

37

2011



**BULLETIN OF BRITISH
BYZANTINE STUDIES**

BULLETIN OF BRITISH BYZANTINE STUDIES

37 ISSN 0265-162 2011

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



CONTENTS

1. National Committees of International Association	1
2. Membership of the S.P.B.S. Executive Committee	3
3. Publications and Work in Progress	5
4. Fieldwork & Projects	39
5. Theses	76
6. Conferences, Lectures, Seminar Series & Summer Schools	82
7. Conference Reports	136
8. Exhibitions	141
9. University News	144
10. Obituaries	147
11. 44th Spring Symposium of Byzantine Studies	153
12. Society for the Promotion of Byzantine Studies	169
Minutes of 2010 AGM	
Treasurer's Report	
Agenda of 2011 AGM	
13. Books & Websites	179

Front cover:

A study of light in Hagia Sophia, Constantinople

© Dumbarton Oaks, Image Collections and Fieldwork Archives,
Washington, DC

1. Chairmen, Secretaries and Addresses of National Committees of the International Association of Byzantine Studies

Albania: Dhorka Dhomo, Pellumb Xhufi, Rr Sulejman Pasha Pall 124, Shk. 3, Apart 37 Tirana-Albanie

Australia: Dr Bronwen Neil (President), Centre for Early Christian Studies, Australian Catholic University, PO Box 456, Virginia, Queensland 4014 (b.neil@mcauley.acu.edu.au); Dr Andrew Gillett (Secretary & Newsletter Editor), Department of Ancient History, Division of Humanities, Macquarie University, New South Wales 2109. Email: andrew.gillett@humn.mq.edu.au

Austria: Prof Dr Andreas Külzer (Secretary), Institut für Byzantinistik und Neograecistik der Universität Wien, Postgrasse 7, A-1010 Vienna, Austria. Email: andreas.kuelzer@oeaw.ac.at

Belgium: Anne Tihon (President); Jacques Noret (Vice-President and Treasurer); Caroline Mace (Secretary). Address of the Society for Byzantine Studies: Rue Ducale 1, 1000 Brussels, Belgium; address of the secretariat: Kardinaal Mercierplein 2, B3000 Leuven, Belgium

Brazil: Angela Comnene, G. Kambani, 505 St Laurent Blvd, suite 106, Ottawa K1K4-4, Canada

Bulgaria: Prof. Vassil Ghiuselev (President), University of Sofia "St Kliment Ohridski", Faculty of History, 15 Tsar Osvoboditel Bd., Room 40A, 1504 Sofia, Bulgaria.

Canada: Antony Littlewood, Dept. of Classical Studies, The University of Western Ontario, Talbot College, London, Ontario, Canada N6A 3K7

Chile: Alejandro Zorbas, Universidad de Chile, Facultad de Filosofía, Centro de Estudios Bizantinos y Neohelenicos, Casilla 10136, Santiago, Chile

China: Zhu Huan, Xu Jia-Lin, Wang Yue, History Dept., Lanzhou University, 730000 Lanzhou, Gansu Province, P. R. China

Cyprus: Th. Papadopoulos, K. Kyrris, P.O. Box 22031, 1516 Nicosia, Cyprus

Czech Republic: R. Dostalova, V. Vavrinek, Institut des Études Grecques, Romaines et Latines pres l'Academie Tchecoslovaque des Sciences et Lettres, Lazarska 8, 120 00, Prague 2, Czech Republic

Denmark: K. Fledelius, A-M. Gravgaard, Centre d' Études Byzantines, Institut d'Histoire, Université de Copenhague, Njalsgade 102, DK-2300, Copenhagen S, Denmark

Finland: Dr. Matti Kotiranta, Department of Orthodoxy and East European Church Studies, PO Box 33 (Aleksanterinkatu 7), University of Helsinki, 00014, Finland

France: Michel Kaplan, Collège de France, 52 rue du Cardinal Lemoine, F-75005 Paris, France

Germany: G. Prinzing, Johannes Gutenberg-Universität, FB-16 Historisches Seminar, Abteilung für Byzantinistik, D-5099 Mainz, Germany

Greece: Prof. Maria Nystazopoulou-Pelekidou (President), T. Kolias (General Secretary), T. Maniati-Kokkini (Joint Secretary), 49-51, Hysilanti str., 106 80 Athens, Greece
www.byzantinestudies.gr

Hungary: Joseph Perenyi, Pesti Barnabéas u 1 PF 107 H-1364 Budapest V, Hungary

Ireland: T. N. Mitchell, Academy House, 19 Dawson Street, Dublin 2, Ireland

Israel: David Jacoby, Dept. of History, The Hebrew University, Mt Scopus IL-91905, Jerusalem, Israel

Italy: A. Garzya, R. Maisano, via Simone Martini, Parco Mele C, I-80128 Naples, Italy

Japan: S. Tsuji, H. Wada, c/o Institut for History and Anthropology, University of Tsukuba, Tennodai 1-1-1, 305 Tsukuba, Japan

Netherlands: H. Hennephof, W. G. Brokkaar, Byzantijns-Nieuwgrieks Seminarium, Spuistraat 210, 1012 VT Amsterdam, The Netherlands

Norway: Professor Bente Kiilerich, Dr. Torstein Tollefsen, Professor Ingunn Lunde, Dr. Staffan Wahlgren, Norsk komite for bysantinske studier, c/o Kiilerich, Universitetet i Bergen, IKK, Sydnesplass 12, N-5007 Bergen, Norway

Poland: Professor Maciej Salamon (President), Jagellonian University, Cracow; Professor Jozef Naumowicz (Vice-President), Stefan Wyszyński's Catholic University of Warsaw

Romania: E. Popescu, O. Iliescu, T. Teoteoi, Institutul de Studii Sud-Est Europene, Casa Academiei, Calea 13 Septembrie, nr 13, etj. 4A, Bucharest, Romania

Russia: G. Litavrin, La Présidence de l'Académie des Sciences de la Russie, Leninskij Prospekt, 32A, Institut d'Histoire Universelle, Moscow 117334, Russia

Serbia: L. J. Maksimovic, Vizantoloski Institut SANU, Knez Mihailova 35/ 111, 11000 Belgrade, Serbia

South Africa: J. H. Barkhuizen, B. Hendrickx, Rand Afrikaans University Auckland Park Johannesburg, PO Box 524, Johannesburg 2000, R. of South Africa

Spain: Pedro Badenas, C/Duque de Medinaceli, 6, E28014 Madrid, Spain

Sweden: Jan Olof Rosenquist, Uppsala University, Dept. of Classical Philology, Byzantine Studies, PO Box 513, S751 20 Uppsala, Sweden

Turkey: Prof. Dr. Nevra Necipoğlu (Secretary General), Boğaziçi University, Department of History, 34342 Bebek, Istanbul

Ukraine: P. Tolotsko (Vice- President); O. Pritsak (Director); G. Ivakin (Secretary); Institute of Archaeology, Av. Heros of Stalingrad 12, 254655 Kiev - 210 Ukraine

United Kingdom: Rosemary Morris, Tim Greenwood, School of History, University of St Andrews, 71 South Street, St Andrews, Fife KY16 9QW

United States of America: Walter Kaegi (President), University of Chicago, Department of History, 1126 East 59th Street, Chicago, IL 60637-1513 (kwal@uchicago.edu); Anthony Cutler (Vice-President), George Majeska (Secretary/Treasurer).

Vatican: W. Brandmüller, Pontificio Comitato di Scienze Storiche, I-00120 Città del Vaticano

2. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES EXECUTIVE COMMITTEE

A. Ex officio

Professor A.A. Bryer (President, 2008-2013)
Professor Cyril Mango (Vice-President, 2009-2014)
Professor Robin Cormack (Vice-President, 2009-2014)
Professor Margaret Mullett (Vice-President, 2009-2014)
Professor Michael Angold (Vice-President, 2009-2014)
Professor Rosemary Morris (Chairman, 2009-2014)
Dr Tim Greenwood (Honorary Secretary, 2010-2015)
Mr Michael Carey (Honorary Treasurer, 2007-2012)
Ms Rowena Loverance (Chair, Publications Committee, 2008-2013)
Professor Liz James (Chair, Development Committee, 2006-2011)
Mr Michael Heslop (Chair, Membership Committee, 2009-2014)

B. Elected by the Membership of the Society

Until AGM 2011:

Dr Eurydice Georganteli
Dr Ruth Macrides
Dr Claire Nesbitt

Until AGM 2012:

Dr Mark Jackson
Professor Marc Lauxtermann
Dr Shaun Tougher

Until AGM 2013:

Professor Leslie Brubaker
Dr Michael Michael
Dr Dionysius Stathakopoulos

C.

Dr Richard Bayliss (Webmaster)
Dr Fiona Haarer (Chair, Bulletin Committee & Editor, *BBBS*)
Dr Mike Saxby (Membership Secretary)

Addresses

Chair

Professor Rosemary Morris
Department of History, University of York, York YO1 5DD

Hon. Secretary

Dr Tim Greenwood
School of History, University of St Andrews, 71 South Street, St
Andrews, Fife KY16 9QW

Hon. Treasurer

Mr Michael Carey
2, Frank Dixon Way, London SE21 7BB

Editor

Dr Fiona Haarer
Department of Classics, King's College, Strand, London WC2R 2LS

Membership Secretary

Dr Mike Saxby
Institute of Archaeology and Antiquity, University of Birmingham,
Birmingham B15 2TT

PUBLICATIONS

3. PUBLICATIONS AND WORK IN PROGRESS

Mr Ian Booth, Peacehaven

Forthcoming

‘Locating Byzantium's New International Border in North West Anatolia 1081-1097’ and ‘Theodore Laskaris, Henri de Hainault, David Komnenos and Paphlagonia 1210-1212 - a not so minor aside’, both in *Archeion Pontou* (Athens 2011).

Dr Sebastian Brock, Oxford

“‘Blessed is that old age which has grown old with good deeds’. A neglected poem attributed to Ephrem’, *Harp* 24 (2009) 7-22; ‘A criterion for dating undated Syriac texts: the evidence from adjectival forms in –aya’, *Parole de l’Orient* 35 (2010) 1-14; ‘Dramatic narrative poems on Biblical topics in Syriac’, *Studia Patristica* 45 (2010) 183-196; ‘La Parole de Dieu dans le Patrimoine syriaque au risque de la diversité religieuse et culturelle’, in *Patrimoine Syriaque, Actes du Colloque*, XII (Antélias 2010) 9-13; ‘Les signatures en chiffres arithmétiques dans les manuscrits de la British Library’, in F. Briquel Chatonnet and M. Debié, eds., *Sur les pas des Araméens chrétiens. Mélanges offerts à Alain Desreumaux* (Cahiers d’Études Syriaques 1; Paris 1910) 159-67; ‘Jacob the Annotator: Jacob’s annotations to his revised translation of Severus’ Cathedral Homilies’, in G.Y. Ibrahim and G. Kiraz, eds., *Studies on Jacob of Edessa* (Gorgias Eastern Christian Studies 25; Piscataway NJ 2010) 1-13; ‘Efrem Sirin’, in *Pravoslavnaia Enciklopedija* (Moscow) 17 (2009) 79-94; ‘A prayer-song by Jacob of Serugh recovered’, in G.A. Kiraz, ed., *Jacob of Serugh and his Times. Studies in Sixth-Century Syriac Christianity* (Piscataway NJ 2010) 29-37; ‘Jacob’s forgotten *sughyotho*’, in G.A. Kiraz, ed., *Jacob of Serugh and his Times. Studies in Sixth-Century Syriac Christianity* (Piscataway NJ 2010) 39-50; ‘Jacob of Serugh: a select bibliographical guide’, in G.A. Kiraz, ed., *Jacob of Serugh and his Times. Studies in Sixth-Century Syriac Christianity* (Piscataway NJ 2010) 219-244.

In press

S.P. Brock, A. Butts, G.A. Kiraz, and L. van Rompay, eds., *The Gorgias Encyclopedic Dictionary of the Syriac Heritage* (Piscataway NJ 2011).

Professor Averil Cameron, Oxford

‘Constantinople et l’Asie mineure’, ‘Épilogue’, in Jean-Robert Armogathe, Pascal Montaubin and Michel-Yves Perrin, eds., *Histoire*

PUBLICATIONS

générale du christianisme 1, *Des origines au XVe siècle* (Paris 2010) 551-60, 675-93; 'The anxiety of images: meanings and material objects', in A. Lymberopoulou, ed., *Images of the Byzantine World: Visions, Messages and Meanings. Studies presented to Leslie Brubaker* (Farnham, 2011) 47-56.

Forthcoming

The Mediterranean World in Late Antiquity (Routledge 2011, revised and expanded edition).

Hasan Çolak, Birmingham

'Bizans Tarihyazıcılığında "Dönüşüm": Laonikos Chalkokondyles'te Bizanslı ve Osmanlı İmajı (1299-1402); / "'Transformation" in Byzantine Historiography: Image of Byzantines and Ottomans in Laonikos Chalkokondyles (1299-1402)', *The Social Sciences Review of the Faculty of Sciences and Letters University of Uludağ* 15 (2008) 2: 333-353.
<http://kutuphane.uludag.edu.tr/PDF/fen-ed/htmpdf/2008-2/M5.pdf>

Dr Simon Corcoran, London

'Murison and Theophilus', *Bulletin of the Institute of Classical Studies* 53/2 (2010) 85-124.

Dr Nikolaos G. Chrissis, London

'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) 123-145; Review of Christopher Tyerman, *God's War: a New History of the Crusades* (Cambridge MA, Belknap Press 2009), in *The Medieval Review* (online):
<https://scholarworks.iu.edu/dspace/bitstream/handle/2022/6686/10.01.01.html>

Forthcoming

'The City and the Cross: the image of Constantinople and the Latin Empire in papal crusading rhetoric in the thirteenth century', *Byzantine and Modern Greek Studies* 35 (2011) or 36 (2012); *Crusading in Frankish Greece: a Study of Byzantine-Western Relations and Attitudes, 1204-1282* (Turnhout: Brepols 2012); 'Crusades and crusaders in Medieval Greece', in P. Lock and N. Tsougarakis, eds., *A Handbook of Medieval Greece* (Leiden: Brill 2012); 'Gregory IX and the Greek East', in C. Egger and D. Smith, eds., *Pope Gregory IX* (Farnham: Ashgate, 2012).

PUBLICATIONS

Dr Ken Dark, Reading

Nazareth Archaeological Project. A Preliminary Report on the Sixth Season in 2009 (London 2010); 'Pottery production and use in Byzantine Constantinople', *Byzantinoslavica - Revue internationale des Etudes Byzantines* 1-2 (2010) 115-128; N. Westbrook, K.R. Dark and R. Van Meeuwen, 'Constructing Melchior Lorichs's Panorama of Constantinople' *Journal of the American Society of Architectural Historians* 69.1 (2010) 62-87.

Dr Timothy Dawson, Leeds

One Thousand Years of Lamellar Construction in the Roman World (Levantia Guides 8, revised edition).

Forthcoming

By the Emperor's Hand: court regalia and military dress in the Eastern Roman Empire (London: Frontline Books 2011); 'Boys in the Hood: the Iconography of Crucifixion Centurions and related figures in eleventh- and twelfth-century byzantine art', (at referee stage with *Byzantinische Zeitschrift*); '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*.

Dr Charalambos Dendrinos, London

'Reflections on the failure of the Council of Florence', *Annuario Historiae Conciliorum* 39 (2007) 135-152.

Forthcoming

Co-editor with Michael Heslop, *Byzantium and Venice, 1204-1453: collected studies by Julian Chrysostomides* (Ashgate 2011); co-editor with Kostas Kalimtzis, *Hellenic Concepts of Political Friendship and Enmity: a Contribution towards the Understanding of Conflict in the Modern World* (Porphyrogenitus 2011-2012)

Work in progress

A critical edition of the Greek translation of Thomas Aquinas, *Summa contra gentiles* (in co-operation with John A. Demetracopoulos) and *De articulis fidei et Ecclesiae sacramentis*, as part of the International Project 'Thomas de Aquino Byzantinus':

<http://www.rhul.ac.uk/Hellenic-Institute/Research/Thomas.htm>

In collaboration with Christopher Wright, an electronic database of Byzantine Autographs:

<http://www.rhul.ac.uk/Hellenic-Institute/Research/Autographs.html>

PUBLICATIONS

Dr Elena Ene D-Vasilescu, Oxford

‘The Capadocians and the Present Orthodox Church on the place of humanity in Creation’, in V. Sava and N. Melniciuc Puică, eds., *Din comorile teologiei părinților capadocieni / From the Treasures of the Capadocian Fathers (Doxologia, Iași 2010)* 233-240; ‘New aspects regarding the Tetraevangelia written by the monk Gavril Uric in Neamț Monastery in 1429, Bodleian Library MS. Canon. Graeci. 122’, *Romanoslavica* 46 (University of Bucharest, Bucharest 2010) 83-114.

Forthcoming

‘The Last Wonderful Thing: The Heavenly Ladder Icon of Sinai (cat.323)’, in Antony Eastmond and Liz James, eds., *‘Wonderful Things’: Byzantium through its Art* (Ashgate); ‘MS. Canon. Graeci. 122, Bodleian Library: some new aspects regarding its history and linguistics’, *Journal of Christ Church Library*, Oxford; ‘The Iconography, History, and Linguistics of Uric’s *Tetraevangel*, 1429: Bodleian Library MS. Can. Gr. 122’, *Dumbarton Oaks Papers*; ‘The fresco of St. Anna nursing the infant Mary from the Monastery of St. Zaum. A medieval scene on *Via Egnatia*’, in *Byzantion*; ‘A Face to Face Encounter: God-Humanity Relationship as Reflected in Icons’, *Byzantinoslavica* 69 (2011); ‘The relationship between icon and text in Early Christianity’, in the *Proceeding of the 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 international colloquium, University of Bucharest, 9-11 October, 2009* (2011); ‘Art of the Armenians of Romania: its reality and its perception in time’, in the *Proceedings of the Conference, Art of the Armenian Diaspora*.

Dr J.D. Frendo, London

‘Emending a Name: Theophylact Simocatta's Version of the Correspondence between Khusrau II and Bahram Chobin’, *Bulletin of the Asia Institute* 20 (2010) 13-24.

Dr Jonathan Harris, London

The End of Byzantium (New Haven and London: Yale University Press 2010); ‘When did Laskaris Kananos travel in the Baltic lands?’, *Byzantion* 80 (2010) 173-87.

Forthcoming

Editor with Catherine Holmes and Eugenia Russell, *Byzantines, Latins and Turks in the Eastern Mediterranean World after 1150* (Oxford University Press 2011); ‘Constantinople as City State, c.1360-1453’, in *Byzantines, Latins and Turks in the Eastern Mediterranean World after*

PUBLICATIONS

1150, as above; ‘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 2011); ‘Collusion with the infidel as a pretext for western military action against Byzantium (1180-1204)’, in Sarah Lambert and Helen Nicholson, eds., *Clash of Cultures: the Languages of Love and Hate* (Brepols 2011); ‘Constantinople’ in David Wallace, ed., *Regeneration: a Literary History of Europe, 1348-1418* (Oxford University Press); ‘Manuel II and the Lollards’, in Jonathan Wooding, ed., *From the East to the Isles: Contacts between Early Celtic, English and Orthodox Christianity* (University of Wales Press); with Dmitri Tolstoy, ‘Alexander III and Byzantium’, in Peter Clarke and Anne Duggan, eds., *Alexander III* (Ashgate).

Work in progress

The Correspondence of Cardinal Bessarion (1402-1472).

Professor Judith Herrin, London

Byzantium. The surprising life of a medieval empire (Penguin Books 2008) appeared in Swedish, Turkish and Korean translations, the last transformed into an attractive picture book with a large number of additional photographs.

‘Grecs et latins au septième siècle: “a parting of the ways”’; ‘La Chrétienté byzantine du 7^e au 11^e siècle: la vitalité des traditions orientales’, in J. Armogathe, ed., *Histoire générale du Christianisme* (Paris 2010, 2 vols.).

Papers delivered

Research on Late Antique and Byzantine empresses continued in 2010 and is reflected in papers I gave at Aix-en-Provence, for the *Journée internationale des impératrices* organised by Elisabeth Malamut, at the *Cambridge Late Antique Network Seminar* and in Paris. The last of these events was a conference in memory of Evelyne Patlagean and Angeliki Laiou, which brought a large number of their colleagues and students together. It was a sad occasion but one that revealed what a major influence these two scholars have had in so many fields. Under the chosen topic, *Reseaux familiaux à la fin de l’Antiquité et au Moyen Age* my paper was entitled *Mères et filles imperiales à Byzance*.

I also spoke to the Greek Summer School at Bryanston, the Thackeray Society at the Reform Club, and at the Celebration of the Three Hierarchs held to mark the Feast of Sts Basil, Gregory and John Chrysostomos, at the Hellenic Centre, London.

PUBLICATIONS

Mr Michael Heslop, London

Co-editor with Charalambos Dendrinos, *Byzantium and Venice, 1204-1453. Collected Studies of Julian Chrysostomides* (Ashgate 2011); *The Search for the Defensive System of the Knights in the Dodecanese* (Part I: Chalki, Symi, Nisyros and Tilos) (*Crusades Subsidia*, Ashgate 2011).

Work in Progress

The Search for the Defensive System of the Knights in the Dodecanese (Part II: Leros, Kalymnos, Kos and Bodrum); with Julian Chrysostomides†, Anthony Luttrell and Gregory O'Malley, *The Countryside of Rhodes 1306-1421*.

Anthony Hirst, London

Kostas Mavrikis, *These Scattered Isles: Alonnisos and the Lesser Northern Sporades*, edited and translated with additional research by Anthony Hirst (Oxford Maritime Research, Milton Keynes 2010), 478 pp. An extensively illustrated historical survey from the earliest times to the present, with one-and-a-half chapters devoted to the Byzantine period, and a substantial chapter on maritime archaeology which includes descriptions and photographs of Byzantine wrecks; colour and black-and-white editions.

Professor David Holton, Cambridge

‘The first Modern Greek printed book: *Apokopos* (1509)’, *The Anglo-Hellenic Review* 42 (Autumn 2010) 16-19; ‘What is Medieval Greek? Some thoughts of a grammarian’, *Scandinavian Journal of Modern Greek Studies* 4 (2010) 29-43; with Io Manolissou, ‘Medieval and Early Modern Greek’, in E. G. Bakker, ed., *A Companion to the Ancient Greek language* (Oxford: Wiley-Blackwell 2010) 539-63.

Dr Robert Jordan, Belfast

Forthcoming

With Dr Rosemary Morris, *The ‘Hyptypsis’ of the Monastery of the Theotokos Evergetis, Constantinople (11th-12th c.)*.

Work in Progress

The Synagoge of Paul Evergetinos, Book I, an English translation.

PUBLICATIONS

Ioanna N. Koukouni, Birmingham

Forthcoming

‘Village Fortifications on Mount Amani, NW Chios: The Castle of Volissos’, in *Proceedings of the International Congress, The Architecture of Fortifications in the Aegean & The Medieval Settlement of Anavatos of Chios*, YP.PO., 26-28 September 2008, Chios.

Dr Dirk Krausmüller, Cardiff

‘Do we Need to Be Stupid in Order to be Saved? Gregory Palamas and Barlaam of Calabria on Knowledge and Ignorance’, in V. Twomey and D. Krausmüller, eds., *Salvation in the Fathers of the Church. The Proceedings of the Sixth International Patristic Conference, Maynooth/Belfast, 2005* (Dublin 2010) 143-152; ‘Human Souls as Consubstantial Sons of God: the Heterodox Anthropology of Leontius of Jerusalem’, *Journal of Late Antique Religion and Culture* 4 (2010) 43-67.

Forthcoming

‘Making Sense of the Formula of Chalcedon: the Cappadocians and Aristotle in Leontius of Byzantium’s *Contra Nestorianos et Eutychianos*’, in *Vigiliae Christianae* 66 (2012); ‘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* 69 (2011); ‘Reconfiguring the Trinity: Symeon the New Theologian, the “Holy Spirit”, and the *Imago Trinitatis*’, in *Byzantion* 81 (2011); ‘With or Without Sex: Conflicting Models of Male Sanctity in the Middle Byzantine Period’, in *Cultural and Social History* 11 (2012); ‘The Unaware Saint: Divine Illusion and Human Sanctity in the Life of Constantine the Ex-Jew’, in *Analecta Bollandiana* 129 (2010); ‘Dante’s *Divine Comedy* and Middle Byzantine Saints’ Lives – Biography as Allegory’, in *Byzantine and Modern Greek Studies* 36 (2012); ‘Exploring Links between Text and Image in the Theodore Psalter’, in *Quaestiones Medii Aevi Novae* 16 (2011); ‘God as Impersonator of Saints in Late Antique Hagiography: the Case of the *Life* of John bar Aphtonia († 537)’, in *Basilissa* 2 (2011); ‘Aristotelianism and the Disintegration of the Late Antique Theological Discourse’, in J. Loessl and J. Watt, eds., *Interpreting the Bible and Aristotle. Christian and Late Platonist Commentary between Rome and Bukhara* (Aldershot 2011); ‘Hiding in Plain Sight: Heterodox Trinitarian Speculation in the Writings of Nicetas Stethatos’, in D. Angelov, ed., *Power and Subversion in Byzantium. Papers from the 43rd Spring Symposium of Byzantine Studies* (Aldershot 2011); ‘Byzantine Monastic Communities: Alternative Families?’, in S. Tougher and L. Brubaker, eds., *Approaches to the Byzantine Family* (Aldershot 2011); ‘Making the Most of Mary: The Cult of the Virgin in

PUBLICATIONS

the Chalkoprataia from Late Antiquity to the Tenth Century’, in M. Cunningham and L. Brubaker, eds., *The Mother of God in Byzantium: Relics, Icons and Texts* (Aldershot 2011); ‘Establishing Authority in the Constantinopolitan Religious Discourse of the Eleventh Century: Inspiration and Learning in the Writings of the Monk Nicetas Stethatos’, in S. Steckel and N. Gaul, eds., *Charismatic Authority, Spiritual Friendship. Comparative Approaches to Networks of Learning, Byzantine East and ‘Latin’ West, c. 1000-c.1200 (International Workshop, Central European University, May 30/31, 2008)*; ‘Divine Genus – Divine Species: John Philoponus’ Impact on Contemporary Chalcedonian Theology’, in *Festschrift Vincent Twomey* (Dublin 2011).

Work in Progress

‘From Competition to Conformity: Monastic Diet as an Indicator of Social Change in the Middle Byzantine Period’; ‘Wild Thinking in Byzantium: Anthropological and Cosmological Speculation in the Writings of Patriarch Methodius of Constantinople’.

Dr Nicholas de Lange, Cambridge

‘The Greek Bible translations of the Byzantine Jews’, in Paul Magdalino and Robert Nelson, eds, *The Old Testament in Byzantium* (Dumbarton Oaks 2010) 39–54;

Work in Progress

‘Mapping the Jewish communities of the Byzantine Empire’, a 3-year research project funded by the ERC. The aim is to produce high-quality, reliable on-line maps tailor-made to the searcher’s specifications. Research associates: Alexander Panayotov and Gethin Rees. Additional researchers: Aleida Paudice (Italy) and Anastasia Loudarou (Greece).

Professor G.A. Loud, Leeds

The Crusade of Frederick Barbarossa. The History of the Expedition of the Emperor Frederick and Related Texts (Crusader Texts in Translation 19, Ashgate 2010), xv + 225 pp.

Professor John Lowden, London

The Jaharis Gospel Lectionary: the Story of a Byzantine Book (Metropolitan Museum of Art/Yale UP, New York/ New Haven and London 2009); ‘Making a pair of *Bibles moralisées* in thirteenth-century Paris: the role of underdrawing,’ in Hélène Verougstraete and Colombe Janssens de Bisthoven, eds., *The Quest for the Original, Underdrawing and Technology in Painting, Symposium XVI, Bruges, September 21-23,*

PUBLICATIONS

2006 (Leuven/Paris/Walpole MA 2009) 158-66; 'Richard Wright and the Four Ways of Seeing,' in *Richard Wright*, with texts by Russell Ferguson, Sarah Lowndes and John Lowden (Gagosian Gallery, New York 2009) 103-104; 'Illustrated Octateuch Manuscripts: A Byzantine Phenomenon,' in Paul Magdalino and Robert Nelson, eds., *The Old Testament in Byzantium* (Dumbarton Oaks Byzantine Symposia and Colloquia, Washington DC 2010) 107-152; 'Atelier,' 'Bible, Illustration of the,' 'Bible moralisée,' 'Biblia pauperum,' 'Manuscript illumination,' 'Nomen sacrum,' in Robert E. Bjork, ed., *The Oxford Dictionary of the Middle Ages* (Oxford 2010, 4 vols.) 1: 204; 1: 256-257; 1: 259, 1: 259; 3: 1078-1081; 3: 1207; 'The Anjou Bible in the Context of Illustrated Bibles,' in Lieve Watteuw and Jan Van der Stock, eds., *The Anjou Bible* (Corpus of Illuminated Manuscripts 18, exhibition catalogue, Leuven 2010) 1-25; 'Manuscript with the complete works of Pseudo-Dionysios the Areopagite and two inserted miniatures: (a) Emperor Manuel II and Family (b) St Dionysios,' in Maria Vassilaki, ed., *The Hand of Angelos: an Icon painter in Venetian Crete* (exh. cat., Benaki Museum, Athens, Farnham and Burlington VT 2010) no. 1, 68-70.

Mr Anthony Luttrell, Bath

With E. Zachariadou, *Sources for Turkish History in the Hospitallers' Rhodian Archive 1389-1422* (Athens 2008), pp.176; 'The Hospitallers of Rhodes and Portugal: 1306-1415', in I. Fernandes, ed., *As Ordens Militares e as Ordens de Cavalaria entre o Ocidente e o Oriente* (Palmela 2009) 463-477; 'Préface', in N. Bériou and P. Josserand, eds., *Prier et Combattre: Dictionnaire européen des Ordres Militaires au Moyen Âge* (Paris 2009) 15-16; 'Prolusione', in J. Costa Restango, ed., *Cavalieri di San Giovanni in Liguria e nell'Italia settentrionale: Quadri regionale, Uomini e Documenti* (Genoa-Albenga 2009) 13-21; 'West-East Attitudes and Ambiguities; the Hospitallers of Rhodes after 1306', in E. Farrugia, ed., *Dies Amalphitana: Pontificio Istituto Orientale* (Rome 2009) 55-63; 'Juan Fernández de Heredia's History of Greece', *Byzantine and Modern Greek Studies* 34 (2010) 30-37; 'Los Orígenes de la Encomienda templaria en el Occidente latino', in J.M. Sans Travé and J. Serrano Daura, eds., *Actes de les Jornades internacionals d'Estudi sobre els Orígens i l'Expansió de l'Orde del Temple a la Corona d'Aragó: 1120-1200* (Tarragona 2010) 55-68; 'The Election of the Templar Master Jacques de Molay', in J. Burgtorf et al., ed., *The Debate on the Trial of the Templars (1307-1314)* (Farnham 2010) 21-31.

PUBLICATIONS

Dr Angeliki Lymberopoulou, Milton Keynes

‘Late and Post-Byzantine Art under Venetian-Rule: Frescoes versus Icons, and Crete in the Middle’ in Liz James, ed., *A Companion to Byzantium* (Oxford 2010) 351-370.

Forthcoming

Ed., *Images of the Byzantine World. Visions, Messages and Meanings* (Farnham: Ashgate 2011); with Lynne Harrison and Janet Ambers, ‘The *Noli Me Tangere* Icon at the British Museum: Vision, Message and Reality’, in Angeliki Lymberopoulou, ed., *Images of the Byzantine World. Visions, Messages and Meanings* (Farnham: Ashgate 2011) 185-214; ‘Fourteenth-century provincial Church decoration: the case of the painter Pagomenos and his clientele’, in Piotr L. Grotowski and Slawomir Skrzyniarz, eds., *Towards Rewriting? New Approaches to Byzantine Art and Archaeology* (Krakow 2011); ‘Εικονογραφικές Παρατηρήσεις πάνω στην Εικόνα του *Μη Μου Άπτου* στο Βρετανικό Μουσείο και της Συγγενικής της από το Χέρι του Μιχαήλ Δαμασκηνού (Συλλογή Αγίας Αικατερίνης, Ηράκλειο)’ / ‘Iconographical Observations on the *Noli Me Tangere* icons at the British Museum and the related work at the Saint Catherine Monastery at Herakleion, by Michael Damaskinos’, to be published in Greek as part of the *Proceedings of the 10th International Kretologikon Congress*, which took place on Chania, Crete between 1st and 8th October 2006.

Work in Progress

The Konstantinos Leventis Fellowship on post-Byzantine art at The Open University, funded by the A.G. Leventis Foundation (2008-2010). In collaboration with the holder of the post, Dr Diana Newall. The research will focus on the rise of the Cretan icon at the end of the fifteenth century. Forthcoming publication (currently in preparation): Angeliki Lymberopoulou and Rembrandt Duits, *Byzantine Art and Renaissance Europe* (Farnham: Ashgate, 2011) (sponsored by the London Hellenic Society; confirmed contributors to the volume: Lyn Rodley, Hans Bloemsma, Angeliki Lymberopoulou, Diana Newall, Kim Woods and Rembrandt Duits (with an Introduction by Angeliki Lymberopoulou and Rembrandt Duits).

Dr M.A. Michael, London

‘Re-Orienting the Westminster Retable’, in P. Binski and A. Massing, eds., *Painting and Practice: The Westminster Retable: History, Technique, Conservation* (London & Turnhout: Hamilton Kerr Institute & Harvey Miller 2010) 97-103.

This article assesses the importance of Islamic and Byzantine sources for the Westminster Retable.

PUBLICATIONS

Dr J.A. Munitiz, Oxford

‘Writing for the heart: the spiritual literature of Byzantium’, in Paul Stephenson, ed., *The Byzantine World* (London & New York: Routledge 2010) ch. 20, pp.248-259.

Work in Progress

With R. Macrides and D. Angelov, *Ps-Kodinos, Traité des Offices*, simplified text, translation and commentary; Anastasius of Sinai, *Questions and Answers* [CCSG 59] translation and notes; Theognostos, *Thesaurus* [CCSG 5], translation and notes.

Dr Jennifer Nimmo Smith, Edinburgh

‘From Gorgias to Gregory of Nazianzus – a Platonic formula revisited’, in *Studia Patristica* XLIV (2010) 329-335.

Forthcoming

‘Sidelights on the Sermons: the *Scholia Oxoniensia* on Gregory of Nazianzus’ *Orations* 4 and 5’, in *Studia Nazianzenica* II (an earlier version of which was presented at the Oxford Patristic Conference in 1999).

Work in progress

Collation of the Greek 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 Anthousa Papagiannaki, Alderley Edge

‘Aphrodite in Late Antique and Medieval Byzantium’, in A. Smith, ed., *Brill’s Companion to Aphrodite* (Leiden 2010) 323–48; in collaboration with F. Onur, ‘A Late Antique Clay Flask from Side with a Curse Inscription’, *Gephyra* 5 (2008) 147-160 (published in 2010).

Forthcoming

‘Diptych’ and ‘Ivory, all periods’, entries for the *Encyclopedia of Ancient History* (Wiley-Blackwell).

Work in Progress

Articles:

‘Bone carving workshop production in late-antique Egypt: a case study based on two late-antique bone appliquéés from Shurafa in the Manchester University Museum’; ‘Late Antique and Early Islamic Bone Carvings from the Ashmolean Museum Collection’; ‘Cheetahs in Byzantium’.

Book:

The Medieval Byzantine Ivory and Bone Caskets and their Workshops

PUBLICATIONS

Dr Aphrodite Papayianni, London

‘The reaction of the Greek-Orthodox monastic community to the talks about the reunification of the two Churches, 1204-1261’, in A. Lopez-Tello Garcia and B. S. Zorzi, eds., *Church, Society and Monasticism, Studia Anselmiana* 146 (2009) 531-42; ‘He Polis healo: The Fall of Constantinople in 1453 in Post-Byzantine Popular Literature’, *Al-Masaq* 22:1 (April 2010) 27-44.

Dr Georgi R. Parpulov, Oxford

‘Pre-1650 Cyrillic Manuscripts in U.S. Public Collections: A Catalogue’, *Palaeoslavica* 18 (2010) 2:1-53 and on-line at:

www.history.ox.ac.uk/medieval/research_fellows/documents/ParpulovCatalog-1.pdf

‘Mural and Icon Painting at Sinai in the Thirteenth Century’, in S. Gerstel and R.S. Nelson, eds., *Approaching the Holy Mountain: Art and Liturgy at St. Catherine’s Monastery in the Sinai* (Turnhout: Brepols 2011) 345-414; ‘Three East Slavic Pilgrims at Sinai’, *ibid.*, 481-504; Entries on ‘Art and Architecture, Bulgarian’, ‘Manuals, Artistic’ and ‘Tempera Painting’, in R.E. Bjork, ed., *The Oxford Dictionary of the Middle Ages* (Oxford: OUP 2010, 4 vols) 712-13, 1076, 1602; Catalogue nos. 15 and 32 in M. Bagnoli, H. Klein and C.G. Mann, eds., *Treasures of Heaven: Saints, Relics, and Devotion in Medieval Europe* (Baltimore: Walters Art Museum 2010) 39-40, 50; Review of M. Brisbane and J. Hather, eds., *Wood Use in Medieval Novgorod* (2007), *Speculum* 85 (2010) 645-6.

Forthcoming

With Irina V. Dolgikh and Peter Cowe, ‘A Byzantine Text on the Technique of Icon Painting’, *Dumbarton Oaks Papers* 64 (2010); ‘The Date of Two Icons from Sinai’, in A. Eastmond and E. James, eds., *Wonderful Things: Byzantium through Its Art* (Farnham: Variorum 2011); ‘Formats and Transmission: The Bibles of the Christian East’, in E.A. Matter and R. Marsden, eds., *The New Cambridge History of the Bible*, vol. 2: *The Middle Ages* (Cambridge: CUP 2011).

Mr Mossman Roueché

Forthcoming

‘Stephanus the Alexandrian Philosopher, the *Kanon* and a Seventh Century Millennium’, *Journal of the Warburg and Courtauld Institutes* (2011); ‘Stephanus the Philosopher and Ps. Elias: A case of Mistaken Identity’, *Byzantine and Modern Greek Studies* (2012).

PUBLICATIONS

Dr Eileen Rubery, Cambridge

‘Papal Opposition to Imperial Heresies’, *Studia Patristica* 50 (2011) 3-29.

Forthcoming

‘Ariadne: An ivory of an Empress’, in E. James and A. Eastmond, eds., *Proceedings of the Conference ‘Wonderful Things’, Courtauld Institute of Art, March 2009* (Farnham: Ashgate 2011); ‘The Acts of the Seventh Ecumenical Church Council of AD 787 and the iconoclast Council of AD 815’, in D. Newall and G. Pooke, *Key Texts for Art Historians* (Routledge 2012); ‘The *Liber Pontificalis* (to c. 900). Papal attitudes to imagery up to the end of the 9th Century’, in *ibid*; ‘Conflict or Collusion? Pope Martin I (649-54/5) and the Exarch Olympius in Rome after the Lateran Synod of 649’, *Studia Patristica* 52 (2011).

Work in Progress

On the frescoes in the church of S Maria Antiqua and their relation to the ‘Greek monks’ of the 7th century, the Byzantine powers and the papacy.

On the Mandylion of Christ in the Matilda Chapel in S Peter’s.

On the chapel of Pope Gregory III in Old S Peters’.

Dr Helen Rufus-Ward, Eastbourne

Work in Progress

Currently writing a paper on the Courtauld’s fictile ivory collection (plaster casts of medieval ivory carvings) once belonging to the Society of Antiquaries of London.

Dr Judith Ryder, Oxford

The Career and Writings of Demetrius Kydones. A Study of Fourteenth-Century Byzantine Politics, Religion and Society (The Medieval Mediterranean, Brill July 2010).

Forthcoming

‘Changing Perspectives on 1054’, *Byzantine and Modern Greek Studies* 35: 1 (2011) 20-37; ‘Divided Loyalties? The Career and Writings of Demetrius Kydones’, in Martin Hinterberger and Chris Schabel, eds., *Greeks, Latins, and Intellectual History 1204-1500* (Leuven: Peeters 2011); ‘“Catholics” in the Byzantine political elite: the case of Demetrius Kydones’, in Liz James and Sarah Lambert, eds., *Languages of Love and Hate: Conflict, Communication, and Identity in the Medieval Mediterranean* (Brepols 2011); ‘Byzantium and the west in the 1360s: the Kydones version’, in Catherine Holmes and Jonathan Harris, eds.,

PUBLICATIONS

Byzantines, Latins, and Turks in the Eastern Mediterranean World after 1150 (OUP 2011).

Dr Peter Sarris, Cambridge

Procopius – The Secret History, translated by G.A. Williamson and Peter Sarris with Introduction and Notes by Peter Sarris (Penguin Classics 2007); Edited with Jairus Banaji, *Aristocrats, Peasants and the Transformation of Rural Society, c.400-800 – Journal of Agrarian Change* 9.1 (2009) (special issue); ‘Social Relations and the Land – The Early Period’, in J. Haldon, ed., *A Social History of Byzantium* (Wiley-Blackwell 2009) 92-111; ‘Introduction: Aristocrats, Peasants, and the Transformation of Rural Society, c. 400-800’, *Journal of Agrarian Change* 9.1 (2009) 3-22 (see above); ‘Culture aristocratique et croissance économique dans l’empire protobyzantin’, in F. Bougard, R. Le Jan and R. Mc Kitterick, eds., *La Culture du Haut Moyen Âge – Une Question Des Élités?* (Brepols 2009) 127-138; ‘Economics, Trade, and Feudalism’, in L. James, ed., *A Companion to Byzantium* (Wiley-Blackwell 2010) 25-42.

Forthcoming

Edited with Philip Booth and Matthew Dal Santo, *An Age of Saints? Conflict and Dissent in the Cult of Saints (300-1000 AD)* (Leiden); *Empires of Faith – The Fall of Rome to the Rise of Islam, c.500-700* (Oxford); ‘Aristocrats, Peasants, and the State in the Later Roman Empire’, in P. Eich, S. Schmidt Hofner and C. Wieland, eds., *Staatlichkeit und Staatswerdung in Spätantike und Früher Neuzeit* (Heidelberg 2011) 377-94; ‘The Early Byzantine Economy in Context: Aristocratic Property and Economic Growth Reconsidered’, *Early Medieval Europe*; ‘Restless Peasants and Scornful Lords: Lay Hostility to Holy Men and the Church in Late Antiquity and the Early Middle Ages’, in Philip Booth, Matthew Dal Santo and Peter Sarris, eds., *An Age of Saints?* (see above); ‘Large Estates and the Peasantry in Byzantium, c.600-1100’ in *Revue Belge de Philologie et d’Histoire*.

In preparation

The Novels of the Emperor Justinian – An Annotated Translation by David Miller and Peter Sarris (Cambridge University Press); *Byzantium – A Very Short Introduction* (Oxford University Press); *PAROIKOS – Aristocrats, Peasants and the State in Byzantium c.500-1200*.

Dr Graham Speake, Banbury

‘St Paisy Velichkovsky and Mount Athos’, in Riku Hämäläinen, Heikki Pesonen, Mari Rahkala and Tuula Sakaranaho, eds., *Pilgrimage of Life:*

PUBLICATIONS

Studies in Honour of Professor René Gothóni (Helsinki: Maahenki 2010) 313-25; Review of Peter Soustal, ed., *Heilige Berge und Wüsten. Byzanz und sein Umfeld* (Wien: Verlag der Oesterreichischen Akademie der Wissenschaften 2009), in *Journal of Ecclesiastical History* 61:4 (2010) 809-10.

Forthcoming

With Kallistos Ware, eds., *Mount Athos: Microcosm of the Christian East* (Oxford: Peter Lang); 'Contemporary Athonite Fathers', in A. Casiday, ed., *The Orthodox Christian World* (London: Routledge).

Dr Dionysios Stathakopoulos, London

Forthcoming

“‘And the mother did not spare the baby at her breast’ or Searching for Meaning in Tecnoctonia and Tecnophagy”, in A. Lymberopoulou, ed., *Images of the Byzantine World: Visions, Messages and Meanings* (Farnham: Ashgate 2011); with Guillaume Saint-Guillain, eds., *Liquid & Multiple: Individuals & Identities in the Thirteenth-Century Aegean* (Paris, Association des amis du Centre d’histoire et civilisation de Byzance 2011); also in the volume an article entitled: ‘Plagues of Men: Physicians in the Thirteenth-Century Aegean’; ‘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 in a special volume of *Wiener Jahrbuch für Kunstgeschichte* 54 (2010); ‘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); ‘Handel und Wandel: Gesellschaft und Demographie im spätbyzantinischen Griechenland (1261-1453)’, to be published in the volume *Hinter den Mauern und auf dem offenen Land: Neue Forschungen zum Leben im Byzantinischen Reich*, in the series *Roemisch-Germanisches Zentral Museum Tagungen* in 2011; ‘Mendiants lépreux dans l’Antiquité tardive: émotions incorporées’, to be published in a special issue of *Médiévales* in 2011; ‘Disease and where to treat it: a Byzantine *vade mecum*’, *Byzantine Medical Manuals in Context. Proceedings of the Conference held at London on the 19th of September 2009*, ed. B. Zipser (EIKASMOS); Several chapters on the social history

PUBLICATIONS

of the Palaiologan period in T. Loughis, ed., *Βυζάντιο, Ιστορία και Πολιτισμός*.

Work in Progress

Medical and Paramedical Professionals in the Palaiologan period;
Disinvestment: Wealth, Charity and Remembrance in the Late Byzantine Period; *Short History of the Byzantine Empire* (monograph, I. B. Tauris);
The question of usury in the late Byzantine period.

Dr David Swinson, Birmingham

In press

With Susan Limbrey, Megan Brickley, Carina Marques, 'Identification of Urate Crystals in Gouty Individuals', *Journal of Archaeological Science* (in press; now available online; presented at the Vienna Paleopathological Association's European meeting in August 2010).

Dr Shaun Tougher, Cardiff

The Eunuch in Byzantine History and Society (Routledge, now in paperback); 'Cherchez l'homme! Byzantine men: a eunuch perspective', in P. Stephenson, ed., *The Byzantine World* (Routledge) 83-91; 'Having fun in Byzantium', in Liz James, ed., *A Companion to Byzantium* (Wiley-Blackwell) 135-145.

Forthcoming

'Reading between the lines: Julian's first panegyric on Constantius II', in N. Baker-Brian and S. Tougher, eds., *Emperor and Author: The Writings of Julian the Apostate*; 'The imperial family: the case of the Macedonians', in L. Brubaker and S. Tougher, eds., *Approaches to the Byzantine Family*; 'Imperial blood: family relationships in the dynasty of Constantine the Great', in L. Larsson Lovén and M. Harlow, eds., *The Familia and its Transformation from Rome to Barbarian Europe (50-600 CE)*; 'Bearding Byzantium: masculinity and the Byzantine life course', in L. Garland and B. Neil, eds., *Class and Gender in Byzantine Society*; 'Robert Graves' *Count Belisarius*'.

Work in Progress

Military eunuchs in Byzantium.

Professor Michael Whitby, Birmingham

'An Unholy Crew? Episcopal behaviour at Church Councils', in R. Price and Mary Whitby, eds., *The Council of Chalcedon* (Liverpool 2009) 178-96; 'Tabari's presentation of the Old Testament', in H. Börm and J. Wiesehöfer, eds., *Commutatio et contentio. Studies in the Late Roman*,

PUBLICATIONS

Sasanian and Early Islamic Near East in Memory of Zeev Rubin (Düsseldorf 2010) 213-28.

Mr Nigel Wilson, Oxford

‘The history of the book in Byzantium’, in *The Oxford Companion to the Book* (Oxford 2010) 35-37; ‘Maximus Planudes, The Codex Laurentianus 60.8, and other Aristidean MSS’, in *Revue des études grecques* 122 (2009) 253-61; Review of K. Alpers, *Untersuchungen zu Johannes Sardianus und seinem Kommentar zu den Progymnasmata des Aphthonios*, in *Classical Review* 60 (2010) 613-614.

Work in progress

Contributions to the first volume of the publication of the Archimedes palimpsest, which it is hoped to publish at the end of 2011 in conjunction with the opening of an exhibition.

Dr Christopher Wright, London

‘On the margins of Christendom: the impact of the crusades on Byzantium’, in C. Kostick, ed., *The Crusades and the Near East: Cultural Histories* (Abingdon: Routledge 2010), 55-82

Forthcoming

‘Byzantine authority and Latin rule in the Gattilusio lordships’, in C. Holmes and J. Harris, eds., *The Late Medieval Eastern Mediterranean World: Between Byzantines and Turks* (Oxford: OUP 2012).

Dr Konstantinos Zafeiris, St Andrews

‘Narrating the Past: Elements of Littérarité in the *Synopsis Chronike*’, in Panagiotis Agapitos, Martin Hinterberger and Paolo Odorico, eds., *L'écriture De La Mémoire – La Littérarité De L'historiographie, Actes Du IIIe Colloque International Philologique* (Paris 2006) 29-43; ‘The *Synopsis Chronike* and hagiography: the presentation of Constantine the Great’, in R. Macrides, ed., *Byzantine History as Literature* (Farnham 2010) 237-250; ‘A reappraisal of the chronicle of Theodore of Kyzikos’, *Byzantinische Zeitschrift* 103/2 (2010) 771-788.

Forthcoming

‘The issue of the authorship of the *Synopsis Chronike* and Theodore Skoutariotes’, *Revue des Études Byzantines* 69 (2011).

PUBLICATIONS

MEMBERS RESIDENT OUTSIDE THE U.K.

Petr Balcárek, Olomouc, Czech Republic

‘Some Remarks to the Response to Iconoclasm in the Old Slavonic Vita Constantini’, *Studia Patristica* 48 (2010) 355-359; entries in the Czech extended version of the encyclopedia: Edvard G. Farrugia, *Encyklopedický slovník křesťanského Východu* (Centrum Aletti, Velehrad-Roma 2010).

Review

R. Ousterhout, *A Byzantine Settlement in Capadocia* (Dumbarton Oaks Studies XLII, Washington 2005), *Byzantinoslavica* 68/1-2 (2010) 410-412.

Translation into the Czech language from the Russian original

Sofronij (Sacharov), *Starec Siluan* (Institut for Byzantine and Eastern Christian Studies (IBYZ), o.p.s., Olomouc 2010), 364 pp. ISBN 178-80-903716-1-3, in the series of the periodical *Východokřesťanská studia/Eastern Christian Studies*, ISSN 1214-8350.

Professor Dr Albrecht Berger, Munich

‘The Hippodrome of Constantinople in popular belief and folklore’, in *Hippodrom / Atmeydanı. İstanbul’un Tarih Sahnesi – A stage for Istanbul’s history* (exhibition catalogue, İstanbul 2010) 194-205; ‘Constantinople: foundation, height and decay of a Mediterranean metropolis’, in F. Daim and Jörg Drauschke, eds., *Byzanz – das Römerreich im Mittelalter* 2, 1 (Mainz 2010) 1-24; in German with English summary.

In press

Constantinople (Standorte in Antike und Christentum 3, Stuttgart 2011); in German; Baths in the Byzantine Age’, in *Anadolu Medeniyetlerinde Hamam Kültürü / Bathing culture in Anatolian civilizations (Proceedings of a symposium, İstanbul, 7th-9th December 2007)*; ‘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*; Caspar Ludwig Momartz, *H Βοσπορουχία* (1752), Introduction and critical edition; in Greek.

Work in Progress

With Ch. Gastgeber and S. Panteghini, *The Ecclesiastical History of Nikephoros Kallistou Xanthopoulos*, Critical edition [my part: book I–VI].

PUBLICATIONS

Professor John Bintliff, Leiden

With H. Stoecker, eds., *Medieval and Post-Medieval Greece. The Corfu Papers* (BAR International Series 2023, Oxford 2009).

Dr Antje Bosselmann-Ruickbie, Mainz

Byzantinischer Schmuck des 9. bis frühen 13. Jahrhunderts. Untersuchungen zum metallenen dekorativen Körperschmuck der mittelbyzantinischen Zeit anhand datierter Funde / Byzantine Jewellery from the 9th to early 13th Centuries. Studies in Decorative Metal Jewellery of the Middle Byzantine Period on the Basis of Dated Finds, (PhD Bonn 2007; Wiesbaden: Dr. Ludwig Reichert Verlag, Series Spätantike-Frühes Christentum-Byzanz 2011); ‘A 13th-century Jewellery Hoard from Thessalonica: A genuine Hoard or an Art Dealer’s Compilation?’ in Chris Entwistle and Noël Adams, eds., *Intelligible Beauty. Recent Research on Byzantine Jewellery* (British Museum Press Research Publication 178, London 2010) 219-232.

Catalogue Entries

‘Byzanz. Pracht und Alltag’, *Kunst- und Ausstellungshalle der Bundesrepublik Deutschland Bonn* (München 2010) cat. no 369.

Forthcoming

‘Ornament (Goldsmiths’ Works and Toreutics)’, Marcell Restle *et al.*, eds., *Reallexikon zur Byzantinischen Kunst* (Stuttgart); ‘Das Verhältnis der “Schedula diversarum artium” des Theophilus Presbyter (12. Jh.) zu byzantinischen Goldschmiedearbeiten – grenzüberschreitende Wissensverbreitung im Mittelalter?’ / ‘The Relation of the “Schedula diversarum artium” by Theophilus Presbyter [12th century] to Byzantine Goldsmiths’ Works – Cross Border Proliferation of Knowledge in the Middle Ages?’), in Andreas Speer and David Wirmer, eds., *Die “Schedula diversarum artium” – ein Handbuch mittelalterlicher Kunst?, International conference, University of Cologne, 9-12 September 2010*, (Series *Miscellanea Mediaevalia*); ‘Datenbank-Dokumentation und Analyse spätbyzantinischer Goldschmiedearbeiten des 13.-15. Jahrhunderts (DFG-Projekt Universität Mainz)’ / ‘Database and Analysis of Late Byzantine Goldsmiths’ Works of the 13th to 15th Centuries’, lecture resumé, in *Mitteilungsheft der Arbeitsgemeinschaft Christliche Archäologie zur Erforschung spätantiker, frühmittelalterlicher und byzantinischer Kultur*.

PUBLICATIONS

Current Projects

Research project manager: Datenbank-Dokumentation und Analyse spätbyzantinischer Goldschmiedearbeiten des 13.-15. Jahrhunderts / Database and Analysis of Late Byzantine Goldsmiths' Works of the 13th to 15th Centuries, project funded by the Deutsche Forschungsgemeinschaft (German Research Foundation), Mainz University, Germany
<http://www.kunstgeschichte.uni-mainz.de/1008.php>

Professor Maria Constantoudaki, Athens

'Five Painters, a Decorated Curtain, and a Homicide in Venice (1396): An Incident and Its Implications', *National and Kapodistrian University of Athens, Seventh Symposium Fieldwork and Research, VII: The Work of the Department of Archaeology and History of Art (April 6-7, 2009), Programme and Abstracts* (Athens 2009) (in Greek and English); 'Isabelle de Lusignan Kantakouzene and Her Valuables from Mystras to Crete', in E.P. Eleftheriou and A. Mexia, eds., *Proceedings, Symposium in Memory of Nikolaos V. Drandakis on Byzantine Mani (Karavostassi, Oitylon, 21-22 June 2008)* (Sparta 2008-2009 [appeared in 2010]) 161-170 (in Greek); 'Cretan Icons and Venetian Art', *The Renaissance Society of America. Annual Meeting, Venice, 8-10 April 2010, Program and Abstract Book*, 60; 'Iconography and Elements of Reality in the Wall Paintings of the Church of the Saviour at Akoumia, Rethymnon (14th c.)', *Christian Archaeological Society. Thirtieth Symposium of Byzantine and Post-Byzantine Archaeology and Art (Athens, 14-16 May 2010), Programme and Abstracts* (Athens 2010) 53-54 (in Greek); 'The Church of the Presentation of the Virgin at Smilés, Amari', *An International Symposium: The District of Amari from Antiquity to the Present Day (Fourfouras and Apostoloi, Amari, 27-31 August 2010), Programme and Abstracts* (Rethymno 2010) 50-51 (in Greek); Entries nos. 15, 49, 57, 59, 63, in M. Vassilaki, ed., *The Hand of Anghelos. An Icon Painter in Venetian Crete* (Exhibition Catalogue, Athens 2010) 98-99, 200-201, 218-219, 222-223, 230-231 (in Greek); 'The Venetian Experience of Two Cretan Icon Painters and Its Impact on Their Work: Michael Damaskinos and Domenikos Theotokopoulos', in E. Geroussis and G. Koch, eds., *Griechische Ikonen, Symposium in Marburg vom 26.-29.6.2000* (Athens 2010) 59-80.

In press

'Constantinople-Cyprus-Crete: The Adventure of Two Painters and Their Travel Companions (1356-1357)', *Proceedings of the IV International Cyprological Congress (Nicosia, 29 April – 3 May 2008)* (Nicosia, forthcoming), Medieval Section.

PUBLICATIONS

Professor Malgorzata Dąbrowska, Lodz

‘A Promise in Coils of Smoke. Reception of Janusz Szuber’s Poetry by Young Americans’, *Tygiel Kultury (Journal of Literature and Culture)*, 1-3 (169-171) (Lodz 2010) 70-72; (text written in Polish - Reminiscences of my teaching at Rice University in the US).

Forthcoming

‘Giaour and Levantine in the Diplomatic Voyages of Ignacy Pietraszewski (1832-1840)’, in O. Krysnowski, ed., *Byzantium and Romanticism* (Warsaw 2011) (in Polish); ‘Giraffe for the Emperor’, in A. Kowalska-Pietrzak and T. Grabarczyk, eds., *Studies Offered to Professor Jan Szymczak on his 65th Birthday* (Lodz 2011) (in Polish); ‘Oskar Halecki’s Way to Byzantium and Bronx’, in M. Dabrowska, ed., *Oskar Halecki and His Vision of Europe* (Warsaw 2011) (in Polish).

Work in Progress

Oskar Halecki’s Quest for Byzantium (in Polish).

The Double Life of the Emperor (in Polish).

Dr Georgios Deligiannakis, Nicosia, Cyprus

‘Late paganism on the Aegean islands and processes of Christianisation’, in L. Lavan and M. Mulryan, eds., *The Archaeology of Late Antique ‘Paganism’* (Late Antique Archaeology 7 – 2009, Leiden 2011) 311-345; ‘Late Antique Honorific Statuary from the province of Achaia, A.D. 300-600: A contribution to the topography and public culture of late antique Greece’, in E. Sioumpara and K. Psaroudakis, eds., *Festschrift for Professor P. Themelis* (Athens 2011) (37 pages); ‘Η θρησκευτική θέαση της πλαστικής απεικόνισης των αρχαίων θεών στον κόσμο της ύστερης αρχαιότητας. Από τον Δίωνα Χρυσόστομο στον Δαμάσκιο’ / ‘The religious viewing of pagan statues in the world of late antiquity. From Dio Chrysostom to Damascius’, in S. Efthymiadis and A.K. Petrides, eds., *Use and Reception of Greek Myths in ancient, Byzantine and modern Greek history, literature and art, European Cultural Centre of Delphi, 28-30 January 2010* (Athens 2011) (22 pages).

Dr Garth Fowden, Athens

‘Contextualizing Late Antiquity: The First Millennium’, in J.P. Arnason and K.A. Raaflaub, eds., *The Roman empire in context: Historical and comparative perspectives* (John Wiley 2011) 148-76; ‘The Parthenon

PUBLICATIONS

between Antiquity, barbarism and Europe', review article on A. Kaldellis, *The Christian Parthenon: Classicism and pilgrimage in Byzantine Athens* (Cambridge 2009), *Journal of Roman archaeology* 23 (2010) 802-10.

Dr Stavros G. Georgiou, Strovolos, Cyprus

'The Bishopric of Karpasia from Its Foundation to the Middle of the XIIIth Century', in P. Papageorgiou, ed., *Karpasia. Praktika Protou Epistimonikou Synedriou "Eis gin ton Agion kai ton Hiroon"*, Savvato 4 kai Kyriaki 5 Apriliou 2009, Xenodocheio Navarria, Lemesos (Limassol 2010) 127-146 (in Greek); 'The Revolt of Theophilos Erotikos (1042) and the "Nation of the Cypriots"', *Byzantina* 29 (2009) (= *Afieroma sti mnimi tou Dimitriou G. Tsami*) 151-162 (in Greek with a Summary in English); 'Cyprus in XIth and XIIth Centuries: Aspects of a Byzantine Province', *Epeteris Kentrou Meleton Hieras Monis Kykkou* 9 (2010) 129-148 (in Greek); 'Notes on the Byzantine Cyprus I', *Epeteris Kentrou Meleton Hieras Monis Kykkou* 9 (2010) 445-452 (in Greek); Book-reviews in *Byzantina* 29 (2009) 532-523 (in Greek).

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 Anonymous Kamytzes of Pentekontakephalon of Saint Neophytos the Recluse', *Hellenica* 61 (2011) (in Greek); 'The Attribution of the titles of Sebastohypertatos and Despotes to the Archon of Nafplion Leo Sgouros (ca. 1200-1208)', in the Volume Dedicated to Professor Alkmene Stavridou-Zafraka, Thessalonica 2011; 'The Saved Historical Testimonies for the Foundation of Astromeritis and the honour of Saint Auxibios', in the Volume for Saint Auxibios, Holy Bishopric of Morphou 2011; 'The Bishopric of Tamasos from Its Foundation until Today', in the Volume for the History and the Monuments of the Holy Bishopric of Tamasos and Orinis, Holy Bishopric of Tamasos and Orinis 2011; 'The Bishopric of Tamasos', in V. Lysandrou, ed., *Ekklesies and exoklisia tis mitropolitikis periphereias Tamasou*, Holy Bishopric of Tamasos and Orinis 2011; Book-reviews in *Hellenica* 61 (2011) (in Greek).

Fernando Graziani, Vicenza

Theses at the Department of History, University of Padua: *Vasa Sacralici e patene nella Nuova Roma* (academic year 1996-1997); *Katharine Mary Drexel, una vita per le etnie neglette degli Stati Uniti d'America* (academic year 2001-2002); *Una casa di accoglienza per l'emigrazione*

PUBLICATIONS

tedesca negli Stati Uniti d'America; The Leo House (academic year 2005-2006); *Don Vincenzo Cimatti- Giullare di Dio in Giappone* (academic year 2008-2009).

Dr Geoffrey Greatrex, Ottawa

The Chronicle of Pseudo-Zachariah Rhetor. Church and War in Late Antiquity (Liverpool: TTH 55, Liverpool University Press 2011) - in collaboration with Robert Phenix and Cornelia Horn (translation), with contributions from Sebastian Brock and Witold Witakowski; 'Le pseudo-Zacharie de Mytilène et l'historiographie syriaque au VI^e 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; 'The fall of Macedonius reconsidered', in J. Baun, A. Cameron, M. Edwards and M. Vinzent, eds, *Studia Patristica* 44 (Louvain 2010) 125-9; 'Procopius and Pseudo-Zachariah of Mytilene on the fall of Amida and its aftermath (502-6)', in H. Börm and J. Wieshöfer, eds, *Commutatio et Contentio, Festschrift for Zeev Rubin* (Düsseldorf 2010).

Reviews

J. Wieshöfer and P. Huyse, eds, *Ērān ud Anērān. Studien zu den Beziehungen zwischen dem Sasanidenreich und der Mittelmeerwelt* (Stuttgart 2006), *Phoenix* 63 (2009) 208-11; P. Pourshariati, *Decline and Fall of the Sasanian Empire. The Sasanian-Parthian Confederacy and the Arab Conquest of Iran* (London/New York 2008), *Speculum* (forthcoming); G. Traina, *428 AD* (Princeton 2009), *The Historian* (forthcoming); D. Brodka and M. Stachura, eds, *Continuity and Change. Studies in Late Antique Historiography*, *Electrum* 13 (2007), *Phoenix* 64 (2010) 210-12.

Professor John Haldon, Princeton

Books

Ed., *Early Islamic Syria: money, power and politics* (Farnham: Ashgate 2010); with L. Brubaker, *Byzantium in the iconoclast era, 680-850: a history* (Cambridge 2011).

Articles

'The army and logistics', in P. Stephenson, ed., *The Byzantine world* (London: Routledge 2010) 47-60; 16 articles in C.J. Rogers, ed., *The Oxford Encyclopaedia of Medieval warfare and military technology* (Oxford: OUP 2010); 'Commodities and traffic routes: results and prospects. Current problems and current research', in E. Kislinger, J.

PUBLICATIONS

Koder and A. Külzer, eds., *Handelsgüter und Verkehrswege. Aspekte der Warenversorgung im östlichen Mittelmeerraum (4.- bis 15. Jahrhundert)* (Vienna 2010) 289-293; 'La logistique de Mantzikert', in D. Batrthélemy and J.-Cl. Cheynet, *Guerre et société, Byzance – Occident (VIIIe-XIIIe siècle)* (Centre de recherche d'histoire et civilisation de Byzance, Monographies 31, Paris 2010) 9-23; 'The resources of late antiquity', in C. F. Robinson, ed., *New Cambridge History of Islam, 1: The formation of the Islamic world, sixth to eleventh centuries* (Cambridge 2010) 19-71; 'Byzantine warfare', in G. Martel, ed., *The encyclopaedia of war* (Oxford: Blackwell 2010); 'Contribution to the symposium on Alex Callinicos' *Making history. Agency, structure, and change in social theory*', in *Historical materialism* (2011); 'The end of Rome? Transformation of the eastern empire in the 7th-8th centuries CE', in J. Arnasson et al., eds., *The Roman empire: historical and comparative perspectives* (Oxford 2010).

Forthcoming

'Comparative state formation: Rome and neighboring worlds', in Scott Johnson, ed., *The Oxford Handbook of Late Antiquity* (Oxford-New York); 'Byzantium to 1025', in D. Graff, ed., *The Cambridge history of war* (Cambridge: CUP), 'The Byzantine successor state', in P.F. Bang and W. Scheidel, eds., *The Oxford Handbook of the ancient state: Near East and Mediterranean* (Oxford: OUP); 'Information and war: strategic geography and strategic planning 6th – 10th c.', in L. Lavan et al., eds., *The archaeology of war in late Antiquity* (Leiden: Brill); 'Theories of practice: Marxist history-writing and complexity', in *Historical Materialism* (2011); 'Byzantium: the fiscal state', in A. Monson and W. Scheidel, eds., *Fiscal régimes and the political economy of early states* (Stanford 2011/2012); 'A Mediterranean empire? Byzantium 565-1204', in Fred Donner, Robin Adèle Greeley, Peter Sluglett and Harvey Weiss, eds., *Empire in the Middle East: from Antiquity to the French/British Mandates* (Cambridge 2011/2012); 'Euchaita: from late Roman and Byzantine town to Ottoman village', in J.F. Haldon, H. Elton and J. Newhard, eds., *Euchaita: A Late Roman and Byzantine City in Anatolia* (Cambridge 2011) chapt. 7.

Books in preparation

The Taktika of Leo the Wise: critical commentary (Dumbarton Oaks Studies, Washington DC 2012); with G. Dagron and B. Flusin, *Le livre des cérémonies. Texte, traduction, commentaire* (?2011); Ed. with Hugh Elton and James Newhard, *Euchaita: A Late Roman and Byzantine City in Anatolia* (2011/12).

PUBLICATIONS

Mr Filip Ivanovic, Podgorica, Montenegro

Symbol and Icon: Dionysius the Areopagite and the Iconoclastic Crisis (Eugene, OR: Pickwick Publications 2010); ‘Vizuelni aspekt oboženja po Dionisiju Areopagitu’ / ‘Aspect visual de la déification selon Denys l’Aréopagite’, *Zbornik radova Vizantološkog instituta: Recueil des travaux de l’Institut d’études byzantines* 47 (2010) 39-54; ‘Byzantine Philosophy and its Historiography’, *Byzantinoslavica: Revue internationale des etudes byzantines* 69 (2010) 369-381; ‘Maximus the Confessor on Freedom’, *Crkvene Studije: Church Studies* 7 (2010) 53-63.

Forthcoming

‘The Ecclesiology of Dionysius the Areopagite’, *International Journal for the Study of the Christian Church* 11 (2011).

Dr Haris A. Kalligas, Athens

Μονεμβασία. Μια Βυζαντινή Πόλις Κράτος (Athens: Potamos, June 2010); ‘Monemvasia’ in the *Electronic Landscape Atlas*: www.greekscapes.gr, coordinator Prof. K. Hadjimihalis (Harokopeion University of Athens); with A.G. Kalligas, ‘Οι επεμβάσεις στην Κάτω Πόλη της Μονεμβασίας. Προσέγγιση και προβλήματα συνέχειας’, in Ch. Bouras and P. Tournikiotis, eds., *Συντήρηση, αναστήλωση και αποκατάσταση μνημείων στην Ελλάδα 1950-2000*, (Cultural Foundation of the Bank of Piraeus, Athens 2010) 229-246.

Forthcoming

‘Ο ναός του Αγίου Νικολάου του Λικινίου στη Μονεμβασία’, in Ch. Bouras and St. Mamaloukos, eds., *Churches in Greece after 1453*, vol. 7; ‘Από τα παρεπόμενα της κατάληψης της Μεθώνης το 1500’, *Papers from the Symposium held in Methoni in March 2010* (Istituto Ellenico, Venice); ‘Το σχέδιο της Μονεμβασίας (G I b 158)’, in Olga Katsiardi-Hering, ed., *Βενετικοί Χάρτες της Πελοποννήσου* (National Bank Cultural Foundation, Athens); ‘Μονεμβασία: Από τα αυτοκρατορικά προνόμια στη μοιραία παράδοση’, *Ιστορία της Βενετοκρατίας της Ελλάδας* (Istituto Ellenico, Venice); Editor and contributor: *Fairs, Feasts and Markets, Papers of the 17th Symposium of History and Art in Monemvasia, June 2009, in memory of Angeliki Laiou*.

Other

With Al. Malliaris, *Malversazione: Μια δικογραφία του 1487* (Venice: Istituto Ellenico di Studi Bizantini e Postbizantini di Venezia); ed., *The Grimani dossier in the Gennadius Library; La Resa fatale di Malvasia (1715); Short Chronicle: Work and life in Monemvasia; The Churches of the Lower City, Monemvasia*.

PUBLICATIONS

Work in Progress

Survey of the twelfth century church of Hodigitria-Hagia Sophia in Monemvasia with restoration proposals.

Survey of the fortifications in Monemvasia.

General survey for the Urban development of Monemvasia.

Professor Sophia Kalopissi-Verti, Athens

With Maria Panayotidi-Kesisoglou, general editors., *Multilingual Illustrated Dictionary of Byzantine Architecture and Sculpture Terminology (Greek, English, Albanian, French, German, Italian, Romanian, Bulgarian, Russian, Serbian)* (an international collaboration) xxxvii + 667 pages, 835 figs (Ieraklio: University of Crete Press 2010); with M. Panayotidi, 'Excavation of the Justinianic Basilica on the Holy Summit (Jabal Musa) on Mount Sinai', in *Ideologia e Cultura artistica tra Adriatico e Mediterraneo orientale (IV-X secolo): il ruolo dell' autorità ecclesiastica alla luce di nuovi scavi e ricerche, Atti del Convegno Internazionale Bologna – Ravenna 26-29 Novembre 2007*, a cura di R. Farioli Campanati et al. (Bologna 2009) 187-190; 'Επιγραφικές μαρτυρίες από τη Βυζαντινή Μάνη', Επιστημονικό Συμπόσιο στη μνήμη Νικολάου Β. Δρανδάκη για τη Βυζαντινή Μάνη / Conference on the Byzantine Mani in Memory of Nikolaos Drandakes, Πρακτικά, Sparta 2008-2009, (2010) 89-97; G. Kokorou-Alevras, S. Kalopissi-Verti and M. Panayotidi-Kesisoglou, *Το Ιερό του Απόλλωνα και ο παλαιοχριστιανικός οικισμός στην Καρδάμaina (αρχαία Αλάσαρνα) της Κω* (Athens 2010). [Also in English *The Sanctuary of Apollo and the Early Christian Settlement at Kardamaina (Ancient Halasarna), on the Island of Kos* (Athens 2006)].

Dr Christos Karydis, Athens

'From Stole to the Epitrachelion: Parts of Western Liturgical Garments adjusted on Orthodox Athonian Textiles', *Archaeology & Art* 116 (2010) 69-71; D. Mantzouris, C. Karydis, Y. Karapanagiotis and C. Panayiotou, 'Post-Byzantine Mediterranean Textiles from Mount Athos: Dyes and Preventive Conservation', in *IIC Congress Conservation and the Eastern Mediterranean, Istanbul 20-22 September 2010*; D. Mantzouris, Y. Karapanagiotis, C. Karydis, and C. Panayiotou, 'Identification of dyes in post Byzantine textiles of Mount Athos', in *1st International Congress Chemistry for Cultural Heritage (ChemCH), Ravenna, 30 June -3 July 2010*; 'Byz-tex-Athos Project. Preventive Conservation on Textiles from

PUBLICATIONS

Simonos Petra', in *International Symposium Works of Art & Conservation Science Today, Thessaloniki, November 26-28*.

Professor Bente Kiilerich, Bergen, Norway

'The Rhetoric of Materials in the Tempietto Longobardo at Cividale', in V. Pace, ed., *L'VIII secolo: un secolo inquieto [Atti convegno Cividale, Dicembre 2008]* (Udine 2010) 93-102, illustr.: 359-362, 459-460; 'Billedets væsen: Refleksjoner over den byzantinske billedstrid', *DIN-tidsskrift for religion og kultur* 3/4 (2010) 85-99; 'The Mosaic of the Female Musicians from Mariamin', *Acta archaeologiae et artium historiae pertinentia* XXII (2010) 87-107; 'Byzantinsk mode – fra kejser til McQueen', *Personae. Tidsskrift for klær, kropp og kultur* (2010) no. 4.

Forthcoming

'Private Portraits in Late Antiquity: Observing the Subject', in *Papers from the conference La scultura romana in Asia Minore, Journal of Roman Archaeology*, supplement 2011; 'Colour and Context: Reconstructing the Polychromy of the Stucco Saints in the Tempietto Longobardo at Cividale', *Arte medievale* 2008:2 (2010/11); 'Monochromy, Bichromy and Polychromy in Byzantine Art', in D. Sears, et al., eds., *Festschrift J.O. Rosenqvist*; 'The Writing on the Floor: Visual Aspects of Inscriptions in early Pavements', *Acta ad archaeologiae et artium historiae pertinentia* XXIV (2011); '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* (Turnhout: Brepols 2011); 'Defacement and Replacement in Ancient Ruler Images', in K. Kolrud and M. Prusac Lindhagen eds., *Iconoclasms*; 'Personal Attire and Appearance in Byzantium', *Acts from Byzantine Culture Conference Istanbul, May 2010*; 'The Opus Sectile from Porta Marina and Theodosian Aesthetics', in I. Jakobs and M. Waelkens, eds., *Production and Prosperity in the Theodosian Age (Papers from Conference, Leuven, December 2010)*.

Professor Alexei Lidov, Moscow

Hierotopy. Spatial Icons and Image-Paradigms in Byzantine Culture (in Russian with large English summary), (Moscow 2009) 352 pp., 218 ills; Ed., *New Jerusalem. Hierotopy and Iconography of Sacred Spaces* (Moscow 2009) 910 pp., 320 ills; Ed., *Hierotopy. Comparative Studies of Sacred Spaces* (Moscow 2009) 385 pp., 210 ills; Ed., *Spatial Icons. Textuality and Performativity. Material from the International Symposium* (Moscow 2009) 186 pp; 'The Mandylion over the Gate. A

PUBLICATIONS

mental pilgrimage to the holy city of Edessa', in *Routes of Faith in the Medieval Mediterranean* (Thessaloniki 2009) 179-192; 'Eastern Christian 'Image-Paradigms'. A hierotopic dimension of medieval art history', in *Georgian Art in the Context of European and Asian Cultures* (Tbilisi 2009); 'Image-Paradigms as a Notion of Mediterranean Visual Culture: a Hierotopic Approach to Art History', in *Crossing Cultures. Papers of the International Congress of Art History. CIHA 2008* (Melbourne 2009); 'The Creator of Sacred Space, or the Master of Hierotopy. Revealing a Cultural Figure of Byzantine History', *Annuare de l'universite de Sofia "St. Kliment Ohridski". Centre de recherches slavo-bizantines "Ivan Duicev"*, t.96 (15) 2010; 'A Byzantine Jerusalem. The Imperial Pharos Chapel as the Holy Sepulchre', in G. Wolf, ed., *Jerusalem, Narrative and Iconic* (Florence 2011); 'Spatial Icons. A Hierotopic Approach to Byzantine Art History', in P. Grotovsky, ed., *Towards Re-Writing. New Methodological Approaches to the History of Byzantine Art* (Krakow 2011).

Work in Progress

The Byzantine Church. Symbolism and Iconography (Moscow 2011 - a monograph); Ed., *Spatial Icons. Performativity in Byzantium and Medieval Russia* (Moscow 2011 - collection of articles); Ed., *Georgia. Images of the Holy Land* (Moscow 2011); 'Spatial Icons as a Performative Phenomenon', in *Spatial Icons. Performativity in Byzantium and Medieval Russia* (Moscow 2011); 'The Miraculous Invisibility. Hidden Icons in Byzantium and the Tabernacle Paradigm', in *Il Volto Scuro del Divino* (Bari 2011); 'The Holy Fire and Visual Constructs of Jerusalem, East and West', in *Visual Constructs of Jerusalem* (Jerusalem 2011).

Public Lectures on the Internet

The Byzantine Myth and European Identity (February 2010)

Icon and Iconicity in the Sacred Space (June 2010)

Sacred Space of Medieval Kyev (with Gleb Ivakin, August 2010)

The new seminar: *Eidos. Innovative Approaches to the World Culture* at the Institute for World Culture of the Lomonosov State University.

Professor Emeritus Ljubomir Maksimović, Belgrade

'Serbia's View of the Byzantine World (1204-1261)', in Judith Herrin and G. Saint-Guillain, eds., *Identities and Allegiances in the Eastern Mediterranean after 1204* (Farnham (UK) and Burlington (USA) 2011), 121-131; 'The Challenge of Byzantium', *Glas SANU* (Serbian Academy of Sciences and Arts) 414, Department of Historical Sciences 15 (2010, ed. 2011) 145-160; Sima Ćirković (1929 – 2009), *Glas SANU* (Serbian Academy of Sciences and Arts) 414, Department of Historical Sciences

PUBLICATIONS

15 (2010, ed. 2011) 255-257; Η βυζαντινή Μακεδονία στην πολιτική της μεσαιωνικής Σερβίας, *Πρακτικά της Ακαδημίας Αθηνών* 85B' (2010, ed. 2011) 261-285; 'La Serbie: pouvoir et organisation sociale', in A. Laiou (†) and C. Morrisson, eds., *Le Monde Byzantin, III, L'Empire grec et ses voisins (XIII^e - XV^e siècle)* (Nouvelle Clio, Paris 2011) 323-342; 'Srpska državnost u srednjovekovnom svetu' ('Serbian Statehood in Medieval World'), Foreword in M. Blagojević, *Serbian Statehood in the Middle Ages* (Belgrade 2011) VII – XVII; 'Les souverains serbes dans les documents byzantins : maniérisme ou réalité?' in S. Marjanović-Dušanić and B. Flusin, eds., *Remanier, métaphraser – fonctions et techniques de la réécriture dans le monde byzantin* (Belgrade 2011) 181-190.

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.

Assistant Professor Dr Triantafyllitsa Maniati-Kokkini, Athens

Forthcoming

‘Φορολογία και φορολογικές απαλλαγές στο Βυζαντινό Κράτος στα χρόνια των Παλαιολόγων (13ος-15ος αι.)’ / ‘Taxation and tax-exemptions in Byzantium under Palaiologoi, 13th-15th cc.’, *Ζ’ Συνάντηση των Βυζαντινολόγων Ελλάδος και Κύπρου* (Κομοτηνή, 20-23 Σεπτεμβρίου 2007) / *Proceedings of the 7th Meeting of Byzantinologists from Greece and Cyprus*, pp. ca 18 (+ 12 Tables); *Κρατική πολιτική και προσωπικά προνόμια στο Ύστερο Βυζάντιο: Ο θεσμός της ‘προνοίας’* / *State Policy and Personal Privileges in Late Byzantium: The Institution of ‘Pronoia’* (Society for Byzantine Research, Thessaloniki) pp. ca 480 & Indices, Glossary, English Summary; Editor (in co-operation): *ς’ Συνάντηση Βυζαντινολόγων Ελλάδος και Κύπρου – Πρακτικά* / *Proceedings of the 6th Meeting of Byzantinologists from Greece and Cyprus* (University of Athens, 22-25 September 2005); Editor (in co-operation): *Quinze ans de Bibliographie Byzantine en Grèce (1991-2005)* (Association Internationale des Etudes Byzantines – Comité Grec, Athens) pp. ca 700.

Work in Progress

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

Mr Spyros Panagopoulos, Patras

PUBLICATIONS

With Professor Christos Terezis, 'Love and Ecclesiastical Hierarchy in Denys Areopagite', *Θεολογία* 80 (July-September 2009) 5-35.

Forthcoming

With George Panagopoulos, 'Zwei unedierten Homelien von Demetrius Chrysoloras', 'Narrative Techniques in John Kaminiates' *Expugnatio Thessalonicae*', to be published in the *Proceedings of the International Conference on Classical and Byzantine Literature: "Literary crossroads"*, Brno Czech Republic, 19-22 September 2010; with Professor Christos Terezis, 'The theological controversy between Eunomius of Cyzicus and Basil of Caesarea: A philosophical approach'; with Professor Christos Terezis, 'Theurgy in Denys Areopagite', 'The Byzantine hagiographical sources for saint Artemios' (in Greek); *Εκκλησιαστικός Κήρυκας* (Holy Metropolis of Kition, Cyprus); an article about the emperor Herakleios and his era; 'Man and Natural Environment in Gregory of Nyssa', to be published in the *Proceedings of 22nd International Conference of Philosophy, Kalamata, Greece, 16-22 July 2010*.

Work in Progress

with Professor Christos Terezis, an annotated study on the *Commentary on Aristotle's Categoriae* by Arethas of Caesarea; with Dr. Eleni Rosidou-Koutsou, an annotated study in Modern Greek of John Eugenikos' *Antirrhetic*; with Professor Christos Terezis, a study on the *Commentary on Beatitudes* by Gregory of Nyssa.

Dr Mihailo Popović, Vienna

'The Project *Tabula Imperii Byzantini* (TIB) of the Austrian Academy of Sciences', *Ostkirchliche Studien* 58/2 (2009) 267-272; 'Mara Branković: Eine Frau zwischen dem christlichen und dem islamischen Kulturkreis im 15. Jahrhundert', *Ostkirchliche Studien* 58/2 (2009) 357-364; 'Mapping Byzantium – The Project "Macedonia, Northern Part" in the Series *Tabula Imperii Byzantini* (TIB) of the Austrian Academy of Sciences', in K. Kriz, W. Cartwright and L. Hurni, eds., *Mapping Different Geographies* (Lecture Notes in Geoinformation and Cartography, Berlin-Heidelberg 2010) 219-234; 'The Order of the Dragon and the Serbian despot Stefan Lazarević', in E. Mitsiou, M. Popović, J. Preiser-Kapeller and A. Simon, eds., *Emperor Sigismund and the Orthodox World* (Veröffentlichungen zur Byzanzforschung 24, Wien 2010) 103-106; 'Siedlungsstrukturen im Wandel: Das Tal der Strumica bzw. Strumešnica in spätbyzantinischer und osmanischer Zeit (1259-1600)', *Südost-Forschungen* 68 (2009) 1-62; 'Altstraßenforschung am Beispiel des Tales der Strumica bzw. Strumešnica in spätbyzantinischer Zeit (1259-1375/76)', in M. Rakocija, ed., *Niš i Vizantija. Osmi naučni skup, Niš, 3-*

PUBLICATIONS

5. jun 2009. *Zbornik radova VIII*, (Niš 2010) 417-432; 'Die Siedlungsstruktur der Region Melnik in spätbyzantinischer und osmanischer Zeit', *Zbornik Radova Vizantološkog Instituta* 47 (2010) 247-276; Monograph: *Mara Branković - eine Frau zwischen dem christlichen und dem islamischen Kulturkreis im 15. Jahrhundert* (*Peleus, Studien zur Archäologie und Geschichte Griechenlands und Zyperns*, Volume 45, Mainz-Ruhpolding, Verlag Franz Philipp Rutzen; in Kommission bei Harrassowitz Verlag Wiesbaden 2010), 238 pages, ISBN 978-3-938646-49-6 and 978-3-447-06124-7.

For further information:

<http://www.rutzen-verlag.de/>

<http://www.harrassowitz-verlag.de/>

Von Budapest nach Istanbul. Die Via Traiana im Spiegel der Reiseliteratur des 14. bis 16. Jahrhunderts (Leipzig: Eudora-Verlag, 2nd Edition 2010), 223 pages, ISBN 978-3-938533-07-9.

Forthcoming

'Zur Kontinuität der Römerstraßen in Südosteuropa – Das Beispiel der Felsenstraße im Bereich des *Djerdap*', *Proceedings of the Conference Die Welt der Straße 2 – Straßen und Brücken in Spätmittelalter und Früher Neuzeit, Krems-Stein, 29 November-1 December 2007*; 'Das Flußtal der Kriva Lakavica in spätbyzantinischer und osmanischer Zeit (1259-1600): Das Verhältnis des Ortes Konče zum Siedlungsnetz der Städte Štip und Strumica', *Revue des études byzantines* 69 (2011); 'Spätbyzantinische Siedlungen und wlachische Transhumanz in den Flußtälern der Strumica und Kriva Lakavica', *Proceedings of the Conference Romanistisches Kolloquium XXV, Südosteuropäische Romania: Siedlungs-/Migrationgeschichte und Sprachtypologie*, Wien; in co-operation with Juilson J. Jubanski, 'On the Function of "Least-Cost Path" Calculations within the Project *Tabula Imperii Byzantini* (TIB) of the Austrian Academy of Sciences: a Case Study on the Route Melnik-Zlatolist (Bulgaria)', *Anzeiger der philosophisch-historischen Klasse der Österreichischen Akademie der Wissenschaften*, 145. Jahrgang; 'Auf den Spuren der Flora und Fauna entlang der *Via Traiana* zwischen Budapest und Konstantinopel', *Studia historica adriatica ac danubiana* III/1-2 (2010); 'Die fünf vorzüglichsten Städte Macedoniens auf Plänen des k. k. Konsuls Wilhelm von Chabert aus dem Jahre 1832', *Thetis, Mannheimer Beiträge zur Klassischen Archäologie und Geschichte Griechenlands und Zyperns*; Monograph: *Von den Quellen zum Visuellen in der historischen Geographie. Zentrale Orte, Siedlungstheorien und Geoinformatik angewendet auf die historische Landschaft Makedonien (13.-16. Jh.)*.

Work in Progress

On 1 March 2009, I began a project entitled 'Economy and Regional Trade Routes in Northern Macedonia (12th-16th Century)' under the

PUBLICATIONS

supervision of Prof. Dr. Johannes Koder at the Institute for Byzantine Studies (Austrian Academy of Sciences) and financed by the FWF – Austrian Science Fund (P 21137-G19).

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

Efthymia Priki, Larnaca, Cyprus

‘Elucidating and Enigmatizing: The Reception of the *Hypnerotomachia Poliphili* in the Early Modern Period and in the Twentieth and Twenty-first Centuries’, *eSharp* 14: *Imagination and Innovation* (Winter 2009) 62-90:

<http://www.gla.ac.uk/departments/esharp/issues/14winter2009imaginationandinnovation/>

Dr Hilary Richardson, Dublin

‘The cross triumphant: Irish High Crosses’, in D.V. Twomey and D.Krausmüller, eds., *Salvation according to the Fathers of the Church. Proceedings of the Sixth International Patristic Conference, Maynooth/Belfast, 2005* (Dublin: Four Courts 2010) 181-182.

Dr Sonja Schönauer, Bonn

‘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, 22.–25. Oktober 2008) (*Veröffentlichungen zur Byzanzforschung* XXI, Wien 2010) 243–252; ‘Glas und Gläser in byzantinischen Texten’, in J. Drauschke and D. Keller, eds., *Glas in Byzanz – Produktion, Verwendung, Analysen. Internationaler Workshop der Byzantinischen Archäologie Mainz, 17.–18. Januar 2008, Römisch-Germanisches Zentralmuseum (RGZM-Tagungen 8)* (Mainz 2010) 245–255; ‘Der Philologe als Poet: Liturgische Dichtung im Werk des Eustathios von Thessalonike [including a critical edition of the texts]’ *RSBN* 46 (2009, published in 2010) 161–192.

Forthcoming

Articles: ‘Crusius, Martin’, ‘Laskaris, Konstantinos’, ‘Leunclavius, Johannes’, ‘Wolf, Hieronymus’, in P. Kuhlmann and H. Schneider, eds., *Geschichte der Altertumswissenschaften. Biographisches Lexikon (Der Neue Pauly Supplement 6, Stuttgart 201-)*; “‘Italian Journey’: The Travels of the *Historiai* by John VI. Cantacuzenos through Italy in the 16th Century’ (= Communication presented at the 43rd Spring Symposium of Byzantine Studies, University of Birmingham, 27–29 March 2010).

PUBLICATIONS

Work in Progress

“Manuskripte auf Reisen”: Zur Überlieferung und Verbreitung der *Historiai* des Ioannes Kantakuzenos’ (= Paper to be presented at the 24. Tagung der Arbeitsgemeinschaft zur Förderung Byzantinischer Studien, University of Leipzig, 24–26 February 2011); Ioannes Kantakuzenos, *Historia*. Critical edition (for the *CFHB, series Berolinensis*); An “Italian Job”: The Making of the *Chronicon maius* by Pseudo-Sphrantzes (Macarios Melissenos); Pseudo-Sphrantzes, *Chronikon*. Critical edition.

Assistant Professor Charles Anthony Stewart, Houston

‘The first vaulted churches in Cyprus’, *Journal of the Society of Architectural Historians* 69.2 (June 2010) 162-189.

Professor Hjalmar Torp, Bergen

Forthcoming

‘The early Byzantine Martyr Inscriptions in the Rotunda’, *Acta ad archaeologiam et artium historiam pertinentia* XXIV (2011); ‘The Production of Wall Mosaics in the Theodosian Age’, in I. Jakobs and M. Waelkens, eds., *Production and Prosperity in the Theodosian Age, (Papers from Conference, Leuven December 2010)*.

Professor Maria Vassilaki, Thessaly

Ed., *The Hand of Angelos. An icon-painter in Venetian Crete* (Lund Humphries & Benaki Museum, London & Athens 2010); ‘From Constantinople to Candia: Icon-painting in Crete around 1400’, in *The Hand of Angelos*, 58-65; ‘The Art of Angelos’, in *The Hand of Angelos*, 114-123.

Dr David Woods, Cork

‘The Cross in the Public Square: The Column-Mounted Cross c.AD 450-750’, in D.V. Twomey and D. Krausmüller, eds., *Salvation according to the Fathers of the Church: Proceedings of the Sixth International Patristic Conference, Maynooth/Belfast 2005* (Dublin 2010) 165-180; ‘On the Circumstances of Adomnán's Composition of the *De Locis Sanctis*’, in J. Wooding, ed., *Adomnán of Iona: Theologian, Lawmaker, Peacemaker* (Dublin 2010) 193-204; ‘Gildas and the Mystery Cloud of 536-37’, *Journal of Theological Studies* 61 (2010) 226-234; ‘Ammianus versus Libanius on Barbatio's Alleged Bridge across the Rhine’, *Mnemosyne* 63 (2010) 110-116; ‘The Deathbed Conversion of Galerius Maximianus to

PUBLICATIONS

Religious Tolerance: Fact or Fraud?', *Studia Patristica* 44 (2010) 85-89; 'Crowd-Control in Sixth-Century Clonmacnoise (Adomnán, VC 1.3)', *Ériu* 60 (2010) 131-136.

Forthcoming

'On the Alleged Letters of Honorius to the Cities of Britain in 410', *Latomus*; 'Numismatic Evidence and the Succession to Constantine I', *Numismatic Chronicle* 171 (2011); 'Tírechán on St. Patrick's Writing Tablets', *Studia Celtica* 45 (2011); 'Flavius Bonosus and the Consuls of AD344', *Classical Quarterly* 62 (2012).

Work in Progress

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

Dr Nada Zecevic, Budapest

'Albania', 'Musachi', 'Scander-bey', 'Topia', 'Tocco', in Robert Bjork, gen. ed., *Oxford Dictionary of the Middle Ages* (2010); 'Nobiles, cives et popolari: four towns under the rule of Carlo I Tocco (c. 1375–1429)', in Derek Keene, Katalin Szende and Balázs Nagy, eds., *Segregation, Assimilation and Integration in Medieval Towns* (Ashgate 2009) 153–167; 'Medieval Research in Serbia 1993–2008', *Annual of the Medieval Studies at the CEU* 15 (2009) 305–311.

FIELDWORK & PROJECTS

4. FIELDWORK

Israel

Ken Dark (University of Reading)

Nazareth Archaeological Project: five years of work at the Sisters of Nazareth convent in central Nazareth.

Introduction

The Nazareth Archaeological Project, directed by Ken Dark, was established in 2004 to investigate Roman-period and Byzantine (that is, C5-7) Nazareth and its hinterland (as reported in *BBBS* 31-36). Previous seasons (in 2004-9) involved a field-walking and surface survey of the landscape between Nazareth and the extensively-excavated Roman-period and Byzantine town of Sepphoris (Zippori) to its N, and archaeological recording at the Sisters of Nazareth convent, immediately next to the Church of the Annunciation in the very centre of Nazareth. Work in 2010 completed our recording of the surviving features and finds at the convent, bringing to an end both five years of archaeological recording there, and the fieldwork stage of the whole project.

The convent site, although partially known to scholarship for over a century through a few brief accounts, has proved both far more complicated and far more archaeologically important than has hitherto been supposed. Largely unpublished excavations between the 1880s and 1960s had produced an extensive archive of drawings, photographs, written records, excavated finds and exposed archaeological features, the latter for the most part preserved in a large, purpose-built, cellar beneath the convent's N wing, the garden to its N and the cloister to its S¹.

¹ In this report, C followed by a figure is used for centuries AD (eg. C6 = sixth century). For 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* (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*

FIELDWORK & PROJECTS

The archaeological sequence in the cellar begins with a domestic structure, dating probably to the early part of the C1 (Phase 1), followed by Roman-period Jewish tombs, the earliest probably later C1 (Phase 2), and then both Byzantine (Phase 3) and – following a phase of disuse – Crusader-period (Phase 4) churches. The whole site was destroyed by fire at the end of the Crusader period, probably in the C13, and used for domestic purposes or left waste in the C13-19 until the establishment of the present convent in the mid-C19.

Work in 2010

The convent is currently undertaking a programme of cautious restoration of the C20 steps and surfaces used to give access for pilgrims and others to the cellar. This restoration has necessitated the repair and removal of several C20 structures, some of these obscuring archaeological features demonstrably known and visible before 1945. One such restoration in 2010 gave us the opportunity to record the lower parts of the principal surviving walls of the Phase 1 structure (Structure 1). The lower part of these walls had, until this point, been visible only in a photograph of 1945, having been covered by a raised C20 concrete floor. This concrete floor extended from the doorway of the small rectilinear room known since the C19 as the ‘Chambre Obscure’ to the N, to the S side of heavy Phase 4 stone paving covering the S half of the floor of Structure 1.

It must be stressed that the C20 construction-date of this concrete floor is well attested by photographs and other records held by the convent. This was further confirmed during its restoration by the presence of C20 concrete fragments, plastic-coated electrical wires and plastic objects throughout the ‘hardcore’ (rubble base) underlying it. To give an example, a plastic label impressed with the word ‘Canada’, presumably from the clothing of a C20 pilgrim or visitor, was sealed deep within this hardcore. By 2009, it was obvious that this C20 concrete floor was in such an advanced state of decay that it needed replacement. Thus, in 2010, the convent decided to replace it by a new floor designed to offer greater protection to this part of the site.

Preparation for the new floor naturally required removal of the cracked C20 concrete. It was anticipated that below the intact portions of the floor there would be hardcore, and then (below this hardcore) the ground

FIELDWORK & PROJECTS

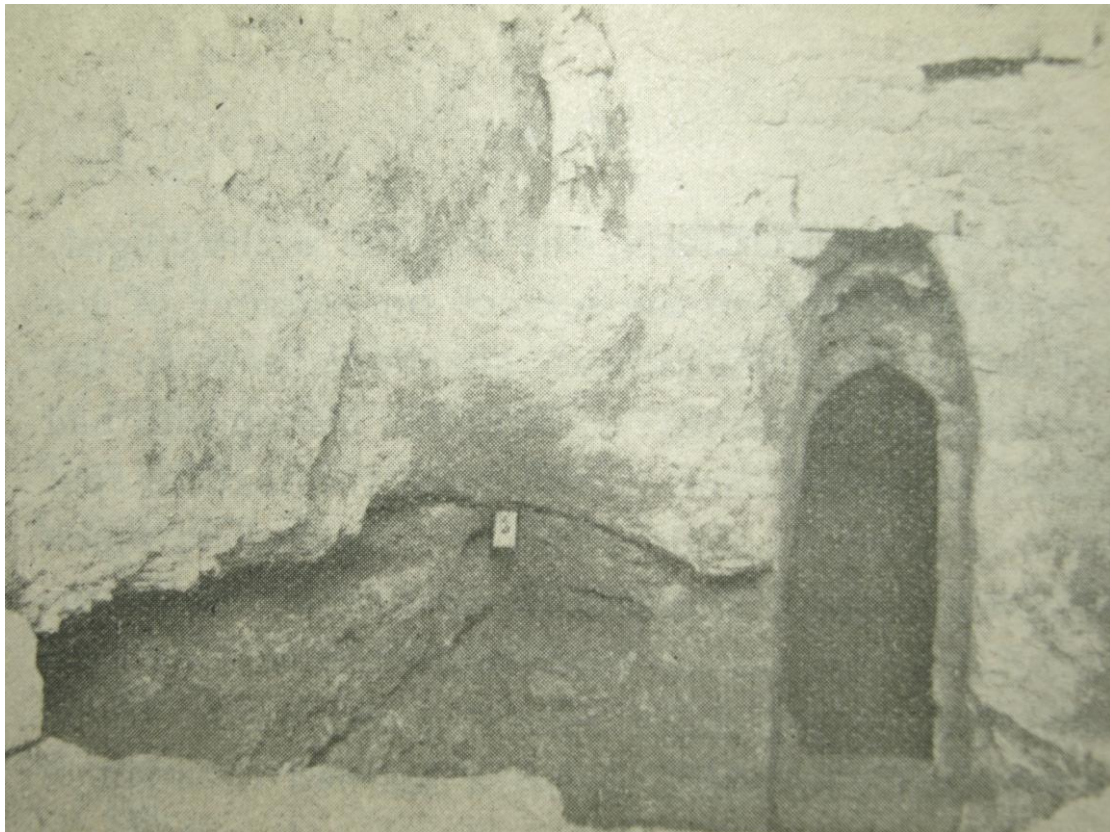
surface as this existed immediately prior to laying the floor. However, when the fragmented C20 concrete and hardcore were removed, below them was a very well-cemented flat-topped band of rubble (containing C20 concrete fragments) running N-S along the E of the floor area, with, to its W – at a much lower level – a severely cracked grey concrete floor. The higher band of rubble may be identified as the base for an altar step visible on a 1953 photograph of the cellar. If this is correct, the concrete floor to its W must, then, have been in-filled (again with hardcore containing C20 century material) after 1953. This in-filling presumably occurred when the altar was removed, in order to make it easier to walk from the Chambre Obscure across the floor inside Structure 1.

This earlier concrete floor was so severely cracked that it was impossible for the convent to retain it as a replacement for the cracked concrete overlying it, and it was again necessary to remove it to establish a new floor. Doing so produced another surprise: this floor overlaid a further very deep deposit of hardcore, again containing C20 plastic and electrical wire. The hardcore filled a large irregular pit, occupying almost the whole of the area between the raised band of mortared rubble and the rock-cut wall to its W. Once the surface of this C20 pit had been identified, it was decided to leave the hardcore filling it *in situ*, to be used as a base for the new floor.



FIELDWORK & PROJECTS

The surviving area of the original floor of Structure 1 as exposed by the removal of late twentieth century concrete. From bottom to top, the photograph shows: Byzantine? step in doorway leading north; original floor; infilled twentieth-century pit. The side walls visible are largely twentieth century supports for Phase 1 rock-cut walls. The scale divisions are 10cm. (photograph: K.R.Dark 2010).



A photograph dating to 1945 showing the large twentieth-century pit inside Structure 1.

This deep pit is almost certainly that visible on a photograph of the cellar published in the convent guidebook of 1945. This shows a very deep irregular hole exactly where the pit was found. The hole was so large and deep – and in such an inconvenient location – that it seems unlikely to have been left open for any length of time, so it was probably filled, and the earlier of the two phases of C20 concrete floor probably laid, in (or shortly after) 1945. Thus, both phases of C20 concrete floor, the hardcore between them and that filling the pit, and the pit itself can all be dated with confidence to the 1940s and 1950s. This is consistent with the presence of plastic and electrical wires in these deposits.

FIELDWORK & PROJECTS

The character of the pit is uncertain. It may be a deliberately dug 'excavation' through the floor of Structure 1, or it may have been an accidental product of unsupervised work or the inability of an earlier investigator of the site to recognise the intact floor-deposit. Hypothetically, it could even be an emptied 'negative feature' feature of pre-C20 date 'excavated' and subsequently back-filled, although there is no indication that it was pre-C20.

As, by the 1940s, Structure 1 was already assigned religious significance by the convent, it is hard to credit that digging through its floor was a deliberate choice. This is especially true as by then the best-preserved Phase 2 tomb (dug from the hill-slope to the S into the rock immediately underneath Structure 1) was already known, and likewise assigned religious significance by that date. The pit only just missed going through the roof of the tomb. Perhaps the most plausible explanation of the pit, then, is that it was the accidental product of unsupervised work. This would explain why no record survives in the convent of this intrusion.

However, although the C20 pit destroyed most of the area beneath the hardcore deposit, two earlier features survived. One of these seems to be a small part of the original floor of Structure 1. This was a white-coloured highly-compact deposit (either heavily compacted crushed limestone or lime-based mortar) with an almost flat surface, directly overlying the irregular surface of the natural rock. It survived in just one small area inside, and just S of, the threshold of the doorway between Structure 1 and the Chambre Obscure, and continues the approximate floor level of the exposed natural limestone floor surface inside the Chambre Obscure. The survival of the floor in this area may have been because this is where a worker digging the pit stood, or where work on the pit began.

The only other area to escape the C20 pit was an even smaller portion of, apparently natural, irregular limestone on the extreme SW, adjacent to the Phase 4 paving covering the S half of Structure 1. This irregular surface may represent the cave floor inside Structure 1, with the overlying floor (if it continued into this part of the site) having been removed by later intrusion(s). A similar deposit was found on the extreme NW of this area during the repair of a sunken late C20 display box in 2009. This may suggest that these irregular rock surfaces are the edges of the C20 pit – implying that its 'excavators' decided against removing the heavy Phase 4 paving blocks S of this line.

The pit was archaeologically disastrous, destroying important evidence for the internal organisation and use of Structure 1 in every phase.

FIELDWORK & PROJECTS

Nevertheless, the surviving part of the floor enables one to estimate the original internal height of Structure 1 and to establish that it had a floor of heavily compacted crushed limestone or lime-based mortar in this area. This information may be combined with that from earlier seasons to build a fuller picture of Structure 1. As this has considerable bearing on the interpretation and significance of the Byzantine phase at the site, next it will be useful to summarise the Phase 1 evidence.

The overall character of the C1 occupation and later Roman-period use

The main surviving room of Structure 1 is a rectilinear space enclosed by rock-cut walls on three sides, where it was cut back into a limestone hill-slope, utilising a natural cave for two of its walls. That to its W is a freestanding rock-cut wall, with a NE extension cut by a narrow doorway. The faces of both the walls and doorway show similar distinctive vertical tooling to Tomb 1 (dated to the C1, but postdating Structure 1), as do those of the smaller room (the *Chambre Obscure*) cut into the rock to its N, and entered through the doorway. The SE rock-cut wall of the *Chambre Obscure* ends exactly where a built wall runs N-S forming the eastern side of the rectilinear area. Initially assigned wholly to the C12, this built wall so strongly resembles a C1 house wall at the Galilean settlement of Yodefat that it is possible that it either incorporates, or deliberately copies, a C1 wall on the same alignment.

Along the SW side of the longest, W, freestanding rock-cut wall, there is a narrow rock-cut stairway leading to the wall-top. The top of the rock-cut wall itself is flattened, suggesting either preparation for a built wall using it as a foundation or a roof at this level (c.2.7m above the floor re-exposed and identified in 2010). The latter may be implied by the retention of overhangs derived from the form of the natural cave, one to support the stair, and another in the NW corner of the long W wall and its E extension, where it would serve to support the roof.

Another short stretch of rock-cut wall runs to the S of the S wall of the main rectilinear room as delineated by the features described above. This wall is truncated by a sharply vertical-sided cut, probably associated with the forecourt of Tomb 1. As Tomb 1 may be dated typologically to the C1, this may give a C1 *Terminus Ante Quem* for this wall. To the E of this shorter, truncated, stretch of wall there is a pile of undisturbed rubble strongly resembling ‘wall-tumble’ from a stone-built superstructure above the wall. This, and perhaps the wall to the E of the largest rectilinear room (as already described), suggest a structure partially rock-cut (presumably due to its

FIELDWORK & PROJECTS

location hard against the hill-slope) and partially stone-built. Other Phase 1 rock-cut features are truncated by the same cut further to the E, S of the S wall of the main room. In sum, these stratigraphical relationships, supported by both the use of vertical tooling resembling that on Tomb 1 and by stratified pottery and other portable artefacts, indicate a C1 date for Structure 1. The same finds, including much Early Roman-period domestic pottery, strongly suggest domestic interpretation, despite the later (but probably C1) tomb immediately S of the structure, cut into the hill-slope.

A shorter stretch of rock-cut wall, to the E of the door leading from the main room of Structure 1 to the *Chambre Obscure*, may belong to the same structure as it is aligned with the S wall of that room. To the SE of the same room, the uppermost part of the interior of a probable Crusader-period (Phase 4) 'squint' (liturgical observation window), immediately outside of the E wall line (that perhaps preserved in the C12, Phase 4, wall mentioned above), has the same distinctive vertical tooling found on Phase 1 and 2 rock-cut features.

The latter feature may have been a Phase 1 silo or cistern, both of which have been found in an Early Roman period context at the nearby Church of the Annunciation. Interestingly, this feature is in exactly the position for water collection cisterns suggested by the Nazareth Village Farm Project's research on typical characteristics of Early Roman-period settlements in Israel. Thus, a tentative interpretation of this is that it was a small cistern used as part of such a water-collection system. Lastly, a further rock-cut wall (continuous with the main W wall of Structure 1) runs to the NW on the same alignment as the extension of that wall to the NE forming the S wall of the *Chambre Obscure*².

Together, this evidence suggests a multi-roomed rectilinear structure, dating to the C1, with activity on both the ground-level and an upper level, probably the roof, indicated by the stairway. The stairway, which by comparison with other rock-cut stairways on Roman-period sites in Israel, is likely to have been external, suggests a courtyard to the W of the surviving walls. The structure plainly once continued further S, and possibly to the NE as well, showing that the surviving rooms, while very well-preserved, are only part of a much larger building.

The plan of this structure, as interpreted above, finds many analogies among known Early Roman-period domestic buildings in the Galilee, especially

² For the experimental archaeology project at Nazareth Village Farm: J. Kauffmann, *The Nazareth Jesus Knew* (Nazareth 2005) especially 20-3.

FIELDWORK & PROJECTS

those termed ‘courtyard houses’. Indeed, a close comparison exists between the recorded components of Structure 1 and the composite model of a C1 ‘courtyard house’ constructed on the advice of a panel of international experts on the archaeology of Early Roman-period Israel for the ‘Nazareth Village Farm’ experimental archaeology and public education programme. On this basis, Structure 1 is in most respects a typical C1 courtyard house, with the extensive use of rock-cut components easily explained by its location³.

When Structure 1 was disused, probably within the C1, the site was given over to burial. This represents an encroachment of funerary activity on formerly-occupied areas also evidenced at the Church of the Annunciation. This suggests that the site was at the very edge of the C1 settlement, evidence for which has been found at two sites to its E. How long this burial phase lasted is uncertain at present, although the identification of potentially dateable objects from the two Phase 2 tombs actually within the convent cellar may inform us of this after specialist analysis. However, a drastic change in site-use occurred when ecclesiastical use replaced this, probably Jewish, cemetery.

The Sisters of Nazareth and Nazareth as an Early Byzantine pilgrimage centre

The principal structure of the Byzantine Phase (Phase 3) at the site was a surface-built church with a cave-church and vaulted crypt beneath it. This building – probably the largest in Byzantine Nazareth– was decorated with polychrome mosaics on its walls and floors, and contained imported white marble architectural elements and liturgical fittings. At least one, probably Byzantine-period, granite sarcophagus was found inside it. An apsidal chapel was later added to its SE, while there was a well, and further perhaps associated structures, to its S. Immediately to the N of the church, there was a detached, but probably associated, basilica (itself c.17m long) into which water was channelled from the N. The Byzantine church, and probably at least its SE 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 C13⁴.

³ For the ‘courtyard house’: Y. Hirschfeld, *The Palestinian Dwelling in the Roman-Byzantine Period* (Jerusalem 1995) 57-97.

⁴ For further discussion of the Byzantine phase at the site in *BBBS*: *BBBS* 33, 40-1; 34, 44; 36, 34-6.

FIELDWORK & PROJECTS

This church may have been the famous, but ‘lost’, Church of the Nutrition, described in the late seventh-century Insular Latin text *De Locis Sanctis*⁵. If so, the focus of veneration was presumably Structure 1, and this seems to have been decorated with polychrome wall mosaics (and perhaps a white floor mosaic) in this phase. Mosaic was also applied to the exterior of the two Phase 2 tombs, suggesting their veneration in this phase as well.

A cave-church (c.15m long x c.5m wide) was constructed to the N of these earlier features, beneath the Phase 3 church. The walls of this cave-church were thickly plastered and covered with polychrome mosaics, and it had white marble liturgical fittings. At its N end, water was fed into a series of waist-height masonry-built and rock-cut basins flanking the W side of an apse with rock-cut steps to its S. These basins may have had a liturgical role, as a glass water-spout enabled water to be collected from them in the apse of the cave-church.

Together, this evidence suggests that the Byzantine church at the Sisters of Nazareth was a major focus of pilgrimage to Nazareth in the C6-7 and probably (to judge from C4-5 material among the finds) earlier. It shows that the extent of the area of what is today the centre of Nazareth covered by mosaic-floored stone-built Byzantines buildings was far greater than usually supposed, attesting the way in which the small Roman-period village was transformed into an architecturally-impressive Byzantine ecclesiastical centre.

Acknowledgements

Work in 2010 was only possible with the permission of the Israel Antiquities Authority and the Sisters of Nazareth convent. The convent has been an exemplary host for an archaeological project since 2006, and continued to be so in 2010. I would especially like to thank Sisters Stefania and Margherita for their help and kindness in 2010, as previously. Prior to the survey, Eliya Ribak provided important assistance in the UK. Work on site was undertaken with great professionalism by Alice Larter and Jemma and Simon Underdown. My thanks are also due

⁵ For *De Locis Sanctis*, an Insular Latin text of the C7: D. Meehan, ed. and trans., *Adamnan's De Locis Sanctis Scriptores Latini Hiberniae* (Dublin 1958). However, Meehan was certainly wrong to dismiss the Sisters of Nazareth site as the Byzantine Church of the Nutrition on the grounds that the ‘only spring in the village is Ain Sitti Mariam’ (p. 27), as there are at least three other wells in Nazareth, including one at the Sisters of Nazareth convent (see *BBBS* 35, 49).

FIELDWORK & PROJECTS

to Tony Grey for his extremely useful report on the stratified pottery. Lastly, my thanks are due to Birgitta Hoffman, Sam Moorhead, Sasha Stern, Jonathan Tubb and Alan Millard for their advice and help in 2010.

FIELDWORK & PROJECTS

Turkey

Ken Dark (University of Reading) and Jan Kostenec (Czech Centre for Mediterranean Archaeology)

The Hagia Sophia Project, Istanbul.

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 such, this archaeological project aims to investigate not only the impressive - and, of course, already extensively studied - church structure, but also the associated Byzantine buildings that once stood around it. To look at the site in this way, represents a shift in analytical perspective from a focus on only the church itself, to one in which the 'Great Church' should properly be understood as the focus of an ecclesiastical complex rather than a single freestanding structure. The project, begun in 2004 (see *BBBS* 35 and 36) will be completed in 2011, and this brief report aims to offer a very short summary of our work on the site as a whole, prior to the more detailed publications - including a book-length 'final report' - at present in preparation.

In all seasons of the study, we were kindly allowed to examine the entire surroundings of the Byzantine church (within the boundaries of the present Ayasofya Müzesi) and most of the usually inaccessible areas within the building itself. As such, we must at the outset express our sincere thanks to Ayasofya Müzesi, its Directors and staff, for permission to undertake this work and for their assistance with it. Thanks are also due to the Turkish Ministry of Culture and Tourism, Charles University Prague, Charles University Grant Agency, Late Antiquity Research Group, Andrew W. Mellon Foundation, American Research Institute in Turkey and the Czech Centre for Mediterranean Archaeology, for all their help with the project.

As in our earlier reports in the *BBBS*, 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.

Evidence relating to the earliest church of Hagia Sophia

Although most newly recorded material comes from the C6 and later, we identified some material relating to the two earlier phases preceding the Justinianic church. A structure usually identified as a hypogeum, and generally dated to the C4 or C5, is located immediately N of the N middle outer buttress of the church (fig.1, n.5). Earlier Turkish investigations demonstrated that this structure was later disused for burial and that, in this phase, a water conduit entered it from the E⁶. An excavation in the 1980s⁷ found a N-S brick and stone wall running along the E limit of this hypogeum, as far as the façade of the outer buttress of the church. Although extensively repaired, original Byzantine masonry survives in this wall, with bricks 30-31cm long and 4.5-5cm thick resembling those in what may be the Constantinian phase of the Hippodrome⁸. Two of these bricks bear unique single-line stamps on their sides. Together with the stratigraphical position of this wall, these characteristics may suggest a C4 date for this wall⁹.

Even if this wall was part of the hypogeum rather than of the church, this strengthens the case for a C4 date for the hypogeum – raising the question of its relationship to the C4 church. As the wall was retained in the C6 when, as discussed below, the hypogeum was thoroughly remodelled, presumably it continued to hold some significance for the architects of the Justinianic Hagia Sophia as well. One wonders whose burial could have been perceived to be so important that their tomb was located adjacent to the C4 church and respected at least until the early C6¹⁰.

⁶ F. Dirimtekin, 'Un hypogée dans le jardin dit "du vezir" au nord de Sainte Sophie', *Ayasofya Müzesi Yıllığı* 10 (1962) 109-115, esp. 110-111 and the plan.

⁷ A. Koyunlu, 'Die Bodenbelage und der Errichtungsort der I. II. III. Hagia Sophia im Lichte einer Ausgrabung', *Ayasofya Müzesi Yıllığı* 11 (1990) 147-156.

⁸ For the bricks from the Hippodrome and the Constantinopolitan C4 bricks, see J. Bardill, *Brickstamps of Constantinople* (Oxford 2004, 2 vols.) I:105, 118-119, 128.

⁹ K.R. Dark and J. Kostenec, 'The Hagia Sophia Project, Istanbul, 2004-8', *Bulletin of British Byzantine Studies* 35 (2000) 56-68, esp. 65. A photograph of one of the stamped bricks can be found at <http://ukar.ff.cuni.cz/EN/hagia.html> - fig. 3.

¹⁰ The interpretation of the C4 hypogeum will be discussed by the authors in a forthcoming publication.

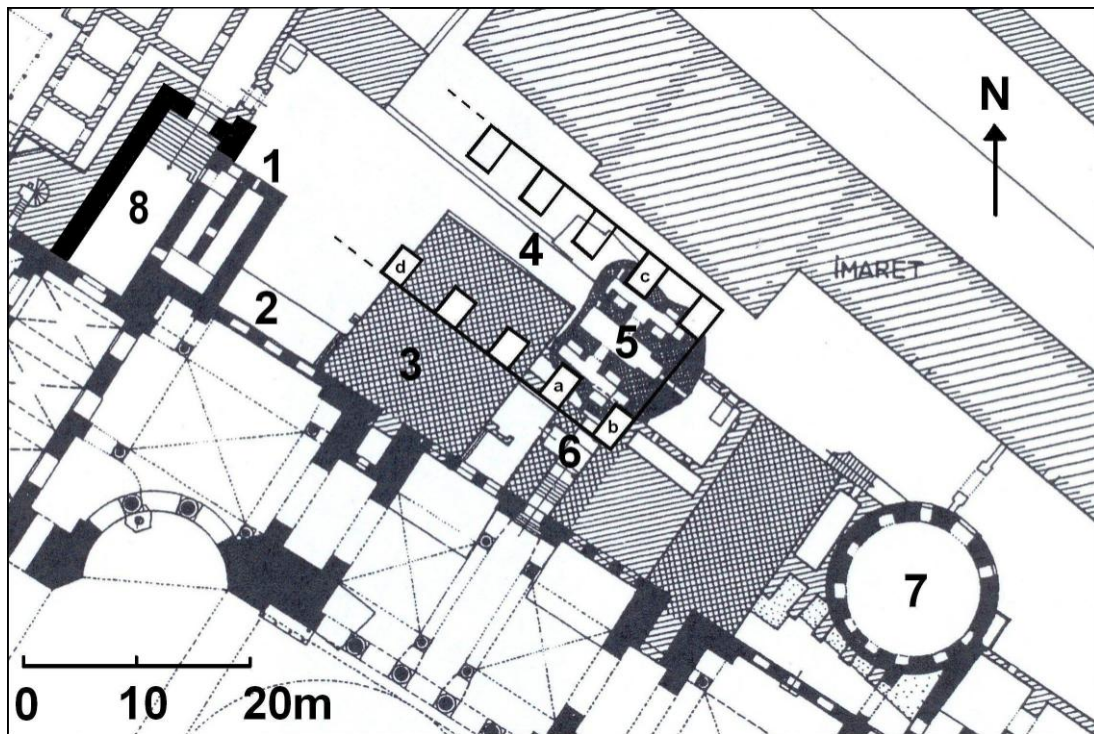


Figure 1: N area of Hagia Sophia (based on the plan by Müller-Wiener 1977, 90 fig. 75): 1 – NW access ramp, 2 – Byzantine marble pavement and wall revetment, 3 – NW outer buttress, 4 – large rectilinear structure with brick and greenstone piers, 5 – hypogaeum, 6 – N middle outer buttress, 7 – skeuphylakion, 8 – NW vestibule, a – pier visible in front of the buttress and in the interior of the hypogaeum, b – pier visible in front of the buttress, c – pier visible in the interior of the hypogaeum, d – pier on the W face of the buttress (3).

Further evidence for C4 Hagia Sophia came from re-examining the monumental propylaeum excavated by Schneider in 1935, and well-dated to the early C5¹¹. The surviving part of the excavated wall consists of two bands of brick separated by a band of stone. Bricks in the upper part of the wall, some of which bear stamps, conform to what one would expect of C5 brickwork, but those in its lower part are considerably shorter: only 28-32cm long compared to 35.5-39cm long. This suggests two phases of construction, only the later of which need date to the early C5. In fact, bricks of similar length are found in Hagia Sophia elsewhere only in contexts arguably dateable to the C4: the hypogaeum area, discussed above, and in a conduit running beneath, and probably pre-dating, the C5 paved street in front of the propylaeum¹². This may suggest

¹¹ A.M. Schneider, *Die Grabung im Westhof der Sophienkirche zu Istanbul*, (Berlin 1941) 3-21; Bardill (2004) I: 56, 107.

¹² Schneider (1941) 3-4.

FIELDWORK & PROJECTS

that the earlier brick wall may belong to a C4 phase of the structure, and in this location the most credible interpretation is that this was part of the first, C4, phase of the church.

Re-dating the Skeuophylakion

Apart from the propylaeum, the best-preserved component of pre-C6 Hagia Sophia known before our work is the ‘skeuophylakion’, a domed rotunda at the NE corner of the church (fig.1, n.7). Turkish clearance to the Byzantine-period floor-level in 1979¹³ exposed the lower part of the building, enabling one to see much more of its structure than previously. It has often been assumed that this rotunda is identical to the small circular building which, according to Palladius, survived the fire of 404 that destroyed the C4 church¹⁴. If so, it would be a further surviving part of the C4 Hagia Sophia.

However, bricks in the lower part of the rotunda are 34.5cm to 38cm long and c.4.5cm thick, thus having dimensions closer to those elsewhere dated to the C5. This suggests that the rotunda was built in the C5, and a (late) C5 date is further supported by the decorative style of the consoles supporting its corbelled gallery¹⁵. If the structure was built in the C5, then the original (also circular) skeuophylakion of the C4 church was presumably used after the consecration of the C5 church, and replaced by the existing building only later in the C5¹⁶.

Previous scholars considered that the pure brick masonry of the upper part of the structure suggested that the C4 skeuophylakion was modified in the Justinianic period¹⁷. However, as both the lengths and the thicknesses of the bricks recorded earlier by Dirimtekin in the upper part

¹³ S. Türkoğlu, ‘Excavation of the Saint Sophia Skevophylakion’, *Ayasofya Müzesi Yıllığı* 9 (1983/84) 10, 23-35 and plan 3.

¹⁴ Palladius, *Dialogus de vita S. Ioannis*, J.-P. Migne, ed., *Patrologia Graeca*, vol. XLVII (Paris 1858) 35-36; T.F. Mathews, *Early Churches of Constantinople: Architecture and Liturgy* (University Park, Pennsylvania, London 1971) 16-7; R. Mainstone, *Hagia Sophia. Architecture, Structure and Liturgy of Justinian’s Great Church* (London 1988) 134, 137.

¹⁵ For the dimensions of the C5 Constantinopolitan bricks, see Bardill (1984) 106. For the C5 date of the consoles based on their style, see U. Peschlow, ‘Observations in the so-called Skevophylakion of Ayasofya in İstanbul’, 26. *Arastırma Sonuçları Toplantısı* 2008 (Ankara 2009) vol. 2, 391-396, esp. 393 and fig. 3; Türkoğlu (1983/84) figs. 6-8.

¹⁶ So Peschlow (2009) 393.

¹⁷ Mainstone (1988) 137.

FIELDWORK & PROJECTS

of the same building (38cm long and 4cm thick)¹⁸ are closer to our measurements from the original, lowest, part, rather than to the Justinianic bricks from the church, which, despite having similar lengths, are thicker by 1 – 1.5 cm, it is possible that the whole building was originally constructed in the C5.

Evidence relating to Justinianic Hagia Sophia

In addition to new evidence for the C4 and C5 phases, we have been able to add considerably to knowledge of Hagia Sophia in the C6. The most unexpected discovery relating to the C6 came from the NW vestibule. Scholars have assumed that the two vaulted vestibules on the N and S ends of the inner narthex of the church are later additions to the C6 building: the SW vestibule (fig.3, n.3) has been assigned to the reign of Justin II (565-578), when the rooms above both it and the SW access ramp were probably constructed¹⁹, and the W and N walls of the barrel-vaulted NW vestibule (fig.1, n.8) have been considered Ottoman. This is, for example, the date to which they are assigned on the published plans by Schneider and Müller-Wiener²⁰.

However, removal of plaster from the interior of the NW vestibule revealed construction typical of C6 walls at Hagia Sophia, and its N wall is bonded into the W wall of the Justinianic access ramp forming the E side of the vestibule. That is, the NW vestibule is a hitherto unrecognised part of Justinian's church, altering the known plan of the building and raising the possibility that the SW vestibule originally had a Justinianic predecessor²¹.

¹⁸ F. Dirimtekin, 'Le Skevophylakion de Sainte-Sophie', *Revue des études Byzantines* 19 (1961) 390-400, esp. 395.

¹⁹ C. Mango, *Brazen House: A Study of the Vestibule of the Imperial Palace of Constantinople* (Kopenhagen 1959) 52-3; R. Cormack and E.J.W. Hawkins, 'The mosaics of Saint Sophia at Istanbul: the rooms above the southwest vestibule and ramp', *Dumbarton Oaks Papers* 31 (1977) 175-251, esp. 191-202; Mainstone (1988) 29.

²⁰ Schneider (1941) unnumbered plan at the beginning of the book; W. Müller-Wiener, *Bildlexikon zur Topographie Istanbuls* (Tübingen 1977) fig. 75. See also Mathews (1971) 91-3, 129.

²¹ Dark and Kostenec (2009) 63-4.

FIELDWORK & PROJECTS

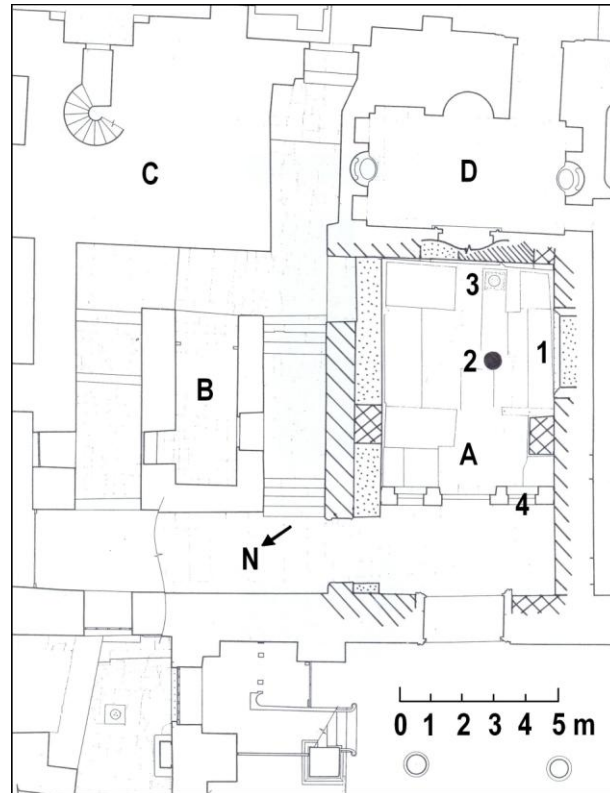


Figure 2: NE vestibule and access ramp (based on the plan by Van Nice 1965/86, pl. 11): A – vestibule, B – ramp, C – minaret, D – vestibule of the sultan’s apartment (on a higher level than A), 1 – blocked marble door, 2 – porphyry *omphalos*, 3 – rectangular slab inlaid with marble disc (missing) and lozenges, 4 – Ottoman partition wall, hatched – C6 brickwork, cross-hatched – C6 ashlar masonry, dotted – Byzantine (?) banded masonry, narrowly hatched – Ottoman low-grade masonry.

New evidence also came from the NE vestibule (fig. 2). The S wall of this structure is built of typical C6 brick masonry with a greenstone pier. Our work has identified a counterpart to this pier on the N wall, embedded in a later banded masonry probably of post-C6 but Byzantine date. It appears, therefore, that the N wall of the vestibule (the S wall of the access ramp) was widened within the Byzantine period, after the C6. Although at present the wall and the greenstone pier to its S serve to support the overlying wooden floor of the sultan’s apartment, the former relates to a Byzantine – but post-C6 – rebuilding of the vestibule. Originally, the two greenstone piers seem to have supported an arch dividing two (probably cross-vaulted) bays.

The white marble floor of the E bay is still well preserved. Near the S greenstone pier there is a circular porphyry slab, on the axis of a blocked marble-framed door in the S wall. This door has been reasonably

FIELDWORK & PROJECTS

identified by previous scholars as giving access to the Corridor of St. Nicholas, which led behind the apse of the church to the Holy Well, perhaps the SE vestibule (or part of it)²². By analogy with the use of porphyry elsewhere in the floor of the church, this porphyry slab may be understood to mark the stopping-place of the emperor when he went from the church to the Holy Well, immediately before entering the Corridor of St. Nicholas²³. There is a similar feature in the floor beside a blocked opening in the E wall of the vestibule²⁴. This consists of a rectangular white marble slab with an empty circular setting recessed in its centre, decorated with small purple and yellow-brown lozenges in a band around its perimeter. Given its decoration and location adjacent to a doorway, it seems reasonable to interpret this circular feature as having had the same function as the porphyry circle to its W. Indeed, it is possible that a similar disc once filled the empty circular recess.

The vaulting of the SE vestibule (fig.5, n.8) is incorrectly shown as a barrel-vault on published plans²⁵. In fact, this consists of two arches to the E and W, with a cross-vault between them. The existing vaulting system of this vestibule (which appears to be original) differs, then, from that of the NE vestibule, which was probably covered by two cross-vaults of similar dimensions. That is, the architects of the C6 church designed the two E vestibules differently – a previously unrecognised design feature of the building.

We also re-examined the three surviving Justinianic access ramps. The NE ramp (fig. 2) contains the most interesting new material, recorded by us when the Museum authorities kindly allowed us to examine the interior of the ramp during their 2008 restoration, before its opening to tourists²⁶. Their removal of recent plaster and cleaning of the Byzantine marble pavement and window grilles enabled us to record numerous C6 masons's marks (mostly on the windows in the light well), C4 and C6

²² Mango (1959) 60-87; G.P. Majeska, *Russian Travelers to Constantinople in the Fourteenth and Fifteenth Centuries* (Washington DC 1984) 223-5; R.F. Taft, *Divine Liturgies – Human Problems in Byzantium, Armenia, Syria and Palestine* (Aldershot 2001) Study I, 65-70; cf. E.M. Antoniadès, *Ekphrasis tes Hagias Sophias* (Athens 1907/9, 3 vols.) vol. 2, 157-85.

²³ *De Cerimoniis*, ed. J.J. Reiske, vol. I (Bonn 1829) 1, 33-4; Majeska (1984) 30-1.

²⁴ This opening was first narrowed (perhaps in the Late Byzantine period, judging by the style of masonry), and later blocked completely by low-grade masonry, probably in the Ottoman period.

²⁵ For example, Müller-Wiener (1977) fig. 75.

²⁶ Dark and Kostenec (2009) 65-6.

FIELDWORK & PROJECTS

stamped bricks re-used for repairing the pavement, and several (albeit almost illegible) Greek graffiti on the mortar of the ramp walls.

On the eighth stage of the ramp (counted from the ground level) there is a, previously unpublished, rectangular internally plastered cavity, c.1.5 m long. The short sides of the cavity, which is hollowed in the brick parapet wall of the Byzantine marble window, are curved and painted with 'cross and leaves' symbols. The function of this feature is unclear to us, but the most likely interpretation may be that it was a reliquary – although if so why it was located in this position requires further consideration.

However, the most spectacular new evidence from this area is a polychrome fresco decorating arch at the upper end of the third stage of the ramp. The fresco shows a large cross, at the apex of the arch, surrounded by geometrical ornament in a compositional style similar to the original Justinianic mosaics in the aisles of the church²⁷. On the right side of this fresco-decorated arch there is a semicircular niche with a poorly preserved depiction of a female head in painting and mosaic²⁸. The dark blue colour of the figure's head-dress may suggest that it is a depiction of the Virgin Mary.

The removal of the plaster from the interior of the ramp also enabled us to identify previously unrecorded, but probably C6, brick walls projecting from the ramp to the E on the S side of the Ottoman minaret. These walls, and a brick-built room on the N side of the ramp (today used as a tourist shop), make clear that, in the Byzantine period, additional structures were attached to the ramp on the E and N. That is, the 'ramp' was more than just an access way within the building. In addition, the removal of interior plaster has also revealed a large (blocked) ground-level opening on the W side of the ramp, leading to a small courtyard between the church and the skeuophylakion. This opening may have been used for communication between both buildings during Holy Communion²⁹.

²⁷ This need not necessarily mean that the fresco should be dated to the C6, of course, as these highly visible Justinianic mosaics were respected in later centuries, although a C6 date for the fresco is perhaps probable, as the SW ramp was also originally decorated in fresco (see Cormack and Hawkins (1977) 190-1).

²⁸ Nevertheless, it seems that the whole image may have been originally executed in mosaic but the *tesserae* on the face of the figure were scraped off by the Turks and only the polychrome painting of the setting bed of the mosaic (now fairly deteriorated) has survived.

²⁹ *De Cerimoniis*, ed., J.J. Reiske, vol. I (Bonn 1829) 35, 182-3; Taft (2001) Study VII, 30-34, esp. 32 n.4.

Patriarchal structures

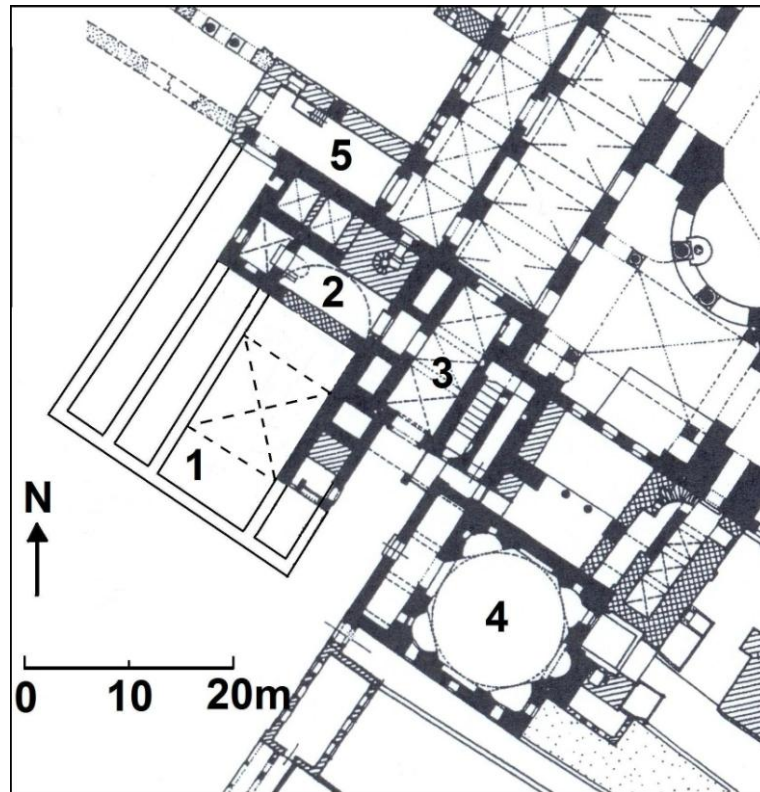


Figure 3: SW corner of the church (based on the plan by Müller-Wiener (1977) 90 fig. 75): 1 – Large Hall, 2 – antechamber of the Large Hall, 3 – SW vestibule of the church, 4 – baptistery, 5 – E end of the south wing of the atrium.

The rooms adjacent to the SW corner of the church, which have never been the subject of detailed archaeological study, and those above the SW vestibule and on the top of the adjacent access ramp, have often been interpreted as parts of the Patriarchal palace³⁰. However, the removal in the 1990s of the recent exterior plaster at the SW corner of the church enabled us to reconstruct another much larger, rectangular structure of the Patriarchal palace – the ‘Large Hall’ – in approximately the location of the Ottoman ablution fountains and dating to the C6 (fig.3, n.1)³¹. This

³⁰ F. Dirimtekin, ‘Le Local de Patriarcat à Sainte Sophie’, *Istanbulur Mitteilungen* 13/14 (1963/64) 113-27; Mango (1959) 52-3; Cormack and Hawkins (1977) 175-251.

³¹ For detailed discussion of evidence for the Patriarchal buildings at the SW corner of the church see: J. Kostenec and K.R. Dark, ‘Paul the Silentiary’s description of Hagia Sophia in the light of new archaeological evidence’, *Byzantinoslavica* 69 (2011 in press); K.R. Dark and J. Kostenec, ‘The Hagia

FIELDWORK & PROJECTS

structure probably had internal dimensions of c.10 x c.20m, and its vaulting was divided into three bays, of which those to the N and S were barrel-vaulted and the middle bay covered either by a cross-vault or a shallow dome. Three narrow window openings, of which traces remain, in the E wall, lit this central bay, and three large round-headed openings in the N wall originally formed the monumental triple arcade of what was probably its principal entrance.

To the N of the 'Large Hall' there is another high, barrel-vaulted, space (fig. 3, n.2). This is usually identified as the horologion, but as this originally opened into the 'Large Hall' through the triple arcade mentioned above and communicated with the SW vestibule of the church, it appears more likely to have been an antechamber to the hall to its S. Several *in situ* Byzantine bricks in this room bear two-line stamps +KONCTANS and +KOCTATINOY, identical to those recorded by earlier scholars in the original structure of the Justinianic church, suggesting that both this structure and the 'Large Hall' were constructed as part of the same building programme as Justinian's C6 church. A vaulted substructure (probably of post-C6 Byzantine date) was built underneath the antechamber after the disuse of the monumental entrance to the 'Large Hall', and resulted in the overlying floor being raised by c.1.2 m. It would, therefore, seem unlikely that the 'Large Hall' remained in use throughout the Byzantine period. Nevertheless, this need not necessarily be the case, and the hall and its antechamber could have existed as two separated, independent spaces after the replacement of the triple arcade with the existing plain wall³².

Although monumental in scale, and provided with a monumentalised entrance, the 'Large Hall' was not a free-standing structure. It was part of

Sophia Project, Istanbul: report on the 2009 season', *Bulletin of British Byzantine Studies* 36 (2010) 40-9, fig. 2; Dark and Kostenec (2009) 62; K.R. Dark and J. Kostenec, 'The Byzantine Patriarchate in Constantinople and the Baptistry of the Church of Hagia Sophia', *Architectura* 36 (2006) 113-130, esp. 120-123 and figs. 9-11.

³² In our previous publications we have suggested that the location, date, design and scale of the 'Large Hall' are consistent with interpretation as the *secretarium* where 168 bishops gathered during the 2nd Council of Constantinople in 553, and that it may well have been in this room that Paul the Silentiary recited his famous *ekphrasis* early in 563. We intend to show elsewhere that the 'Large Hall' and adjacent smaller rooms may have been later known as the Thomaites - an allegedly early C7 patriarchal building with an adjoining long corridor called the Makron.

FIELDWORK & PROJECTS

a large block, adjoining the S wing of the atrium of the church, forming the core of the C6 Patriarchal palace (fig. 3). In addition to the 'Large Hall', this included partially surviving smaller rooms built on two levels, and a long, E-W vaulted room above the E end of the atrium colonnade. While the smaller rooms may be tentatively dated on constructional grounds to the C6, the long E-W room is a later addition. The S wall of this long room is of double thickness, with its outer part (which on constructional grounds appears to belong to the C6) originally forming the N façade of the Patriarchal palace in this area, and containing large round-headed openings, later blocked. The inner part of the wall, the N wall of the same room and its vaulting, are all probably later than the C6, constructed of small, post-C6 brick. The long room still preserves unusual but (probably) Byzantine-period decoration: a pavement of small square stone slabs and ceramic tiles showing wave-like decoration, which may have been used as wall-revetment. Fragments of marble window grilles, of conventional Byzantine form, seem to come from its blocked windows³³.

If the 'Large Hall' is best interpreted, as we have argued elsewhere, as a purpose-built reception or meeting room, these rooms beside it may have had an ancillary role as offices, service areas (such as kitchens), storerooms, or accommodation. This evidence provides for the first time a clear archaeological picture of the Byzantine Patriarchate at Hagia Sophia, but it may be even possible to identify another, even better-preserved (but previously unrecognised), C6 Patriarchal structure at Hagia Sophia: the small octagon-in-square building immediately SE of the SW vestibule of the church (fig. 3, n.4 and fig. 4).

Previous studies identified this building as a baptistery and dated it to the reign of Justinian I³⁴. In previous publications we have argued that neither the date of this structure, nor especially its interpretation as a purpose-built baptistery, are at all certain. The building was almost certainly used as a baptistery in the C9 and later (first explicitly referred to as such in the semi-legendary C9 *Diegesis* of Hagia Sophia), but is textually unattested as such prior to the C9, and has no archaeological characteristics requiring it to have been built for baptism. Given its architecture and location, and also taking into account that the textually-attested Justinianic baptistery stood N of the church, it might more readily be interpreted as a small reception hall, built either in the reign of

³³ Dark and Kostenec (2011); Dark and Kostenec (2010) 47 and figs. 2 and 5; Dark and Kostenec (2006) 123 and figs. 12-14.

³⁴ Schneider (1941) 42.

FIELDWORK & PROJECTS

Justinian I or in the reign of Justin II when the Patriarch John III is known to have remodelled the Patriarchal Palace³⁵.

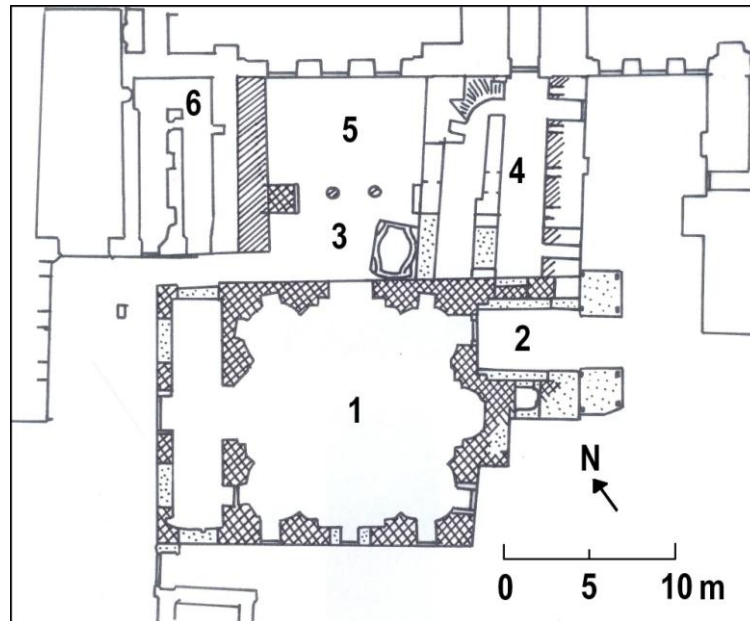


Figure 4: Baptistry and SW outer buttress of Hagia Sophia: 1 – main body of baptistry, 2 – NE porch, 3 - N porch, 4 – SW outer buttress, 5 – baptistry courtyard, 6 - access ramp, hatched – C12 and later Byzantine banded masonry, cross-hatched – original parts of C6 baptistry, dotted – Ottoman masonry.

Again, the recent removal of modern plaster provided an opportunity to re-examine this structure and, in this case, hitherto concealed Byzantine surfaces have also been revealed by the demolition of Ottoman annexes surrounding the Byzantine building. It is apparent from this newly-exposed evidence that the lower level of its fenestration has been dramatically altered since the Byzantine period, when both the octagon and narthex were much better lit. Remnants of a marble revetment *in situ* on the N facade of the structure suggest that the exterior of the building was originally veneered with marble. The E face of the apse and the S façade of the NE porch have been exposed, revealing that the apse is

³⁵ Dark and Kostenec (2006) 123-9; Kostenec and Dark (2011). 'Rebuilding under Justin II: *John of Ephesus, Ecclesiastical History, Part 3*', E.W. Brooks, ed. and trans. (Louvain 1936) 3.2.31 and R. Payne Smith, ed., *The Third Part of the Ecclesiastical History of John, Bishop of Ephesus* (Oxford 1860) 145. *Diegesis*: T. Preger, ed., *Scriptores originum Constantinopolitanarum* (Leipzig 1901/07, 2 vols.) I:82. The *Diegesis* suggests that the SW 'baptistry' was a re-used structure, not originally intended for baptism.

FIELDWORK & PROJECTS

bonded into the main body of the building and so confirming that the present rectangular shape of the apse belongs to the original design³⁶.

A window in the N tympanum of the central bay of the vault of the NE porch has a mosaic-decorated soffit showing a leaves-and-quatrefoils pattern³⁷. The window was later blocked by a cross-vault in the interior of the SW outer buttress, and the brick masonry of this blocking is covered with plaster decorated with an acanthus rinceau fresco, suggesting two phases of Byzantine decoration in this area of the structure. So far as we are aware, although the mosaic was published by Ramazanoğlu³⁸, the fresco is previously unpublished. This decoration may suggest that the NE porch was of greater significance in the Byzantine period than has often been assigned to it in earlier discussions. Previous publications have also connected the whole N wall of the porch with the construction of the SW outer buttress of the church³⁹. However, it is clear that its N and S walls are bonded into the E wall of the octagon-in-square, showing that the porch is contemporary with the 'baptistery'. The N wall of the porch contains a (later blocked) opening leading to the outer buttress. At its E end there is a fragment of a brick arch, suggesting that there was an opening (or perhaps a round-headed niche) in this location also. This could correspond to a niche in the E face of the SW buttress, the interior of which was originally formed by a N-S oriented arch. This arch seems to have been blocked when the present (probably Ottoman) entrance arch was constructed, although this could have replaced a previous phase of blocking – perhaps when the E wall of the outer buttress was constructed.

Revising the plan of the porch in this way implies that the structure as we see it is much more structurally complicated than has been assumed, and that it originally continued further to the E, possibly as a corridor. Likewise, removal of plaster from the two-storied N porch enabled us to see that this too is a more complex structure than usually supposed. The lower storey has a large barrel-vault resting on two stone arches

³⁶ Dark and Kostenec (2009) 58. Previous works on the 'baptistery' presented various attempts to reconstruct its E apse as originally polygonal or curvilinear on the exterior - Mainstone (1988) pl. A2 and A9; S. Eyice, 'Le baptistère de Sainte Sophie d'Istanbul', *Atti del IX Congresso internazionale di Archeologia cristiana* (Rome 1978, 2 vols.) 2:257-273.

³⁷ Dark and Kostenec (2009) fig. 2. Similarly-colour leaves can also be found in a fresco decorating the small room E of the antechamber of the 'Large Hall'.

³⁸ M. Ramazanoğlu, 'Die Baugeschichte der Sophien-Kirche Justinians', *Atti dello VIII Congresso internazionale di studi bizantini. Palermo, 3-10 aprile 1951* (Rome 1953) vol. 2, 224-231, esp. 226, pl. LIV fig. 9, cf. pl. LIII fig. 8.

³⁹ Müller-Wiener (1977) fig. 75.

FIELDWORK & PROJECTS

supported by two piers. This barrel-vaulted space is separated from a small courtyard by a white marble screen, comprising a door between two tiers of columns. At least the lower storey of this screen is probably C6. The W pier of the porch also appears to belong to the original phase, but only the uppermost part of the E pier retains its original ashlar, the lower part consisting of what is probably re-used marble. Its monolithic stone supports presumably replaced the original lower part of the ashlar pier and they, together with the brickwork of the buttress wall, support the remaining upper ashlar part of the pier, showing that the W wall of the outer buttress must be later than the original ashlar pier of the porch. The replacement of the lower ashlar of the pier with the marble blocks may then have been carried out when this wall of the buttress was built⁴⁰.

In 2010, we had a unique opportunity to examine the, otherwise inaccessible, upper part of the porch⁴¹. The W wall of the outer buttress and the façade of the porch are not bonded with each other, and the wall of the buttress was built earlier than the upper storey of the porch. We date the upper storey to after the C6 on account of small bricks used in its N wall. The upper storey, which is not accessible from neighbouring structures, may have been constructed to close the S side of the courtyard with a flat façade, thereby, architecturally unifying it with the other three sides of the courtyard, which are formed by the S façade of the church and the high, plain, walls of the SW access ramp and outer buttress. Together, this evidence demonstrates the structural complexity of this part of Hagia Sophia, and reinforces the need for its reinterpretation.

The Great Baptistery

Paul the Silentiary located the principal baptistery of Hagia Sophia (the Great Baptistery) outside the N middle door of the church, and the same structure is mentioned in later texts as W, or NW, of the skeuophylakion⁴². This places the Great Baptistery in a very restricted area where the N middle outer buttress of the church stands and the hypogeum was found in the 1940s (fig. 1). This zone was examined in a,

⁴⁰ Dark and Kostenec (2009) 59 and fig. 3.

⁴¹ Dark and Kostenec (2006) fig. 3.

⁴² *Paul the Silentiary, Ekphrasis of Hagia Sophia*, P. Friedländer, ed. (Leipzig – Berlin 1912) ll.563-566; J. Mateos, ed., *Le Typicon de la Grande Église* (Rome 1962/63, 2 vols.) vol.1, 182-183, vol. 2, 84-85 and n. 2; *De Cerimoniis*, J.J. Reiske, ed., vol. II (Bonn 1829) 22, 620; J. Goar, ed., *Euchologion, sive Rituale Graecorum* (Venice 1730) 291; M. Arranz, *L'Eucologion constantinopolitano agli inizi del secolo XI* (Rome 1996) 182; Kostenec and Dark (2011); Dark and Kostenec (2009) 67.

FIELDWORK & PROJECTS

largely unpublished, Turkish excavation during the early 1980s (see n. 7 above). As this excavation seems unlikely ever to reach full publication, we were given permission to re-survey the area, and to record the middle outer buttress, which was cleaned to the surface of Byzantine period deposits, again during the 1980s.

This showed that the outer buttress incorporates an earlier structure, the lowest parts of which are two large brick and greenstone piers with remains of marble revetment, probably dating to the C6. The W brick and greenstone pier seems to be identical to the pier recorded in the 1960s by Dirimtekin on the S internal wall of the hypogeum, where it apparently blocked one of the burial chambers⁴³. Another similar pier on the N, directly opposite that on the S, blocks another of the burial chambers, and yet another can be seen on the W face of the NW outer buttress. The latter has survived almost in its original height, enabling one to see that an arch sprang from it to the N. These piers share a common alignment and suggest a previously unrecognised rectilinear structure c.13.5m wide x 24.5m (or more) long, dating to the C6 and paved with a white and green marble floor, found in the 1980s excavation (fig.1, n.4). This structure overlay, although followed the orientation of, the disused hypogeum, which was used as cistern with a conduit entering it from the E. Although there are no diagnostic features or artefacts (such as a font), the re-use of the hypogeum as a cistern suggests that water played some part in the use of this newly-identified C6 building and its size and location suggest that it was an important ecclesiastical structure. We interpret it as the lost Great Baptistery⁴⁴.

Other previously unrecognised Byzantine-period features

The areas immediately N and S of the church have often been neglected by scholars. However, remains of pavements of large marble slabs were recorded N of the church. The W ashlar pier of the Middle Byzantine or Late Byzantine N middle outer buttress (fig.1, n.6), rests directly on a white marble floor, which must, therefore, predate the pier⁴⁵. There is another, largely intact, pavement of large white marble slabs and a, probably C6, wall revetment between the NW access ramp and NW outer buttress (fig.1, n.2). In this part of the site, carved marble slabs are preserved on the N façade of the church and the E face of the NW access ramp, suggesting that the upper part of the N façade of Hagia Sophia was

⁴³ Dirimtekin (1962) 110-111 and the plan.

⁴⁴ Kostenec and Dark (2011); Dark and Kostenec (2009) 64-5.

⁴⁵ <http://ukar.ff.cuni.cz/EN/hagia.html>, fig. 10.

FIELDWORK & PROJECTS

veneered with white marble, as was the W façade, where some slabs remain *in situ*. This raises the question of how much of the exterior of the church was once veneered in this way⁴⁶.

Clearance by the Museum of the area immediately E of the SW outer buttress exposed fragments of Byzantine columns, a wall parallel to (and at a distance of c.6.80m from) the S side of the church, and white marble paving similar to that found N of the building. In this instance, the marble paving was originally part of a pavement displaying a hexagon or octagon within a rectangle. The wall is approximately aligned with a newly-recorded marble-veneered pier, perhaps dating to the C6 on constructional grounds, preserved in the small Ottoman porch near the SE corner of the church (fig. 5).

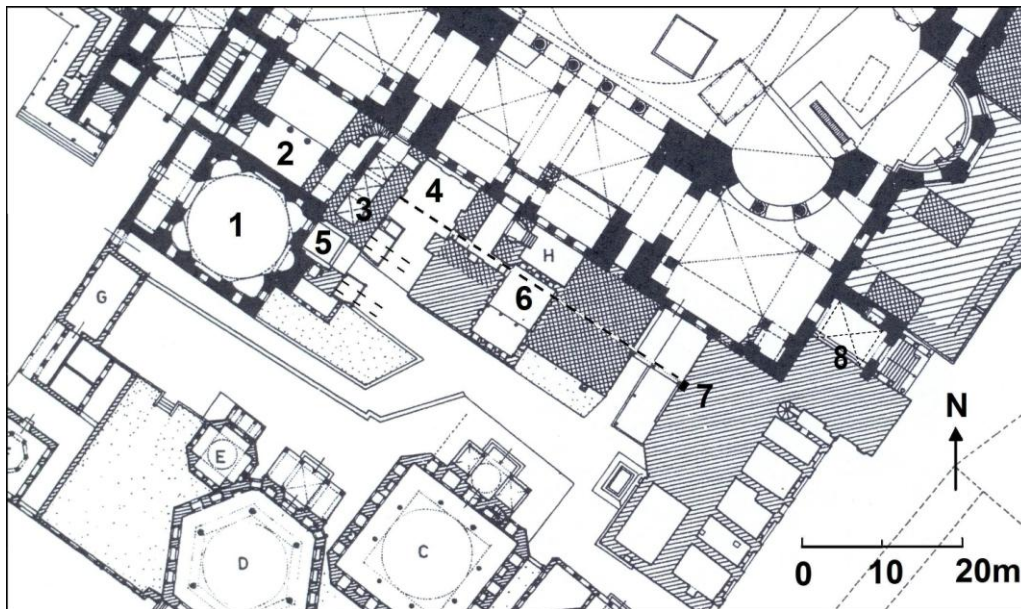


Figure 5: S area of Hagia Sophia (based on the plan by Müller-Wiener (1977) 90 fig. 75: 1 – baptistery, 2 – N porch of the baptistery, 3 – SW outer buttress, 4 – Byzantine marble pavement, 5 – NE porch of the baptistery, 6 – line connecting the façade of the N baptistery porch (2), the brick wall limiting the paved area (4) and the brick and greenstone pier (7), 7 – brick and greenstone pier on the W face of the SE outer buttress, 8 – SE vestibule.

Our present interpretation is that these marble pavements might represent surviving portions of courtyards outside the church, possibly those which, according to several C6 texts, surrounded the church on all sides. The

⁴⁶ Dark and Kostenec (2009) 64.

FIELDWORK & PROJECTS

wall and columns S of the church may represent a colonnade delineating this courtyard in that area, perhaps forming a portico continuing the alignment of the N face of the NE porch of the ‘baptistry’⁴⁷.

We have identified further Byzantine material in the area of the demolished Ottoman medrese NW of the church. This Ottoman building has attracted little attention from previous scholars, but Byzantine-style masonry bonded with the Byzantine atrium wall (and so Justinianic in date) survives in the E wall of the small domed Ottoman porch in front of the door in the N wing of the C6 atrium. This may imply a wall running to the N, and a pier, dated on constructional grounds to the C6, is visible W of the SW corner of the main court of the medrese. This pier is aligned with the W limit of the door in the N wing of the church atrium, and may correspond with the SW corner of the Patriarchal palace as reconstructed by us on the opposite side of the atrium. These two C6 walls together may, perhaps, suggest either a building on the N side of the atrium, in an analogous location to the ‘Large Hall’ to its S, or a N-S corridor situated N of the atrium⁴⁸.

The outer buttresses are the most prominent of later Byzantine additions to the Justinianic church, although their architectural significance and structural complexity have been unappreciated in previous studies. They not only profoundly changed the external appearance of the church and also its interior by blocking some of the windows, but at least the SW buttress contained several rooms (including a chapel) accessible from the gallery of the church and connected to the ground-floor by an internal staircase⁴⁹. The function of the buttresses was, therefore, more than just to stabilise the building.

The SW outer buttress (fig.4, n.4) appears to have been built when the N porch of the neighbouring C6 ‘baptistry’ was modified. Its W and middle walls are comparable to those in Justinian’s church (using pure brick masonry), except for the southernmost part of the middle wall, where there is an ashlar pier connected to the wall by a high semi-arch. By contrast, the interior of its E wall is built of banded masonry, and

⁴⁷ *Procopius*, G. Dindorf, ed., vol. III (Bonn 1838) 178; *Evagrius*, J. Bidez and L. Parmentier, eds., (London 1898) 181; *Paul the Silentiary, Ekphrasis of Hagia Sophia*, P. Friedländer, ed., (Leipzig and Berlin 1912) ll. 612-616. Kostenec and Dark (2011); Dark and Kostenec (2009) 61 and fig. 5.

⁴⁸ Dark and Kostenec (2009) 63.

⁴⁹ R.L. Van Nice, *Saint Sophia in Istanbul: An Architectural Survey*, (Washington DC 1965/86) pls. 1, 2, 13, 16, 20, 42, 46.

FIELDWORK & PROJECTS

below the vault of the first landing of the internal staircase shows an arcade supported by three marble piers, each carrying simple white marble impost capitals, and one ashlar pier (fig. 6). The arcade does not open to the exterior, but the intervening space between the piers was filled with a banded masonry, leaving only two small (blocked) windows in the northernmost and southernmost bays. The exterior of the E wall of the buttress was faced with Ottoman stonework, revealed by the removal of modern plaster by the Museum in 2010.



Figure 6: SW outer buttress: E part of the structure, ground-floor level, seen from N. In the background the blocked round-headed opening leading to the NE porch of the baptistery (photo: Jan Kostenec).

From a structural point of view, it is impossible that the groundfloor arcade in the E wall, composed of slender piers, had ever been open to the area E of the buttress, although the E wall of the buttress is about twice

FIELDWORK & PROJECTS

as thick as the W brick wall. It seems possible, then, that there had originally been a brick wall, later thickened from the interior of the buttress. The banded masonry of the E wall, above the first landing of the internal staircase, would then belong to this rebuilding of the buttress – as would also the ground-floor arcade, (the piers of which would be attached to the original brick wall) and the existing vaults, at least in the E part of the buttress. This consolidation of the buttress may be explained by the construction of a mosaic-decorated chapel at its top. This chapel, originally cruciform in plan, was apparently inserted into the pre-existing rectangular space between the middle and E walls of the buttress.

If the figurative mosaics of the chapel were part of the original structure, then it must date to the C9 or later – a date which would then relate not only to the thickening of the E wall of the buttress, but also to the vaults spanning the interior of the E part of the buttress on the ground-floor level and near the gallery level of the church. The former vault has traces of unpublished Byzantine fresco decoration, with a regular pattern consisting of squares, quatrefoils and stylised leaves, painted with a limited palette of colour.

This suggests that the existing internal staircase providing the connection between the ground-floor of the buttress and the rooms at its top was constructed at the same time. As there are no traces of an earlier staircase inside the buttress, it is possible that in its original form the buttress was intended to support the rooms at its top and adjacent church rather than as a passage between different levels. Before the cruciform chapel was built the rooms at the top of the buttress may have been accessible only from the S gallery of the church.

The spaces on the top of the buttress preserve fragments of their Byzantine-period decoration. Despite this, they have never been studied in detail. The cruciform chapel is undisputedly later than the rectangular room W of it, and marble attachments *in situ* witness the use of costly marble revetment on its walls. In addition to the mosaics published from this room by Mango⁵⁰, we have recorded remnants of five more figures in the W arm of the chapel, where there is also a (still partially blocked) door leading to the room with frescoes. The rectangular frescoed room in the W part of the buttress has been so far almost ignored by scholars. The E and W walls of the room are the vertical continuation of the middle and W brick walls of the buttress, built apparently in the same phase. By

⁵⁰ C. Mango, *Materials for the Study of the Mosaics of St. Sophia at Istanbul*, (Washington DC 1962) 38-39.

FIELDWORK & PROJECTS

contrast, the existing S wall, is probably Ottoman in date. The room must have once extended further to the S, because it is possible to see fresco decoration continuing on the W wall of the room behind the face of the S wall. It was lit by a large round-headed window in the W wall, blocked in the Ottoman period, but this window was reduced in size before the earliest surviving layer of fresco decoration was applied to the wall, emphasising the extant of Byzantine-period alterations in this part of the building. These modifications suggest that this was an important space and highlight the question of how it, and the cruciform chapel, relate to the rest of Hagia Sophia.

In the 1960s, Dirimtekin described, in brief, other fragments of fresco on the E, W and N walls⁵¹. These have three layers: the earliest two have aniconic decoration, but the third depicts figures of saints, although this layer is, unfortunately, poorly preserved. By contrast, the earliest layer of the frescoes survives well on the E and W walls, showing that both walls were decorated similarly in imitation of coloured marble wall-revetment. There were large rectangular panels on either side of the door and the window respectively and, above each opening, there was an olive green panel. On the E wall, where the earliest layer of fresco is best preserved, a black cross flanked by two purple circles is depicted in the centre of the olive green panel. In the next phase of decoration (Phase 2), only the W wall of the room seems to have been re-decorated, as no traces of the Phase 2 layer of fresco can be seen on the E wall. Nevertheless, from the small surviving fragment of painting it is apparent that in this phase the decoration consisted again of rectangular panels imitating variously coloured marble⁵².

The latest phase of fresco, probably belonging to the C12, is attested on the E, W and N walls of the room. On the E and W sides, its upper level shows rows of saints; on the N side there were probably only two large figures flanking a (blocked) opening. Of the latter, only the figure of a saint (c.1.9m high) has survived, on the right of the opening. The fresco on the W wall, c.3 m above the floor, shows further large figures - all probably bishop-saints - in an upper level separated from a lower level by a narrow red band⁵³. By contrast, not all figures on the E wall are bishops. The middle figure on this wall, to which those on the right and left

⁵¹ F. Dirimtekin, 'Room with frescoes in one of the buttresses of Saint Sophia', *Ayasofya Müzesi Yıllığı* 3 (1961) 53-56.

⁵² A photograph of the W wall showing part of the frescoes of Phase 1 and 2 can be found at <http://www.ccma.cz/research.htm>.

⁵³ Dark and Kostenec (2009) fig. 4.

FIELDWORK & PROJECTS

approach, can be identified as the enthroned Christ, holding the Gospels and Blessing. In addition, there is a fragment of a smaller figure of a male saint on the lower part of the E wall, which is the only surviving evidence for the decoration of the lower zone of the room. The position of Christ over the large round-headed opening in the E wall suggests that the room might have served as an antechamber or narthex for the cruciform chapel to its E⁵⁴.

Conclusion

Consequently, our work at Hagia Sophia has produced new evidence for many of the most important structures surrounding the C6 church, including what may be the Great Baptistry, and even requires the plan of Justinian's church itself to be revised. It has provided plentiful archaeological evidence for the core area of the C6 Patriarchal palace, including the recognition of a major meeting room with a monumentalised entrance. We have identified the first traces of the C4 church, re-dated the standing skeuophylakion to the C5 and recorded material evidence including mosaic and fresco, elucidating the function and development of the most striking post-C6 additions to the church, the buttresses. Together, this new evidence enables both a reinterpretation of the famous C6 church and puts it in its wider structural context. This, in turn, enables Justinian's church to be understood afresh as the focus of the greatest of the many episcopal complexes of Late Antiquity.

Professor John Haldon

The Avkat Archaeological Project 2010

This report is intended (1) to summarise, very briefly, the important results from Phase I of the Avkat Archaeological Project, an international collaboration, led by Princeton, focusing on the archaeology of the Late Roman, Byzantine, and Ottoman eras around the village of Beyözü (earlier Avkat), now firmly identified as ancient Euchaita; and (2) to introduce Phase II of the project, the excavation of key areas identified in the course of the four years of Phase I. The final report from Phase I of the project will be published in 2011; a more detailed report of work carried out so far, including the results of the preliminary ceramics analysis, will be put on the Avkat website – www.princeton.edu/avkat - later this year.

⁵⁴ Dark and Kostenec (2010) 41 and n.3.

FIELDWORK & PROJECTS

Phase I: summary

The fourth season of the Avkat Archaeological Project (AAP), in Mecitözü İlçesi, Çorum İli, began in mid-July 2010 and worked for just over three weeks until mid-August (for background and previous reports 2006-2009 see our website). The team was smaller this year than in previous years (e.g. 2009 – 30; 2008 – 45), chiefly because this was the final year of Phase I of the project, the large-scale intensive and extensive survey, and the season was planned as a study season in order to begin the analysis of the considerable amount of data collected since 2006, and in preparing the ceramic, numismatic and other material now stored in the local museum at Çorum for detailed analysis in subsequent years. At Avkat itself we have now thoroughly mapped the sub-surface structures accessible to geophysical investigation in the lower village area as well as on the so-called Kale tepe, where substantial vestiges and evidence of fortifications and a range of ancillary structures have been located. The survey located, catalogued and recorded a considerable amount of late Roman and Byzantine *spolia* in the villages of Beyözü and Elmapınar, and together with the surface finds of Byzantine coins (some 30 now, largely handed in by local farmers), this also helped determine the areas for future archaeological investigation. In the lower village we have been able to identify the line of the early sixth-century defensive wall erected during the reign of the emperor Anastasius (491-518), the probable location of the main city gate, a probable church which lies at the location, identified in hagiographical texts of the seventh and eighth centuries, of the martyrium of St Theodore (and associated also with fragmentary evidence of a mosaic), and a range of associated structures.

Intensive survey work, covering an area of over 10 km², has now identified a number of major concentrations of Roman, late Roman and Byzantine pottery and tiles in and around the settlement and fortification. Site visits have also demonstrated that the nearby settlements at Elmapınar and Sarihasan, as well as several other small modern settlements (Elvançelebi, Köseeyup, Figani,) stretching in an arc around Beyözü/Avkat and the modern town of Mecitözü show evidence of only very small settlement in ancient and medieval times, confirming the position of Avkat/Euchaita as the regional ‘central place’ at this period.

2010 season

As part of a broader historical project to understand communication routes in Anatolia, a number of desktop studies using GIS were carried

FIELDWORK & PROJECTS

out, including a series of isotropic and anisotropic least-cost analyses focussing on communication routes between Çorum and Amasya. Once predictions of possible routes were created on the desktop, they were field-tested by a small team in a 4WD vehicle. Over 70 kilometres of road were traced on the ground, using a handheld Garmin GPS to track the routes, and then processed in ArcGIS 9.3 to determine their relevance to the routes that had been predicted by the least cost path analysis. A similar project entailed the development of an explanatory model incorporating environmental/topographic and archaeological data.

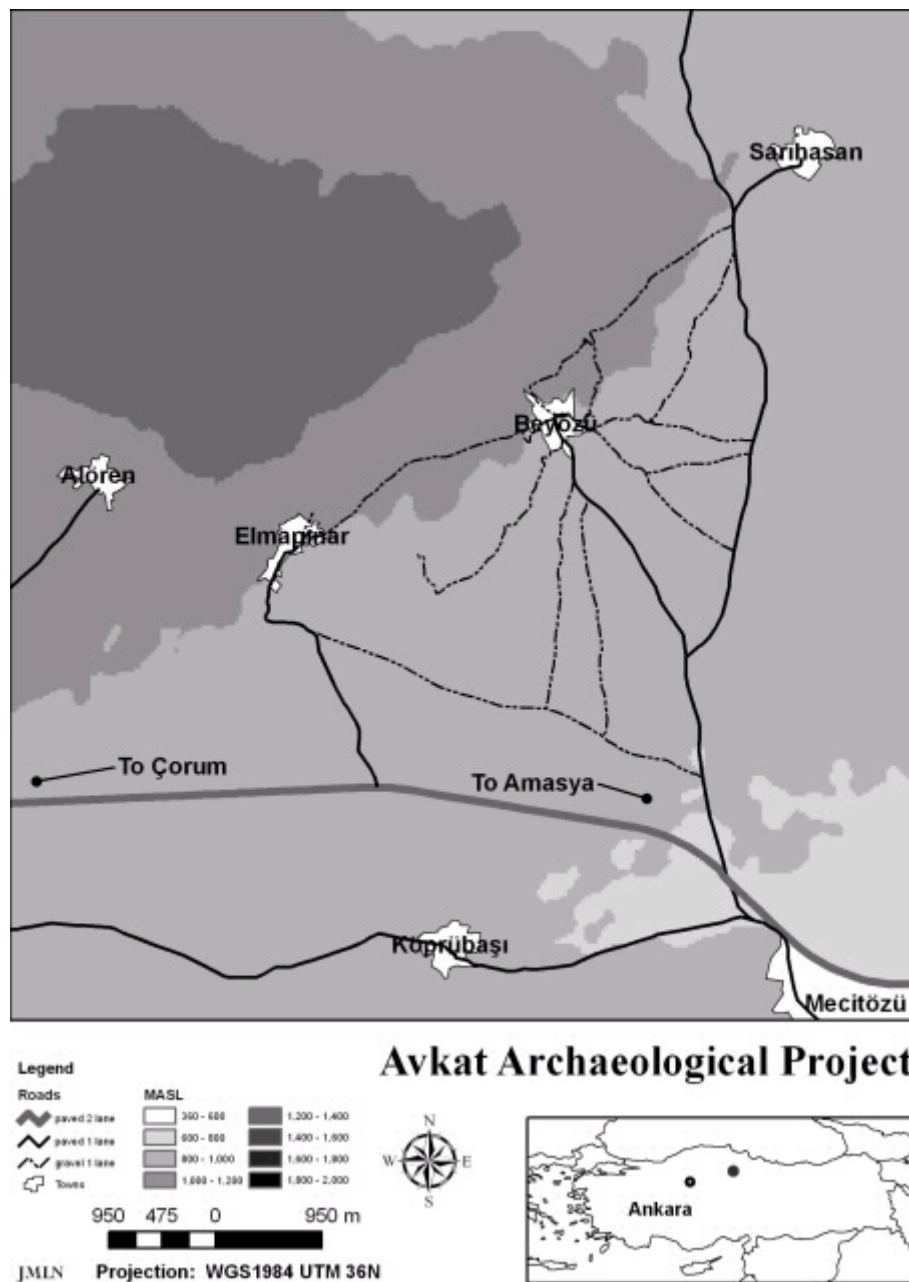


Figure 1: location map

FIELDWORK & PROJECTS

In addition to the specifically archaeological survey work and the modeling exercises, our palaeoenvironmental group examined several sites around Çorum and Amasya, adding to their general understanding of the geology and palaeoenvironment of the region around Beyözü, and were able to locate a natural lake, known as Soğuk Su ('cold water') north of Çorum which may be suitable for coring with a view to extracting palynological data about ancient climate and agricultural activities.

While finalizing the investigation carried out over the last three years, the lead team also worked intensively in the library of the British Institute at Ankara to draft the first version of volume I of the report, which will take the form of a 10-chapter book co-authored by the team and edited by Haldon. Over the same period the pottery specialist, Joanita Vroom (Utrecht) worked in the Çorum Museum to complete a preliminary but detailed analysis of the ceramic material. The major characteristic of all the assemblages was the very small quantity of imported fine wares. Among the finds were a large number of miniature imitation LR3 amphorae, some imported from the west coast of Anatolia, others from the Black Sea coast or perhaps produced locally. Their content is uncertain, but the small size (1.17 and 1.05 litres) suggests that they were not used to import staples. There were a large number of sherds of 'Unglazed White Ware II' (at Saraçhane in Istanbul dating to the seventh and eighth centuries) as well as other sherds of glazed and unglazed Byzantine whitewares dating to the tenth-eleventh centuries. These were evenly distributed throughout the hinterland of Beyözü, but the overall pattern suggested by the survey material was of a relatively high density of early Middle Byzantine material (i.e. 7th – 9th c.) compared with the period that followed. Only very few shards of the Danishmendid period (later eleventh and twelfth centuries), the ensuing Selcuk period, and the Ottoman period were found, until late nineteenth-century material was identified.

Conclusions

The main conclusion from the survey, analysis of historical texts and documentary material is that there took place a distinct change in the material record of the village of Beyözü in the sixth century AD as a result of the changes brought about by Anastasius' granting of civic status; but that while the Late Roman period (fourth to seventh centuries) was the best represented period in terms of architectural fragments and epigraphy, the greater density of ceramics from the following two-three centuries may be indicative of a change in the function of the settlement,

FIELDWORK & PROJECTS

with a further shift in circumstances from the middle or later ninth century onwards. It is worth noting also that, at least on the basis of current provisional results, this pattern seems very different from that emerging from other rural or semi-rural sites in the broader region.

From the historical evidence for the period after the later eleventh century, we may conclude that – given the fact of the survival of the Byzantine name in the Turkish Avkat – there was a continuity of occupation of the site. In the intervening period the town of Çorum evolved. A castle was constructed there, probably dating originally to the thirteenth century, incorporating Byzantine tombstones and much spolia, as was the nearby Elvançelebi türbe (from 1283), about half way between Euchaita and Çorum. At some point after the later eleventh century the centre of the immediate locality moved from Euchaita/Avkat to Mecitözü, known in much later sources as Avkat Hacıköy or Mecitözü Hacıköy. In 1398, and after the incorporation of the region under Ottoman control in the later fourteenth century, the Ottoman sancak of Çorum was part of the vilayet of Sivas. In 1423 it was attached to the vilayet of Amasya, and then in 1591/1595 to the vilayet of Ankara. In the 1640s and afterwards it was once more under Sivas. Euchaita reappears, as the small village of Avkat in an Ottoman tax register of the mid-1500s, within the vilayet of Amasya, and consisted of some 25 households, none of whom were Christians. We learn of its continued existence, and its general situation, also from passing travellers such as Derschwan and Busbecq. The region was moved administratively several times in the nineteenth century before the sancak of Çorum was made independent in 1921 and was promoted to a vilayet in 1924. Hacıköy (Mecitözü) itself was attached to the Sancak of Amasya until 1916. Avkat itself, which became a separate kaza in 1866, appears to have retained this name (variously spelled as Avkhat or Avukat) until the 1950s, when it was renamed Beyözü in a more general administrative re-shuffling of sub-provincial arrangements.

In the last decades of the Ottoman state Avkat, like many other rural communities, experienced both immigration and emigration. The movement of Krim Tatars under Russian pressure after the Crimean war (1851-54) affected the village, as the arrival of families (one of the largest of which still bears the name Atar, derived by local tradition from this origin), changed the population. By the same token Armenian families left during the period 1905-1917, although the record is problematic in respect of both numbers and causes.

FIELDWORK & PROJECTS

We would like to express our gratitude to our sponsors at Princeton, most notably the Departments of Art & Archaeology, Near Eastern Studies and History; the Dean of Research; and the Program for Hellenic Studies. In Turkey the project wishes to thank those who made its work possible in 2010, including Önder İpek (Çorum Museum Acting Director) and the staff of the Büyük Otel, Çorum,. Invaluable logistical and procedural help was provided by the British Institute at Ankara, in particular from Lut Vandeput, Gülgün Girdivan, and the library staff.

Phase II: the excavation

The first phase of the Avkat Archaeological Project was designed to achieve several key targets. These have largely been achieved, and the project has planned a second phase, which will be primarily archaeological (by excavation of key sites selected on the basis of the geophysics work completed in Phase I) and palaeoenvironmental investigation (by lake-bed coring at Soğuk Su, and speleothem analysis in nearby caves). We hope to move into Phase II in the summer of 2011.

Greece

John Bintliff

The Leiden-Ljubljana Ancient Cities of Boeotia Project continued fieldwork at the ancient town-sites of Koroneia, Haliartos and Hyettos. Much new information has been obtained on the transition from Late Antiquity into Early then Middle Byzantine times, as well as the settlement pattern of the Frankish and Ottoman eras. Early Modern studies into village history and origins have included 3-D imagining recording of traditional houses. Annual reports on the Project appear in *Pharos*, the *Journal of the Dutch Institute at Athens*. Innovative work with medieval and post-medieval ceramics is being carried out on Boeotian material by Athanasios Vionis (University of Cyprus, Nicosia).

The John Bintliff and the Leiden Boeotia Project featured in episode 1 of the new Greek tv series on the 1821 Revolution.

The following link should play the 1st episode in full:

<http://www.skai.gr/player/TV/?MMID=210180>

FIELDWORK & PROJECTS

Cyprus

Georgios Deligiannakis

Geophysical Survey of the Early Christian site of Prastia, Limassol, Cyprus, Open University of Cyprus (director, first season).

Projects

Petr Balcárek (Olomouc, Czech Republic)

Cooperation within the project *Human Resources for the Development and Promotion of the National Cultural Inheritance* POSDRU 81/3.2/S/53777, focused on the preservation and protection of the Byzantine and Postbyzantine cultural heritage in two dioceses in Romania, funded by the European Community.

John Haldon (Princeton)

Collaborative work related to the *International Medieval Logistics Project* continues, with the additional contribution of colleagues in the field of archaeozoology associated with the Römisch-Germanisches Museum at Mainz; for further details see *BBBS* 36 (2010).

The *Digital Manzikert Project* is nearing completion, and preliminary results will be available in the course of the autumn of 2011. For further details see *BBBS* 36 (2010).

Nicholas de Lange (University of Cambridge)

Hebrew inscriptions of the Byzantine empire.
Assisted by Anastasia Loudarou (Jewish Museum of Greece).

FIELDWORK & PROJECTS

Angeliki Lymberopoulou (Open University)

The bid submitted to the Leverhulme Trust International Networks, *Damned in Hell in Venetian-dominated Cretan Frescoes (13th-17th centuries)* was successful and was awarded £176,600 for the period of three years, October 2010-September 2013.

Principal investigator and co-manager: Angeliki Lymberopoulou (The Open University, UK)

Co-Manager: Vasiliki Tsamakda (University of Mainz, Germany)

Core Team Members: Charalambos Gasparis (Institute for Byzantine Research, National Hellenic Research Foundation, Greece), Annemarie Weyl Carr (Southern Methodist University, USA), Athanasios Semoglou (Aristotle University of Thessaloniki, Greece), Rainer Warland (University of Freiburg, Germany), Rembrandt Duits (The Warburg Institute, UK) and Dionysios Stathakopoulos (King's College London, UK).

Project Facilitator: Diana Newall

Fieldwork in 2010 involved locating, photographing, measuring and creating plans of Cretan churches (13th-17th century), which contain scenes of hell (with Vasiliki Tsamakda and Rembrandt Duits).

THESES

5. THESES

Theses in preparation

Semele Assinder (PhD), *Greece in British women's writing, 1866-1915*

University of Cambridge

Supervisor: Professor David Holton

Filip Ivanovic (PhD), *The Erotic-Aesthetic Dimension of Deification: Love and Beauty in Dionysius the Areopagite and Maximus the Confessor*

Department of Archaeology and Religious Studies, Norwegian University of Science and Technology, Trondheim

Eleni Lampaki (PhD), *A comparative study of the manuscripts and printed tradition of the Cretan tragedy Erofilos*

University of Cambridge

Supervisor: Professor David Holton

Nil Palabiyik (MPhil/PhD), *The first Greek Patriarchal Press of Constantinople (1627)*

Hellenic Institute, Royal Holloway, University of London

Supervisor: Charalambos Dendrinos. Advisor: Evrim Binbas

Gary Pitts (MPhil/PhD), *Research on the functioning of trading networks in the medieval Eastern Mediterranean (900-1204).*

Royal Holloway, University of London

Supervisor: Dr Peregrine Horden

Anna Sfika (PhD), *Aspects of Water Administration in Secular Byzantine Architecture. Archaeological Evidence, Written Sources and Representations.*

Department of History and Archaeology, University of Athens

Supervisor: Professor Maria Constantoudaki

Panayiotis Tofis (MPhil/PhD), *Copying activity in Thessalonike in the Palaeologan period (1246-1430)*

Hellenic Institute, Royal Holloway, University of London

Supervisor: Charalambos Dendrinos. External Advisor: Costas Constantinides

THESES

Thesis completed in 2009

Efthymia Priki (MLitt), *Hypnerotomachia Poliphili* and the *Chemical Wedding of Christian Rosenkreutz: Influences, Parallels, Reception*
University of Glasgow

Theses completed in 2010

Danae Charalambous (MA), *The Cycle of the Akathistos Hymn in Monuments of the Seventeenth Century in Lakonia, Peloponnese*
Department of History and Archaeology, University of Athens
Supervisor: Professor Maria Constantoudaki

Styliani A. Chrysochoou (PhD), *The Cartographical Tradition of Claudius Ptolemaeus' Geographike Hyphegesis in the Palaeologan Period and the Renaissance (13th-15th Century)*
Hellenic Institute, Royal Holloway, University of London.
Co-supervisors: † Julian Chrysostomides and Charalambos Dendrinou.
External advisor: Professor Malcolm Wagstaff

The thesis explores aspects of Ptolemy's *Geographike Hyphegesis* in Byzantium, from the end of the thirteenth century, when the earlier manuscripts appear in Constantinople, to the early sixteenth century. Though the treatise was known from the Late Antiquity to the twelfth century, no concrete evidence on its structure and the inclusion of maps is attested prior to the end of the thirteenth century. The aim of the thesis is to examine the sources of the surviving maps, and assess whether the Byzantine scholars, in particular Maximos Planoudes, were able to draw the Ptolemaic maps without earlier exemplars. The thesis studies the cartographical development of the *Geographike Hyphegesis* in the fourteenth century, and the division of the 26 regional maps into 64 and the inhabited world (*oikoumene*) into four, for which no instructions are given in Ptolemy's text. Finally, the thesis assesses the influence of the Byzantine *Geographike Hyphegesis* on the Latin *Cosmographia* during the Renaissance, when a large number of Greek MSS reached Italy. The study is based on a detailed examination of the 16 Byzantine MSS with maps, in the light of other literary sources of the period.

The thesis comprises an Introduction, six Chapters (1-6) and a Conclusion. Chapter 1 presents the structure and content of the text with a list of the 16 MSS with maps. Chapter 2 examines the study of Ptolemy's treatise from the second to the twelfth-century and a possible Arab

THESES

influence. Chapter 3 discusses the contribution of Maximos Planoudes to the revival of Ptolemy's *Geographike Hyphegesis* in the thirteenth century and his possible role in the construction of the maps of the *oikoumene* and the 26 regional maps of Version A. Chapter 4 examines the study of the *Geographike Hyphegesis* by the fourteenth and early fifteenth-century Byzantine scholars Nicephoros Gregoras, Isaac Argyros and John Chortasmenos, and the MSS produced under their guidance containing the maps of Version B. Chapter 5 discusses the study of Ptolemy's *Geographike Hyphegesis* by Plethon and Cardinal Bessarion in the middle of the fifteenth century, and the influence of the Byzantine Ptolemaic MSS and maps in the West up to the sixteenth century. It also examines the influence of the Latin *Cosmographia* on the Greek Ptolemaic MSS produced in Italy during the Renaissance. Chapter 6 is dedicated to the cartographical analysis of the *Geographike Hyphegesis*, comparing all maps, including that of the *oikoumene* and regional ones. An attempt is made to construct, solely on the basis of Ptolemy's instructions and co-ordinates (a) three Ptolemaic maps (Albion, the Peloponnese and Crete), using the *Geographical Information System* programme (*GIS*), and (b) the graticule for the map of the *oikoumene* and the outline of the map of the northern coast of Africa, the island of Crete and southern Peloponnese, this time by hand and using instruments that the Byzantine scholars would have had at their disposal in the thirteenth century. A Conclusion summarizes the findings concerning (a) the reconstruction of the maps solely on the basis of the Ptolemaic co-ordinates and instructions; (b) the division of the maps in the fourteenth century without any Ptolemaic instruction; (c) the influence of the Byzantine Ptolemaic MSS on the Latin cartography of Ptolemy's *Cosmographia*; (d) the philosophical context of Ptolemy's treatise, and points out areas for further research. The thesis closes with full bibliography, Appendices (I-XII) and Plates with facsimiles of maps from selected MSS cited.

Simon Davies (DPhil), *The Production: and Display of Monumental Figural Sculpture in Constantinople, A.D. 829-1204*

School of Archaeology & Lincoln College, University of Oxford

Supervisor: Dr. Marlia Mango

Examiners: Professor Henery Maguire (Johns Hopkins University, Baltimore) and Dr. Gervase Rosser (St. Catherine's College, Oxford).

THESES

The thesis comes in 3 volumes and can be consulted in the Bodleian Library, Oxford (shelfmark MS. D.Phil. c.23187 v. 1; MS. D.Phil. c.23188 v. 2; MS. D.Phil. c.23187 v. 3).

This thesis considers the production and display of monumental figural sculpture in Constantinople between AD 829 and 1204. The thesis discusses stone sculpture manufactured during this period. It also considers the role of marble *spolia* as well as sculpture made in other materials (such as metal, ivory, stucco and wood) when employed within a monumental context. The thesis is divided into three volumes entitled respectively: (1) *Text*; (2) *Illustrated Catalogue of Medieval Stone Figural Sculptures Made in Constantinople, ca. 800-1200*; and (3) *Maps, Tables, & Other Illustrations*. The text itself is divided into three parts: Part I explores aspects of sculpture production; Parts II and III, the production and display of secular and religious sculpture respectively. Part I consists of two chapters: chapter 1 focuses on the materials used within monumental sculpture; while chapter 2 discusses the style and dating of extant stone sculptures. Part II likewise consists of two chapters: chapter 3 considers secular sculpture from an iconographic perspective, focusing on imperial depictions (including archangels) and courtly figures (such as acrobats and musicians); while chapter 4 explores the topic of palatial and civic sculpture, specifically ensembles relating to the Great Palace, city gateways, and public places. Lastly, Part III is divided into three chapters: chapter 5 discusses the colossal fountain-icons of the Virgin employed in the city's *hagiasmata*, and their export to the provinces and Italy in the 11th - 13th century; while chapters 6 & 7 consider aspects of church sculpture. Chapter 6 provides a detailed case-study of the one church that has preserved a significant quantity of figural sculpture from the Middle Byzantine period: the north church of the Lips Monastery (founded in AD 907); while chapter 7 discusses various religious sculptures not explored in the previous chapter, namely devotional images employed on the *templon* epistyle and the so-called icons of the *proskynetaria*; it also considers funerary sculpture. Volumes II and III are intended as supplements to aid the reader. The illustrated catalogue featured in Volume II contains all known figural sculptures made in stone between ca. 800 and 1200 which can be attributed to Constantinople. Volume III contains maps, tables and other illustrations.

THESES

Marko Drašković (MA), *Scandinavian Mercenaries in the Komnenian Byzantium*

University of Belgrade

Supervisor: Professor Ljubomir Maksimović

Foteini Lika (PhD), *History, fiction and satire in Roidis's Pope Joan*

University of Cambridge

Supervisor: Professor David Holton

Efstratios Myrogiannis (PhD), *The emergence of a Greek identity (1700-1821)*

University of Cambridge

Supervisor: Professor David Holton

Prodromos Papanikolaou (MA), *The Wall Paintings of Çarikli, Elmalı and Karanlık Kilise at Göreme, Cappadocia. Observations on a Byzantine Painting Workshop*

Department of History and Archaeology, University of Athens

Supervisor: Professor Maria Constantoudaki

Gary Pitts (MA), *To what extent did changes in the fiscal structure of the Byzantine Empire affect the ability of the Emperor to govern (1025-1204)?*

Royal Holloway, University of London

Pass with distinction and recipient of Joan Hussey Memorial Prize

Stefania Skartsis (PhD), *Chlemoutsi castle (Clermont, Castel Tornese), Peloponnese: its pottery and its relations with the West (13th - early 19th c.)*

Chlemoutsi was the most important castle of the Principality established in the Peloponnese after the Fourth Crusade. The glazed pottery of the Frankish period (early 13th - early 15th c.) is almost exclusively Italian, reflecting the connections of the Principality of Achaia with Italy and illustrating the tastes of the Latin elite in ceramics. The pottery proves that the castle remained important after the end of the Frankish occupation and indicates its decline in the 18th c. The ceramic material of the Post-Byzantine period reflects the incorporation of the castle into the

THESES

Ottoman Empire, the relations it developed with the rest of Greece, but, also, the continuation of its close connections with the West. Although a Turkish castle for most of the period between 1460 and the early 19th c., its imported pottery is mainly Italian, while the number of Islamic ceramics is small. The close political and economic relations with Italy developed after the Fourth Crusade, the Venetian interests in the Peloponnese, the constant Venetian occupation of the neighbouring Ionian Islands and the direct access to the Ionian Sea and Italy seem to have made the NW Peloponnese one of the most strongly Western-influenced areas of the Greek mainland.

The complete thesis is available in the Library of the University of Birmingham and on the website etheses.bham.ac.uk

Eleni Tsiombikou (MA), *Cult and Iconography of St. Anne from the Early Christian to the Middle Byzantine Period (5th-beginning of 11th c.)*
Department of History and Archaeology, University of Athens
Supervisor: Professor Maria Constantoudaki

**6. CONFERENCES, LECTURES, SEMINAR SERIES &
SUMMER SCHOOLS**

2009 - 2010

25 November 2009 – 17 March 2010:

Interdisciplinary Postgraduate Seminar *Nikos Oikonomides*

29 April 2010:

Workshop *Byzantium in the 14th century: shrinkage and development, rivalries and radiance*

Organizers: Triantafyllitsa Maniati-Kokkini & S. Kalopisi-Verti, Department of History and Archaeology / University of Athens, in co-operation with Christine Angelidi, Institute of Byzantine Studies / National Research Foundation (Athens)

2010

January

Conference: *Il Volto Scuro del Divino*

University of Bari, Bari and Foggia

Professor Alexei Lidov gave a paper: *The Miraculous Invisibility. Hidden Icons in Byzantium and the Tabernacle Paradigm.*

18-20 March

Slavonic Department of the Czech Academy of Sciences and École des hautes études en sciences sociales (EHESS) - Centre d'études byzantines, néo-helléniques et sud-est européennes, Paris (France)

Conference: *Ekfrasis*

Prague

Petr Balcárek gave a paper: *Some Remarks on Solomon's Chalice in Vita Constantini.*

April

To mark the retirement of Dame Averil Cameron from Keble College Oxford, Peter Frankopan organised a series of lectures, which were podcast, at the Ioannou Centre for Classical and Byzantine Studies.

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Judith Herrin gave the first paper: *The development of church structures in early Byzantium*.

28-30 April

Conference: *Art of the Armenian Diaspora*

Zamosc, Poland

Dr Elena Ene D-Vasilescu gave a paper: *Art of the Armenians of Romania: its reality and its perception in time*

May

Gennadius Library Athens

Judith Herrin gave a lecture: *The West meets Byzantium: Unexpected Consequences of the Council of Ferrara-Florence*.

The Alexandros Onassis Public Benefit Foundation helped to host the lecture.

15 May, The Medieval Dress & Textile Society, Spring Meeting
Stiffening, Stuffing & Quilting: The Extra Dimension
Courtauld Institute of Art, London

Timothy Dawson (Medats Newsletter Editor): *Soft cargo: padded garments & accessories in the enduring Roman Empire*

Lisa Monnas (Independent Scholar): *What is a pourpoint?*

Maria Hayward (Southampton University): *The Rothwell Jack-cut, construction & conservation*

Hilary Davidson (Museum of London): *A quilted fourteenth-century Spanish bridal (gown)*

Claire Thornton (Historical Clothing Cutter): *16th century stiffening & padding with linen, whalebone, pasteboard, felt & bents and padding with wool, cotton, horsehair, straw & bran*

16-21 May, Durrell School of Corfu

Anthony Hirst organized an international seminar on *The History and Culture of the Ionian Islands*. He is editing the proceedings for publication in late 2011 or 2012.

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

21-22 May

Conference: *The Small World of Late Antiquity: Exploring Scholarly Cultures and Personal Networks in the Eastern Mediterranean of the Fourth to Sixth Centuries*

Uppsala Universitet

Mossman Roueché gave a paper: *Stephanus the Philosopher and Ps. Elias: a Case of Mistaken Identity*

21-23 May, Turkish Historical Society

Conference: *Byzantine Days of the Cultural Capital*

Istanbul

Nicholas de Lange gave a paper: *Byzantium and the Judaic tradition*

25 May

Conference: *Η πλατωνική Ατλαντίδα: μύθος ή πραγματικότητα*

University of Patras, Conference and Culture Center

Spyros Panagopoulos gave a paper: *The legend of Atlantis under the light of modern philological scholarship* (in Greek).

27 May

Coinage in Late Antiquity

University of Warwick / British Museum Research Seminar on the Roman Economy

University of Warwick

Morning session

Chair: Stanley Ireland (Department of Classics and Ancient History, University of Warwick)

10.10-10.45 Kevin Butcher (Department of Classics and Ancient History, University of Warwick): *Hoards and Monetary Instruments in the Late Third and Early Fourth Centuries*

10.45-11.30 Roger Bland and Sam Moorhead (Department of Portable Antiquities and Treasure, The British Museum): *Byzantine Gold and Bronze from Britain, 5th – 6th Centuries*

11.45-12.30 Fernando Lopez-Sanchez (Departamento de Historia, Geografía y Arte, Universidad Jaume I, Castellón de la Plana): *Coins,*

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

armies and annonae: Spain and the Atlantic Mare Nostrum during the IV-VI centuries AD

Afternoon session 1

Chair: David Wigg-Wolf (Römisch-Germanische Kommission, Frankfurt, Frankfurt)

13.30-14.15 Richard Hobbs (Department of Prehistory and Europe, The British Museum): *Sacred Largesse on the Edge of the World*

14.15-15.00 Fleur Kemmers (Institut für Archäologische Wissenschaften, Goethe-Universität, Frankfurt): *After Rome? The second life of Roman coins in Frankish settlements*

Afternoon session 2

Chair: Constantina Katsari (Department of Archaeology and Ancient History, University of Leicester)

15.30-16.15 Richard Abdy (Department of Coins and Medals, The British Museum): *The Gloucester Hoard: Changing Denominations in the Later Roman Empire*

16.15-16.50 Anthea Harris (Institute of Archaeology and Antiquity, University of Birmingham): *Late Antique Byzantine Finds From China*

29 May

Early Medieval Finds from the British Isles

A day conference on theoretical and practical approaches to material culture

Manor Road Building, Oxford Programme

9.30 Helena Hamerow: Introduction and Welcome

9.45 Helen Geake: *The difference that the PAS makes: the theoretical benefits of using PAS data*

10.15 Ellen Swift: *Interpreting Roman dress accessories*

10.45 Refreshments / Student Poster Presentations

11.00 Ben Jervis: *Pottery and Early Medieval Archaeology*

11.30 Steve Ashby: *Craft. Design. Technology. Three Perspectives for the Study of Early Medieval Worked Bone Industry*

12.00 Jackie Keily: *Developing approaches to finds research*

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

12.30 Lunch / Student Poster Presentations

1.30 Aleksandra McClain: *Moving beyond style: methodological and theoretical approaches to the archaeology of stone sculpture*

2.00 John Naylor: *Archaeologies of early medieval coinage*

2.30 Gabor Thomas *Title TBA*

3.00 Questions and Discussion

4.00 Tour of Ashmolean Museum Money and England Galleries

June

8th Annual Conference of the International Society for Neoplatonic Studies

Madrid

Filip Ivanovic organised and chaired the panel session: *Dionysius the Areopagite between Orthodoxy and Heresy*

4 June

Symposion Cultural Council at Golija

Nikšić (Montenegro)

Ljubomir Maksimović gave a paper: *Kingdom and Empire: Theory and Reality of the Serbian-Byzantine Relations*

10-12 June

Conference: *Espace sacré, mémoire sacrée: les Saints-Évêques et leurs villes*

Université François – Rabelais, Tours

Spyros Panagopoulos gave a paper: *The Bishop and his City in Late Antiquity: Bishop's Charity towards his Christian flock*

24-26 June

Conference: *Zwischen islamischer und christlicher Kunst. Transfer und Vergleich*

Berlin, Kunsthistorisches Institut, Freie Universität

Anthousa Papagiannaki gave a paper: *“Christian and Islamic societies in the “Mediterranean World from AD300” Gallery in the Ashmolean Museum, Oxford*

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

26 June, Late Antique Archaeology

Visualising Late Antiquity Workshop 2

Shops in Late Antiquity

A one-day workshop of the Universities of Kent and London

King's College London

11.00-11.30 Ardle MacMahon (Open University): *Sources for shop interiors: the early empire and late antiquity compared*

11.45-12.30 Luke Lavan (Kent): *Commercial structures in late antiquity*

14.00-14.45 Luke Lavan (Kent): *Shop interiors and the shopping experience*

14.45-15.30 Elias Khamis (Oxford): *The Shops of Scythopolis*

16.00-16.30 Jon Conyard (Comitatus): *Reconstructing workshops practical issues*

16.30-17.00 *Conclusion*

www.lateantiquearchaeology.wordpress.com

9 July

Conference: *Contact and Conflict in Frankish Greece and the Aegean: Crusade, Trade and Religion amongst Latins, Greeks and Muslims*

Institute of Historical Research, London

The conference was under the auspices of the Society for the Study of the Crusades and the Latin East (SSCLE), and funded by the SPBS, the History Department of Royal Holloway, the British Institute at Ankara (BIAA), and the Society for the Promotion of Hellenic Studies (SPHS).

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

Nikolaos Chrissis gave a paper entitled: *New frontiers: Frankish Greece and the expansion of crusading in the early thirteenth century*

16-22 July, 22nd International Conference of Philosophy

Conference: *The Philosophy of the Environment: nature and crucial environmental issues in the 21st century*

Kalamata

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Filip Ivanovic gave a paper: *Maximus the Confessor's Doctrine of Deification and Environmental Issues*

Spyros Panagopoulos (with Professor Christos Terezis) gave a paper: *Man and Natural Environment in Gregory of Nyssa* (in Greek)

25–28 July

9th Congress of the European Association for Jewish Studies

Ravenna

Nicholas de Lange gave a paper: *Medieval Hebrew Inscriptions from the Byzantine Empire*

25-29 July

International conference: *Plato, Platonism and the Moderns*

Ancient Olympia

Spyros Panagopoulos (with Professor Christos Terezis) gave a paper: *Aspects of the Neoplatonic Theory of Ideas in Neoplatonic Philosopher Damascius*

August

8th Nordic Patristic Conference

Lund

Filip Ivanovic gave a paper: *Deification and Knowledge in Dionysius the Areopagite*

9-12 September

Symposium *Remanier, métaphraser : fonctions et techniques de la réécriture dans le monde byzantin*

Beograd

Ljubomir Maksimović gave a paper: *Les souverains serbes dans les documents byzantins: maniérisme ou réalité?*

19-22 September

International Conference on Classical and Byzantine Literature: “Literary crossroads”

Department of Classical Studies, Faculty of Arts, Masaryk University Brno, Czech Republic

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Spyros Panagopoulos gave a paper: *Narrative Techniques in Kaminiates "De expugnatione Thessalonicae"*

23-24 September

'A magic stronger than the governors' power'. Literature and Society in the Fourth Century A.D.

Universities of Ghent and Leuven (Belgium)

A two-day workshop organized by Lieve Van Hoof (K.U.Leuven) and Peter Van Nuffelen (UGent). The aim of the workshop was to explore literature as a social phenomenon in the period from Constantine to Theodosius I.

Thursday 23 September

- | | |
|-------------|---|
| 09.15-09.30 | L. Van Hoof: <i>Introduction</i> |
| 09.30-10.15 | S. Mratschek: <i>A living relic for the vicar of Rome. Strategies of visualisation in a civil case</i> |
| 10.15-11.00 | B. Lançon: <i>Réflexions sur le rôle des letters dans l'entourage des empereurs romains du IV^e siècle</i> |
| 11.30-12.15 | N. McLynn: <i>Gregory and the Governors: Paideia and Patronage in Cappadocia</i> |
| 12.15-13.00 | M. Ludlow: <i>Gregory of Nyssa's educational strategies</i> |
| 14.30-15.15 | B. Salway: <i>The rhetoric of petition and response: Orcistus, the Umbrians, and Constantine</i> |
| 15.15-16.00 | G. Kelly: <i>Dedications to emperors in fourth-century historiography</i> |
| 16.30-17.15 | M. Gerth: <i>Macrobius' Saturnalia and Martianus Capella's de nuptiis or, How encyclopedic writing interacts with society</i> |
| 17.15-18.00 | A. Söltenfuss: <i>Ausonius and means of self-representation in his opuscula</i> |

Friday 24 September

- | | |
|-------------|---|
| 10.00-10.45 | R. Rees: <i>Pacatus' Panegyric to Theodosius (389CE) and the use of text in the creation of communal memory</i> |
| 10.45-11.30 | C. Coombe: <i>A hero in our midst: Stilicho as a literary construct in the poetry of Claudian</i> |
| 12.00-12.45 | R. Dijkstra: <i>The apostles as instruments of societal engagement</i> |

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

14.00-14.45	P.-L. Malosse: <i>Le pouvoir des logoi dans la cité et l'empire. Remarques sur quelques discours de Libanios</i>
14.45-15.30	P. Heather: <i>Philosophy and social cohesion in late Roman elites</i>
15.30-16.15	J. Weisweiler: <i>Anxieties of Ambition: Symmachus on Aristocratic Competition in Fourth-Century Rome</i>
16.15-16.30	Conclusions

October, World Historical Association Symposium

Sehir University, Istanbul

Judith Herrin gave the Keynote address on: *Marriage – an essential element of imperial diplomacy.*

Timothy Dawson spoke in the military panel, on Roman assimilation of steppe nomadic techniques and technologies.

1-3 October, ESF Exploratory Workshop

‘Convivencia’ in Byzantium? Cultural Exchanges in a Multi-Ethnic and Multi-Lingual Society

Centre for Medieval and Renaissance Studies, Trinity College Dublin

Co-sponsored by Ars edendi, University of Stockholm

Convened by: Barbara Crostini Lappin

1 October

09.00-10:45	Introductory Session
09.15-09.35	Presentation of the European Science Foundation (ESF) Professor Svetlina Nikolova (ESF Standing Committee for the Humanities (SCH) / Bulgarian Academy of Sciences)
09.35-10.00	Introduction by the convenor, Barbara Crostini Lappin (Centre for Medieval and Renaissance Studies)
10.00-10.45	Eduardo Manzano-Moreno (CCHS-CSIC, Madrid, Spain): Introductory Lecture: <i>Some (Worrying) Issues Regarding the Concept of ‘Convivencia’</i>

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

- 11.15-12:45 **Session I: Friends and Foes**
11.15-11.35 Alexander Alexakis (University of Ioannina, Greece): *Varieties of Christianity around the Period of Iconoclasm*
11.35-11.55 Igor Dorfmann-Lazarev (School of Oriental and African Studies (SOAS), University of London, UK): *Armenians in Byzantium: Stephen of Siwnik's (c.680-735) Activity at Constantinople*
11.55-12.15 Béatrice Caseau (Université de Paris-Sorbonne, France): *Commensalité with Strangers: Sharing Food and Sharing the Lord's Table*
12:15-12:45 Discussion
- 14.30-16.00 **Session II: Understanding and misunderstandings**
14.30-14.50 David Woods (Department of Classics, University College Cork): *On the Entry of Maslama into Constantinople in 718*
14:50-15.10 Reinhold Gleis (Ruhr-University Bochum, Germany): *John Damascene on Islam. A Long-Term History in Byzantium*
15.10-15.30 Sergio La Porta (Center for Armenian Studies, CSU Fresno, USA): *Re-Constructing Armenia: Strategies of Co-Existence between the Seljuks and the Mongols*
15.30-16.00 Discussion
- 17.00-18.30 **Session III: Common roots or common branches?**
17.00-17.20 Johannes Thon (Martin-Luther-University Halle-Wittenberg, Germany): *On the Mystery of Letters: a Comparison of the Concepts of Sefer Jezirah and the Mysteria litterarum*
17.20-17.40 Mariachiara Fincati (Istituto Italiano di Scienze Umane, University of Florence, Italy): *The Greek Bible and the Hebraica Veritas in Eleventh- and Twelfth-Century Byzantium*
17.40-18.00 Joshua Holo (Hebrew Union College, Los Angeles, USA): *Jewish Religion as a Factor in Assessing Byzantine Pluralism*
18:00-18:30 Discussion
- 20.00-21.00 **Session IV: Placing Narratives**
20.00-20.20 Isabel Toral-Niehoff (Freie Universität Berlin, Germany): *Constantine's Baptism Legend: a*

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

“Wandering” Story between Byzantium, Rome, the Syriac and the Arab World

- 20.20-20.40 Nike Koutrakou (National Hellenic Research Foundation /Institute for Byzantine Research, Athens, Greece): *The Vicissitudes of an “Image”: Byzantine Perception of Arabs through War, Trade, Religion, Diplomacy, Culture*
- 20.40-21.00 Discussion

2 October

9.30-11.30 **Session V: Looking West**

- 9.30-9.50 Annick Peters-Custot (University of Saint-Etienne / University of Lyon, France): *Convivencia between Christians: The Greek and Latin communities of Byzantine South Italy (IXth-XIth centuries)*
- 9.50-10.10 Savvas Neocleous (TCD and University of Cyprus, Cyprus): *Greeks and Italians in Twelfth-Century Constantinople: Convivencia or Conflict?*
- 10.20-10.40 Charmaine Lee (University of Salerno, Italy): *The Tale of the Veronica in BnF fr 1553: an Example of translatio studii et imperii?*
- 10.40-11.00 Katerina Ierodiakonou (University of Athens, Greece): *Western influences on Byzantine Logic*
- 11:00-11:30 Discussion

14.30-16:00 **Session VI at the CB: Looking East**

- 14.30-14.50 Francesca Dell’Acqua (University of Salerno, Italy): *The Mandylion of Edessa: a Narrative on/of the Borders*
- 14.50-15.10 Arianna D’Ottone (La Sapienza University, Rome, Italy): *Manuscripts as Mirror of a Multilingual and Multicultural Society. The Case of the Damascus Find*
- 15.10-15.30 Sevki Koray Durak (Bogazici University, Istanbul, Turkey): *Sons of Hagar among the Romans: the Incorporation of Muslims into the Middle-Byzantine State and Society*
- 15:30-16:00 Discussion

16.30-17.30 **Session VII at the CB: Interpreting the Remains**

- 16.30-16.50 Elka Bakalova (Bulgarian Academy of Sciences, Sofia, Bulgaria): *Political Confrontation/Artistic Unity: Two Visual Sources from the Balkans*

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

- 16.50-17.10 Athanasios Vionis (University of Cyprus, Nicosia, Cyprus): *Reading Art and Material Culture: Greeks, Slavs and Arabs in the Byzantine Aegean*
- 17.10-17.30 Discussion

3 October

- 10.00-12.30 **Round-Table Session**
- 10.00-11.00 Introductory Comments by Workshop Respondents
Eduardo Manzano-Moreno (CCHS-CSIC, Madrid, Spain)
Maria Georgopoulou (Gennadion Library, Athens, Greece)
- 11.00-12.30 Consultation on follow-up activities (esp. anthology of useful texts)/networking/collaboration

1-3 October 2010

International Symposium: *Double Headed Eagle – Byzantium and the Seljuks in Anatolia between the Late 11th and 13th Centuries* **Römisch-Germanisches Zentralmuseum Mainz**

The conquest of Anatolia by the Seljuk Turks right after the battle of Manzikert in 1071 marked a new era both in Byzantine and Turkish history. From the end of the 11th century on the Seljuks were not only the eastern neighbours of Byzantium but also their territorial successors, with a substantial portion of Greek inhabitants. This new situation gave Greeks and Turks the opportunity for a co-existence, which enabled a considerable cultural and artistic exchange in Anatolia. According to the written sources, members of the elites, diplomats, merchants and artists from Constantinople and Konya came into close contact during this era and played an important role regarding this cultural interaction. The culmination of this is subsumable in the many architectural monuments and art objects. This international and interdisciplinary symposium aims to bring together leading scholars from different countries to discuss the different facets of the Byzantine-Seljuk relationships without excluding neighbouring regions. The principal goal of the symposium is to establish a new horizon for the evaluation of the artistic heritage of Anatolia during the 11th, 12th and 13th centuries.

1 October

- 10.00 Welcome and Introduction / Begrüßung und Einführung

Falko Daim and Neslihan Asutay-Effenberger

Section 1: Byzantium and Islam / Sektion 1: Byzanz und der Islam

Chair / Vorsitz: Thomas Dittelbach

- 10.30 Stephan Conermann (Bonn): *Die Islamisierung Anatoliens vom 11. bis 14. Jahrhundert: Anmerkungen zur Problematik der muslimischen Schriftquellen*
- 11.15 Johannes Pahlitzsch (Mainz): *Byzanz und der Islam im 12. und 13. Jahrhundert*

Section 2: Socio-cultural relationships between Byzantium and the Seljuks / Sektion 2: Soziokulturelle Beziehungen zwischen Byzanz und den Seldschuken

Chair / Vorsitz: Antony Eastmond

- 14.00 Günter Prinzing (Mainz): *Byzantiner und Seldschuken zwischen Allianz, Koexistenz und Konfrontation im Zeitraum ca. 1200-1261*
- 14.45 Rustam Shukurov (Moscow): *The adventures of Kay Kawus II's family and attendants in Byzantium in the 1260s and later: a case study of the Byzantine Turkish minority*
- 16.00 Sevet Küçük Hüseyin (Bamberg): *Einige Überlegungen zu missionarischen Tätigkeiten der früheren Mawlawije*
- 16.45 Rainer Warland (Freiburg): *Kappadokien im 13. Jahrhundert – zur Koexistenz von Seldschuken und Byzantinern*
- 18.30 Evening lecture / Abendvortrag
Peter Schreiner (München): *Byzanz zwischen Kulturkonkurrenz und Leitkultur*

2 October

Section 3: Artistic and cultural interaction between Byzantium, Seljuks, Caucasus and the West / Sektion 3: Künstlerische und kulturelle Wechselwirkungen zwischen Byzanz, den Seldschuken, dem Kaukasus und dem Westen

Chair / Vorsitz: Rainer Warland

- 9.00 Antony Eastmond (London): *Ani between Byzantines, Georgians, Armenians and Seljuks*
- 9.45 Thomas F. Mathews (Paris/Oxford): *Armenian manuscript illuminations in Anatolia in the Seljuk period*
- 11.00 Nina Iamanidze (Paris/Bonn): *The dragon-slayer horsemen from origins to Seljuks: missing Georgian archaeological evidence*
- 11.45 Thomas Dittelbach (Bern): *Seldschuken und Normannen - Herrscherrepräsentation aus westlicher Perspektive*

Section 4: Recent archaeological research / Sektion 4: Aktuelle archäologische Forschungen

Chair / Vorsitz: Nina Iamanidze

- 14.00 Olus Arık (Çanakkale): *Questions and notes on some denominations, judgements, characterisations and evaluations related to Anatolian Seljuk art and architecture in the light of recent archaeological studies*
- 14.45 Rüçhan Arık (Çanakkale): *New information and views on Seljuk art obtained during the Kubad Abad excavations*
- 16.00 Ömür Bakırer (Ankara): *Glass artefacts from the Anatolian Seljuk palace in Alanya: Byzantine or Seljuk?*
- 16.45 Osman Eravsar (Konya): *A recently discovered treasure in a Seljuk mosque in Aksehir/Turkey*

3 October

Section 5: Artistic and cultural interaction between Byzantium and the Seljuks / Sektion 5: Künstlerische und kulturelle Wechselwirkungen zwischen Byzanz und den Seldschuken

Chair / Vorsitz: Stephan Conermann

- 9.00 Gisela Helmecke (Berlin): *Überlegungen zur Textilkunst in Anatolien zur Seldschukenzeit*
- 9.45 Neslihan Asutay-Effenberger (Berlin/Bonn): *Kleider machen Leute: Turban und Kaftan in Byzanz*
- 11.00 Arne Effenberger (Berlin): *Viktorien und Engel in der seldschukischen Skulptur*
- 11.45 Ali Uzay Peker (Ankara): *Double headed eagle beyond horizons*
- 12.30 Closing / Schlussworte

Organisers: Neslihan Asutay-Effenberger & Falko Daim

7-10 October

**Thirty-sixth annual Byzantine Studies Conference
Philadelphia.**

Nicholas de Lange gave a paper: *Mapping the Jewish communities of the Byzantine Empire*

11–12 October

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Conference: *The legal status of religious minorities in the Euro-Mediterranean world, 5th– 15th centuries*

Nantes

Nicholas de Lange participated in round tables on *Minorités et régulations sociales en Méditerranée médiévale* and *Imperial and royal law*.

26-28 October

Symposium *Humboldt-Kolleg*

Beograd

Ljubomir Maksimović gave a paper: *Geschichte als Wissenschaft und die Politik*

November

Eastern Christian Studies Seminar Series

Leeds Trinity University College

Gary Pitts gave a paper: *“In the world but not of it” – Byzantine monasticism and the economy in the eleventh and twelfth centuries*

4-6 November

Fifth National Conference of Byzantine Studies

Beograd

Ljubomir Maksimović gave a paper: *Saint Sava and the Construction of Mileševa* (with G. Subotić)

6 November

Study Day at St. Theosevia Centre for Christian Spirituality, Oxford.

Part of the *Drawing from the Wellsprings of the Desert* lecture series
(with Revd Dr Liz Carmichael, St John’s College, University of Oxford)

Dr Elena Ene D-Vasilescu gave a lecture: *St John Climacus of Sinai and the Ladder of Spiritual Ascent*

This lecture and that by Dr Benedicta Ward, Harris Manchester College, Oxford were made into a film supported by the Matheson Trust (now online).

6-7 November, Oxford Centre for Byzantine Research

The Transformation of Byzantium: Law, Society and Literature in the Eleventh Century

International Workshop on Psellos' Letters

Ioannou Centre for Classical and Byzantine Studies

6 November

10.00 Michael Grünbart (Münster): *Informality and epistolography: the case of Michael Psellos*

11.00 Michael Jeffreys (Sydney/Oxford): *Psellos and the monastery*

12.00 Diether Reinsch (Berlin): *Das vergiftete Lob. Bemerkungen zu den Briefen des Michael Psellos an Leon Paraspondylos*

2.00 Theo Van Lint (Oxford): *The epistolary of the Armenian nobleman Grigor Magistros Pahlawuni (985-1059)*

3.00 Eustratios Papaioannou (Brown University): *Fragile literature: Byzantine letter collections and the case of Michael Psellos*

3.45 Round-table discussion introduced by the convenors, with questions and answers between them and Eustratios Papaioannou distributed in advance. News of the edition – how to make translations of a text under re-organisation – numbering of letters in the edition – a website at Brown – further ways of alerting historians etc. to relevant content – the publication of this workshop.

4.30 Questions for Eustratios Papaioannou via Skype, on his paper and the round-table. Speakers first, then a general discussion.

7 November

9.30 Marc Lauxtermann (Oxford): *'The intertwined lives of Michael Psellos and John Mavropous'*

10.30 Floris Bernard (Ghent), *'Educational networks in the letters of Michael Psellos'*

11.30 Efthymia Braounou-Pietsch (Vienna), *'Michael Psellos' letter to the blinded Romanos Diogenes: a case of cynicism and sarcasm'*

12.30 Lunch

Organisers:

Professor Michael Jeffreys

Professor Marc Lauxtermann

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Sponsored by the British Academy

12-13 November

Réseaux familiaux à la fin de l'Antiquité et au Moyen Âge

In memoriam A. Laiou et E. Patlagean

Fondation Simone et Cino del Duca, Paris

The programme and summaries of the papers may be found at :

http://www.college-de-france.fr/chaire/chaire23/pub/frameset_dernpub.htm

13 November 2010

Semi-Annual Meeting of the Slavonic and East European Medieval Studies Group

Lincoln College, Oxford

11:00 Susana Torres-Prieto: *The Slavonic Acta Pilati: an editorial proposal*

12:00 Liubov Osinkina: *The Church Slavonic Ecclesiastes and its textual history*

1:45 Annual General Meeting

2:15 Vera Tchentsova: *The Portaitissa icon in Russia in the 17th century: conflicting evidence on the origins of one of Russia's Palladiums*

3:15 Sergei Tyulenev: *Tolmachi in the stateinye spiski of Russian embassies in the 16th-17th centuries*

14-20 November

Conference: Visual Constructs of Jerusalem

Hebrew University, Jerusalem

Professor Alexei Lidov gave a paper: *The Holy Fire and Visual Constructs of Jerusalem, East and West*

15 November

St Bede's School, The Dicker, Hailsham, East Sussex.

Helen Rufus-Ward gave a talk to the Art History A level students: *Arch of Constantine*

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

15 November

One-day conference, Φιλοσοφία, Επιστήμη, Τεχνολογία στην Ελληνική Σκέψη

Museum of Sciences and Technology of the University of Patras

Spyros Panagopoulos gave a paper: *The contribution of Arethas from Patras to Byzantine Humanism* (in Greek).

19-20 November

Conference: Oskar Halecki and His Vision of Europe

Lodz

Malgorzata Dabrowska organised the conference and gave a paper: *Oskar Halecki's Way to Byzantium and Bronx*.

24-27 November

Congress *The Athens Dialogues*

Athens

Ljubomir Maksimović gave a paper: *Democracy in an Autocratic System: the Case of Byzantium*.

26-28 November 2010

Court Ceremonies and Rituals of Power in the Medieval Mediterranean

University of Cyprus

Nicosia

26 November

11.30-13.00 1st Session

Chairperson: Jonathan Shepard

Maria Kantirea (Nicosia): *A celebration in decline during Late Antiquity: the dies natalis of the Roman emperors*

Walter Pohl (Vienna): *Ritualized encounters: Rome and the barbarians, fifth-seventh century*

Andrew Marsham (Edinburgh): *The architecture of allegiance in Islamic Late Antiquity*

15.00-16.30 2nd Session

Chairperson: Gilles G Rivaud

Björn Weiler (Aberystwyth): *Ceremonies of succession, c. 1050 – c. 1200*

Alexander Beihammer (Nicosia): *Comnenian imperial succession and the ritual world of Niketas Choniates' Chronike Diegesis*

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Ruth Macrides (Birmingham): *Byzantine coronation protocols*

17.00-18.30 3rd Session

Chairperson: Ruth Macrides

Henry Maguire (Baltimore): *Parodies of imperial ceremonial and their reflections in Byzantine art*

Antony Eastmond (London): *Saints at court in the tenth century*

Maria Parani (Nicosia): *Look like an angel: the attire of eunuchs and its significative ramifications within the context of Middle Byzantine court ceremonial*

27 NOVEMBER

09.30-11.00 4th Session

Chairperson: Hugh Kennedy

Jenny Rahel Oesterle (Bochum): *The power of invisibility and the invisibility of power: some remarks on the political function of concealment and epiphany in Fatimid court ceremonial*

Jo Van Steenberghe (Ghent): *Ritual, politics and the city in Mamluk Cairo: the Bayna l-Qasrayn as a Mamluk 'lieu de mémoire'*

Nikolas Jaspert (Bochum): *Court regulations, administration and ceremonies in the medieval Crown of Aragon*

11.30-13.00 5th Session

Chairperson: Nikolas Jaspert

Ioanna Rapti (Paris): *Court and religious ceremonies in the Armenian kingdom of Cilicia: evidence from documents and arts*

Stefan Burkhardt (Heidelberg): *Court ceremonies and rituals of power in the Latin Empire of Constantinople*

Gilles Grivaud (Rouen): *En quête d'un style: les rituels royaux des Lusignan*

15.00-16.30 6th Session

Chairperson: Margaret Mullett

Christina Angelidi (Athens): *Designing a reception area at the imperial palace (De Cerimoniis II.15)*

Antonia Giannouli (Nicosia): *Coronation speeches in the Palaeologan period*

Martin Hinterberger (Nicosia): *Phthonos - a pagan relic in Byzantine imperial acclamations?*

17.00-18.30 7th Session

Chairperson: Henry Maguire

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Stavroula Constantinou (Nicosia): *Violence in the palace: rituals of imperial punishment in Procopius's Secret History*

Panagiotis Agapitos (Nicosia): *The 'court of amorous dominion' and the 'gate of love': rituals of empire in a Byzantine romance of the thirteenth century*

Margaret Mullett (Washington D.C.): *Tented ceremony*

28 NOVEMBER

09.30-11.00 8th Session

Chairperson: Walter Pohl

Eric J. Hanne (Florida): *Ritual and reality: the bay'a process in eleventh - and twelfth- century Islamic courts*

Jonathan Shepard (Oxford): *Adventus, arrivistes and rites of rulership in Byzantium and France in the tenth and eleventh century*

Hugh Kennedy (London): *Itinerant and transhuman monarchy in the medieval Islamic world*

2011

7-8 January

Cyprus and the Balance of Empires: From Justinian I to the Coeur de Lion

**Cyprus American Archaeological Research Institute
Nicosia, Cyprus**

Archaeology has demonstrated the rich and complex history of Cyprus from the Early Byzantine Empire to the advent of the Lusignan kingdom. From the rise of Islam in the East to the Crusaders from the West, the Eastern Mediterranean became a cauldron where style, goods and ideas were exchanged. Cyprus was situated in the heart of this exchange, where a plurality of ethnicities and customs could flourish.

In celebration of the 50th year anniversary of the Republic of Cyprus, CAARI will host a conference on the archaeology and art history of Byzantine Cyprus. The conference aims to encourage dialogue among disciplines by bringing together the foremost experts in late Antique, Islamic and Byzantine periods. A multifaceted approach to this era will provide a clearer picture of Cypriot society and culture. Ultimately this

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

forum hopes to be a catalyst, promoting further study and collaboration among international researchers.

7 January

7.00 Welcome

7.10 Keynote address: Professor Demetrios Michaelides (University of Cyprus): *The Significance of the Agioi Pente basilica at Yeroskipou*

8 January

9.00 Dr Thomas W. Davis (Director, CAARI Institute): *A History of Byzantine Archaeological Research on Cyprus*

9.40 Professor Claudia Rapp (University of California, Los Angeles): *The Growth of the Church in Cyprus in the Fourth to Seventh Centuries: the Byzantine Context*

10.20 Professor Marcus Rautman (University of Missouri, Columbia): *The Troodos in Twilight: a provincial landscape in the time of Justinian*

11.20 Ms Brooke Shilling (Kress Fellow, John Hopkins University): *A metaphorical interpretation of the apse mosaic at Kiti*

12.00 Dr Michael D Metcalk (Ashmolean Museum): *The north-south divide in Byzantine Cyprus: evidence from lead seals and coins*

2.10 Dr Eleni Procopiou (Department of Antiquities, Republic of Cyprus): *New light from recent archaeological research in Byzantine Cyprus*

2.50 Professor M. Tahar Mansouri (University of Dammam, Saudi Arabia): *Les Arabes et Chypre du VII^e siècle jusqu'à la veille de la première croisade: l'apport des sources arabes*

3.30 Dr Charles Anthony Stewart (University of St Thomas, Houston): *Architectural development in Byzantine Cyprus*

4.30 Dr Sophocles Sophocleous (University of Nicosia, Centre of Cultural Heritage): *Cypriot Icons before the 12th century*

5.10 Dr Maria Parani (University of Cyprus): *The stuff of life: the material culture of everyday living on Byzantine Cyprus*

5.50 Professor Annemarie Weyl Carr (Southern Methodist University): *Wall painting: setting the Komnenian churches in perspective*

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

15-16 January

An international symposium on the occasion of the exhibition: *Hand of Angelos: 1400-1450 – Artistic Production in Constantinople, Venice and Venetian Crete*

Benaki Museum, Athens

First Session: Constantinople, Venice and Crete

Annemarie Weyl Carr: *The Pafsolype icon and its place in the art of Constantinople*

Michele Bacci: *Some remarks on Veneto-Byzantine interactions in the late 14th and 15th centuries*

Mary Constantoudaki-Kitromilides: *Constantinople, Candia, Venice: a triangle of voyages for Byzantine and Venetian artists (14th and 15th centuries)*

Second Session: Venetian Art and the Mediterranean in the 14th and 15th centuries

A discussion with Valentino Pace, Michele Bacci and Maria Vassilaki

Third Session: The Council of Ferrara/Florence and its consequences

Paris Gounaridis: *Silvestros Syropoulos' experience from the Council of Ferrara/Florence*

Alessandro Diana: *The funerary monument of the Patriarch Joseph II in Santa Maria Novella, Florence*

Ioli Kalavrezou: *Apostolic Embrace: gesture and symbolism of an image*

Dimitra Kotoula: *Between Venice, Siena and Crete: making connections in the Fitzwilliam Museum Sts Augustine, Jerome and Benedict icon*

Fourth Session: Cretan Icons: trade, art and technique

Daniel Duran i Duelt: *The icon trade between Crete, Constantinople and the Crown of Aragon in the 14th-15th centuries*

Maria Kazanaki-Lappa: *Remarks on a Cretan polyptych of the early 15th century*

Anastasia Drandaki: *Icons for every taste. Observations on the mixed style of some Cretan icons of the 15th-century*

Kalypso Milanou, Lena Vranopoulou, Chryssa Vourvopoulou, Alexandra Kalliga: *Technical analysis of Cretan icons (end of the 14th-mid 15th centuries)*

Fifth Session: By the Hand of Angelos

Viewing of the documentary “By the Hand of Angelos” made on the occasion of the exhibition.

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Maria Vassilaki: *Icons painted by the painter Angelos after the “Hand of Angelos” exhibition*

Yannis D. Varalis: *The painter Angelos in Constantinople? Evaluating the evidence of the icon of Christ Pantokrator from the Pushkin Museum, Moscow*

Stergios Stassinopoulos: *The conservation of the icon of Saint Nicholas painted by Angelos*

Ioanna Christoforaki: *Hand of Angelos(?): an (almost) unknown icon of Saint Martin*

Markos Kambanis: *The painter Angelos and icon-painting today*

19th January

Conference: *The Sons of Constantine*

Cardiff University

10.10-10.50 Shaun Tougher: *Imperial Blood: Family Relationships in the Dynasty of Constantine the Great*

10.50-11.30 Michael Saxby: *The Coinage of Constantine I and his Sons: Symbols of Power*

12.00-12.50 Jill Harries: *Constantine the Hunter: A Late Roman Murder Mystery*

2.30-3.10 Nicholas Baker-Brian: *Rehabilitating Constantius II: Ancient and Modern Views*

3.10-3.50 Alexander Skinner, *Constantius II and the Senate of Constantinople*

20 January

Department of Classics & Philosophy and The Hellenic Institute

Royal Holloway, University of London

Dr Christian Troelsgaard (University of Copenhagen)

Chant manuscripts and musical notation in Byzantium: early evidence and development 6th century – ca. 1150

7 February

The Tenth Annual Hellenic Institute Lecture

Royal Holloway, University of London

Bettany Hughes

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

The Hellenic Cup and TA EROTIKA

15-17 February

International Conference on Religion and Spirituality in Society

University Center Conference Chicago

Chicago, Illinois

<http://www.religion-conference.com>

The Religion and Spirituality in Society Conference sets out to describe, analyze, and interpret the role of religion and spirituality in society. The bases of this endeavor are cross-disciplinary. The intellectual project is neutral with respect to the agendas of particular religions or explicit counterpoints to religion such as agnosticism or atheism. The Religion and Spirituality in Society Conference serves as a forum for those interested in the pursuit of scholarly conversation surrounding the key issues that impact the relationship between religion and society. The conference is intended as a space for careful, scholarly reflection and open dialogue while recognizing that a tension exists between the academic conversation and the practice of religious and spiritual traditions.

Plenary speakers:

George Bond, Northwestern University, Chicago

Michael Lerner, Editor, Tikkun, chair, Interfaith Network of Spiritual Progressives, San Francisco

Wendy Doniger, University of Chicago Divinity School, Chicago

Steve Shoemaker, host, Keepin' the Faith, Urbana

Robert McKim, University of Illinois at Urbana-Champaign

17 February

Dumbarton Oaks

Patrick Geary (UCLA)

Looking into Carolingian Monastic Libraries: Reichenau and St Gall

Patrick Geary will present his on-going project which provides scholars with access to the material and textual sources of Carolingian monastic culture through his web-based Stgallplan.org. He will explore how this series of data bases, digitised manuscripts, and accompanying metadata can explore, among other things, the access that Carolingian intellectuals had to Latin translations of Greek medical, historical, theological, and

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

philosophical texts, and how western monks integrated this Greek material into their mental worlds.

18-19 February 2011

Italy and Byzantium in the 5th-10th centuries. Changes and Cultural History

A series of international conferences

First conference: *Environment and Peoples in Byzantium and Italy*

Accademia d'Ungheria, Rome

Organised by the Institute of Archaeology of the Hungarian Academy of Sciences (Budapest), the Accademia d'Ungheria (Roma) and the German Archaeological Institute (Roma).

It is well known that Byzantine studies are developing rapidly all over the world. At the same time, research on early medieval Italy also has undergone serious changes and become more intensive during the last decades. This situation encouraged us to conceive a series of conferences, which gives an up-to-date overview of the state of research and brings specialists from the widest possible range of disciplines together. The conferences are intended to be not only international, but also interdisciplinary ones. Our aim is to present a global approach both territorially and chronologically, and special emphasis is given to recent developments and new perspectives.

Invited speakers will deliver lectures on the following topics:

Paolo Squatriti (Ann Arbor): *Italian Environment: Landscapes and Seascapes*

Hugh Kennedy (London): *The Changing Landscape of the Eastern Mediterranean*

Rossina Kostova (Veliko Turnovo): *Cultural Landscapes of Byzantine Peripheries*

Vera von Falkenhausen (Roma): *Cities, settlements, habitation in Byzantine Italy*

Paolo de Vingo (Genova): *Germans and Romans in Italy*

Florin Curta (Florida): *The Others on the Byzantine Borders*

Miklós Takács (Budapest): *Ethnic and cultural processes in the Balkans*

Gérard Dédéyan (Montpellier): *Minorities, foreigners in Byzantium and Italy*

Ewald Kislinger (Wien): *Sicily between Italy and Byzantium*

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Contacts:

Prof. Csanád Bálint

Director of the Archaeological Institute of the Hungarian Academy

Prof. Péter E. Kovács

Director of the Accademia d'Ungheria

Prof. Henner von Hesberg

Director of the German Archaeological Institute at Rome

25-27 February

The Friends of Mount Athos

Madingley Hall, Cambridge

The Friends of Mount Athos held their residential conference at Madingley Hall, Cambridge, over the weekend of 25-27 February 2011, on the theme: *"The Earthly Heaven": The Mother of God and the Holy Mountain.*

Metropolitan Nikolaos: *The Place of the Mother of God in the Life of the Athonite Monk.*

Aidan Hart: *Festal Icons of the Mother of God: Theology in Colour and Form*

Fr Lukas: *Painting the Mother of God*

Dimitri Conomos: *Mary in Athonite Poetry and Song*

Dimitrios Skrekas: *The Mother of God in Athonite Hymnody*

Metropolitan Kallistos, *Athonite Writings on the Mother of God*

4-5 March, Oxford Byzantine Society

International Graduate Conference 2011

Between Constantine: representations and manifestations of an empire

History Faculty, University of Oxford

5 March

The 27th annual Boston University Graduate Student Symposium on the History of Art and Architecture

Gold

This Symposium will consider the use, over-use and re-use of gold both from a material and a symbolic viewpoint.

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

11-13 March

Macht und Spiegel der Macht. Herrschaft in Europa in 12. und 13. Jahrhundert vor dem Hintergrund der Chronistik

Deutsches Historisches Institut, Warsaw

Malgorzata Dabrowska gave a paper: *Structure of Power and Individuality of the Ruler in the time of the Komnenoi and Angeloi* (in English)

17-19 March

Iconoclasm: The Breaking and Making of Images

University of Toronto

The 22nd annual conference of the Centre for Comparative Literature at the University of Toronto in March 2011 will focus on the idea of Iconoclasm, the breaking of images and the making of icons.

<http://www.chass.utoronto.ca/complitstudents/complitconference>

23-24 March

Theodosius II and the Making of Late Antiquity

Faculty of Classics, University of Cambridge

Following on from the *Unclassical Traditions* conferences in 2007 and 2009 (the first now published as a supplement to the *Cambridge Classical Journal*), this meeting will explore a range of aspects of both Theodosius II (408-450) himself and the eastern Roman empire under his rule. Themes for discussion will include the Theodosian Code; politics and historiography; the Council(s) of Ephesus; heresiology; the representation of imperial power; the ecclesiastical historians; military leadership; and the imperial household.

Speakers will include Ed Watts (Indiana), Gillian Clark (Bristol), Mary Whitby (Corpus Christi, Oxford), Peter van Nuffelen (Ghent), Thomas Graumann (Cambridge), Jill Harries (St Andrews), Boudewijn Sirks (All Souls, Oxford), Christopher Kelly (Corpus Christi, Cambridge), Kate Cooper (Manchester), Doug Lee (Nottingham) and Giusto Traina (Rouen).

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

25-26 March

Oriens meets Occidens

University of St Andrews

Gary Pitts will give a paper on the legal frameworks that allowed merchants to be resident in alien and potentially hostile countries.

25-26 March

Postgraduate Conference in Classical and Near Eastern Studies

Queen's University Belfast

Queen's University Belfast and the Royal Irish Academy's Committee for Classical and Near Eastern Studies are hosting a postgraduate conference in Belfast. The conference, envisaged as a recurring Irish event, will give postgraduate students the opportunity to present ongoing work and discuss their research with peers in an informal, interdisciplinary setting.

For further information about the conference, please contact:
john.curran@qub.ac.uk

Further information about the Royal Irish Academy's Committee for Classical and Near Eastern Studies can be found at:

<http://www.ria.ie/Our-Work/Committees/Committees-for-the-Humanities-and-Social-Sciences/Classical-and-Near-Eastern-Studies.aspx>

31 March – 2 April

AAH Annual Conference

University of Warwick

Helen Rufus-Ward will give a paper: *Casts of Thousands: The rise and fall of the Fictile Ivory* in the Session: *Same Difference: Material Cultures of Reproduction*

10-13 April

Everyday life in Eastern and Western monasticisms (4th to 10th c.)

II Comparative studies

Institut français d'archéologie orientale, Cairo

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Supported by the French Institute of Eastern Archaeology (Institut français d'archéologie orientale, Cairo), the French School of Archaeology in Athens (École française d'Athènes, Greece) and the Centre for Byzantine History and Civilisation (Centre d'Histoire et Civilisation de Byzance, Paris)

A first conference (**I: Written and archaeological sources**) was held in Athens in May 2009 and focused on specific geographical areas. The second international colloquium (**II: Comparative studies**) will take place in Cairo in April 2011 and will deal with comparative and thematic studies. For further information, see:
<http://www.ifao.egnet.net/actualites/#54>

14-15 April

Ανασκαφή και Μελέτη, VIII - Fieldwork and Research, VIII
Athens

This will be the 8th in a series of Symposia organised every other year by the Department of Archaeology and History of Art of the University of Athens. It covers archaeological surveys, excavations and art-historical studies conducted by members of the Department concerning the Prehistoric, Classical and Byzantine Archaeology and Art and the History of Western Art. A small volume containing the programme and the abstracts of papers is published each time, both in Greek and English. The forthcoming symposium will be held next April at the University of Athens.

(Maria Constantoudaki)

28 April, Palestine Exploration Fund

4pm, Stevenson Lecture Theatre, Clore Education Centre, The British Museum, London

Andrea Zerbini (Department of Classics, Royal Holloway, University of London)

Oiling the Wheels of Trade: Wine and Winemaking in the Jebel al-'Arab in Late Antiquity (4th-8th centuries AD)

Lecture Abstract

Recent field surveys in the vicinity of Si'a in the Jebel al-'Arab (Hawran) have unveiled a group of large wineries preliminarily dated to the

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Byzantine and early Arab period. These wine presses closely resemble the “complex wineries” found across the southern Levant, and most notably in modern Israel and Jordan. By drawing on the results of the 2010 survey, this paper will focus on the winemaking process in ancient Auranitis as it is reflected in the material evidence: in particular, the establishment of a winemaking “industry” and estimates of its output in the valley of Si’a will be considered.

The relationship between wine producing infrastructure and the landscape of the jebel will also be explored: in this respect, the aerial photographs of the area taken by the French air force in the 1920s and by the Russians on behalf of the Syrian government in 1958 have proved essential tools in reconstructing a landscape which, by far and large, has retained its ancient features (parcellation, boundary walls, hamlets, towers and tombs) until the demographic and agricultural boom of the second half of the twentieth century. In conclusion, the objectives of the 2011 survey in the Jebel al-‘Arab will be presented.

May
Centre for the Study of Antiquity and Christianity
University of Aarhus

Filip Ivanovic will give a project presentation: *The Erotic-Aesthetic Dimension of Deification: Love and Beauty in Dionysius the Areopagite and Maximus the Confessor.*

May
25th Ephorate of Byzantine Antiquities of the Hellenic Ministry of Culture and Tourism & the Department of Architects-Engineers, University of Patras
International Conference: *Defensive architecture in the Peloponnese (5th-15th centuries)*
Loutraki, Corinthia

The conference will focus on the historical and topographical frameworks of the establishment and evolution of fortifications, on typological issues of general design, and on specific issues of architectural language, construction, style, and defensive technologies (inventions, effectiveness, development). The conference will also address the unique methodological problems in studying fortifications including issues of terminology and periodisation.

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

12-15 May, 46th International Congress on Medieval Studies

Creating the Holy Dead

Western Michigan University

Creating the Holy Dead I: Sainthood in the Early Middle Ages

Creating the Holy Dead II: Sainthood in the Later Middle Ages

See the conference website: www.wmich.edu/medieval/congress

27-29 May

Konfliktbewältigung und Friedensstiftung im Mittelalter

University of Torun

Malgorzata Dabrowska will give a paper: *Byzantine Empresses' mediations in the feuds between the Palaiologoi (13th-15th Centuries)*

4 June

Book Production in the Byzantine World

A one-day colloquium at the University of Oxford

Ioannou Centre for Classical and Byzantine Studies

Nigel Wilson (Oxford): Opening Remarks

Lukas A. Schachner (Oxford): *Book Production in the Late Antique Mediterranean*

André Jacob (Rome): *De l'onciale à la minuscule dans l'Italie méridionale, VIIIe-XIIe siècle*

Alessia A. Aletta (Rome): *Luxury Books in Tenth-Century Constantinople*

Zaza Skhirtladze (Tbilisi): *Georgian Books Copied in Eleventh-Century Constantinople*

Karin Krause (Basel): *Luxury Book Production in the Second Half of the Eleventh Century*

Marc Lauxtermann (Oxford): *Authors and Their Manuscripts in Eleventh-Century Constantinople*

Elizabeth Jeffreys (Oxford): *Aristocratic Book Patronage in Twelfth-Century Byzantium*

Daniele Bianconi (Rome): *Scholarly Book Production and Restoration in the Early Palaeologan Period*

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

John Lowden (London): Concluding Remarks

Attendance is free and open to the public. For further information:

georgi.parpulov@history.ox.ac.uk

27 June – 1 July, 9th International Conference of the Society for Emblem Studies

Looking back and looking forward

University of Glasgow, Centre for Emblem Studies

Efthymia Priki: *Transformations of the Dream: Hypnerotomachia Poliphili in 16th century France*

4-6 July, Biannual Conference of the Society for the Medieval Mediterranean

Cultures, communities and conflicts in the Medieval Mediterranean

University of Southampton

Keynote Speakers:

Professor Graham Loud (University of Leeds)

Professor Anna Contadini (SOAS, London)

The University of Southampton is proud to host the 2011 biannual conference of the Society for the medieval Mediterranean. This three-day conference will bring together scholars to explore the interaction of the various peoples, societies, faiths and cultures of the medieval Mediterranean, a region which had been commonly represented as divided by significant religious and cultural differences. The objective of the conference is to highlight the extent to which the medieval Mediterranean was not just an area of conflict but also a highly permeable frontier across which people, goods and ideas crossed and influenced neighbouring cultures and societies.

Timothy Dawson will give a paper: *The paradox of the so-called "Persian sleeve"*

Through the period encompassing the end of Late Antiquity and the birth of the Middle Ages the elite dress and court regalia of the Roman Empire underwent a dramatic transformation which largely hinged upon the assimilation of influences from Persia. The process of adopting Eastern fashions began with women, but the fall of the Western portion of the

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

empire seems, in some sense, to have lifted the burden of traditional Roman concepts of masculinity from the enduring Roman Empire in the east, thereby allowing a rapid translation of such Persian influences to heterosexual men as well. A radical transformation of the regalia of the court hinged primarily upon two things. The lesser one was the adoption of ankle-length garments, previously confined to women, religious functionaries and aged men. The other was the adoption of an unique, and very modern-looking, sleeve style, whereby the loose body of a wide sleeve was gathered into a long, and often highly decorated, cuff. Comparing artworks and the necessary constructional morphology of such a sleeve with the descriptions of the tenth-century dream interpreter, Ahmed, shows that this sleeve form was known within the enduring Roman Empire, of the tenth century at least, as "persikomanikion" - the "Persian-sleeve". The paradox of the "Persian-sleeve" is that while it is first seen as part of outfits which have elements recognisable from Sassanian art, yet the sleeve form itself cannot be readily discerned in surviving Persian art. Was it, therefore, genuinely a Persian dress element whose depiction has simply not survived, or was it actually a Roman invention attributed to Persia to give it a caché of oriental sophistication?

8-9 July

The Crusades, Islam and Byzantium: an Interdisciplinary Workshop and Conference

The Society for the Study of the Crusades and the Latin East; The German Historical Institute; The Institute of Historical Research, London; The London Centre for Crusader Studies

This is a conference aimed at those in the latter stages of their PhD, those engaged in post-doctoral research, or early career academics. It is intended to bring together people from across these three subject areas to generate scholarly contacts and to give an insight into the workings and approaches of these fields; it will also provide participants with an opportunity to have their work analysed by contemporaries and a panel of distinguished commentators.

The conference will discuss pre-circulated papers of 5,000 words and will also feature full-length lectures by leading scholars. Those who wish to listen and comment on the papers, rather than presenting their own work, are very welcome to attend. They are invited to contact schenk@ghil.ac.uk by 30 June 2011 and are strongly encouraged to familiarise themselves with the content in advance. We hope to be able to

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

offer some financial support – details of this and the format of the meeting will follow via the Society for the Study of the Crusades and the Latin East website at: <http://www.sscle.org>.

Those travelling from abroad may wish to know that the Leeds International Medieval Congress follows the week after this event.

For further information, please contact Professor Jonathan Phillips (Royal Holloway, University of London) J.P.Phillips@rhul.ac.uk; Dr Jochen Schenk (German Historical Institute, London) schenk@ghil.ac.uk; Dr William Purkis (University of Birmingham) w.j.purkis@bham.ac.uk.

11-14 July

International Medieval Congress at Leeds Leeds University

Timothy Dawson

12 July, Session 822: *The Rich Man's Feast and the Poor Man's Fare: Multidisciplinary Approaches to Food and Nutritional Health in the Middle Ages*.

Paper title: *Rich Pickings from a Seeming Poverty of Evidence: Cuisine in the Eastern Roman Empire*

Many people are aware of the cookbook of Apicius from the earlier Roman Empire. A thousand years was to pass before a comparable document is preserved, the eleventh century volume known today in truncated form as the "Baghdad Cookbook". Yet the very phenomenon of cookery books belies the fact that cookery is always, in essence, an art rather than a science. Literature from the Roman Empire in that thousand year hiatus and beyond provides a plethora of evidence which can be used in conjunction with archaeology and art to evoke a savour of the cuisine of the empire at various social levels. The most dense data come from medicinal diet guides, although they must be approached with some caution as it is not entirely clear how much they influenced, or were influenced by, common practice. More reliable are the scattered references to popular or common foods and dishes. Comparisons to the Baghdad Cookbook and other eastern source are useful, as they derive from a more closely related cultural milieu than Europe. The use of contemporary equipment and methods makes a significant contribution to the goal of achieving some semblance of authenticity. The resemblance modern results bear to those of the period is, of course, inestimable in any

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

scientific sense, yet they can indicate reasons why certain dishes and combinations of ingredients are recorded as being popular amongst the citizens of Rômania.

Gary Pitts will give a paper on comparative attitudes and approaches to financial risk (Muslim, Jewish and Easter/Western Christian) in the twelfth and thirteenth centuries.

13-15 July

***Text, Illustration, Revival: Ancient Drama from Late Antiquity to 1550* The University of Melbourne**

In 2011 the University of Melbourne, in association with the University of Queensland, will host an international conference with the title *Text, Illustration, Revival: Ancient drama from late antiquity to 1550*. Illustrated manuscripts of classical authors often transmitted an insight for much later readers into how ancient illustrators (and thus audiences) visualized these works, but also provided current reinterpretations of the texts. Both tendencies are best exemplified in a cycle of illustrations to the plays of Terence, which provides an almost unbroken continuum from the Carolingian era through to the dawn of the age of printing. But despite the fact that these illustrations represented the action on stage, even down to details of masks and props, there is no evidence at all that the plays were performed in the mediaeval period—they were simply literary texts, to be studied and at the most recited by a *lector*. Rather, revivals of the Classics on stage began in the Italian Renaissance, and the theoretical knowledge which critics gleaned from writers like Vitruvius were poured back into the illustrated tradition, providing an extraordinary amalgam of ancient and ‘modern’. This conference will explore the connections between text, illustration, and revival.

Confirmed speakers so far include Gianni Guastella (University of Siena), who has written several seminal publications on the reception of Roman comedy in the Italian Renaissance, Dorota Dutsch (University of California, Santa Barbara), author of *Feminine Discourses in Roman Comedy* (Oxford 2008), who has most recently been investigating the semiotics of gesture in the illustrated Terence manuscripts; and Bernard Muir (University of Melbourne), a world authority on the digitization of manuscripts, who has published extensively on Latin palaeography and on the mediaeval transmission of texts, and who most recently, with Andrew Turner, is the editor of a digital facsimile of a 12th-century

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

manuscript of Terence from Oxford (*Terence's Comedies*, Bodleian Digital Texts 2, Oxford 2010). We are hopeful that selected proceedings will eventually be published following the conference.

Please direct any enquiries to:

Andrew Turner or Giulia Torello Hill

email: text.illustration.revival2011@gmail.com

27 July

Friends of the Towner Art Gallery at the Underground Theatre, Eastbourne

Helen Rufus-Ward will give a talk: *Exploring the Art of Byzantium*

6-9 September, 3rd International Conference of Mediterranean Worlds

Convergence of the Mediterranean: commerce, capital and trade routes in the history of a sea

Salerno, Italy

An interdisciplinary conference organized by the Department of Humanities and Social Sciences, Eastern Mediterranean University in collaboration with the Department of Historical and Social Sciences, University of Salerno, The Mediterranean Seminar-UCSC and Research Centre of Trans-Mediterranean Studies -Institut für Kunstgeschichte, University of Bern.

Whether the Mediterranean facilitates cultural and ethnic interplay, or whether we view it as a barrier that separates civilisations and traditions, a close study of Mediterranean economic exchange can be revealing. The history of transportation and commercial activities tells stories of man and culture; the nature of individuals and societies; problems inherent in shipping routes, and currencies. Commercial activity, for the purpose of this conference, is the method of mapping, reading and comprehending the Mediterranean world, and dialogue with societies beyond its internal shores. We hope that our rubric of 'Mediterranean Worlds' is broad enough to encompass the work of scholars researching across the whole range of aspects of the Mediterranean literature, while at the same time highlighting this year's special topic of 'commerce, capital and trade routes'.

We welcome the submission of papers and panel proposals on:

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Traders of Byzantium: in and beyond Constantinople (Chair: Dr Luca Zavagno)

A Basin of Connectivity and Conflict

Communication and Transport

Speculative Seas: Trade Systems, Commodities and Prices

Lands of Desire: Warring for Trade in the Mediterranean

Advertising and Commodity in the Mediterranean History

Ports, hybrid cultures and cosmopolitan societies

Please check the website www.medworlds.org for further information and updates.

14-15 September, The State Hermitage Christian East Committee

Interpretation of the Text in the Culture of Christian East:

Translation, Commentary, Poetic Treatment

Saint Petersburg, Russia

Scholars are invited to submit proposals for papers to explore the various aspects of literary text's existence and interpretation developed in the culture of Christian East area.

The deadline for submitting proposals to this conference is March 2011.

Abstracts can be emailed to: orient.chretien@gmail.com

Working languages are Russian, English.

Papers will be published in the next volume of State Hermitage's Series *Christian East*

19-21 September

Homo qui sentit. Colloquium during the Congress of Polish Medieval Studies

Poznan

Malgorzata Dabrowska will give a paper: *The Emotional Intelligence of Manuel II Palaiologos* (in Polish)

23-25 September

3rd Simone Assemani Symposium on Islamic Coinage

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Umayyad Coinage in Context: from the Byzantine and late Sassanian time to the early 'Abbasid period (7th -8th century)

Sapienza-University of Rome

Some suggestions concerning the themes that could be tackled:

- Coinage during transitional periods (late Umayyad-early 'Abbasid issues)
- Arab-Byzantine and Arab-Sassanian Coinages: chronology and iconography
- Contacts between Umayyad coinage and mediaeval Europe, Central Asia and the Orient
- Coin production and circulation (study of coin hoards, analysis of the output of one or more mints, ...)
- Literary sources related to the Umayyad coinage system
- Palaeography of coin inscriptions.

Presentations can be in English, French, German and Italian and should not exceed 20/25 minutes in most circumstances.

Those wishing to participate in the Symposium are kindly asked to fill in the form which may be downloaded from:

http://uniroma.academia.edu/ariannaDOTTONE/Talks/33037/3rd_Assem ani_Symposium_on_Islamic_Coins

The completed form, the title of the speech and a brief abstract (max. 250 words) should be sent no later than the end of May 2011 to the following e-mail addresses: bcallegher@units.it; arianna.dottone@uniroma1.it

Organizers:

Bruno Callegher

Arianna D'Ottone

21 – 24 September

Forum Medieval Art

Halberstadt

Session 1: Halberstadt Cathedral and Its Furnishings in the 13th Century: Ensemble or Conglomerate?

Sponsored Session: Institut Europäisches Romanik Zentrum an der Martin-Luther- Universität Halle-Wittenberg e.V.

Organizers: Wolfgang Schenkluhn / Andreas Waschbüsch (Halle)

Session 2 (Plenary Session): Architecture and Liturgy

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Organizer: Werner Jacobsen (Münster)

Session 3: The Divine Light in 12th and 13th Century Church Architecture

Organizer: Christoph Winterer (Innsbruck)

Session 4: Medieval Art and Nature

Organizers: Milena Bartlová (Brno) & Hynek Látl (České Budějovice)

Session 5: England and the Continent in the High Middle Ages. Artistic Exchange or National Idependence?

Organizers: Ute Engel (Mainz) & Jens Rüffer (Bern)

Session 6: Central European Art in the Age of the Last Přemyslids (1253-1305/06)

Sponsored Session: Geisteswissenschaftliches Zentrum für die Geschichte und Kultur Ostmitteleuropas

Organizers: Jiří Fajt & Markus Hörsch (Leipzig)

Session 7: Byzantium and the West

Organizer: Barbara Schellewald (Basel)

Session 8: Building and Observation – New Research on Medieval Architecture

Organizer: Bruno Klein (Dresden)

Session 9: 13th Century Painting in the German Speaking Countries

Organizer: Harald Wolter-von dem Knesebeck (Bonn)

Session 10: Changing the Spheres – High Medieval Textiles and their Changing Use and Perception

Organizers: Birgitt Borkopp-Restle (Bern) & Evelin Wetter (Riggisberg)

Session 11: Relic Shrines

Organizers: Dorothee Kemper & Clemens M. M. Bayer

Session 12: Charters, Seal, and Image: The Visuality of Medieval Law-Making From an Art Historical Perspective

Organizer: Markus Späth (Gießen)

Session 13: The importance of Inscriptions for Art Historical Research

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Helga Giersiepen (Bonn)

Session 14: Medieval Churches and their Furnishings in European Memorial Places

Organizer: Barbara Welzel (Dortmund)

Session 15: Between Treasure House and Event - Medieval Art in Museums and Exhibitions

Sponsored Session: Dom-Museum Hildesheim

Organizers: Michael Brandt & Gerhard Lutz (Hildesheim)

For further information on the conference and the sessions please visit our website:

www.mittelalterkongress.de

Organized by the Deutscher Verein für Kunstwissenschaft e.V.

www.dvfk-berlin.de

27-29 September

International Symposium: *Light and Fire in the Sacred Space*

The Institute of World Cultures of the Moscow State University, the State Library for Foreign Literature and the Research Centre for Eastern Christianity

The Proceedings of the Symposium will be published in a separate volume containing the abstracts of papers given at the Symposium.

Outline of the Symposium's Research Programme

The Symposium tackles the subject of light and fire and the role of these elements in the making of sacred spaces, mostly in the Byzantine and Russian Medieval tradition. Nonetheless, other Christian phenomena will also be considered within their wide historical and geographical context. The Symposium is clearly of a multi- and interdisciplinary character, appealing to scholars with various research interests and academic backgrounds. The Symposium will explore and focus on artistic aspects of light and fire, as well as looking at the methodology of the subject in modern art history. The Symposium is a next step in research dedicated to the making of sacred spaces as a separate form of artistic and spiritual creativity. Within the framework of this research project a number of international symposia have been held and books published: A. Lidov, ed., *Hierotopy. Creation of Sacred Spaces in Byzantium and Russia* (Moscow 2006); A. Lidov, ed., *Hierotopy. Comparative Studies of Sacred*

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Spaces (Moscow 2009); A. Lidov, ed., *New Jerusalems. Hierotopy and Iconography of Sacred Spaces* (Moscow 2009); A. Lidov, ed., *Spatial Icons: Textuality and Performativity* (Moscow 2009) and a recent monograph by A. Lidov: *Hierotopy. Spatial Icons and Image-Paradigms in Byzantine Culture* (Moscow 2009).

From our perspective, the introduction and spread of the term *hierotopy* amongst scholars and the increasing possibility of the hierotopic approach as an auxiliary aid to research have not only offered the opportunity to look afresh at many “customary” phenomena, but also substantially to expand the field of the historical studies. It is noteworthy that this whole aspect of the creative process was left out of scholarship and was not studied or described at all, exactly due to the absence of the hierotopic approach which evades positivist classification. For instance, such considerable phenomenon as the dramaturgy of light has been left outside the scope of traditional fields of study. At the same time, we know precisely from the written sources (e.g. Byzantine monastic ceremonials) how detailed the system of church lighting was, as it was dynamically changing during the church services. At certain points of the church service some relevant images (icons, frescoes) or venerated relics would be purposefully highlighted, thus structuring the perception of the whole church space or logically ordering the interpretation of sequences of the most significant liturgical elements during the service. In these circumstances it is only fair to refer to *dramaturgy or drama*, as the dramatic-artistic aspect contained in this creative activity was to no extent lesser than the symbolical-ritual one.

For more information, contact:
The Chair of the Symposium Committee
Alexei Lidov
alidov@gmail.com

29 September – 1 October

Figure and Ornament: Aesthetics, Art and Architecture in the Caucasus region, from 400 to 1650

Tbilisi

George Chubinashvili National Research Centre, Tbilisi, the Kunsthistorisches Institut in Florenz, Max-Planck-Institut, and the University of Basel

For further information:

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Marina Kevkhishvili
kevkishvili@khi.fi.it

Natia Natsvlishvili.
natsvlishvili@gch-centre.ge

7-8 October

Conference: *Matter of Faith*

In conjunction with the exhibition, *Treasures of Heaven: saints, relics and devotion in medieval Europe* (23 June – 9 October, 2011)

British Museum

http://www.britishmuseum.org/whats_on/future_exhibitions/treasures_of_heaven.aspx

20-23 October

**The Thirty-Seventh Annual Byzantine Studies Conference
DePaul University in Chicago**

The conference is the annual forum for the presentation and discussion of papers on every aspect of Byzantine studies, and is open to all, regardless of nationality or academic status. It is also the occasion of the annual meeting of the Byzantine Studies Association of North America (BSANA), conducted by the current BSANA officers:

For more information, please see the website:

<http://www.bsana.net>

21-23 October: First Amsterdam Meeting on Byzantine and Ottoman Archaeology

Fact and Fiction in medieval and post-medieval ceramics in the Eastern Mediterranean: are we on the right track?

University of Amsterdam, NL

21 October

12.00-13.00 Registration and Introduction

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

13.00-14.30 **Session I: Pottery and Coins: a successful relationship?**

Pogona Papadopoulou (Open University, Cyprus): *Numismatic evidence and ceramics: a comparative study of their contribution to archaeology and economic history*

Larissa Sedikova (National Preserve of Tauric Chersonesos, Ukraine): *Glazed ware from the mid 13th century deconstruction layer of Chersonesos*

14.10-15.10 **Session II: Pottery and Identity**

Sauro Gelichi (University Ca' Foscari of Venice, Italy): *Pottery and social contexts: examples from late medieval Italy*

Franz Theuws (University of Amsterdam, Netherlands): *Vessel ensembles in Merovingian graves: a clue to social positions and gender identities?*

Edna J. Stern (Israel Antiquities Authority, Israel): *Pottery and identity: a case study from the crusader kingdom of Jerusalem*

15.30-16.30 Keynote Speaker

Richard Hodges (University of Pennsylvania Museum of Archaeology and Anthropology, USA): *Appropriate methodologies for Byzantine archaeology, 2011*

22 October

10.00-11.20 **Session III: Economy, Society and Excavated Contexts**

Joanita Vroom & Fotini Kondyli (University of Amsterdam, Netherlands): *A tale of four cities: adventures into the Dark Ages*

Veronique François (CNRS – Laboratoire d'archéologie médiévale méditerranéenne, France): *Ottoman pottery in Bilad al-Shan: present state of knowledge and case studies (ceramics of the citadel of Damascus and Aleppo)*

Paul Arthur (University of Lecce, Italy): *The circulation of ceramics in Byzantine and Early Turkish Hierapolis*

Marie-Louise von Wartburg (University of Zürich, Switzerland): *Ubiquity and conformity: a comparative study of sugar pottery recovered by excavation, based on the final results from the Cypriot refinery Kouklia-Stavros*

11.50-12.50 **Session IV: Pottery and the other Media – Narrating the history of the Mediterranean**

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Andrew Bevan (Institute of Archaeology, UCL, UK): *Spatial modelling and historic Mediterranean landscapes*

John Bennet (University of Sheffield, UK): *Academic bilingualism: combining textual and material data to understand the Post-Medieval Mediterranean*

Pamela Armstrong (University of Oxford, UK): *The determination of historical events: 1204 and Late Byzantine ceramic production*

14.00-15.00 Session V: Mapping the Landscape through Pottery

Evangelia Kyriatzi (British School at Athens, Greece) and Cyprian Broodbank (Institute of Archaeology, UCL, UK): *From sherds to landscapes: the study of the Kythera Island Project survey pottery*

Beate Böhlendorf-Arslan (Heidelberg, Germany): *Surveying the Troad: what can Byzantine pottery tell us about continuity and discontinuity of Byzantine settlements?*

Scott Redford (Koç University, Istanbul, Turkey): *From coast to inland, from bowl to platter: differences in Anatolian ceramics between the 13th and 14th centuries*

15.30-16.50 Session VI: Technology and Distribution Patterns

Yona Waksman (Laboratoire de Céramologie, CNRS, University of Lyon, France): *Re-defining Byzantine ceramics: archaeometric approaches and examples of results*

Smadar Gabrieli (University of Western Australia & University of Sydney, Australia): *Shifting patterns: Development and specialisation in the handmade pottery industries of Medieval Cyprus and the Levant*

Niko Kontogiannis (23rd Ephorate of Byzantine Antiquities in Chalkida, Greece): *The marbled pottery of Ottoman Greece: techniques, patterns of distribution, fashion*

Demetra Papanikola-Bakirtzi (The Leventis Municipal Museum of Nicosia, Cyprus) & Yona Waksman: *Thessaloniki ware reconsidered*

23 October

11.10-11.30 Session VII: Pottery as Exhibition Item

Alexandra Gaba-van Dongen (Museum Boijmans Van Beuningen, Netherlands): *The ALMA website: Art meets artefacts at the Boijmans Van Beuningen museum in Rotterdam*

The conference is organised by Dr Joanita Vroom & Dr Fotini Kondyli

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

j.a.c.vroom@uva.nl

f.kondyli@uva.nl

The conference will be accompanied by the small exhibition: *Life among the ruins: the Eastern Mediterranean in word and image*

There will also be a walking tour of Amsterdam, a visit to the Museum Boijmans Van Beuningen in Rotterdam and to a Delftware factory in Delft.

18-19 November

Oskar Halecki and His Vision of Europe. Part Two.

Lodz

Malgorzata Dabrowska will give a paper: *Halecki's Female Support. His Mother and Wife* (in Polish)

2012

16-18 April, British Archaeological Association

Romanesque and the Eastern Mediterranean

Palermo

The British Archaeological Association will hold the second of the biennial International Romanesque conferences in Palermo on 16-18 April, 2012. The theme is *Romanesque and the Eastern Mediterranean*, and the aim is to examine points of contact between the Latin West and the Byzantine and Islamic worlds in the 11th and 12th centuries. These took many forms: the widespread importation of artefacts, including textiles, ceramics, ivories and metalwork, the recruitment of eastern painters and mosaicists, and the emulation of eastern Mediterranean forms and buildings, particularly those in Jerusalem.

The Conference will be held in the historic centre of Palermo from 16-18 April, with the opportunity to stay on for three days of visits to medieval buildings in and around Palermo from 19-21 April.

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Seminar Series 2011

University of Cambridge, Modern Greek Lecture Series

Thursdays, 5pm, Room 1 of the Lecture Block, Sidgwick Avenue.

Michaelmas Term 2010

14 October

Professor Steven Bowman (University of Cincinnati): *The agony of Greek Jews in World War II*

28 October

Professor David Ricks (King's College London): *Cavafy and the nineties*

18 November

Professor Amalia Moser (University of Athens): *The hidden logic of Greek tense and aspect*

25 November

Dr Philip Carabott (King's College London): *State, society and the religious "other" in nineteenth-century Greece*

Lent Term 2011

27 January

Dr Eleni Papargyriou (King's College London): *Cavafy, photography and fetish*

3 February

Dr Tina Lendari (University of Athens): Title to be announced.

17 February

Dr Renee Hirschon (St Peter's College, Oxford): *Creating a culture of uncertainty: the socio-cultural consequences of common Greek linguistic patterns*

3 March

Dr Dimitris Papanikolaou (St Cross College, Oxford): *In search of the lost semi-colon: Greek poetry set to music (and how to read it)*

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Easter Term 2011

5 May

The writer Panos Karnezis will read extracts from his work and answer questions

12 May

Dr Spyros Economides (London School of Economics): *Does Greece have a foreign policy?*

Late Antique and Byzantine Studies Seminar, King's College London

Seminars will be held at 5.30 on alternate Tuesdays at the Strand Campus in Room B6 of the North Wing (Classics Department).

18 January

Kostis Smyrlis (New York): *Courting the commons? Imperial grants to ordinary citizens in Byzantium, 13th-mid 14th c.*

1 February

Staffan Wahlgren (Trondheim): *The chronicle of the Logothete: the sequel*

22 February

Michalis Olympios (Nicosia): *Stripped from the altar, recycled, forgotten: the altarpiece in Lusignan Cyprus*

8 March

Irene Giviashvili (Florence): *Oshki monastery church as the reflection of political and cultural history of Georgia*

<http://www.kcl.ac.uk/schools/humanities/depts/bmgs/news/labs-seminar.html>

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

The University of London Working Seminar on Editing Byzantine texts is preparing a new annotated critical edition and translation of the extensive Correspondence of George of Cyprus (Ecumenical Patriarch Gregory II, 1283-89). Scholars and graduate students interested in Byzantine texts are welcome to participate. Members are asked to prepare a transcription of a letter or a group of letters from the principal manuscripts, 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. An electronic edition of the letters is currently in preparation. The Seminar, convened by Charalambos Dendrinos and Christopher Wright, meets in the second term on Fridays 16.30-18.30 at the Institute of Historical Research and Senate House, University of London, Malet Street, London WC1E 7HU. For further information please visit <http://www.rhul.ac.uk/Hellenic-Institute/research/Seminar.htm> or contact the convenors 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 and cfcwri@hotmail.com

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 2011** (date to be confirmed). Designed for MA and research students who pursue research in Classical and Byzantine texts preserved in manuscripts, the Workshop presents research methods and techniques used in tracing published texts, manuscripts and scribes. Students are given the opportunity to familiarize themselves with the Warburg Institute's collection of printed books and electronic resources. 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.

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Lectures & Lecture Courses

Petr Balcárek

Course on the *Origins of Christian Iconography* at Palacky University, Olomouc, Czech Republic

1 December 2009 -1 March 2010: Andrew W. Mellon Foundation Fellow at the Albright Institute of Archaeology, Jerusalem, Israel: Lecture on Byzantine objects of Near-Eastern origin found on the territory of Czech Republic: *Near Eastern Origins of Archaeological Finds in the Czech Lands and Slovakia.*

21 -28 May 2010: research and lectures at the Institute of Archaeology of the University of Warsaw (IA UW) financed by IA UW. Lectures:
Prof. Alois Musil and the Near East
Questions of Interpretation of Minor Art Objects of Byzantine Influence in the Czech Lands
Near Eastern Origins of Archaeological Finds in the Czech Lands and Slovakia.

Visiting lecturer at the Department of Art History, Faculty of Arts, Palacký University, Olomouc, Czech Republic: Talk within the cycle *Recent Research in Art History: Dvě kamenné desky byzantského původu z Blízkého východu. Stylový a ikonografický rozbor (Two Relief Stones of Byzantine Origin from the Near East. An Iconographic and Stylistic Analysis).*

Malgorzata Dąbrowska: Lecture course: *Wise, Bold and Fair. Rulers in the Middle Ages*, Spring Semester, The University of Lodz.

Eileen Rubery: Lecture course on the *Art of Byzantium* at the Highgate Literary and Scientific Institute, October 2010 – July 2011.

Helen Rufus-Ward: Lectures on Byzantine ivory as part of the *Objects of Art* lecture series at the University of Sussex.

Tutor for BA second year period course at the University of Sussex entitled: *From Statues to Saints: pagan and Christian art in Late Antiquity, 313-565AD.*

Summer Schools & Tours

2010

Nigel Wilson presided over the **Third International Summer School in Greek Palaeography**, held at Lincoln College in August 2010. There were 28 participants. It is the intention to continue to hold such summer schools in alternate years. Financial support is crucial; this time the Latsis Foundation made a generous grant, as did a private individual.

2011

The Gennadius Library of the American School of Classical Studies at Athens

2011 summer session focused on the teaching of Medieval Greek.

<http://www.ascsa.edu.gr/index.php/programs/Gennadius-Library-Medieval-Greek-Summer-Session>

26 June – 10 July

Queen's University Belfast

Byzantine Greek Summer School

Level-1 (Beginners), 26 June - 10 July 2011

Level-2 (Intermediate), 10-14 July 2011

Level-3 (Advanced Reading Course), 10-14 July 2011

Write to Dr Anthony Hirst for details and an application form,
anthony.hirst@qub.ac.uk

27 June – 29 July

A Graduate Summer School Program by Koç Univesity: *İstanbul Through the Ages*

For Summer 2011, Koc (pronounced “Coach”) University is offering a specialized five-week seminar examining Istanbul from pre-history to the present. Open to graduate students from all around the world, the program presents the best of Koc University faculty sharing their

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

perspectives on what is the center of several empires through time, with a history spanning millennia: Istanbul.

Koc University is among the most elite institutions of Turkey, with a portfolio of professors who are leaders in their field. The university's Office of International Programs, along with the Graduate School of Social Sciences and Humanities, and its Research Center for Anatolian Civilizations (RCAC), is excited to extend an invitation to you to participate in a dynamic, in-depth program geared toward graduate students, all the while spending the summer in an exotic city bursting with energy, history, spontaneity and endless roads to travel and discover. With over 12 million inhabitants representing a true melting pot of cultures and faiths, Istanbul--supplemented by the contents of this unique summer program--gives you the chance to enrich your academic pursuits while concurrently enriching your mind and soul.

For the program see: <http://istanbulprogram.ku.edu.tr>

27 June - 12 July

International Workshop for Graduate Students: *Cappadocia in Context*

Koc (pronounced "Coach") University's Office of International Programs (OIP) and Research Center for Anatolian Civilizations (RCAC) is jointly launching a compact and in-depth workshop geared toward graduate students interested in the rich artistic and cultural heritage of Byzantine and Post-Byzantine Cappadocia. The program offers the unique opportunity to explore the region's spectacular volcanic landscape with dozens of rock-cut settlements, including hundreds of painted, rock-cut churches, chapels, monasteries, houses, villages, towns, fortresses, and underground cities. Through a program 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.

For the program see: <http://cappadocia.ku.edu.tr>

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

4 July – 12 August

King's College London Summer School

Intensive courses in Ancient Greek

Intensive courses in Latin

This year King's College London is again running two 6-week courses (4th July – 12th August, 2011) 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.

It is also possible for complete beginners to take just the first half of the course (4th July - 22nd July), and for those who already have a basic knowledge to take the second half of the course (25th July - 12th August).

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

A number of bursaries to help cover the cost of fees will be offered by the Classics Department, supported by the Classical Association and Roman Society.

For further information and to apply, please see the King's College London Summer School website:

<http://www.kcl.ac.uk/study/summerschool/index.aspx>

E-mail: summerschool@kcl.ac.uk

To apply for a bursary, please see:

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

5 – 29 July

Numismatics and Sigillography Summer Program

Dumbarton Oaks Research Library and Collection

Under the direction of:

Dr Cécile Morrisson

Dr Eric McGeer

Dr Vivien Prigent

18 – 29 July

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Leiden Summer School in Languages and Linguistics Faculty of Humanities of Leiden University

The Summer School offers a number of courses on a wide range of subjects in the field of languages and linguistics.

This year, the Summer School will consist of six programmes, including courses for beginners as well as for advanced students, taught by internationally renowned specialists:

**Germanic Programme
Indo-European Programme
Indological Programme
Iranian Programme
Semitic Programme
Russian Programme**

For more information and registration, visit:

<http://www.hum.leiden.edu/summerschool/>

25-29 July

Summer School: *Beauty and Splendour Piece by Piece: The Art of Mosaics from Antiquity to the Renaissance*

Eileen Rubery, Courtauld Institute of Art

Further details: short.courses@courtauld.ac.uk

16-18 September

Study Tour to Rome: *Rome and the East: Politics, Power and Religion from the Birth of Christianity until 1300*

Eileen Rubery, Courtauld Institute of Art

Further details: short.courses@courtauld.ac.uk

Graduate exchange

Princeton History department (John Haldon, Helmut Reimitz and Peter Brown) has established a graduate exchange seminar with the universities of Oxford and Vienna, focused on the late ancient, early medieval and

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Byzantine periods. At the end of March 2011 some 18 graduate students – six from each institution, accompanied by 2 or 3 faculty – will meet for a 2-day intensive seminar at Princeton, with the broad theme of urbanism and urban life. The graduate seminar is also accompanied by a research program planned to extend initially for three years, in which both faculty and graduate students will be involved. The project and exchange are funded in equal parts by Princeton, Oxford and Vienna.

CONFERENCE REPORTS

7. Conference Reports

Medieval Association of the Pacific Annual Conference 5-6 March 2010

The Annual Conference of the Medieval Association of the Pacific was held at the University of Puget Sound in Tacoma (WA) on the 5th and 6th of March 2010. The number of papers exceeded 100 in multiple, parallel sessions. The programme ended with two plenary talks. Scholars, academics and postgraduate students came to present their current research from many Universities and different parts of the world.

The themes of the conference reflected a wide range of subjects concerning various aspects of medieval archaeology, literature, history, art history and politics. The sessions which completely focused on Byzantium included titles such as: 'Sacred Portraits, Sacred Images', 'Mysticism in East and West', 'Art and Cultural Exchange', 'Byzantine Art and Architecture', 'Sanctity and Devotion', and 'Crusades'. The subjects that were discussed involved several iconographic patterns, Greek Gospel books, multi-cultural approaches towards Byzantine architecture and frescoes, analysis of Late Antiquity trade objects such as pearls, relations between pagan imagery and Byzantine forms, especially jewels and enamels and examples of Justinianic architecture. The papers were arranged in sessions of three; they were 20 minutes long and at the end of all three presentations there was a discussion on all issues raised.

Delegates at the conference had the opportunity to examine the Medieval Bible of the Tacoma Public Library and explore the exhibition of a Northwest American artist, Lisa Sweet, who paints modern icons which respond to medieval traditions and especially images such as the Man of Sorrows and the Lamentation.

The title of my paper was 'The *Imago Pietatis*: Origins-Influences-Forms'. This paper is part of the final chapter of my thesis involving matters of late and post Byzantine iconography. The attendance of this conference gave me the opportunity to receive feedback on an international level, as my thesis is scheduled to be submitted by the completion of the third year in September 2010. Some of the examples that were presented had never been introduced to an academic audience or published before, as the peninsula that is the case study of my thesis has not been studied in terms of iconography in the past. I received useful remarks on how to enrich my research and questions which helped me to

CONFERENCE REPORTS

clarify issues for further research. In addition, as the conference included all fields of art historical research, I was able to introduce my work to people working on a wider medieval context and at the same moment, I enriched my CV with a presentation at a very prestigious Conference.

Ermioni Karachaliou (awarded an SPBS travel grant)

Making Senses of the Past: Toward a Sensory Archaeology **26-27 March 2010**

The conference, held at Southern Illinois University, Carbondale, USA, brought together sensory archaeologists from all over the world for the first time, covering disparate cultures and periods, from Byzantine to Mayan. My paper, 'The 6th century Eucharist as a sensational experience', proposed the use of a sensory archaeology for understanding the multi-sensory lived experience of church ritual for 6th century Byzantines, questioning how people engaged their faith through ritual and material culture. It segued with papers on Byzantine funerary cult, and Roman sacrificial ritual, suggesting that this burgeoning approach is increasingly enlightening our understanding of religion in the 2nd to 7th centuries. Other papers offered implications of sensory archaeology for understanding comparative prehistoric cultures (such as the mysterious sound effects in Maltese tombs), as well as for understanding cultural processes (particularly the bodily experience of craft production), and for contemporary museum display, including a survey of an exciting project running at the University of Exeter which is inventing new technologies to allow artificial tactile contact with museum objects. The conference enabled sensory archaeologists a unique opportunity to meet and share ideas, profiting both this new approach, and every project involved. The proceedings will be published by the Center for Archaeological Investigations, Southern Illinois University, in due course.

I am grateful to the Society for the Promotion of Byzantine Studies for enabling me to attend what was a fruitful and exciting conference for my PhD research.

Heather Crawley, University of Bristol (awarded an SPBS travel grant)

CONFERENCE REPORTS

Contact and Conflict in Frankish Greece and the Aegean, 1204-1453: Crusade, trade and religion amongst Latins, Greeks and Turks **9 July, 2010**

The conference took place on Friday 9 July 2010 at the Institute of Historical Research in London. The event was organised under the auspices of the SSCLE and with the generous sponsorship of the Department of History of Royal Holloway, University of London, the Society for the Promotion of Byzantine Studies, the Society for the Promotion of Hellenic Studies, and the British Institute at Ankara.

The event was well attended by more than 50 academics, postgraduate students and other members of the interested public. Eight stimulating papers explored the complex political, ethnic and religious mosaic of the eastern Mediterranean in the period, focusing on various aspects of the interaction between Greeks, Latins and Turks. The conference brought together western medievalists, Byzantinists and Ottomanists, combining recent research in the relevant fields in order to provide a holistic interpretation of this world of extreme fragmentation.

The conference began with an introduction by the organisers, Nikolaos Chrissis and Mike Carr, followed by a few words by Jonathan Harris on the research of the prematurely deceased Konstantinos Ikonomopoulos, a former doctoral student at Royal Holloway, to whose memory the event was dedicated.

The first session placed the Latin empire in the wider context of developments in East and West. Nikolaos Chrissis' paper argued that Frankish Greece became a new crusade frontier after 1204, and hence western involvement in *Romania* bears close parallels with developments in the other crusade fronts in the period. This crusading framework influenced both actions and perceptions between Latins and Greeks, for example the emphasis on the 'schismatic' status of the Greeks which was used to justify holy war against them. Bernard Hamilton, on the other hand, drew a wide and compelling picture of how the Latin conquest of Byzantium provided access to Crimea and beyond and opened up new routes for western merchants, diplomats and friars to visit Caucasus and western Asia. As a result western knowledge of, and familiarity with, the area grew immensely from the thirteenth century onwards.

The second session investigated the manifold and often contradictory ways the Byzantines responded to the Latin presence in the East, focusing on two major Byzantine figures of the thirteenth and fourteenth century. Teresa Shawcross demonstrated how the letters of Michael Choniates,

CONFERENCE REPORTS

Greek Archbishop of Athens, reveal different approaches depending on his correspondents. To the Byzantine authorities in exile he spoke of the bulwark of Orthodoxy against the hateful Frankish tyranny; but dealing with local affairs he did not hesitate to praise those who came to terms with the Latin lords in order to protect the Church and its flock. Judith Ryder's paper looked at a fascinating section of the oration *pro subsidio Latinorum* of Demetrius Kydones in which he chooses certain episodes from the history of the crusades in order to demonstrate the purity of purpose, the reliability and the valour of westerners, in order to convince his compatriots to accept an alliance with western powers against the Turks. Both papers challenge the view that Byzantines harboured a monolithic resentment to the West after 1204, and make the point that in the volatile and ever-changing political circumstances of the period, attitudes and perceptions were equally prone to readjustment and re-evaluation.

The third session consisted of two closely related papers on fourteenth-century relations between Greeks, Latins and Turks. Mike Carr examined the involvement of the Zaccaria lords of Chios in crusading activities against the Turks, and argued that rather than being mutually exclusive, trade and crusade were two complementary facets of their role as they perceived and projected it. The revenues generated from commerce were seen as necessary for the Zaccaria to carry out their role as frontline defenders of Christendom against the Turks. Peter Lock drew from his research on the letters and the other writings of the Venetian crusade propagandist Marino Sanudo Torsello, and discussed how the image of the Greeks and Turks in his work changed over time. Strikingly, the negative image of the Greek 'heretics and schismatics' in the *Secreta fidelium crucis* is absent ten years later in his *Istoria del regno di Romania*. As the Turkish threat grew, Sanudo seems to have changed his view of the Greeks, from enemies to potential allies in the East.

The fourth session moved on to the fifteenth century, to investigate the factors affecting the rise of the Ottoman Turks and their policy of western expansion. Anthony Luttrell examined in close detail Timur's victory over Bayezid in 1402, and how Greeks, Slavs and Aegean Latins failed to take advantage of the Turkish defeat by the Mongols. Dimitris Kastritsis pointed out the divisions that existed within the Ottoman establishment, which are often overlooked, and offered a re-evaluation on the motivations driving Ottoman expansion by examining early fifteenth-century Turkish chronicles. Kastritsis argued against the view which sees the anti-bureaucratic 'ghazi literature' as late fifteenth-century fabrications to provide legitimisation for the sultan's regime.

CONFERENCE REPORTS

The event concluded with the four chairs (Susan Edgington, Judith Herrin, Jonathan Harris, and Claire Norton) offering their summary and assessment of the papers. The lively discussion that followed each session was evidence of the view shared by all the participants that this was a very successful conference with important contributions spanning a long period and a variety of subjects, but nonetheless maintaining a unity of focus on the factors affecting contact and conflict in Frankish Greece and the Aegean.

Mike Carr

EXHIBITIONS

8. Exhibitions

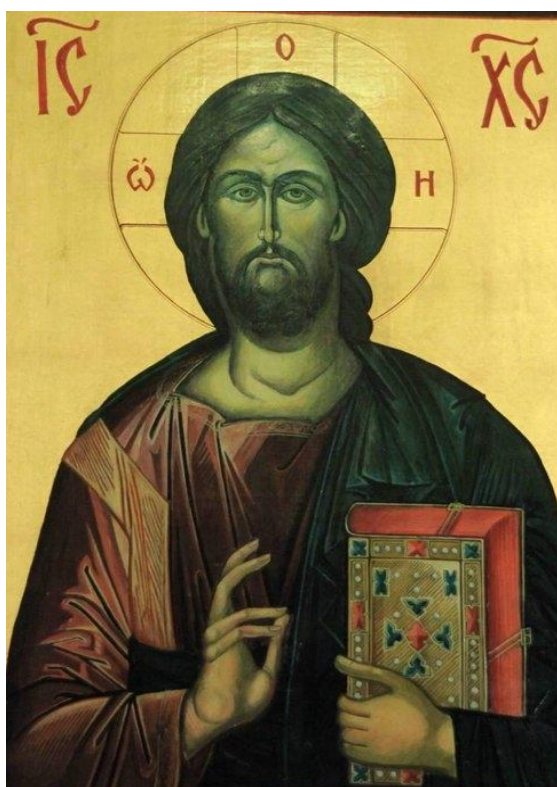
Icon as grace and sanctification Worcester College, Oxford

Dr Elena Ene D-Vasilescu curated the works of the icon painter Aurelia Chiriac Carabinieru from London. The faculty of History and the Centre for Classics and Byzantine Studies and both Worcester and Kellogg colleges helped with publicizing it. The opening took place in Worcester College on the 15th of November, and the event was well attended by people from all these institutions and also from the Faculty of Theology, Christ Church, Regent's Park College and from various institutions in London, including The Prince's School of Traditional Arts.



Rev. Dr. Jonathan Arnold (the Worcester College chaplain), Rev. Ioan Sarpe and Elena Vasilescu spoke about various aspects of icon painting and the significance of icons. Aurelia Chiriac Carabinieru recited the oath that all icon painters are supposed to say before beginning any work.

EXHIBITIONS



While the icons were on display Aurelia and Elena were present to act as hosts and answer questions. The visitors included academics and students, mainly from Christ Church, Worcester, Kellogg, the Theology Faculty, and Oriental Institute / Byzantine Studies, as well as members of the general public.

Following the success of this event, Elena Ene D-Vasilescu has been invited to curate another icon exhibition (a collective display) within Kellogg College, one of her current affiliations in Oxford. There is hope that such an enterprise will take place in 2011.

EXHIBITIONS

From the Bosphoros to Oxford:

Unseen Photographs of Professor Harrison's Byzantine Excavations in Istanbul

Stelios Ioannou Centre for Classical and Byzantine Studies

Hilary Term 2011

An exhibition organised by L.A. Schachner & G.R. Parpulov

Museum of Islamic Art, Cairo

On a recent trip to Egypt, I had the opportunity to visit the refurbished Museum of Islamic Art in Cairo. The building has high ceilings, and thus allows plenty of natural light in the exhibition halls, making the visit a very pleasant experience. The orientation gallery is very informative, with the gallery panels containing the right amount of information and maps for the visitor to understand the historical context. One can wander at any direction within the exhibition halls and still have a good idea about chronology. The cases are well lit, the displays are well done, and they do not tire the visitor in terms of numbers of artefacts placed in them. The labels are bilingual in both Arabic and English, but unfortunately English is used only to briefly describe the objects, without offering any further information regarding the artefacts and their original context.

Dr Anthousa Papagiannaki

9. University News

The Oxford Centre for Byzantine Research (www.ocbr.ox.ac.uk)

The new Oxford Centre for Byzantine Research (OCBR) will bring together experts from several disciplines including history, archaeology and classics.

Research at the OCBR will also cover Byzantine neighbours including Italy, the Balkan countries and the Caucasus.

It will host seventy scholars, including 19 professors - an unusually high number - of which 13 are Fellows of the British Academy. It will work closely with the Oxford Centre for Late Antiquity (OCLA) and aims to make Byzantium even more visible in Oxford than it already is.

Current research projects are already being highlighted on the centre's website which offers downloadable podcasts that will soon also be available on iTunes U.

One of its first events in 2011 will be a workshop held jointly with OCLA on 30 April, 2011, on the periodization of late antiquity and Byzantium. Speakers include Arnaldo Marcone, Paul Stephenson, Peter Sarris, Éric Rebillard, Judith Herrin and Yannis Papadogiannakis.

The Centre's Chair is Professor Averil Cameron, and the Director is Dr Peter Frankopan.

Studentships, Bursaries and Prizes in Byzantine and Hellenic Studies (2011) offered at the Hellenic Institute, Royal Holloway, University of London.

His All-Holiness the Ecumenical Patriarch Bartholomaios I Postgraduate Studentship in Byzantine Studies, established by the Orthodox Cultural Association of Athens, through a generous donation by Mrs Angeliki Frangos in memory of her late mother Stela N. Frangos. **The Nikolaos Oikonomides Postgraduate Studentship in Byzantine Studies**, established by the Friends of the Hellenic Institute in memory of the distinguished Greek Byzantinist Nikolaos Oikonomides (1934-2000), in recognition of his outstanding contribution to Byzantine Studies. Both studentships cover tuition fees at UK/EU rate for one year. They are open to full-time and part-time students who wish to pursue either the

UNIVERSITY NEWS

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 2011**.

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).

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 Pat Macklin 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

UNIVERSITY NEWS

Hellenic Institute in memory of the former student, Friend and supporter of Institute Pat Macklin (1915-2009).

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, Director, The Hellenic Institute, Royal Holloway, University of London, Egham, Surrey TW20 0EX; e-mail: ch.dendrinos@rhul.ac.uk.

OBITUARIES

10. Obituaries

George T. Dennis SJ (1923-2010)

Born in Somerville, Massachusetts, on November 7, 1923, he entered the Society of Jesus at Sacred Heart Novitiate in Los Gatos, Calif., in 1941, and was ordained a priest in 1954. After his ordination, Fr. Dennis studied in Rome where he received his doctorate in Byzantine Church History in 1960. Most of his teaching and scholarly work took place at Catholic University in Washington D.C. He was on the faculty there from 1966 until he retired in 2000, and gained the respect and affection of many students, both in the University and abroad. He was also a regular visitor at the Dumbarton Oaks Library where he made many friends. His academic interests concentrated on the later Palaeologan period (Manuel II) and treatises on warfare. But his editorial work on Psellos was also of great importance. In 1986-87, he was a visiting professor at the Pontifical Oriental Institute in Rome. He officially retired in 1994, but continued teaching several more years. Upon returning to California in 2001, Fr. Dennis joined the faculty at Loyola Marymount University as an adjunct professor of History. In 2005 health issues made it necessary for him to retire to Sacred Heart Jesuit Center in Los Gatos where he continued his scholarly work in Byzantine history until his death on Sunday, March 7, 2010 at Good Samaritan Hospital, San Jose. He had been a Jesuit for 68 years and a priest for 55.

A *Festschrift* in his honour was published in 1995: *Peace and War in Byzantium. Essays in Honor of George T. Dennis, S.J.*, edited by Timothy S. Miller and John Nesbitt (The Catholic University of America Press, Washington); it consists of fourteen essays discussing a range of topics dealing with warfare and peace in the Byzantine Empire. And Alice-Mary Talbot kindly informs me that the 2010 DO Symposium on Byzantine warfare is dedicated to his memory.

Fr. Dennis' list of publications encompasses several books and many articles in scholarly journals.

Books:

- 1960 *The Reign of Manuel II Palaeologus in Thessalonica* (Rome; PIO)
- 1965 *The Short Chronicle of Lesbos, 1355-1428* (trans.), Mytilene
- 1977 *Manuel II Palaeologus; letters* (Dumbarton Oaks)
- 1981 *Maurice's Strategikon* (trs. into German by E. Gamillscheg); Vienna
- 1982 *Byzantium and the Franks, 1350-1420* (Variorum reprints)

OBITUARIES

- 1984 *Maurice's Strategikon* (English; Univ. of Pennsylvania Press)
1985 *Three Byzantine military treatises* (Dumbarton Oaks)
1994 *Michael Psellus, Orationes panegyricae* (Teubner)
1994 *ditto Orationes forenses et Acta* (Teubner)
2005 (assistant) *History of Leo the Deacon: Byzantine military expansion in 10th cent*
2010 *The Tactical Constitutions of Emperor Leo VI* (Dumbarton Oaks)

J Munitiz (April 2010)

Gennadii Grigorievich Litavrin (1925-2009): *in memoriam*

Byzantine studies in Russia and the wider world have sustained a heavy loss: on 6 September 2009 the academician Gennadii Litavrin died of a sudden heart attack. A brilliant chapter in the history of Byzantine, as well as Slavic, studies in Russia ended with him.

Litavrin was active until his last hour. His monograph concerning cadasters and the economy of Byzantium in the tenth and eleventh centuries was almost finished; the translations in Russian of the articles of his friend Professor Ihor Shevchenko had been sent to the press; and the table of contents of the next issue of 'Vizantiiskii Vremennik' lay on the desk in Litavrin's office in the Russian Academy of Sciences.

Few scholars have managed to live so fully, and to achieve so much. Litavrin belonged to the generation that established the subject of Byzantine studies as it is today; in fact Litavrin's own works were ahead of his time. This was largely due to his interdisciplinary approach. An eminent Byzantinist, he was also an excellent scholar whose contribution to Slavic studies was crucial. Indeed, his first book 'Bulgaria and Byzantium in the eleventh to the twelfth centuries' described Bulgaria under Byzantine rule. From then onwards, he continued his studies on the 'triangle' of Byzantium, Bulgaria and Old Rus' until his last days.

An excellent historian by education and training, Litavrin edited and commented on a number of sources as if he were a philologist; thus his rich commentary to Kekaumenos is still an unsurpassed masterpiece. Litavrin's zeal for archbishop Theophylaktos of Bulgaria, notorious for his difficult and flowery style, did not keep him from engaging with 'dry' juridical texts. A scholar of the humanities, he used scientific methods, and the series of his articles concerning the norms of Byzantine taxation

OBITUARIES

will long remain a source of inspiration for anyone interested in this subject.

Litavrin's life was long and difficult. Indeed, how could it have been otherwise? Born on 6 September 1925 in the village of Abai, the Uimon *aimak* of the Oirot autonomous region in the depths of the Altai Mountains in Western Siberia and almost on the borders with Mongolia, young Gennadii finished graduate school in 1942 during the Second World War. Despite the war, he successfully passed the examinations and became a student in the History and Philology Faculty of the University of Tomsk in Siberia. However, as his father and elder brother were both serving on the Soviet-German front, it remained to Gennadii to support his mother and younger sister. He left the University and, as he later recalled, he crossed 20 km on foot under the most severe frost to reach the village of Zaiganovo, where he was appointed a schoolteacher of Russian language and mathematics.

His dream was, however, to continue his education at the Moscow State University, the chief university of Russia of the time. The dream came true in 1946, just after the war ended. He had to choose which faculty to join – either mathematics or history. History won: and it was in the Faculty of History that he successfully defended his diploma paper 'Russian and Byzantine relations in the ninth and tenth centuries' in 1951, and then passed the viva voce of his PhD thesis 'The struggle of the people of Bulgaria against Byzantium from the eleventh to the twelfth century' in 1954.

His *cursus honorum* included the post of tutor in Latin in the Department of Ancient Languages of the History Faculty, and senior editor in the Education Press of the Ministry of Education in 1954-1955. He became a member of the Centre for Byzantine Studies of the Institute of General History, Russian Academy of Sciences, in June 1955. The Centre became his second home; and he was its head from 1987 until his last day. Besides, from 1968 he was a Research Fellow in the Institute of Slavic Studies and in 1987-2002 he was the head of the Department of the Middle Ages of the same Institute. There he was promoted to the position of the Corresponding Member of the Russian Academy of Sciences on 23 December 1987. He was then elected to the rank of Academician on 31 March 1994; he had already been made an Academician of the Bulgarian Academy.

It is difficult to list all the most important works of Litavrin. Almost everything that he wrote marked a watershed in Byzantine Studies.

OBITUARIES

Firstly, there was his *magnum opus* 'Byzantine State and Society in the tenth and eleventh centuries: the problems of a century, from 976 to 1081' (Moscow 1977). This book was the fruit of his long-term studies into one of the most turbulent periods in Byzantine history, the eleventh century. Secondly, the list includes his editions and publications of the sources: a Byzantine medical treatise of the eleventh to fourteenth century (MS Laurent. Plut. VII, Cod. XIX, fols 226v-268r) and the so-called 'Strategikon' of Kekaumenos. And thirdly, the series of his articles concerning relations between Byzantium, Rus' and Bulgaria from the ninth to the twelfth centuries were published as collected studies in two seminal books: 'Byzantium and the Slavs' (St Petersburg 1999), and 'Byzantium, Bulgaria and Old Rus' from the ninth to eleventh century' (St Petersburg 2000).

He was no less successful as an administrator and editor-in-chief. From the 1980s Gennadii Litavrin started the series of the collected studies and monographs whose primary subject was the state and ethnic formation of the early Slavs. He managed to gather an excellent team of scholars, including Byzantinists, Slavists and historians of the Early Middle Ages, who published and commented on all aspects of evidence concerning Eastern Europe from the fifth to the tenth centuries. His enthusiasm for profound and comprehensive-to-the-last studies of the sources led him to edit a new commentary of the 'De administrando imperio' of Constantine VII Porphyrogenetos, 'the purple-born', which is on a par with the famous commentary by Moravcsik, Jenkins, Runciman, Dvornik and Obolenskii. He demonstrated the same painstaking care when he edited 'Vizantiiskii Vremennik', the principal and oldest Russian scholarly periodical in the humanities. Finally, his great achievement, which brought him the honorable status of Academician, was the successful running of the XVIIIth International Congress of Byzantine Studies in Moscow in August 1991, in a paralyzed country which ceased to exist several days after the Congress ended.

Whom God loves dies young. Litavrin's death was, despite his age, quite unexpected. I shall never forget how I discussed with him the historical narratives and Michael Psellos just ten days before his passing. How he wanted to understand the methods of one of the most brilliant of Byzantine writers! His comments were so fresh and original that he gave the impression of being a young scholar, working freely, without any preconceptions.

OBITUARIES

What remains? Memories about him. His works. His ‘Vizantiiskii Vremennik’. The image of an excellent scholar possessing high moral qualities.

Gennadii Litavrin is survived by his second wife, a daughter and a son.

Dimitri Korobeinikov

Tomáš Špidlik (1919-2010)

Born (17/12/1919) in Boskovice, Moravia (now Czech Republic), he entered the Society of Jesus in 1939, and began his studies in Velehrad before moving to Italy, where he was ordained a priest (1949). He worked for Vatican Radio from 1951, and established contacts with many leading Czech political leaders.

However his scholarly work was connected mainly with the Pontifical Oriental Institute, where he completed his doctorate and was fortunate enough to become the disciple and successor of the great scholar, Irénée Hausherr. His own predilection seemed to be more for the Russian and Slav mystics, but he wrote the standard handbooks on Eastern Spirituality: *Spirituality of the Christian East: A Systematic Handbook*, English version published in Cistercian Studies; and *Prayer: The Spirituality Of The Christian East, Vol.2*, English Publisher: Liturgical Press (originally published in French in the *Orientalia Christiana Analecta* series). During the many years that he was a professor at the Orientale he published many works, several being on the spirituality of the Church Fathers (Basil of Caesarea and Gregory of Nazianzus).

Apart from his scholarly publications, Fr Špidlik wrote works intended for a wider pastoral audience and also fairy tales for children. He was always interested in sculpture and mosaics. He became a close friend of Pope John Paul II, giving the annual retreat in the Vatican one year, and in his old age (when 83) was created a cardinal (2003). As a person, his good humour won him many friends from all walks of life and from all shades of belief and unbelief. His motto *ex toto corde* gives an insight into a great personality; he was convinced that Eastern and Western spirituality have more in common than in contrast. His publications will continue to be of great service to Byzantinists.

Publications with OCA [*Orientalia Christiana Analecta*]

OBITUARIES

1956 *Joseph de Volokolamsk. Un chapitre de la spiritualité russe*, OCA 146.

1961 *La sophiologie de St. Basile*, OCA 162.

1965 *La doctrine spirituelle de Théophane le reclus. Le coeur et l'esprit*, OCA 172.

1971 *Saint Grégoire de Nazianze. Introduction à sa doctrine spirituelle*, OCA 189.

1978 *La Spiritualité de l'Orient Chrétien. Manuel systématique*, OCA 206.

1988 *La Spiritualité de l'Orient Chrétien. II. La prière*, OCA 230

J Munitiz (April 2010)

11. XLIV Spring Symposium of Byzantine Studies
Newcastle University – City Centre Campus
8 -10 April 2011

Experiencing Byzantium

Our vision for ‘Experiencing Byzantium’ is to facilitate a dialogue that will encourage engagement with the affective and emotive aspects of life in Byzantium. From the reception of imperial *ekphraseis* in Hagia Sophia to the sounds and smells of the back streets of Constantinople, the sensory perception of Byzantium is an area that lends itself perfectly to an investigation into the experience of the Byzantine world. What was it like for a person to experience not only the monuments and places of Byzantium, but also Byzantine ideas? How are we to appreciate an experience of Byzantine landscapes, stories or of self?

This symposium will not be weighted in favour of any particular discipline, rather we hope that historians, art historians, archaeologists and palaeographers will meet together to help us approach an understanding of perceptions of Byzantium through a series of papers and sessions that complement each other by crossing traditional interdisciplinary boundaries.

The plenary sessions will each focus on one of several themes which will be

- Experiencing Landscape
- Experiencing Art
- Experiencing Stories
- Experiencing Faith
- Experiencing Self in Byzantium

We have invited papers which consider these themes in terms of the lives of real people in the Byzantine world. We very much hope that the result will be an engagement with the challenge of discovering answers to the question of what it was actually like to experience the Byzantine world.

44th SPRING SYMPOSIUM

Programme

Friday 8th April 2011

12.00 - 13.00 **Registration** (Lindisfarne Room)

13.00 - 13.15 Welcome: Symposiarchs' opening remarks (Bedson Lecture Theatre 1)

13.15 - 15.00 **Experiencing Landscape** (Bedson Lecture Theatre 1)
Chair: Tim Greenwood

James Crow (University of Edinburgh): *Sticks and Stones and Broken Bones: an Archaeologist's experience of Byzantium*

Nikolas Bakirtzis (The Cyprus Institute): *Strategic Solitude: Locating Byzantine Monasteries*

Andrew Louth (Durham University): *What did the Byzantines experience in the liturgy?*

15.00 - 15.30 **Coffee** (Lindisfarne Room)

15.30 - 17.15 **Experiencing Art** (Bedson Lecture Theatre 1)
Chair: Rosemary Morris

Liz James (University of Sussex): *'What is that thing?' Art and Experience in Byzantium*

Leslie Brubaker (University of Birmingham): *Through the Looking Glass: Experiencing Byzantine Art*

Warren Woodfin (Queens College, New York): *Repetition and Replication: Sacred and Secular Patterned Silks in Byzantium*

18.00 - 20.00 **Wine Reception Sponsored by Ashgate Publishing in the Great North Museum**

Saturday 9th April 2011

08.00 - 9.00 **Registration** (Lindisfarne Room)

9.00 - 11.30 **Experiencing Stories** (Bedson Lecture Theatre 1)
Chair: Jim Crow

Margaret Mullett (Dumbarton Oaks): *Experiencing the Byzantine Tent*

44th SPRING SYMPOSIUM

Alexander Lingas (City University London): Title tbc

Amy Papalexandrou (University of Texas): *Storied spaces in the Byzantine sonic environment*

Georgia Frank (Colgate University): *Sensing Ascension in Early Byzantium*

11.30- 12.00 **Coffee** (Lindisfarne Room)

12.00 - 13.30 **Communication Sessions 1 & 2** (Concurrent sessions in Bedson Lecture Theatres 1 and 2)

13.30 - 14.45 **Lunch** (Lindisfarne Room)

14.45 - 17.00 **Experiencing Self in Byzantium** (Bedson Lecture Theatre 1)

Chair: Shaun Tougher

Béatrice Caseau (Sorbonne): *Sensing the Sacred in Byzantine Churches*

Scott Ashley (Newcastle University): *How Icelanders Experienced Byzantium, Real and Imagined*

Dion Smythe (Queen's University Belfast): *Experiencing Self: how mid-Byzantine historians presented themselves in their work*

Myrto Hatzaki (Ilias Lalaounis Jewellery Museum Athens): *The Byzantine experience of physical beauty*

17.00-19.00 SPBS Exec Meeting (Meet outside Bedson Lecture Theatre 1)

20.00 **Feast Blackfriars Restaurant** (Pre-booked)

Sunday 10th April 2011

8.30 – 9.00 Coffee (Lindisfarne Room)

9.00 - 10.30 **Communication Sessions 3 & 4** (concurrent sessions in Bedson Lecture Theatres 1 and 2)

10.30 - 11.00 Coffee (Lindisfarne Room)

11.00 - 12.45 **Experiencing Faith** (Bedson Lecture Theatre 1)

Chair: Margaret Mullett

44th SPRING SYMPOSIUM

Nikolas Karydis (University of Notre Dame, Rome): *Different Approaches to an Early Byzantine Monument: Procopius and Ibn Battuta on the Church of St John at Ephesos*

Matthew Savage (Louisiana State University): *The Outsider's Experience of Byzantium*

Mary Cunningham (University of Nottingham): *Orthodoxy or orthopraxy? The Byzantine Christian's experience of faith*

12.45 – 13.00 (SPBS AGM) (Bedson Lecture Theatre 1)

13.00 - 13.15 **Announcement of next Symposium & Closing Remarks**
(Bedson Lecture Theatre 1)

13.15 - 14.15 **Lunch** (Lindisfarne Room)

Communications

Session 1. Saturday 9th April 12.00 – 13.30 Bedson Lecture Theatre 1

Henriette Kroll (RGZM Mainz)

Experiencing the Byzantines – Working Animal Welfare in the Byzantine Empire

For the Byzantines, working animals were objects of great value. They were expensive to purchase and indispensable for agricultural work. Accordingly, the *Geoponica* gives various advice concerning the health care of domestic animals. Byzantine veterinary medicine achieved its highest expertise in the treatment of horses. Those working with animals often had to balance health and economic reasons. Both cattle and equids were exposed to heavy burdens which often exceeded their physical limits. Furthermore, the Theodosian Code reveals that these concerns ceased abruptly when the animals were other peoples' property. The animals employed by the state postal system were overloaded and driven to speed with radical measures. Unsurprisingly, working animals suffered from arthropathies to different degrees, as is detectable on their excavated bones. This communication wants to shift the perspective to the beast and to give a glimpse of how it might have felt to experience the Byzantines.

Sophie Moore (Newcastle University)

Experiencing Mid-Byzantine Mortuary Practice

Within this communication I intend to consider possible experiences of performing mortuary practice in the mid-Byzantine period. I will examine the processes of washing and laying out the corpse, procession and burial. So far, so descriptive. Moving deeper into trying to access experience, I will consider the impact of witnessing liturgies for the dead and touch upon how we might start to address mourning and grief. Emotions surrounding death often seem ambiguous and highly complex in the present. The question I pose is: can we access these emotions in the past?

My PhD thesis aims to contribute to our understanding of mortuary practice in Mid-Byzantine Anatolia through analysis of cemetery sites, graves and the material culture of death. This communication will report on my progress in one area of this field so far and establish some of the questions I will consider in the future.

Marlena Whiting (University of Oxford)

Experiencing the Sea – Attitudes towards travel by water in Late Antiquity

It is a truism among students of the ancient economy that water transport was faster and cheaper and therefore preferable to land transport. But the seas were also fraught with peril, and captaining a ship required skill and experience. What would the casual traveller's attitude have been towards travel by boat? What role did travel by water play in an empire famed for its highways? This paper examines these questions based on first-hand accounts of pilgrims and other travellers from the 4th-7th centuries (supplemented by hagiographical and historical works), in order to gauge the popularity of water travel among the ordinary wayfarers who surged about the empire, and to determine whether boarding a ship was seen as an expensive luxury, or a dire last resort.

Helen Rufus-Ward (University of Sussex)

'Disfigured Objects' and 'Scattered Fragments': experiencing Byzantine ivories in the early nineteenth-century

The main focus of this paper will be the Byzantine ivories recorded and engraved in Seroux d'Agincourt's 1811-1823 *Histoire de l'art par les Monumens, depuis sa décadence au IV^e siècle jusqu'à son*

renouvellement au XVI^e. Not only does this art historical treatise include some of the first reproductions of Byzantine sculptural material but it also offers an opportunity to view a group of ivories through the eyes of early nineteenth-century scholars. Amongst the themes to be discussed will be the belief in the decline of art in the fourth-century, which inspired d'Agincourt to refer to the Late Antique and Byzantine period as 'an immense desert' of 'disfigured objects, and scattered fragments'. My paper will also examine individual ivories and consider d'Agincourt's influence on systematic collecting and the display of Byzantine art in the later nineteenth-century.

Spyridon Antonopoulos (City University London)

"It is useful to singers, but not to philosophers": Manuel Chrysaphes' and Musical Identity in Late Byzantium

Manuscripts of the fourteenth and fifteenth centuries witness to a remarkable expansion of musical practices in Byzantium, expressed perhaps most fully in the work of the fifteenth century court musician, Manuel Chrysaphes. The components of this musical enrichment are primarily observed in the highly-personalized idiom of kalophonic (lit: 'beautiful-sounding') chant, its principles codified first in the mid-fifteenth century Treatise of the same Chrysaphes. This paper seeks to analyze the literary topoi expressed in this Treatise, suggesting that they are the direct result of this expansion in musical vocabulary. Secondly, Chrysaphes' Treatise is contextualized amongst other near-contemporary sources, such as the ceremonial handbook of Ps. Kodinos. The latter has been studied extensively by scholars, but little attention has been given to situating Chrysaphes' work in a broader cultural context. I argue that a comparative analysis of the Treatise with non-musical sources reveals critical information about the author, music in the imperial court, and the attitudes and experiences of both practitioners and audiences of music in Late Byzantium.

J. Riley Snyder (University of Edinburgh)

The continued tradition of quality construction materials: a study of mortars from the Anastasian Wall and water supply of Constantinople

With the end of Western Roman rule and the emergence of new polities in the medieval world it has been assumed that the technology of pozzolan mortar reverted to a weak and friable building material. However, this period brought about the implementation of large-scale

44th SPRING SYMPOSIUM

construction projects in and around Constantinople, many rivaling the scale and intricacy known from the height of Imperial Rome. Through the application of new fieldwork and laboratory analysis of mortars taken from the Anastasian Wall and water supply system of Constantinople, this programme of research will examine the continued use and application of high-quality mortars in the Late Antique and early Byzantine world. Mortar samples collected from these sites were investigated by applying laboratory testing such as thin sectioning and microscopic analysis. The results of such investigations explore the technology, quality control, application, and economic implications of one of the most important building materials in the early medieval period.

Session 2 Saturday 9th April 12.00 – 13.30 Bedson Lecture Theatre 2

Eleni Dimitriadou (The Courtauld Institute of Art)

Experiencing Imperial imagery in Middle-Byzantine Constantinople: the case of Constantine I and Justinian I

This paper discusses the antique imagery of Constantine I and Justinian I in Constantinople and its association with the southwest vestibule mosaic of Hagia Sophia, dated to the late ninth or early tenth century. On account of the use of the vestibule as the metatopos of the Byzantine emperor, the mosaic did not stand alone, but fell within a context of imperial imagery found along the emperor's procession routes on state and religious occasions, as described in the Book of Ceremonies. Bearing this in mind, I will explore the influence these antiquarian portraits may have exerted on the creation of the vestibule mosaic and the way in which the interaction between these images affected the perception of people who encountered the panel. It will be an effort to understand what it was like for Byzantines to experience visually and emotionally the monuments of the archetypal emperors, Constantine and Justinian.

Anthousa Papagiannaki (University of Oxford)

Experiencing the exotic: a Byzantine menagerie

Testimonies from both Byzantium and foreign visitors to the Empire affirm to a certain wonder in the city of Constantinople: the presence of exotic animals. Exotic animals were paraded in the streets of the capital; participated in staged hunts in the Hippodrome, hunted with the emperor, and were displayed in court rituals. At the same time, exotic animal imagery decorates many aspects of the daily life of the Byzantine urban

elites. In this brief paper I will combine literary and pictorial evidence to touch on the factors that made those animals such a marvel to behold. I will consider their import into the Empire, and look into the new meaning, and value an animal could acquire within its new environment. Furthermore, by examining the context, and materials, of exotic animal imagery, we may draw further conclusions regarding the secular life of the Byzantines.

Adriani Georgiou (University of Birmingham)

Helena and the politics of portraiture (A.D. 315-340)

The paper places the numismatic and statuary portraits of Helena in a historical and interpretive context, in order to explore their political implications in a period of transition from Roman imperial traditions to early Christian reforms. Such portraits did not merely allow contemporaries to form an impression of the appearance and physiognomy of the empress, but, most significantly, to experience and visualise her role within the cultural and political agendas of Constantine's new regime. The paper approaches the evidence chronologically highlighting that: (a) between 315 and 326 Helena was not living in obscurity any more, but she was still not the most prominent female member of her son's court; (b) two years before her death in 328 she participated in a pattern of Christian co-rulership with Constantine; (c) while posthumously, between 337 and 340, she was propagated as a symbol of the Constantinian new Christian order.

Claire Brisby (The Courtauld Institute of Art)

The Samokov Archive: Western Art and Icon-Painters in Bulgaria 1800-1850

I present the results of research concerned with the archive of icon-painters from Samokov active c. 1800-1850 which addresses the question of icon-painters' perception of western art because the archive is known for collections of western prints. The thesis contends with the notion icon-painters aspired to western art by evaluating the role of these western prints in the achievement of the elder Christo and his son Zahari, and in relation to their use of Orthodox prints discovered in the archive and found to be the predominant models for copy-drawing and sources for painting. The painters' indifference to western appropriation in the characteristically hybrid imagery of Orthodox engravings leads to infer that the concept Bulgarian icon-painters studied at art academies in the

west associated with Christo envisages an experience of the culturally ambiguous environment of the Orthodox Patriarchate of Sremski Karlovci, on the Danube but orientated to Kiev. Nevertheless, analysis of a series of non-religious drawings in the light of Zahari's avowed concern for instruction from French painters indicates a shift in greater awareness of the aesthetic and technical elements of western art between the generations of these foremost painters of the Bulgarian National Revival.

Julie Galliker (University of Birmingham)

Silk and Experience in Middle Byzantium: An investigation of workshop production practices

Modern readers undoubtedly imagine imperial ceremonial accounts in cinematic terms, vivid with the colour of silk-robed courtiers. Despite the vast expansion of materials available today, silk has maintained its role as a luxury fibre, designating wealth and status. Analysis of the most complex surviving fragments dated to middle Byzantium demonstrates that fine silks were produced in professional workshops according to specifications using specialised equipment. Although frequently mentioned in primary sources, silks are rarely described in ways that provide technical or production information. Moreover, references are often accompanied by terminology with meanings that are now lost. Fortunately, relational database applications provide a flexible set of tools to structure and analyse contextual information. The aim of this communication is to present findings based on a survey of textile mentions found in contemporaneous Byzantine and Islamic sources with a focus on pairing sources with use, purpose of transmission and classification of attributes.

Christos Karydis (Ormylia Foundation)

The Dress and the Undress of the Holy Altar of Haghia Sophia: The Symbolism of Endyti in the Orthodox Tradition

In a chronological retrospection, the gold-embroidery textiles or garments used inside the Church played an integral role in the Byzantium Empire having special historical and theological meanings. According to the chronographers such as Paul the Silentiary, Constantine the Porphyrogenitus and Pseudo-Kodinos in which they draw the image of Haghia Sophia as a dome of Heaven they present the ceremonial celebrations of the Byzantines. In these testimonies, a liturgical fabric such as the endyti or also called the trapezoforon or vestes sacratae,

placed on the top of katasarkion was also mentioned. Written sources describe how on Saturday of the Holy Week the Emperor, wearing his official costume, used to visit Hagia Sofia helping the priests and the Patriarch to cover the Altar with luxurious gold-embroidered textiles. This paper discusses the endyti fabric as one of the most important Orthodox liturgical fabric during the Byzantine times until nowadays and its differences through the centuries.

Session 3 Sunday 10th April 09.00 – 10.30 Bedson Lecture Theatre 1

Jesús Hernández Lobato (University of Oxford)

Experiencing God in the Darkness: Gregory of Nyssa and the Theology of Silence

This communication aims to elucidate the metaphorical values of darkness in Gregory's apophatic assertions about God. To this end, it carefully explores the broad differences between the two Greek terms covering the general notion of darkness within his works: γνόφος and σκότος. The results of this lexical research are used to propose a new reading of some relevant passages of Gregory's Life of Moses and Commentary on the Song of Songs. This reading focuses on the implicit theory of language and knowledge underlying some of Gregory's well-known apophatic formulations. Rather than trying to understand or explain God, Gregory just experiences His ungraspable presence precisely where words and thought do not reach: in the silent and problematic darkness beneath language and self.

Anca Mihela Sapovici (University of Athens)

Royal Self and Faith as seen through an early post-byzantine mirror for princes

Contemporary to Machiavelli's Prince, the 16th Century Wallachian Ruler's Teachings of Neagoe Basarab to his Son Theodosius belong to the genre of mirror for princes, but constitute a atypical presence in the old genre: a document of the early postbyzantine religious and political thought, intended to bequeath not only the art of ruling but also the religious identity and, through it, an entire tradition menaced by the Ottoman imperialism. The work has a strong self-referential mark. The confessional instances bear an obsession of death and a less optimistic historical vision. This skeptical perspective about his own position as a ruler and, in general, about human condition and temporal affairs is

determined by the Christian eschatological philosophy, by the inauspicious and labile internal and external political conditions and by author's own past experience.

Niki J. Tsironis (National Hellenic Research Foundation Athens)

Sacred performance as means of experiencing the Divine Realm

The Divine Liturgy imbued with dramatic elements deriving from the ancient Greek drama forms the context in which homilies were delivered in Byzantium. The homiletic corpus of the Byzantine era represents not only a quantitatively significant but also a qualitatively important part of Byzantine literature. However, this rich material cannot be properly studied and assessed unless set in the context of the sacred performance in the framework of which it was originally delivered. In the present communication I shall attempt to relate the narration of Biblical events by homilists of the middle Byzantine period to the context of the sacred performance as a means of experiencing the divine realm. Special attention will be paid to the homilies of John of Damascus, the outstanding theologian of the Iconoclastic period in order to demonstrate the 'experiential' dimension of the genre of homiletics.

Heather Hunter Crawley (University of Bristol)

'Light and Divine Presence: Reinterpreting the Cross in Byzantium'

The cross is the ultimate symbol of Christianity, traditionally interpreted as a representation of Christ and his sacrifice. This paper will show how introducing questions about the experiential, particularly sensory and phenomenological, aspects of the cross's ritual context can lead to a drastic reinterpretation of the Byzantine understanding of it not as a referential symbol but as a divine presence. With particular focus on sixth-century Syria, I will explore its uses in liturgical equipment, from processional crosses to inscribed spoons, to demonstrate the particular drive towards creating cross-shaped light effects. Drawing on Henry Maguire and Gary Vikan's ideas about apotropaic objects in particular, and also contemporary literature including apocrypha, I will explore the possibility that Byzantine Christians valued the sensory experience of material culture over its symbolism, and further that objects were understood to act as portals of divine presence; an insight made possible by a sensory approach.

44th SPRING SYMPOSIUM

Nicholas de Lange (University of Cambridge)

Mapping the Jewish Communities of the Byzantine Empire: introducing a project

The project, funded by the European Research Council, aims to generate webmaps of the Jewish presence in the Byzantine empire, using GIS (Geographic Information Systems). It aims to fill a gap in two fields, Byzantine history and Jewish history. Additionally, the application of new technology to the study of a historical subject will furnish a model that can be followed in other historical projects. The project will collate all the information that has so far been published about the Jewish communities: their whereabouts, their history, their relationships with each other and with their wider environment, including trade routes and historical trends. It will also investigate unpublished sources, so as to be as complete and up-to-date as possible. We shall consider the methodological issues that beset a project of this nature, and how this project can contribute to some of the wider questions concerning the Jewish minority in Byzantium, and indeed to minority history more generally.

Eirini Panou (University of Birmingham)

Experiencing Byzantine theology: the 'theology of silence' and eighth-century Nubian art.

The frescoes of the 'cathedral of Paul' in Faras (Nubia) date from 707 and represent the peak of Nubian art. One of the eighth-century frescoes includes the depiction of St. Anna, Mother of the Virgin Mary, who places one of her fingers onto her lips. As we will show, this gesture is a pictorial reference to the theology of silence and in particular, to the silence that prevailed before the creation of the world and in turn of human beings. In this depiction Anna calls the believer to remain silent in order to understand the way God's works are created, which is the only way to understand how Anna, a sterile, was able to conceive and give birth to Mary. The gesture of silence is an ancient iconographical motif of Egyptian origin, which was given Christian connotations and instructs those who do not understand the work of God to remain silent and experience God through silence and prayer.

Session 4 Sunday 10th April 09.00 – 10.30 Bedson Lecture Theatre 2

Vasiliki Manolopoulou (Newcastle University)

Processing Emotions

As archaeologists we try to reconstruct an image of a society through its material culture. Litanies will be examined as social and religious acts that reflect emotion and communal memory in Byzantium. They are processions of people of all social ranks, sharing at the same time, the same experiences and the same emotions. This paper will be an attempt to approach an understanding of how people might experience litanies and to consider emotional aspects. It will consider the relationship between people as individuals and as groups and contextualize them with where such acts occur, by combining monuments, landscape, artefacts and text. The paper will argue that only through experiencing space, the string between the spiritual world with the secular world, can be understood.

Michael Heslop (Honorary Research Associate in Byzantine Studies at Royal Holloway)

Fear and Ingenuity in the Byzantine Dodecanese: the flight to safety on Tilos (c. 650-1306)

The island of Tilos was subject to attack throughout the Byzantine period. Raiders included Arabs from Syria and Crete, Seljuk Turks, Normans, Venetians, Genoese and pirates of various origins. The raiders' typical objective was not to occupy the island, but to capture slaves and take livestock, destroying housing and crops in the process. The islanders originally took refuge in the Hellenistic acropolis at the capital, Megalo Chorio. It became clear, however, that this fortification did not provide adequate protection. The local response was to build a fortress, now named Pakaiokastro, on nearly the highest peak of the island. The site, which will be described in this fully illustrated account, was very difficult to access. The inhabitants, including old people and children, must have felt extremely vulnerable to have sited their new refuge at the top of so dangerous an ascent. Further fortresses were constructed on the island during the Byzantine period, but none rival Palaiokastro. It has not previously been described.

Patricia Varona Codeso (Universidad de Valladolid)

Páthos and Phóbos: Byzantine perception of political murder in historiographical narrative

Some episodes of 10th century historical works depict political murders in a specially detailed and horrifying way. These descriptions introduce elements of great emotional impact, clearly conceived to create a strong impression on potential readers or listeners. The selection of such details very probably is also intended to channel the emotions of the public into a specific political bias. Among the most outstanding of these elements are the depiction of an atmosphere of distress and relentlessness and the accurate recreation of particularly cruel corporal punishments or humiliating rituals. Precisely the most detailed accounts in terms of their emotional and sensory ingredients are the most significant from the official political trend's point of view and, furthermore, are also designed to be read as an explicit manifestation of the divine providence.

Katie Green (Newcastle University)

Experiencing Politiko: The landscape of a Byzantine rural society

Landscapes are intricate, complex and multilayered products of social dynamics and cultural practices. It is vital that Byzantine studies consider new approaches to the organisation of landscape and how it is experienced, in order to move beyond a dehumanised history which relies on the discussion of historically-recorded political events. This communication will draw upon the modern methods of Historic Landscape Characterisation and Retrogressive Landscape Analysis, to present the results of a detailed historic study of the spatial composition of the settlement and landscape of Politiko in Cyprus. A village with a rich historic landscape in which, a succession of sacred and secular spaces can be identified. The results of this analysis will be explored through the application of theoretical approaches that focus on routines and experiences of inhabiting landscape. This is essential to improving the understanding of Byzantine rural society and the landscape as an expression of social identity.

Meredith L.D Riedel (University of Oxford)

Battle Speeches and Byzantine 'Chosenness'

Throughout his reign, Constantine VII Porphyrogennetos strove to legitimise his position as emperor. In order to reinforce his own authority, Constantine VII wrote (or commissioned) two recorded military orations,

probably delivered in 950 and 958, which chronologically girdle three triumphal ceremonies. This brief communication will analyse these two speeches in light of the problem of competing Byzantine and Muslim claims to exclusive divine blessing as the people of God. Of particular interest is the use of biblical quotations and allusions, which, together with the liturgical elements of the ceremonial victory parades, indicate how Byzantines experienced their faith. While thus overtly ideological, they also reveal the Byzantine worldview that claims the status of 'chosenness' and idealises divine moral standards as defined by contemporary exegesis and religion as it was experienced. In particular, their use of the Judaeo-Christian scriptures reveals to what extent the Constantinian legacy of *victoria augusti* had changed to a deliberately ideological concept of *victoria Christi*.

Óscar Prieto Domínguez (Universidad de Valladolid)

Suffering in Byzantium: The Account of the Tortures Inflicted on Patriarchs

Occasionally the deposition and exile of patriarchs were accompanied by terrible tortures. These torments used to be narrated by historians or hagiographers, who exaggerated or minimized the facts at their own convenience. This communication aims to go deeply into the way in which Byzantine people saw the tortures that were inflicted on two outstanding 9th century patriarchs: Ignatius I and Photius. Their sufferings are recounted by Niketas David Paphlagon in his famous *Vita Ignatii* and by several Byzantine chroniclers (Genesius, Theophanes Continuatus, Symeon the Logothete, John Skylitzes, etc.). Photius' case is particularly interesting, since the patriarch himself thoroughly describes in his epistles both the corporal and psychological punishments that he had to support and how he was able to live through them.

12. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES

(a) The following new members have joined the Society since the publication of *BBBS* 36 (2010): Vera Andriopoulou, Annika Asp, Robert Binyon, Robert Brown, Elizabeth Buchanan, Hasan Colak, Yaman Dalanay, Georgios Deligiannakis, Eleni Dimitriadou, Danielle Donaldson, Jeffrey Donnelly, David Griffin, Alison Harpur, Daniel Joyce, Willian Jupp, Dimitris Kastritsis, Chrysovolantis Kyriacou, Maximilian Lau, Charles M Love III, Crystal Lubinsky, Georgios Makris, Dimitra Mastoraki, Maria Mavroudi, Elisabeth Mincin, Grigorios Mitsoupoulos, Niamh Murphy, Wiktor Ostasz, Vasso Penna, Evie Polihronidis, Prerona Prasad, Rebecca Raynor, Andrew Roach, Emma Rogers, Richard Schilizzi, Tom Smith, Theresa Urbainczyk, Ourayia Vachlioti, Dweezil Vandekerckhove, Carlo Virgilio, Alexandra Vukovich, Berenike Walburg, Miranda Williams, Emma Wright, Joe Yiakis, Eirine Zisimou.

(b) **Membership of the Executive.** At the A.G.M., Dr Eurydice Georganteli, Dr Ruth Macrides, and Dr Claire Nesbitt are due to retire from the Committee. (They are eligible for re-election). Nominations for three members to be elected at the meeting should be sent to the Secretary, Dr Tim Greenwood, School of History, University of St Andrews, 71 South Street, St Andrews, Fife KY16 9QW as soon as possible. Nominations of student and 'lay' members would be especially welcome.

c) Minutes of an Extraordinary General Meeting of the Society for the Promotion of Byzantine Studies held on Sunday 28th March 2010 in the Large Lecture Theatre, Arts Building, University of Birmingham.

Professor Angold 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 clause VI after clause V and by renumbering the existing clauses VI-VIII accordingly:-

VI Patrons

SPBS

1. The Society at any Annual General Meeting may on the proposal of the Executive Committee elect as Patron or Patrons of the Society one or more persons who have significantly supported or advanced the aims and objects of the Society.
2. A Patron shall be elected for life but he or she may resign the office.
3. A Patron shall be an Honorary Member of the Society.

Mr Carey explained that there were no immediate plans to appoint a Patron or Patrons but that the matter would be considered at the next meeting of the Executive.

The resolution was carried unanimously.

d) Minutes of the Annual General Meeting of the Society for the Promotion of Byzantine Studies held on Sunday 28th March 2010 in the Large Lecture Theatre, Arts Building, University of Birmingham.

Present: Professor M. Angold in the chair, Dr Rosemary Morris (Chairman), Dr Antony Eastmond (Secretary), Mr Michael Carey (Treasurer)

209. The Minutes of the last Annual General Meeting held in the Great Hall, King's College London, on Sunday 22nd March 2009, were adopted.

210. Chairman's Report

Dr Morris invited Professor Judith Herrin to address the AGM about developments in Byzantine Studies at King's College London. Professor Herrin thanked to all who had supported the petition against or who had written in opposition to the proposed closure of the Department of Byzantine and Modern Greek Studies. As a result of this deluge of criticism, on 25th March 2010 it had been announced that the Department of Byzantine and Modern Greek Studies would be reconfigured within the Centre for Hellenic Studies. Modern Greek would no longer be available as a single Honours degree but would be offered within a combined degree. No staff would be made redundant although one member of staff had elected not to stay. Dr Morris thanked Professor Herrin for this excellent news.

SPBS

Dr Morris invited Dr Angel Nikolov to address the AGM about the 2011 International Byzantine Congress in Sofia. Dr Nikolov brought warm greetings from the Organising Committee. He thanked the British National Committee for the proposals received in 2008. A preliminary list of key speakers, in both plenary and round table sessions, had been drawn up and it was now time to start planning the communications and other types of participation. The deadline for such proposals was September 2010; further information was available on the website. Dr Nikolov concluded by noting that the economic crisis had had an adverse effect on the sponsorship of the Congress. Although the scientific programme was not at risk, some of the associated events and exhibitions were under threat and it was unclear whether or not the Bulgarian government was going to provide assistance.

Dr Morris thanked Dr Nikolov for his short report. She added that she had opened informal discussions with Balkan Travel about deals on group travel to the Congress. Any member wishing to join an informal list of those interested in travelling in a group should contact her.

Dr Morris informed the AGM that she had formed a rapid response group, CUBUK (Council of University Byzantinists UK) comprising academics in post in the United Kingdom or recently retired, in order to be able to reply promptly to initiatives from government and the Higher Education Funding Council for England (HEFCE). She thanked Professor Brubaker for drafting the response of the SPBS to the consultation document on REF; this incorporated replies from CUBUK.

Turning to SPBS news, Dr Morris noted that Dr Eastmond had given notice of his intention to retire from the office of Honorary Secretary after fourteen years on the Executive. She thanked him for all his work and proposed Dr Tim Greenwood as his replacement. This was voted on and approved unanimously. In another development, after a careful search and rigorous selection process, Dr Mike Saxby had been appointed as the new Membership Secretary. Dr Morris thanked Dr Fiona Haarer for her work and explained that Dr Haarer would continue to be responsible for the *Bulletin* and *Autumn Newsletter*.

Dr Morris commented that the past year had seen the accession of Dr Mark Whittow to the University lectureship at the University of Oxford; of Dr Teresa Shawcross to an assistant professorship in the USA; and of Dr Mary Cunningham to a full lectureship at the University of Nottingham. She noted that Dame Professor Averil Cameron's retirement from the University of Oxford was fast approaching and that there was to

be a lecture series in her honour next term, details of which were on the Oxford Centre for Late Antiquity website. On a more sombre note, the past year had seen the passing of a number of noted Byzantinists: Fairy von Lilienfeld; Gennadij Litavrin; Aneli Volskaya; Ihor Ševčenko; George Dennis; Benedikt Benedikz and Konstantinos Ikonomopoulos.

211. The Treasurer referred members to the report set out in the *BBBS*. He noted that the Society's finances had improved. Although the membership had declined slightly, subscriptions for 2009 had been almost £1000 higher than the previous year; whether this was due to the recovery of arrears, payments in advance or a combination of the two was harder to determine as the accounts were prepared on a cash received/cash spent basis only. He encouraged members to buy more of the Society's own publications.

Dr Konstantinos Zafeiris asked if provision could be made to pay subscriptions on line; at present, only cheques or Direct Debits may be used. The Chairman replied that the Executive Committee would explore new, more user-friendly ways of paying money to the Society.

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

213. As a result of the regular cycle of retirements, the departure of Dr Tim Greenwood to take up the position of Honorary Secretary and the resignation of Dr Teresa Shawcross to take up a teaching position in the USA, the outgoing Secretary announced that there were five vacancies on the Executive Committee. There were also five nominations: Mr Michael Michael (Christie's Education), nominated by Antony Eastmond; Dr Dionysios Stathakopoulos (King's College London), nominated by Rosemary Morris; Dr Mark Jackson (Newcastle), nominated by Claire Nesbitt; Professor Leslie Brubaker (Birmingham), nominated by Tim Greenwood; and Dr Eurydice Georganteli (Birmingham), nominated by Michael Heslop. All five were duly declared elected.

SPBS

Treasurer's Report for 2010

General Fund

	<u>Year To</u>	
<u>Receipts</u>	<u>31.12.09</u>	<u>31.12.10</u>
Balance brought forward	4,390.31	5,510.78
Subscriptions	7,445.18	7,267.01
BBBS sales and advertising	405.00	701.07
Deposit interest	9.93	22.06
Income Tax Refund	863.61	758.51
Donation	250.00	
Byzantium in the North	324.79	
 Total receipts	 13,663.82	 14,259.03
 <u>Less expenditure</u>		
Membership Secretary's fee	1,000.00	1,000.00
BBBS editorial fee	1,250.00	1,250.00
Postage	824.75	698.94
Printing	1,122.25	976.73
AIEB subscription	199.58	194.67
Treasurer's secretarial expenses (Note 1)	579.00	
Website	450.00	450.00
Stationery and copying	23.79	83.50
Sundry expenses (Note 2)	703.47	940.10
Grants (Note 3)	2,000.00	1,828.00
 Total expenditure	 8,153.04	 7,423.14
 Balance at Bank carried forward	 5,510.78	 6,836.29

SPBS

Note 1: These expenses for 2010 were paid in 2009.

Note 2:

Sundry expenses comprise:-	<u>2009</u>	<u>2010</u>
Membership Secretary's expenses:	60.00	197.06
Autumn Lecture expenses:		73.49
Committee expenses:	355.97	575.55
Advertising	411.25	
Obituary (I Sevcenko)		94.00
	-----	-----
	£703.47	£940.10
	-----	-----

Note 3:

Grants made during 2010 were:

Oxford Byzantine Society	250.00
(Graduate Conferences 2010 & 2011)	
University of Birmingham	1,378.00
(43 rd Symposium)	
Royal Holloway College	200.00
(Frankish Greece Conference)	
	1,828.00

SPBS

Publications Fund

Year to 31.12.10

Receipts

Balance brought forward	9,284.90
-------------------------	----------

Sales: (Note 1)

<u>Desire and Denial in Byzantium</u>	24.00
<u>Strangers to Themselves</u>	23.00
<u>Through the Looking-glass</u>	127.00
<u>Eastern Approaches</u>	94.00
<u>Travel in Byzantium</u>	117.00
<u>Rhetoric and Byzantine Culture</u>	128.00
<u>Byzantine Orthodoxies</u>	105.00
<u>Eat, Drink and Be Merry</u>	117.00
<u>Byzantine Trade</u>	490.00
	1,225.00

<u>Royalties: (Note 2)</u>	82.06
----------------------------	-------

Bank Interest	10.18
---------------	-------

Balance at Bank (Note 3):	<u>10,602.14</u>

Note 1

Sales

<u>Constantinople and</u>	cost of 100 copies	1,968.75
<u>its Hinterland:</u>	sales to 31.12.10	2,983.00

	surplus	£1019.25
		=====
 <u>Mount Athos</u>	cost of 100 copies	2,073.75
	sales to 31.12.10	2,329.30

	surplus	£255.55
		=====

SPBS

<u>Dead or Alive?</u>	cost of 100 copies	2,231.25
	sales to 31.12.10	2,200.41

	shortfall	£30.84
		=====
<u>Desire and Denial</u>	cost of 100 copies	2,362.50
	sales to 31.12.10	1,282.00

	shortfall	£1,080.50
		=====
<u>Strangers to Themselves</u>	cost of 100 copies	2,362.50
	sales to 31.12.10	1,864.60

	shortfall	£497.90
		=====
<u>Looking-Glass</u>	cost of 100 copies	3,604.50
	sales to 31.12.10	1,513.00

	shortfall	£2,091.50
		=====
<u>Eastern Approaches</u>	cost of 100 copies	2,362.50
	sales to 31.12.10	1,690.00

	shortfall	£672.50
		=====
<u>Travel in Byzantium</u>	cost of 70 copies	1,953.75
	sales to 31.12.10	2,591.20

	surplus	£637.45
		=====
<u>Rhetoric</u>	cost of 70 copies	1,653.75
	sales to 31.12.10	1,852.95

	surplus	£199.20

SPBS

<u>Byzantine Orthodoxies</u>	cost of 70 copies	1,653.75
	sales to 31.12.10	1,305.85

	shortfall	£347.90
<u>Eat, Drink and Be Merry</u>	cost of 70 copies	1,837.50
	sales to 31.12.10	712.00

	shortfall	£1,125.50
<u>Trade</u>	cost of 70 copies	1,837.50
	Sales to 31.12.10	1,085.00

	shortfall	£752.50

Note 2:

The sales figures listed in Note 1 for Strangers, Travel, Rhetoric and Orthodoxies include royalties on copies sold by Ashgate.

Note 3:

No payments were made from this Fund in 2010.

ANNUAL GENERAL MEETING

The Annual General Meeting of the Society for the Promotion of Byzantine Studies will be held on Sunday 10 April at 12.45pm, Bedson Lecture Theatre 1, Newcastle University.

AGENDA

214. Adoption of the Minutes of the last Annual General Meeting of the Society, **209-213**, held in the Large Lecture Theatre, Arts Building, University of Birmingham.

215. Chairman's report.

216. Treasurer's report (see above).

217. Election of new members.

218. Elections to the Executive Committee (nominations to the Secretary as soon as possible).

Dr TIM GREENWOOD
Secretary

Professor A.A.M. BRYER
President

13. Books: Notices, Reviews, Advertisements Websites

Review

Constantinople: Capital of Byzantium
Jonathan Harris

London, Continuum, 2009, ISBN:
9780826430861; 312 pages; £14.99
(paperback)



As Harris says himself, this book is not intended to be a survey of the surviving Byzantine buildings of Istanbul, nor is it designed as a chronological history of the Byzantine empire. Rather, *Constantinople: Capital of Byzantium* is about how the Byzantine emperors, through their rule over the city of Constantinople, cultivated and promoted a veneer of grandeur and myth to help them ensure the prosperity of the empire.

The book is divided into an introduction and ten subsequent chapters, most of which are thematically structured along the lines of secular and religious life of the city and government: defence, palaces, churches, monasteries, economic life and democracy. Chronology is not, however, disregarded completely: the second chapter focuses on the founding of the city, whilst the latter chapters centre around the demise of Byzantine Constantinople from the thirteenth to the fifteenth centuries. Harris also subtly intertwines crucial events in Byzantine history with the chapter themes, for example Iconoclasm is discussed in Chapter 5 ('Churches and Monasteries') and the conquest of 1204 is narrated in Chapter 8 ('The Beginning of the End'). These help to fill in a wider picture of Byzantine history, not exclusive to Constantinople. The author also regularly includes mythical and legendary tales which make the book enjoyable and easy to read. This is in keeping with the intended audience for the book, which appears to be more general than academic. This is not to say that Harris neglects academic content in his work. In fact, *Constantinople* contains references and bibliography which are broad and detailed enough to be of use to students of Byzantine History as well as more casual readers.

Books: Notices, Reviews, Advertisements
Websites

The opening chapters deal with the wondrous sites visible to medieval visitors of Constantinople and the myths which surrounded the foundation of the city. Firstly, the reader is presented with a walking tour through the city as seen through the eyes of a twelfth century visitor: from the Gate of Adrianople, past renowned sites such as the Forum of Theodosius and the Hippodrome, ending at the Hagia Sophia, which Harris reserves for the majority of his praise. The author's eye for detail and frequent use of anecdotes provide a rich and colourful image of the city, frequently recalling the tales and myths surrounding the classical buildings and monuments. Here particular emphasis is placed on the importance of the superstitions surrounding these monuments, which Harris tells us were every bit as real to the medieval visitor as the physical grandeur surrounding them. When dealing with Constantine, Justinian and the foundation myths of the city, emphasis is placed on the importance of Constantinople as a Christian city and the role of the Constantinian myth in Byzantine political ideology (i.e. that Constantine's foundation of Constantinople was the basis for Byzantine political thought through the transfer of power from Rome). Justinian's rebuilding of the city after the riots of 532 is also discussed, and here, Harris emphasises that although the latter years of Justinian's reign were marred by a series of disastrous wars, medieval visitors only focussed on what they knew – in this case, the splendid monuments left behind by Justinian.

In the middle sections of the book, aspects of the government, economy, defence and religious life of the city are discussed. Some of the themes present in Harris's *Byzantium and the Crusades*, are reiterated here. Namely the role of court display in Byzantine diplomacy and the central role of Constantinople in Byzantine imperial ideology. The opulence of the imperial palaces and splendour of court displays are vividly depicted, such as the use of a mechanical throne to raise the emperor above visiting dignitaries in the Great Palace. However, the author rightly points out that Byzantine political theory obscured the fact that emperor did not rule alone. Therefore, Harris gives ample consideration to women and bureaucrats who both played important role in government and society.

The economic life of the city is also discussed, both in terms of the necessity of wealth for effective diplomacy and display, and the reliance of the city on foreign trade. Harris emphasises that although taxes such as the Kommerkion generated massive profits, the increasing presence of the often unpopular Italian traders within the city presented its own problems. After all, the Constantinopolitan mob had a mind of its own and it was in

Books: Notices, Reviews, Advertisements
Websites

the interests of the emperor to keep them onside, often through civic shows and other displays of imperial authority.

The downfall of Byzantine Constantinople is dealt with in the latter sections of the book, which are dealt with chronologically. Here Harris emphasises that inner strife was the real cause of the downfall of the empire. The events of the Fourth Crusade are described in a lucid and concise manner, with emphasis placed on the looting of the city and subsequent dilapidation during the period of Latin rule. Even after the restoration of the city in 1261, its earlier grandeur was never revived. Nevertheless, the weakened and impoverished city withstood Turkish capture for almost another two centuries, but when this did come, many vestiges of Byzantine Constantinople disappeared as well. In the final chapter of the book the author mirrors the opening chapter: a walking tour through the city, but as it is today. Here many of the monuments and recent archaeological studies are related back to stories told earlier in the book.

Overall, *Constantinople: Capital of Byzantium* is both enjoyable to read and informative. It provides the reader with a concise and colourful account of many aspects of Byzantine life, as told through the eyes of the visitors and inhabitants of the Queen of Cities herself.

Mike Carr (Royal Holloway, University of London)

Notices

Mati Meyer

An Obscure Portrait

Imaging Women's Reality in Byzantine Art

Published May 2010 by Pindar Press, London

The present book, which covers various methodological approaches dealing with pictorial messages encrypted in archaeological findings, works of art ranging from the fourth century to the fall of the empire, and written evidence, strives to reconstruct the image of the woman in Byzantine art that pertains to *realia*. The tripartite ideographic volume addresses a wide range of questions, some relating both to pictorial traditions and to their late antique antecedents, but mostly those peculiar to changing and evolving Byzantine culture and mentality. The study proposes strategies that sort out specific notions

Books: Notices, Reviews, Advertisements
Websites

related to female roles, perceptions, and ideas: the woman as mother and provider for her family, the occupational and professional aspects of her life, and aspects of female intimacy. The Epilogue takes the form of a twofold discussion; whether or not the visual art examined in this book reflects a given reality, and to which degree the likely question of gender issue relates to the art-historical analysis.

C. Karydis

The Orthodox Christian Sakkos: Ecclesiastical Garments Dating from the 15th to the 20th Centuries from the Holy Mountain of Athos. Collection Survey, Scientific Analysis & Preventive Conservation.

Oxford: Archaeopress - British Archaeological Reports, 2010

ISBN 9781407307169. £63.00. 410 pages; illustrated throughout; with CD

This work 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. The sakkos appeared to be an evolution of the Greek chiton (10th – 8th BC) to the Roman dalmatic (180 - 192 AD). The study 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 its potential to add to the knowledge relating to the history, development and use of such garments. A major goal of the study was to enable intellectual access to this inaccessible collection and the

Books: Notices, Reviews, Advertisements
Websites

mechanism for disseminating this information. Major attention was also drawn on new preventive conservation approaches that can be adopted to preserve the items as a 'living' 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. 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.

Julian Chrysostomides
Byzantium and Venice: 1204-1453
Ashgate

A selection of articles by the late Julian Chrysostomides, Emeritus Reader in Byzantine History at the University of London.

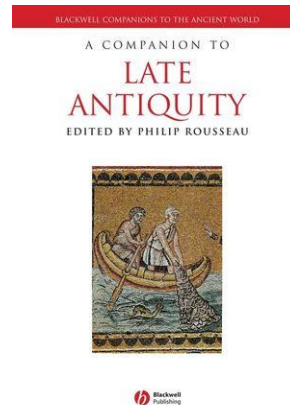
The volume focuses on Byzantium after the Fourth Crusade and its relationship with Venice, particularly in the late Palaeologan period. Seven of the articles deal with aspects of Veneto-Byzantine interactions in the Peloponnese, while the remainder concentrate on the political and commercial ties between Byzantines and Venetians. The essays draw upon Julian Chrysostomides' unrivalled knowledge of the relevant Venetian documents.

**Blackwell Companions to the
Ancient World**

A Companion to Late Antiquity

Edited by Philip Rousseau

Wiley-Blackwell 2009



1. Wendy Mayer, *Approaching Late Antiquity*

Part I The View from the Future

- 2. Stratis Papaioannou, *The Byzantine Late Antiquity***
- 3. Conrad Leyser, *Late Antiquity in the Medieval West***
- 4. Mark Vessey, *Cities of the Mind: Renaissance Views of Early Christian Culture and the End of Antiquity***
- 5. Clifford Ando, *Narrating Decline and Fall***
- 6. Stefan Rebenich, *Late Antiquity in Modern Eyes***

Part II Land and People

- 7. Mark Humphries, *The shapes and shaping of the Late Antique World: global and local perspectives***
- 8. Blake Leyerle, *Mobility and Traces of Empire***
- 9. Claire Sotinel, *Information and Political Power***
- 10. S.T. Loseby, *Mediterranean Cities***
- 11. Olof Brandt, *The Archaeological Record: problems of interpretation***
- 12. Dennis E. Trout, *Inscribing Identity: the Latin Epigraphic Habit in Late Antiquity***
- 13. Kate Cooper, *Gender and the Fall of Rome***
- 14. Judith Evans-Grubbs, *Marriage and Family Relationships in the Late Roman West***
- 15. Éric Rebillard, *The Church, the Living, and the Dead***

Part III Image and Word

- 16. Raffaella Cribiore, *The Value of a Good Education: Libanius and Public Authority***
- 17. Kim Haines-Eitzen, *Textual Communities in Late Antique Christianity***
- 18. Karla Pollmann, *Exegesis without End: Forms, Methods, and Functions of Biblical Commentaries***
- 19. Jennifer Ebbeler, *Tradition, Innovation, and Epistolary Mores***

Books: Notices, Reviews, Advertisements
Websites

20. James A. Francis, *Visual and Verbal Representation: Image, Text, Person and Power*
21. Felicity Harley, *Christianity and the Transformation of Classical Art*
22. Philip Burton, *The Discourse of Later Latin*
23. Malcolm Choat, *Language and Culture in Late Antique Egypt*
24. David Woods, *Late Antique Historiography: a brief history of time*

Part IV Empire, Kingdom, and Beyond

25. Caroline Humfress, *Law in Practice*
26. Andrew Gillett, *The Mirror of Jordanes: Concepts of the Barbarian, Then and Now*
27. Guy Halsall, *Beyond the Northern Frontiers*
28. John Vanderspoel, *From Empire to Kingdoms in the Late Antique West*
29. Jan Willem Drijvers, *Rome and the Sasanid Empire: confrontation and coexistence*
30. Christine Shepardson, *Syria, Syriac, Syian: Negotiating East and West*
31. David Cook, *Syria and the Arabs*
32. Andrew Marsham, *The Early Caliphate and the Inheritance of Late Antiquity (c. AD 610 - c. AD 750)*

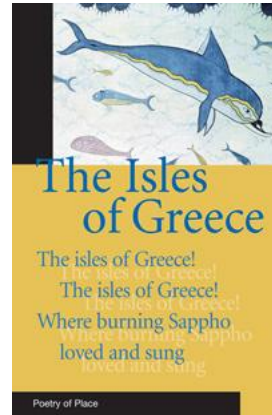
Part V The Sacred

33. Richard Lim, *Christianization, Secularization, and the Transformation of Public Life*
34. Michael Gaddis, *The Political Church: Religion and the State*
35. Rita Lizzi Testa, *The Late Antique Bishop: Image and Reality*
36. Thomas Graumann, *The Conduct of Theology and the "Fathers" of the Church*
37. Naomi Koltun-Fromm, *Defining Sacred Boundaries: Jewish-Christian Relations*
38. Neil McLynn, *Pagans in a Christian Empire*
39. Daniel F. Caner, *"Not of this World": the Invention of Monasticism*

The Isles of Greece
A Collection of the Poetry of Place

Edited by John Lucas

Eland, London 2010



For travellers through the Aegean from Odysseus onwards, the Greek Islands have proved to be places of beauty and enchantment, but also of violence, of love and death. *Isles of Greece* doesn't plot a course from island to island. Instead, it groups together poems and prose extracts in order to provide some sense of the glittering delights and dark tragedies that are part of the history and the present of all Greek islands.

Journals

Journal of Cyprus Studies

Eastern Mediterranean University - Centre for Cyprus Studies

©EMUpres. ISSN 1303-2925

The *Journal of Cyprus Studies* will start a new period with the twin editors Netice Yıldız and Luca Zavagno with December 2010 issue. The *Journal of Cyprus Studies* welcomes papers, book reviews or news and reports related to Cyprus topics for the forthcoming issues to be published in 2009 and 2010.

The *Journal of Cyprus Studies* is a publication of EMU-CCS (Centre for Cyprus Studies). It is published biannually and is a multi-disciplinary, refereed and bilingual journal (both in English and Turkish) dedicated to the scholarly study of all aspects of Cyprus issues at global level. Papers submitted for consideration must focus on subject matter specific to the island of Cyprus and may include (but are not restricted to) the following areas of interest: archaeology, anthropology, architecture, history, art, history of art, linguistics, literature, music, law, economics, sociology., folklore, gender studies, philology, psychology, political science, international relations, environmental issues, as well as reviews on recent publications, movies and historical sources, abstracts of recent theses on

Books: Notices, Reviews, Advertisements
Websites

Cyprus and news and reports on important scientific events. Because of its peculiar interdisciplinary aspects JCS does not accept technical or highly specialized engineering material.

The *Journal of Cyprus Studies* is indexed in *CSA Sociological Abstracts*, *Social Services Abstracts*, *Linguistics and Language Behavior Abstracts*, *ASSIA*, *Worldwide Political Science Abstracts*, *InfoTrac Custom*, *InfoTrac One File*, *Expanded Academic Index*, *History RC: Modern World*, *International Political Science Abstracts*, *ABC-Clio Historical Abstracts*. The *Journal of Cyprus Studies* is also an online journal that can be viewed through libraries that have memberships to *General Academic ASAP International* and electronic index and databases.

Readership: Historians, literary and critics, art historians, archaeologist, anthropologist, linguists, sociologists, psychologists, economist and political scientists, media and communication specialists.

Guidelines for Authors

Manuscripts may be submitted as an email attachment (in Word) to either of the editors. Your submission should include full mailing address, an email address (if available), and daytime telephone and fax numbers (if available). For detailed submission guidelines, see our website:

<http://jcs.emu.edu.tr/>

or write to

netice.yildiz@emu.edu.tr

luca.zavagno@emu.edu.tr

ΕΩΑ ΚΑΙ ΕΣΠΕΡΙΑ

The 8th volume of *ΕΩΑ ΚΑΙ ΕΣΠΕΡΙΑ*, journal of the *Society for the Research of Relations between East and West*, Athens (see for information: www.eesmned.gr). **Orders (for vv. 1-7) addressed to:** Kardamitsa Library, Hippokratous 8 - Athens 10679-GR, e-mail: info@kardamitsa.gr, **or to:** T. Maniati-Kokkini (member of the Editorial Committee), Karaiskaki 9 - Pallini - Athens 15351-GR, e-mail: tmaniati@arch.uoa.gr

Liverpool University Press Translated Texts

Liverpool University Press: Translated Texts for Historians

2010 publications

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

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!

Bede, On the Nature of Things and On Times, translated with introduction, notes and commentary by Calvin B. Kendall and Faith Wallis

Forthcoming, spring 2011

The Chronicle of Pseudo-Zachariah Rhetor: religion and war in late antiquity, Geoffrey Greatrex, Robert R. Phenix and Cornelia B. Horn, with contributions by Sebastian P. Brock and Witold Witakowski

Richard Price and Mary Whitby (eds.) *Chalcedon in Context. Church Councils 400-700* (Liverpool 2009) Translated Texts Contexts, vol. 1. New in Paperback.

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

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

Liverpool University Press is delighted to announce the publication of a new paperback edition of:

Chalcedon in Context: Church Councils 400-700
Edited by Richard Price and Mary Whitby

Synopsis

This collection of essays has its origin in a conference held at Oxford in 2006 to mark the publication of the first English edition of the Acts of Chalcedon. Its aim is to place Chalcedon in a broader context, and bring out the importance of the acts of the early general councils from the fifth

**Books: Notices, Reviews, Advertisements
Websites**

to the seventh century, documents that because of their bulk and relative inaccessibility have received only limited attention till recently.

This volume is evidence that this situation is now rapidly changing, as historians of late antiquity as well as specialists in the history of the Christian Church discover the richness of this material for the exploration of common concerns and tensions across the provinces of the Later Roman Empire, language use, networks of influence and cultural exchange, and political manipulation at many different levels of society. The extent to which the acts were instruments of propaganda and should not be read as a pure verbatim record of proceedings is brought out in a number of the essays, which illustrate the fascinating literary problems raised by these texts.

New paperback edition:

price: £19.99, ISBN 9781846316487, Publishing 1 March 2011

Copies may be ordered directly from the Press.

Inspection copies available on request from Janet Smith

janmar@liv.ac.uk

Liverpool University Press, 4 Cambridge Street, Liverpool L69 7ZU

Tel: +44 (0)151 794 2233, Fax: +44 (0)151 794 2235

Email: janmar@liv.ac.uk

Web: www.liverpool-unipress.co.uk

**Translated Texts for Byzantinists – a new series to be published by
Liverpool University Press**

Work in planning the news series of Translated Texts for Byzantinists, proposed by Liverpool University Press, continued under the direction of a triumvirate of editors: Judith Herrin, the founding editor, Judith Ryder, the General Editor and Elizabeth Jeffreys. In July 2010 the AGM was held at the Warburg Institute, London, when the progress of existing projects was reported on, and a number of new projects discussed. Special thanks to Mary Cunningham, who has given up the position of General Editor and a warm welcome to Judith Ryder who has taken over from her. It is expected that the first translations will appear during the course of 2012. The committee is keen to learn of proposals for translations of Byzantine texts not previously available in English and anyone planning such a work is invited to get in touch with Dr Ryder: judith.ryder@history.ox.ac.uk.

Websites

- www.e-deltos.com

An electronic edition of epigraphic texts from late antiquity: the collections of Cyprus and North Macedonia (F.Y.R.O.M.), Open University of Cyprus

- gbbj.org

The Greek Bible in Byzantine Judaism: the fully searchable corpus of medieval Jewish Greek Bible translations is now on-line

- mjcb.eu

Mapping the Jewish communities of the Byzantine Empire

- <http://eurasianstates.org/foi/>

Thanks to the talented and hard-working team of PhD students and postdocs in the *Formation of Islam: The View from Below* project our web-site is now really starting to become an important resource for the study of early Islamic Egypt from narrative and documentary sources. Please take a look at it. We welcome any corrections, suggestions and additions which you can send to me.

Prof. dr Petra M. Sijpesteijn
School for Middle Eastern Studies
Leiden Institute for Area Studies
Universiteit Leiden
PO Box 9515
2300 RA Leiden
tel: ++ 31-71-5272027

