.

(Gregory of Nyssa’s works in the literary context of the Cappadocian Group)

In Progress

Василій Великий і каппадокійська група як творці парадигми середньовічної рецепції літератури античності

(Basil the Great and the Cappadocian group as creators of the paradigm of the mediaeval reception of classical literature).

http://ilnan.gov.ua/en/comp_lit_dep/yankovyy.htm

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3. FIELDWORK

Israel

Dr Ken Dark

Nazareth Archaeological Project 2009

This project, directed by Ken Dark, and funded by the Palestine Exploration Fund, Late Antiquity Research Group (LARG), and the University of Reading, was established in 2004 to investigate Roman-period and Byzantine (that is, C5-7) Nazareth and its hinterland (as reported in *BBBS* 31-35). Previous seasons (in 2004-8) involved an intensive field-walking and surface survey of the landscape between Nazareth and the Roman-period and Byzantine town of Sepphoris (Zippori) to its north, and archaeological recording at the Sisters of Nazareth convent, immediately next to the Church of the Annunciation in the centre of Nazareth. With the survey in the countryside completed, the 2009 season was focussed on the Sisters of Nazareth convent, where our previous work had shown a long sequence of use¹.

As previously published, the sequence at the Sisters of Nazareth site begins with a domestic structure dating probably to the early part of the C1 (Phase 1), followed by two Roman-period Jewish *kokhim* tombs (Phase 2) – one probably later C1 in date – and then both Byzantine (Phase 3) and Crusader-period (Phase 4) churches. The earliest surface-built church was probably constructed in the C5-6, but its plan is first partially evidenced by three ashlar apses and walls of a large, probably four-apsed, church, perhaps dating from the C6. This building was decorated with polychrome mosaics on its walls and floors, and contained imported white marble architectural elements (column capitals etc.) and liturgical fittings. At least one, probably Byzantine-period, granite sarcophagus was found inside it. Immediately to the north there was a detached, but probably associated, basilica (itself c.17m long) into which water was channelled. To the south-east of the main church there was a later, but Byzantine, chapel adjacent to a well. The Byzantine church, and probably at least its south-eastern chapel, were refurbished and re-used in the Crusader period, before destruction (on the basis of the latest dateable stratified material) in the late C12 or C13. This church may have been the

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famous, but ‘lost’, Church of the Nutrition, described in the late seventh-century Insular Latin text *De Locis Sanctis*².

The most striking characteristic of this church is its size compared to the nearby Byzantine Church of the Annunciation. The latter has been estimated to have been c.15m wide and c.18m long, with walls 70cm-90cm thick. Even the known walls recorded at the Sisters of Nazareth site show that, although its length is unknown, the church there was over 24m wide (excluding the small chapel on its south-east) with walls 60cm thick. If it was symmetrical around the axis of its largest apse, then (excluding the chapel) it may have been c.28.4m wide - almost twice as wide as the Byzantine Church of the Annunciation. That is, the surface-level church at the Sisters of Nazareth site (probably the Byzantine Church of the Nutrition) may have been considerably larger than the Byzantine Church of the Annunciation, and so one must assume, it was the largest church (and probably the largest building) in Byzantine Nazareth³.

Today, the surface-level church is largely beneath C19 buildings, but the Byzantine-period cave-church below it is exceptionally well-preserved considering its city-centre location. This structure comprises a c.15m long x c.5m wide apsidally-ended cave, at least mostly artificially cut into the soft limestone. The walls of the cave were once thickly plastered and covered with polychrome mosaics. Like the surface-level church, the cave-church once had white marble liturgical fittings, including a gilded white marble colonette (probably from an altar or a liturgical table) paralleled only in Israel at the Byzantine cave-church of Khirbet Kana (probably the location believed in the Byzantine period to be the Biblical Cana). On its north (the cave-church is aligned broadly north-south) are two broad steps leading to a raised area, along the west of which is a series of four rock-cut basins at approximately waist-height. Additional, masonry-built, basins were recorded in the C19 to the south – continuing the line – but were destroyed before detailed records of them were made. Water was led into these basins from the south-west, and flowed between them through small holes in the lower parts of their sides before passing into a narrow rock-cut channel leading to a cistern cut in the rock ‘behind’ the apse to the north-east.

In 2009, we recorded further evidence relating to the Byzantine church. Light cleaning for drawing showed a hitherto unreported green glass spout set in mortar at the junction between the northernmost basin and the channel leading to its cistern in the apse of the cave-church. This spout opened into the interior of the church rather than feeding the channel

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directly, and may be the very spot where pilgrims, priests or both took water from this system. On the other (east) side of the cave-church, section-drawing revealed that a block of undisturbed soil survives inside the structure. This clearly shows a stratigraphical sequence in which the floor of the cave-church is overlaid by a deep deposit of rubble - probably an accumulation of 'roof-fall' from the cave over decades or even centuries of disuse - followed by the alluvial and burning deposits reported by the few earlier published descriptions of the site. This both confirms those descriptions and strongly suggests that the Crusaders re-used the Byzantine cave-church after a (long?) phase of disuse.

In addition, we recorded much 'new' evidence relating to the Early Roman-period occupation of the site (Phase 1). Prior to 2009, the principal structural evidence for Phase 1 consisted of a broad freestanding wall, cut into the limestone hill-slope which rises to the west and north. The rock-cut wall runs approximately north-south, and both of its sides are faced with distinctive vertical striations. A narrow stairway, leading to the wall-top, is cut into the rock along its south-west side, and at its southern end there are traces of another similar, shorter, rock-cut wall projecting to the east. To its north, the longer wall turns both to the west and to the east, on the latter side being cut in its centre by a doorway leading north to a smaller rectilinear space. The north and west walls of this smaller space are cut into the natural rock, while its east side is at present open. An unpublished C20 excavation found Early Roman-period domestic material in the earliest soil layer immediately to the east of the longest wall, and - allowing for the later removal of built walls - the plan of these features resembles that typical of Early Roman-period domestic structures in the Galilee.

In analogous excavated structures, the stairway is usually external, and located within a courtyard area. This may be additionally evidenced here by a short length of rock-cut wall continuing to the north-west of the main structure. If we provisionally accept the interpretation that a rectilinear open courtyard lay to the west of the longest rock-cut wall, extending out of the area encompassed by the present cellar, then this would imply both that more of the structure continued west under the north side of the convent courtyard and that both the courtyard and any adjacent buildings on its north and west were constructed on a terrace formed by cutting back the hillside. Analogous terracing has been found at other Early Roman-period settlements in the Galilee, notably at nearby Khirbet Kana⁴.

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Several other associated features were identified in 2009. Inspection of the uppermost part of a seemingly Crusader-period (Phase 4) 'squint' revealed the mouth of an, otherwise destroyed, small rock-cut 'negative feature', probably a small cistern. This is located adjacent to the hypothesised line of the eastern wall of the Early Roman-period (Phase 1) structure described above, exactly the position that small cisterns (situated to catch run-off water from roofs) are often found in Early Roman-period houses in the region. To the south of the rock-cut structure, where the natural surface of the ground falls sharply away to the south, another length of rock-cut wall continues the line of the long western wall of the Phase 1 structure. This was probably truncated by the construction of the courtyard of the (Phase 2), probably C1, *kokhim* tomb cut into the hill-slope below and (in addition to supporting a C1 date) suggests that the structure extended to the edge of the hill-slope to its south. A pile of eroded rubble located immediately east of this rock-cut wall may be 'wall-tumble' from a built wall on its upper surface, supporting the interpretation that the Phase 1 structure comprised both rock-cut and built components. To the east of this are fragmentary remains of other rectilinear rock-cut features truncated by the same Phase 2 tomb courtyard, but these are extremely hard to interpret.

A surprise was to realise that the apparent floor-level inside the C1 structure is a late C20 surface (laid between 1945 and 1953), so that earlier C20 records of its floor at a much lower depth are probably correct. This makes no difference to the existing interpretation or dating, but it does suggest that more of the rock-cut walls of the Phase 1 remain concealed below the C20 floor deposit and that the Crusader-period (Phase 4) cobbled surface at its south end was a raised platform rather than a courtyard surface. Similar raised floors are found in the central part of the site, representing other areas in which the ground level was modified in the mid-C20.

When examined in the light of this much lower floor-level, the retention of a rock overhang in the north-west corner of the structure becomes easier to understand. It had seemed puzzling in earlier seasons that the uppermost surface of this overhang had been apparently deliberately smoothed. The lower floor-level allows that this overhang might have been above head-height within the Phase 1 structure, and so perhaps may have been retained to provide support for a flat roof. Re-investigating this overhang and the distribution of rock-cut surfaces showing the distinctive vertical striations of Phase 1 drew fresh attention to the extent to which the structure is, in fact, a modified natural cave, the original outline of which can be approximately reconstructed. To create a dwelling, this had

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been cut back from the east and west, and a small chamber carved into its north side.

An Israel Antiquities Authority (hereafter, 'IAA') rescue excavation (directed by Yardenna Alexandre) at the 'International Marian Centre of Nazareth', just across the present street from our site to its north-east, has further confirmed that the Phase 1 occupation - although probably near the edge of the settlement, as in Phase 2 burial later encroached on its site - was far from being isolated from other C1 domestic activity. As reported on the IAA website, the excavated site contains the roughly-built stone walls of two or more C1 structures built around a courtyard containing a rock-cut silo and what may be a refuge tunnel. These were associated with similar artefacts to those found at the Sisters of Nazareth site (first published in 2006) and the courtyard plan and presence of a rock-cut silo are shared by both sites. The probable 'wall-tumble' recorded by us in 2009 may well represent the last traces of roughly-built stone walls such as those found by the IAA. Furthermore, all of the apparent dissimilarities between the evidence at the IAA site and the Sisters of Nazareth are easily explicable as resulting from the need to build against the hill-slope at the Sisters of Nazareth site, but on relatively flat ground at the International Marian Centre site⁵.

Thus, both our work this year and the 2009 IAA work in Nazareth offer strong support for the domestic interpretation and dating of Phase 1 first published in 2006 (and reported in *BBBS* 33 for that year). Furthermore, work in 2009 clarified details of how the Phase 3 cave-church functioned and the relationship between its Byzantine and Crusader churches. It is intended to complete work at the Sisters of Nazareth site in 2010.



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Early Roman-period structure and later features in the south of the cellar of the Sisters of Nazareth convent, Nazareth, Israel (copyright K.R. Dark 2007).

Acknowledgements

Survey in 2009 was only possible with the permission of the Israel Antiquities Authority and the Sisters of Nazareth convent. The convent has continued to be an exemplary host for an archaeological project, and I would especially like to thank Sisters Stefania and Margherita for their help and kindness. The assistance provided by Eliya Ribak before the survey was invaluable, as was that provided on site by Ifan Edwards, Mitchell Pollington, Mark Laynesmith, Bernard Mulholland, and Jemma Underdown. Thanks are also due to the organisations funding the project, especially the PEF, and to Felicity Cobbing, Sam Moorhead, Jonathan Tubb and Simon Underdown for their advice and help.

Notes

1. In this report, C followed by a figure is used for centuries AD (eg. C6 = sixth century). For interim reports on previous work in the countryside, see: K.R. Dark 'The Roman-Period and Byzantine Landscape between Sepphoris and Nazareth', *Palestine Exploration Quarterly* 140.2 (2008) 1-16; K.R. Dark, *Nazareth Archaeological Project. A Preliminary Report on the Fourth Season in 2007* (LARG, London 2008); K.R. Dark, *Nazareth Archaeological Project. A Preliminary Report on the Fifth Season in 2008* (LARG, London 2009).
2. The account of the site here is based on the published interim reports on previous work at the Sisters of Nazareth site: K.R. Dark, *Archaeological recording at the Sisters of Nazareth Convent in Nazareth, 2006* (LARG, London 2007); K.R. Dark, *Nazareth Archaeological Project. A Preliminary Report on the Fourth Season in 2007* (London 2008); K.R. Dark, *Nazareth Archaeological Project. A Preliminary Report on the Fifth Season in 2008* (LARG, London 2009). It must be stressed that the purpose of this part of the project is to record to contemporary archaeological standards and re-analyse hitherto unpublished material found in unscientific excavations during the nineteenth- and early twentieth- century, and currently preserved both *in situ* and, in the case of portable artefacts, in the convent museum.
3. A. Ovadia, *Corpus of the Byzantine Churches in the Holy Land* (Bonn 1970) 144, 147.

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4 For external stairs in the courtyards of Early Roman-period Jewish houses in this region: K. Galor, 'The Roman-Byzantine Dwelling in the Galilee and the Golan: 'House' or 'Apartment'?', in R.R. Holloway, ed., *Miscellanea Mediterranea* (Providence, RI 2000, 109-124; 111, fig. 11, 114, 117, n.58 118). For terraced structures at Khirbet Kana: P. Richardson, 'Khirbet Qana (and Other villages) as a Context for Jesus', in J.H. Charlesworth, ed., *Jesus and Archaeology* Grand Rapids (Michigan and Cambridge 2006) 120-144 (134); P. Richardson, *Building Jewish in the Roman East* (= *Supplements to the Journal for the Study of Judaism* 92, Leiden 2004) 77 and 103, plate 12.

5. A brief account of the IAA excavation at the 'International Marian Centre of Nazareth' is published by the IAA at:

http://www.antiquities.org.il/about_eng.asp?Modul_id=14 (dated 21st December 2009). The IAA site was inaccurately reported as the first discovery of a C1 domestic structure in Nazareth. In fact, the Phase 1 C1 domestic structure at the Sisters of Nazareth site was published in 2006. The IAA site is more correctly the first C1 domestic structure found *in a modern scientific excavation* in Nazareth - which in itself is a major advance in knowledge of Early Roman-period Nazareth.

Malta

Dr Amelia R. Brown

Director, Domus Romana Melitensis Archaeological Research Project on Malta, in cooperation with Heritage Malta.

In 2009 we completed the cataloguing of the existing artifacts and excavation records of the Domus Romana, a Roman urban villa in Mdina/Rabat rebuilt in the late 19th century. In 2010 we will work towards publication of the unpublished archaeological material from the Domus, and make an application to the Superintendence of Cultural Heritage for renewing excavation in areas adjoining the rebuilt Domus.

Turkey

Ken Dark (University of Reading) and Jan Kostenec (Charles University, Prague)

The Hagia Sophia Project, Istanbul: report on the 2009 season

The Hagia Sophia project, co-directed by Ken Dark and Jan Kostenec, aims at studying the church of Hagia Sophia as a cathedral complex. As

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such, this archaeological project aims to investigate not only on the impressive - and, of course, already extensively studied - church structure, but also the associated Byzantine buildings that once stood around it. A summary of the results of our work undertaken between 2004 and 2008 has been published in BBBS 35¹.

As in the previous seasons, we were allowed to examine the entire surroundings of the Byzantine church (within the boundaries of the Ayasofya Müzesi) and most of the, usually inaccessible, areas within the building itself (Figure 1). The purpose of this brief report is to present only highlights of the 2009 season, rather than a complete catalogue of all of the information recorded by us this year. Here, for the sake of brevity, 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.

In 2009 we continued our survey of the so-called 'Baptistery' and the adjacent SW outer buttress, and of the SW access ramp of the church. We examined the NE access ramp, the Skeuophylakion, and the area above the hypogeum (immediately N of the N middle door of the church). Among the 'new' material from these areas recorded in 2009, was previously unpublished evidence for the Byzantine-period decoration in the SW outer buttress. Fragments of a, hitherto unrecorded, decorative painting cover the vaulting of the ground-floor space in the E part of the buttress. This shows a regular pattern consisting of squares, quatrefoils and stylized leaves, painted with a limited colour palette (olive green, purple and orange)². In addition, we made further advances in the study of the (poorly preserved) frescoes in the rectangular room on the top of the buttress. The third (and latest) layer of frescoes in this room can now be dated to the C12 on stylistic grounds - especially on the basis of the dynamic style of drapery and expressive rendering of faces of the saints. Moreover, a fragment of the central figure on the E wall of the room may be identified as enthroned Christ holding a Gospel book in His left hand while blessing with His right. The position of Christ over the large round-headed opening in the E wall suggests that the fresco room might have served as an antechamber or narthex for the quatrefoil chapel to the E³. This evidence may assist in understanding how the buttress functioned as part of the church, suggesting that this area had a more active role in the liturgical life of the building, at least during the Middle Byzantine period, than the term 'buttress' usually implies.

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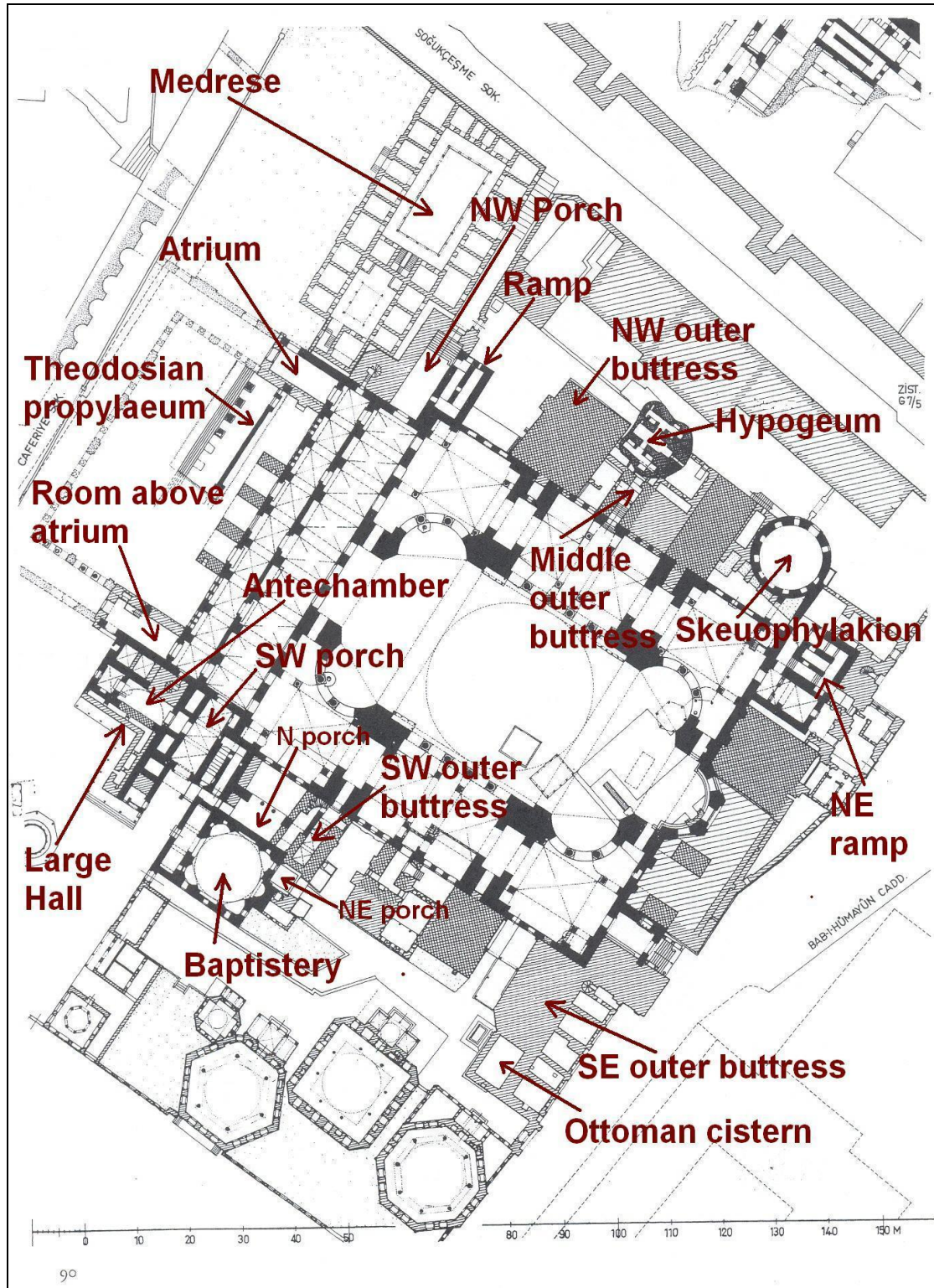


Figure 1: General plan of Hagia Sophia (after W. Müller-Wiener, *Bildlexikon zur Topographie Istanbuls* (Tübingen 1977) 90, figure 75), showing the areas surveyed in 2004-9.

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Nevertheless, the most important material recorded in 2009 is from the rooms at the SW corner of the church. This area may be reasonably identified as part of the patriarchal palace, and included a large vaulted hall (Figure 2)⁴. To the N of the hall (the ‘Large Hall’) there is another high, barrel vaulted, space. This latter room has been identified as the Byzantine-period Horologion in most previous studies of Hagia Sophia (Figures 1 and 2)⁵. However, the Large Hall renders it more plausible that spaces formed originally one architectural unit, with the preserved high-barrel vaulted room being an antechamber to the Large Hall, into which it opened through a high triple arcade. We propose, therefore, to re-name this barrel-vaulted space the ‘Antechamber’, and that the term ‘Horologion’ is no longer used for it. The triple arcade may have been a monumentalised entrance to the Large Hall from the church.



Figure 2: Remains of the Byzantine patriarchal palace at the SW corner of the church, view from SW: 1 – E wall of the Large Hall, 2 – N wall of the Large Hall, showing the blocked triple arcade originally opening to the Antechamber N of it, 3 – rooms with water tanks for the Ottoman ablution fountains, 4 – long vaulted room above the atrium.

Pure brick masonry with occasional levelling courses of greenstone suggests a broadly C6 date for both the Antechamber and Large Hall. However, it may be possible to be more precise about their dating: several in situ Byzantine bricks (visible in three holes in the N wall of the Antechamber) bear two-line stamps reading: +KONCTANS and +KOCTATINOY. Bricks with the same stamps have been recorded by earlier scholars in Hagia Sophia, including in the church itself, and in the

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1940s excavations S of Hagia Eirene. These stamps may have been associated with Justinian's rebuilding of the city-centre of Constantinople after the Nika riot in 532⁶. The dimensions of the bricks used in the Antechamber (36-38 x 4.5-5.6cm) are the same as those in the original structure of the neighbouring Justinianic church, and it is, therefore, possible that the Antechamber and the Large Hall were both constructed by Justinian. This Justinianic dating may be supported by the presence of masons' marks OΠ and KOZ on marble doorframes inserted into the arched opening through which the Antechamber communicates with a small room leading to the SW porch of the church. Numerous examples of such masons' marks are known from inside the church⁷.

The Justinianic dating for the Large Hall and its Antechamber presented here, revises our previous dating (first published in *Architectura* in 2006) for the Large Hall. Although the archaeological interpretation of the structure as probably a reception-hall or purpose-built meeting place is unaltered, this re-opens the question of its identification among written records for sixth-century Hagia Sophia. One possibility may be the anonymous hall in the Patriarchate where 168 bishops gathered during the Second Council of Constantinople in 553⁸.

However, it must be remembered that the date of the bricks provides only a *Terminus Post Quem* for the date of the Large Hall. Thus, it remains possible (although perhaps in this context much less likely) that - if the bricks of the Antechamber came from old stock or were reused from a demolished Justinianic structure - the Large Hall and the Antechamber could be associated with the textually-attested work of the patriarch John III in the patriarchal palace⁹.

In addition, this year we examined in detail a cross-vaulted substructure beneath the Antechamber (Figure 4) Despite being known since the 1940s, this has been published only briefly by Dirimtekin in the 1960s - when he identified it as part of the convent of St. Olympias, built when St. John Chrysostom was the patriarch of Constantinople (398-404)¹⁰. However, our investigation in 2009 revealed that the substructure is not earlier but later than the C6 Antechamber! It appears that after the Large Hall had collapsed, or was damaged, its triple arcade was bricked up (and the piers or columns of the arcade removed) and the cross-vaulted substructure was built inside the Antechamber, raising its floor level by about 1.5m (Figure 3). This plainly indicates an alteration in the function of this part of the building within the Byzantine period.

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Figure 3: Antechamber, view from W. In the foreground: modern stairs and access to the substructure beneath the Antechamber. In the background: marble doorframes in the E arched opening.

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Figure 4: Vaulted substructure beneath the Antechamber, view from SE.

The S substructure's wall was built of large C6 bricks (resembling those in the Antechamber and elsewhere in the church) as high as a course of stone, which seems to have originally served as a foundation for the triple arcade of the Antechamber. However, the upper part of the same wall (above the course of stone) and also the cross-vaults employed much smaller bricks (mostly 33.5-35 x 4-4.5 cm). These smaller bricks may suggest a structure later than the C6¹¹. This clearly shows that the brickwork of the wall above the stone course is part of the existing S wall of the Antechamber which replaced the original triple arcade, and that the vaulted substructure postdates the Antechamber.

The observation that the substructure is later than the Antechamber would also account for the awkward manner in which marble doorframes were inserted into the E arched opening of the Antechamber. The marble door in question was certainly re-used: it was stripped of its massive moulded lintel and threshold in order to fit the dimensions of the arched opening. However, if the door was originally positioned on the original level of the floor of the Antechamber it would have fitted well into the available space.

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Two stone piers topped with impost blocks carrying the vaulting of the substructure are probably C6 *spolia*, bearing the masons' marks ΦΙ, ΚΟΖ and ΟΔ (in ligature). These masons' marks are attested in Justinian's church and elsewhere in C6 contexts¹². It is possible that the impost blocks in the substructure were originally employed in the triple arcade leading from the Antechamber to the Large Hall. If so, this would support the interpretations both that the substructure post-dated the Large Hall, and that it re-used C6 building materials.

A previously (poorly) published fresco decoration in the small room to the E of the Antechamber may also date to the time when this part of the patriarchal palace was modified. This is less well-preserved than when photographed by Ramazanoğlu in the 1950s. The ivy leaves that it once showed have almost disappeared, but the imitation marble revetment in the soffit of the E arch survives¹³.

To the N of the Antechamber are smaller C6 rooms on two levels. These were partly demolished when the minaret was built and water tanks for the Ottoman ablution fountains constructed¹⁴. However, there is a well-preserved long vaulted room above the modified E end of the S wing of the C6 atrium of the church, and examining this enabled us to record further evidence for the Byzantine building (Figures 1, 2 and 5)¹⁵. Although the long room appears to have been built in C6, like the other areas mentioned above it was later extensively modified. The S wall of the room is of double thickness – its outer part built of typical C6 brick (greatest length c.38 cm); its inner part of smaller bricks (mostly 32-34 x 3.5-4 cm). In view of this, the room's vaulting and its secondary (raised) floor level may be associated with post-C6 rebuilding of this part of the patriarchal palace, as already identified in relation to the Antechamber. This may suggest that this whole area of Hagia Sophia was re-modelled when the C6 Large Hall and its antechamber went out of use.



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Figure 5: Long vaulted room above the E end of the S wing of the atrium, view from W.

Thus, work in 2009 clarified further the architecture, plan and decoration of the patriarchal palace. It provided helpful dating evidence for the surviving features, especially for the Large Hall - which may have been, at least partly, contemporary with the Justinianic church, rather than later in date. Evidence recorded this year suggests re-design of the south-west of Hagia Sophia after the Large Hall was disused, and this may have further implications for the re-use of other structures in this area, including those previously identified by us in relation to the so-called 'Baptistery' and South West Porch. One possibility is that these areas were re-modelled at the same time, perhaps contemporary with the insertion of the famous C10 mosaic above the porch to monumentalise a new principal passageway between the Patriarchate and church after the disuse of the C6 triple arcade and Antechamber.

Acknowledgements

The co-directors of the project would like to thank the Turkish Ministry of Culture and Tourism for their permit to carry out the survey in Hagia Sophia and the director and staff of Ayasofya Müzesi for their invaluable help. Thanks are due to the Late Antiquity Research Group, Andrew W. Mellon Foundation and the American Research Institute in Turkey for their kind support, and to Dr T. Alušík, D. Tatar and A.E. Topaloğlu for their assistance during the survey. Dr Ida Toth (University of Oxford) provided assistance regarding the graffiti found in previous seasons.

Notes

1. K.R. Dark and J. Kostenec, 'The Hagia Sophia Project, Istanbul, 2004-8', *Bulletin of British Byzantine Studies* 35 (2009) 56-68.
2. Publication of photographs of the decorative fresco in black-and-white is impossible due to its bad state of preservation, so we are unable to show it here.
3. The Enthroned Christ, executed in mosaic or fresco, was commonly depicted over the door leading from the narthex to the *naos* in the Middle and Late Byzantine period churches. In Istanbul, the best examples can be found in Hagia Sophia and the Chora (Kariye Camii).
4. K.R. Dark and J. Kostenec, 'The Byzantine Patriarchate in Constantinople and the Baptistery of the Church of Hagia Sophia', *Architectura* 36 (2006) 113-130 (esp. 120-123); cf. Dark and Kostenec (as n. 1) 62.

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5. First proposed by A.M. Schneider, *Die Grabung im Westhof der Sophienkirche zu Istanbul* (Berlin 1941) 41-42, 44-45.
6. See J. Bardill, *Brickstamps of Constantinople* (Oxford 2004) 2 vols., I, 64-67, 116 and the catalogue, 259 no. 663, 268 no. 675.1-2, 269f. no. 676.1-6, 272 no. 685.
7. A. Paribeni, 'Le sigle dei marmorari e l'organizzazione del cantiere' in A.G. Guidobaldi and C. Barsanti, eds., *Santa Sofia di Constantinopoli. L'arredo marmoreo della Grande Chiesa giustiniana* (Vatican 2004) 653-734, esp. 724 nos. 51.b, 51.c, 51.j, 51.k., 51.o. (KOZ) and 728 no. 69.d. (OΠ)
8. G.D. Mansi, ed., *Sacrorum conciliorum nova et amplissima collectio* IX (Florence 1763) 173.
9. According to John of Ephesus, the Patriarchate was reconstructed in a 'magnificent manner' by the patriarch John III Scholasticus during the reign of Justin II – see: E.W. Brooks (ed. and trans.), *Iohannis Ephesini Historiae Ecclesiasticae, Pars Tertia, Corpus Scriptorum Christianorum Orientalium, Scriptores Syri*, ser. 3, iii (Louvain 1935-36) 3.2.31; R. Payne Smith, *The Third Part of the Ecclesiastical History of John, Bishop of Ephesus* (Oxford 1860) 145.
10. F. Dirimtekin, 'The Olympiados Convent', *Ayasofya Müzesi Yıllığı* 4 (1962) 47-8.
11. On the decline of the dimensions of Constantinopolitan bricks after Justinian's reign, see Bardill (as n. 6) 106; W.J. Mitchell, B. Aran and R.S. Liggett, 'The application of statistical pattern-recognition techniques in dating ancient architectural constructions', *Environment and Planning B* 9 (1982) 467-490; V. Ruggieri, *Byzantine Religious Architecture (582-867): Its History and Structural Elements* (Rome 1991) 153-161.
12. Paribeni (as n. 7) 724 nos. 51.b, 51.c, 51.j, 51.k., 51.o. (KOZ), 723 nos. 45 and 45.a (ΦI and IΦ); L. Butler, *The Nave Cornices of Hagia Sophia in Istanbul* (diss. University of Pennsylvania 1989) 150 (ΦI and IΦ); J. Crow, J. Bardill and R. Bayliss, *Water Supply of Byzantine Constantinople (Journal of Roman Studies Monograph 11, London 2008)* 200 (OΔ in ligature).
13. M. Ramazanoğlu, 'Die Baugeschichte der Sophien-Kirche Justinians' in *Atti dello VIII Congresso internazionale di studi bizantini. Palermo, 3-10 aprile 1951* (Rome 1953) II, 224-231 (esp. 225-6), pl. LIII figs. 7 and 8.
14. See Dark and Kostenec (as n. 4) 123; F. Dirimtekin, 'Le Local de Patriarcat à Sainte Sophie', *Istanbulur Mitteilungen* 13/14 (1963/4) 113-127 (esp. 119-123).
15. Schneider (as n. 5) 40-41; F. Dirimtekin, 'The room on the south-west of the atrium', *Ayasofya Müzesi Yıllığı* 2 (1960) 39-41; Dirimtekin (as n. 14) 123.

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Professor John Haldon

The Avkat Archaeological project

The *Avkat Archaeological Survey* is a collaborative research project in north-central Anatolia, and seeks to integrate a number of different approaches to studying the past, using recent technological advances to integrate disparate datasets into a cohesive framework of analysis. The project is a diachronic survey of the region surrounding the modern village of Beyözü (also known as Avkat, and identified as ancient Euchaita,) and seeks to understand the long-term changes in landscape use and socio-economic structures found in a rural Anatolian hinterland. The project seeks to integrate traditional archaeological survey work with other disciplines into a 100% digital project incorporating large datasets both of a traditional archaeological nature, as well as non-archaeological such as large volumes of text, climatic and palynological data, and vegetational and geological classifications derived from multispectral satellite imagery. It thus involves a challenging process of integrating a complex range of datasets into a unified approach to a region, while 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 a broad range of constituencies. See www.princeton.edu/avkat

Dr Mark Jackson

Early Byzantine Pottery Production Sites

Mark Jackson (Newcastle University), Dr Lutgarde Vandeput (BIAA), Dr Veli Köse (Hacettepe University) and Katie Green (Newcastle University).

In 2009, a team from Newcastle University under the direction of Dr Mark Jackson joined the Pisidia Survey Project directed by Dr Lutgarde Vandeput (BIAA) and Dr Veli Köse (Hacettepe University) to follow up the very important discovery made in 2008 of four sites producing pottery in Cypriot Red Slip Ware-type forms (Vandeput and Köse 2008, 33). These sites are located near Gebiz, a few kilometres from each other and ideally located for exporting their goods downstream via a tributary to the Aksu River to Perge and beyond. Our objectives were: to carry out topographical and geophysical surveys and to collect artefacts and clay samples; to record and quantify all ceramics according to forms and fabrics and finally to export samples of the ceramics and raw clay for

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chemical and petrological analysis so that the material could be compared against so-called CSRW types from both Cyprus and Turkey and to export fragments of kiln and pottery for thermoluminescence dating.

At Kadir Gürü Mevki, we collected, counted and weighed all ceramic material from 27 squares (5m x 5m) across the site: here table wares and basins were produced in a variety of forms including those typical of so-called CRSW. A topographical map of the site was produced and geo-referenced to magnetometer and ground penetrating radar surveys (carried out by Christina Klein, Kiel University). Kiln-shaped features identified by the magnetometer corresponded very well with wasters collected on the ground. A similar methodology was carried out at Kömbeçi where the site is built on a steep, partly wooded slope down to a stream. Clear evidence of production of tiles and table wares was found. At Cami Yıkık the majority of the site had been bulldozed to level an area for an apricot grove. But evidence of pottery dumping was visible in the exposed section to the north of the new field, and the magnetometer pinpointed the location of surviving kilns to complement the surface data. Grab-samples of wasters were collected from Çam Köyü Mahalesi.

Recent work at Perge and other sites in the region suggested that this type of pottery was being produced in Pisidia (Fırat 2000; Poblome *et al.* 2001). These sites certainly seem to represent part of that production operation. Chemical analysis will help us establish conclusively the relationship of this material to similar examples found in Turkey and sherds from Cyprus where no kiln sites have been found. Since table wares often represent proxy evidence for less archaeologically visible economic goods (such as grain, wine or olive oil), this discovery has huge implications for our understanding of trade in the eastern Mediterranean.

Acknowledgements

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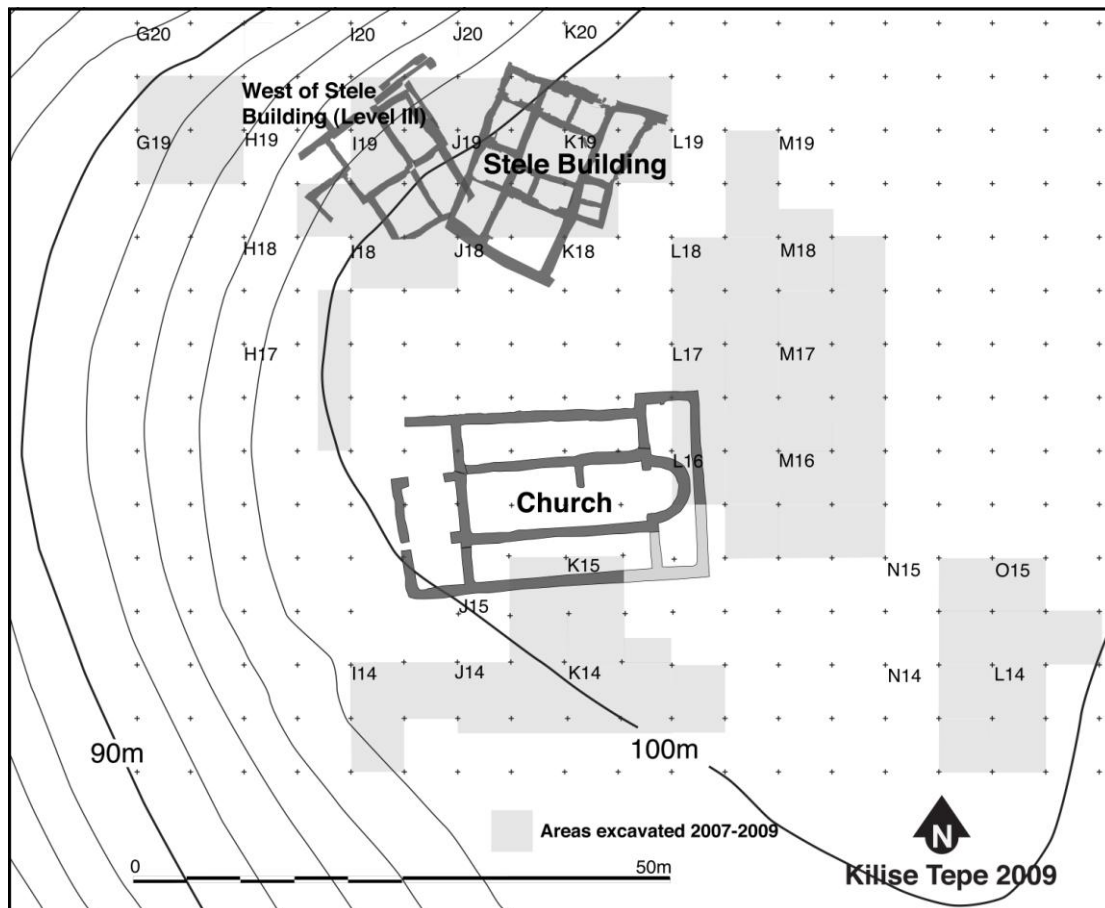
Dr Mark Jackson (Newcastle University)

Excavations at the Byzantine Rural Settlement at Kilise Tepe, Turkey 2009

Research into the Byzantine levels at Kilise Tepe, a rural settlement located in the Göksu Valley of southern Anatolia between Silifke and Mut, continued for two months in 2009 (See BBBS 35, 70-72). Excavations at Kilise Tepe carried out during the 1990s were published in 2007 - when a new campaign of excavation began at this multi-period site. The Byzantine levels are excavated under the direction of Dr Mark Jackson with Prof J.N. Postgate (Cambridge) who is concentrating on the Iron and Bronze Age levels.

Our aim for the Byzantine levels in the 2009 season was to consider the role of the church within the wider settlement by excavating buildings located to the south and east of the church building (see plan 1). We began by finishing work initiated in 2008 in area K15, where we demonstrated that one of the walls of the building to the south ran up to the church and thus prevented movement around it. Post-dating the destruction of this wall we excavated a burial which must belong to a similar date as that found in 1998 (Jackson 2007: 196; Pearson 2007: 613-614).

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Plan 1 (C. Colantoni): areas excavated at Kilise Tepe 2007-2009

Our focus however was the area east of the church. There we opened a large trench (squares M16, M17, L16 and L17 supervised by Sophie considerable size. The west wall of this structure ran on a NNW orientation passing 1.0m from the NE corner of the church whose east wall runs due north-south. The building had several large rooms and extends to the south and east where it remains unexcavated. Towards the centre was a space with a paved floor, and on the north side a walled, external area where two fire installations were built along the west side of the east wall. Several coins were recovered at floor level and a few larger vessels especially pithos bases and parts of Late Roman 1 amphorae were found but on the whole there were very few vessels left within these structures compared with elsewhere. One might question whether these spaces were cleared out. This building seems not to have been connected physically to the early Byzantine church but was clearly occupied during the same period. Its features suggest a domestic building, but its size - considerably larger than the house we excavated last year in M18 - and its

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position east of the church may be indicative of a link between its occupants and the church.

By contrast our work in N15 and O15 in 2007-8 seemed to suggest that the buildings in this area had been abandoned leaving their contents lying *in situ* within the structures. This year we extended our excavations from N15-O15 south into N14-O14 (supervised by Katie Green) in an attempt to establish the southern extent of the large complex of buildings in this area where, in 2007, we had just caught the northern end of a room built up against the south side of W4701.



KT Photo 1 (Bob Miller, University of Canberra): View of the early Byzantine building excavated in N14-O14. View looking N towards steps on NW side: Note the bench running along the west side of the East wall and central stone block.

Access into the room whose floor was at a lower level than the surfaces outside was made possible by a stone staircase running south from the NW corner and also perhaps initially by a doorway in the south wall (see KT Photo 1). A stone bench, 2.37m long, 0.67m wide and 0.35m high, ran along the north end of the east wall W5200 and an internal partition wall, terminated with a vertical wooden post, divided up the south end of the room where several storage jars were located. On the north side of this partition wall there was a fire installation made of two large stones

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tipping in towards each other closely associated with a plain juglet. In the centre of the room was a large circular limestone block 0.62m in diam. with pock marks in the surface. The room was flagged at the north end and towards the south the floor made of tamped earth on which a late Roman Amphora 1 was resting. The layout and finds would support several interpretations for this room which may have formed part of a domestic structure or possibly a workshop.

These spaces continue to provide new insights into the social dynamics and economy of this early Byzantine rural settlement and to contribute to the broader debate about the transition from late Antiquity by engaging with questions such as the impact of the Persian and Arab incursions of the 7th century on life in the Göksu valley.

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Projects

Dr Charalambos Dendrinou

International Research Project: *Thomas de Aquino Byzantinus*.

Scholastic thought in Late Byzantium is an area which remains largely unexplored. The influence of Thomas Aquinas' (1225-74) writings on Byzantine intellectual circles, both Latinophile and Orthodox, has recently attracted revived interest among scholars. The project aims to contribute to the scholarly discussion by producing the source material for the study of this important subject, namely critical editions of Greek translations of, and commentaries on, various works by Thomas Aquinas composed by Byzantine scholars and theologians between the late thirteenth and fifteenth centuries. The majority of these texts remain hitherto unpublished, or partially edited, or published on the basis of a limited number of manuscripts, often lacking information on sources cited therein. Following standard modern methodology, the critical editions, prepared by scholars and doctoral students participating in the project, are based on all extant manuscripts; they comprise a short introduction on the text and the manuscript tradition, while the text is accompanied by an apparatus fontium and an apparatus criticus. An index verborum, an index locorum and facsimiles of selected folios of the extant manuscripts are also included. The editions of these texts will shed more light on the philosophical and theological dialogue among distinguished scholars and theologians in the Greek East and the Latin West in a period of intensive intellectual creativity. In this sense, the publication of these texts, in both printed and electronic form, will become an indispensable tool for scholars and students of Byzantine and Western European history and thought.

Hosted by the Institute for Byzantine Research, National Hellenic Research Foundation, Athens, the Project is currently funded by the Hellenic Ministry of Culture and the Hellenic Ministry of Economy. Other collaborating research Institutes include the Fundación Tomás de Aquino, Navarra, the Hellenic Institute, Royal Holloway, University of London, the Institut für mittelalterliche Philosophie und Kultur "St Kliment Ohridski" University of Sofia, the Pontificio Istituto Orientale, and Thomas-Institut, University of Cologne. For a list of advisors, collaborators and texts so far included in the project please visit <http://www.rhul.ac.uk/Hellenic-Institute/Research/Thomas.htm> and <http://www.eie.gr/nhrf/institutes/ibr/news/akinatis2007-gr.pdf>. For further information please contact Dr John A. Demetracopoulos, Editor,

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Professor John Haldon

International Medieval Logistics Project

The *International Medieval Logistics Project* began with EU funding in the UK in 2000 and is now run jointly between Princeton and Birmingham/UK. This project uses Grid-aware distributed simulation techniques to model movement and sustainability of historic armies as well as to synthesise data for pre-modern landscapes and land-use. The study involves multiple simulations of transient populations (armies) moving within a digital environmental database. Alongside primary and secondary source material, the data will be used to interpret events related to warfare and resource distribution and consumption and to act as a control on the historical sources. Such simulation methodologies have a wide applicability and allow the re-use of models and processes in comparable regional or period studies. See the papers from the first Logistics Workshop: J. F. Haldon, ed., *General issues in the study of medieval logistics: sources, problems and methodologies* (Leiden 2006); and: www.medievallogistics.bham.ac.uk

Digital Manzikert Project

The *Digital Manzikert Project* brings together historians, archaeologists and computer scientists to model the logistical arrangements relating to a particular campaign, that resulting in the battle of Manzikert (AD 1071), a key event in Byzantine history. The defeat of the Emperor Romanos IV by the Seljuk Turks, and the civil war that followed, resulted in the collapse of Byzantine power in central Anatolia. Given the significance attributed to these events and, ultimately, the collapse of Byzantine power regionally, the lack of consensus between historians on a range of key issues concerning manpower and resources, and the route taken by the Byzantine army to Manzikert, is profound. Repeated debate on the arrangements leading to this critical encounter suggest the need for

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alternative methodologies that can break cycles of academic claim and counter-claim, have a wider applicability to military research and appreciate the role of military studies within broader cultural studies. The project involves a fundamental re-analysis of the Manzikert campaign and will illustrate the use of Grid-aware distributed simulation techniques to model movement and sustainability of historic armies. It involves multiple simulations of varied army units moving within a digital environmental database. Alongside primary and secondary source material, the data will be used to interpret events related to the battle and assess contemporary interpretation of historic sources. Such simulation methodologies have a wide applicability and allow the re-use of models and processes in comparable regional or period studies. The project is configured as one element in the wider Medieval Logistics project, and a workshop presenting the progress achieved so far will take place on 27th-28th April 2010 at Princeton (see below).

See www.vista.bham.ac.uk/VISTA_pdfs/medieval_warfare.pdf

Dr Christos Karydis

European Funded R&D Projects in Conservation Science

Research Project Title: MED-COLOUR-TECH, Revival of Traditional Natural Colouring Techniques Applied on Art-e-facts in the Mediterranean Area

Description

Colouring or painting with natural dyeing materials has been fundamental in art and intrinsic to the cultural identity of the Mediterranean area since antiquity. However, since the mid-19th century synthetic substances almost entirely expelled natural dyes from the market. The reconstruction and revival of traditional manufacturing processes for natural colorants, as well as of dyeing procedures or painting techniques is essential for the preservation of the Mediterranean cultural heritage. Rationally produced natural dyes can be used for artworks and folk applied art crafts, and this can also invest to the creation of new jobs, introducing a social-economic impact on the quality of human life. Furthermore, developing environmentally more acceptable products is a positive action towards the ecosystem. The proposal implies several coordinated activities, such as: (i) Analytical study of representative artworks/artefacts as far as the identification of the organic colouring materials, and the technology of their application is concerned.

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- (ii) Practical revival/approbation of reconstructed application techniques/technologies of the dyes and derived organic pigments on several substrates, e.g. textile, paper and paintings, for the creation of artefacts according to ancient recipes.
- (iii) Optimisation of the application techniques through the investigation of interrelation between application physicochemical conditions and final result in terms of colour hue, strength and fastness.
- (iv) Synthesis and production of major colouring components, utilized as standards for dyestuff identification, at a molecular level.
- (v) Dissemination of the newly produced materials (pigments and standards).
- (vi) Recommendations for conservation strategies, based on the analytical results.
- (vii) Creation of a database for standard dyeing protocols with corresponding references to the relevant ancient recipes.

Research Web site: www.medcolourtech.org

Research Project Title: Post-Byzantine textiles of the Monastery of Simonos Petra (Mount Athos): Dyes and preventive conservation
Acronym: Byz-tex-Athos
Supported by the Getty Foundation, U.S.A

Description

A multi-disciplinary approach will be employed to study thirty textile works from the Monastery of Simonos Petra of Mount Athos, as follows.

Stylistic and historical investigation

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).

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.

Documentation

The achievement of the previous two objectives will lead to the detailed documentation of the artworks through an integrated and multi-

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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

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 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.

Participants

A strong, international consortium has been formulated to ensure that the objectives of the project will be achieved. Partners and partner leaders are summarized as follows:

- (i) Ormylia Foundation, Art Diagnosis Center (Greece); coordinator; leader: Dr. Ioannis Karapanagiotis
- (ii) Dr. Christos Karydis, Preventive Textile Conservator – expert in ecclesiastical textiles (Greece)
- (iii) CNRS, CIHAM/Laboratoire d'Histoire et d'Archéologie (Lyons) and LRMH (Laboratoire de Recherche des Monuments Historiques), Champs-sur-Marne, France; leader: Dominique Cardon
- (iv) Getty Conservation Institute – Science (USA); leader: Cecily Grzywacz
- (v) University of Lincoln, Faculty of Art, Conservation and Restoration (UK); leader: Sue Thomas
- (vi) Monastery of Simonos Petra, Mount Athos (Greece); leader: monk Iakovos**

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Theses in Preparation

Neil Churchill, *Depictions of Power in the Imperial Art of the Early Macedonian Emperors: Basil, Leo and Alexander*, University of Sussex. Supervisor: Professor Liz James.

Dejan Dželebdžić, *Society in the State of Epiros during the first half of the 13th Century*, University of Belgrade. Supervisor: Professor Ljubomir Maksimović.

Mark Guscin (MPhil/PhD), *The tradition of the Image of Edessa*, Hellenic Institute, Royal Holloway, University of London. Supervisor: Charalambos Dendrinos. Advisor: David Gwynn.

Predrag Komatina, *Church Policy in Byzantium in the 9th-11th Centuries*, University of Belgrade. Supervisor: Professor Ljubomir Maksimović.

Bénédict Lesieur, *Les moines et les pouvoirs à Byzance du milieu du V^e siècle au milieu du VII^e siècle*, Sorbonne. Supervisor: Professor M. Kaplan.

Natalia Maksakova, *L'histoire du verre taillé du IV^e au XIV^e siècle après J.-C. : évolution d'une technique dans l'Empire Byzantin et sa sphère d'influence*, Sorbonne. Supervisor: Professor M. Kaplan.

Brian McLaughlin (MPhil/PhD), *An annotated translation of Emperor John VI Kantakouzenos, History, Book III*, Hellenic Institute, Royal Holloway, University of London. Supervisor: Charalambos Dendrinos. External Advisor: Ruth Macrides.

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 the Early Palaiologoi (instead of the Nemanjićs, as it had been announced previously)*, University of Belgrade. Supervisor: Professor Ljubomir Maksimović.

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Gary Pitts, *To what extent did changes in the fiscal structure of the Byzantine Empire affect the ability of the Emperor to govern (1025 – 1204)?*, MA thesis, Royal Holloway, University of London.

Alex Rodriguez, *Western Elements in Byzantium (1081-1143)*, King's College London. Supervisors: Dionysios Stathakopoulos and Tassos Papacostas.

Mike Saxby, Topic of PhD thesis, started November 2009: Remilitarisation of the imperial image on Byzantine coins from the eleventh century; projection of imperial power on coins and other media in late Byzantium, University of Birmingham.

Joan Zouberi, *Sassanian Persians in written Byzantine sources AD 330-602*, University of Ioannina.

Thesis completed in 2004

Nathan Cassidy, *A Translation and Historical Commentary on Book One and Book Two of the Historia of George Pachymeres*
University of Western Australia
Supervisor: Professor John Melville-Jones

Now available online at:

<http://theses.library.uwa.edu.au/adt-WU2005.0080/>

(A single copy of this thesis may be downloaded).

Thesis completed in 2008

Amelia R. Brown, *The City of Corinth & Urbanism in Late Antique Greece*, UC Berkeley.

This is a history of the city of Corinth in Late Antiquity, an examination of urban life on the Isthmus between the third and sixth centuries after Christ. Published histories chart earlier periods of Corinthian civic life, but few extend into Late Antiquity, though Corinth was then still central to political, economic and cultural life in the Roman province of Achaia, modern southern Greece. Beyond this regional importance, Corinth forms an important benchmark for other Mediterranean cities in its mix of Ancient Greek, imperial Roman and developing Christian institutions. Many relevant Ancient authors have only recently been analyzed by

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archaeologists, however, while published material culture is organized separately from history in most archaeological field reports. This evidence has varying utility for the writer of history, and the genre and biases of Ancient authors, the conditions of the early excavations at Corinth, and recent academic work on Late Antique Greece all receive mention.

Beyond an organized account of urban life in the Agora, city and countryside of Late Antique Corinth, this work also asks why such life shifted so dramatically in Late Antiquity, and explores some of the factors responsible. In Achaia, as elsewhere in the Later Roman Empire, political, economic and cultural conditions were undergoing significant change, resulting in new leaders at Corinth, new products for sale, old buildings abandoned or reused, and a new religion with its own new buildings. Some of these changes happened abruptly in the fifth century, but most were gradual, and emerged from institutions which existed in the third century. Finally, many elements essential to urban life such as local leaders, roads, water supplies and a capacity to recover after disasters are still present in Late Antiquity, and confirm that Corinth was a city throughout that era.

The thesis may be downloaded from the website:

www.romangreece.com.

Theses completed in 2009

Marko Drašković, *Scandinavian Mercenaries in the Komnenian Byzantium* (M.A. finished and to be defended soon), University of Belgrade. Supervisor: Professor Ljubomir Maksimović.

Laura Franco, *A Study of the Metaphrastic Process: the case of the unpublished *Passio of St James the Persian* (BHG 773), *Passio of St Plato* (BHG 1551-1552), and *Vita of St Hilarion* (BHG 755) by Symeon Metaphrastes*

Hellenic Institute, Royal Holloway, University of London.

Co-supervisors: † Julian Chrysostomides and Charalambos Dendrinos

The re-working of early hagiographical texts by Symeon Metaphrastes in the tenth century marks a turning point in the Byzantine hagiographical tradition as the Metaphrastic Menologion became the established corpus of hagiographical texts used in the liturgical life of the Orthodox Church. The thesis examines the process of the re-writing of earlier material by

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Symeon, on the basis of an annotated edition of the metaphrastic *Passio of St James the Persian*, the *Passio of Plato*, and the *Vita of St Hilarion*, exploring further the methodology he and his team used in the re-working of these texts, by comparing them with the surviving premetaphrastic sources. The thesis is divided into two Parts (I-II). Part I comprises an Introduction, and three chapters (I-III). The Introduction presents the aims and scope of the thesis, as well as the material used and the methodology employed, and briefly examines the Metaphrastic Menologion in the light of previous research, focusing on questions concerning its authorship and the manuscript tradition. Chapter I is devoted to a description of the Mss used in the present edition, followed by a palaeographical examination of the texts, before the relations of the Mss is established. This section closes with a note on the conventions and *sigla* adopted in the edition. Chapter II contains an edition of the three aforementioned texts, accompanied by an *apparatus fontium* and *apparatus criticus*. Chapter III is a commentary elucidating the three texts. Part II (Chapter IV) examines the metaphrastic process on the basis of a detailed comparison of the three texts edited in the thesis with their extant premetaphrastic sources in terms of historical information, development of the plot, and a textual analysis including structure, syntax, vocabulary and style (Sections A-C). The Conclusions summarise the findings of the thesis in an attempt to give an assessment of the method and techniques used in the metaphrastic process and suggests areas for further research. The thesis closes with full bibliography and Plates with facsimiles of selected folios of Mss cited.

Christos Karydis, *The Orthodox Christian Sakkos. Ecclesiastical Garments dating to the 15th- 20th c. from the Holy Mountain of Athos. Collection Survey, Scientific Analysis & Preventive Conservation.* University of Lincoln, Conservation Department, July 2009.
Supervisors: Sue Thomas, John Lord, Judy McGurry

This academic thesis focuses on the research findings from a collection survey of Euro-Mediterranean post-Byzantine ecclesiastical garments, known as *sakkoi*, from the Holy Mountain of Athos located in Chalkidiki, Greece. According to the World Heritage Committee, Mount Athos is considered to be of an outstanding universal value, as it is the most important monastic centre of the Christian Orthodox Church.

The *sakkos* appeared to be an evolution of the Greek *chiton* (10th – 8th BC) to the Roman dalmatic (180- 192 AD). Later on, used as an imperial Byzantine garment, which by the 11th-12th century had been adopted by

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the Ecumenical Patriarch of Constantinople to indicate his status and privilege. It was only after the fall of Constantinople, that this was extended to all the Bishops of the Orthodox Church.

The thesis begins with a discussion of the nomenclature, while it addresses the issue prevalent in Byzantine and post-Byzantine research, as to the historical provenance of this liturgical garment. Different approaches ranging from art historic and semiotic research to scientific examination using sophisticated analytical techniques are applied, in order to introduce a cultural, historical and technological context of the garments.

The Mount Athos *sakkoi*, never previously researched, date from the end of the 15th to the 20th century and they are garments worn by Patriarchs, Bishops, and Emperors. The survey examines fifty two *sakkoi* from fourteen monasteries, identifying constructional and stylistic details, material components using analytical techniques (Optical Microscopy, HPLC and SEM-EDS) and technological evidence such as fibres, dyes, metal threads and weaving techniques, whilst analysing the sources of degradation and decay. This research demonstrates not only the scope of a conservation collection survey methodology for elucidating new information about specific items but also it's potential to add to the knowledge relating to the history, development and use of such garments. An effort to combine the analytical results with the available stylistic historical information and the conclusions obtained by analyzing the cut and construction of the tested garments was also performed.

A major purpose of the study was to enable intellectual access to this inaccessible collection and the mechanism for disseminating this information. The Athonian garments had not been previously documented and the first stage of this research was to design pro forma to record all details related to materials, manufacture and condition. This record includes detailed information regarding: materials; technological and constructional details; alterations and repairs during use; previous restorations and condition assessment. This, together with systematic illustrative material, in the form of drawings, photographs and microphotographs, has been designed to contribute to the preservation of these artefacts, serving also as a surrogate to reduce the need for future handling. Moreover, it facilitates access for female researchers to this invaluable and unique collection.

Major attention was also drawn on new preventive conservation approaches that can be adopted to preserve the items as a 'living'

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collection, including guidelines for the continuation of production of those garments. The spiritual dimension of these artefacts is thus discussed within the framework of conservation ethics.

The difficulties for the achievement of the aims and objectives of the current investigation were significant. Among these, the lack of published literature together with the un-catalogued archives led to a plethora of problems. Of course, the oral sources coming from the sacristans were of high importance since they were the ones offering valuable information.

This research offers for the very first time, a complete assemblage of knowledge regarding the production, synthesis, condition and display of the ecclesiastical Athonian *sakkoi*.

Rafal Korczak, *Obraz Turkow Osmanskich w kronikach bizantynskich* (*The Image of Osmanlis in the Byzantine Chronicles*),
University of Lodz
Supervisor: Professor Małgorzata Dąbrowska

Margaret Purdie, *An Account by John Cananus of the Siege of Constantinople in 1422* (introduction, translation, commentary).
University of Western Australia
Supervisor: Professor John Melville-Jones.

Available on-line at:
<http://theses.library.uwa.edu.au/adt-WU2009.0189/>
(A single copy of this thesis may be downloaded).

Renaud Rochette, *Le ciel et le sang. Le pouvoir impérial à Byzance à l'époque des Paléologues (1261-1453)*

The study is an attempt to analyse the imperial power in the late Byzantine without taking the collapse of the Empire in 1453 in consideration. Its object is to understand the principles and the workings of the imperial power during the last two centuries of the Empire.

The Palaiologoi combine references to various traditions and a few changes. They manage to unite the Constantinian legitimacy with the key role of the family ties. The Palaiologoi's government, although they deny it, stems from the work of the Laskaris after 1204: after the destruction of

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the Byzantine State's frame, they must rebuild the Empire from scratch and introduce many changes while keeping the memory of the Empire heyday. Not a decay, not a decline, the imperial power reaches a new stage after a drastic change during the XIIIth century.

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

Eugenia Russell, *Encomia to St Demetrius in Late Byzantine Thessalonica*.

Royal Holloway, University of London PhD, awarded March 2009

Supervisor: Dr Jonathan Harris

Brian Salas, *Jerash in the 7th Century: How did the Arab Conquest Transform the Cultural Landscape of the Byzantine City?*

MA LABS, King's College London

Situated in modern day Jordan, the ruins of the ancient city of Gerasa (Jerash) have been a source of fascination for scholars and the general public alike due to the ruins' excellent state of preservation. As a result, Jerash has become one of the most excavated cities in the Trans-Jordan, yet the Islamic presence in the city has been largely misunderstood and underrepresented. Until the past few decades it was believed that the arrival of Islam was a tumultuous event that ushered in decline and the deterioration of the classical Roman city structure. This paper discusses the consequences of the 7th century Arab conquests and argues that this regime change did not trigger these wide-sweeping transformations in the Trans-Jordan as postulated by early 20th century historians. Bringing together various aspects of the city's archaeological remains, this paper demonstrates how economic conditions and changing social mores gradually evolved the 2nd century classical city into the crowded medieval-looking city of the 6th century, all while the city was still in Byzantine hands. In addition, this paper discusses the Umayyad investment in Jerash after the conquests that resulted in the construction of a recently discovered mosque as well as the revitalization of the surrounding marketplaces. These brought benefits to both the Christian and Muslim residents of the city not seen since the mid-6th century. Through this analysis of Jerash up to its decline in the mid-8th century, the city is placed into the context of the wider region in terms of the trends in Islamic-Byzantine relations that is illustrates.

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Mike Saxby, *Transcendent Power: Equestrian Iconography on Coins and Other Media in Antiquity to AD 705*

MA, University of Birmingham.

From earliest times the horse and its rider have symbolised strength, nobility and power, in both practical and cultural terms. The symbol of the horse and rider was adopted early both on coinage and other media, such as rock reliefs, votive tablets, jewels, amulets, vases, and ivories. The horse and rider image signifies deliverance, help, and the triumph of good over evil.

This study examines the use of equestrian iconography on ancient Greek, Roman Republican, Roman Imperial, and early Byzantine coins, until its disappearance from these last in AD 705. The coins have been drawn from the collections of the Barber Institute of Fine Arts, the British Museum, and a small number from published sources. Throughout, the horse and rider image on coins is examined in relation to portrayals in other media, particularly those of cults such as the Dioscuri, and the Thracian Hero.

It was found that images of horses, and then of horse and rider, appeared early on coins in ancient Greece, and then spread throughout the Roman world; in effect from Spain to India. The image of the horse and rider on coins became militarised and was marked by battle portrayals, particularly in the Roman Imperial period. Attention is drawn to previously underestimated aspects of the coinage of Constantius II, in particular the 'falling horseman' type. Constantius II also introduced the facing military portrait, which became an important type on early Byzantine coinage, while reducing the size of the equestrian image.

The horse and rider appeared also on amulets, whose use was condemned by Constantius II; and by church fathers such as John Chrysostom. The effect of such condemnation on the decreasing use of this image on Byzantine coins is considered. The image was abandoned completely in AD 705. Reasons for this are identified, and in particular the Byzantine view of the power of God. Avenues for further work are outlined.

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Christos Triantafyllopoulos, An annotated critical edition of the treatise *Against the Errors of the Latins* by Makarios, Metropolitan of Ankyra (1397-1405), 2 vols.

Hellenic Institute, Royal Holloway, University of London.

Co-supervisors: † Julian Chrysostomides and Charalambos Dendrinios

The thesis is an annotated critical edition of the Byzantine theologian Makarios Metropolitan of Ankyra's treatise *Against the Errors of the Latins*. It comprises an Introduction, Critical Text and a Commentary. The Introduction is divided into two Parts (I-II). Part I gives biographical information on the author, concentrating on Makarios' attitude towards the Latinophile circles in Constantinople prior to his journey to Western Europe (1399-1403) as member of Emperor Manuel II Palaeologus' (1391-1425) entourage and his role in the controversy over the canonical dispute involving Patriarch Matthew I (1397-1410) on his return from Europe, which resulted in the Emperor's active intervention, which led to Makarios' deposition (1405), excommunication and exile (1409). This section is followed by (a) an examination of the evidence concerning the structure, the addressees, and the circumstances of the composition of the lengthy treatise, and (b) an analysis of the arguments put forward by Makarios to refute the most important points of divergence between the Greek Orthodox and Roman Catholic theologians concerning doctrinal and ecclesiological issues as well as liturgical practices and customs. Part II is devoted to the manuscript tradition. The six extant Mss (dated or datable between the fifteenth and seventeenth century) and the *editio princeps* by Dositheos Patriarch of Jerusalem (Jassi, 1692-94) are described and studied codicologically and palaeographically, followed by an examination of their relation and a reconstruction of the *stemma codicum*. A brief note on the conventions adopted in the present edition and a list of abbreviations and signs used in the *apparatus* precedes the edition of the text, together with a list of the original headings of the 120 chapters of the treatise to facilitate the reader in following the author's argumentation. The Critical Text is accompanied by an *apparatus fontium* and an *apparatus criticus*. A Commentary, including summaries of the chapters of the treatise in the form of headings, further elucidates the text. The thesis closes with full bibliography and facsimiles of selected folios of the extant Mss.

CONFERENCES, LECTURES & SEMINAR SERIES

5. CONFERENCES, LECTURES & SEMINAR SERIES

2009

January: American Historical Association New York

Professor Judith Herrin organised a Byzantine session. Speakers Sharon Gerstel, Claudia Rapp and Dennis Stathakopoulos presented papers on *The Other Middle Ages* to which Barbara Rosenwein paid high tribute in her comments on what was a most successful session. Professor Herrin chaired another session devoted to Late Antiquity, which also attracted a large audience and reminded the vast majority of historians in New York that there are fascinating areas of research beyond American history.

8-10 January: 110th AIA Annual Meeting Philadelphia

Dr A.R. Brown gave a paper: *Procopius, Justinian and Greece at the End of Late Antiquity*.

15-17 January: Authority in Byzantium King's College London

A conference was held to mark Professor Judith Herrin's retirement from King's College London with a most stimulating series of lectures, which will be edited by Pamela Armstrong for publication in the *CHS* series.

30 January: Diocletian's Prices Edict: Genesis and Diffusion Joyce M. Reynolds' 90th Birthday Colloquium British School at Athens, Athens

Dr A.R. Brown gave a paper: *Diocletian's Inscriptions as Proof of Peloponnesian Civic Life*.

19-21 February: 23th Conference of the Deutsche Arbeitsgemeinschaft zur Förderung Byzantinischer Studien University of Hamburg

CONFERENCES, LECTURES & SEMINAR SERIES

Dr Sonja Schönaauer presented a paper: *Der Philologe als Poet: Religiöse und liturgische Dichtung im Werk des Eustathios von Thessalonike*

[to be published in *RSBN* with a critical edition of the texts].

24 February: History Department Research Seminar Series

Royal Holloway, University of London

Dr Nikolaos Chrissis gave a paper entitled: *The Common Cause of Christendom: crusading rhetoric in Byzantine diplomacy towards the West (12th-13th c.)*.

audio recording available online at:

<http://backdoorbroadcasting.net/archive/2009/02/the-common-cause-of-christendom-crusading-rhetoric-in-byzantine-diplomacy-towards-the-west/>

March: Byzantium 330-1453, Royal Academy of Arts, London

Professor Herrin organised and spoke at the last of the public debates held in March: this was devoted to *Icons and Iconoclasm* and provoked a lively response.

March: Centre for the Study of Saints Cyril and Methodios, Thessalonike

Professor Herrin was invited by Anthony-Emil Tachiaos to speak at the launch of his new Centre for the Study of Saints Cyril and Methodios.

4-5 April: 1st Scientific Congress for Karpasia, Limassol, Cyprus.

Stavros G. Georgiou gave a paper entitled: *The Bishopric of Karpasia from Its Foundation to the Middle of the XIIIth Century* (in Greek).

May: Queen's University Belfast

Professor Herrin was invited by Professor Margaret Mullett to her farewell lecture series at Belfast, where she spoke on *Book Burning in Byzantium* to wish her well in her new post at Dumbarton Oaks.

3-5 June: 8th Symposium Niš and Byzantium

Dr Elena Ene D-Vasilescu gave a paper: *Aspects of Icon and Fresco Painting in Relation to Serbian Culture*.

CONFERENCES, LECTURES & SEMINAR SERIES

3-15 June: 18th Symposium of History and Art of Monemvasiotikos Homilos: Markets, Fairs and Feasts

Monemvasia

Organised by Dr H. Kalligas and dedicated to the memory of Angeliki Laiou.

14 July: International Medieval Congress, Leeds

Dr Nikolaos Chrissis gave a paper entitled: *Schismatics or Heretics? The justification of crusading action against the Greeks in the thirteenth century.*

29 September: Visual devotion: Exploring and experiencing Christian images in the Christ Church Picture Gallery

Dr Elena Ene D-Vasilescu gave a paper: *Icons in the post-Byzantine Orthodox Christian Tradition.*

October: Byzantine Seminar, Oxford

Professor Herrin spoke on the future of Byzantine Studies. Elizabeth Jeffreys and James Howard-Johnston acted as respondents and many students voiced their ideas and concerns.

2-5 October: Symposium of the Romanian Association of Slavists

Dr Elena Ene D-Vasilescu gave a paper: *MS. Canon. Graeci. 122, Bodleian Library: some new aspects regarding its history and linguistics.*

9-11 October: International colloquium *Verba volant, Scripta manent: Produire, utiliser et conserver des textes dans le monde greco-romain/Production, Use, and Preservation of Texts in the Greco-Roman World*

University of Bucharest

Dr Elena Ene D-Vasilescu gave a paper: *The relationship between icon and text in Early Christianity.*

23 October: Conference in memory of Angeliki Laiou: *Andronikos II and Monemvasia*

CONFERENCES, LECTURES & SEMINAR SERIES

The Gennadius Library

Organised by Dr H. Kalligas

27 October: AGM of the Centre d'études Préhistoire, Antiquité, Moyen Âge (Cé pam) of the CNRS-University of Nice, Sophia Antipolis.

Professor C. Dauphin gave a lecture: *Nosologie et Paysage: Jérusalem (I^{er}-XII^e siècles), Constantinople (IV^e-XIV^e siècles), Davos (XIII^e-XIX^e siècles)*, in collab. with Dr M. Ben Jeddou (Research Associate, Cé pam) and Dr G. Sidéris (Centre d'Histoire et Civilisation de Byzance, CNRS-Collège de France, Paris, and Research Associate, Cé pam).

7 October: Workers' Education Association, Sheffield Branch, Crusades course

Dr Timothy Dawson gave a lecture/demonstration on Muslim and Frankish arms and armour.

15-17 October: Les élites rurales méditerranéennes, Rome

Professor M. Kaplan, co-organized with L. Feller and C. Picard.

15-17 October: Modern Greek Studies Association Symposium 21 Simon Fraser University, Vancouver

Dr A.R. Brown gave a paper: *Ancient Corinth from the Ottoman Empire to the Archaeologists*.

November: University of Freiburg in Breisgau

Mr Nigel Wilson gave an intensive one-week seminar introduction to Greek palaeography.

November: *Renaissance Encounters: Greek East and Latin West* Princeton University

In November, the Program in Hellenic Studies at Princeton University celebrated its thirtieth anniversary with a conference on *Renaissance Encounters: Greek East and Latin West*. This brought together art historians, historians and philosophers to discuss the mutual influence of East and West in the fourteenth and fifteenth centuries. Professor Judith

CONFERENCES, LECTURES & SEMINAR SERIES

Herrin gave a paper: *Unexpected Consequences of the Council of Ferrara-Florence: Manuscript Transmission after 1438/9*, which is being revised for publication.

5 November: Kellogg College, Oxford

Dr Elena Ene D-Vasilescu gave a paper: *Spiritual Development in Early Christian Iconography*.

12-14 November: Renaissance Encounters: Greek East and Latin West.

Princeton University

Professor R. Beaton gave a paper: *Boccaccio and the Greek world of his time: a missing link in the “true story of the novel”?*

12-14 November: Centre and Periphery in the Age of Constantine VII Porphyrogennetos

Budapest

Professor Ljubomir Maksimović gave a paper: *Constantine VII and the past of the Serbs: on the genesis of De administrando imperio, chapter 32*

19 November: Studium Biblicum Franciscanum, the Swedish Christian Study Centre, and the Holy Land Institute of the Armenian Orthodox Patriarchate, Jerusalem.

Professor C. Dauphin gave the Memorial Lecture: *Fr Michele Piccirillo, OFM: the Gardener of the Lord. The Mosaics of Paradise Regained*.

20 November: Rome and Byzantium in the 21st Century: Visions at Work. International symposium in honour of Prof. Per Jonas Nordhagen's 80th birthday

University of Bergen

Speakers: Siri Sande, Rasmus Brandt, Hjalmar Torp, Bente Kiilerich, Valentino Pace, Kirsti Gulowsen, Per Olav Folgero, Ekaterina Endoltseva, Caroline Serck-Hanssen.

CONFERENCES, LECTURES & SEMINAR SERIES

26-28 November: *Ideological Discourses in the Latin Literature of the Early Modern Age*

University of Leiden

Dr. Sonja Schönauer gave an invited paper: *The Letter of Leonard of Chios to Pope Nicholas V. (August 16th, 1453) and its function in Byzantine Historiography after the Fall of Constantinople*

[to be published in the *acta* of the conference, *Noctes Neolatinae* **].

27-29 November: 5th Scientific Conference of Oral History: *Limassol of Culture: Persons, Facts, Phenomena and Institutions in Its Cultural History*, Limassol.

Stavros G. Georgiou, gave a paper entitled: *Limassol during the proto-Christian and the Byzantine Period. The Saved Testimonies for the City and the Local Church* (in Greek).

2 December: Ioannou Centre for Classics and Byzantine Studies, University of Oxford

Dr Elena Ene D-Vasilescu gave a paper: *The Văcărești Murals Lost and Found*

4 December 2009, *Late Medieval Seminar Series*, Institute of Historical Research, London

Dr Nikolaos Chrissis gave a paper entitled: *Tearing Christ's seamless tunic? The 'Eastern Schism' and Crusades against the Greeks in the thirteenth century.*

4-5 December: *Byzantine and Early Modern Greek Fictional Writing*. Harvard University

Professor R. Beaton gave a paper: *Hopeful monsters or living fossils? The Comnenian novels and their medieval and modern reception.*

5 December: *Last Statues of Antiquity Workshop*

Trinity College, Oxford

CONFERENCES, LECTURES & SEMINAR SERIES

Dr A.R. Brown gave paper: *Chlamydatus Statues of Late Antique Corinth*.

For more information on this project see

<http://www.ocla.ox.ac.uk/statues/index.shtml> and lsa.arch.ox.ac.uk.

10-11 December: *Vom Codex zur Edition*

Austrian Academy of Sciences, Institute for Byzantine Studies [in cooperation with the University of Cyprus, Department of Byzantine and Modern Greek Studies]

Dr Sonja Schönauer gave an invited paper: *Autographon vs. Kopie: Orthographie und Akzentuierung in den Schriften des Eustathios von Thessalonike und Ioannes' VI. Kantakuzenos*

[to be published in the *acta* of the workshop, *Veröffentlichungen zur Byzanzforschung* **].

11-12 December: *Religions and Politics in Europe's Orients (14th - 20th c.)*

**International Conference, University of Macedonia, Salonica, Greece
Department of Balkan Slavonic and Oriental Studies/University of Macedonia**

Ecole française d'Athènes

Programme

Friday 11 December

9:15 Welcoming Remarks

9:30 Introduction: Dimitris Stamatopoulos

First Session: 9:45 - 11:45

Basileis and Oikonomoi: Religious and secular conceptions of empire (14th- 16th c.)

Session Chairs: Gilles Grivaud - Nikos Karapidakis

Tonia Kioussopoulou, *Etat et Eglise durant l'époque byzantine tardive (XIVe-XVe s.)*

CONFERENCES, LECTURES & SEMINAR SERIES

Lydia Cotovanu, *Eglise sans frontières. Un projet réussi des patriarches hésychastes du XIVe s.*

Dan Ioan Muresan, *Quand le sultan devint-il basileus? Observations sur la titulature impériale dans les actes grecs de Mehmed II et Bayezid II.*

Dimitris Kastritsis, *Transformations in the Ottoman Conceptions of Empire from the Early 15th to the Late 16th c.*

Second Session: 12:15 - 14:15

The Tolerable Limits of Innovation: Educational projects and transfers from Reform to Enlightenment

Session Chairs: Nadia Danova - Kostas Kostis

Manolis Patiniotis, *Aristote à Constantinople : Education et politique au début du XVIIe s.*

Kostas Sarris, *Trinité 'honorable' et Trinité 'pestilentielle': la Sainte alliance de Linz et Louis XIV dans un manuscrit du Dodecabbale de Dosithée de Jérusalem.*

Sokratis Petmezas, *Les 'Kollyvades': quelques propositions concernant la formation d'un courant idéologique au sein de l'Eglise grecque-orthodoxe au XVIIIe.*

Vassilis Makrides, *L'influence des Lumières sur la religion dans les mondes orthodoxes et occidentaux : approche comparative.*

Christos Arabatzis, *Hellenocentrism and theocentric exegesis in Kollyvades and Anti-Kollyvades.*

Third Session: 17:30 - 20:15

Adapting Religions: Symbol mobilization and power games

Session Chairs : Bernard Heyberger - Nathalie Clayer

Lilya Berezhnaya, *The Third Rome and the New Jerusalems in the 16th-17th century Polish-Lithuanian Commonwealth.*

Aurélien Girard, *Rome et les catholiques arabes du Proche-Orient au XVIIIe s.: difficultés et contradictions d'une politique uniate.*

Vera Tchentchova, *Eastern Patriarchs and Russian Tsars in the 17th c.: church items or imperial insignia?*

Radu Paun, *Souvenir de Byzance et fiction intellectuelle. Récits sur la fondation de l'Eglise et du droit en Moldavie aux XVIIe-XIXe s.*

Sia Anagnostopoulou, *Le processus complexe d'intégration d'une église autocéphale dans l'ecumène ottomano-orthodoxe: le Patriarcat œcuménique et l'Eglise de Chypre fin XVIe-début XIXe s.*

Saturday 12 December

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Fourth Session: 9:15 - 14:15

Modern States, Modern Religions: Education, confessionalization, politicization

Session Chair: Aksin Selçuk Somel

Elçin Macar, *The Assumptionist Congregation in Istanbul 1886-1914.*

Nadia Danova, *Les écoles catholiques et la modernisation de la société bulgare : le cas des écoles d'Andrinople.*

Chantal Verdeil, *Modern Education, Modern Religion and Modern State in Ottoman Lebanon.*

Frédéric Abecassis, *Acteurs et stratégies de l'investissement éducatif en Egypte (fin du XIXe s.- milieu du XXe s.)*

Session Chair: Benjamin Fortna

Jérôme Bocquet, *Les écoles étrangères en Syrie (1e moitié du XXe s.), lectures croisées de la confessionalisation : l'exemple du judaïsme.*

Kostas Tsitselikis, *Ecoles musulmanes en Grèce du Nord, 1913-1923.*

Salva Tchkadua, *Georgians on the Bounds of two Empires : The question of the Mesxetians.*

Session Chair: Vassilis Makrides

Lora Gerd, *The Russian Policy in the Orthodox East in 1901-1914 and the Activities of the Byzantologists I. Sokolov, F. Uspensky and A. Dmitrievsky.*

Nikos Chrissidis, *A Ladies' Saint: The Miracles of Tsar Nicholas II.*

Theodossis Tsironis, *Actions pour la création d'un parti politique ecclésiastique en Grèce durant l'entre-deux-guerres.*

Conclusion: Tassos Anastasiadis.

15 December, Dumbarton Oaks, Washington, DC

Dr Amelia Brown gave a lecture entitled: *Late Antique Corinth for Locals, Visitors and Scholars.*

2010

January: *Bartholomew of Messina and the cultural life at the court of King Manfred of Sicily*

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Louvain

Mr N. Wilson gave a paper: *Greek book production in the time of Bartholomew of Messina.*

9 January: 111th AIA Annual Meeting Anaheim

Dr A.R. Brown gave a lecture entitled: *A New Isis Fortuna from Roman Malta.*

5 February: Royal Historical Society University College London

Dame Professor Averil Cameron gave a lecture: *Thinking with Byzantium.*

5-6 March: The 2010 International Graduate Conference. *Being Byzantine: definitions, limits and realities* The History Faculty, George Street, Oxford

Friday 5th March

Session One: The Byzantine Landscape

Marlena Whiting (Lincoln College, Oxford): *All roads lead to....: Identifying a Byzantine Road Network in the Late Antique Levant.*

Adam Izdebski (University of Warsaw): *Ecological conditions of rural life in early medieval Byzantium.*

Maria Papadaki (King's College London): *Exploring rural realities in a Byzantine province: the case of middle Byzantine Peloponnese.*

Session Two: Sacred Spaces

Eileen Rubery (Courtauld Institute of Art, London): *Byzantine Heresies and the Papacy: the Doctrinal see-saw of the seventh century and the frescoes of S Maria Antiqua in the Roman Forum.*

Bernard J. Mulholland (Queen's University, Belfast): *Does archaeological evidence for the location of the diakonikon in the early Byzantine church affect our perception of clergy-laity relations?*

Ana Ristovska (Ecole Pratique des Hautes Etudes, Paris): *Holy Female Figures in the Church of St. George at Pološko in Macedonia.*

Session Three: The Religious Life

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Anna Lampadaridi (Université Paris IV – Sorbonne): *Being a Byzantine empress: the confiscation of a property by Eudoxia and the Life of Porphyry of Gaza (BHG³ 1570).*

Simon Ford (Exeter College, Oxford): *A Samaritan Story and its Roman Reality: the Late Antique Origin of the Baba Rabbah Narrative.*

Hannah Hunt (Leeds Trinity University College): *Being an Abbot: Symeon the new Theologian in conflict with the court of Basil II.*

Adam Bollók (Pázmány Péter Catholic University, Hungary): *Bridging boundaries through material culture: the case of a unique early Christian armband from Syria.*

Session Four: Byzantium and the Outsider

Lilly Stammer (Corpus Christi College, Oxford): *Byzantine identity?: The rage of Symeon the Great against the Constantinopolitan Empire.*

Prerona Prasad (Keble College, Oxford): *Khazaria in the middle of the tenth century: an unexplained silence.*

Gary Pitts (Royal Holloway, London): *The Byzantine trader/merchant as seen through the eyes of others (10th-13th centuries).*

Saturday 6th March

Session Five: The Textual Experience

Stefano Valente (University of Bologna): *The Writing Identity of a Byzantine Man: Choeroboscus and the Greek Orthography.*

Caterina Franchi (Exeter College, Oxford): *The role and figure of Alexander the Great in apocalyptic tradition.*

Jonas J.H. Christensen (University of Copenhagen): *Identity and the commentator: Arethas' Commentary on the Isagogue.*

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

Session Six: Creation of the Self

Nikoloz Aleksidze (Oriental Institute, Oxford): *Simulating and Emulating the Greeks: the formation of Georgian self-identification in the Byzantine period.*

Christos Malatras (University of Birmingham): *The making of an ethnic group: the Romaioi in the 12th-13th centuries.*

Theodora Papadopoulou (National Foundation of Research, Athens): *Byzantine collective identity and self-concept (late 11th-early 13th centuries).*

Session Seven: Enclaves of Byzantine Tradition

John Lansdowne (Kellogg College, Oxford): *Becoming Byzantine: tracing the tradition of Apostolicity in medieval Venice.*

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Anaïs Lamesa (Ecole Pratique des Hautes Etudes, Paris): *A new representation of a Byzantine identity: the medieval cave-dwellers.*

Marka Tomić Durić (University of Belgrade): *Lake Skadar in Zeta: an example of Serbian medieval monastic tradition.*

Sessions Eight: New Beginnings

Divna Manolova (Central European University, Budapest): *Astronomy as Battlefield: Nikephoros Gregoras, Barlaam of Calabria and the Calculation of the sun eclipse.*

Sergey Fadeev (Nizhny Novgorod State University / St John's College, Oxford): *Geographic and ethnic terms in the works of Manuel II Palaiologos: some problems of interpretation.*

Eugenius de Hevesy (University College, Oxford): *Hieronymus Wolf and the definition of Byzantium.*

Michael Bonner (Brasenose College, Oxford): *Edward Gibbon on Byzantium.*

12-13 March: Late Antique Archaeology 2010

Local Economies? Production & Exchange of Inland Regions in Late Antiquity

King's College London

Studies of the late antique economy often stress sea-borne interregional trade as a motor of prosperity. But why were inland regions able to flower at this time? Was wealth generated mainly by local production and exchange? How important was this to the economy as a whole?

Friday 12th March (in the Great Hall)

Theoretical Papers

14.00-14.40 Mark Whittow (Oxford): *How much trade was local, regional and inter-regional? Comparative perspectives*

14.40-15.20 Peter Sarris (Cambridge): *Rural production dynamics: autarchy, tax and forms of exchange, seen from papyri.*

16.00-16.40 A. Macmahon (OU) and L. Lavan (Kent): *Specialisation in artisanal production: what does it mean for local exchange?*

Saturday 13th March (in Safra Lecture Theatre)

Prosperity in Inland Regions (forms of production)

10.40-11.10 Kim Bowes (Cornell): *Spain and Gaul.*

11.10-11.40 Emanuele Vaccaro (Cambridge): *Interior Sicily.*

11.50-12.20 Lynda Mulvin (Dublin): *Pannonia.*

12.20-12.50 Elizabeth Fentress (UCL): *Numidia.*

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14.00-14.30 David Mattingly (Leicester): *Garamantia*.

14.30-15.00 Hannelore Van Haeverbeke (Burdur): *Pisidia and Laconia*.

Regional exchange (forms of consumption)

15.00-15.30 Sauro Gelichi (Venice): *Northern Italy*.

16.10-16.40 Michel Bonifay (Aix en Provence): *Africa*.

16.50-17.20 Jeroen Poblome (KULeuven): *Asia Minor*.

17.20-18.00 TBA: *The Near East*

Entrance is free, though places are limited. To reserve a place please email info@lateantiquearchaeology.com. Held at the Strand Campus, King's College London. Location details:

<http://www.kcl.ac.uk/about/campuses/strand-det.html>.

Temple Tube station. Organised by the University of Kent (Centre for Late Antique Archaeology) and King's College London (Centre for Hellenic Studies Dept of Byzantine and Modern Greek Studies).

Generously supported by Museum Selection and Brill Academic Publishers

www.museumselection.co.uk

www.lateantiquearchaeology.com

www.brill.nl/laa

www.lateantiqueostia.wordpress.com

22-24 March: An interdisciplinary conference, *York 1190: Jews and Others in the Wake of Massacre*

Centre for Medieval Studies, University of York.

The mass suicide and murder of the men, women and children of the Jewish community in York is one of the most scarring events in the history of Anglo-Judaism. It was also but one of a series of attacks on local communities of Jews across England in 1189-90.

This conference brings together researchers from the US, Europe and Israel to reinterpret the events, context and memory of 1190. It will explore relationships between Jewish and Christian communities, and between local communities and royal government, in the late twelfth and thirteenth centuries. It thus aims to consider 1190 as central to the narrative of English history in the decades around 1200, as well as that of Jewish history. It will also address the memory of 1190 and its continuing relevance today. Speakers include Anna Abulafia, Jeffrey Cohen, Paul Hyams, Robert Stacey, and Nicholas Vincent.

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For the full programme and further information, please see
<http://www.york.ac.uk/inst/cms/york-1190/index.html>.

Sethina Watson and Sarah Rees Jones
Department of History/Centre for Medieval Studies
University of York
King's Manor, York, YO1 7EP
Tel: (01904) 433914

25 March: The Ninth Annual Hellenic Institute Lecture Royal Holloway College, Egham Campus, Windsor Building Auditorium

The Ninth Annual Hellenic Institute on *The Greek Mind in the Modern World* by Baroness Susan Greenfield, Professor of Pharmacology at Oxford University and Director of the Royal Institution of Great Britain, will be held at on 25 March 2010 at 6pm, to be followed by a reception. All welcome. For further information please contact Charalambos Dendrinos at the Hellenic Institute, Royal Holloway, University of London, Egham, Surrey TW20 0EX, tel. +44 (0)1784 443791, e-mail: ch.dendrinos@rhul.ac.uk

27-28 April: *Medieval logistics and modeling medieval warfare on the grid: A workshop.*

History Department and Lewis Library Visualization Center, Princeton University.

30 April – 2 May: Dumbarton Oaks Spring symposium *Warfare in the Byzantine world*

Symposiarch: John Haldon. Speakers include Youval Rotman, Mark Bartusis, David Graff, Lioba Theis, Frank Trombley, Robert Nelson, Anthony Kaldellis, Georgios Theodoropoulos, Vince Gaffney, John Haldon, John France, John McGuckin, and Walter Kaegi.

12 May: *The dynamics of ancient megacities: growth and decline in the exceptionally large urban centres of the Roman and Late Antique Mediterranean*

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A Centre for Institutional Performance/Research Centre for Late Antique and Byzantine Studies research seminar
Van Emden lecture theatre, Humanities and Social Sciences Building (HUMSS), Whiteknights campus, University of Reading, Reading

Provisional programme

10.00-10.30 Ken Dark (University of Reading): Introduction: *Theories of the ancient mega-city*.

10.30-11.00 Annalisa Marzano (University of Reading): *The impact of the largest metropolis in antiquity on investment choices: Rome, the provinces and the suburbium*.

11.00-11.30 Tea

11.30-12.00 Amanda Claridge (University of London): *Rome*.

12.00-12.30 Ken Dark (University of Reading): *Constantinople*.

12.30-1.00 Discussion

1.00-2.00 Lunch

2.00-2.30 Bella Sandwell (University of Bristol): *Antioch*.

2.30-3.00 Niall Finneran (University of Winchester): *Alexandria*.

3.00-3.30 Margherita Carucci (Institute of Advanced Studies, Helsinki): *Carthage*.

3.30-4.00 Discussion and end

If you would like to attend, please book a place by emailing Ken Dark at:
K.R.Dark@henley.reading.ac.uk

14-15 May: 25th Annual Middle East History and Theory Conference University of Chicago

The Middle East History and Theory (MEHAT) Conference is celebrating its twenty-fifth year as a leading forum for emerging scholars in Middle East Studies.

16-21 May: The History and Culture of the Ionian Islands Durrell School of Corfu

A week-long seminar covering all periods, ancient, medieval and modern.

Full details at www.durrell-school-corfu.org/cfp2010_ii.htm,

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or write to Dr Anthony Hirst, 68 Palatine Road, London N16 8ST

or email a.hirst@qub.ac.uk.

Deadline for proposals 1 March 2010, but late proposals may be accepted.

27-29 May: *New Light on Old Glass: Byzantine Glass and Mosaics* British Museum, London

The conference is being organised by Chris Entwistle, Curator of the Late Roman and Byzantine Collections, and Liz James, Director of the Leverhulme International Network for the Composition of Byzantine Glass Mosaic Tesserae (University of Sussex)

www.sussex.ac.uk/arhistory/Byzantineglass.

The three days will cover topics such as glass and mosaics, gold glass, the Lycurgus Cup, techniques of manufacture, new discoveries in Byzantine glass. Confirmed speakers include: Tassos Antonaras (Thessaloniki), Claudia Bolgia (Edinburgh), Cristina Boschetti (Nottingham), Jas' Elsner (Oxford and Chicago), Ian Freestone (Cardiff), Yael Gorin Rosen (Jerusalem), Daniel Howells (Sussex), Judith McKenzie (Oxford), Martine Newby, Nadine Schibille (Oxford), Marianne Stern (Netherlands), Ann Terry (USA), Marco Verità (Venice), Hanna Witte (Germany), David Whitehouse (Corning), Gary Vikan (Walters Art Gallery).

For preliminary interest and questions:

Bente Bjornholt (B.K.Bjornholt@sussex.ac.uk)

Art History, University of Sussex, Falmer, Brighton BN1 9QQ, UK

17-20 June: 8th Conference of the *International Society for Neoplatonic Studies* Madrid.

There will be a Panel discussion entitled *Dionysius the Areopagite between Orthodoxy and Heresy*, chaired by Filip Ivanovic.

For more information:

The website of the Conference is

<http://www.uam.es/otros/isns2010/Bienvenida.html>

The information about the panel discussion on Dionysius as well as other sessions can be found at <http://www.uam.es/otros/isns2010/Panels.html>

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24-26 June: International Conference

Word & Image: Theory in the 21st Century

Université de Bourgogne (Dijon, France)

An international Word & Image conference will be held at the Université de Bourgogne (Dijon, France) in association with the College of the Holy Cross (Massachusetts), the Université Paris-Diderot, the bilingual journal *Interfaces*, the Musée des Beaux-Arts and the Musée Magnin in Dijon. We are delighted to announce that John Dixon Hunt, Liliane Louvel and Peter Wagner will give plenary conference addresses. The conference will focus on the current state of the art in Word & Image theory, and it will also be an opportunity to commemorate the recent passing of Michel Baridon - one of the founding members of the journal in 1991.

The papers selected by the scientific committee will be published in *Interfaces*, as a sequel to the 1994 issue of the review (*Interfaces* 5, *La théorisation de la relation image/texte/langage*).

Visit the website at:

http://www2.u-bourgogne.fr/index/front_office/index_co.php?site_id=107&bg=1&rid=635

9 July: *Contact and conflict in Frankish Greece and the Aegean: crusade, trade and religion amongst Latins, Greeks and Muslims, 1204-1453.*

Institute of Historical Research, London

A one-day conference organised by Dr Nikolaos Chrissis and Michael Carr, under the auspices of the SSCLE, with the sponsorship of the Department of History of Royal Holloway, University of London, and with further support and funding by the Society for the Promotion of Hellenic Studies (SPHS). The conference will be dedicated in memory of Konstantinos Ikonopoulou, student of the Hellenic Institute and the History Department of Royal Holloway (1980-2009).

The conference will explore new aspects of the interaction between Byzantine Greeks, Latins and Turks in the period between the Fourth Crusade (1204) and the fall of Constantinople in 1453. It will combine the participants' original research on crusading in the Greek East in the

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thirteenth, fourteenth and fifteenth centuries, with the latest advances in Byzantine and Crusade historiography. A broad range of themes will be explored, including the implementation and evolution of the crusade in the area, the religious landscape and political balance of a land shared by Orthodox Greeks, Catholic Latins and Muslim Turks, and the role of trade in fostering closer contact between the three sides.

The conference programme brings together both established academics and postdoctoral research students from Britain and beyond.

There is no registration fee, but those who wish to attend should register with Michael Carr: M.Carr@rhul.ac.uk or Nikolaos Chrissis: N.Chrissis@rhul.ac.uk.

For more information, visit the website:

<http://www.rhul.ac.uk/History/Research/Frankish-Greece>

Programme: 10am-6pm

Session One: The Latin Empire between East and West

Nikolaos Chrissis (Royal Holloway): *New Frontiers: Frankish Greece and the development of the Crusade in the early 13th century.*

Bernard Hamilton (University of Nottingham): *The Latin Empire and western contacts with Asia.*

Session Two: Byzantine Reactions to the Latins

Teresa Shawcross (Trinity Hall, Cambridge): *After the Fourth Crusade: Michael Choniates, Orthodoxy and the defence of local interests.*

Judith Ryder (Wolfson College, Oxford): *Demetrius Kydones' 'History of the Crusades': reality or rhetoric?*

Session Three: Latins between Greek and Turks in the fourteenth century

Mike Carr (Royal Holloway): *Trade or Crusade? The Zaccaria of Chios and Crusades against the Turks, 1300-1345.*

Peter Lock (York St John University): *Sanudo, Turks, Greeks and Latins in the fourteenth century.*

Session Four: Turkish response to Mongols, Greeks and Latins

Anthony Luttrell: *Mongols, Turks, Greeks and Latins: Timur's invasion of Anatolia*

Dimitris Kastritsis (University of St Andrews): *Internal factions and political dynamics affecting early Ottoman policy towards the Christian world (1354-1453).*

Concluding Comments

2-6 August, 12th International Conference of the International Society for the Study of European Ideas, 'Thought in Science and Fiction'.

Ankara

Filip Ivanovic is Organizer and Chair of the workshop: *The Divine Omnipotence in the Medieval European Thought*

Workshop: <http://issei2010.haifa.ac.il/Ivanovic>

Conference: <http://issei2010.haifa.ac.il>

7 August: Ancient History Day

University of Queensland, Brisbane, Australia

Dr A.R. Brown will give a paper: *Animals as Entertainment in Late Antiquity*.

1-3 September: The Third British Patristics Conference

Durham University

For further details see the website: www.britishpatristics.co.uk

or contact britishpatristics@googlemail.com.

November 2010

The annual **London University Workshop on Greek Texts, Manuscripts and Scribes** will be held at the Warburg Institute, Woburn Square, London WC1H 0AB in **November 2010** (date to be confirmed). Designed for MA and research students who pursue research in Classical and Byzantine texts preserved in manuscripts, the Workshop will present research methods and techniques used in tracing published texts, manuscripts and scribes. Students shall be given the opportunity to familiarize themselves with the Warburg Institute's collection of printed books and electronic resources, including the *Thesaurus Linguae Graecae* and *Pinakes*. For further information please contact Charalambos Dendrinos, The Hellenic Institute, Royal Holloway, University of London, Egham, Surrey TW20 0EX; e-mail: ch.dendrinos@rhul.ac.uk.

18-19 November: Oskar Halecki and his Vision of Europe

University of Lodz, Poland

Organised by Professor Małgorzata Dąbrowska

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2011

25-27 February: The Friends of Mount Athos Madingley Hall, Cambridge

The Friends of Mount Athos will hold their next residential conference at Madingley Hall, Cambridge, over the weekend of 25-27 February 2011. The theme will be *"The Earthly Heaven": The Mother of God and the Holy Mountain*. The conference is open to members and non-members alike.

For further details please contact Dr Graham Speake, Ironstone Farmhouse, Milton, Banbury OX15 4HH (speakeg@aol.com).

Seminar Series 2010

Leeds Trinity University College hosts the Eastern Christian Studies Seminar Series

All sessions begin with drinks at 7pm for 7.30pm start, at Leeds Trinity, Bownberrie Lane, Horsforth, Leeds LS18 5HD.

Contact Sylvia Simpson on S.Simpson@leedstrinity.ac.uk for mailings, including updated titles.

Wednesday 27 January: Paul Foster (University of Edinburgh) on non-canonical gospels.

Wednesday 10 February: Dirk Krasumuller on images, iconography and sensory perception

Wednesday 24 February: Eugenia Russell on hymnody east and west

Wednesday 10 March: Mary Cunningham Corran: title to be confirmed.

Offers of talks for next academic year on matters to do with Eastern Christianity and Christianities in the East should contact Dr Hannah Hunt on H.Hunt@leedstrinity.ac.uk.

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

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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-five letters have been edited, translated and annotated. The Seminar meets in the second term on Fridays 16.30-18.30. Please note that on **5** and **26 February**, and **1**, **19** and **26 March** the Seminar will be meeting at the **Institute of Historical Research**, Pollard Room, second floor, Senate House, University of London, Malet Street, London WC1E 7HU, and on **12 February** and **12 March** the meetings will take place at **Stewart House**, University of London, Room 276, entrance from 32 Russell Square, London WC1B 5DN. For further information please visit <http://www.rhul.ac.uk/Hellenic-Institute/research/Seminar.htm> or contact Charalambos Dendrinos at the Hellenic Institute, Royal Holloway, University of London, Egham, Surrey TW20 0EX, tel. +44 (0)1784 443791, e-mail: ch.dendrinos@rhul.ac.uk.

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6. Conference Reports

Workshop: Byzantium in London

Hellenic Centre, London

28 February, 2009

This public seminar was held at the Hellenic Centre in London on 28 February. Attended by some forty people, it explored the links between Byzantium and London by investigating the ways in which the two societies interacted in the past and by exploring the reminders, remnants and reflections of Byzantium that can be found in London today.

The five talks delivered during the day approached that task from different angles. Anthea Harris of the University of Birmingham looked at Byzantine artefacts that have been found in datable contexts in London and the Thames valley. While the evidence from London itself is sparse, finds from burials both to the north and south of the Thames suggest that Byzantine luxury objects were reaching Britain during the period c.450-c.650. Silver spoons and bronze bowls of Constantinopolitan manufacture have been found interred in high-status graves such as that recently excavated at Prittlewell, Essex. Scot McKendrick, Head of Western Manuscripts at the British Library, described some of the Byzantine manuscripts in the library's collection and how they came to be there. He ended with a description of the BL's Codex Sinaiticus online project, which is making the text of the oldest complete copy of the New Testament available on the internet.

In the afternoon, Geoff Egan of the Museum of London's archaeological service recounted how an excavation on the foreshore of the River Thames had revealed some unexpected finds: Byzantine coins and lead seals. When these were sent to experts for identification, they proved to be of eleventh-century date. One of the seals bore the Greek word *Genikon* suggesting that it was once attached to a document issued by the imperial treasury in Constantinople. The presence of these objects in London might have been connected with the recruitment of English mercenaries for the Byzantine army, and the famous Varangian guard. Eugenia Russell, who recently completed her PhD at Royal Holloway, University of London, looked at Andronicus Kallistos, a Byzantine scholar who died in London in 1476 in circumstances that are slightly obscure. His lonely end is almost foreshadowed in a lament that he wrote for the fall of Constantinople in 1453, and which highlights the themes of exile and dislocation. Finally, George Manginis of the Archaeological Museum in Ioannina looked at neo-Byzantine architecture in London. As

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well as discussing the well-known monuments such as Westminster Cathedral and St Sophia in Bayswater, he showed pictures of obscure buildings such as a Primitive Methodist chapel that show a pronounced Byzantine influence. His presentation left the audience eager to learn more about London's neo-Byzantine survivals.

Dr Jonathan Harris
Royal Holloway, University of London

'Sailing from Byzantium': Themes and Problems in Sylvester Syropoulos's Memoirs, Book IV

**Conference held at the University of Birmingham
26- 28 June, 2009**

Conference Organisers: Vera Andriopoulou (University of Birmingham), Dr Mary B. Cunningham (University of Nottingham), and Dr Fotini Kondyli (Dumbarton Oaks)

This conference took place and was well attended both by the speakers and by approximately twenty participants. We were delighted that the papers were, without exception, well focused on the topic and that the discussions they provoked were lively and illuminating. Because of the relatively small size of the conference, the atmosphere was relaxed and friendly. It was clear that many participants felt free to join in the discussions and to offer comments and questions on the papers.

The conference opened with a paper by Dr Mary Cunningham on the background of the Syropoulos Project, which she initiated as a text seminar for postgraduate students, staff and other interested people at the University of Birmingham between January 2007 and April 2008. The work of the seminar resulted in a full translation, with commentary, of Sylvester Syropoulos's *Memoirs*, Book IV.¹ Two students, Vera Andriopoulou and Fotini Kondyli, subsequently created a web-site which not only displays the full English translation, with commentary, but also provides background on the historical, geographical, archaeological, theological and other issues that are raised in the text.² Dr Cunningham went on to discuss briefly Sylvester Syropoulos's background and

¹ V. Laurent, ed., *Les 'Mémoires' du Grand Ecclésiarch de l'Église de Constantinople, Sylvestre Syropoulos, sur le concile de Florence (1438-1439)* (Paris and Rome 1971).

² The web-site may be viewed at www.syropoulos.ac.uk

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outlook as author of the text. As a delegate to the council of Ferrara-Florence (1438-39) who signed the decree of union but later recanted, Syropoulos interprets the proceedings of the council with considerable cynicism; his account should therefore be assessed in conjunction with the extant Greek and Latin Acts of the council since it differs considerably in many details from those accounts.³ Dr Cunningham also emphasised, for the benefit of this conference, the importance of Syropoulos's *Memoirs* for historians, art historians, theologians, and archaeologists. One of the purposes of this conference was to bring together a group of international scholars who have interests in these various fields, in order to explore the interdisciplinary aspects of this text.

The next main paper was delivered by Professor Elizabeth Zachariadou, of the University of Crete, on the topic, 'The perils of the papacy'. Prof Zachariadou proceeded to give us an extremely illuminating account of the Ottoman Turks' view of the council of Ferrara-Florence, employing especially an anonymous fifteenth-century Turkish chronicle. The Ottomans disapproved of the emperor John VIII Palaeologos's decision to travel to Italy and hoped that the proposed union would not succeed. Having, by the beginning of the fifteenth century, conquered most of Asia Minor and the Balkans, the Ottomans nevertheless feared another crusade from Western Christendom. They hoped that Christians would remain in schism, thereby making the final conquest of Constantinople an easier objective. Prof Zachariadou caused the members of the seminar, as well as the other conference participants, to think not just about the encounter between Latins and Greeks that occurred in 1438, but also about the wider issue of relations between Christians and the Muslim Turks throughout the fifteenth century.

The second session of the conference, entitled 'Logistics of the journey of the Byzantine delegation from Constantinople to Venice', included papers by Dr Kondyli, who spoke about the travel arrangements for the trip by sea from Constantinople to Venice, and by Vera Andriopoulou, who considered the political and ecclesiastical background in the decades leading up to the council of Ferrara-Florence. These two papers complemented each other well, allowing participants to gain a concrete sense of the logistical and political arrangements that were necessary before the voyage and council could take place. Dr Nikos Kontogiannis, from the *ephoria* of Boeotia in Greece, also gave an illuminating paper on

³ J. Gill, ed., *Quae supersunt actorum graecorum Concilii Florentini, Concilium Florentinum: Documenta et Scriptores*, Series B, vols. 5-6 (Rome 1953); G. Hofmann, ed., *Andreas de Santacroce, Acta Latina Concilii Florentini* (Rome 1955).

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one of the stops that the delegation made in the course of the voyage and which Sylvester Syropoulos describes in his *Memoirs*. Dr Kontogiannis directs the archaeological investigation of the city of Negroponte in Boeotia and, as a consequence, was able to show the conference the latest finds and evidence of Venetian colonisation of the city after 1204.

The third session, entitled 'Venice, Ferrara and the Byzantines in 1438; issues of authority', featured firstly Dr Trevor Dean, of Roehampton University, who spoke to us about the political and economic background in Ferrara, both prior to and during the stay of the Orthodox delegation in the summer and autumn of 1438. He explained the strained relationship between the city council and the Marquis of Ferrara, and the straitened economic circumstances which made the hosting of the Greeks so difficult. This provided us with another side of the story, which balances Syropoulos's complaints about the uncomfortable lodgings and lack of money which the Greeks experienced during their stay in Ferrara. Dr Dean's long-running study of documents and letters belonging to the archives of Ferrara enabled him to give an illuminating account of the part played by the Marquis and the city council in this affair. Unfortunately, Dr Fabio Barry, of the University of St Andrews, was forced to cancel and thus was unable to follow this up with a similar study of Venice, where the delegation had stayed first on their arrival in Italy. Dr Richard Price, speaking on 'Precedence and papal primacy', then attempted to make us aware of the Latin view of the Greeks and the special dispensations (such as waiving the obligation to kiss his foot) that the Pope made when he received them in Ferrara. This account of the dynamics between the Orthodox and Catholic parties provided an interesting corrective to the undoubtedly biased account of Sylvester Syropoulos.

In the fourth session of the conference, we turned our attention to the cultural encounter that occurred at the council in 1438-39. Prof Annemarie Weyl Carr, inspired by Syropoulos's statement that the Greeks refused to venerate the Latins' religious paintings because they contained no inscriptions, provided us with an immensely learned and corrective commentary. Using examples of contemporary Italian, Cretan, and Cypriote art, including many icons, she showed just how much mutual influence was in fact occurring in this period. Far from being unable to recognise images of holy figures such as Christ and the Virgin Mary in Western art, it is likely that the Greeks would have had no trouble understanding Western art. Here again, we were reminded of Syropoulos's tendentious, although always illuminating, approach to the subject of the cultural encounter between East and West. In the final full

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paper of the conference, Eirini Panou discussed Syropoulos's descriptions of colour throughout his *Memoirs*. We had noted in the seminar that this author takes a lively interest in material objects, describing the decoration of many of the Western ships, for example, in detail. Ms Panou compared Syropoulos's use of words relating to colour with that of other Byzantine authors and concluded that his vocabulary is wider than most. The vivid descriptions of textiles, paintings, and other decorative objects make this an important literary source for art historians and scholars of material culture.

The final session of the conference was devoted to general discussion, followed by a presentation by Vera Andriopoulou and Fotini Kondyli on the future of the project and of the web-site. Plans for publication of the full translation, with commentary, and for the proceedings of this conference were broached. We were pleased by the level of support and interest in the project expressed by many participants. Their suggestions for future avenues of research, comparative work, and ongoing discussion were helpful and illuminating. Above all, it was felt that this conference had helped to focus the attention of scholars and students on Sylvester Syropoulos's *Memoirs*, as well as on the political, ecclesiastical and cultural background of the mid-fifteenth century. Work on the text will continue and a publisher for the proceedings of the conference has already been found.

The conference organisers would like to express again their gratitude to the Roberts Foundation, the Royal Historical Society, and the Society for the Promotion of Byzantine Studies, all of which helped to make this gathering possible.

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42nd SPRING SYMPOSIUM



*'Wonderful
Things':
Byzantium
through its
Art*

**XLII Spring
Symposium
of Byzantine
Studies**



March 20th – 22nd 2009

**King's College London and the Courtauld Institute of Art, Somerset
House, Strand, London**

Symposiarchs: Dr Tony Eastmond & Professor Liz James

The XLII Spring Symposium of Byzantine Studies, *Wonderful Things. Byzantium through its art*, took place between March 20th - 22nd 2009 and was hosted jointly by King's College London and the Courtauld Institute of Art. The symposium and its theme were tied to the Royal Academy's exhibition, *Byzantium 330-1453*, curated by Robin Cormack and Maria Vassilaki, which closed the day after the conclusion of the Symposium. Delegates to the Symposium were afforded a Private View of the exhibition on the Saturday night, and we are grateful to Alison Bracker from the RA for all her work in making this happen.

The themes of the symposium reflected the exhibition. The opening section was designed to set the scene and to introduce issues around the display and discussion of Byzantine art. Subsequent sessions went on to cover specific objects or classes of object from within the exhibition - enamels, textiles, bronzes, for example - and to deal with the ways in which Byzantium has been exhibited, with papers covering a variety of past Byzantine exhibitions, and concluding with the curators of Byzantium on some of the issues surrounding their exhibition.

Communications were also focused very much around objects from the exhibition. Here again, a wide range of material was explored, from ivories and manuscripts to metalwork and book-binding. A session was also devoted to 'non-exhibition' themes.

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The Symposiarchs, Antony Eastmond and Liz James, would like to thank all of those involved in the Symposium, particularly Ingrid Guiot at the Courtauld, who took responsibility for all the practical and organisational details. We would also like to acknowledge the generous support our sponsors, without whom the Symposium would not have been possible: the Leventis Foundation; The Seven Pillars of Wisdom Trust; The Hellenic Society; the SPBS; LCACE; BIAA, and the Courtauld Institute Research Forum.

43rd SPRING SYMPOSIUM

XLIII Spring Symposium of Byzantine Studies University of Birmingham 27-29 March 2010

Byzantium behind the Scenes: Power and Subversion

www.iaa.bham.ac.uk/conferences/byzantine

The 43rd Byzantine Spring Symposium addresses a theme of special significance for the field of Byzantine studies. Byzantium has traditionally been deemed a civilisation which deferred to authority and set special store by orthodoxy, canon and proper order. Since 1982 when the distinguished Russian Byzantinist Alexander Kazhdan wrote that 'the history of Byzantine intellectual opposition has yet to be written', scholars have increasingly highlighted cases of opposition to and subversion of 'correct practice' and 'correct belief' in Byzantium. The innovative scholarly effort has produced important results, although it has been hampered by the lack of dialogue across the disciplines of Byzantine studies. The Byzantine Spring Symposium in 2010 addresses this situation by drawing together historians, art historians, scholars of literature and religion, and philosophers who will discuss shared and discipline-specific approaches to the theme of subversion.

The symposium is organized in the form of five sessions devoted to

- (i) history
- (ii) art history
- (iii) religious and popular belief
- (iv) philosophy and intellectual life
- (v) literature

The dialectical relationship between authority and subversion, and the distinction between dissidence and subversion, are among the theoretical questions to be addressed. Most papers will deal with the period after the eleventh century, although early Byzantium will not be ignored. The conference comes at a timely junction of the development of Byzantine studies, as interest in subversion and generally in nonconformity has been rising steadily in various disciplines in the humanities and the social sciences.

43rd SPRING SYMPOSIUM

Programme

Saturday 27 March

9-10 am

Registration

Coffee, tea & biscuits

10:00 Welcome and opening (Large Lecture Theatre, Arts Building)

Lee Sanders, Registrar and Secretary, University of Birmingham

Dimiter Angelov, Symposiarch

10:15

I. The politics of subversion

Convenor: Joseph Munitiz (Birmingham)

Dimitris Kyritses (Crete): *Decision-making, consensus-building and autocracy held in check: the imperial council in Byzantium*

Kostis Smyrlis (New York): *The Byzantine state and the subversive power of fiscally privileged groups (13th-14th c.)*

Michael Angold (Edinburgh): *The art of subversion at the late Palaiologan court*

Cécile Morrisson (Dumbarton Oaks) and Vasso Penna (University of Peloponnese): *Usurpers and rebels in Byzantium: image and message through coins*

1:00 Lunch

2:00

II. The art of subversion

Convenor: David Hemsoll (Birmingham)

Leslie Brubaker (Birmingham): *Seeing is believing, but words tell many lies: image, text and subversion in Byzantium*

Liz James (Sussex): *'The world turned upside down': art and subversion in Byzantium*

3:20-3:45 Coffee, tea & biscuits

Bissera Pentcheva (Stanford): *Subverting the Byzantine world: Sinai, crusader art, and the rise of optical visibility*

Antony Eastmond (Courtauld Institute): *Power, parody and subversion*

5:00 Wine reception in honour of Emeritus Professor Anthony Bryer
OBE

43rd SPRING SYMPOSIUM

Sunday 28 March

9:00 am

Communications I (Large Lecture Theatre)

Cecily Hennessy (London): *St Jacob's chapel at the church of the Theotokos Chalkoprateia in Istanbul*

Eirini Panou (Birmingham): *Why Mary's parents emerged in the eighth century*

Andriani Georgiou (Birmingham): *The subversive persona of Helena*

Dimitra Mastoraki (Paris): *Judas Iscariot: a simple agent in the history of the Passion or the scapegoat of Christianity?*

Galina Tirnanic (Getty Research Institute): *Distorted image: blinding usurpers in Byzantium*

Communications II (Lecture Room 1)

Matthew Dal Santo (Cambridge): *Power and subversion in Eustratius of Constantinople's Life and Martyrdom of Golinduch (ca. 602)*

Marina Bazzani (Oxford): *Homage and subversion in the poems of Manuel Philes*

Divna Manolova (Budapest): *'Opposites do not attract': Nikephoros Gregoras and Plato on friendship*

Florin Leonte (Dumbarton Oaks): *Genre matters: didactic voice and the political stage in late Byzantium*

Athanasios Angelou (Ioannina): *Duplicity and subversion: the case of Andronikos III and others in Kantakouzenos' Histories*

Sonja Schoenauer (Bonn): *'Italian journey': the travels of the Historiari by John VI Kantakouzenos through Italy in the sixteenth century*

10:30 -10:50 Coffee, tea & biscuits

10:50

III. Subversion in religious and popular belief (Large Lecture Theatre)

Convenor: Judith Herrin (King's College London)

Neil McLynn (Oxford): *Playing to lose? The politics of heresy in Theodosian Constantinople*

Paul Magdalino (St Andrews): *Generic subversion? The political message of apocalyptic prophecy and urban myth*

Dirk Krausmüller (Cardiff): *Hiding in plain sight: heterodox readings of Byzantine theological texts*

Béatrice Caseau (Paris): *The limits of religion: derision and disrespect*

1:20 Lunch

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1:45 Annual General Meeting of the Society for the Promotion of Byzantine Studies in the Large Lecture Theatre

2:30

IV. Subversion in philosophy and intellectual life

Convenor: Dame Averil Cameron (Oxford)

Börje Bydén (Stockholm): *'No prince of perfection': Byzantine anti-Aristotelianism from Philoponus to Plethon*

Katerina Ierodiakonou (Athens): *Really, why was John Italos anathematised?*

Maria Mavroudi (Berkeley): *George Gemistos Plethon in the Islamic world*

4:30 -5:00 Coffee, tea & biscuits

5:00

Communications III (Large Lecture Theatre)

Angel Nikolov (Sofia): *A Byzantine account of the early history of the Bulgarians and its echoes in the medieval Slavonic tradition*

Eka Tchkoidze (Tbilisi): *Subversion in the Church: the Greek Life of Patriarch Euthymios and the Georgian Life of Grigol of Khandzta*

Alexander Angelov (Ann Arbor): *Behind the scenes of sacred authority: secular power and the boundaries of Byzantine Christianity*

Elena Draghici-Vasilescu (Oxford): *Seeing beyond the canons?*

Anna Christidou (Courtauld Institute): *Andrew in the Communion of the Apostles in the church of the Saviour, Rubik, Albania: accident or subversion?*

Galina Fingarova (Vienna): *Power and subversion in a late Byzantine painting from the church of St Mary in Apollonia, Albania*

Communications IV (Lecture Room 1)

Philip Booth (Oxford): *Power and subversion in seventh-century Palestine (or, the making of the monothelite controversy)*

Konstantinos Zafeiris (St Andrews): *Power and leadership: an interdisciplinary approach to Basil I*

Kyle Sinclair (Birmingham): *Brothers in arms: the creation of the domestikos of the west reconsidered*

Christopher Wright (Guildford): *Çaka of Smyrna and the self-subversion of Byzantine barbarian management*

Peter Jancar (Birmingham): *In defiance of authority: aristocracy, emperor and power struggles in Digenes Akritas*

Timothy Dawson (Leeds): *Women on the walls*

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8:00 pm

Feast, Hornton Grange

Monday 29 March

9:00 am

Communications V (Large Lecture Theatre)

Örgü Dalgıç (Dumbarton Oaks): *New discoveries from Christian Aphrodisias*

Nikolaos Karydis (Bath): *Breaking with the tradition of the timber roof basilica: new evidence for the reconstruction of St John the Theologian at Ephesos*

Vasileios Marinis (Yale): *The original form of the Theotokos tou Libos reconsidered*

Nubar Hampartumian and Jonathan Shea (Birmingham): *A selection of rare and unpublished coins of Heraclius from the Barber Institute Collection*

Olga Magoula (Ioannina): *The survival of the techniques and uses of early medieval enamelling in the west and in Byzantium (5th – 8th c.)*

Helen Rufus-Ward (Sussex): *Casts of thousands: the reproduction of late antique and Byzantine ivories in the nineteenth century*

Communications VI (Lecture Room 1)

Adele Cilento (Florence): *Taxation and subversion in the province: reality or hagiographical representation? The case of Byzantine southern Italy*

Christos Malatras (Birmingham): *The subversion of power and law in Byzantine provincial society (10th – 12th c.)*

Gary Pitts (Royal Holloway): *The subversion of the Byzantine fisc (1025-1204)*

Nikolaos Chrissis (Royal Holloway): *Charles of Anjou's anti-Byzantine 'crusade' (1267-1282): a re-examination*

Savvas Kyriakidis (Princeton): *The revolt of the General Kassianos in Bithynia (1306)*

Frouke Schrijver (Birmingham): *Trustworthy servants? The personnel of the imperial bedchamber (ca. 1260-1350)*

10:30 -11:00 Coffee, tea & biscuits

11:00

V. The literature of subversion (Large Lecture Theatre)

Convenor: Ken Dowden (Birmingham)

Margaret Mullett (Dumbarton Oaks): *How to criticise the laudandus*

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Dimitris Krallis (Simon Fraser University): *Harmless satire, stinging critique: a new reading of the Timarion*

12:20 Lunch

1:10

Keynote Address

Margaret Alexiou (Harvard): *The power of poverty and pain: Theodore Prodromos.*

Communications

Session I

Cecily Hennessy, *Saint Jacob's chapel at the church of the Theotokos Chalkoprateia in Istanbul*

An octagonal structure, now beneath a hotel in Istanbul, has been identified as the chapel of Saint Jacob, recorded in the *Patria* as being built by Justin II (565-78) and his wife Sophia and also described by a twelfth-century English pilgrim. In 1953, Cyril Mango was able to measure the building and to photograph two then visible fragments of paintings which he dated to the late thirteenth or early fourteenth century. In publishing these in 1970, he noted that 'these fragments have since disappeared' a view which has since been reiterated by others ('Notes on Byzantine monuments', *Dumbarton Oaks Papers* 23 [1969-70], 369-72, quote on 370). However, the paintings are still extant along with others apparently not visible at that time. Mango identified a scene of the Annunciation, one of the three magi, and one of the Slaying of Zachariah. He suggested that the cycle of paintings treated the Infancy of Christ with apocryphal additions concerning Elizabeth and Zechariah. This paper considers the remaining extant paintings in the chapel in Istanbul and the use of apocryphal texts as sources of iconography, texts which did not necessarily conform to the orthodox canon.

Eirini Panou, *Why Mary's parents emerged in the eighth century*

The emergence of a number of studies of the Virgin Mary within the last decade has still not orientated the interest of Byzantine scholarship to Mary's parents, Anna and Joachim. Their veneration was established in Constantinople after the official end of Iconoclasm in 843, and it was the result of a long process if we consider that the *Protoevangelion* of James,

an apocryphal account of Mary's early life, was written seven centuries earlier. Until the 8th c. – when a number of homilies dedicated to the early life of Mary started being produced– we find only scanty references to Mary's parents. The interest in the early years of Mary from the 8th c. onward shows that a new mentality was being shaped at that time, that is, an interest in the forefathers of Christ. During the 8th c. and 9th c., for the iconophiles to stress Christ's Incarnation, they resorted in texts of earlier periods to support the validity of their beliefs. Tradition was a strong weapon to defend the veracity of an argument related to Christ's Incarnation and the *Protoevangelion* had been there since the 2nd c. This paper will demonstrate that the promotion of Christ's grandparents in the 8th c. and 9th c. in Byzantine texts transformed the *Protoevangelion* from a text debated for its veracity to an ideological weapon against Iconoclasm.

Andriani Georgiou, *The subversive persona of Helena*

The paper addresses Helena, the mother of Constantine the Great. Constantine's importance as a prototype of exemplary Christian rulership, and as a symbol of legitimacy and identity within the context of imperial ideological strategies, has been in the forefront of scholarly attention. Less interest, however, has been expressed in Helena. Nonetheless, both literary and visual primary sources throughout the Byzantine period describe and show Helena as an inseparable part of Constantine's ideal Christian profile. The paper endeavours to take a fresh look at the evidence between the 4th and 9th c. in order to lead to new insights into the origins of Helena's cult, the emergence of a Helena-legend with symbolic and metaphorical functions, and the way that Byzantines reconstructed, evaluated, and appreciated her role.

Dimitra Mastoraki, *Judas Iscariot: A simple agent in the history of the Passion or the scapegoat of Christianity?*

The study of the representations of Judas Iscariot reveals that in spite of the neutrality prevalent in his iconography in the late Byzantine period the painters of the central regions of the Balkans pay particular attention to his figure and create images beyond the impartial character of Byzantine art. This tendency is further developed in the Ohrid region and in the north-west of Greece during the post-Byzantine period. In this communication I will try to approach representations in which are emphasized particular aspects of his personality as this one has been depicted by the Church Fathers. The emotional impact of these

representations not only reflects the artistic tendencies in the regions concerned but also indicates the effort of the Church to instruct the faithful through an image of a particular symbolic significance.

Galina Tirnanic, *Distorted image: blinding usurpers in Byzantium*

Banned in the 4th c. by Emperor Constantine, mutilations of the face were reintroduced as official punishment in Leo III's *Ecloga* of 726. Among them, blinding appears for the first time as a legal punishment for stealing from the altar. In the same century blinding also became a popular method of deposing emperors and deterring usurpers. Deprivation of sight, a complex physical, medical, social and political phenomenon, reduced the blinded person to a state of physical and moral disorder (*ataxia*). Such a man was considered unable to govern both because of his disfigured face and due to his inability to see, which rendered him passive. Taking cue from Constantine's definition of the human face as an "image of divine beauty," I interpret the iconographic significance of Byzantine faces with mutilated eyes within the intensely visual Byzantine culture replete with religious icons, imperial imagery, and elaborate ceremonies. Furthermore, I address the forced deprivation of sight of imperial candidates in relation to Byzantine theories of vision and image, and accentuate the connection between Leo's introduction of bodily mutilations and his iconoclastic policies.

Session II

Matthew Dal Santo, *Power and subversion in Eustratius of Constantinople's Life and Martyrdom of Golinduch (ca. 602)*

This paper presents Eustratius' Greek version of the *Life and Martyrdom of Golinduch* (ca. 602) as a propaganda exercise designed to bolster the authority of Maurice's regime on the eve of its overthrow. Eustratius' *Life* represents an appeal to the 'God-guarded' (*theophylaktos*) character of the Christian empire, for which Golinduch's sudden appearance on Roman soil, with her tale of having suffered a miraculous martyrdom and charismatic prophecies, stood as a powerful embodiment. Like the burgeoning cult of the Virgin and Christian images at Constantinople, Golinduch served as a figure around which the imperial court could seek, following Averil Cameron's seminal studies, 're-integration'. Yet some

clearly rejected the nexus between the Christian empire and its vaunted heavenly benefactors: the plausibility of Golinduch's 'martyrdom' was challenged, while her death in 591 allowed dissidents to question her ongoing ministry, from heaven, on behalf of the empire, by deploying a profoundly subversive argument against the activity of the saints *post mortem*.

Marina Bazzani, *Homage and subversion in the poems of Manuel Philes*

Manuel Philes, one of the most prolific poets of the Palaiologan era, earned his living writing poems to members of the imperial family, court officials and other wealthy patrons. Whether the poems were composed for a particular occasion, as a thank-you for a gift or, more often, as a way to solicit rewards and aid of all sorts, these compositions always exuded the highest degree of admiration and deference towards the addressees; so much so that a repute of dullness and servility has long tarnished this kind of occasional poetry. However, a detailed reading of these poems discloses surprising outcomes and reveals how the poet, behind what appears to be a sincere form of homage, often manages to make fun of his patrons, to rebuke their lack of liberality and thus to act subversively against the noble and the powerful by working on several levels of meaning and by a careful choice of words. This paper will examine some of Philes' occasional poems so as to show how a chastising attitude could be concealed behind (apparently) obsequious homage.

Divna Manolova, *'Opposites do not attract': Nikephoros Gregoras and Plato on friendship*

In letters 6, 34 and 134 (ed. P. A. M. Leone, 1982) Nikephoros Gregoras (ca. 1292/1295 – 1358/1361) elaborated on the nature of friendship invoking the authority of Plato (letters 6 and 34) and Aristotle (letter 134). While Gregoras embraced the Platonic framework (people of similar constitution and standing can become friends), he rejected the Aristotelian premise (friendship cannot exist between people of the same nature). Thus, the present communication will analyze the ways in which Gregoras constructed epistolary friendship based on a Platonic premise and how the latter enhanced the establishment of 'power' relations with his addressees or with the broader audience of his letters.

Florin Leonte, *Genre matters: didactic voice and the political stage in late Byzantium*

The present paper investigates the implications of didacticism in assessing the political statements included in Manuel II Palaiologos' *Foundations of Imperial Conduct*. Although Byzantine texts intended for the education of young princes have long been studied, so far the scholarly attention has focused rather on their relation with well established literary models such as Agapetos' *Ekthesis*. For this reason, my aim here will be threefold: firstly, I intend to reconsider the definition of Manuel's text as a gnostic *Fürstenspiegel* (Hunger, 1978) by exploring the arrangement of the subject matter into *kephalaia*. Secondly, I will identify the elements of the didactic frame with a special emphasis on the prefatory letter that outlines the emperor's intentions with regard to his son's education. Finally, I would like to discuss some of the major aspects of political thought present in the text in connection with the ensuing series of seven ethico-political orations which deal with quite a similar set of issues.

Athanasios Angelou, *Duplicity and subversion: the case of Andronikos III and others in Kantakouzenos' Histories*

The *Histories* of John Kantakouzenos are distinctive for the abundance of speeches and messages, some of them highly stylised discourses, and for the concern with subversion in much of the content. The work provides a concentrated literary space in which we can follow the development of subversive activity: within a dynasty, between dynasties, on the part of turncoats and in the form of social unrest. The historiographic treatment of these four types of subversion offers an ideal case for a study of what norms are at play, and how participants position themselves or manipulate the situation. What particularly repays attention is the aspect of duplicity and treason, in an empire where authority is breaking down, and how the historian presents a range of perspectives narratively, discursively and comparatively.

Sonja Schoenauer, *"Italian journey": the travels of the Historiai by John VI Kantakouzenos through Italy in the sixteenth century*

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The *Historiai* of John VI Kantakouzenos have been transmitted in several manuscripts, four of which still seem to have been written during the lifetime of the retired emperor and, most probably, under his personal supervision. They show, however, distinct differences which indicate that they do not depend on each other but display different stages of the development of the text. Two of the manuscripts which are now preserved in Italian libraries (cod. Laur. Plut. IX 9 and cod. Bonon. 2212) and their complete or fragmentary *apographa*, two of which have not been considered by former editors, will be the focus of this paper. It will be shown how parts of the text were mutually exchanged among the manuscripts in the process of restoration during the middle of the 16th c., and how this helps to clear up some yet obscure points in the stemma of the manuscripts.

Session III

Angel Nikolov, *A Byzantine account of the early history of the Bulgarians and its echoes in the medieval Slavonic tradition*

Around the end of the 11th c. an anonymous Byzantine author wrote a polemical text against Catholicism which included also a brief reference to the Scythian origins of the Bulgarians, their settling in the lands along the Lower Danube and their subsequent conversion to Christianity by Byzantine clergymen. Only the Slavonic translation of the text has survived under the title *A Useful Tale about the Latins*. Dating to the very beginning of the 12th c., it enjoyed remarkable popularity among the Southern and Eastern Slavs up until the 17th c. As early as the 12th c. the above mentioned reference to the Bulgarians influenced the anonymous compiler of the *Bulgarian Apocryphal Chronicle* who, however, transformed “Scythian legend” into a theory about the Cuman origins of the Bulgarians. At roughly the same time the reference in the *Useful Tale* became the basis for the mention contained in the introduction to the *Russian Primary Chronicle* (compiled ca. 1118) that the Bulgarians who moved into the Balkans from Great Scythia came to “live together with the Slavs.”

Eka Tchkoidze, *Subversion in the Church: the Greek Life of Patriarch Euthymios and the Georgian Life of Grigol of Khandzta*

Traditionally, Church and State in the Orthodox cosmos of the medieval period were seen as parts of a single organism. Hence it was inevitable

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that the Byzantine Emperor played an active role in the affairs of the Church. Working in close co-operation, each of them had its own proper sphere in which it was autonomous. Between the two there was a “harmony”, but neither element exercised absolute control over the other. Two hagiographic texts, the Greek *Life of Patriarch Euthymios* by an anonymous author and the Georgian *Life of Grigol of Khandzta* by George Merchule, provide important information about Church-State relationships in Byzantium and Georgia. Both are written in the same period (in 920-950 and in 951 respectively). Special emphasis will be given to the following aspects: in which points the State interfered in Church affairs; when and why there were contradictions and by which means the State tried to influence the Church.

Alexander Angelov, *Behind the scenes of sacred authority: secular power and the boundaries of Byzantine Christianity*

Christian chroniclers often set the greatness of the Byzantine emperor on a scale of personal piety and proximity to God. Narrative “scenes,” depicting the emperor as a divine representative on earth, have been so effective that they have attracted even modern scholars who have cast the Byzantine emperor as a ruler enjoying the comforts of sacred authority. But, can we trust these imperial tropes, or should we confront and subvert them? How can we locate and set the boundaries of the emperor’s religious commitment? I will argue that the early Byzantine foreign mission (4th c. to 9th c.) challenges the traditional ways in which the relationship between the Byzantine emperor and his Christianity has been presented. By focusing on the royal conversions of the Caucasus, Nubia, and medieval Bulgaria, I will outline the extent (often limited) of the imperial participation and will examine the politics of his sacred authority.

Elena Draghici-Vasilescu, *Seeing beyond the canons?*

The icons of St Anna nursing the baby Mary portrayed in a fresco in the Monastery of Holy Mary Zahumska, Macedonia (1361), and of the Mother of God *Pelagonitissa*, painted for the Monastery of St Andrew at Treska, Serbia (1422) are illustrative examples of the fact that creativity within the canons of Byzantine church art was manifest. This is despite the general truth emphasised, among others, by Eunice Dauterman Maguire and Henry Maguire that, “The very legitimacy of the holy image depended upon its adherence to tradition and its supposed accuracy in

reproducing the prototype.” (*Other Icons: Art and Power in Byzantine Secular Culture*, Princeton 2006, p. 158) Prototypes of icons such as those above were not described in *Hermenias*. Did the painters themselves dare to stretch the canon to the limits, or was this a matter of patronage? Was their innovative work a conscious act of subversion? The same authors point out that “the pleasure of contradicting authority was an element in the Byzantine reception of unofficial imagery.” (p. 5) Was this occasionally also the case with official art? These are the questions my paper will attempt to answer.

Anna Christidou, *Andrew in the Communion of the Apostles in the church of the Saviour, Rubik, Albania: accident or subversion?*

The eastern wall of the church of the Saviour located in the village of Rubik holds the only Byzantine iconographic programme that survives from the medieval period in the territories of modern central-north Albania. The wall was initially decorated in the 12th c. and underwent restoration in 1272. The paper focuses on the composition of the Communion of Apostles which occupies the middle register of the apse. Its aim is to decipher the leading position of the Apostle Andrew in the *metalepsis* group as opposed to John or Paul who traditionally hold the role. This replacement is extremely rare and rather intriguing given the explicit doctrinal associations of the composition. Using evidence from Byzantine churches, the paper will argue that this oddity was not accidental. Rather it was an iconographic subversion which reflected the impact of the Christological debates and discussions on Church apostolicity and primacy in which Byzantium was engaged in the 12th c.

Galina Fingarova, *Power and subversion in a late Byzantine painting from the church of St Mary in Apollonia, Albania*

The church of Saint Mary is one of the most important medieval structures in present-day Albania. It belongs to a monastery that was erected at the edge of the ancient city of Apollonia, near the modern town of Fier. The church was built on a cross-in-square plan with an apse in the east and a narthex and exonarthex in the west. On the east wall of the exonarthex there is a fresco depicting six persons: the emperor Michael VIII, his wife Theodora and their son Andronikos II stand on the left half; the Virgin Mary holding a model of the church, an ecclesiastic and one smaller figure positioned in front of the Virgin are depicted on the right. A chrysobull, which has been associated with the restoration of privileges

to the monastery, is copied on the wall to both sides of the Virgin's nimbus. Supplemented by critical reassessment of older reports and descriptions of the fresco, thorough evaluation of the existing painting as well as comparison with other paintings, this paper interprets the image as an example of subverting an established donor composition in order to emphasize imperial power.

Session IV

Phil Booth, *Power and subversion in seventh-century Palestine (or, the making of the monothelite controversy)*

In 649, the spiritual masters of the Judean deserts successfully petitioned the pope and his western bishops for the condemnation of the imperially sponsored doctrine of monothelitism. This paper explores that alliance as the product not only of shared doctrinal sympathies, but also of shared ecclesiologies formed in the common context of foreign invasion and the absence of empire. Arguing from the Palestinian perspective, it draws attention to the western diaspora of Palestinian monks from Persian and Arab invasions, and points to the efforts of two of those monks – John Moschus and Maximus Confessor – to assert a more integrated, more sacramentalised vision of the orthodox (Chalcedonian) Church in response to eastern crisis. As time progressed, however, and as the crisis in the east became more entrenched, that liturgical programme took on a more overtly subversive dimension, for it provided the ideological basis both for a burgeoning alliance with the clerics of Rome (whose own ecclesiology was equally ill-disposed to imperial intervention in matters of the faith), and for the rejection of imperial interference in matters of the faith (for the emperor was not a priest). The Roman/Palestine rejection of monothelitism was thus based not only in the mutual desire to protect inviolate the full human nature in the Incarnation, but also in the mutual experience of foreign occupation and the failure of empire.

Konstantinos Zafeiris, *Power and leadership - an interdisciplinary approach to Basil I*

During his reign, Basil I dealt with a multitude of issues and problems. His ability to resolve them successfully was often hindered by the circumstances of his rise to the imperial throne. Still, he managed effectively to lead the Empire for almost two decades, leaving behind him considerable results, and the establishment of a new dynasty. The

proposed paper seeks to examine the elements of the leadership of Basil I through an interdisciplinary approach. It will apply methodology and tools from the field of Management Theory, and try to examine the nature and characteristics of Basil's leadership, his approaches and responses to issues and events, and the effectiveness of his actions. The proposed paper is a case-study on the use of Management Theory in the study of Byzantine history, which will hopefully provide new tools and approaches to the analysis of imperial administration.

Kyle Sinclair, *Brothers in arms: the creation of the domestikos of the west reconsidered*

Between 959-960, it was decided that command of the Byzantine army should be restructured, with Nikephoros Phokas given the senior position as *domestikos* of the east, and his brother, Leo, appointed *domestikos* of the west. Sources place this division to the reign of Romanos II, and as such it has been traditionally argued that the decision was taken in light of Nikephoros' proposed expedition to Crete. The historical accounts in question, however, appear to conflate into one the military policies of successive emperors; consequential evidence favours the final years of the rule of Romanos' predecessor, Constantine VII Porphyrogennetos, as the period when command of the *scholae* was split. This paper seeks to consolidate the earlier dating for the reorganization of military command, before proposing that strategic concerns of the years 958-959 were the decisive factor in the creation of the office of *domestikos* of the west.

Christopher Wright, *Çaka of Smyrna and the self-subversion of Byzantine barbarian management*

The career of the Turkish warlord Çaka/Tzachas in the late 11th c. illustrates the counter-productive potential of Byzantium's capacity to draw outsiders into its material and ideological orbit and induce them to accept elements of the imperial world-view. Çaka was one of many Turks who became adherents of the empire in the decades after the Battle of Manzikert and flourished in its service, but having lost his position he became an ambiguous combination of Byzantine usurper and foreign invader, each of these sides of his persona adding to the menace of the other. His case exemplifies the scope for people under imperial influence to accept the premises and trappings of Byzantine ideology, but to respond to these in ways contradictory to the intended impact on their behaviour. It shows how the empire's apparatus for harnessing the

energies of dangerous outsiders, normally a vital asset, could subvert its own purposes.

Peter Jancar, *In defiance of authority: aristocracy, emperor and power struggles in Digenes Akritas*

One of the characteristics of Byzantine culture was a vertical mobility within its social structure. Ultimately it was imperial favour which was of vital importance for every significant social ascent. Accordingly the aristocracy had to maintain a strong connection with the capital city in order to secure its exclusiveness which did not rest on hereditary rights but on a position in the empire's administration. Thus, even the most ambitious members of prominent aristocratic clans during the middle Byzantine period aimed at possessing the throne rather than settling themselves as rulers of independent political entities. The aristocracy in the epic, however, does not need imperial favour as its social position is already fixed. Aristocratic political ambitions, as they are reflected in the epic, are not about proximity to the emperor and striving for the throne but rather seclusion in the provinces and the exercise of imperial prerogatives.

Timothy Dawson, *Women on the walls*

It has been a longstanding topos that Byzantium was a strongly patriarchal society in which women were largely marginalised. The well-known instances of women holding imperial power in their own right, or effectively controlling imperial power even when men officially occupied the throne have been regarded as not significant even for the court under "normal" circumstances, let alone for the wider society. Yet this notion is coming under increasing doubt as more sources contribute to the picture. A further re-examination of familiar source material, and consideration of less well-known literature can push this revision further, and suggest that Byzantine women were rather more integrated into the dominant structures of society; were on occasion, at least, more able to venture into distinctly male areas of activity; and were acknowledged to have a stronger and more legitimate realm of their own than has hitherto been supposed.

Session V

Örgü Dalgıç, *New discoveries from Christian Aphrodisias*

The Aphrodisias Regional Survey (2005-2008) investigated the interaction between human habitation and the natural environment from prehistory to the present day in the area around the Greco-Roman city of Aphrodisias in southwestern Anatolia. The survey yielded significant new information regarding the early Christian and Byzantine history of the site. Based on the results of the survey, this paper examines the transformation of Aphrodisias and the surrounding region through the construction of rural and suburban churches. The cathedral, the former temple of Aphrodite transformed into a church in ca. 500, and the medieval triconch church, both *intra muros*, were until recently the only Christian buildings known at Aphrodisias. During the survey we recorded three previously unknown basilicas, located just outside the city walls near major gates. Their location, all *extra muros*, and architectural features suggest early Christian dates, although at least one was reconstructed during the middle Byzantine period.

Nikolaos Karydis, *Breaking with the tradition of the timber roof basilica: new evidence for the reconstruction of St John the Theologian at Ephesos*

The fragmentary nature of the remains of St John the Theologian at Ephesos makes the reconstruction of this major 6th c. monument particularly difficult. In spite of several efforts to visualise Justinian's church [H. Hörmann (1951), A. Thiel (2005)], no conclusive evidence for the original form of its vaults has been found. My approach to this problem concentrates on the recording of a series of previously unexplored fragments of vaulting. I demonstrate that the graphic investigation of these fragments, aided by interpretation on the basis of formal comparisons, has the potential to lead to the reasoned reconstruction of the complete superstructure. The importance of this newly discovered evidence is vital. The exploration of these fragments can form the basis for the understanding of the vault patterns and spatial concepts employed in one of the first churches in west Asia Minor to break with the tradition of the timber roof basilica.

Vasileios Marinis, *The original form of the Theotokos tou Libos reconsidered*

The north church of the monastery *tou Libos* is the earliest surviving example of the cross-in-square type in Constantinople and therefore of great import for the history of middle Byzantine architecture. It has also been considered as a descendant of the Nea Ekklesia built by Basil I in 880. Although it is one of the best-studied monuments in the capital, aspects of its original form are still debatable. This paper offers some suggestions regarding a significant aspect of the original building that is still undecided: the form and vaulting of the roof chapels. By analyzing the archaeological reports of Macridy, Megaw and others, along with unpublished photographs taken before the restoration of the 1960s, I argue that Megaw's reconstruction of the north church as having five domes is not supported by the existing evidence.

Nubar Hampartumian & Jonathan Shea, *A selection of rare and unpublished coins of Heraclius from the Barber Institute Collection*

The Barber Institute Coin Collection includes over 7,000 Byzantine coins of which 1,000 are issues of Heraclius. These have recently been re-examined and re-catalogued as part of an ongoing project focusing on the coins of the 7th c. held by the Barber Institute. This process has revealed a number of rare and unpublished coin types from both the revolt (608-610) and the reign (610-641) of Heraclius, three of which will be presented in this paper. The focus of this paper will be on the unique attributes of these coins and how they can be placed within the coinage of the reign of Heraclius.

Olga Magoula, *The survival of the techniques and uses of early medieval enamelling in the west and in Byzantium (5th – 8th c.)*

Artefacts carrying enamel decoration are generally hard to find in early medieval archaeological contexts and are usually found degraded. However, there is evidence from enamel finds outside Byzantium to suggest that they were in demand and that there was continued production and development in techniques of enamelling in Italy, Spain, and north-western Europe during the 4th-8th centuries, reflecting local adaptations of the late Roman traditions as an acquired cultural heritage. These objects had limited use as decoration for brooches, pins and buckles in Italy, Spain, Merovingian Gaul, and Britain, except for the

enamelled panels of sub-Roman, British and Irish hanging bowls, until they went out of fashion at the end of the 8th c. There is practically no survival of such products from the Byzantine world for the same period for several reasons proposed in the past. This new evidence can be used as a starting point to compare shifts in production and patronage, availability of materials, and changes in fashion in the early medieval west with the missing evidence for early Byzantine enamels.

Helen Rufus-Ward, *Casts of thousands: the reproduction of late antique and Byzantine ivories in the nineteenth century*

My communication concentrates on an aspect of my current post-doctoral research into the 19th-c. practice of casting ivories in plaster (known as ‘fictile ivories’) by focusing on the reproduction of Late Antique and Byzantine ivories in this period. The popularity of the programme of casting Byzantine ivories in plaster contrasted sharply with a mainly negative response to the arts of Byzantium in the mid 19th c. Underpinning my argument will be Benjamin’s concept of the aura of the original and consideration of why the plaster cast was treated as a worthy substitute for authentic Byzantine ivories in 19th c. museums and art galleries. Central to my discussion will be the 19th-c. historiography which allowed these reproductions to be so enthusiastically collected by Victorian art academies, national and regional art museums and private collectors.

Session VI

Adele Cilento, *Taxation and subversion in the province: reality or hagiographical representation? The case of Byzantine southern Italy.*

Italo-Greek hagiographies relate several cases of revolts made by local populations against Byzantine officials during the 11th c. and 12th c. We know that most of the time these revolts were connected to an upsurge of taxes due to the high “Saracen tribute” that Byzantine officials paid to the Arabs as a price for peace. In a couple of these revolts the *strategoi* were killed because of their tyrannical behaviour or probably because of their incapacity. Furthermore, there is a very interesting case, in St Nilus’ life, where the holy man works as peacemaker between the *strategos* and the population in Calabria. These very well-known instances have been often interpreted as historical dates used by hagiographers to bind the saint’s life to his times. But I argue that the hagiographers present these events in

order to emphasize the social role of the saint in keeping the *taxis*, the supreme order of the world.

Christos Malatras, *The subversion of power and law in Byzantine provincial society (10th to 12th c.)*

The Byzantine legal system was based on the principles set by Roman law. However, the little evidence that we have from legal practice, that is, actual court decisions stemming mostly from the Athonite documents, suggests that these principles were not always followed. It is not only that provincial judges were little educated in legal matters. It is interesting to observe how litigants who wanted to succeed in their goal were ready to bypass the most common legal clauses. They were ready moreover to bypass or disobey the authority of state agents and resort to another authority, in the hope of a more favourable decision. In addition, non-legal elements such as oaths, curses, and the concept of philanthropy, found their way into legal practice and could even be used in opposition to the law. This creates an interesting picture of Byzantine provincial society and its behaviour vis-à-vis power and justice.

Gary Pitts, *The subversion of the Byzantine fisc (1025-1204)*

It is generally accepted that between 1025 and 1204 a significant growth is noted in the Byzantine Empire in rural population, land under cultivation and productivity, as well as in internal and external trade. However, it seems that the hitherto efficient Byzantine fiscal system was unable to adapt to the new circumstances in order to gather the potential revenues from the increasing commercial activity. This affected to a large extent the Emperor's effective government of his empire. This communication paper seeks to stimulate discussion about how the effectiveness of the Byzantine fisc was subverted in this period by broader social and economic developments, tax avoidance and the decisions of the Byzantine ruling class/apparatus itself.

Nikolaos G. Chrissis, *Charles of Anjou's anti-Byzantine 'crusade' (1267-1282): a re-examination*

Angevin designs against Constantinople constituted the gravest threat to the restored Byzantine empire under Michael VIII Palaiologos after 1261. Charles of Anjou's planned campaign has long been described as the anti-

Byzantine crusade *par excellence* by relevant historiography (such as Setton, Geanakoplos, etc). This communication contests this view as inaccurate and misleading, by reference to the surviving evidence. Though the papacy had provided tacit approval, or occasionally explicit support, to the Angevin plans, particularly in 1267-1268 and 1281-1282, crusading mechanisms –such as preaching, indulgences and crusade funds– were never set at Charles’ disposal. While a series of crusading expeditions were proclaimed against the Greeks in the 13th c., Charles’ planned expedition was, in fact, hardly one of them. The reasons for this will be examined.

Savvas Kyriakidis, *The revolt of the General Kassianos in Bithynia (1306)*

This paper examines the nature of military revolts in late Byzantium. The comparison of the rebellion of Kassianos to other revolts led by military commanders, such as Alexios Philanthropenos (1295/96), shows the existence of a common pattern. Like almost all contemporary rebellious generals, Kassianos was a prominent commander and a member of the extended imperial family who was sent to defend a strategically important area. He commanded many dissatisfied soldiers who had suffered the consequences of the raids of the Turcomans and were alienated by the failure of the throne to protect their interests. Consequently, they were ready to support Kassianos’ rebellion. To secure the loyalty of the local soldiers Kassianos prevented the collection of taxes from the area and possibly, like other rebels before him, distributed spoils of war to them. Moreover, Kassianos threatened to join the Ottomans. Probably he had arranged a marriage alliance with Osman.

Frouke Schrijver, *Trustworthy servants? The personnel of the imperial bedchamber (ca. 1260-1350)*

This paper offers a glimpse of daily life in the inner sanctum of the Blachernai Palace (ca. 1260-1350). It examines the role of the servants who were closest to the emperor and raises the question whether their position of trust enabled them to influence the process of decision making. It is beyond doubt that this was the case during earlier periods: throughout a major part of Byzantine history the innermost area of the palace had been the domain of influential eunuchs. They were the heads of the bedchamber, the *kouboukleion*, and practically ran the imperial household. But the Komnenian and Palaiologan emphasis on kinship and

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lineage changed the attitude towards their presence at court and the eunuch population diminished. This paper investigates whether the late Byzantine servants of the bedchamber (the chamberlain and his subordinates) were still acting as a screen between the emperor and his subjects. Who were they and how are they – if at all – presented in the sources?

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Obituaries

Dr Benedikt Benedikz (1932-2009)

Ben Benedikz was among the scholar-librarians who have safeguarded and enhanced the collections of rare books and archives in their care, maintaining their importance both to scholarship and to the reputation of their parent institutions. When his career began they were often regarded as the “ivory tower” of librarianship; when it ended they were firmly in the main stream.

Benedikt Sigurdur Benedikz was born in Reykjavik in 1932, the eldest son of the diplomat and bibliophile Eirikur Benedikz. At the age of 12, when his father was appointed chargé d'affaires to the newly established Icelandic Legation in London, he moved to England, which remained his home for the rest of his life.

He was educated at Burford Grammar School, Pembroke College Oxford (where he also developed his talent as an operatic tenor) and University College London, where he took his diploma in librarianship in 1956. He was already a formidable linguist, always an asset in a librarian and often in other circumstances, too. His father once sent him round the eastern Mediterranean in a tramp steamer. Obligated to spend a night ashore in Turkey, Benedikz accepted hospitality in the tiny cell of an Orthodox monk, the only language they shared being Latin.

His first post was with Buckinghamshire County Library. In 1959 he was offered two positions — one in the chorus at Covent Garden and one in the university library at Durham. He chose the latter and here he met Phyllis Laybourn, also a librarian. They married in 1964, having spent part of their courtship cataloguing the collection of the See of Durham at Auckland Castle. There followed three years in charge of the humanities collections at the New University of Ulster and two teaching bibliography at Leeds Polytechnic. His final move, in 1973, was to the University of Birmingham, as head of special collections, where he remained until his retirement in 1995.

Benedikz was equally at home in a library, lecture room or cathedral cloister. His particular forte was in the field of acquisitions. Thousands of

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rare books and the papers of Charles Masterman, Oliver Lodge, Oswald Mosley and the Church Mission Society came to Birmingham during his tenure. He nurtured and developed the two “star” collections — the Avon and Chamberlain papers — maintaining excellent relations with the families who had donated them. He taught bibliography, palaeography and Old Norse, and he was consultant to the cathedral libraries of Lichfield and Worcester and the magnificent library of Bishop Hurd at Hartlebury Castle.

His scholarship was many-sided. He edited *On the Novel*, a festschrift presented to Walter Allen, in 1971, and published a string of papers on Icelandic history and literature, Byzantine studies, bibliography, modern political papers and medieval manuscripts.

The work that gave him most satisfaction was *The Varangians of Byzantium*. This book was a revision and substantial rewriting of a Væringja saga by Sigfús Blöndal, a history of the Byzantine mercenary regiment that included Norsemen. Blöndal had died before its publication in Reykjavik in 1954, which attracted little attention. In 1960 Blöndal’s widow invited Benedikz to produce an English edition. It was published by Cambridge in 1978 and has recently been issued in paperback. For this and other published work the university awarded Benedikz a doctorate in 1979. He was elected a Fellow of the Royal Historical Society in 1981 and Fellow of the Society of Antiquaries in 1985. In 1999 the University of Nottingham, in acknowledgment of the family’s gift of his father’s outstanding collection of Islandica, made him a member of their College of Benefactors. He became closely involved with Viking studies there and delivered the first of the biennial Fell-Benedikz lectures in 2000.

Genuine eccentrics are fast disappearing from academia but Ben Benedikz was certainly one of them. Before his arrival at Birmingham a colleague remarked of him: “Mr Benedikz always strikes me as the sort of person any self-respecting university library ought to have one of.” Snatches of grand opera would waft up and down the lift shaft and imitations of Churchill enlivened the reading room. He was a familiar figure every morning in the senior common room, laden with antiquarian book catalogues, picking up on the gossip and keeping the biscuit suppliers in business. A polymath in the tradition of Dr Johnson, whom he resembled both in build and intellect, he had an encyclopaedic knowledge of the most diverse facts. He was a walking Who’s Who of theologians, politicians and academics, alive or dead. Cataloguers rarely had to consult reference books, for he could tell them immediately the correct name of a monk on the remote island of Fulda, the author of a

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long-forgotten Victorian children's novel or an obscure French dramatist. Occasionally the facts would become tangled. He once memorably confused Virginia Woolf's Orlando with the children's classic Orlando the Marmalade Cat.

He was not always at home with the more tedious aspects of library management, but his devotion to scholarship was never in doubt.

He is survived by his wife Phyllis, and their son and daughter.

Benedikt Benedikz, librarian and scholar, was born on April 4, 1932. He died on March 25, 2009, aged 76

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Konstantinos Ikonomopoulos (1980-2009).

Originally from Thessaloniki, Konstantinos completed his BA at the American International University in London and took the MA in Late Antique and Byzantine Studies at King's College London in 2004-5. He embarked on PhD research at Royal Holloway, University of London in 2005, investigating Byzantine perceptions of Jerusalem and policies towards the city's Muslim rulers (813-1204). While pursuing his doctoral studies, he also taught ancient history to first-year undergraduates at Royal Holloway. Although his PhD thesis will not now be completed, his article 'Byzantium and Jerusalem, 813-975: From indifference to intervention', has been published in *Papers from the First and Second Postgraduate Forums in Byzantine Studies: Sailing to Byzantium*, ed. Savvas Neocleous (Cambridge Scholars Press, 2009) 7-25.

Dr Jonathan Harris
Royal Holloway, University of London

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Profess Ihor Sevcenko (1922-2009)



Ihor Sevcenko was a man of many attainments and remarkably wide learning: a Byzantinist, a Slavist, a Classical scholar, a paleographer, an epigraphist and a gifted linguist in addition to being a keen angler. Perhaps he could best be described as a cultural historian.

Born of Ukrainian parents in the village of Radosc in east-central Poland, Ihor Ivanovic Sevcenko attended the Adam Mickiewicz Classical Gymnasium in Warsaw, where he acquired a sound grounding in Greek and Latin, and continued his studies at the Charles University of Prague, winning his first doctorate (in Classical philology) in 1945.

A refugee at the end of the war, he moved to Belgium and enrolled in the University of Louvain where, in 1949, he was awarded his second doctorate, this time on a recondite topic of Byzantine intellectual history. His thesis, covering what was at the time new ground, was eventually published in 1962 under the title *Études sur la polémique entre Théodore Métochite et Nicéphore Choumnos*. The high point of his Belgian years was, however, his participation in the lively seminar conducted at Brussels by Henri Grégoire, the doyen of Byzantine studies, whom he came to regard as his master.

Sevcenko's next move was to the US, first to Berkeley, where he joined the circle of the eminent medievalist Ernst Kantorowicz. He then taught at the universities of Michigan and Columbia, before accepting a chair at Harvard's Dumbarton Oaks Centre in Washington in 1965, where he was for a time director of Byzantine studies. When the research activities of that centre were downgraded in 1973, he transferred to Harvard itself as Dumbarton Oaks Professor of Byzantine History and Literature until his

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retirement in 1992. There he helped to found in 1973 the Ukrainian Research Institute, of which he remained associate director until 1989. Always eager to travel, he lectured as visiting professor in Paris, Cologne, Munich, Budapest and Bari, and was a familiar figure at Oxford, having held visiting fellowships at All Souls (1979-80) and Wolfson College (1987, 1993).

Sevcenko's bibliography as at 2003 lists more than 200 titles, starting with a Ukrainian translation of George Orwell's *Animal Farm* (1947). Many of his scattered articles, some of them very substantial, have been collected in four volumes devoted in large part to two broad subjects: the intellectual history of Byzantium and its impact on the eastern Slavs.

In the latter field he maintained the view that Byzantine influence in religion, political ideology and letters remained paramount down to the spread of European Enlightenment in the 17th-18th century, a view that brought him into conflict with Soviet historians who argued for an autochthonous Russian culture with only a thin Byzantine veneer. In his latter years he had been paying increasing attention to the troubled history of Ukraine as a battleground between Roman Catholic and Orthodox ideologies.

Sevcenko himself described his approach as representing what he called "normal science" (meaning *Wissenschaft*) based on a close study of texts and their mutual interdependence, and was disappointed when his brand of scholarship, laborious as it was to produce, began to be questioned both for political motives and in the name of various forms of Post-Modernism.

One example of his method will suffice, namely his spectacular demolition of the so-called *Fragments of Toparcha Gothicus*. This enigmatic Greek text, first published in 1819 by the noted Hellenist K. B. Hase and purporting to narrate the experiences of a Byzantine commander faced by unspecified barbarians somewhere on the north coast of the Black Sea, had provoked a plethora of conflicting interpretations not free from national bias. Yet no one was much bothered by the mysterious disappearance of the medieval manuscript that Hase claimed to have used. Relying on the printer's copy of the *editio princeps* written in Hase's own hand, on Hase's rather scabrous secret diary (composed in Greek) and a minute philological examination of the published text, Sevcenko was inevitably led to the conclusion (since confirmed) that the *Fragments* were an elaborate hoax perpetrated by Hase himself at the expense of his Russian paymasters. A more erudite

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and humorous piece of literary detection would be hard to find, but, predictably, not everyone was pleased.

As happened to most perfectionists, Sevchenko did not live to complete all the projects he had in mind, but his critical edition of the highly important *Life of the Byzantine Emperor Basil I (867-886)* ascribed to Constantine Porphyrogenitus is ready for the printer and promises to become a model of its kind.

Sevchenko received many distinctions, including three honorary doctorates and festschriften on his 60th and 80th birthdays. He was a member of a dozen academies, including the British Academy (corresponding Fellow) and was from 1986 to 1996 president of the Association Internationale des Études Byzantines, in which capacity he presided over the memorable international congress held at Moscow (1991) which happened to coincide with the coup attempt against Mikhail Gorbachev.

A man of commanding presence and outgoing personality, Sevchenko had a wide circle of friends both in Europe and North America with whom he communicated in French, German, Italian, Russian, Polish, modern Greek and occasionally Latin.

He made high demands on his graduate students, but obtained excellent results from the few who satisfied his expectations.

His marriages to Oksana Draxmara, Margaret Bentley, an editor of scholarly works, and Nancy Patterson, a distinguished Byzantine art historian, were dissolved. He is survived by two daughters.

Professor Ihor Sevchenko, historian, was born on February 10, 1922. He died on December 26, 2009, aged 87.

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Summer Schools

Byzantine Greek Summer School at the Institute of Byzantine Studies, Queen's University Belfast, 27 June-25 July 2010.

Intensive language course at three levels: Beginners (first fortnight), Intermediate, and Advanced Reading Course (both in the 2nd fortnight). For full details and application form, write to Dr Anthony Hirst, 68 Palatine Road, London N16 8ST, or email a.hirst@qub.ac.uk. Deadline for applications 15 April 2010 (12 March if funding applied for).

London Summer School in Classics

The London Summer School in Classics (6th-15th July, 2010) offers 8 days of intensive teaching in Greek or Latin, along with additional lectures, workshops and a debate. Language classes are offered at all levels from beginners to advanced. The course is non-residential and costs £85. Full-fee bursaries and travel grants will be available. The deadline for applications is 1st June 2010.

To register for this course, please contact the Classics Department:

E-mail: classics@kcl.ac.uk

<http://www.kcl.ac.uk/schools/humanities/depts/classics/about/lonsumsch.html>

King's College London Summer School

Intensive course in Ancient Greek

Intensive course in Latin

This year King's College London is also running two 6-week courses (5th July - 23rd August, 2010) in Ancient Greek and Latin as part of the KCL Summer School. These courses offer students who have not previously had the opportunity to study Greek or Latin intensive training designed to bring them from complete beginners to a point where they are able to read simple texts. They are ideal for students who intend to study for a Masters or Doctoral degree to get ahead during the summer, thus acquiring an essential skill for their future research.

Accommodation is offered for these courses by King's College London.

For further information, please see:

<http://www.kcl.ac.uk/schools/summerschool/arts/courses/greek.html>

<http://www.kcl.ac.uk/schools/summerschool/arts/courses/latin.html>

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And to apply:

E-mail: summerschool@kcl.ac.uk

<http://www.kcl.ac.uk/schools/summerschool/arts/apply.html>

Cappadocia in Context
An International Workshop for Graduate Students in Byzantine
Studies
27 June-12 July 2010

Director:	Robert Ousterhout (University of Pennsylvania)
Assistant Director:	Tolga Uyar (Onassis Foundation Fellow / University of Paris I)
Lectures:	Scott Redford (Research Centre for Anatolian Civilisation, Koç University, Istanbul) Evangelia Balta (National Research Foundation, Athens)

Goals: The workshop will explore ways of contextualizing the rich artistic and cultural heritage of Byzantine and Post-Byzantine Cappadocia. Because of the extensive survival of rock-cut features from the Byzantine period, the region is unrivalled in terms of material culture, preserving more than 700 rock-cut churches and chapels (more than one-third of which preserve significant elements of their painted decoration), as well as monasteries, houses, villages, towns, and fortresses. Lacking a written history, however, the monuments of Cappadocia remain poorly known to most Byzantinists.

Through a programme that combines lectures, guided site visits, thematic explorations, and seminar presentations, the workshop will explore ways to “read” the landscape and its monuments, as well as ways to write a regional history based on the close analysis of sites and monuments.

Registration should be completed no later than 30 March 2010.

Contact ousterob@sas.upenn.edu for more information.

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Lecture Series: *Byzantium: Passion, Power and Glory, a History of Art from an Eastern Perspective*

A course of 27, 2 hour lectures over three terms starting in September 2010 for those with a general interest in Byzantine Art. Course tutor is Dr. Eileen Rubery, MA (Courtauld Institute of Art). The course will be held over three terms at Victoria Hall, Highgate Literary and Scientific Institution, 11, South Grove, Highgate, N6 6BS on Wednesdays from 11.00 – 1 00 starting on September 22, 2010. For further details and dates of the terms and to register for the course contact Tel. 020 8340 3343, admin@hlsi.net or visit the website at www.hlsi.net

Study Tour: A Courtauld Institute Study Tour focusing on Byzantine Rome

Study Tour: A Courtauld Institute Study Tour focusing on Byzantine Rome and entitled, *Rome and The East: Politics, Power And Religion From The Birth Of Christianity Until 1300*, will run from March 26-8, 2010, with Dr Eileen Rubery as Tour Leader. For further details visit the Courtauld website www.courtauld.ac.uk/publicprogrammes/adulttalks or e-mail the Courtauld at short.courses@courtauld.ac.uk, tel +44 (0)20 7848 2678, or fax +44 (0)20 7848 2589.



THE HELLENIC INSTITUTE

Studentships, Bursaries and Prizes in Byzantine and Hellenic Studies (2010) 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

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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 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 2010.

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

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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 were established by the Friends of the Hellenic Institute in memory of the distinguished Byzantinist J. Chrysostomides (1928-2008), Emeritus Reader in Byzantine History and former Director of the Hellenic Institute, Royal Holloway, University of London.

[The Joan Mervyn Hussey Prize in Byzantine Studies](#) in memory of the distinguished Byzantine scholar and teacher J.M. Hussey (1907-2006), 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.

Cardiff University MA in Late Antique and Byzantine Studies

This new Masters course has been designed to provide students with advanced knowledge, understanding and skills to carry out independent research into the history and culture of late antiquity and Byzantium, reflecting the rich expertise in late antique and Byzantine history at Cardiff University.

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In this course students will:

- Acquire essential skills for research, project design, written and oral communication
- Improve their skills in handling literary and material evidence from late antiquity and Byzantium
- Develop a deeper understanding both of late antique and Byzantine history and culture and of approaches to studying the subject
- Study ancient and medieval texts in the original language, selecting from a wide range (e.g. Latin, Greek, Hebrew, Arabic)
- Choose from a range of specialised courses, or explore subjects of their own choice with a Special Topic option

The MA is a combination of taught modules and individual research, which can serve either as preparation for doctoral research, or as a self-contained advanced qualification in its own right, allowing students to pursue their interests in greater depth than is possible at undergraduate level. It is suitable for students who have taken undergraduate degrees in Ancient History, History, Religious Studies or related fields. The course can be taken full-time in one year, or part-time over two years. Applicants should normally possess a first degree with first or upper second class honours in an appropriate subject.

The taught element runs from October to May, and combines research training modules, study of an ancient language, and a choice of specialist thematic modules (listed overleaf). Some are seminar-based topics, others are taught on an individual basis, and these special topic options also allow you to research a subject of your choice, under the guidance of a supervisor.

Compulsory research modules offer training in the skills which every research student needs: research design, bibliographic and computer skills, written and oral presentation and professional practice. Students are also required to pursue credits in language at the level appropriate to their experience.

During the taught stage of the MA, students lay the foundations for the second part of the course, which is an individual research project, carried out between May and September, leading up to a dissertation; the area of the research is usually closely related to the specialised topics studied in the taught modules. It is necessary to pass the taught stage before progressing to the Dissertation. The Dissertation stage of the MA takes

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place from May to September. The Dissertation should be of no more than 20,000 words.

Course Structure

Stage 1: Taught Courses

Research Training

Themes and Approaches in Late Antique and Byzantine Studies
Understanding Late Antique and Byzantine Sources
Researching and Writing Late Antiquity and Byzantium
Speaking the Past

Language Skills: All students receive training in a language at a level appropriate to their previous experience.

Specialised Modules

Late Roman Society and Culture
Rhetoric and Philosophy in Late Antiquity
Eunuchs of the Roman Empire
Post-Roman Britain and Ireland
Archaeology of the Latin East
Special Topic: Julian the Apostate
Special Topic: Augustine of Hippo and his Times
Special Topic: Syriac Christianity
Special Topic: Celtic Christianity
Special Topic: War in the Late Antique and Byzantine Period
Special Topic: Christians and Muslims under the Caliphate
Special Topic: The Golden Age of Byzantium
Aspects of Late Antiquity and Byzantium 1
Aspects of Late Antiquity and Byzantium 2
Religion & Culture in Late Antiquity (Autumn)
Religion & Culture in Late Antiquity (Spring)

Stage Two

Dissertation: a 20,000 word study on a topic of your choice.

For further information please contact
Shaun Tougher– TougherSF@cardiff.ac.uk

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Collegium Artium History of (post)Byzantine art in Poland

Late in the year 2008 in Krakow, Collegium Artium (CA) came into existence – an independent scientific institute with foundation status, concentrating, inter alia, members of Society for the Promotion of Byzantine Studies: Prof. Michel Kaplan, Prof. Malgorzata Dabrowska and Prof. Ihor Ševčenko (†). One of the CA's key goals is to support Byzantine studies in Poland and develop international scientific cooperation⁴. Our ambition is to create the research centre for researching Byzantine culture reception in Middle-East Europe. A new future (also political) – Prof. Ševčenko emphasized – requires creating a new past. The important element of 'younger Europe's' identity reconstruction process is studies in the heritage of Eastern Christianity.

In the last few years there's been a systematic increase in the number of publications about (post)Byzantine art, which slowly creates the occidental draft of Polish history of art. Nevertheless, because of the language barrier, these results of the studies of provincial Post-Byzantine art are not available to the foreign reader. Overcoming the isolation, caused by tens of years of communism, is a goal for the young generation of Polish scientists. Serious obstacles in the development of research are the archaic system of academic career and one of the lowest education financing levels in Europe.

To define the most important research demands of the history of (post)Byzantine art in Poland, I did a survey and listed the results in a form of 9 points given below:

1. Elaborating catalogues of preserved works of (post)Byzantine art in Poland, mostly iconic paintings.
2. Elaborating a catalogue of works of (post)Byzantine art losses, mainly architecture.
3. Elaborating a glossary of (post)Byzantine art terms
4. Publishing sources.
5. Continuing studies over Russian-Byzantine frescoes (provenance, iconography, foundation activity of the Jagiellonians), cult of the icons in the old Republic of Poland and the art of Old Believers.

⁴ M. Dabrowska, 'Byzantine Studies Abroad – Poland', *Bulletin of British Byzantine Studies* 20 (1994) 83-85.

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6. Development of methodological reflection.
7. Reception of the Byzantine Empire in 19th – 21st century, including modern art.
8. Cooperation of academia and museum environments in the implementation of research projects.
9. Creating a current bibliography of (post)Byzantine art history on-line.

I would be happy if within next 20 or 30 years I'll write in the *Bulletin of British Byzantine Studies*, that: Yes, I have managed to meet, even a half aforementioned demands.

Website: www.ca.org.pl, e-mail: info@ca.org.pl

Jacek Maj

TV Documentary Euronews video.

Title: Art – Dye Another Way: The Secret Agents of Colour

Researchers around Europe and the Mediterranean are looking at new ways to preserve ancient icons and textiles. The plant and insect pigments used to colour old paintings and tapestries are being isolated using 21st century technology, so they can be turned into modern chemical formulae. Post Byzantine textiles from Simonos Petra Monastery (Mount Athos) and tapestries were also presented. Identifying pigments used in the Mediterranean for icons, murals and textiles is the aim of the European research project Med-Colour-Tech. The results of the project should improve the preservation techniques for historical artwork.

Participants: Prof. Dr. Harald Marx, Dr Ioannis Karapanagiotis, Dr. Christos Karydis, Prof. Dr. Evangelia Varella, Athina Doussi, Recep Karadag, Elpida Minopoulou and Father Iakovos Simonopetritis.

Liverpool University Press: Translated Texts for Historians

2009 publications

The Acts of the Council of Constantinople 553, translated with an introduction and notes by Richard Price

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Richard Price and Mary Whitby (eds.) *Chalcedon in Context. Church Councils 400-700*, Translated Texts Contexts, vol. 1

Three Political Voices from the Age of Justinian: Agapetus, Advice to the Emperor; Dialogue on Political Science; Paul the Silentary, Description of Hagia Sophia, translated with notes and an introduction by Peter N. Bell

History and Hagiography from the Late Antique Sinai, including translations of Pseudo-Nilus' Narrations, Ammonius' Report on the Slaughter of the Monks of Sinai and Rhaithou, and Anastasius of Sinai's Tales of the Sinai Fathers, translated with introduction and notes by Daniel F. Caner, with contributions by Sebastian Brock, Richard M. Price and Kevin van Bladel

Forthcoming, spring 2010

Orosius, Seven Books of History Against the Pagans, translated with an introduction and notes by A.T. Fear. Simultaneous hardback and paperback publication.

Ambrose of Milan, Political Letters and Speeches, translated with an introduction and notes by J.H.W.G. Liebeschuetz with the assistance of Carole Hill. New in paperback!

Please visit the website for further information, including on-line ordering:

<http://www.liverpool-unipress.co.uk>

Liverpool University Press: Translated Texts for Byzantinists (TTB)

Call for Manuscripts!

This new series 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 about 850- 1453. The texts will include a variety of literary genres, including Histories, saints' Lives, theological works, poetry, romances, and others.

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The LUP TTB 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 Byzantine and Ottoman Monograph series with Ashgate Publishing, and the forthcoming 'Byzantine Loeb' series from Dumbarton Oaks. It is thought that the TTB series will appeal to students and scholars who seek affordable English translations that are provided with an extensive introductions and commentaries.

The TTB Editorial committee invites scholars who have prepared, or are in the course of preparing, English translations of Byzantine texts to submit proposals for publication. Please send the following documents to the Editor, Dr Mary Cunningham

MBCunningham.Corran@btinternet.com:

1) a short (ca. 500-1000 word) proposal explaining the importance of the text and the need for a new English translation; 2) a sample page of translation; 3) a short resumé of the translator's professional qualifications. It would also be helpful if you could provide some indication of the timescale for submission.

Bibliography

My paper on Procopius in Esperanto, 'Prokopio de Cezareo, enigma historiisto de la epoko de Justiniano (ses jarcento p.K.)' in Internacia Kongresa Universitato, 61a sesio (Rotterdam 2008) 56-72, is now available on-line at:

<http://www.ruor.uottawa.ca/en/handle/10393/12754>

Note also Mischa Meier's new biography of Anastasius (Stuttgart 2009), as well as Muriel Debié's volume on *L'historiographie syriaque* (Paris 2009), a very useful guide to the field.

Geoffery Greatrex

Savvas Neoclous, *Papers from the First and Second Postgraduate Forums in Byzantine Studies: Sailing to Byzantium* (Cambridge Scholars Press: Newcastle-upon-Tyne 2009)

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Eugenia Russell, ed., *Spirituality in Late Byzantium* (Cambridge Scholars Press, Newcastle-upon-Tyne 2009)

Jonathan Harris

Karydis, C., 'The Sakkos of St. Nifon: History- Construction and Preservation', in *St. Nifon. Patriarch of Constantinople* (Monastery of St. Dionysios: Mount Athos 2008) 472-485.

Karapanagiotis, I and Karydis, C., 'Ecclesiastical Garments of Mount Athos: History, Typology and Colouring Matters', *9th International Conference of Non-destructive Investigations and Microanalysis for the Diagnostics and Conservation of Cultural and Environmental Heritage, 25-30 May* (Jerusalem 2008).

Karydis, C, Sakellariou, G and Nikolaidi, M., 'Preventive Conservation of Ecclesiastical Artefacts', *1st Symposium of Neo Hellenic Ecclesiastical Art, Theological School- University of Athens, 14-15 March* (Athens 2008).

Kaplani, G., Naki, E and Karydis, C., 'Gold Embroidery Epitaphioi from the Collection of Museum of Folk Art in Athens', *27th Symposium of Byzantine and Post-Byzantine Archaeology and Art, Christian Archaeological Society, 11-13 May* (Athens 2007).

Christos Karydis

WEB-SITES

Lost Roman law code discovered in London 27 January 2010

Researchers at UCL History department's Projet Volterra have identified fragments of a pre-Justinianic legal text as probably belonging to a copy of the Codex Gregorianus, a work otherwise lost in its original version.

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For reports and further information see:

<http://www.ucl.ac.uk/news/news-articles/1001/10012702>

<http://www.ucl.ac.uk/history2/volterra/news/fla.htm>

<http://www.sciencedaily.com/releases/2010/01/100126220329.htm>

<http://www.ucl.ac.uk/history2/volterra/texts/fla.htm>

Personal

Professor Malgorzata Dąbrowska, University of Lodz, is a co-founder and a member of Collegium Artium, directed by Jacek Maj.

Dr Elena Ene D-Vasilescu - My membership of the Board of *Studii de Slavistică* journal, 'Al. Ioan- Cuza' University, Iași, continues.

Professor Judith Herrin took up her new post as Constantine Leventis Senior Research Fellow at King's College London in October 2009.

10. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES

(a) The following new members have joined the Society since the publication of *BBBS* 35 (2009): Marina Bazzani, Joanna Bencheva, Antje Bosselmann-Ruickbie, Petros Bouras-Vallianatos, Olivia Brackley, Colin Bradley, Kyle Brown, Anna Christidou, Neil Churchill, Derek Curtis, Robert Davis, Ed Davison, Rebecca Day, Terry Dreamer, Julia Galliker, Katie Green, Jane Hawkes, Erik Hermans, Filip Ivanovic, Dafni Katsaounou, Helen McIldowie-Jenkins, Christina Kakkoura, Brian McLaughlin, Mike McTiernan, Anna Michalowska, Richard Morris Connor Osborne, Gergios Panagopoulos, Alexander Panayotov, Andrew Paterson, Alex Rodriguez, Denis Sami, Sonja Schoenauer, Deniz Sever, Kyle Sinclair, Henry Slosser, Ioannis Tosounidis, James Wills.

(b) **Membership of the Executive.** At the A.G.M., Eurydice Georganteli and Teresa Shawcross are due to retire from the Committee. (They are eligible for re-election). Nominations for replacements for these members and for members to cover additional vacancies on the Executive Committee (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 an Emergency General Meeting of the Society for the Promotion of Byzantine Studies held on Sunday 22nd March, 2009 in the Great Hall, King's College London.

Professor Herrin was in the chair and invited the Treasurer, Mr Michael Carey to speak.

Mr Carey proposed the following resolution:

1. That the Constitution of the Society be amended by inserting the following new sub- clause V1.2 after sub-clause VI.1 and by re-wording the existing sub-clauses VI .2-5 accordingly:-

2(i) Each holder of the offices of President, Chairman and Treasurer shall become a Vice-President of the Society for a term of five years from the date of ceasing to hold such offices respectively.

- (ii) Vice-Presidents of the Society shall be entitled to receive notice of and to attend meetings of the Executive Committee and shall be entitled to speak but not to vote at such meetings.
- 2. In the case of the last holder of the offices of President, Chairman or Treasurer who has vacated office before the date of this resolution, the term of five years referred to in clause VI.2(i) shall be calculated from the date of this meeting.
- 3. That the Constitution of the Society be further amended by deleting in sub-clause V.2(a) the words “the Chairman of the Publications Sub-committee and of the Development Sub-committee (if not already members)” and substituting “the Chairman of each of the Sub-committees appointed under clause V.3(b) (if otherwise eligible and not already a member)”.

The resolution was carried unanimously.

d) Minutes of the Annual General Meeting of the Society for the Promotion of Byzantine Studies held on Sunday 22nd March, 2009 in the Great Hall, King’s College London.

Present: Professor J.E. Herrin in the chair, Professor Margaret Mullett (Chairman), Dr. Antony Eastmond (Secretary), Mr Michael Carey (Treasurer).

204. The Minutes of the last Annual General Meeting held in the Lecture Theatre, Old High School, University of Edinburgh on Saturday 5th April, 2008, were adopted.

205. Chairman's Report

Professor Mullett commented that the past year had seen the retirement of a number of Byzantinists, including Dr James Howard-Johnston and Dr Marlia Mango (University of Oxford), and Professor Judith Herrin (King’s College London), in whose honour an international conference *Authority in Byzantium* had been held at King’s. More sadly, this year had also seen the deaths of several leading Byzantinists whose obituaries had appeared in the *BBBS* 35 (2009): Julian Chrysostomides, Zaga Gavrilović, Michael Hendy, Angeliki Laiou, and Evelyn Patlagean.

On a happier note, Byzantine Studies had enjoyed increased publicity generated by the Royal Academy of Arts Exhibition, *Byzantium 330-*

1453, and Professor Mullett thanked the curators, Dr Maria Vassilaki and Professor Robin Cormack. In addition to the exhibition, there had been a number of associated events in various parts of the country, masterminded by Professor Morris and Professor James, and she hoped that this would lead to a new phase of interest in the subject and the Society. She also referred to the new series, *Byzantine Translated Texts*, edited by Dr Mary Cunningham and published by Liverpool University Press. As a sister publication to the successful *Translated Texts for Historians* series, it is hoped that it will help to bring Byzantine texts to a wider audience.

Finally, Professor Mullett thanked Dr Fiona Haarer for her work on the *Bulletin* and *Autumn Newsletter*, and all the officers of the Society, especially the Hon. Secretary, Dr Antony Eastmond.

206. The Treasurer referred members to the report set out in the *BBBS*, noting that the Society's finances were in better shape this year than last, and that the publications fund and the 2006 Fund, from which grants were made to students for travel to conferences, were both in a healthy state.

207. The names of new members who had joined since the previous AGM were intoned by Professor Herrin.

208. The new members of the Executive Committee were announced: Mr Michael Heslop (nominated by Rowena Loverance), Professor Marc Lauxtermann (nominated by Elizabeth Jeffreys) and Dr Shaun Tougher (nominated by Margaret Mullett).

Professor Mullett formally announced her resignation as Chair of the Society, as she would be taking up the post of Director of Byzantine Studies at Dumbarton Oaks in the summer. One nomination for the position of Chair had been received, that of Professor Rosemary Morris, proposed by Professor Liz James and Ms Rowena Loverance. Professor Morris' manifesto had been available on the Society's website since January, and she was duly elected. Professor Mullett was warmly thanked for her work on behalf of the Society.

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Treasurer's Report for 2009

General Fund

	<u>Year To</u>	
<u>Receipts</u>	<u>31.12.08</u>	<u>31.12.09</u>
Balance brought forward	3,364.61	4,390.31
Subscriptions	6,558.65	7,445.18
BBBS sales and advertising	617.11	405.00
Deposit interest	63.69	9.93
Income Tax Refund	632.05	863.61
Donation	500.00	250.00
Byzantium in the North		324.79
Total receipts	11,736.11	13,663.82
<u>Less expenditure</u>		
Membership Secretary's fee	1,000.00	1,000.00
BBBS editorial fee	1,250.00	1,250.00
Postage	179.92	824.75
Printing	1,920.80	1,122.25
AIEB subscription (Note 1)	343.17	199.58
Treasurer's secretarial expenses	252.62	579.00
Website	450.00	450.00
Stationery and copying	230.19	23.79
Sundry expenses (Note 3)	1,219.10	703.47
Grants (Note 4)	500.00	2,000.00
Total expenditure	7,345.80	8,153.04
Balance at Bank carried forward	£4,390.31	£5,510.78

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Note 1: AIEB subscriptions in 2008 were for 2007 and 2008.

Note 2:

Sundry expenses comprise:-	<u>2008</u>	<u>2009</u>
Membership Secretary's expenses:	255.28	60.00
Symposium expenses:	475.07	-
Committee expenses:	77.50	355.97
Advertising	411.25	287.50
	-----	-----
	£1,219.10	£703.47
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Note 3:

To save VAT the Treasurer's secretarial expenses for 2009 were paid before the end of the year, as well as those for 2008.

Note 4:

Grants made during 2009 were:

The Open University (cross-culture in the Palaeologan period)	£450.00
Exhibition lecturer's expenses	£115.00
University of Birmingham (Syropoulos conference)	£500.00
University of York (Ravenna conference)	£135.00
British Institute of Ankara (travel grants 2008 & 2009)	£800.00

	£2,000.00

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Publications Fund

Year to 31.12.09

Receipts

Balance brought forward	10,463.09
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Sales: (Note 1)

<u>Desire and Denial in Byzantium</u>	81.00
<u>Strangers to Themselves</u>	24.00
<u>Through the Looking-glass</u>	24.00
<u>Eastern Approaches</u>	24.00
<u>Travel in Byzantium</u>	69.00
<u>Rhetoric and Byzantine Culture</u>	59.00
<u>Byzantine Orthodoxies</u>	104.00
<u>Eat, Drink and Be Merry</u>	105.00

490.00

Royalties: (Note 2)

154.86

Bank Interest

14.45

11,122.40

Payments:

Ashgate for <i>Byzantine Trade: 4th-12th centuries</i> :	1,837.50
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Balance at Bank:

9,284.90

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
		=====
 <u>Mount Athos</u>	 cost of 100 copies	 2,073.75

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	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	1,258.00

	shortfall	£1,104.50
		=====
<u>Strangers to Themselves</u>	cost of 100 copies	2,362.50
	sales to 31.12.08	1,841.60

	shortfall	£520.90
		=====
<u>Looking-Glass</u>	cost of 100 copies	3,604.50
	sales to 31.12.08	1,396.00

	shortfall	£2,208.50
		=====
<u>Eastern Approaches</u>	cost of 100 copies	2,362.50
	sales to 31.12.08	1,596.00

	shortfall	£766.50
		=====
<u>Travel in Byzantium</u>	cost of 70 copies	1,953.75
	sales to 31.12.08	2,457.97

	surplus	£504.22
		=====
<u>Rhetoric</u>	cost of 70 copies	1,653.75

SPBS

	sales to 31.12.08	1,692.91

	shortfall	£39.16
<u>Byzantine Orthodoxies</u>	cost of 70 copies	1,653.75
	sales to 31.12.08	1,167.06

	shortfall	£486.69
<u>Eat, Drink and Be Merry</u>	cost of 70 copies	1,837.50
	sales to 31.12.08	595.00

		£1,242.50

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 28 March at 1.45pm, Large Lecture Theatre, University of Birmingham.

AGENDA

209. Adoption of the Minutes of the last Annual General Meeting of the Society, **204-208**, held in the Great Hall, King's College London.

210. Chairman's report.

211. Treasurer's report (see above).

212. Election of new members.

213. Elections to the Executive Committee (nominations to the Secretary as soon as possible).

Dr. ANTONY EASTMOND
Secretary

Professor A.A.M. BRYER
President

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