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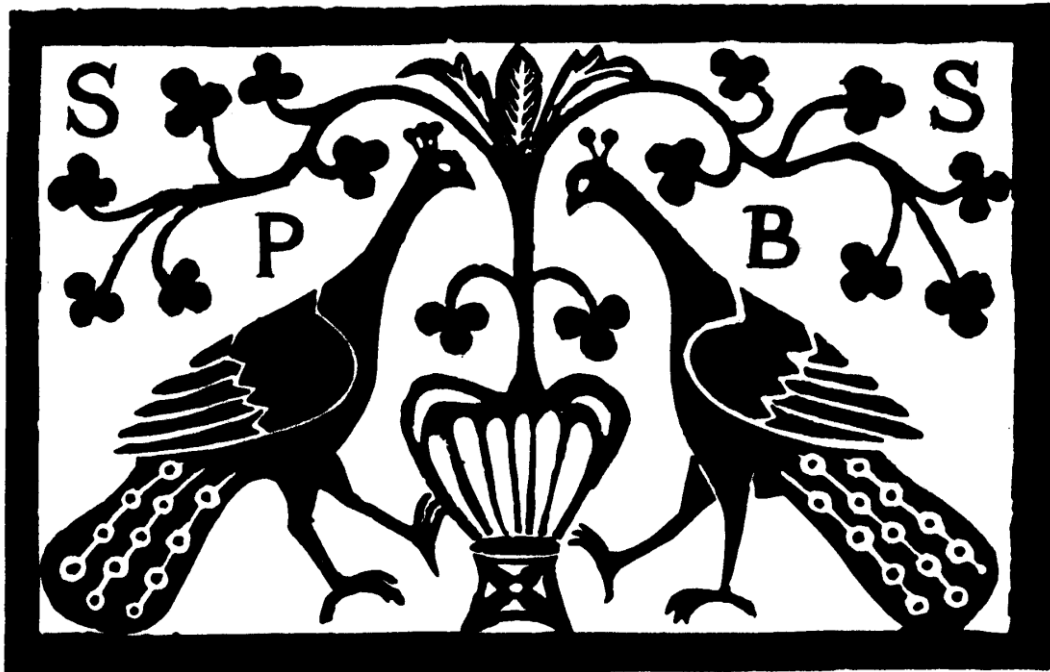


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PUBLICATIONS

3. PUBLICATIONS AND WORK IN PROGRESS

Professor Athanasios Angelou, London

‘Rhetoric and history: the case of Niketas Choniates’, in R. Macrides, ed., *History as Literature in Byzantium. Papers from the Fortieth Spring Symposium of Byzantine Studies, University of Birmingham, April 2007* (Ashgate 2010).

Forthcoming

‘Subversion and duplicity in John Cantacuzene’s *Histories*’, in Dimitar G. Angelov, ed., *Byzantium behind the scenes: Power and Subversion. Papers from the Forty-Third Spring Symposium of Byzantine Studies, University of Birmingham, March 2010* (Ashgate).

In Progress

Manuel Palaiologos *Dialogues with a Muslim*. Translation and Commentary (to be published by Liverpool University Press in the series Translated Texts for Byzantinists).

Dr Sebastian Brock, Oxford

Mary and Joseph, and other Dialogue Poems on Mary (Texts from Christian Late Antiquity 8; Piscataway NJ 2011); ed., with A. Butts, G. Kiraz, and L. van Rompay, *The Gorgias Encyclopedic Dictionary of the Syriac Heritage* (Piscataway NJ 2011); ‘Isaac de Ninive’, in *Connaissance des Pères de l’Église* 119: *Isaac de Ninive* (2010) 2-13; ‘Some prominent themes in the writings of the Syrian mystics of the 7th and 8th century AD’, in M. Tamcke, ed., *Gotteserlebnis und Gotteslehre. Christliche und islamische Mystik im Orient* (GOFS 38, 2010) 49-59; ‘A fragment from a Syriac Life of Marutha of Martyropolis’, *Analecta Bollandiana* 128 (2010) 306-11; ‘The contributions of Philippe Gignoux to Syriac studies’, in R. Gyselen and C. Jullien, eds., *Rabot l’olmin. ‘Maître pour l’éternité’. Florilège offert à Philippe Gignoux* (Studia Iranica Cahier 43, Paris 2011) 97-108; ‘A West Syriac Life of Mar Shabbay (Bar Shabba), Bishop of Merv’, in D. Bumazhov, E. Grypeou, T.B. Sailors and A. Toepel, eds., *Bibel, Byzanz und christlicher Orient. Festschrift für Stephen Gerö* (OLA 187, 2011) 259-279; ‘A *soghitha* on the daughter of Jephtha, by Isaac’, *Hugoye* 14:1 (2011) 3-25; ‘The Syriac, Christian Palestinian Aramaic and Arabic manuscripts at Sinai’, in C. and M. Mango, eds., *St Catherine’s Monastery at Mount Sinai. Its Manuscripts and their Conservation* (London 2011) 43-50; ‘Radical renunciation: the ideal of *msarrquta*’, in R. Darling Young and M.J. Blanchard, eds., *To Train his Soul in Books. Syriac Asceticism in Early Christianity*, (Festschrift for S.H. Griffith), (Washington DC 2011) 122-133; ‘A criterion for dating undated Syriac texts: the evidence from adjectival forms in -aya’, *Parole de*

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l'Orient 35 (2010) 111-124; 'Some paths to perfection in the Syriac Fathers', *Studia Patristica* 51 (2011) 77-94; 'Syriac hagiography', in S. Efthymiadis, ed., *The Ashgate Research Companion to Byzantine Hagiography, I* (Farnham 2011) 259-283; 'The commentator Probus: problems of date and identity', in J. Lössl and J.W. Watt, eds., *Interpreting the Bible and Aristotle in Late Antiquity. The Alexandrian Commentary Tradition between Rome and Baghdad* (Farnham 2011) 195-206; with N. Sims-Williams, 'An early fragment from the East Syriac baptismal service from Turfan', *OCP* 77 (2011) 81-92; contribution in G. Greatrex, R.R. Phenix and C.B. Horn, *The Chronicle of Pseudo-Zachariah Rhetor* (TTH, Liverpool 2011) 75-92.

Professor Anthony Bryer, Birmingham

'Epitomos proedros epistemonikes epitropes' (Prologos of welcome), in *Proseggiseis sten Istoria tou Pontou, Praktika Zou diethnous Synedriou Pontiakou Ereunon* (Drama 2011) 13-15.

Professor Averil Cameron, Oxford

The Mediterranean World in Late Antiquity, AD 395-700 (Routledge History of Classical Civilization, second edition, revised and expanded, London 2011); ed., with Robert Hoyland, *Doctrine and Debate in Eastern Christianity, 300-1500* (Robert Hoyland and Arietta Papaconstantinou, eds., *The Worlds of Eastern Christianity, 300-1500*, Ashgate, Farnham 2011, in press); 'Thoughts on the Introduction to *The Conflict between Paganism and Christianity in the Fourth Century*', in Peter Brown and Rita Lizzi Testa, eds., *Pagans and Christians in the Roman Empire: The Breaking of a Dialogue (IVth-VIth Century A.D.), Proceedings of the International Conference at the Monastery of Bose (October 2008)* (Lit Verlag, Münster 2011) 39-54; 'Early Christianity and the discourse of female desire', repr. from L. J. Archer, S. Fischler, and M. Wyke, eds., *Women in Ancient Societies* (Macmillan, Basingstoke 1994) 152-68, with an afterword, in J.A. North and S.R.F. Price, eds., *The Religious History of the Roman Empire. Pagans, Jews and Christians* (Oxford Readings in Classical Studies, Oxford 2011) 505-30; 'Thinking with Byzantium', *Transactions of the Royal Historical Society* 21 (2011) 39-57; Introduction, 'The Mother of God in Byzantium: relics, icons, texts', in Leslie Brubaker and Mary Cunningham, eds., *The Cult of the Mother of God in Byzantium: Texts and Images* (Ashgate, Farnham 2011) 1-5; 'Mt Athos and the Byzantine World', in Graham Speake and Kallistos Ware, eds., *Mount Athos: Microcosm of the Christian East* (Peter Lang AG, Bern 2012) 11-18; ed., *Byzantium on the Eve of Islam* (The Formation of the Classical Islamic World, Ashgate, Farnham 2012, in press).

PUBLICATIONS

Dr Nikolaos G. Chrissis, London

Review: Michael Heslop and Charalambos Dendrinis, eds., *Julian Chrysostomides, Byzantium and Venice, 1204-1453: Collected Studies* (Ashgate, Farnham 2011), in *The Anglo-Hellenic Review* 44 (Autumn 2011) 31-32.

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* 36 (2012); *Crusading in Frankish Greece: a Study of Byzantine-Western Relations and Attitudes, 1204-1282* (Brepols, Turnhout 2012); ‘Crusades and crusaders in Medieval Greece’, in P. Lock and N. Tsougarakis, eds., *A Handbook of Medieval Greece* (Brill, Leiden 2012); ‘Gregory IX and the Greek East’, in C. Egger and D. Smith, eds., *Pope Gregory IX (1227-41)* (Ashgate, Farnham 2012); ‘New Frontiers: Frankish Greece and crusading in the early 13th century’, in N. Chrissis and M. Carr, eds., *Contact and Conflict in Frankish Greece and the Aegean, 1204-1453: Crusade, Religion and Trade between Latins, Greeks and Turks* (Ashgate, Farnham 2013).

Dr Simon Corcoran, London

‘The Novus Codex and the Codex Repetitae Praelectionis: Justinian and his codes’, in S. Benoist et al., eds., *Figures d’empire, fragments de mémoire: pouvoirs et identités dans le monde romain impérial (II^e s. av. n. è.–VI^e s. ap. n. è.)* (Lille 2011) 425 – 444; ‘Observations on the Sasanian Law-Book in the light of Roman legal writing’, in A. Rio, ed., *Law, Custom, and Justice in Late Antiquity and the Early Middle Ages. Proceedings of the 2008 Byzantine Colloquium* (Centre for Hellenic Studies, London 2011) 77-113; ‘Softly and suddenly vanished away: the Junian Latins from Caracalla to the Carolingians’, in K. Muscheler, ed., *Römische Jurisprudenz - Dogmatik, Überlieferung, Rezeption. Festschrift für Detlef Liebs zum 75. Geburtstag* (Berlin 2011) 129-152; Review of J.H.A. Lokin et al., eds., and A.F. Murison, trans., *Theophili Antecessoris Paraphrasis Institutionum*, in *Journal of Roman Studies* 101 (2011) 338-340; with B. Salway, ‘A newly identified Greek fragment of the Testamentum Domini’, *Journal of Theological Studies* 62 (2011) 118 – 135.

Dr Mary Cunningham, Nottingham

‘Divine energies’ and ‘Iconoclasm’, (short articles) in I.A. McFarland, D.A.S. Ferguson, K. Kilby and I.R. Torrance, eds., *The Cambridge Dictionary of*

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Christian Theology (Cambridge University Press, Cambridge 2011); ‘Messages in context: the reading of sermons in Byzantine churches and monasteries’, in A. Lymberopoulou, ed., *Images of the Byzantine World. Visions, Messages and Meanings: Studies Presented to Leslie Brubaker* (Ashgate, Farnham 2011) 83-98; with Leslie Brubaker, ed., *The Cult of the Mother of God in Byzantium: Texts and Images* (Ashgate, Farnham 2011); ‘The use of the Protevangelion of James in Eighth-Century Homilies on the Mother of God’, in *The Cult of the Mother of God in Byzantium: Texts and Images*, 163-78.

Forthcoming

‘The place of the Jesus Prayer in the *Philokalia*’, in B. Bingaman and B. Nassif, eds., *The Philokalia: Exploring the Classic Text of Orthodox Spirituality* (Oxford University Press, Oxford 2011) 195-202; ‘Mary, the Theotokos (“Birth-Giver of God”)', in ‘Orthodox Christian Tradition’, in A. Casiday, ed., *Routledge Companion to Orthodox Christian Studies* (Routledge, London and New York 2011); ‘Mary as intercessor in Constantinople during the Iconoclast period: the textual evidence’, in P. Allen, A. Külzer and L.M. Peltomaa, eds, *Presbeia Theotokou* (Verlag der Österreichischen Akademie der Wissenschaften, Vienna 2012).

In progress

‘Sylvester Syropoulos: the author and his outlook’, in V. Andriopoulou, F. Kondyli and I. Panou, eds., *Themes and Problems in Sylvester Syropoulos’ Memoirs, Book IV* (Ashgate, Farnham 2012); with Leslie Brubaker, *The Virgin Mary in the Byzantine World, 600-1000: Relics, Icons, Words and the Rituals of Daily Life* (title and publisher in process of negotiation, 2013).

Dr Charalambos Dendrinos, London

‘Palaiologan scholars at work: Makarios Makres and Joseph Bryennios’ autograph’, in A. Giannouli and E. Schiffer, eds., *From Manuscripts to Books – Vom Codex zur Edition. Proceedings of the international Workshop on Textual Criticism and Editorial Practice for Byzantine Texts* (Vienna, 10-11 December 2009) (Veröffentlichungen zur Byzanzforschung 29, Verlag der Österreichischen Akademie der Wissenschaften, Institut für Byzanzforschung, Vienna 2011) 25-39, plates 40-53; ‘Manuel II Palaeologus in Paris (1400-1402): Theology, Diplomacy and Politics’, in M. Hinterberger and Ch. Schabel, eds., *Greeks, Latins, and Intellectual History 1204-1500: Debates, Influences, Impressions, Translations, Migrations* (Recherches de Théologie et Philosophie médiévales, Bibliotheca 11, Peeters, Leuven 2011) 397-422; co-editor with M. Heslop, *Byzantium and Venice: 1204-1453. Collected Studies by Julian Chrysostomides* (Ashgate, Aldershot 2011).

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Forthcoming

Manuel II Palaeologus Emperor, Apologia de processione Spiritus sancti, Tractatus de ordine in Trinitate, Epistula ad dominum Alexium Iagoup (Corpus Christianorum, Series Graeca 71, Brepols-Leuven University Press, Turnhout-Leuven, *in press*, expected 2012).

In progress

An annotated translation of Emperor Manuel II Palaeologus' treatise *On the Procession of the Holy Spirit*, discourse *On the Order in the Trinity*, and *Epistolary discourse on the study of theology addressed to Alexius Iagoup*; in collaboration with Scot McKendrick, Christopher Wright, Konstantinos Palaiologos, Michael Konstantinou-Rizos and Philip Taylor, an electronic edition of George Etheridge's unpublished autograph Encomium on King Henry VIII with a dedication to Queen Elizabeth I (1566) (British Library MS. Royal 16 C x).

Dr A. Eastmond, London

'The St Petroc Casket, a certain mutilated man, and the trade in ivories', in D. Knipp, ed., *Siculo-Arabic Ivories and Islamic Painting 1100-1300*, (Hirmer Verlag, Munich 2011) 81-97; 'Messages, meanings and metamorphoses: the icon of the Transfiguration of Zarzma', in A. Lymberopoulou, ed., *Images of the Byzantine World - Visions, Messages and Meanings. Studies presented to Leslie Brubaker* (Ashgate, Farnham 2011) 57-82; 'Consular diptychs, rhetoric and the languages of art in sixth-century Constantinople', *Art History* 33/5 (2010) 742-65.

Dr Elena Ene D-Vasilescu, Oxford

'A Face to Face Encounter. God-Humanity Relationship as Reflected in Icons', *Byzantinoslavica* 69 (2011) 70-85 (available also on-line); 'Illuminations and Icons in the Making: Contemporary Artists, Timeless Techniques', *Christ Church Library Newsletter* (Hilary 2011) 26 (available also on-line). This article is about an workshop organised with Dr Emily Pott (School of Traditional Arts, Prince's Foundation) on the topic *Illuminations and Icons in the Making: Contemporary Artists, Timeless Techniques* on 22 March, 2011 in Christ Church, University of Oxford.

Forthcoming

'The last wonderful thing: the icon of the Heavenly Ladder on Mount Sinai (cat. 323)', in L. James and A. Eastmond, eds., *Wonderful things. Byzantium through its art* (Ashgate, Farnham, *in press*); 'Seeing beyond the canons? The fresco of St. Anna nursing the infant Mary from the Monastery of St. Zaum,

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Ochrid, 1361', *Byzantinoslavica* (2012); 'Icoane, fresce și călugări zugrăviți în bisericile de mănăstire din România' (= 'Icons and iconographers in monastic churches in Romania'), *Istoria monahismului românesc* (Romanian Academy of Sciences & Romanian Orthodox Patriarchate) 3 (2012).

Dr J.D. Frendo, London

'Emending a Name: Theophylact Simocatta's Version of the Correspondence between Khusrau II and Bhahram Chobin', *Bulletin of the Asia Institute* 20 (2011) 13-24.

Forthcoming

'Dangerous Ideas: Julian's Persian Campaign, Its Historical Background, Motivation and Objectives', *Bulletin of the Asia Institute* 21.

Dr Jonathan Harris, London

Costantinopoli, Italian translation of *Constantinople: Capital of Byzantium* by Laura Santi (Il Mulino, Bologna 2011); 'Greeks at the papal curia in the fifteenth century: the case of George Vranas, bishop of Dromore and Elphin', in Martin Hinterberger and Chris Schabel, eds., *Greeks, Latins, and Intellectual History 1204-1500* (Peeters, Leuven 2011) 423-38.

Forthcoming

Ed., with Catherine Holmes and Eugenia Russell, *Byzantines, Latins and Turks in the Eastern Mediterranean World after 1150* (Oxford University Press 2012); 'Constantinople as City State, c.1360-1453', in *Byzantines, Latins and Turks in the Eastern Mediterranean World after 1150*, as above; 'Collusion with the infidel as a pretext for western military action against Byzantium (1180-1204)', in Sarah Lambert and Helen Nicholson, eds., *Languages of Love and Hate: Conflict, Communication and Identity in the Medieval Mediterranean* (Brepols, Turnhout 2012); with Dmitri Tolstoy, 'Alexander III and Byzantium', in Peter Clarke and Anne Duggan, eds., *Alexander III* (Ashgate, Farnham 2012); 'Constantinople' in David Wallace, ed., *Regeneration: a Literary History of Europe, 1348-1418* (Oxford University Press, 2013).

In progress

Articles on Balkan refugees in sixteenth-century Europe, the schism of 1054 and Manuel II and the Lollards; general book on Byzantium for Yale University Press.

PUBLICATIONS

Professor Judith Herrin, London

Ed. with Guillaume Saint-Guillain, *Identities and Allegiances in the East Mediterranean after 1204* (Ashgate 2011); and concluding remarks, 'Thirteenth-century Prospography and Refugees', in *Identities and Allegiances in the East Mediterranean after 1204*, 303-7; new introduction to the reprint of Jaroslav Pelikan's, *Imago Dei. The Byzantine Apologia for Icons* (Princeton University Press 2011).

Byzantium. The surprising life of a medieval empire (Allen Lane, Penguin Books 2008) passed 50,000 sales in its Penguin paperback and is now approaching 100,000 sales world-wide. It appeared in its Polish and Japanese translations, and a German one (its tenth) is in preparation.

Mr Michael Heslop, London

Ed., with Charalambos Dendrinou, *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)', in Helen J. Nicholson, ed., *On the Margins of Crusading. The Military Orders, the Papacy and the Christian World* (Crusades-Subsidia 4, Ashgate 2011).

Forthcoming

'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: Documents and Topographical Sources*.

Dr Paul Hetherington, London

Forthcoming

'From Cyprus to Sinai: A fine enamelled crucifix in St Catherine's Monastery', *Report of the Department of Antiquities of Cyprus* (2011).

Dr Catherine Holmes, Oxford

'Provinces and Capital', in L. James, ed., *A Companion to Byzantium* (Blackwell, Oxford 2010) 55-67; 'Political Literacy', in P. Stephenson, ed., *The Byzantine World* (Routledge, London 2010) 137-48; 'Concluding remarks', in J. Herrin and G. Saint-Guillain, eds., *Defining Identities and Allegiances in the Eastern Mediterranean after 1204* (Farnham 2011) 309-314.

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Forthcoming

Ed., with J. Harris and E. Russell, *Byzantines, Latins and Turks in the Eastern Mediterranean world after 1150* (Oxford Studies in Byzantium, Oxford 2012), which includes a 30 pp. introduction written by CH and an individual study, 'Shared Worlds: a question of evidence'; 'Compilation literature and Byzantine political culture in the tenth and eleventh centuries', *Dumbarton Oaks Papers* 64 (2012), 24 pp; 'Basil II, Bulgaroktonos and the 1014 blinding of Bulgarian prisoners-of-war: mutilation and surrender in the Middle Ages', in H. Afflerbach and H. Strachan, eds., *How Fighting Ends. A History of Surrender* (Oxford 2012); 'Archbishop Eustathios of Thessaloniki's "Capture of Thessaloniki" as a lens for east-west encounters in the twelfth- and thirteenth-century east Mediterranean world', in E. Georganteli, ed., *Encounters in the Balkans, east Mediterranean and Black Sea, 12th-15th c..* (Brill, Leiden)

In progress

Ed., with B. Weiler, J. Van Steenbergen and J. Shepard, *Political Culture in Three Spheres. Byzantium, the Islamic World and the West.*

Professor Lucy-Anne Hunt, Manchester

'A Deesis mould in Berlin: Christian-Muslim cultural interchange between Iran, Syria and Mesopotamia in the early Thirteenth Century', *Islam and Christian-Muslim Relations* 22.2 (April 2011) 127-45; 'Marking Presence: Art, Ritual and Pilgrimage in the Eastern Mediterranean in the Crusader Period', in Frances Andrews, ed., *Ritual and Space in the Middle Ages; Proceedings of the 2009 Harlaxton Symposium*, Harlaxton Medieval Studies XXI (Shaun Tyas, Donington), 61-70; 'The Wallpainting Programme at the Church of Mar Tadros, Behdaidat: Art Historical Aspects in the Light of the current conservation Project', in Isabelle Doumet Skaf and Giorgio Capriotti, with contributions by Ghada Salem, Badr Jabbour-Gédéon and Lucy-Anne Hunt, 'Conservation of 13th Century Mural Paintings in the Church of St. Theodore, Behdaidat', *Bulletin d'Archéologie et d'Architecture Libanaises* 13 (2011, labelled 2009) 274-88; 'Sinai Icons from the "Eastern" Perspective: Hybridity and Polyculturalism during the Period of the Crusades', Communication at the Round Table: 'Sinai through the Ages: a Place of Cult and Pilgrimage', Archaeology and History Section (RT21), *Proceedings of the 22nd International Congress of Byzantine Studies, Sofia, 22-27 August 2011*, vol. II *Abstracts of Round Table Communications* (Bulgarian Heritage Foundation, Sofia) 144; 'Eastern Christian Art and Culture in the Ayyubid and early Mamluk periods: Cultural convergence between Jerusalem, Greater Syria and Egypt', in R. Hillenbrand and S. Auld, eds., *Ayyubid Jerusalem: The Holy City in Context 1187-1250* (Altajir Trust, London 2009) 327-47; 'A Christian Arab Gospel Book: Cairo,

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Coptic Museum MS Bibl. 90 in its Mamluk Context', *Mamlūk Studies Review* XIII.2 (2009) 105-33 (<http://mamluk.uchicago.edu>).

Forthcoming

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Dr Doug Lee, Nottingham

'Military history in late antiquity: changing perspectives and paradigms', in L.L. Brice and J.T. Roberts, eds., *Recent Directions in the Military History of the Ancient World (Publications of the Association of Ancient Historians 10, 2011)* 145-66.

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In progress

'Theodosius and his generals', in C. Kelly and R. Flower, eds., *Theodosius II and the Making of Late Antiquity*; various entries for M. Humphries and O. Nicholson, eds., *The Oxford Dictionary of Late Antiquity*.

Mr Anthony Luttrell, Bath

'Chapelle de Frère Guillaume de Reillanne à Sainte-Eulalie de Larzac', *Bulletin: Société de l'Histoire et du Patrimoine de l'Ordre de Malte*, 23 (2010) 61-66; 'The

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Amalfitan Hospices in Jerusalem', in E. Farrugia, ed., *Amalfi and Byzantium = Orientali Christiana Periodica* 287 (Rome 2010) 105-122; 'Juan Fernández de Heredia and the Compilation of the Aragonese Chronicle of the Morea', in C. Guzzo, ed., *Deus Vult: Miscellanea di Studi sugli Ordini Militari* 1 (2010) 69-134; 'Il Cavallo nell' Ordine dell' Ospedale a Rodi dopo il 1306', in E. Cardini and L. Mantelli, eds., *Cavalli e Cavalieri: Guerra, Gioco, Finzione* (Pisa 2010) 205-215; 'A Jerusalem Indulgence: 1100/3', in H. Nicholson, ed., *On the Margins of Crusading: the Military Orders, the papacy and the Christian World* (Farnham 2011) 5-11; ed., with K. Borchardt and E. Schoffler, *Documents concerning Cyprus from the Hospital's Rhodian Archives: 1409-1459* (Nicosia 2011, pp. xli, 550); 'Rhodes and Cyprus', in *Documents concerning Cyprus from the Hospital's Rhodian Archives: 1409-1459*, xliii-xciii.

Dr Angeliki Lymberopoulou, Milton Keynes

'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 2010) 159-175; ed., *Images of the Byzantine World. Visions, Messages and Meanings* (Ashgate, Farnham 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* (Ashgate, Farnham 2011) 185-214; with L. Harrison, J. Ambers, R. Stacey, and C. Cartwright, 'The *Noli me Tangere*: study and conservation of a Cretan icon', *The British Museum Technical Research Bulletin* 5 (2011) 25-38; 'Εικονογραφικές Παρατηρήσεις πάνω στην εικόνα του *Μη Μου Άπτον* 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', in M. Andriankis and K. Psychogios, eds., *Pepragmena I' Diethnous Kretologikou Synedriou (Chania, 1-8 October 2006)*, vol. B2 Byzantine and Post-Byzantine Period (Chania 2011) 445-464.

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Ed., with Rembrandt Duits, *Byzantine Art and Renaissance Europe* (Ashgate, Farnham 2013), sponsored by the London Hellenic Society; 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; 'Regional Monumental Byzantine Art from

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Venetian Crete', in A. Lymberopoulou and R. Duits, eds., *Byzantine Art and Renaissance Europe* (Ashgate, Farnham 2013).

Dr Anne McCabe, London

'Imported Materia Medica, 4th-12th centuries, and Byzantine Pharmacology', in M.M. Mango, ed., *Byzantine Trade, Fourth to Twelfth Centuries, Proceedings of the 38th Spring Symposium of Byzantine Studies, Oxford, 2004* (Ashgate, Farnham 2009) 273-92; 'Julius Africanus and the Horse Doctors,' in M. Wallraff and L. Mecella, eds., *Die Kestoi des Julius Africanus und ihre Überlieferung* = Texte und Untersuchungen zur Geschichte der altchristlichen Literatur, vol. 165 (Berlin-New York 2009) 345-373; 'The Hippiatrica Parisina (M recension)', in V. Ortoleva and M. R. Petringa, eds., *Atti del II Convegno internazionale 'La veterinaria antica e medievale (testi greci, latini, e romanzi)'*, Catania, Sicily, 2-5 Oct. 2007 (Catania 2009) 33-47; Review of A.-M. Doyen-Higuet, *L'Épitomé de la Collection d'hippiatrie grecque* Publications de l'Institut orientaliste de Louvain 54, Louvain-la-Neuve, 2006/7), in *Byzantinische Zeitschrift* 102/1 (2009) 235-8.

In Progress

Report on a Byzantine neighborhood excavated in the Athenian Agora, for *Hesperia*. See the Agora Excavations website, www.agathe.gr

Short illustrated guidebook to the Byzantine period in the Agora, for the Agora Picture Books series.

Corpus of Dated and Datable Byzantine Inscriptions from Constantinople, Bithynia, and Eastern Thrace, with Prof. Cyril Mango

Dr Rosemary Morris, York

'Where did the early Athonite monks come from?' in R. Gothoni and G. Speake, eds., *The Monastic Magnet. Roads to and From Mount Athos* (Peter Lang, Oxford, Bern 2008) 21-40; 'Athos', in E. Jeffreys *et al.*, eds., *Handbook of Byzantine Studies*, Part I.12, B (Oxford Studies in Byzantium, Oxford University Press 2008) 136-40; 'The problems of property', in J.M.H. Smith and T.F.X. Noble, eds., *Cambridge History of Christianity* (Cambridge University Press 2008) 3:327-44; 'Symeon the Sanctified and the Refoundation of Xenophon', *Byzantine and Modern Greek Studies*, 33/2 (2009) 133-47; 'Reciprocal Gifts on Mount Athos in the Tenth and Eleventh Centuries', in W. Davies and P. Fouracre, eds., *The Languages of Gift in the Early Middle Ages* (Cambridge University Press 2010) 171-92; 'Communal Legal Activity in the Athos Region in the Tenth Century', in A. Rio, ed., *Law, Custom and Justice in Late Antiquity and the Early Middle Ages* (Centre for Hellenic Studies, King's College London 2011) 63-76; with R.H.

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Jordan, *The Hypotyposis of the Monastery of the Theotokos Evergetis, Constantinople (11th-12th Centuries). Introduction, Translation and Commentary* (Ashgate, Farnham 2012).

Dr J.A. Munitiz, Oxford

Anastasios of Sinai: Questions and Answers; Introduction, translation and notes (Corpus Christianorum in Translation, 7, Brepols, Turnhout 2011).

In progress

With R. Macrides and D. Angelov, *Ps-Kodinos, Traité des Offices*, simplified text, translation and commentary.

Theognostos, *Thesaurus* (CCSG 5), translation and notes.

Dr Jennifer Nimmo Smith, Edinburgh

‘From Gorgias to Gregory of Nazianzus: a Platonic formula revisited’, in the *Proceedings of the XVth Oxford Conference of Patristic Studies held in Oxford in 2007*, *Studia Patristica* vol. XLIV (Peeters, Leuven-Paris-Walpole, MA 2010) 329-334; ‘Sidelights on the Sermons: the *Scholia Oxoniensia* on Gregory of Nazianzus' *Orations* 4 and 5’, in Andrea Schmidt, ed., *Studia Nazianzenica II* (*Corpus Christianorum Series Graeca* 73, *Corpus Nazianzenum* 24, Brepols 2010) 135-201.

In progress

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

Dr Tassos Papacostas, London

‘The medieval progeny of the Holy Apostles: trails of architectural imitation across the Mediterranean’, in P. Stephenson, ed., *The Byzantine World* (Routledge 2010) 386-405; ‘Echoes of the Renaissance in the eastern confines of the *stato da mar*: Architectural evidence from Venetian Cyprus’, *Acta Byzantina Fennica* n.s.3 (2010) 136-72; ‘Byzantine rite in a Gothic setting: aspects of cultural appropriation in late medieval Cyprus’, in P. Grotowski and S. Skrzyniarz, eds., *Towards rewriting? New approaches to Byzantine archaeology and art. Proceedings of the symposium on Byzantine art and archaeology, Cracow, September 8-10, 2008* (Series Byzantina 8, Warsaw 2010) 117-32; ‘The Crusader states and Cyprus in a thirteenth-century prosopography’, in J. Herrin and G. Saint-Guillain,

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eds., *Identities and allegiances in the Eastern Mediterranean after 1204* (Farnham 2011) 215-41.

Dr Aphrodite Papayianni, London

‘The Papacy and the Fourth Crusade in the Correspondence of the Nicaean Emperors with the Popes’, in M. Balard, ed., *La Papauté et les Croisades = The Papacy and the Crusades* (Crusades-Subsidia 3, Ashgate 2011) 157-63.

Dr Georgi R. Parpulov, Oxford

‘Румънци и славяни на Света гора през 1416 г.’ = ‘Romanians and Slavs on Mount Athos in AD 1416’, *Palaeobulgarica* 35 (2011) 2:9-14; ‘The Greek and Latin Manuscripts of Mount Sinai and the Scholarly World’, in C. A. Mango et al., eds., *St Catherine's Monastery at Mount Sinai: its Manuscripts and their Conservation* (St Catherine Foundation, London 2011) 35-42.

In Progress

‘The Slavonic *Patria* of Mt Athos’.

Dr Peter Sarris, Cambridge

Empires of Faith - The Fall of Rome to the Rise of Islam, c.500-700 (Oxford 2011) (= volume two of the Oxford History of Medieval Europe); ed., with Matthew Dal Santo and Phil Booth, *An Age of Saints? Power, Conflict and Dissent in Early Medieval Christianity* (Leiden 2011); ‘Aristocrats, Peasants, and the State in the Later Roman Empire’, in P. Eich, S. Schmidt Hofner and C. Wieland, eds., *Die wiederkehrende Leviathan: Staatlichkeit und Staatswerdung in Spätantike und Früher Neuzeit* (Heidelberg 2011) 377-94; ‘Restless Peasants and Scornful Lords: Lay Hostility to Holy Men and the Church in Late Antiquity and the Early Middle Ages’, in *An Age of Saints?* (see above) 1-10; ‘The Early Byzantine Economy in Context: Aristocratic Property and Economic Growth Reconsidered’, in *Early Medieval Europe* 19.3 (2011) 255-84; ‘Law and Custom in the Byzantine Countryside from Justinian I to Basil II (c.500-1000)’, in A. Rio, ed., *Law, Custom, and Justice in Late Antiquity and Early Middle Ages* (Centre for Hellenic Studies, King's College London 2011) 49-62.

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‘Large Estates and the Peasantry in Byzantium, c. 600-1100’, in *Revue Belge de Philologie et d'Histoire* (Special Issue ed. J.-P. Dévroey and A. Wilkin); ‘Lay Archives in the Late Antique and Byzantine East: the Implications of the Documentary Papyri’, in W. Brown, M. Costambeys, M. Innes and A. Kosto, eds.,

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In Progress

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The Novels of the Emperor Justinian – An Annotated Translation by Peter Sarris and David Miller (for Cambridge University Press)

A History of Western Eurasia from the Age of Attila to the Age of Columbus (for Princeton University Press)

Paroikos: Aristocrats and Peasants in Byzantium 600-1204

Dr Nadine Schibille, Oxford

‘Supply routes and the consumption of glass in first-millennium CE Butrint (Albania)’, *Journal of Archaeological Science* 38 (2011) 2939-2948; ‘Late Byzantine mineral soda high alumina glasses from Asia Minor: a new primary glass production group’, *PLoS ONE* 6(4), (2011) e18970.

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Dr Graham Speake, Banbury

Ed., with Kallistos Ware, *Mount Athos: Microcosm of the Christian East* (Peter Lang, Oxford 2012).

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Dr Dionysios Stathakopoulos, London

‘Prêcher les émotions incarnées. Évêques, mendiants et leurs publics dans l'Antiquité tardive’, *Médiévales* 61 (2011) 25-38; “‘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* (Ashgate, Farnham 2011) 35-46; ‘Invisible Protagonists: the Justinianic Plague from a zoocentric point of view’, in I. Anagnostakis, T. Kollias, and E. Papadopoulou, eds., *Animals and Environment in Byzantium (7th-12th c.)* (Athens 2011) 87-95.

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‘Death in the countryside: the effects of famine and pestilence’, *Antiquité Tardive* 20 (2012); ed., with Guillaume Saint-Guillain, *Liquid & Multiple: Individuals & Identities in the Thirteenth-Century Aegean* (Association des amis du Centre d’histoire et civilisation de Byzance, Paris 2012); also in the volume an article entitled: ‘The Location of Medical Practice in Thirteenth-Century Eastern Mediterranean’; ‘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); ‘On whose authority? Regulating medical practice in the twelfth and early thirteenth century’, *Proceedings Authority in Byzantium* (Ashgate 2012); ‘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 2012; ‘Disease and where to treat it: a Byzantine *vade mecum*’, in B. Zipser, ed., *Byzantine Medical Manuals in Context. Proceedings of the Conference held at London on the 19th of September 2009* (EIKASMOS); several chapters on the social history of the Palaiologan period in T. Loughis, ed., *Βυζάντιο, Ιστορία και Πολιτισμός*; several entries in the *Oxford Dictionary of Late Antiquity*.

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; Apology for a parvenu: Alexios Apokaukos revisited.

PUBLICATIONS

Dr Shaun Tougher, Cardiff

‘Imperial blood: family relationships in the dynasty of Constantine the Great’, in M. Harlow and L. Larsson Lovén, eds., *Families in the Imperial and Late Antique Roman World*, Chapter 10.

Forthcoming

The Roman Castrati: Eunuchs of the Roman Empire; ‘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*; ‘Bearding Byzantium: masculinity and the Byzantine life course’, in L. Garland and B. Neil, eds., *Questions of Gender in Byzantine Society*; ‘Robert Graves’ *Count Belisarius*’.

In Progress

Paper on the court of Constantius II for conference panel on *In the Shadows of Constantine and Julian: The Roman Empire AD 337-361* (co-organised with Nicholas Baker-Brian; Bordeaux September 2012); paper on Julian’s depiction of Constantine the Great for conference on Constantine the Great (Niš, 2013); book on military eunuchs in Byzantium.

Dr Mary Whitby, Oxford

Forthcoming

‘A learned spiritual ladder? Towards an interpretation of George of Pisidia’s poem *On human life*’, in K. Spanoudakis, ed., *Nonnus of Panopolis in Context* (de Gruyter); ‘Trends in Greek literature in the world of Theodosius II: interaction and experimentation’, in Christopher Kelly, ed., *Theodosius II and the Making of Late Antiquity* (?Cambridge University Press)

In preparation

‘Being Christian in seventh-century Constantinople: the case of George of Pisidia’, in I. Sandwell, C. Humfress and C. Harrison, eds., *Festschrift* (Oxford University Press).

Mr Nigel Wilson, Oxford

‘Tasks for editors’, in E. Kihlman and D. Searby, eds., *Ars edendi* 1 (2011) 11-24 (ISBN 978-91-86071-70/ISSN 0491-2764); ‘Libraries in Byzantium and the West’, in C. Mango et al., edd., *St Catherine’s monastery at Mount Sinai: its manuscripts and their conservation* (London 2011) 17-19; *A descriptive catalogue of the Greek manuscripts of Corpus Christi College Oxford* (Oxford 2011); with R. Netz, W. Noel, and N. Tchernetska, *The Archimedes palimpsest* (Cambridge 2011).

PUBLICATIONS

MEMBERS RESIDENT OUTSIDE THE U.K.

Petr Balcárek, Olomouc

co-author with Vladimír Vavřínek, *Encyklopedie Byzance* (in Czech), (Libri and the Slavonic Institute of the Academy of Science of the Czech Republic, Prague 2011, 550 pages); ed., *Logothetis. Příběh jednoho rodu* (in Czech), (IBYZ, o.p.s., ISBN 978-80-903716-2-0; *Eastern Christian Studies* 16 (2011), Olomouc, ISSN 1214-8350);

‘Editor’s Note’, in *Logothetis. Příběh jednoho rodu*, 7-10; ‘K byzantskému a postbyzantskému úřadu logotheta v kontextu administrace’ (= ‘About the Byzantine and post-Byzantine Office of the Logothetes’), in *Logothetis. Příběh jednoho rodu* 11-22; ‘Some Remarks on Solomon's Chalice in Vita Constantini’, *Palaeobulgarica* 35 (2011) I. 34-52. The paper was originally delivered on the occasion of the International Conference on Ekphrasis, ‘Ekphrasis: la représentation des monuments dans les littératures byzantine et byzantino-slaves: réalités et imaginaires’, organised by the Czech Academy of Science and École des hautes études en sciences sociales (EHESS) - Centre d'études byzantines, néo-helléniques et sud-est européennes, Paris (France), in Vila Lanna, Prague, Czech Republic in March 2010; ed., Vladimír Drbal, ‘Funerální mozaiky v Edese’ (= ‘Funeral Mosaics in Edessa’), in *Východokřesťanská studia /Eastern Christian Studies* 17 (2011) Olomouc, ISSN 1214-8350.

Professor Hans Buchwald, Vienna

‘Christian Basilicas with Isolated Aisles in Asia Minor’, *Architecture of Byzantium and Kievan Rus from the 9th to the 12th Centuries. Materials of the International Seminar, November 17-21, 2009, Transactions of the State Hermitage Museum* 53 (2010) 35-57.

Forthcoming

‘Christian Basilicas, Proportions, Pythagoras and Vitruvius’, *Collection of Papers in Honour of the Fortieth Anniversary of the Institute for Art History of the Faculty of Philosophy, University of Belgrade* (Belgrade, expected Spring 2012); ‘Design Procedures in the Production of Christian Basilicas, Constantinople: Rome – East: West, a Dichotomy?’ *Byzantium and Renaissances. Dialogue of Cultures, Heritage of Antiquity – Tradition and Modernity. Conference at the University of Warsaw*,

PUBLICATIONS

Poland, 19-21 October, 2011; with Irina Zavadskaya, ‘Numeric Proportions in the Christian Basilicas of Crimea - 4th to 7th Century’, *Materials in Archaeology, History and Ethnology in Tauria* (2012?)

In Progress

On Numeric Proportions in Christian Basilicas (working title).

Dr Ioanna Christoforaki, Athens

‘Paving the Road to Sinai: George and Maria Soteriou on the Holy Mountain’, in Sharon E.J. Gerstel and Robert S. Nelson, eds., *Approaching the Holy Mountain. Art and Liturgy at St Catherine's Monastery in the Sinai* (Brepols, Turnhout 2011) 15-33; ‘An ‘Italo-Byzantine’ Icon with the Pietà and Saints from Cyprus’, *Kypriakai Spoudai [=Cypriot Studies]* 72 (2008) [2011], 137-160, figs. 1-10 [in Greek with English summary].

Dr Elisabeth Chatziantoniou, Thessaloniki

Η Μητρόπολη Θεσσαλονίκης από τα μέσα του 8^{ου} αι. έως το 1430. Ιεραρχική τάξη – Εκκλησιαστική περιφέρεια – Διοικητική οργάνωση, (Κέντρο Βυζαντινών Ερευνών, Φιλοσοφική Σχολή, Αριστοτέλειο Πανεπιστήμιο Θεσσαλονίκης - Βυζαντινά Κείμενα και Μελέται, 42, Θεσσαλονίκη 2007, σ. i-lxxix + 1-349, ISBN 960-7856-20-3) = *The archbishopric of Thessaloniki from the mid 8th c. to 1453. Hierarchical order – Ecclesiastic area – Administrative organisation*, (Byzantine Research Centre, Faculty of Philosophy, Aristotle University of Thessaloniki - Byzantine Texts and Studies 42, Thessaloniki 2007, pp. i-lxxix + 1-349, ISBN 960-7856-20-3); *Η θρησκευτική πολιτική του Αναστασίου Α' (491-518). Η στάση του αυτοκράτορα απέναντι στο ακακιανό σχίσμα και τη μονοφυσιτική έριδα*, (Εταιρεία Βυζαντινών Ερευνών 20, Θεσσαλονίκη 2009, σ. i-lxi + 1-225, ΕΚΔΟΣΕΙΣ ΒΑΝΙΑΣ - +302310219493) = *The religious policy of Anastasius I (491-518). The emperor's stand towards the acacian schism and the monophysitic conflict*, (Society of Byzantine Studies 20), Thessaloniki 2009, pp. i-lxi + 1-225, BANIAS PUBLICATIONS - +302310219493); ‘Η λαϊκή εξέγερση του 511 και η καθαίρεση του πατριάρχη Μακεδονίου’, *Βυζαντινά* 23 (2003) 107-124 = ‘The popular riot of 511 and the deposition of patriarch Macedonius’, *Byzantina* 23 (2003) 107-124; 23 (2003) 484-490; Review of the second volume of ‘*Byzantine Monastic Foundation Documents. A Complete Translation of the Surviving Founders' Typika and Testaments*’, v. 1-5, ed. by J. Thomas, Angela Constantinides Hero and G. Constable, translated by R. Allison, A. Bandy, G. Dennis, G. Fiaccadori, Catia Galatariotou, I. Iliev, Patricia Karlin-Hayter, R. Jordan et alia, with an Administrative Commentary by J. Thomas, (Dumbarton Oaks Studies 35,

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Washington D.C. 2000), in *Βυζαντινά /Byzantina* 23 (2003) 484-490; ‘Το πρόβλημα της “μοναστικής μεταρρύθμισης” στο ύστερο Βυζάντιο’, *Βυζαντινά* 24 (2004) 233-287 = ‘The issue of the *monastic reform* in late Byzantium’, *Byzantina* 24 (2004) 233-287; ‘Η μητρόπολη Θεσσαλονίκης και η οργάνωσή της (μέσα 8^{ου} – α’ μισό 15^{ου} αι.)’, στο *Θεσμοί και τοπική αυτοδιοίκηση στη Θεσσαλονίκη διαχρονικά, Πρακτικά Διεθνούς Επιστημονικού Συνεδρίου, Νοέμβριος 2004, Κέντρο Ιστορίας Θεσσαλονίκης* (Θεσσαλονίκη 2007), σ. 28-33 = ‘The archbishopric of Thessaloniki and its organisation (mid 8th – a half of 15th c.)’, *Institutions and local administration in Thessaloniki diachronically, Proceedings of the International Conference, November 2004, Thessalonian Centre for History* (Thessaloniki 2007) 28-33; ‘Οφφικιάριοι των σεκρέτων της μητρόπολης και του μητροπολιτικού ναού της Θεσσαλονίκης’, *Βυζαντικά* 26 (2007) 83-174 = ‘Officials of the bureaux and the cathedral of the archbishopric of Thessaloniki’, *Byzantiaka* 26 (2007) 83-174; ‘Ο μητροπολίτης Θεσσαλονίκης τον τόπον επέχων’, *Βυζαντινά* 27 (2007) 259-292 = ‘The archbishop of Thessaloniki τον τόπον επέχων’, *Byzantina* 27 (2007) 259-292; ‘Η παραχώρηση εκκλησιαστικών εδρών κατ’ επίδοσιν’, *Βυζαντικά* 27 (2008) 117-166 [= Εκκλησιαστικές έδρες κατ’ επίδοσιν, στα *Πρακτικά Ζ’ Συνάντησης Βυζαντινολόγων Ελλάδος και Κύπρου, Κομοτηνή 20-23 Σεπτεμβρίου 2007, Δημοκρίτειο Πανεπιστήμιο Θράκης - Τμήμα Ελληνικής Φιλολογίας, Κομοτηνή 2011, 257-260, περίληψη ανακοίνωσης*] = ‘The assignment of ecclesiastical sees κατ’ επίδοσιν’, *Byzantiaka* 27 (2008) 117-166 [= Ecclesiastical sees κατ’ επίδοσιν’, *Proceedings of the 7th Meeting of Byzantinologists in Greece and Cyprus, Comotini 20-23 September 2007, Democretus University of Thrace – Department of Greek Philology, Comotini 2011, 257-260, abstract*]; ‘Η μητρόπολη Θεσσαλονίκης και οι σχέσεις με την κεντρική πολιτική και εκκλησιαστική εξουσία τον 13^ο αι. Η περίπτωση του Μανουήλ Δισύπατου’, *Εγνατία* 14 (2010) 29-41 = ‘The archbishopric of Thessaloniki and its relations to the central political and ecclesiastical authorities in the 13th c. The case of Manuel Disypatos’, *Egnatia* 14 (2010) 29-41; ‘Συμβολή στον εντοπισμό της σλαβικής εγκατάστασης των Δρουγουβιτών’, στο Θ. Κορρές – Π. Κατσώνη – Ι. Λεοντιάδης – Α. Γκουτζιουκώστας, eds., *Φιλοτιμία, Τιμητικός Τόμος για την Ομότιμη καθηγήτρια Αλκμήνη Σταυρίδου-Ζαφράκα*, (Θεσσαλονίκη 2011) 105-133 = ‘A contribution regarding the location of the slavic settlement of Drougouvitai’, in Th. Korres, P. Katsoni, I. Leontiadis and A. Gkoutzioukostas, eds., *Philotimia, Studies in Honour of Alkmene Stavridou-Zafraka* (Thessaloniki 2011) 105-133.

In progress

Η Θεσσαλονίκη ως διοικητικό και στρατιωτικό κέντρο της Μακεδονίας κατά την πρώιμη παλαιολόγεια περίοδο (1246-1350) = *Thessaloniki as an Administrative and Military Centre of Macedonia in the Early Palaiologan Period*. The purpose of the study is: the presentation of the political and military administrative

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structures of palaiologan Macedonia with Thessaloniki as its seat (political administration, military organisation, administration of justice, fiscal structures and districts); the identification and changes of the administrative district; the elaboration of a prosopographical list of the dignitaries (political, army, fiscal, judicial); the examination of their relations with the imperial milieu and of the criteria for their selection; the degree of their loyalty to the government of Constantinople and of their efficiency in guaranteeing the commitment of the city and of its administrative area to the central authorities.

Dr Stavroula Constantinou, Nicosia

‘The Morphology of Healing Dreams: Dream and Therapy in Byzantine Collections of Miracle Stories’, in C. Angelidi, ed., *Dreaming in Byzantium and Beyond* (Ashgate); ‘Grotesque Bodies in Hagiographical Tales: The Monstrous and the Uncanny in Byzantine Collections of Miracle Stories’, *Dumbarton Oaks Papers* 64; ‘Male Constructions of Female Identities: Authority and Power in the Byzantine Greek Lives of Monastic Foundresses’, *Wiener Jahrbuch für Kunstgeschichte* 54; ‘Virginity in Danger: Holiness and Sexuality in the Life of Mary of Antioch’, in D. Searby, ed., *ΔΩΡΟΝ ΠΟΛΙΤΙΟΙΚΙΑΣ: Festschrift for Jan Olof Rosenqvist on the Occasion of his 67th Birthday*; ‘Healing Dreams in Byzantine Miracle Collections’, in S. Oberhelman, ed., *Dreams and Greek Medicine* (Ashgate); ‘Family in the Byzantine Greek Legend of Saint Alexius’, in S. Tougher and L. Brubacker, eds., *Approaches to the Byzantine Family* (Ashgate); ‘Performing Gender in the Lives of Lay Saints’, in M. Mullett, ed., *Performing Byzantium* (Ashgate); ‘Performing the ‘Male Woman’: Roles of Female Sainthood in Byzantine Lives of Holy women’, in D. Smythe, ed., *Byzantine Masculinities. Papers from the Spring Symposium of Byzantine Studies, University of Sussex, Brighton, May 2002* (Society for the Promotion of Byzantine Studies); ‘Rewriting Beauty Youth in Female Martyr Legends’, in M. Gray, ed., *Rewriting Holiness: Studies in the Reconfiguration of Cults* (Ashgate); ‘Holy Actors and Actresses: Fools and Cross-Dressers as the Protagonists of Saints’ Lives, in S. Efthymiadis, ed., *A Companion to Byzantine Hagiography II* (Ashgate); ‘“Woman’s Head is Man”: Kyriarchy and the Rhetoric of Women’s Subordination in Byzantine Literature’, in K. E. Børresen, F. E. Consolino and J. Herrin, eds., *The Bible and Women, Vol. VI.1: Early Middle Ages (6th-11th century)*; ‘Violence in the Palace: Rituals of Imperial Punishment in Procopius’s *Secret History*’, in A. Beihammer, S. Constantinou and M. Parani, eds., *Court Ceremonies and Rituals of Power in the Medieval Mediterranean* (Brill, Leiden); with A. Beihammer and M. Parani, eds., *Court Ceremonies and Rituals of Power in the Medieval Mediterranean* (Brill, Leiden).

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In Progress

Preparation of a monograph on collections of miracle-stories.

Professor Maria Constantoudaki, Athens

‘Topics Concerning the Decoration of the Church of the Presentation of the Virgin at Smilés, Amari (14th cent.): Iconographic Themes and the Place of the Frescoes Within the Art of the Broader Area’, *National and Kapodistrian University of Athens, Eighth Symposium Fieldwork and Research, VIII: The Work of the Department of Archaeology and History of Art* (April 14 and 15, 2011), *Programme and Abstracts* (Athens 2011) 62-63 (in Greek and English); ‘Liturgical Function, Anti-Latin Attitude, Reality, and Memory in the Frescoes of a Byzantine Church in Crete (14th Century)’, in A. Nikolov, with E. Kostova and V. Angelov, eds., *Proceedings of the 22nd International Congress of Byzantine Studies, Sofia, 22-27 August 2011, vol. III, Abstracts of free communications* (Sofia 2011) 337; ‘Craftsmen and Workshops of Silverware and Golden Jewellery in Crete (14th-17th centuries)’ (research programme), in M. Tziatzi-Papagianni and G. Papagiannis, *Seventh Symposium of Byzantinists of Greece and Cyprus (20-23 Sept. 2007, Komotini, University of Thrace), Abstracts* (Komotini 2011) 432-437 (in Greek); ‘*In apotheca aurificum: Silversmiths’ Workshops and Commissions for Silverware in Candia (14th-15th Centuries). Unpublished Documents from the State Archives in Venice*’, *11th International Cretological Congress (Rethymno, 21-27 October 2011), Abstracts* (Rethymno 2011) 321 (in Greek).

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‘St. Jerome as a Church Father and as a Hermit in Works of Cretan Art. Iconography and Iconology’, *Proceedings of the 10th International Cretological Congress (Chania, 1-8 October 2006)*, vol. B2 (Chania 2011) 331-378 (in Greek); ‘Cretan Painting of the Fifteenth and Seventeenth Centuries in the European Context of the Period’, *Proceedings of the 10th International Cretological Congress (Chania, 1-8 October 2006)*, vol. A, Round tables, (Chania 2011) 349-366 (in Greek).

Professor Małgorzata Dąbrowska, Lodz

‘Marian Henryk Serejski as a medievalist’ (in Polish), in J. Strzelczyk, ed., *Mediewiści (Medievalists)* (Poznan 2011) 225-230; ‘Giraffe for the Emperor’ (in Polish), in A. Kowalska-Pietrzak, T. Grabarczyk, and T. Nowak, eds., *In tempore belli and pacis. Studies offered to Professor Jan Szymczak on the occasion of his*

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65th Birthday (Lodz 2011) 65-71; 'Freedom and meanness. Stanislaw Sojczyński "Warszyc" and Bronisław from the film "Rewers" by B. Lankosz. Poland seen by twenty-year old people' (in Polish) in *Arcana* 100 (special issue 2011) 22-28.

Forthcoming

'Giaour and Levantine in the Diplomatic Voyages of Ignacy Pietraszewski (1832-1840)' (in Polish), in O. Kryszewski, ed., *Byzantium and Romanticism* (Warsaw 2012); 'Oskar Halecki's Way to Byzantium and Bronx', (in Polish) in M. Dąbrowska, ed., *Oskar Halecki and His Vision of Europe* (Warsaw 2012); 'Byzantine Government in the Mirror of Kinnamos' Chronicle' (in German), in G. Vercauteren, ed., *Macht und Spiegel der Macht. Herrschaft in Europa in 12. und 13. Jahrhundert vor dem Hintergrund der Chronistik* (Warsaw 2012); 'Byzantine Empresses' Mediations in the Feuds between the Palaiologoi (14th-15th Centuries) (in English), in R. Czaja, ed., *Konfliktbewältigung und Friedenstiftung in Mittelalters* (Torun 2012); 'The Emotional Intelligence of Manuel II Palaiologos' (in Polish), in J. Banaszkiewicz and K. Iłski, eds., *Homo qui sentit. Papers of the Fourth Congress of Polish Medieval Studies* (Poznan 2012); 'Female Context of Halecki. His Mother and his Wife' (in Polish), in, *Oskar Halecki and his Vision of Europe* (Warsaw 2012), vol. 2.

In Progress

Oskar Halecki's Quest for Byzantium (in Polish)

The Double Life of the Emperor (in Polish)

Late Byzantium under Eyes of Polish Byzantinist (in English)

Oskar Halecki in the Light of his Official and Private Correspondence (in Polish)

Professor Halina Evert –Kappesowa and "Madam Dupont". Polish Scholar Confronts the Communist Restrictions (in English).

Professor Claudine Dauphin, Paris, Lampeter

Ed., in collab. with B. Hamarneh, *In Memoriam: Fr Michele Piccirillo, OFM (1944-2008). Celebrating His Life and Work* (BAR International Series 2248, Archaeopress, Oxford 2011, 325 pp., 292 figs - colour and B+W photos, line drawings and maps); 'Introduction', *In Memoriam: Fr Michele Piccirillo, OFM (1944-2008). Celebrating His Life and Work*, 17-18; 'Fr Michele Piccirillo, OFM, the Gardener of the Lord. The Mosaics of Paradise Regained', in *In Memoriam: Fr Michele Piccirillo, OFM (1944-2008). Celebrating His Life and Work*, 27-44; in collab., with Q. al-Dasouqi, 'Giving Life in 3D to the St Stephen Church Complex at Umm al-Rasas', in *In Memoriam: Fr Michele Piccirillo, OFM (1944-2008). Celebrating His Life and Work*, 63-64; edited in collaboration with F. Bouwen, *La Piscine probatique de Jésus à Saladin. Le Projet Béthesda (1994-2011)* (Numéro Spécial Proche-Orient Chrétien, Jerusalem 2011); 'Au service de la foi et de la

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France: l'Archéologie au Domaine national français de Sainte-Anne, Jérusalem', in *La Piscine probatique de Jésus à Saladin. Le Projet Béthesda (1994-2010)*, 5-16; 'Un *kontakion* de pierres pour la *Theotokos*: la Mosaïque du Martyrion', in *La Piscine probatique de Jésus à Saladin. Le Projet Béthesda (1994-2010)*, 57-134; 'Destruction – reconstruction: la Probatique de l'Invasion perse au Califat abbasside', in *La Piscine probatique de Jésus à Saladin. Le Projet Béthesda (1994-2010)*, 135-180; with M. Ben Jeddou (UMR 8167 du CNRS, 'Orient et Méditerranée', Paris) and J.-M. Castex, (Université de la Mer, Nice), 'Sédentaires et nomades dans le Sud jordanien de Byzance aux Croisades (IV^e-XII^e siècles)', *SIG 2011, Conférence francophone ESRI, 5-6 October 2011, Versailles*; online article:

<http://www.esrifrance.fr/sig2011/archeo%20%282%29.asp> (22 pp. and 21 figs); 'Mapping Jordan Through the Ages', *Minerva* 21.1 (January/February 2010) 50-51; Review of J.R. Bartlett, *Mapping Jordan through Two Millennia* (PEF Annual X, Leeds 2010), in *Palestine Exploration Quarterly* 142.2 (July 2010) 151-153.

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Catalogue du Musée d'Art Classique de Mougins (French Translation of M. Merrony, ed., *Mougins Museum of Classical Art*, 2011); 'Alimentation monastique et sexualité au Désert', *Proche-Orient Chrétien*; in collaboration with M. Ben Jeddou, 'The Population Dynamics of Third Palestine east of the *Ghôr* from the Late Byzantine Period to Saladin (VIIth-XIIth centuries). The Application of Geographical Information Systems (GIS) to the analysis of archaeological settlement patterns in Southern Jordan (2008-2010)', *Munjazat* (2012); 'Twixt Sand and Sown: the Population Dynamics of Southern Jordan between Byzantium and the Mamluks – a new GIS Project', *Annual of the Department of Antiquities of Jordan* (2012).

In progress

Une ferme ecclésiastique en Galilée occidentale: le domaine agricole de Shelomi (BAR International Series, Archaeopress, Oxford).

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* (Chichester 2011) 148-76.

Dr Stavros G. Georgiou, Strovolos, Cyprus

'Studies on the Court Hierarchy of the Komnenian Era II: The Title of Pansebastohypertatos', *Vyzantinos Domos* 17-18 (2009-2010) 527-536 (in Greek

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with a summary in English); ‘The Bishopric of Tamasos’, in Vasiliki Lysandrou, ed., *Mnimeia Mitropolis Tamasou kai Oreinis. Naoi kai xoklisia* (Nicosia 2011) 9-14 (in Greek); ‘The Attribution of the titles of Sebastohypertatos and Despotes to the Archon of Nauplion Leo Sgouros (ca. 1200-1208)’, in Th. Korres, Polymnia Katsoni, I. Leontiadis and A. Gkoutzioukostas, eds., *Filotimia. Timitikos tomos gia tin Omotimi Kathigitria Alkmini Stavridou-Zafraka* (Thessalonica 2011) 205-220 (in Greek with a Summary in English); Book-reviews in: *Apostolos Varnavas* 71 (2010) 755-757 (in Greek); *Vyzantina* 30 (2010) 539-545 (in Greek).

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‘The Bishopric of Kition in the Ecclesiastical Taktika’, *Ekklesiastikos Kirykas* 10 (2005) (in Greek); ‘The Anonymous Kamytzes of Pentekontakephalon of Saint Neophytos the Recluse’, *Hellenica* 62 (2012) (in Greek); ‘The Office of Kourator of Cyprus during the Eleventh and Twelfth Centuries’, *Vyzantina* 31 (2011) (in Greek with a Summary in English); ‘The Saved Historical Testimonies for the Foundation of Astromeritis and the Honour of Saint Auxibios’, in P. Lazarou, ed., *O Agios Afxivios Protos Episkopos Solon* (Evrychou 2012) (in Greek); ‘The History of the Bishopric of Tamasos’, in Volume for the History and the Monuments of the Holy Bishopric of Tamasos and Oreinis, Holy Bishopric of Tamasos and Oreinis - Bank of Cyprus Cultural Foundation (Nicosia 2012) (in Greek); ‘The Saved Testimonies for the Byzantine Karpasia (4th-12th Centuries)’, in P. Papageorgiou, ed., *Karpasia. Praktika Defterou Epistimonikou Synedriou ‘Eis gin ton Agion kai ton Iroon’*, *Kyriaki 19 Iouniou 2011, Xenodocheio Navarria, Lemesos* (Limassol 2012) (in Greek); ‘The Bishopric of Keryneia and the Notitia Episcopatum no. 3’, *Epetirida Kentrou Meleton Ieras Monis Kykkou* 10 (2012) (in Greek); ‘Notes on the Byzantine Cyprus II’, *Epetirida Kentrou Meleton Ieras Monis Kykkou* 10 (2012) (in Greek); ‘Limassol during the Proto-Christian and Byzantine Periods. The Saved Testimonies for the City and the Local Church’, in M. Sophocleous, ed., *Praktika tou Pemptou Epistimonikou Symposiou Proforikis Istorias, ‘I Lemesos tou politismou: Prosopa, gegonota, fainomena kai thesmoi stin politistiki tis istoria’*, *Lemesos, Paraskevi, Savvato kai Kyriaki, 27-29 Noemvriou 2009, Dimos Lemesou* (Limassol 2012) (in Greek); ‘The Office of the Rebel Rapsomatis in Cyprus (ca. 1091-1092)’, in A. A. Demosthenous, ed., *Sevasti. Timitikos tomos stin Kathigitria Vyzantinis Istorias tou Aristoteleiou Panepistimiou Thessalonikis k. Vasiliki Nerantzi-Varmazi* (Thessalonica 2012) (in Greek); Book-reviews in: *Vyzantiaka* 29 (2010) (in Greek); *Hellenica* 61 (2011) (in Greek); *Epetitis Etaireias Vyzantinon Spoudon* 54 (2010-2012) (in Greek); *Vyzantina* 31 (2011) (in Greek).

PUBLICATIONS

Dr Geoffrey Greatrex, Ottawa

The Chronicle of Pseudo-Zachariah Rhetor. Church and War in Late Antiquity (Liverpool University Press, TTH 55, Liverpool 2011), in collaboration with Robert Phenix and Cornelia Horn (translation), with contributions from Sebastian Brock and Witold Witakowski; '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. In Memory of Zeev Rubin* (Düsseldorf 2010) 227-51; 'A rediscovered Greek fragment of Severus of Antioch', *Parekbolai* 1 (2011):

<http://ejournals.lib.auth.gr/parekbolai/issue/view/47>, 1-6.

Reviews

D. Brodka and M. Stachura, eds, *Continuity and Change. Studies in Late Antique Historiography*, *Electrum* 13 (2007), *Phoenix* 64 (2010) 210-12; P. Pourshariati, *Decline and Fall of the Sasanian Empire. The Sasanian-Parthian Confederacy and the Arab Conquest of Iran* (London/New York 2008), *Speculum* 85 (2010) 1009-10; G. Traina, *428 AD* (Princeton, 2009), *The Historian* 73.2 (2011) 403-4; P. Wood, 'We have no king but Christ'. *Christian Political Thought in Greater Syria on the Eve of the Arab Conquest (c. 400 - 585)* (Oxford 2010), *Bryn Mawr Classical Review* 2001.05.31.

In Progress

Historical commentary on Procopius, *Persian Wars*, I-II (for which funding from the Social Sciences and Humanities Research Council of Canada obtained, April 2011).

Professor John Haldon, Princeton

With L. Brubaker, *Byzantium in the iconoclast era, 680-850. A history* (CUP, Cambridge 2011); 'The end of Rome? Transformation of the eastern empire in the 7th-8th centuries CE', in J. Arnason et al., eds., *The Roman empire in context: historical and comparative perspectives* (Blackwell, Oxford 2011) 199-228; 'Byzantine warfare', in G. Martel, ed., *The Encyclopaedia of War* (Blackwell, Oxford 2011) (www.encyclopediaofwar.com); 16 articles in C.J. Rogers, ed., *The Oxford Encyclopaedia of Medieval Warfare and Military Technology* (OUP, Oxford 2010).

Forthcoming

The Taktika of Leo the Wise: critical commentary (Dumbarton Oaks, Washington DC 2012); Ed., with Hugh Elton and James Newhard, *Euchaita: A Late Roman and Byzantine City in Anatolia* (CUP, Cambridge 2012/2013) (in preparation); 'Commerce and regional exchange in the eastern Mediterranean, seventh-ninth centuries', in C. Morrisson, ed., *Trade and markets in Byzantium* (Washington DC

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2012) 99-122; 'Mode of production, social action, and historical change: some questions and issues', in Laura da Graça and A. Zingarelli, eds., *Pre-capitalist modes of production: some current debates* (Oxford 2012); 'Comparative state formation: Rome and neighboring worlds', in Scott Johnson, ed., *The Oxford Handbook of Late Antiquity* (OUP, Oxford-New York 2012); 'Contribution to the symposium on Alex Callinicos' *Making history. Agency, structure, and change in social theory*', in *Historical Materialism* (2012); 'Theories of practice: Marxist history-writing and complexity', in *Historical Materialism* (2012); 'Byzantium: the fiscal state', in A. Monson and W. Scheidel, eds., *Fiscal régimes and the political economy of early states* (Stanford UP, Stanford 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* (CUP, Cambridge 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* (CUP, Cambridge 2012) chapt. 7; 'Byzantium to 1025', in D. Graff, ed., *The Cambridge history of war* (CUP, Cambridge); 'The Byzantine successor state', in P. F. Bang and W. Scheidel, eds., *The Oxford Handbook of the ancient state: Near East and Mediterranean* (OUP, Oxford); 'Information and war: strategic geography and strategic planning 6th – 10th c.', in L. Lavan et al., eds., *The Archaeology of War in Late Antiquity* (Brill, Leiden).

Dr Haris A. Kalligas, Athens

'Μονεμβασία: Από τα αυτοκρατορικά προνόμια στη μοιραία παράδοση', *Βενετοκρατούμενη Ελλάδα. Προσεγγίζοντας την ιστορία της* (επιστ. Διεύθυνση Χρύσα Μαλτέζου, Ελληνικό Ινστιτούτο Βυζαντινών και Μεταβυζαντινών Σπουδών Βενετίας, Βιβλιοθήκη αρ. 30, Athens and Venice 2010) I:459-477.

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); 'Ο *Capitan del Golfo* στη Σύμη το 1654', (Volume in honour of Chryssa Maltezou); *La Resa fatale di Malvasia (1715)*, Publication of the collection of documents from the *Archivio di Stato* of Venice regarding the trial of the two governors of Monemvasia during the surrender of the city to the Turks in August 1715; Editor and contributor, *Fairs*,

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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: Mia δικογραφία του 1487.*

Ed., *The Grimani dossier in the Gennadius Library.*

Short Chronicle: Work and life in Monemvasia.

The Churches of the Lower City, Monemvasia.

In Progress

The survey of the twelfth-century church of Hodigitria-Hagia Sophia in Monemvasia with restoration proposals is in its final stages and is going to be delivered within a short time to the Ministry of Culture.

Survey of the fortifications in Monemvasia.

General survey for the urban development of Monemvasia.

Professor Bente Küllerich, Bergen

‘Private Portraits in Late Antiquity: Observing the Subject’, in *Roman Sculpture in Asia Minor, Journal of Roman Archaeology*, suppl. S80 (2011) 359-370; ‘Colour and Context: Reconstructing the Polychromy of the Stucco Saints in the Tempietto Longobardo at Cividale’, *Arte medievale* n.s. VII, 2008:2 (2011) 9-24; ‘The Writing on the Floor: Visual Aspects of Inscriptions in early Pavements’, *Acta ad archaeologiam et artium historiam pertinentia* XXIV (2011) 45-63.

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‘Monochromy, Bichromy and Polychromy in Byzantine Art’, in D. Sears, et al., eds., *Festschrift J.O. Rosenqvist*; ‘From Temple to Church: The Redefinition of the Sacred Landscape on the Acropolis’, in S. Brink and S. W. Nordeide, eds., *Sacred Sites and Holy Places: The Sacralisation of Landscape* (Studies in the Early Middle Ages, Brepols, Turnhout 2012); ‘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* (Interdisciplinary Studies in Ancient Culture and Religion, Leuven); ‘The Aesthetic Viewing of Marble in Byzantium: From Global Impression to Focal Attention,’ *Arte medievale*; ‘The Style and Visual Characteristics of the Centcelles Mosaics,’ *Iberia archeologica*.

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Dr Dirk Krausmüller, Mardin

‘Reconfiguring the Trinity: Symeon the New Theologian, the “Holy Spirit”, and the *Imago Trinitatis*’, *Byzantion* 81 (2011) 212-236; ‘Making Sense of the Formula of Chalcedon: the Cappadocians and Aristotle in Leontius of Byzantium’s *Contra Nestorianos et Eutychianos*’, *Vigiliae Christianae* 65 (2011) 484-513; ‘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) 111-134; ‘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) 151-164; ‘Making the Most of Mary: The Cult of the Virgin in the Chalkoprateia from Late Antiquity to the Tenth Century’, in M. Cunningham and L. Brubaker, eds., *The Cult of the Mother of God in Byzantium: Texts and Images* (Aldershot 2011) 219-246.

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“Installed by God”: Depictions of the Investiture of Abbots in Eleventh-Century Studite Manuscripts and their Relation to Contemporary Monastic Ritual’, in *Mukaddime*; ‘Jerusalem and not Hierapolis: on the Location of the Aqueduct Mentioned in Procopius of Gaza’s *Panegyric* of Emperor Anastasius’, in *Mukaddime*; ‘Origenism in the Sixth Century: Leontius of Byzantium on the Pre-Existence of the Soul’, in *Journal of Late Antique Religion and Culture*; ‘Origenism and Anti-Origenism in the Late Sixth and Seventh Centuries’, in R. Young and J. Kalvesmaki, eds., *Evagrius and His Legacy*.

In Progress

‘From Competition to Conformity: the Discourse about Monastic Fasting in the Tenth and Eleventh Century’; ‘Sleeping Souls and Living Corpses: Patriarch Methodius’ Defence of the Cult of Saints’; ‘The *Lives* of Theodore of Stoudios: Date, Attribution and Interrelation of *Vitae* B, C and A’; ‘The Unravelling of the Patristic Discourse: An Eighth-Century Sermon on the Annunciation’; ‘On Content and Structure of the Panagiotou *Typikon*: A Contribution to the Early History of “Extended” Monastic Rules’; ‘Coenobitic Monasticism and “Levels of Style”: Analysing *Vita A* and *Vita B* of Athanasius the Athonite’.

Professor Alexei Lidov, Moscow

Ed., *Spatial Icons. Performativity in Byzantium and Medieval Russia* (Indrik, Moscow 2011) 704 pp., 324 illus.; Ed., *Light and Fire in the Sacred Space. Materials from the International Symposium* (Indrik, Moscow 2011) 192 pp.; Ed., *Gora Afon. Obrazy Sviatoi Zemli = The Mount Athos. Images of the Holy Land* (Indrik, Moscow 2011) 304 pp., 256 illus.; ‘The Byzantine World and Performative

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Spaces', in *Spatial Icons. Performativity in Byzantium and Medieval Russia* (Indrik, Moscow 2011) 5-26; 'The Whirling Church. Iconic as Performative in Byzantine Spatial Icons', in *Spatial Icons. Performativity in Byzantium and Medieval Russia* (Indrik, Moscow 2011) 27-51; 'Hierotopy of Light and Fire', in *Light and Fire in the Sacred Space. Materials from the International Symposium* (Indrik, Moscow 2011) 11-17; 'The Fire of Anastenaria. The Hierotopy of the Byzantine Rite of Dances with Icons', in *Light and Fire in the Sacred Space. Materials from the International Symposium* (Indrik, Moscow 2011) 127-133.

In Progress

Vizantijskii Khram. Symvolika i Ikonografia = Byzantine Church. Symbolism and Iconography (Moscow 2012) (a monograph).

Professor Henry Maguire, Baltimore

'Ivories as Pilgrimage Art: A New Frame for the "Frame Group"', *Dumbarton Oaks Papers* 63 (2009) 117-46 (came out in 2011); 'Body, Clothing, Metaphor: The Virgin in Early Byzantine Art', in Leslie Brubaker and Mary B. Cunningham, eds., *The Cult of the Mother of God in Byzantium* (Farnham 2011) 39-51; "'Signs and Symbols of your Always Victorious Reign". The Political Ideology and Meaning of Falconry in Byzantium', in Angeliki Lymberopoulou, ed., *Images of the Byzantine World: Visions, Messages and Meanings, Studies Presented to Leslie Brubaker* (Farnham 2011) 135-45; 'Validation and Disruption: The Binding and Severing of Text and Image in Byzantium', in Karin Krause and Barbara Schellewald, eds., *Bild und Text im Mittelalter* (Cologne 2011) 267-81; "'Pangs of Labor without Pain": Observations on the Iconography of the Nativity in Byzantium', in Denis Sullivan, Elizabeth Fisher and Stratis Papaioannou, eds., *Byzantine Religious Culture, Studies in Honor of Alice-Mary Talbot* (Leiden 2011).

Forthcoming

Nectar and Illusion: Nature in Byzantine Art and Literature (Oxford University Press 2012).

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* (Ashgate, Farnham 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

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15 (2010, ed. 2011) 255-257; Η βυζαντινή Μακεδονία στην πολιτική τής 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

‘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.’ in *Ζ' Συνάντηση Βυζαντινολόγων Ελλάδος και Κύπρου / Proceedings of the 7th Meeting of Byzantinologists from Greece and Cyprus* (Komotini 2011) 405-417 (+ 12 Tables); Editor of Part II – ‘Βυζάντιο / Byzantium’, (6 papers) 175-428, in K. Bourazelis and K. Meidani, eds., *Αποταμίευση και διαχείριση χρήματος στην ελληνική ιστορία / Saving and Managing Money in Greek History* (Athens 2011, pp. 687).

Forthcoming

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, with Glossary and English Summary); Editor (in cooperation) of: *ς' Συνάντηση Βυζαντινολόγων Ελλάδος και Κύπρου – Πρακτικά / Proceedings of the 6th Meeting of Byzantinologists from Greece and Cyprus* (University of Athens, 22-25 September 2005); Editor (in cooperation) of: *Quinze ans de Bibliographie Byzantine en Grèce (1991-2005)* (Association Internationale des Etudes Byzantines – Comité Grec, Athens, pp. ca 700).

In Progress

Byzantium and West, 11th-15th c. (in cooperation with colleagues): social-economical elements in Byzantine sources.

Taxation and tax-exemptions in Byzantium during the Palaiologan era, 13th-15th cc.

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Mr Spyros Panagopoulos, Patras

‘Οι Βυζαντινές αγιολογικές πηγές για τον Άγιο Αρτέμιο’, *Εκκλησιαστικός Κήρυκας. Επιστημονική Έκδοση της Ιεράς Μητροπόλεως Κιτίου* IE (2009) 134-158; ‘Το Βυζάντιο κατά τον “σκοτεινό” 7^ο αιώνα’, *Ιστορικά Θέματα* 103 (2011) 68-81; ‘Λαϊκές εξεγέρσεις στο Βυζάντιο: Βίαιες πολιτικές ανατροπές στη Βυζαντινή αυτοκρατορία’, *Ιστορικά Θέματα* 93 (2010) 10-31.

Forthcoming

With Professor Christos Terezis, ‘The controversy between Eunomius and Basil the Great: A philosophical approach’, *Orientalia Christiana Periodica* (2012); with Professor Christos Terezis, ‘Theurgy in Dionysius Areopagites’ (in Greek), *Θεολογία* (2012); ‘The Encomia in Translation of John Chrysostomus’ Relics by Nicetas David Paphlago’, (in Greek), *Proceedings of 6th Athens Postgraduate Conference of the Department of Philology National and Kapodistrian University of Athens, Greece, 13-15 May 2011*; ‘La magie comme une méthode thérapeutique dans la première période byzantine (4^e-7^e siècles après J.-C.)’, *CHRONOS. Revue d’Histoire de l’Université de Balamand*; ‘Το υμνογραφικό έργο του Αγίου Νικοδήμου Αγορείτη: Συμβολή στη μελέτη της Συναξαριακής του ποίησης’, *Proceedings of the Second International Conference of Byzantine Musical Culture, June 2009*; ‘Kassia: A female Hymnographer of the 9th Century’, *Proceedings of the First International Conference of Byzantine Musical Culture, September 2007*.

In Progress

‘The Traditions of the Virgin’s Mary Dormition and Assumption in Byzantium and their theological Signification’, (presented as a paper in the 16th International Conference on Patristic Studies, Oxford, 8-12/08/2010]; with Professor Christos Terezis, ‘Arethas of Caesarea as a Medieval Scholiast of Aristotle’, (in Greek, in a volume published by Academy of Athens); with Dr. Eleni-Rossidou-Koutsou, an annotated study in Modern Greek of John Eugenikos’ *Antirrhetic*; with Professor Georgios Panagopoulos, unedited works by Demetrius Chrysoloras; participation in the University of London Postgraduate Working Seminar on Editing Byzantine Texts (edition of Gregory of Cyprus’ *Correspondence*) under the supervision of Dr Charalambos Dendrinos.

In preparation

‘Forms of economic organization in the middle Byzantine period: the economic ideas of Eustathius, Metropolit of Thessalonica (12th c.)’; ‘The study of philosophy and its cultivators at the late Byzantine period’; ‘The Economic Ideas in Byzantium of the 12th century: Labour, Wealth-Poverty, and Charity-Alms in the work of Eustathius of Thessalonica’; ‘The *Monodiae* by Theodore Hyrtakenos’ (critical edition).

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Reviews

Michel Stavrou, ed., *Nicéphore Blemmydès: Œuvres théologiques*. Tome 1, *Journal of Theological Studies* 61.2 (2010) 829-831; Elizabeth and Michael Jeffreys, eds., *Iacobi Monachi Epistulae*, *Journal of Theological Studies* 62.2 (2011) 774-777; C. Hennessy, *Images of Children in Byzantium* (Ashgate 2008), *Le Muséon* 123 (3-4) (2010) 483-487; René Gothóni and Graham Speake, eds., *The monastic magnet: Roads to and from Mount Athos* (Peter Lang, Oxford, Bern 2008), *Le Muséon* 123 (3-4) (2010) 487-488; M.B. Cunningham, trans. and ed., *Wider than Heaven. Eight-century Homilies on the Mother of God* (Popular Patristics Serie, 35, St. Vladimir's Seminary Press, Crestwood, N.Y. 2008), *Le Muséon* 124 (1-2) (2011) 229-231; Joel Thomas Walker, *The Legend of Mar Qardagh: Narrative and Christian Heroism in Late Antique Iraq* (The Transformation of the Classical Heritage, 40, University of California Press, Berkeley 2006), *Le Muséon* 122 (1-2) (2009) 236-237; Sergey A. Ivanov, *Holy Fools in Byzantium and beyond*, translated by Simon Franklin (*Oxford Studies in Byzantium*, Oxford 2006), *Le Muséon*, 122 (3-4) (2009) 476-477; Book reviews in *Byzantion* 2008.

Dr Mihailo Popović, Vienna

‘Zabytki i stan ich zachowania na obszarze historycznej Macedonii – przykład Ochrydy i okolic’, *Przegląd nauk historycznych* IX/1 (2010) 201-209; in cooperation 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 / 2. Halbband (2010) 55-87; ‘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) 159-184; ‘Reminiszenzen an König Matthias Corvinus in den Reiseberichten des Salomon Schweigger und Reinhold Lubenau’, in Chr. Gastgeber, E. Mitsiou, I.-A. Pop, M. Popović, J. Preiser-Kapeller, A. Simon, eds., *Matthias Corvinus und seine Zeit. Europa am Übergang vom Mittelalter zur Neuzeit zwischen Wien und Konstantinopel* (Veröffentlichungen zur Byzanzforschung 27, Wien 2011) 231-236; in cooperation with Peter Soustal, ‘Mapping “Macedonia’s Five Most Excellent Cities” – What do Byzantine Studies, Austrian Cartography from the 1830s and GIS have in Common?’, in *Proceedings of the 25th International Cartographic Conference*,

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Paris, 3 - 8 July 2011, CO-426 [published as pdf within the Proceedings of the Conference on USB stick and following the link:

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[science/CO-426.pdf](http://icaci.org/documents/ICC_proceedings/ICC2011/Oral%20Presentations%20PDF/E1-History%20of%20cartography%20and%20GI%20science/CO-426.pdf)]; ‘Auf den Spuren der Flora und Fauna entlang der Via Traiana zwischen Budapest und Konstantinopel’, *Studia historica adriatica ac danubiana* III/1-2 (2010) 52-58; ‘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* 18 (2011) 187-196.

Forthcoming

‘Zur Kontinuität der Römerstraßen in Südosteuropa – Das Beispiel der Felsenstraße im Bereich des *Djerdap*’, in K. Holzner-Tobisch, T. Kühtreiber, and G. Blaschitz, eds., *Die Vielschichtigkeit der Straße. Kontinuität und Wandel in Mittelalter und früher Neuzeit* (Wien 2011); ‘New Insights into the History of Balkan Fairs in the Historical Region of Macedonia (13th-19th Centuries)’, *Bulgaria Mediaevalis* 2 (2011); ‘Spätbyzantinische Siedlungen und wlachische Transhumanz in den Flußtälern der Strumica und Kriva Lakavica’, to be published in the *Proceedings of the Conference Romanistisches Kolloquium XXV, Südosteuropäische Romania: Siedlungs-/Migrationsgeschichte und Sprachtypologie*, Wien; ‘The Dynamics of Borders, Transportation Networks and Migration in the Historical Region of Macedonia (14th-16th Century)’, to be published in the *Proceedings of the Conference Das europäische Mittelalter im Geflecht der Welt. Integrative und desintegrative Effekte von Migrationen*, Berlin; ‘Networks of Border Zones – a Case Study on the Historical Region of Macedonia in the 14th Century AD’, in K. Kriz and W. Cartwright, eds., *Understanding Different Geographies* (Lecture Notes in Geoinformation and Cartography, Springer publishing house, Berlin-Heidelberg); ‘Art. Isidoros (Ioannes) Glabas’, in D. Thomas and A. Mallett, eds., *Christian-Muslim Relations (CMR). A Bibliographical History. Volume 4*; Monograph (Habilitation / Professorial dissertation): *Von den Quellen zum Visuellen in der historischen Geographie. Zentrale Orte, Siedlungstheorien und Geoinformatik angewendet auf die historische Landschaft Makedonien (13.-16. Jh.)* (=From the Sources to the Visual Display in Historical Geography. Central Places, Settlement Theories and Geoinformatics applied on the Historical Landscape of Macedonia (13th-16th Century)).

PUBLICATIONS

Dr Christos Simelidis, Thessaloniki

‘The Byzantine Understanding of the Qur’anic Term *al-ṣamad* and the Greek Translation of the Qur’an’, *Speculum* 86 (2011) 887-913; ‘Callimachus, Epigram 9.6 G.-P. and Gregory of Nazianzus, Carmen I 2.14.10’, *Zeitschrift für Papyrologie und Epigraphik* 176 (2011) 60-62.

Forthcoming

‘Epiphanius of Salamis’, ‘Eunapius of Sardis’, ‘Evagrius Ponticus’ and ‘Gregory of Nazianzus’ in R. Bagnall, K. Brodersen, C. Champion, A. Erskine and S. Huebner, eds., *Encyclopedia of Ancient History* (Wiley-Blackwell, Oxford 2012).

Professor Hjalmar Torp, Bergen

‘An Interpretation of the Early Byzantine Martyr Inscriptions in the Mosaics of the Rotunda at Thessaloniki’, *Acta ad archaeologiam et artium historiam pertinentia* XXIV (2011) 11-43.

Forthcoming

‘The Production of Wall Mosaics in the Theodosian Age’, in I. Jakobs and M. Waelkens, eds., *Production and Prosperity in the Theodosian Age*, (Interdisciplinary Studies in Ancient Culture and Religion, Leuven); ‘Some Remarks on the Technique of the Centcelles Mosaics’, in *Iberia archeologica*.

Prof. Dr Vasiliki Tsamakda, Mainz

Ed., with B. Fourlas, *Wege nach Byzanz* (Ausstellungskatalog Mainz 2011); ‘Kunstimport aus Byzanz’ in *Wege nach Byzanz*, 88-99; Review: Olga Gratziou, *Η Κρήτη στην ύστερη μεσαιωνική εποχή* (Herakleio 2010), in *Byzantinische Zeitschrift* 104/1 (2011) 189-198.

Forthcoming

‘Zwischen Heidentum und Christentum. Zur Bildsprache der nordafrikanischen Terra Sigillata-Schalen mit Reliefappliken des Römisch-Germanischen Zentralmuseums in Mainz’, *Mitteilungen des Deutschen Archäologen-Verbandes* (2011); Review: C. Hourihane, ed., *Byzantine Art: Recent Studies. Essays in Honor of Lois Drewer* (Medieval and Renaissance Texts and Studies 378=Arizona Studies in the Middle Ages and the Renaissance 33, Princeton, NJ-Tempe, Arizona, Brepols 2009), in *Jahrbuch der Österreichischen Byzantinistik* (2011); *Die Panagia-Kirche und die Erzengelkirche in Kakodiki. Werkstattgruppen, kunst- und kulturhistorische Analyse byzantinischer Wandmalerei des 14. Jhs. auf Kreta* (Wien 2012); with N. Zimmermann, *Repertorium der Malereien der Domitilla-Katakombe; Die Sigillata-Schalen mit Reliefaufgaben des Römisch-Germanischen Zentralmuseums in Mainz*.

PUBLICATIONS

Professor Maria Vassilaki, Volos

Αρχοντικό Τοσίτσα, Μέτσοβο. Η συλλογή Εικόνων του Ευάγγελου Αβέρωφ = The Icon Collection of Evangelos Averof in Metsovo (Athens 2011); Review: B. Pentcheva, *Icons and Power. The Mother of God in Byzantium* (Penn State Press, University Park PA 2006), in *Byzantinische Zeitschrift* 103.2 (2010) 833-839.

In press

‘Exhibiting Authority’, in P. Armstrong, ed., *Authority in Byzantium* (Ashgate); ‘Ακολουθώντας τα βήματα του Διονυσίου του εκ Φουρνά’ (‘In the footsteps of Dionysios of Phourna’), *Δελτίο της Χριστιανικής Αρχαιολογικής Εταιρείας* (Volume dedicated to the memory of Dimitri Konstantios).

Dr David Woods, Cork

‘Numismatic Evidence and the Succession to Constantine I’, *Numismatic Chronicle* 171 (2011) 187-96; ‘Tírechán on St. Patrick’s Writing Tablets’, *Studia Celtica* 45 (2011) 197-203.

Forthcoming

‘On the Alleged Letters of Honorius to the Cities of Britain in 410’, *Latomus*; ‘Flavius Bonosus and the Consuls of AD344’, *Classical Quarterly* 62 (2012); ‘Postumus and the Three Suns: Neglected Numismatic Evidence for a Solar Halo’, *Numismatic Chronicle* 172 (2012); ‘Maslama and the Alleged Construction of the First Mosque in Constantinople c.718’, forthcoming conference proceedings.

FIELDWORK & PROJECTS

4. FIELDWORK

Cyprus

Dr Ioanna Christoforaki (Centre for Byzantine and Post-Byzantine Art, Athens)

Recipient of the combined CAORC (Council of American Overseas Research Centers) & Getty Research Exchange Fellowship for the Mediterranean Basin and the Middle East, to carry out research at the Cyprus American Archaeological Research Institute (CAARI) on a project entitled: 'The Sacred Landscape of Medieval Cyprus: Village Saints and Popular Piety' (June-July 2011).

Turkey

Professor John Haldon (Princeton)
The Avkat Archaeological project

The Avkat Archaeological Project, which began in 2006, is almost complete and has one more year to run. It has now completed five years of field survey work and is in the final stages of publishing a volume of results. The final season in 2012 will complete the survey element of the project, but in 2011 a palaeo-environmental sub-project to core a lake-bed close to the site for laminated pollens began, and this will continue in the next two years. The project has thus far collected a huge amount of data and completed a substantial surface survey of the site and its hinterland. A 2-day workshop was held in Istanbul in July 2011, to which colleagues from five other survey/excavation projects dealing with medieval and Byzantine period archaeology were invited, and which was extremely successful.

FIELDWORK & PROJECTS

Katie Green (Newcastle University)

Brief Report on the Intensive Surface Survey for the Pisidia Survey Project 2011

Over the course of the 2011 season a team of nine students from Newcastle University led by Katie Green (PhD Student, Newcastle University), undertook a systematic surface survey of ten survey units. This fieldwork was carried out under the permit of the long standing Pisidia Survey Project, directed by Dr Vandeput of the British Institute at Ankara. The aim of the surface survey was to complement other aspects of the Pisidia Survey Project, and to facilitate the investigation into how the complex landscape of the region has developed through time, by studying surface artefacts and the environment in which the artefacts were found. The results of this intensive surface survey will be considered by Katie Green as part of her PhD thesis and used to inform a Historic Landscape Characterisation (HLC) and retrogressive landscape analysis of the region. Each survey unit was specifically chosen because of its distinctive historic landscape character and in some cases, because it had also been previously identified by the Pisidia Survey Project as an area where further investigation would be of interest.

The objectives of this surface survey were:

- To record and process a representative sample of pottery and other artefacts present on the surface in each survey unit.
- To confirm the historic landscape character type and record the current surface cover and landscape topography of each survey unit.
- To record the extent and the relationships of terraces and field boundaries within each survey unit.
- To collate a digital dataset that will provide a platform for spatial analysis and allow the archaeological material recorded to be investigated at a variety of different levels within a Geographical Information System (GIS).

To achieve these aims and objectives the following methodologies were employed. The main and most frequently applied was the well-established intensive survey technique known as transect walking. This technique involved dividing each survey unit into straight lines spaced ten metres apart, with each transect line divided into ten metre divisions. The surveyors walked along the line of each ten metre transect division, recording the amount of un-diagnostic pottery sherds and tile fragments observed within a one metre radius, and collecting any diagnostic pottery or lithics for further processing. Small finds such as metal objects were

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recorded individually and GPS points taken. The surveyors also recorded the surface coverage, land type and rated the visibility within each ten metre transect division. This methodology is time consuming but it enables a more detailed spatial analysis of the recorded material than is possible with less rigorous methods. A second methodology involved collecting a systematic sample of artefacts from intensive target areas that were of specific interest to the wider Pisidia Survey Project. These areas were ten metre square grids located in areas of interest where transect walking was not possible due to the surface coverage of the area. All the surface material within these grids was recorded using the same collection and recording methodology as the transect technique. This methodology located artefacts to within ten metres of their actual position allowing this methodology to integrate with the transect division technique enabling spatial comparisons.



Figure 1: Surveyors field-walking at 10m intervals across a newly planted pomegranate grove in SU_10.

Alongside the surface survey collection the historic landscape character type of each survey unit was identified and the landscape was recorded and photographed, including any archaeological features such as standing masonry. Field boundaries and terraces were also recorded using GPS, with any relationships documented and the materials and building methods noted in order to aid the retrogressive landscape analysis of the man-made landscape features. The diagnostic pottery

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collected during the surface survey was processed by the Newcastle University team under the supervision of Maria Duggan (PhD Student, Newcastle University). Each sherd was identified, classified and recorded in a sophisticated database, which enabled the processed pottery to be spatially plotted in GIS. This allows questions such as those regarding density, type or date to be comparatively explored across the spatial area of each survey unit or across the survey units as a whole.

To date, the computational analysis of the material collected over the 2011 season has allowed several conclusions to be drawn. Across all the survey units the majority of material recorded can be dated to the Late Roman and Early Byzantine period with a very few exceptions. Further analysis of the data is currently underway to create a more specific and refined time scale within this broader category. Of particular note is the high concentration of bowls and basin forms, typical of Late Roman D ware, which were found in all the survey units. The perfusion of this Late Roman D ware is certainly linked to the existence of ceramic production sites in the region that have been studied by Dr Mark Jackson (Newcastle University) as part of the Pisidia Survey Project.

Each survey unit had its own interesting and unique results related to the density of pottery found and the types of vessels recorded. Of significant note is survey unit three where a considerable amount of lithics were found, which could suggest the possibility of pre-historic activity in the vicinity. More interestingly for the aims of the surface survey was the fact that these lithics were all found within a strip field system, a form of field system seen across Europe indicative of the Medieval/Byzantine period. Each survey unit revealed that the quantities and types of material collected is directly related to the historic landscape character of the area, the results of which will be published in the near future. There is still much work to be carried out on the data from this surface survey but the current results prove promising, and with the investigation of the terraces and field boundaries to be explored by retrogressive landscape analysis more interesting results are anticipated.

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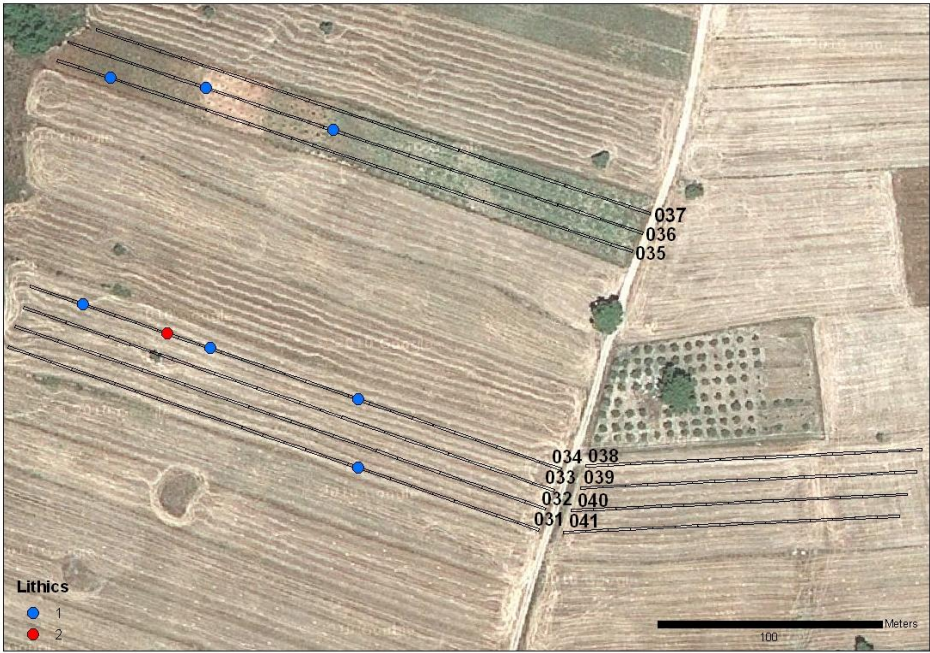


Figure 2: Map showing the quantities of lithics recorded in each transect division at SU_03.

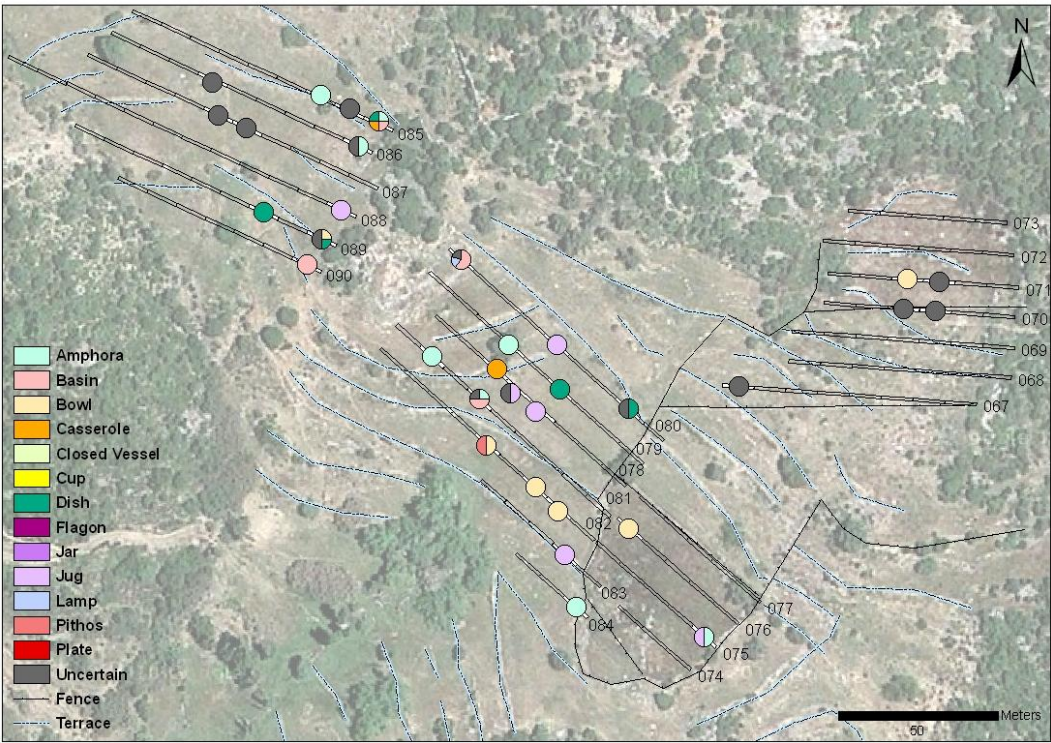


Figure 3: Map showing the comparative vessel types found in each transect division at SU_05 (Pedne lissos)

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Mark Jackson (Newcastle University)

Byzantine excavations at Kilise Tepe, Turkey 2011.

In July and August 2011, a Byzantine team from Newcastle joined Iron and Bronze age teams from Cambridge (Nicholas Postgate) and Cannakale (T. Emre Serifoğlu) to conduct the final season of excavations at Kilise Tepe, Turkey. Kilise Tepe is a mound located on a terrace close to the Göksu river between the modern towns of Silifke and Mut in what was once the province of Isauria.

The aim of our recent seasons has been to excavate domestic spaces and associated artefacts and environmental evidence from the areas surrounding the church which was excavated in the 1990s. In this, our final season, we sought to produce a plan of the layout of the site, and to identify and excavate contexts which belong to the final abandonment phase at the end of the early Byzantine sequence at Kilise Tepe.

We were very grateful to the Ministry of Culture and Tourism for the permission to carry out a resistivity survey in late March 2011, when Mark Jackson and Alex Turner (Newcastle University) together with Emre Serifoğlu were able to survey the surface of the site with a Geoscan RM15 kindly lent to us by Francoise and Geoffrey Summers (Kerkenes Dag Project). Our aim was to clarify the layout of Byzantine buildings in the unexcavated areas of the site while the ground was still moist enough for the technology to work. This enabled us to process the results prior to the summer when we focused on a series of Byzantine buildings identified by the resistivity survey in areas N11 and N12.

In early July an excellent crew of postgraduate and undergraduate students from Newcastle: Sophie Moore, Frances McIntosh, Jaime Levell Lauren Proctor, Fran Lalor, Tom Sutcliffe, James Dunn, and Alex Sangster worked terrifically hard to excavate and process a substantial volume of Byzantine contexts and finds. Our focus was the excavation of four rooms of the Byzantine domestic complex identified in the survey. This building measured ca. 10m (E-W) x 12.6m (N-S) and had additional structures constructed on the E side in O11 and O12. The internal features and artefacts contextualized within these early Byzantine living spaces will facilitate detailed understanding of the activities which took place within these dwellings. The four rooms were arranged in a square with several of the walls preserving the thresholds of doorways between them. Each room had a central stone feature for supporting a vertical post, and several had fire installations set into stone and mud-brick benches, similar to those we have found elsewhere in Byzantine buildings. Floors were usually made from hardened earth, sometimes

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plastered, but occasionally paved, or partially paved. Pottery quantification and conservation revealed further examples of cooking wares, amphorae, *pithoi* and locally produced painted wares which will provide an important case study for the region.

We were also able to clarify some questions in the area NW of the church where we excavated a trench 2.5m by 10m along the west side of the mound to investigate several floors identified in section during our work in 2008. Ironically the floors and associated walls seen in section were cut in antiquity by the construction of a large structure located on the northern side of the church. All that was left of a huge (robbed) mortared wall ca. 0.90m wide which had run N-S very close to the west side of the trench was its foundation cut by then filled with rubble from the robber trench. The surviving floor of this building, however, lying beneath rubble fill was found to have been cut by a pit itself almost completely filled with a very dense concentration of burnt wheat. These seeds have been sampled for botanical study and for radiocarbon dating and will provide further important evidence, not only for the final phase of this building but also for Byzantine crop processing. The work on the environmental remains will complement the work of Dave Heslop (Tyne and Wear County Archaeologist) who joined us to carry out research on the ground stone excavated from all periods of the site. Margaret O’Hea (Adelaide) continued her research on the glass, while Frances McIntosh and Fran Lalor did much work on the Byzantine small finds. All the Newcastle students helped with processing, quantifying and reconstructing the Byzantine ceramics. Bob Miller once again took splendid photographs both on site and in the dig house. We are preparing for a study season in 2012 when we aim to finish our work on the finds and to write the final reports.

We were very grateful to the Ministry of Culture and Tourism for enabling us to carry out fieldwork both at Easter and in the summer. Mark Jackson would like to thank Prof J.N. Postgate and Emre Serifoğlu and all members of the Kilise Tepe team. The resistivity survey work was sponsored especially by the HaSS Faculty, Newcastle University, and the summer excavation by Dumbarton Oaks, Washington DC and The School of Historical Studies, Newcastle University to whom we are most grateful.

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Sophie Moore and Mark Jackson (Newcastle University)

The Late Cemetery in the 4040 area at Çatalhöyük, Turkey 2011

The central focus of the on-going excavations at Çatalhöyük on the Konya Plain is the Neolithic settlement. Chalcolithic and post-Chalcolithic or 'late' phases, including a Roman, Byzantine and Islamic cemetery, are also present on both the East and West mounds have been excavated under the jurisdiction of a number of different teams. One area of this cemetery, excavated by a team from Poznan University, has been published, suggesting that a number of the graves were Byzantine (Kwiatkowska 2009).

In 2010 Dr Mark Jackson was asked to assess the ceramics from a building associated with the cemetery and in 2011 we returned to spend an intensive week in August at the site itself with the aim of writing up the cemetery in the 4040 area for publication. The results of this study will be presented in full within the forthcoming site report volume, however they can be summarised as follows: Twenty-eight burials have been categorised as Group I. Group 1 burials have sharply defined straight-sided grave cuts lined with wood or tiles containing supine extended individuals. These graves are clustered in the north of the 4040 area. Fourteen group I burials contained artefact assemblages dating to the 1st or 2nd century AD.

Thirty-three burials have been categorised as Group II burials. These burials have very few positively diagnostic features other than they are aligned E-W with the crania at the west end of the graves and clustered in the South East corner of the 4040 area. The interments have no grave goods and are, in general, pit graves with a few indications of shrouding. This group of graves also contains three features which include tiles. This lack of other positively diagnostic features might reflect Early Christian practice. This group is likely to date between Late Antiquity and the Late Byzantine period.

Ten burials have been categorized as Group III. These burials are all single inhumations in narrow grave cuts, either pit graves or mudbrick-lined graves. The group is identified largely on body position, individuals are inhumed with their heads to the west end of the graves lying extended on their right sides to face south. There are no grave goods in their primary contexts within this group. The placement of the bodies in the grave cuts suggests that they were tightly shrouded. These burials are likely to be Early Islamic.

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Once the burials had been categorised into groups, samples of bone from 13 skeletons were taken for a programme of radio-carbon dating, which should allow us to establish definitively whether or not the group II burials are Byzantine. This research feeds directly into Moore's thesis on mid-Byzantine mortuary practices, one of the aims of which is to create a usable typology for Late Antique and Medieval graves. Our work at Çatalhöyük will be continued next year with the help of Dr Michelle Gamble who will conduct an Osteological analysis of the 4040 material. Additionally we intend to conduct a short period of fieldwalking in order to assess the extent of a Late Roman settlement close to the East mound which in all probability relates to the cemetery. Thanks are due to Ian Hodder, Shahina Farid and the team at Çatalhöyük 2011 who were all enormously helpful.

Bibliography

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Charalambos Dendrinis (Royal Holloway, University of London) British Library Medieval Manuscripts Digitisation Projects

The British Library has embarked upon two major digitisation projects, aimed at bringing its manuscripts to new audiences and to encouraging new research. **The Greek Manuscripts Digitisation Project**, generously funded by the Stavros Niarchos Foundation, was launched in 2009. To date, more than 500 Greek manuscripts have been published in full on the British Library's Digitised Manuscripts site: www.bl.uk/manuscripts/, ranging in date from the 6th to the 18th centuries, and including such treasures as the Theodore Psalter (Additional MS 19352). Before inclusion in the project, each manuscript has been assessed by a conservator to ensure that it is fit for digitisation. The images benefit from deep zoom technology, allowing users to access the images at great speed and with very detailed results. Another feature of the project is the inclusion of enhanced catalogue descriptions, available alongside the images. Dr Charalambos Dendrinis and Professor Annaclara Cataldi Palau (Hellenic Institute, Royal Holloway, University of London) are offering their expert advice and are serving on the Project Board.

The British Library's Harley Science Project has digitised 150 medieval and early modern manuscripts in the Harley collection, encompassing many aspects of early scientific knowledge, such as astronomy, the computus, mathematics, medicine and veterinary science. The manuscripts selected for this second project range in date from the 9th to the 17th centuries, and are written in a variety of western European languages (including Latin, English, French, German and Italian). The images and corresponding descriptions are scheduled to be added to Digitised Manuscripts in spring 2012. The British Library is grateful to William and Judith Bollinger for their generous sponsorship of the digitisation of the Harley science manuscripts. Regular reports on both projects continue to be published on the British Library's Medieval and Earlier Manuscripts Blog at: <http://britishlibrary.typepad.co.uk/digitisedmanuscripts/>

Manuel Moschopoulos' *Schedography*.

The role of grammar, fundamental in teaching a language, was stressed by Byzantine scholars and teachers on every possible occasion. The principal method used in the Byzantine school for the teaching of grammar between 11th-15th c.

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was what came to be known as *schedography*. It involved the application, through short compositions (*schedē*), of grammatical rules at the same time enriching the vocabulary of students. The *schedography* of the teacher and scholar Manuel Moschopoulos (c.1265-c.1316) became the standard method of teaching grammar, replacing its more elaborate predecessors. Known in its printed version as *Peri schedōn*, this work contains 22 short *schedē* of both secular and religious content, accompanied by brief commentaries on lexicography, orthography, grammar, morphology, syntax and etymology.

Moschopoulos' *Schedography* prevailed not only in his own time, but also in the centuries that followed. It was widely used by teachers and students two centuries or more after Moschopoulos' death. Its wide-spread dissemination is testified by the large number of manuscripts, preserved in major libraries in Europe. The *Peri schedōn*, along with the other Moschopouleian manual of grammar, the *Erōtēmata Grammatica* (Milan, 1493) — both set out in the popular form of questions and answers — became the basis for the teaching of orthography, grammar and syntax not only in Byzantine schools but also among Western humanists, for example, the Italian scholar and humanist Giovanni Tortelli (1400-1466), who contributed substantially to the foundation of the Vatican Library. Tortelli's *Grammar* contains sections of the Moschopouleian *Schedography* and *Erōtēmata*, and in his *De orthographia*, following Moschopoulos' example, he examined the etymology and meaning of words using passages from ancient authors. Moreover, a number of codices preserving Moschopoulos' *Schedography*, are linked with schools in the West. Explanations, glosses and scholia added by Western humanists, teachers or students show the way Moschopoulos' *schedography* was used and adjusted to their needs.

The *editio princeps* of a version of the *Peri schedōn* by Robert Stephanus, under the title *Manuelis Moschopuli, De ratione examinandae orationis libellus. Ex bibliotheca regia* (Paris, 1545), was based on a single, so far unidentified, codex of the National Library of France in Paris. However, more versions of the text, in terms of structure order and number of the *schedē*, survive in a large number of manuscripts. The proposed research project aims at producing the first complete critical edition of this important text, exploring its manuscript tradition in an attempt to reconstruct the *stemma codicum*. It will further explore, through the quotations Moschopoulos used as examples to explain grammatical rules, the use of the classical, post-classical and Byzantine grammatical traditions adapted to the contemporary needs of the students as well as the reception of pagan and Christian authors, including Homer, Hesiod, Pindar, Sophocles, Euripides, Aristophanes, Plato, Aristotle, Theokritos, Philostratos, Synesios, Lucian, John Chrysostom,

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Basil of Caesarea and Gregory of Nazianzus. The resulting critical edition will enable scholars to assess more fully Moschopoulos' work and its place in Byzantine education, shedding more light on the Byzantine educational system, and on the influence and use of this important text by Western humanists.

The project is conducted by Fevronia Nousia at the University of Patras, under the guidance of Charalambos Dendrinos and with the support of the Hellenic Institute, Royal Holloway, University of London. [For further information](#) please contact Dr Fevronia Nousia, Department of Philology, University of Patras, 26500 Patras, Greece, e-mail: fnoussia@yahoo.com.

Dr Elena Ene D-Vasilescu (University of Oxford)

Medieval Iconography Project, supported by the British Academy (2011-2013)

The ancient *Via Egnatia* remained an important thoroughfare between the eleventh and fourteenth centuries. During this time, inevitable meetings on the respective route must have given occasion for, among other things, artistic and religious exchanges. For instance, it is highly probable that iconographical themes, together with their 'carriers' (painters and patrons of church art), from both eastern and western Christianity interacted while travelling along it. Such a presupposition becomes even more pertinent if one considers, for example, the spread of the rare iconographic motif of St. Anna nursing the child Mary in churches built alongside or close to the Egnatian Way. A few of them included the subject in their liturgical and decorative programme. As yet, there is no knowledge of the existence of this iconographic theme either before the eleventh century or after the fourteenth. A research project attempting to discover the reason behind the occurrence and dissemination of the "Anna nursing" theme in that particular period can offer a key to some religious and cultural phenomena at play in this part of Europe during the Middle Ages.

In August-September, 2011, I made a trip from Pec to Venice, via Thessaloniki, in connection with this project.

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The Mother of God: *Galaktotrophousa* 1784, Mount Athos, by Monk Makarios I from Galatista (103 x 72 x 7 cm); Museum of Byzantine Culture, Thessaloniki (BEI 542), in Metropolitan Ambrosius of Helsinki and R. Gothóni, *Mount Athos*, 240, fig. 1.73. It can be ‘read’ as illustrating the fact that the nourishment *Theotokos* offers to Jesus is similar in nature to that which He himself offers to humankind, as stated in John 6:35: “I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst”. Although my research is about St. Anna nursing, and this icon represents the Mother of God, the symbolism of the nursing act is the same.

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Dr Angeliki Lymberopoulou (The Open University) & Professor Dr Vasiliki Tsamakda (Johannes Gutenberg-Universität, Mainz)

Damned in Hell in the Frescoes of Venetian-dominated Crete (13th-17th centuries)

In October 2010 I started a three-year Leverhulme Trust International Network project in the Art History department of The Open University, UK, titled *Damned in Hell in the Frescoes of Venetian-dominated Crete (13th-17th centuries)*. The award is the largest ever made by the Trust for this type of project and was granted to Dr Angeliki Lymberopoulou, of The Open University, and Prof. Dr Vasiliki Tsamakda, of the Johannes Gutenberg-Universität Mainz, working with the following group of academics: Dr Rembrandt Duits (The University of London), Charalambos Gasparis (National Hellenic Research Foundation, Greece), Dr Athanasios Semoglou (The Aristotle University of Thessaloniki), Dr Dionysios Stathakopoulos (The University of London), Prof. Dr Rainer Warland (Albert-Ludwigs-Universität Freiburg, Germany), Prof. Annemarie Weyl Carr (Southern Methodist University, USA).

The island of Crete was culturally prolific during the period of Venetian rule (1211–1669) and provides one of the most prolonged case-studies in cultural interaction between two different groups – the native Greek Orthodox population and the Venetian colonists. One of the lasting monuments to this thriving era is formed by approximately seven-hundred-and-fifty surviving churches with fresco decorations. No fewer than seventy-seven of these fresco cycles contain representations of hell and these form the specific subject to which this international network is devoted.

The subject has a wide range of cultural connotations, since it reflects religious and moral beliefs, social structure and expectations, and the most common illegal activities (e.g. livestock theft). The scenes of hell reflect more than anything the complex interaction between (Byzantine) East and (Venetian) West that took place on Crete during its Venetian occupation, especially since they often include Orthodox as well as western sinners burning in the eternal flames. Therefore, the choice of this iconographic subject carries a wider appeal and interest for cross-cultural studies in general, including the way different cultures influence each other today.

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The team aims to create a corpus of material accessible to scholarship. This will provide a stepping stone for future research in key iconographic subjects, for understanding their social and historic context by studying the examples in depth in order to determine the intentions behind their commission, the religious and political aspirations and the moral and legal parameters in contemporary cross-cultural Cretan society. Equally important is the aim to place and to assess these representations within a wider geographical and cultural context involving both contemporary Greek Orthodox and western examples from the Balkans, Cyprus, Cappadocia and Italy.

For more information about the project, please contact the Network Facilitator, Dr Diana Newall: d.newall@open.ac.uk.

Fieldwork in 2011

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

Workshops in 2012

Two workshops will take place in 2012: one (the 3rd in the series) will take place in Herakleion, Crete, Greece from 1 to 3 April; another (the fourth in the series) will take place in Thessaloniki, northern Greece in August.

For further information, please contact the Network Facilitator, Dr Diana Newall: d.newall@open.ac.uk

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Theses in preparation

Matt Ayre (MPhil/PhD), *Between Empires: Italian city states, Byzantium and the Carolingians (8th-10th century)*

King's College London

Supervisors: Dr Dionysios Stathakopoulos and Dr Alice Rio

Petros Bouras-Vallianatos (MPhil/PhD), *John Zacharias Aktouarios The Method of Medicine; a critical commentary*

King's College London

Supervisor: Dr Dionysios Stathakopoulos

Shih-Cong Fan Chiang (MPhil/PhD), *War in Late Antiquity: the experience of non-combatants*

King's College London

Supervisors: Dr Dionysios Stathakopoulos and Dr Sophie Lunn-Rockcliffe

Morgan Dirodi (DPhil), *Late antique archaeology*

St Cross College, University of Oxford.

Supervisor: Dr Bryan Ward-Perkins

Maria Duggan, (PhD), *Links to Late Antiquity: Understanding Contacts on the Western Seaboard in the 5th to 7th Centuries.*

(Subject Area: Byzantine Pottery, Late Antique Archaeology, Early Medieval Western Europe)

Newcastle University

Supervision team: Dr Sam Turner and Dr Mark Jackson

Dejan Dželebdžić (PhD), *Society in the State of Epiros during the first half of the 13th Century*

University of Belgrade

Supervisor: Professor L. Maksimović

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Sergei Fedeyev (DPhil), *Leonikos Chalkondyles*

St Cross College, University of Oxford

Supervisors: Professor Marc Lauxtermann and Dr Ida Toth

Christopher Hobbs (MPhil/PhD), *A Study of the Historia Byzantina of Doukas*

Royal Holloway, University of London

Supervisor: Professor Jonathan Harris

Chrysovalantis Kyriakou (MPhil/PhD), *The Orthodox Church of Cyprus during the Late Frankish and the Venetian Period (c.1350-1571): Society, Spirituality and Identity*

Hellenic Institute, Royal Holloway, University of London.

Supervisor: Dr Charalambos Dendrinis

Max Lau (DPhil), *The reign of John II Komnenos*

Oriel College, University of Oxford

Supervisor: Dr Mark Whittow

Vicky Manolopoulou (PhD), *Processions in Byzantine Constantinople: an archaeological approach of emotion and memory.*

(Subject Area: Byzantine Archaeology, Byzantine Texts, History of Liturgy, History of Art).

Supervision team: Dr Sam Turner and Dr Mark Jackson

N. Megalommati (PhD), *Infrastructures Concerning the Production, Elaboration and Distribution of Products in Byzantine and Post-Byzantine Messenian Mani: The Archaeological Remains*

Department of History and Archaeology, University of Athens

Supervisor: Professor M. Constantoudaki-Kitromilides

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Maja Nikolić (PhD), *Byzantine Aristocracy in the Fifteenth Century*

University of Belgrade

Supervisor: Professor L. Maksimović

Wiktor Ostaz (DPhil), *Frontier society in Antioch, 1070-1390*

St Peter's College, University of Oxford

Supervisor: Dr Mark Whittow

P. Papanikolaou (PhD), *Two Middle-Byzantine Workshops of Mural Painting (10th-11th Centuries) at Korama (Göreme), Cappadocia, and the Art of the Broader Area*

Department of History and Archaeology, University of Athens

Supervisor: Prof. M. Constantoudaki-Kitromilides

Srdjan Pirivatrić (PhD), *Byzantine Views on the Serbs in the Times of the Early Palaiologoi (instead of the Nemanjićs, as it had been announced previously)*

University of Belgrade

Supervisor: Professor L. Maksimović

Kirsty Stewart (DPhil), *Wild nature and tended gardens in Byzantine literature, 1261-1453*

Queen's College, University of Oxford

Supervisor: Professor Marc Lauxtermann

Theses completed in 2010

N. Megalommati (MA), *Glazed Pottery from the Excavations of the "Diogeneion Gymnasium" in the Plaka, Athens. A Contribution to the Study of Medieval and Modern Pottery from Athens*

Department of History and Archaeology, University of Athens

Supervisor: Professor M. Constantoudaki-Kitromilides

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Efthymios Rizos (DPhil), *Cities, Architecture and Society in the Eastern and Central Balkans during Late Antiquity (ca AD 250-600)* (submitted Trinity Term 2010)

Keble College, University of Oxford

This is an archaeological survey discussing the transformations of urban life and settlements in the central and eastern Balkans from the late 3rd to the late 6th centuries AD. It consists of two parts, the first of which focuses on the role of warfare and crises and their impact upon the function of old urban settlements and the creation of new ones. The subject of the second part is social and cultural change within established urban societies on the basis of private aristocratic houses and public buildings.

After the devastating 3rd-century invasions, the Roman Empire restored its military system on the frontier areas in such a way that civilian settlements had a stronger involvement in defence than ever before. As warfare was intensified from the late 4th century on, the permanent garrisoning of the Balkans by regular Roman troops dwindled and defence increasingly relied on self-defending rural communities living in strongly fortified settlements. Former forts were taken over by mixed communities of warrior-farmers establishing a settlement and community pattern reflected in the outlook of a number of newly founded cities, especially under the emperors Anastasius and Justinian. At the same time, established urban societies and traditional Graeco-Roman cities were profoundly transformed. The increased insecurity of the countryside and the decline of municipal political institutions affected the local landed élites and their relation to the cities. The class of secular landowners built sumptuous private dwellings and maintained monumental civic buildings in the provincial cities of the area until the early 5th century. In the 5th and 6th centuries, secular élite building gradually died out. The church was now established as the wealthiest and politically most powerful institution, and, by the 6th century, it was the only social body which produced monumental building.

Theses completed in 2011

E. Bonfiglio (DPhil), *John Chrysostom's Discourses on his first exile: prolegomena to a critical edition of the 'Sermo antequam iret in exilium' and of the 'Sermo cum iret in exilium'*

University of Oxford

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Supervisors: Mr Nigel Wilson and Professor T. van Lint

Predrag Komatina (PhD), *Church Policy in Byzantium in the 9th-11th Centuries*
(to be defended soon)

University of Belgrade

Supervisor: Professor L. Maksimović

Ioanna N. Koukouni (PhD), *‘Capitania Valiso, Castrum Dicti Loci’: Settlement Patterns and Defence on North Chios, 9th-16th centuries* (submitted December 2011)

Institute of Archaeology and Antiquity, University of Birmingham

Supervisor: Dr Archie Dunn

The project of this thesis is a survey of Mount Amani, the northwestern province of Chios island (east Aegean). Although there is circumstantial historical evidence, the area is unknown in the archaeological record. The thesis examines the natural environment and the landscape using different kinds of information, in order to reconstruct the medieval historical topography of this forgotten region and to contribute to the discussion of the Byzantine village, and its remarkable longevity. The variety of information applied ranges from the scanty literary sources, and visible archaeological evidence, and extends to the tracing of any sign of human activity on the landscape. Additionally, toponymy, ethnography and oral tradition are implemented. For this reason, other aspects examined are the peasant architecture and material culture. It is an interesting case study, which emphasises the peasant society and economy aiming to provide tangible archaeological evidence of the Chiot countryside and highlight its share in the economy of Chios in the Byzantine and mainly the Genoese period.

Agnieszka Kozanecka-Kozakiewicz (PhD), *Michael IX Palaiologos – the eternal co-emperor* (defended 28 June; an article concerning the main issues has been submitted to *Byzantinoslavica* for 2012)

University of Łódź

Supervisor: Professor Małgorzata Dąbrowska

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Christopher Mavromatis (PhD), *Kourion's Hinterland in Late Antiquity and the Findings of the Sotira Archaeological Project's 1997 and 2004 Seasons* (awarded 14 July, 2011)

Department of Byzantine, Ottoman and Modern Greek Studies, University of Birmingham

Supervisor: Dr Archibald Dunn

Examiners: Dr Vince Gaffney and Professor Jim Crow

This dissertation presents a discussion on the Late Antique (fifth to eighth centuries AD) landscapes of Cyprus based on the archaeological, environmental, and historical records. This dissertation argues that apart from being an economically well-integrated province, Cyprus was also well-integrated into the large social and strategic trajectories of the Late Antique east Mediterranean. This study also uses archaeological data generated by the Sotira Archaeological Project (SAP) to examine the Late Antique landscapes in the south coast urban settlement of Kourion's hinterland. Interestingly, the majority of the loci recorded by the SAP are interpretable as either estate centres or farmsteads. Analysis of these loci revealed the existence of a comparatively complex Late Antique landscape that embodied aspects of the manifold relationships between the productive, commemorative, and authoritative landscapes of Kourion's hinterland during this period.

Rebecca E. McGann (DPhil), *Art and Text in Late Antiquity: The Language of Christian Narrative Images*

University of Oxford

Supervisor: Dr. J. Elsner

This thesis explored the descriptive and theological potentials offered by representations of Christ's story to the Mediterranean world in Late Antiquity. Traditional Western scholarship favoured a primarily pedagogical appreciation of visualisations of the stories from Christian Scripture. In doing so, Christian narrative art was relegated as secondary to, even dependent upon, the sacred texts that documented the history of Christianity. By invariably confining the picturing of Scripture to a form of visual storytelling for the uneducated, scholarship denied narrative imagery the theological complexities associated with symbolic art (such as icons). Yet the stories of Christ detailed in the Gospels and apocryphal literature were not mere tales but a means to contextualise theologies and philosophies of the Christian faith within the framework of sacred history. Representations of these

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stories embraced the concepts of hope, faith, and salvation that were central to the Christian story.

The purpose of this study was to appreciate better how the illustrative and commentarial properties in pictorial renderings of Christ's life related to the traditions in the canonical and apocryphal texts and the interpretations his earthly life generated in the works of the Church Fathers and developing Christian rituals. The structuralist approach to Christian iconography used here was not intended to contribute to the comprehensive art historical discussion dedicated to semiotics or the intellectual processes of interpreting art. Rather it concerned how the distinct configuration of narrative art afforded the artist and viewer alike a means to cultivate various readings of imagery, from the literal to the symbolic.

Part One surveyed six episodes from the life of Christ (Annunciation, Nativity, Epiphany, Doubting Thomas, Crucifixion, and Ascension) in the textual, exegetical and artistic traditions around the Mediterranean up to the seventh century. Catalogues of surviving pre-seventh century artefacts bearing at least one of these selected scenes were used to demonstrate the regular discrepancies between pictorial and textual examples of the episodes. The purpose in identifying consistent iconographic divergences from the textual traditions was to progress the consideration of narrative images beyond mere visual translations of a text towards a means of visual commentary. This commentarial capacity of Christian narrative imagery determined the arrangement of the scenes according to apocrypha (Annunciation and Nativity), revelation and faith (Epiphany and Doubting Thomas), and soteriology (Crucifixion and Ascension).

Part Two explored how distinctions between the visual, textual, and interpretive traditions of Christ's story existed at the structural level. Central to this discussion was the identification of a visual system for Christian narrative art in Late Antiquity. The components of narrative markers and symbols determined the descriptive and commentarial properties of narrative imagery which aligned the visual system of Christian narrative art with the exegetical and textual facets of Christianity. Yet it was a distinct system, whose chief strength lay in its adaptability and simplicity; it made readily accessible the sacred stories of Christianity by such simple and effective means as standardisations in and repetitions of compositions and iconography. This intriguingly uncomplicated visual language developed organically in response to the textual, ritual, and even architectural elements of Christian religion so that the broader trend towards an increased focus on the New Testament story of Christ, especially his birth and

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death, were also observable in programmatic and contextual changes of narrative representations of Christ. By exploring how the extraordinary language of Christian narrative imagery was formed, changed and modelled in its formative centuries, this thesis offered fresh research on Christian narrative art not merely in relation to the tales of the Gospels and apocryphal texts but to the story of Jesus Christ that ran through the scriptural, ritual, doctrinal, and theological aspects of this religion.

Bojan Miljković (PhD), *The Miracle-making Icon in Byzantium* (defended on 2 February)

University of Belgrade

Supervisor: Professor L. Maksimović

Konstantinos A. Palaiologos (PhD), *An annotated edition of the Refutation of the Errors of the Latins by Matthaïos Blastares*

Royal Holloway, University of London

Co-supervisors: † Julian Chrysostomides and Dr Charalambos Dendrinis

Advisor: Professor Anne Sheppard

The thesis is an annotated edition of the *Refutation of the Errors of the Latins* by the Byzantine scholar, canonist and theologian Matthaïos Blastares († c.1350). The Introduction to the thesis is divided into two Parts (I-II). Part I gives biographical information on the author and his work in the wider context of the dialogue between the Byzantine and Latin theologians in this period. This is followed by an examination of the evidence concerning the circumstances of the composition of the treatise, an analysis of its structure, a commentary on the arguments put forward by Blastares to refute the most important points of divergence between the two sides, concerning doctrinal and ecclesiastical issues as well as liturgical practices, and an evaluation of the treatise. Part II is devoted to the manuscript tradition. The treatise is transmitted in twenty-four MSS dated between the fourteenth and seventeenth century. The edition is based on eleven earlier MSS containing the entire treatise. These codices, together with the partial edition by Dositheos Patriarch of Jerusalem, *Tomos Katallagês* (Jassi, 1692-94), are described and studied from the codicological and palaeographical point of view, before their relation is established and a reconstruction of the *stemma codicum* is proposed. The edition of the text of the complete treatise is accompanied by an *apparatus fontium et locorum parallelorum*, and an *apparatus criticus*, preceded by a brief note on the

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conventions adopted in the present edition, a list of abbreviations and signs used in the *apparatus criticus*. The thesis closes with full bibliography and facsimiles of selected folios of the MSS used in the edition.

Eirini Panou (PhD), *Aspects of St Anna's Cult in Byzantium*

University of Birmingham

Supervisor: Professor Leslie Brubaker

Examiners: Dr Niki Tsironi and Dr A. Lymberopoulou

Athanasia Stavrou (PhD), *Socio-economic Conditions in 14th and 15th Century Byzantine Thessalonike: A New Approach* (awarded 10 May, 2011)

Centre for Byzantine, Ottoman and Modern Greek Studies, University of Birmingham

Supervisors: Dr Rhoads Murphey and Dr Archie Dunn

Examiners: Professor Jonathan Harris and Dr Ruth Macrides

The thesis deals with the socio-economic conditions prevailing in the city of Thessalonike in the 14th and 15th centuries and addresses certain methodological issues linked to the period of transition from the Byzantine to the Ottoman Empire. It is the first attempt to examine this era through the lense of the economic theory of *New Institutional Economics*, which explains social and economic change as a gradual process inextricably linked to the institutional framework of societies. The ultimate goal is to illuminate the way the provincial elite of Thessalonike adapted to the political and economic conditions that existed in the Late Byzantine period.

The main strands of the thesis are two: first, the exploration of the role of ideology in the way the local society of Thessalonike responded to the uncertain reality of the period from the advance of the Ottomans in the area until the final conquest of the city in 1430. The core of the discussion is the way traditional ideology was treated and modified in discourses addressed to the Thessalonians by representatives of the political and ideological authorities, attempting to show that the failings and inconsistencies in public speeches could provoke social discontent. Second, the behaviour of the Thessalonian elite in terms of social and economic practice through an examination of its economic relations with the Athonite monasteries and the Late Byzantine state. Elite is seen within the framework of 'family' and the administration of its property, as an attempt to discern 'individualistic' or 'collectivist' features in the Late Byzantine society. This is followed by an analysis of the transformation of certain institutions relating to the

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property rights system. The main aim of this discussion is to highlight the implications the character of the upper stratum and the institutional framework had for the adoption of new economic practices.

Elodie E. Turquois (DPhil), *Envisioning Byzantium: Materiality, rhetoric and the Gaze in Procopius of Caesarea*

St. Hugh's College, Oxford

Supervisor: Dr J. Elsner

The three works of Procopius of Caesarea, the *History of the Wars*, the *Buildings* and the *Secret History*, form a corpus which can be profitably studied as a whole. My thesis is a typology of the visual in Procopius' corpus, which is embedded in a study of narrative technique. It concerns itself with the representation of material reality and the complex relationship between materiality and the text. It utilises the digressive and the descriptive as an indirect entry point to expose Procopius' literary *finesse* and his use of *poikilia*.

In the first half of this thesis, the main object of my study is the representation of the material world in Procopius. The first chapter is devoted to the first book of the *Buildings* as it depicts the city of Constantinople. The second chapter moves to the representation of space and the third chapter to that of objects of all sizes and kinds. From these three different angles, I demonstrate how the visual is deeply charged with both ideological and meta-textual intentions.

The second half of the thesis goes beyond materiality to examine what I discuss as the *imaginaire* of Procopius. The fourth chapter examines the way violence is depicted in a material and spectacular manner as well as its meta-textual implications, and the fifth and final chapter addresses the omnipresence of the supernatural in the corpus as well as Procopius' narrative self-representation.

While preoccupied to some extent with ideological and political concerns, this thesis is first and foremost centred on the text itself and how its relationship to the description of material culture and the visual throws light on a crucial author on the cusp between the classical and the medieval *imaginaire*, perhaps one of the most significant authors in Byzantine literary culture.

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

6. CONFERENCES, LECTURES, SEMINAR SERIES & SUMMER SCHOOLS

Conferences & Lectures 2011

March

University of North Carolina and New York University

Professor Judith Herrin

Lectures on *Mothers and daughters in Byzantium*.

4-5 March

Graduate Studies Symposium, University of Oxford

The Oxford Byzantine Society hosted a two day graduate symposium 'Between Constantines: Representations and Manifestations of Empire.' Held at the History Faculty, the conference attracted students from across Europe and beyond. More than thirty-five presentations were given by post-graduate students on a wide range of topics. Arranged by the Oxford Byzantine Society, the conference was supported with sponsorship from the OCBR, OCLA, the Oxford Medieval History Society and the Society for the Promotion of Byzantine Studies. See Chapter 7 for a report.

7 March

University of Lodz

Neal Ascherson, *In Bed with Elephants. Six Centuries of Scottish-Polish Experience*.

The text, translated into Polish by Marta Biedrawa, will be published in *The Review of Historical Studies* (Lodz 2012).

17-19 March

Proportional Systems in the History of Architecture

University of Leiden, Netherlands

Professor Hans Buchwald attended.

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

April

4-5 April

Byzantium and Renaissances, Warsaw

Professor Małgorzata Dąbrowska chaired a session and gave a paper: *Medieval Studies Across the Atlantic. Renaissance or decline?*

8-10 April

XLIV Spring Symposium of Byzantine Studies

Newcastle University

Michael Heslop: *Fear and Ingenuity in the Byzantine Dodecanese: the flight to safety on Tilos (c.650-1306).*

29 April

Czech Academy of Arts in Prague

Petr Balcarek gave a lecture (in Czech); *České země a Byzanc (The Czech Lands and Byzantium).*

30 April

University of Oxford

Late antiquity or Byzantium: The parting of the ways or the ways that never parted?

The periodization of late antiquity has received a huge amount of attention, including, for instance a set of opening articles in the new *Journal of Late Antiquity*. Was late antiquity short or long: did the Roman empire fall in the fifth century, or did late antiquity continue well into the Islamic period? And when did Byzantium begin: with the founding of Constantinople or only in the seventh century? The editors of the many recent *Companions* and *Handbooks* to late antiquity and Byzantium have all had to take a view on these issues. This joint workshop celebrated the collaboration between the Oxford Centre for Late Antiquity (OCLA) and the Oxford Centre for Byzantine Research (OCBR) and invited late antique scholars and Byzantinists to give their views on these

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

questions, and to consider the effects of periodization in their field, and how much it matters.

The colloquium was convened by Averil Cameron and Neil McLynn and kindly sponsored by Paul Pheby. Speakers included Arnaldo Marcone, Paul Stephenson, Mark Whittow, Peter Sarris and Judith Herrin.

May

Selwyn College, Cambridge

Ramsay Murray Lecture

Professor Judith Herrin, *The surprising empire. Byzantium between Islam and the West*

13-15 May

6th Athens Postgraduate Conference of the Department of Philology National and Kapodistrian University of Athens

Spyros Panagopoulos gave a paper entitled, *The Encomia in Translation of John Chrysostomus' Relics by Nicetas David Paphlago* (in Greek)

June

Institute of Classical Studies, University of London

John Barron Memorial lecture

Professor Judith Herrin, *Royal match-making in the Middle Ages*.

19 June

2nd Scientific Congress for Karpasia

Limassol, Cyprus

Stavros G. Georgiou gave a paper entitled: *The Saved Testimonies for the Byzantine Karpasia (4th-12th Centuries) Century* (in Greek).

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July

8-10 July

International Symposium, *Byzantium and Historical Continuity*

Delphi

Professor Ljubomir Maksimović gave a paper: *Βυζαντινά Στοιχεία στη ζωή των Σέρβων στον Μεσαίωνα και στους μεταγενέστερους χρόνους.*

Assistant Professor Dr Triantafyllitsa Maniati-Kokkini attended.

17-22 July

23rd International Conference of Philosophy: *Philosophy, Politics, and Economy*

Vouliagmeni Athens

Spyros Panagopoulos gave a paper entitled, *Forms of economic organization in the middle Byzantine period: the economic ideas of Eustathius, Metropolit of Thessalonica (12th c.)* (in Greek)

22-27 July

22nd International Conference of Philosophy: *Philosophy and Paedeia*

Ancient Olympia, Greece

Spyros Panagopoulos gave a paper entitled, *The study of philosophy and its cultivators at the late Byzantine period* (in Greek).

August

8-12 August

16th International Patristics Conference

Oxford

Petr Balcarek, *The Cult of the Holy Wisdom in Byzantine Palestine*

Dr Elena Ene D-Vasilescu, *How evolutionistic were the Cappadocian Fathers?*

Dr Geoffrey Greatrex

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Paper on *Theodore Lector and Ecclesiastical Historiography* given in a workshop on *Historiography in the Sixth Century* organised by Peter van Nuffelen (Ghent). The other participants were Philippe Blaudeau and Muriel Debié.

Spyros Panagopoulos, *The Traditions of the Virgin's Mary Dormition and Assumption in Byzantium and their theological Signification*.

22-27 August

22nd International Congress of Byzantine Studies

Sofia

Dr Nikolaos Chrissis, *Of heretics and Christian brothers: Pope Gregory IX (1227-1241) and the Greek East*

Dr Elena Ene D-Vasilescu, Aspects of art circulation along Via Egnatia: nursing scenes in East and West

Dr Geoffrey Greatrex, Theophanes' sources on the Anastasian War

Professor Judith Herrin organised and chaired the very successful *Table Ronde* on Constantinople and Ravenna, and also participated in the *Table Ronde* on Political Culture in three spheres, chaired by Jonathan Shepard.

Mr Michael Heslop, *Byzantine Defences in the Dodecanese islands: planned or improvised?*

September

29 September – 1 October

Architecture and Ornament in Georgia

University of Tbilisi, Georgia

Professor Hans Buchwald attended.

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

October

5-6 October

SIG 2011, Conférence francophone ESRI, Versailles

Professor Claudine Dauphin, *Sédentaires et nomades dans le Sud jordanien de Byzance aux Croisades (IV^e-XII^e siècles)* with M. Ben Jeddou (UMR 8167 du CNRS, Orient et Méditerranée, Paris) and J.-M. Castex (Université de la Mer, Nice).

19-21 October

Byzantium and Renaissances. Dialogue of Cultures, Heritage of Antiquity – Tradition and Modernity

University of Warsaw, Poland

Professor Hans Buchwald attended.

November

15 November

First Interdisciplinary Conference *Pojetí kultu v judaismu, křesťanství a islámu mezi antikou a novověkem (Understanding Cult in Judaism, Christianity, and Islam from Antiquity to the Pre-Modern Period)*

Department of Classics, Faculty of Arts, Palacký University, Olomouc, Czech Republic

Petr Balcarek, *Obřad duchovního bratrství (officium ad fraternitatem spiritualem) v pravoslavných církvích (The Rite of Spiritual Brotherhood in the Orthodox Churches)*.

18-19 November

Oskar Halecki and His Vision of Europe. Part Two

Lodz

Organised by Professor Małgorzata Dąbrowska

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

25-27 November

Academic Workshop on *Medieval and Early Modern European History in Greek Universities: Research and Teaching*

University of Crete

Nikolaos Chrissis gave a paper: *Re-integrating the European Middle Ages in Greek university history teaching: the crusades as a case-study* (in Greek).

28 November

British Institute (Council for British Research in the Levant, Amman)

Professor Claudine Dauphin, *Twixt Sand and Sown: the Population Dynamics of Southern Jordan between Byzantium and the Mamluks – a new GIS Project*, in collaboration with M. Ben Jeddou (Chercheur Invité et Associé, UMR 8167 du CNRS, “Orient et Méditerranée”, Paris).

December

14 December

University of Lodz

Krzysztof Zanussi, *Challenges of Life and Life Choices*, Discussion on his films: *Structure of Crystals* (1969) and *Wege in der Nacht* (1979).

15 and 16 December

Nigel Wilson attended the meeting held in Vienna on December under the auspices of the Austrian Academy of Sciences to plan an edition of the *Ecclesiastical History* of Nicephorus Callistos Xanthopoulos, and gave a paper about a newly identified autograph of Nicephorus Gregoras.

Conferences & Lectures 2012

January

11-13 January

Gender and Medieval Studies 2012, Gender and Punishment

Martin Harris Centre, University of Manchester

Dr Stavroula Constantinou: *Crime and Punishment in Miracle Collections*.

February

27-28 February

Courts and Performance in the Premodern Middle East (700-1600 CE)

New York University, Abu Dhabi, UAE

Dr Stavroula Constantinou: *Bloodthirsty Emperors: Performances of Imperial Punishments in Byzantine Hagiography*

March

5 March

The Eleventh Annual Hellenic Institute's Lecture on "The Olympic Games and the Olympic Truce in the Modern World" by Mr Stavros Lambrinidis, formerly Foreign Minister of Greece, Vice-President of the European Parliament and Director-General of the International Olympic Truce Centre, will be held in the Windsor Building Auditorium at Royal Holloway College Campus, Egham, Surrey TW20 0EX, on 5 March 2012 at 6.15pm. The lecture will be followed by a reception. All welcome. For further information please contact Marta Baker and Charalambos Dendrinou at Royal Holloway, University of London, Egham, Surrey TW20 0EX, e-mail: M.Baker@rhul.ac.uk and Ch.Dendrinou@rhul.ac.uk

8-15 March

International Conference on St Gregory Palamas: *St Gregory Palamas: The Theological and Philosophical Significance of his Work*.

Thessalonica

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Spyros Panagopoulos will give a paper, as an invited speaker, entitled: *The Relationship of Theology of the Uncreated Light on St. Gregory Palamas and the Byzantine Iconography of 14th-15th Century* (in Greek)

20 March, 6pm

SPBS/Friends of the British School of Athens Inaugural Joint Lecture

Room G22/26, South Block, Senate House, Malet Street, London WC1E 7HU

An illustrated lecture will be given by Michael Heslop entitled *Byzantine Defences in the Dodecanese Islands; Planned or Improvised*

The lecture will be followed by a reception.

Entrance is free for SPBS members but please confirm attendance to Mike Saxby: mss714bham.ac.uk

May

33rd Congress of Hellenic Historical Society

University of Thessaloniki

Assistant Professor Dr Triantafyllitsa Maniati-Kokkini will give a paper in the Section on the Byzantine Period (to be announced).

June

11-12 June

2012 Institute of Classical Studies (ICS) Byzantine Colloquium: "When East met West: the Reception of Latin Philosophical and theological thought in Late Byzantium", to be held in Senate House, University of London, Room G22/26, Malet Street, London WC1E 7HU on 11-12 June 2012. Speakers include John Demetracopoulos, Andrew Louth and Richard Price. For further information please visit:

<http://www.rhul.ac.uk/Hellenic-Institute/research/Reception.htm>

or contact the co-organisers at the Hellenic Institute, Royal Holloway, University of London, Egham, Surrey TW20 0EX.

E-mail: Christopher.Wright@rhul.ac.uk, K.Palaiologos@rhul.ac.uk

Ch.Dendrinis@rhul.ac.uk

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14 June, 7pm.

SPBS Second Joint Lecture with the Hellenic Centre

Great Hall, Hellenic Centre, 16-18 Paddington Street, London W1U 5AS.

The illustrated lecture will be given by Professor Judith Herrin and entitled *Creating a New Imperial Capital - the case of Ravenna*.

Entry is free for SPBS members but please confirm attendance to the Hellenic Centre by phone: 020 7563 9835

or email: press@helleniccentre.org

15 June

The Writing of Medieval History: Debates, Definitions and Approaches

A one-day colloquium hosted by the Institute of Historical Research, Senate House, London, Friday 15th June 2012

Sponsored by the Institute of Historical Research and the Hellenic Institute, Royal Holloway, University of London

Scholars of Medieval History, from MA students through to post-doctoral researchers, are invited to participate in a one-day colloquium which will address key questions in current historical writing on western Europe, Byzantium and the Eastern Mediterranean throughout the Middle Ages. It will feature a keynote lecture by Professor David Bates (UEA): 'Is it possible to write a cultural biography of William the Conqueror?'

This event will provide a unique opportunity for researchers to contribute to some of the most pressing debates in current historiography of the Middle Ages. Each strand will take inspiration from an example of historical writing and explore the topic through a broad opening question.

For more information and queries regarding attendance, please email the organisers (Mike Carr, Simon John and Sophie Ambler) at medieval.debates.ihr@gmail.com by Monday 16th April.

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

July

9-12 July

International Medieval Congress 2012, Rules to Follow (Or Not)

University of Leeds

Dr Stavroula Constantinou, *Following and Breaking Generic Rules: The Example of Miracle Collection*

August

27-31 August

XIV. Internationaler Kongress für Griechische und Lateinische Epigraphik Berlin

Spyros Panagopoulos will give a paper entitled: *Verse Inscriptions on Byzantine Religious Artifacts: The Case of Manuel Philes*

October

18 October

International Colloquium “George of Cyprus and his World” to be held at The Hellenic Centre, Great Hall, 16-18 Paddington Street, London W1U 5AS on 18 October 2012. Co-organised by The Hellenic Centre, the Hellenic Institute, Royal Holloway, University of London, and the Postgraduate Programme of Mediaeval Studies, University of Ioannina, with the kind support of the Society of Cypriot Studies, the Colloquium will be dedicated to the memory of Julian Chrysostomides (1928-2008), on the occasion of the fourth anniversary of her passing away (18.X.2008), and of Constantine Leventis (1938-2002). Speakers include Costas Constantinides, Charalambos Chotzakoglou and Sofia Kotzabassi, Joseph Munitiz SJ, Aristeides Papadakis and Immaculada Pérez Martín. For further information please visit <http://www.rhul.ac.uk/Hellenic-Institute/research/George-of-Cyprus.htm> or contact the co-organisers at the Hellenic Institute, Royal Holloway, University of London, Egham, Surrey TW20 0EX, e-mail: Christopher.Wright@rhul.ac.uk, K.Palaiologos@rhul.ac.uk and Ch.Dendrinis@rhul.ac.uk and Costas Constantinides at the University of Ioannina, Department of History, 45110 Ioannina, Greece, e-mail: cconstan@cc.uoi.gr

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

November

16-18 November

Oskar Halecki and His Vision of Europe. Part Three

Lodz

Organised by Professor Małgorzata Dąbrowska

Conferences & Lectures 2013

March

8-10 March 2013

The Friends of Mount Athos

Madingley Hall, Cambridge

The Friends of Mount Athos will hold their residential conference at Madingley Hall, Cambridge, over the weekend of 8-10 March 2013 on the theme 'Spiritual Guidance on Mount Athos'. Further details will be announced on the website www.athosfriends.org.

21-24 March

Shifting Frontiers in Late Antiquity X

Shifting Genres in Late Antiquity

University of Ottawa

It is well established that the period of Late Antiquity witnessed a vast number of changes at many levels. Whereas many earlier conferences have focussed on more historical themes, this one will seek to explore the transformations that took place in various fields at this time, e.g. in literary genres, such as panegyric, rhetoric, historiography, chronicles, poetry, epistolography and hagiography, and in architecture, epigraphy, and numismatics, to name but a few others. The term 'genre' is thus interpreted widely and we hope particularly to attract papers that bring together several genres to address this question, e.g. to consider Procopius' *Buildings* both as panegyric and as a source on images of the city in

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Late Antiquity or to consider the portrayal of saints in both hagiographies and artistic representations.

More information will be available at: www.scapat.ca

In the meantime, contact Geoffrey Greatrex: greatrex@uottawa.ca

September

5-7 September

4th International Conference of Mediterranean Worlds: *Domino Effects and Hybridization of the Mediterranean* **Istanbul**

An interdisciplinary conference hosted by the Department of History, 29 Mayis University, in collaboration with The Mediterranean Seminar and Research Centre of Trans-Mediterranean Studies, University of California; Bern University, Department of the History of the Art, TransMediterraneanStudies.

There are countless discussions and publications, case studies and unresolved questions, and eventually, research projects on “histories in and the history of the Mediterranean”, which all underline the commonalities and differences between the cultures and histories of the region. One issue should be kept in mind when considering these: it is no doubt very easy to be captivated by delightful similarities, overlooking diversity or, on the other extreme, to see insurmountable differences under the spell of modern national or global theories. However, the Mediterranean, a place of constant flux, should be more accurately described as ‘hybrid’: frontier societies and particularly shores share an amalgam of cosmopolitan socio-economic and political structures. One example of a process that brings about hybridity is migration and its domino effect-style repercussions. Although classical historiography highlights the region as one ‘source’ for many ideas, species, social organizations and religions, it is also a perennial destination for outsiders. This can be evidenced by the salient immigrations of people from all directions towards the Middle Sea, not restricted to ‘Völkerwanderung’. One can easily describe these waves of arrivals as multiple ‘domino effects’ which had corollary effects on the region in diverse localities. Shifts of ideas, modes of production, methodology, science, religion, language are among dynamics brought about successively by the various influxes to the region and yield hybrid outcomes. The dislocation of substances, structures, hierarchies, languages, religions and traditions in a domino effect facilitates the re-emergence

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of these social elements in the new location in novel and ingenious ways. In time, their imported or suspended character takes on a more permanent and assimilated character – a hybrid is born.

<http://medworldsfour.wordpress.com/>

5-8 September

The Sixth International Conference of the London Centre for the Study of the Crusades, The Military Religious Orders and the Latin East

St John's Gate, Clerkenwell, London.

Further details will appear in due course but in the meantime any enquiry may be directed to Michael Heslop, Chair of the Organizing Committee at michaelheslop@ntlworld.com

Seminar Series 2011

University of Oxford

Late Antique and Byzantine Seminar

Conveners: Professor Marc Lauxtermann and Dr Mark Whittow

Hilary Term 2011

19 January, Professor Caroline Macé (Leuven): *Pseudo-Gregorius' Contra Astronomos and the Theory of the Four Humours in Late Antiquity*

26 January, Dr Phil Booth (Oxford): *New Evidence for the Circus Factions from Maurice to Heraclius (Re-reading John of Nikiu)*

2 February, Professor Paul Magdalino (Istanbul): *Topographical Problems and Literary Sources in 12th-century Constantinople*

9 February, Professor Peregrine Horden (Royal Holloway / Oxford): *Spaces of Healing: Byzantium and Medieval Islam Compared*

16 February, Dr Vivien Prigent (British Academy): *The Origins of the European Economy and The Myth of the Mancus*

23 February, Professor Slobodan Ćurčić (Princeton): *The Roots of the 'Balkanization' of Historiography of Medieval Architecture in the Balkans*

2 March, Dr David Frankfurter (Boston): *Workshops, Shrines and 'Pagan Survivals': Re-modelling the Christianization of Egypt*

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9 March, Dr Irene Giviashvili (Florence): *Oshki Monastery Church as the Reflection of Political and Cultural History of Georgia*

Convener: Mark Whittow

Trinity Term 2011

4 May, Bryan Ward-Perkins (Trinity): *The End of a Civilisation? Germanic West and Arab East Contrasted*

11 May, Jaś Elsner (Corpus Christi) with Leslie Brubaker (University of Birmingham): *Iconoclasm as Discourse: From Antiquity to Byzantium*

18 May, Mary Whitby (Merton): *Between Gregory of Nazianzus and Manuel Philes: George of Pisidia on human life*

25 May, Marek Jankowiak (Newton Fellow, Wolfson): *Were Heraclius' ecclesiastical unions successful? Retracing the beginnings of the Monothelete controversy*

1 June, Cyril Mango (Exeter) and others: *Late Roman and Byzantine Archaeology and Art at Oxford: past, present and future*

8 June, Mark Whittow (Corpus Christi College): *The Late Antique Economy and the End of Civilization*

15 June, Alexei Lidov (Moscow State University): *The Holy Fire. The Pascal miracle in Byzantine and Latin visual culture*

22 June, Sean Leatherbury (Corpus Christi): *Inscriptions and their frames in late antique churches: forms, functions, meanings*

Michaelmas Term 2011

Convenor: Mark Whittow

12 October, Chrysi Kotsifou (Corpus Christi): *Encounters with the holy in Byzantine Egypt: a 'communitas' of pilgrims or a confirmation of status?*

19 October, Robert Hoyland (St Cross): *The 'eastern source' and the historiography of the seventh- and eighth-century Near East*

26 October, Richard Gem: *St Peter's in Rome: chronology and design of the 4th-century basilica*

2 November, Bert Smith (Lincoln): *Care of the past: Some buildings and their statues in late antique Aphrodisias*

9 November, Elizabeth Jeffreys (Exeter): *Manganeios Prodromos, a rhetorician for the masses*

16 November, Jeremy Johns (Wolfson): *The Edmund de Unger Ewer: a newly discovered early Fatimid rock crystal ewer*

23 November, Boris Maslov (University of Chicago): *Gregory of Nazianzus and the invention of theōsis: a case study in historical semantics*

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

30 November, Panagiotis Agapitos (University of Cyprus): *Late Antique or Early Byzantine? The Shifting Beginnings of Byzantine Literature*

Seminar in Byzantine Art and Archaeology

Hilary 2011

Conveners: Georgi Parpulov and Lukas Schachner

20 January, Michael Vickers (Ashmolean Museum): *Early Christian and Jewish Antiquities in Oxford from the Roman Catacombs*

27 January, Ebru Findik (Haçetepe University, Istanbul): *New Finds from the Church of St Nicholas in Myra/Demre*

3 February, Mark McKerracher (St Cross): *Agricultural Development in Middle Saxon England*

10 February, Paul Hetherington (London): *Fragile Gems: The Diaspora of Byzantine Enamels*

17 February, Mark Whittow (Corpus Christi): *Reframing Early Medieval Byzantium: Archaeology for a New Agenda?*

24 February, Slobodan Ćurčić (Princeton University): *Columns, Towers and Holy Men: Physical and Spiritual Aspects of Height in Late Antiquity and Byzantium*

3 March, Elizabeth Montgomerie (Exeter): *Images of Time in Late Antique Floor Mosaics*

10 March, John Lansdowne (St Cross): *The 'New Jerusalem' in Fifteenth-century Florence*

Trinity 2011

Conveners: Lukas A. Schachner and Georgi R. Parpulov

5 May, Jeremy Johns (Wolfson College): *Muslim Artists and Christian Art in the Painted Ceilings of the Cappella Palatina, Palermo*

12 May, Mark Jackson (University of Newcastle): *Recent Excavations of the Byzantine Settlement at Kilise Tepe*

19 May, Angeliki Lymberopoulou (Open University): *Who, Where, Why and How? Four Basic Steps in Fresco Decoration on Venetian-Dominated Crete*

26 May, Bryan Ward-Perkins (Trinity College): *Excavating 'Byzantine' Luna, 30 Years on*

2 June, Richard Marks (University of Cambridge): *The 'Afterlife' of the Icon of the Mother of God of Vladimir*

9 June, Helen Whitehouse (Oriental Institute): *A Unicorn amidst the Birds and Beasts: An Unusual Drawing on an Oxyrhynchus Papyrus*

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

16 June, Ioanna Christophoraki (Academy of Athens): *A Tale of Two Icons: St Martin and Madonna with St Francis*

23 June, Peter Frankopan (Worcester College): *Byzantine Sigillography*

Late Antique and Byzantine Art and Archaeology Seminar: ‘Networks’

Michaelmas 2011

Convener: Dr Marlia Mango (St John’s College)

11 October, Marlena Whiting (Lincoln): *Between the Orontes and the Euphrates: overland trade routes in Late Antique Syria*

18 October, Marlia Mango, ‘Dark Age’ *Metalwork in and outside the Empire*

25 October, Carlos Cabrera Tejedor (Brasenose): *Mediterranean maritime trading networks of Spain between the 1st and the 8th centuries AD*

1 November, Alkiviadis Ginalis (Merton): *Shipbuilding in Byzantium – the construction and typology of ships*

8 November, Dr Maja Kominko (Wolfson): *Did Kosmas go to India?*

15 November, Dr Roberta Tomber (British Museum): *Identifying Late Roman trade with India – amphorae and other evidence*

22 November, Yaman Dalanay (Exeter): *Communications and trade in Western Asia Minor (13th–15th centuries)*

29 November, Dr Archie Dunn (Birmingham): *The lead seals of Byzantine Corinth: the city, the thema, and beyond*

Seminar Series 2012

University of Lodz

Professor Malgorzata Dąbrowska

Seminars

MA Seminar: *Byzantium in Akropolites’ Eyes* (6 persons) with the special participation of Professor Ruth Macrides on 24 April 2012.

BA Seminar: *Byzantium and the Latins in the Light of Muntaner’s Chronicle* (3 persons) with the special participation of Professor David Jacoby on 9 October 2012.

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

Lecture on the Middle Ages

Spring Semester 2011/2012

"Dates are the Stations where TIME changes horses". Crucial events in the same years in different places

University of Edinburgh

Edinburgh Seminar in Medieval and Renaissance Studies
Tuesdays, 5.15pm, 19 George Square.

14 February: Professor Michael Angold, *Historical Turning Points: 1204 and 1453 compared*.

University of London

The University of London Working Seminar on Editing Byzantine Texts is preparing a new annotated edition and translation of the lengthy Correspondence of George of Cyprus (Ecumenical Patriarch Gregory II, 1283-89). Scholars and graduate students interested in Byzantine texts are welcome to participate. The Seminar, currently convened by Christopher Wright and Konstantinos Palaiologos, will be meeting in February and March 2012 on Fridays 16.00-17.45 at The Warburg Institute, University of London, Woburn Square, London WC1H 0AB. 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.

E-mail: Christopher.Wright@rhul.ac.uk and K.Palaiologos@rhul.ac.uk

Summer Schools 2012

Birmingham

The Byzantine Greek Summer School, which operated at Queen's University Belfast from 2002 to 2011, has now moved to the Centre for Byzantine, Ottoman

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

and Modern Greek Studies at the University of Birmingham. The dates for 2012 are: Level-1 (Beginners) 29 July to 12 August; Level-2 (Intermediate) 12-26 August; and Level-3 (Advanced Reading) also 12-26 August. The cost for each two-week course is £442 including fourteen nights accommodation. For further information and an application form, please write to the Director of the Summer School, Dr Anthony Hirst (anthony.hirst@btinternet.com).

University College Cork, Ireland

13th International Greek and Latin Summer School

25 June – 16 August 2012

Intensive Course in Ancient Greek

Intensive Course in Latin

These are highly intensive courses aimed primarily at postgraduates with no previous knowledge of the language. The 8-week courses each consist of 6 weeks of grammar followed by 2 weeks of reading. It is possible to take only the 6- or 2-week element according to need. The textbook used for the Latin course is *Reading Latin* (CUP), and for the Greek, *Reading Greek* (CUP). For further information and to apply, please see the relevant section of the website of the Dept. of Classics at UCC:

<http://www.ucc.ie/en/classics/summerschool/>.

London

London Summer School in Classics

The London Summer School in Classics (3-12 July, 2012) offers 8 days of intensive teaching in Greek or Latin, along with additional lectures, workshops and a debate. Language classes are offered at all levels from beginners to advanced. This year we are also offering beginners' classes in Syriac and Coptic. The course is non-residential and costs £100. Full-fee bursaries and travel grants will be available. The deadline for applications is 1 June, 2012.

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

E-mail: classics@kcl.ac.uk

www.kcl.ac.uk/artshums/depts/classics/study/summerclass/index.aspx

CONFERENCES, LECTURES, SEMINAR SERIES, SUMMER SCHOOLS

King's College London Summer School

Intensive course in Ancient Greek

Intensive course in Latin

This year King's College London is again running two 6-week courses (2 July – 10 August, 2012) 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. They are also appropriate for teachers, undergraduates, mature students and anyone with an interest in the Hellenic or Roman world.

It is also possible for complete beginners to take just the first half of the course (2 July – 20 July), and for those who already have a basic knowledge to take the second half of the course (23 July - 10 August).

In addition to language learning, we offer workshops giving an introduction to skills such as epigraphy and papyrology, and there will be some specially arranged museum visits.

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.

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/artshums/depts/classics/study/intensive.aspx>

University of Oxford

4th Biennial Lincoln College Summer School of Greek Palaeography

13–18 August 2012

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The school is intended for students of Classical, Biblical, Patristic and medieval Greek literature, for historians of Byzantine art and culture, and for custodians of manuscripts and rare books. Its aim is to introduce them to research work with medieval Greek manuscripts.

Applications are due on or before 8 January 2012: details from georgi.parpulov@history.ox.ac.uk

www.lincoln.ox.ac.uk/index.php?page=Greek-Palaeography-About

CONFERENCE REPORTS

7. Conference Reports

Between Constantines: representations and manifestations of an empire
Oxford Byzantine Society International Graduate Conference 2011
4-5 March
The History Faculty, University of Oxford

Prerona Prasad

With the generous support of the Society for the Promotion of Byzantine Studies, the Oxford Byzantine Society [hereafter OBS] organised an extremely successful graduate conference on the archaeology, art, architecture, history, literature and theology of the Byzantium from the fourth to the fifteenth centuries. Thirty-eight speakers from eighteen universities in eleven countries delivered papers in twelve sessions over two days. The conference was also very well attended, with approximately eighty people attending on each day. The conference schedule and abstracts were printed in a booklet, which also included contact details for all the participants. Apart from the opportunity to present their research to students from across Europe, the conference also enabled visiting students to interact with faculty members of Late Antique and Byzantine Studies at Oxford. The OBS took this opportunity to bring out the first ever edition of *The Byzantinist*, a newsletter showcasing graduate studies in Late Antique and Byzantine Studies in Oxford, in line with its mandate of providing platforms for Oxford students to present their work. The newsletter included five articles, two book reviews, an interview with an eminent Byzantinist, news of recent graduates and an up to date listing of books of Late Antique and Byzantine interest published in Britain over the previous year.

The OBS hopes for the continued support of the SPBS, in order to build on last year's successes and to continue in its fruitful engagement with the community of graduate students worldwide.

CONFERENCE REPORTS

International Congress

Reports from the holders of Bursaries from the 2006 Fund

Nikolaos Chrissis

The 22nd International Byzantine Congress was held at the Sofia University ‘St. Kliment Ohridski’, and the warm hospitality of the Bulgarian hosts went a long way towards compensating for the even warmer weather.

I gave a paper on Pope Gregory IX (1227-1241) and his relations with the Orthodox, particularly those under Latin rule. My paper formed part of a larger work which is due to be published next year in a collective volume on Gregory IX’s pontificate, in Ashgate’s series on medieval popes. The fact that the particular Communications Session was organised around the topic “Byzantium and the Papacy” allowed for some common ground between the papers, and a useful discussion followed on East-West political and ecclesiastical relations from the 11th to the 13th c. It has to be noted, however, that such a common ground was less evident in several of the other sessions, especially regarding the Communications.

Attending the Congress gave me the chance to listen to some excellent papers (such as Dimitar Angelov’s on the notion of Liberty in late Byzantium), and meet a number of colleagues with whom I share similar research interests and with whom there is hope for future collaboration. In my case, that included people working on Byzantine identities (such as Yannis Smarnakis and Theodora Papadopoulou) and on Byzantine war ideology (particularly Ioannis Stouraitis).

Naturally, I am grateful to the SPBS for the bursary which made my visit and stay at Sofia possible.

Ioanna Christoforaki

I attended the 22nd International Congress of Byzantine Studies as an invited speaker at the Round Table organized by Tassos Papacostas and Svetlana Blizniyuk on “Cyprus between East and West”. My paper was entitled ‘The Sacred Geography of Medieval Cyprus: Village Saints and Popular Piety’, where I had the opportunity to present my new project on the local saints of Cyprus. The session was well attended by specialists on Byzantine and Medieval Cyprus from all over the world and other interested scholars. For me it was a unique chance to

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communicate the preliminary results to a wide audience and receive feedback on various aspects of the project, from historians and art historians alike. As I am at the very beginning of this project, I do not envisage publishing the Sofia paper yet but I am planning to present an extended version of it at the Cyprus American Archaeological Research Institute in Nicosia in spring 2012.

In general, my impression of the Sofia Congress was very positive. I thought it was very well organized and smoothly run. Some complications regarding my conference registration were immediately solved by the helpful staff. Although the main University building is quite old, every room was fully equipped for a power-point presentation. Unfortunately, there was no air-conditioning and the acoustics of the main auditorium (aula) left a lot to be desired. Since last-minute changes, cancellations and re-scheduling are an inevitable part of every international congress, I would suggest that an RSS feed might be the solution: regular messages delivered to mobile phones and tablets (which made their first appearance in Sofia!) would keep the participants informed of the updated programme.

Wiktor Ostasz

The Congress proved to be a highly profitable experience all round, from lecture halls and dazzling museum exhibitions to the less formal settings of Byzantinist debate. I was happy to have my ideas challenged and probed by colleagues working on related topics, and my paper generated a fair share of interest. The session brought together a variety of topics and approaches, and although several sessions replete with acclaimed speakers ran parallel to it, it managed to attract and sustain an ample audience. Regrettably, it coincided with a great many of the sessions that I hoped to hear – and generally the compression of all non-plenary sessions into the afternoons of only four days, with a different thematic twist on each day, put an additional strain on the choices of attendance. By the same token, opportunities for making fresh contacts were somewhat limited. Even so, I had the chance to speak with scholars from multiple institutional backgrounds and all generations, the exchange of views with peers being especially vital for future collaboration. As a prelude to the Congress, I gained first-hand knowledge of some twenty medieval sites across Bulgaria through walking them and, where possible, consulting their curators.

My Sofia paper provides an early stepping stone for my doctoral project; I also intend to submit it to the 47th Annual Walter Prescott Webb Essay Competition in

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late January 2012, which will give it a chance to feature in a resulting volume of collected essays, to be published by Texas A&M Press.

Alex Rodriguez

My paper 'What does the Archangel Michael Choniates look like? A Middle Byzantine Iconographic Puzzle' went very well, though my session did not have a break as planned and therefore I gave it earlier than scheduled. Professor Smiljka Gabelić came to meet me afterwards. She knows a lot about the iconography of the archangels and presented me with an article of hers that I had not read and that includes further evidence I had previously missed. We also exchanged opinions about my paper. I was pleased to see that the chair of the session agreed with my hypothesis on the existence of an icon of the Archangel Michael in Chonai. I have also discussed with one of my supervisors the possibility of publishing my research, which I expect to happen at some point next year.

I met some people who will hopefully take part in a conference titled 'The Empire of John II Komnenos' that I am organizing next year at King's College London, probably in November. I told them about the idea and they agreed on the need for such a workshop and confirmed their participation.

I was very lucky since while visiting the exhibition of the National Museum of History I found two thirteen-century bells that were discovered a few years ago and are considered the oldest such objects in the Balkans. Bells are a case study in my PhD thesis and therefore they are an important contribution.

Impressions

I was very glad to attend the Congress. It was an important opportunity for me. I got to meet many people. The organization was good overall. Probably the most complicated thing was to understand the map and the distribution of the rooms where the papers were taking place; it was not always easy to find where I had to go. But maybe the university building was rather like a labyrinth.

Emma Rogers

I was extremely privileged to receive a bursary from the Society for the Promotion of Byzantine Studies enabling me to attend the 22nd International Congress for

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Byzantine Studies that took place in Sofia last August. As a first year doctoral student at the Courtauld Institute of Art I did not give a paper in the Communication Sessions. However, I found the conference an invaluable experience, both in terms of the scope of research being made into different areas of Byzantine Studies that I was able to hear, and the opportunities it provided to meet and discuss areas of my research with scholars from across the globe. Of particular interest to me were sessions devoted to Byzantine Art History, and the chance to listen to a range of important international scholars discussing new methods and research into this field of Byzantine study. This was both inspiring and stimulating in respect of my own research project. Additional opportunities were presented in the different field trips that had been organized by the congress that enabled delegates to visit important Byzantine historical sites outside Sofia, and I was able to visit Bachkovo monastery in addition to the important Byzantine art collections held in the major museums in Sofia itself.

Without the financial assistance provided by the SPBS's bursary, I would not have been able to attend this important conference and I am very grateful to the Society for their generosity.

Foteini Spingou

Text and Image at the court of Manuel Komnenos: Epigrams on works of art in Marcianus Graecus 524.

I was very pleased to present the poster entitled *Text and image at the court of Manuel Komnenos: Epigrams on works of art in Marcianus Graecus 524* at the 22nd International Congress of Byzantine Studies. To the best of my knowledge, the poster session is the latest development in congresses about Byzantium. My poster was connected directly to my DPhil project. The main reasons for wishing to participate in this session (instead of a communication session) were that I wished firstly to promote my work in a clear and effective way, and secondly to receive feedback on the methodology that I am using and the preliminary results. Unfortunately, the room with the posters (*aula*) was locked during the breaks and the morning sessions, therefore the posters were not very accessible. Furthermore, very few scholars attended the posters' presentation, because of the lack of focus on a specific subject in the session. I found it very useful to make photocopies of the poster and leave them next to it or hand them directly to scholars potentially interested in my subject. This way, it was possible to get individual feedback and establish new contacts. In sum, participating in the Congress was a valuable and

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rewarding experience, since I have learnt about the latest developments in our field, I had very good feedback on my topic, and I met both young and well-established scholars.

EXHIBITIONS

8. Exhibitions

A Brighter Hellas: the rediscovery of Greece by British travellers and writers

Professor Judith Herrin helped to arrange the exhibition in the Maughan Library of King's College London, which was prepared by Stephanie Breen of the Foyle Special Collections. It was displayed from 13 October to 18 December, and attracted a lot of visitors as well as some very complimentary comments.

Gora Afon. Obrazy Sviatoi Zemli / Mount Athos. Images of the Holy Land Alexei Lidov

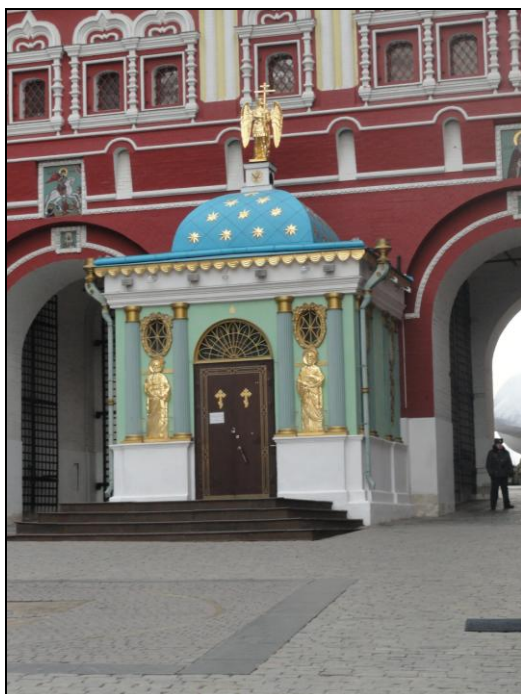
State History Museum (1 Red Square, Moscow), 7 to 28 November 2011.

The exhibition was devoted to Athos, the Orthodox world's most important sacred space, which exercised huge influence on the development of Russian religious culture. In the tenth century part of the Greek peninsula of Halkidiki, crowned by a high mountain, was awarded unique status by the Byzantine state – that of a monastic country in which neither worldly activities nor the presence of creatures of the female sex were permitted. The Holy Mountain of Athos, according to tradition, is the chosen land of the Mother of God herself – a place of earnest prayer for the salvation of humanity, undertaken in twenty main monasteries and numerous sketes, kellia and hermitages. Mount Athos is also a 'holy land' of culture, the result of a thousand years of devout creativity, embodied in holy landscapes, in unique collections of holy relics, in the architecture of monasteries, and also in the Byzantine church paintings, numerous icons, precious collections of manuscripts and liturgical vessels.

A unique photo archive from the Holy Mountain, collected by monk enthusiasts over the last thirty years and now preserved in the Athonite monastery of Simonopetra, forms the basis of the exhibition. 240 old photographs from the period 1848 – 1963 reflect all facets of the Holy Land from views of nature and monastery buildings to holy rituals and portraits of hermits. The overwhelming majority of these photos were produced by monks in the monasteries of Athos, which in the nineteenth century had the best photography darkrooms in the Balkans. Russian photographer-monks from St Panteleimon's monastery played a significant role in this work. Together these photographic images constitute a

EXHIBITIONS

practically unknown page in the history of world photography. They also represent a significant but even more obscure aspect of Russian culture which, since these monastically-produced photographs also have the quality of iconic representations, is of especial importance.



The Iverskaya (Portaitissa) Chapel at the gates to the Red Square, 10 meters from the entrance to the exhibition hall.



The Miraculous Icon of the Virgin Iverskaya, the most venerated replica of the Portaitissa from Athos (painted by the Hieromonk Iamblichos in 1648) and the curator of the exhibition Alexei Lidov.

The photographs form only part of the image of the sacred space of Athos revealed in the exhibition, which also includes a wonder-working icon of the Mother of God of Iversk, sent to Rus from Athos in 1648 as a special gift to the future Patriarch Nikon and Tsar Alexei Mikhailovich. A copy of this icon was venerated from 1669 in the specially built Iverskay chapel at the Resurrection gates on Red Square, which – by happy coincidence – is located next to the entrance to the exhibition. One may also see antique maps and engraved icons of the Holy Mountain, which give an impression of the real geography and the sacred topography as they do the iconic image of Athos which existed in Russian consciousness.

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A general view of the exhibition with the installation of two tones of earth from the Holy Mount

A unique part of the display is the twelve metre glass installation, repeating the contours and elevated structure of the Holy Mountain, in which real 'holy earth' brought from Athos is presented. Real flowers and plants from Athos supplement this precious relic of the Holy Land, soldered in transparent sheets and creating in the multimedia space of the exhibition yet one more image of the Holy Mountain. The creators of this unique arrangement are attempting to set up a spatial icon of the Holy Mountain, which – together with the exhibition as a whole – will allow viewers to approach the historical realities and spiritual meanings of an Athos which is difficult to access but ever magnetic.

A book of the same name has been published to accompany the exhibition. It includes a collection of articles about Athos and all the exhibition photographs. See also the website of the exhibition: www.gora-afon.ru and www.hierotopy.ru from where the main publications in the field may be downloaded.

Exhibition organisers:

Alexei Lidov, academic supervisor of the project and exhibition curator

Hieromonk Justin of Simonopetra monastery, the initiator of the project and founder of the Holy Mountain's photographic archive

Victor Semenov, exhibition organiser

Yury Avvakumov, exhibition designer.

EXHIBITIONS

Wege nach Byzanz

Landesmuseum Mainz

6 November 2011 – 5 February 2012, curated by Prof. Dr. V. Tsamakda and B. Fourlas M.A.

Byzantium – High Culture or decadent Empire?

Constantinople, today's Istanbul, was the centre of a more than 1000 years advanced civilization directly derived from antiquity, and in which many of the public institutions of the Roman Empire lived on. It was the centre of Christianity and had Greek as the official language. For medieval Europe the Byzantine Empire, as it was called since the 16th century, became a "Leitkultur", a role model everyone aspired to copy. Despite its great impact on Europe the Byzantine culture is still mostly ignored in West and Central Europe. For older German speaking generations the term "Byzantine" even implies a negative connotation, but for the cultural identity of a Europe that grows together, the Byzantine element becomes more and more important. With luxury items made of ivory, gold, silver and silk, as well as objects from everyday life such as ceramics, the exhibition shows many different aspects of Byzantine history beyond common clichés.

Roads to Byzantium

The title of this exhibition should be interpreted both literally and metaphorically. On one hand, it refers to the physical roads on which commerce, pilgrimages and the crusades were conducted, and on the other hand, the roads refer to the metaphorical journey Western Europeans used to approach Byzantine culture. The question is how and why did earlier scholars approach Byzantium? Why in the 16th century did Byzantine culture fall into disregard in western Europe. The title also alludes to the scientific approaches used by the earlier collectors of artefacts and to present day scientists. What information can be obtained from different sources, from the written word, from everyday objects or from a masterpiece? How do you make those items talk? These "Roads of Science" lead to a new perception of history, which should be communicated to the general public.

Byzantium and Mainz – Sites of Science

In recent years Mainz has become a centre of interdisciplinary research on Byzantium. The exhibition was jointly developed by Professor Dr Vasiliki

EXHIBITIONS

Tsamakda and Benjamin Furlas M.A. The exhibition is the result of a close collaboration between the departments of Christian Archaeology and Byzantine History of Art at the Institute of History of Art, Johannes Gutenberg-University, and of the Mainz State Museum and of the Römisch-Germanisches Zentralmuseum, Mainz. As part of the program “Mainz- City of Science” and in accordance with the theme “Roads of Science” the sources and methods of scientific research of Byzantium have received considerable resources.

http://www.landesmuseum-mainz.de/enid/723ad74dedd24213c368ce2038401b66,0/Ausstellungen/Wege_nach_Byzanz_uy.html

UNIVERSITY NEWS

9. University News

University of Cambridge

From 2013, the M.Phil. in Medieval History at Cambridge will be offering a course in Byzantine History. This will comprise training in palaeography and auxiliary disciplines; Classical, Near Eastern, and Medieval Languages; a taught course on ‘The Byzantine Empire: Continuity and Crisis from Justinian I to Basil II’; and a supervised dissertation on a Byzantine or Medieval topic. Enquiries can be made to Peter Sarris (pavs2@cam.ac.uk).

Newcastle University

In addition to our taught MA programme in Roman and Byzantine Archaeology, Newcastle will be starting two new taught MA programmes from September 2013: MA Early Medieval and Byzantine Archaeology

MA Greek and Byzantine Archaeology

For more details, see:

<http://www.ncl.ac.uk/postgraduate/taught/subjects/archaeology/courses/>

University of Oxford

Appointments

Dr. Philipp Niewoehner, formerly of the German Archaeological Institute in Istanbul, has been appointed (October 2011) to a three-year Departmental Lectureship in Byzantine Art & Archaeology in the History Faculty.

Dr Georgi Parpulov has been appointed (October 2011) as Dilts Research Fellow in Greek Palaeography at Lincoln College and Departmental Lecturer in Byzantine Art and Archaeology, Faculty of Modern History.

Professor Antony Cutler (Pennsylvania State University) is OCBR Visiting Professor in Byzantine Art for 2012. He will be delivering the Slade Lectures:

The Empire of Things: Gifts and Gift Exchange in Byzantium, Early Islam, and Beyond

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University Museum of Natural History, Parks Road, Oxford. Wednesdays at 5 pm:

18 January: *The Perfect Gift*

25 January: *Gifts to (and from) God*

1 February: *The Sovereign Gift*

8 February: *The Objects of Gift (1)*

15 February: *The Objects of Gift (2)*

22 February: *Gifts, Treasures, Rarities*

29 February: *The Afterlives of Gifts: Entropy and Rebranding*

7 March: *Gifts in Theory, Gifts in Practice*

Royal Holloway, University of London

Studentships, Bursaries and Prizes in Byzantine and Hellenic Studies (2012) offered at the Hellenic Institute, Royal Holloway, University of London.

His All-Holiness the Ecumenical Patriarch Bartholomaios I Postgraduate Studentship in Byzantine Studies, established by the Orthodox Cultural Association of Athens, through a generous donation by Mrs Angeliki Frangos in memory of her late mother Stela N. Frangos. **The Nikolaos Oikonomides Postgraduate Studentship in Byzantine Studies**, established by the Friends of the Hellenic Institute in memory of the distinguished Greek Byzantinist Nikolaos Oikonomides (1934-2000), in recognition of his outstanding contribution to Byzantine Studies. Both studentships cover tuition fees at UK/EU rate for one year. They are open to full-time and part-time students who wish to pursue either the University of London federal taught MA degree programme in Late Antique and Byzantine Studies, or MPhil/PhD research in some aspect of Byzantine studies at the Hellenic Institute, Royal Holloway, University of London.

The Panagiotis and Eleni Xenou Postgraduate Studentship in Hellenic and Byzantine Studies, established thanks to a generous 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

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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 **3 September 2012**.

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.

Addendum

Michael Heslop and Charalambos Dendrinis would like to express their deep thanks to all students, colleagues and Friends who purchased copies of the memorial volume *Byzantium and Venice: 1204-1453. Collected Studies by Julian Chrysostomides* (Ashgate, Variorum, Aldershot-Burlington 2011), the royalties of which are being donated towards the Julian Chrysostomides Memorial Bursaries established by the Friends 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 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

UNIVERSITY NEWS

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 (†16.VIII.2008), formerly 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. 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, Hellenic Institute, Royal Holloway, University of London, Egham, Surrey TW20 0EX; e-mail: *Ch.dendrinos@rhul.ac.uk*

Römisch-Germanisches Zentralmuseum in Mainz, a Leibniz Institute, and the University of Mainz

In July 2011 the ScienceCampus (WissenschaftsCampus) "Byzanz zwischen Orient und Okzident" was established in Mainz, a co-operation between the Römisch-Germanisches Zentralmuseum in Mainz, a Leibniz Institute, and the University of Mainz (<http://www.uni-mainz.de/presse/46673.php>).

A ScienceCampus is a new model created by the Leibniz Association for cooperations with universities. The Leibniz Association (<http://www.leibniz-association.eu/>) comprises 87 institutions conducting application-oriented basic research and providing scientific infrastructure. In total 7800 scientists and researchers are employed by the Leibniz Association. The Leibniz Association is characterized by the variety of subjects and disciplines treated in the institutions according to its namesake Gottfried Wilhelm Leibniz, one of the great universal scholars of the Early Modern period. This variety allows, in particular, the gap to be bridged between the humanities and social sciences as well as natural sciences, life sciences and engineering. Quite a few institutes are museums with a strong orientation to research. These research museums in the Leibniz Association preserve and explore the natural and cultural heritage.

UNIVERSITY NEWS

Leibniz Institutes conduct research in the Humanities and Educational Research, Economics and Social Sciences, Life Sciences, Mathematics, Natural Sciences and Engineering as well as Environmental Sciences.

According to the guidelines of the Leibniz Association the aim of a ScienceCampus is to promote academic excellence through collaboration between a university and a Leibniz Institute in the form of a complementary partnership. The existing structures at the respective universities and Leibniz institutions together with the diversity of themes at the university and the strategic expertise of the Leibniz Institute form the basis for collaboration. The thematic focus is the core element.

The Science Campus “Byzanz zwischen Orient und Okzident” is a research platform for interdisciplinary research on Byzantium and has as a goal the creation of an ambitious research program. It combines competences and enhances the integration of the involved disciplines, supports the collective procurement of third-party funds, promotes young scholars and organizes lectures, workshops, conferences and exhibitions.

The board of directors consists of the following individuals: Prof. Dr Falko Daim (Director of the RGZM), Dr Jörg Drauschke (RGZM), Prof. Dr Johannes Pahlitzsch (University of Mainz, Byzantine Studies) and Prof. Dr Vasiliki Tsamakda (University of Mainz, Christian Archaeology and Byzantine Art History). The work of the ScienceCampus will be evaluated by an international scientific committee.

PERSONAL

10. Personal

Petr Balcarek

In January 2011, I was elected vice-president of *Český národní byzantologický Komitét - NBK AV ČR* (the *Czech National Committee for Byzantine Studies of the Academy of Science in the Czech Republic*).

Professor Dame Averil Cameron

Averil Cameron is currently the holder of a Leverhulme Emeritus Fellowship on *The dialogue form in late antiquity and Byzantium* based in the Faculty of Theology, Oxford

Activities and lectures, 2010-11:

President, Fédération internationale des association des etudes classiques, 2009-14

President, Council for British Research in the Levant, 2004-

Ronald Syme Lecture, Wolfson College, Oxford, 2010

John W. Pope Lecture in the Renewing the Western Tradition, University of North Carolina, Chapel Hill, 2010

Second Dutch Annual Lecture in Patristics, 2011

Haecker lecture, University of Heidelberg, 2011

Board of Directors and concluding lecture, Oxford Patristic Conference, 2011

Visiting Scholar, Dumbarton Oaks, 2011

Professor Judith Herrin

President, AIEB

I was elected President of the Association Internationale des Etudes Byzantines at the General Assembly held at Samokov on Friday 26 August. The meeting then decided by a majority of one vote, taken by secret ballot, that Belgrade should host the International Congress in 2016 rather than Istanbul. As this procedure was clearly against the Statutes of the AIEB and I could not persuade my colleagues that it should be re-taken, I was obliged to resign the Presidency. In so doing I expressed my fears to all the national committees that the Association ran the risk of becoming moribund and that it had to look outwards to the world. The result has been the circulation of manifestos, for the first time ever, by the new presidential candidates, with their proposals for reforming the AIEB.

44th SPRING SYMPOSIUM

11. XLIV Spring Symposium of Byzantine Studies Newcastle University and Durham University 8 -10 April 2011

Experiencing Byzantium

Symposiarchs: Dr Mark Jackson and Dr Claire Nesbitt

For the first time in 44 years the annual Spring Symposium of Byzantine Studies came to Newcastle upon Tyne. Hosted jointly between Newcastle University and Durham University, the Symposium was well catered for by excellent facilities at Newcastle's city centre campus and enjoyed some rare and fortuitous sunny weather.

The theme of the symposium, 'Experiencing Byzantium', aimed to spotlight the affective and emotional experience of the Byzantine people which is emerging as an important and innovative area of research in Byzantine Studies. The vision was of an interdisciplinary symposium which would look beyond disciplinary data to the society and individuals who created and experienced them. In addition to sharing their research with an international audience of academic delegates, speakers were asked to stimulate the wider community of Byzantinists including extra-mural students and undergraduates who were warmly invited.



Symposiarchs Dr Nesbitt and Dr Jackson open the Symposium

44th SPRING SYMPOSIUM

The speakers did not disappoint, fully engaging with the theme of ‘Experience’; through sessions focussing on experiencing ‘Landscape’, ‘Art’, ‘Self’, ‘Stories’ and ‘Faith’, a diverse range of excellent papers came together to create a very stimulating and enjoyable weekend of discussion. We were delighted to welcome plenary speakers from a wide range of UK and international institutions including: University of Edinburgh; The Cyprus Institute; Durham University; University of Sussex; University of Birmingham; Queens College New York; Dumbarton Oaks, Washington D.C.; City University London; University of Texas; Colgate University; Sorbonne; Newcastle University; Queen's University Belfast; Ilias Lalaounis Jewellery Museum Athens; University of Notre Dame, Rome; University of Oxford; and the University of Nottingham. In addition we heard communications from scholars from RGZM Mainz; Newcastle University; University of Oxford; University of Sussex; City University London; University of Edinburgh; The Courtauld Institute of Art; University of Birmingham; Ormylia Foundation; University of Athens; National Hellenic Research Foundation Athens; University of Bristol; University of Cambridge; Royal Holloway; Universidad de Valladolid.



(from left to right): Professor Marc Lauxtermann (Oxford), Dr Myrto Hatzaki (Ilias Lalaounis Jewellery Museum, Athens) and Dr Dion Smythe (Queen's University, Belfast) in the Session: *Experiencing Self*.

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The symposium attracted around 100 delegates and was opened on Friday evening with a wine reception, generously sponsored by Ashgate Press. This gave symposiasts a chance to mingle in the pleasant surroundings of the Great North Museum - Hancock, which also provided the perfect venue for an exhibition of images from Newcastle's Gertrude Bell Photographic Archive. The Saturday evening feast was held in the banquet hall of Blackfriars Restaurant, a thirteenth-century Dominican friary at the heart of Newcastle.



Symposiasts enjoying the reception at the Great North Museum, Hancock.

We were pleased to have representation from several major publishers including Cambridge University Press; Oxford University Press; Liverpool University press; Ashgate Publishing and Quest books. Thanks are due especially to Michael Sharp (CUP) and John Smedley (Ashgate) for their time and efforts in the book room. We are grateful for all the work put in by the book sellers and for the generous discounts made to our delegates. The Society for the Promotion of Byzantine Studies also had a promotional desk in the book room which recruited several new members.

We would like to acknowledge the generous support of the following funding bodies: Newcastle Institute for Arts Social Sciences and Humanities; School of Historical Studies Research Committee and Postgraduate Fund, Newcastle University; Institute for Medieval and Renaissance Studies, Durham University; Society for the Promotion of Byzantine Studies and the Seven Pillars of Wisdom Trust. Our thanks also go to our very willing Byzantine undergraduates and postgrads from Newcastle and Durham who worked very hard before, during and after the symposium to keep things running smoothly.

45th SPRING SYMPOSIUM

12. XLV Spring Symposium of Byzantine Studies University of Oxford 24-26 March, 2012

Being in Between: Byzantium in the Eleventh Century

The eleventh century is in many respects a crucial period in the history of Byzantium. It is a period of fundamental changes and transformations (internally and externally) and a period rife with clichés and dominated by the towering presence of Michael Psellos whose (usually self-contradictory) accounts continue to loom large in the field of Byzantine studies. It is above all a period we need to know more about – and the aim of this Spring Symposium, therefore, would be to question our assumptions and explore new avenues of research.

Venues: Exeter College (Turl Street), Ioannou Centre for Classical and Byzantine Studies (66 St Giles) and Taylorian Institute (St Giles)

Programme

24 March Exeter College

9.30 Registration; Coffee

10.20 Opening

10.30 Session 1: The world of Psellos

Michael Jeffreys, *Psellos' dominance in the historiography of the eleventh century: past, present and future*

Floris Bernard, *Literary gatherings and authorial practices in the network of Michael Psellos*

Jean-Claude Cheynet, *Administration provinciale dans la correspondance de Michel Psellos*

12.00 Session 1: Discussion

12.30 Lunch

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13.30 Session 2: The here and the hereafter 1

Paul Magdalino, *From 'encyclopaedism' to 'humanism': the turning-point of Basil II and the millennium*

Andrew Louth, *Spirituality in the age of Michael Psellos*

Jane Baun, *Eleventh-century eschatology*

15.00 Session 2: Discussion

15.30 Tea

15.45 Session 3: The here and the hereafter 2

Barbara Crostini, *Eleventh-century monasticism between politics and spirituality*

Dirk Krausmueller, *From competition to conformity: monastic fasting and social change*

Judith Ryder, *Leo of Chalcedon and conflicting ecclesiastical models*

Georgi Parpulov, *The rise of devotional imagery in eleventh-century Byzantium*

17.45 Session 3: Discussion

18.15 Executive Meeting of SPBS

25 April

Exeter College

9.00 Communications I, II

10.15 Coffee

10.30 Session 4: Byzantium from within

James Howard-Johnston, *The Peira and legal practices in eleventh-century Byzantium*

Leonora Neville, *Taxes and taxis: some thoughts on ideology, money and power in eleventh-century Byzantium*

Peter Sarris, *Rural landscapes and social structures*

12.00 Session 4: Discussion

12.30 Lunch, Annual General Meeting of SPBS

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13.30 Session 5: Byzantium and beyond 1

Florin Curta, *The image and archaeology of the Pechenegs*

Tim Greenwood, *Byzantine influence on Armenian urban consciousness*

Jonathan Shepard, *Storm clouds and a thunderclap: east-west tensions towards the mid-eleventh century*

15.00 Session 5: Discussion

15.30 Tea

15.45 Session 6: Byzantium and beyond 2

Anthony Eastmond, *Georgian devotional practices*

Robert Ousterhout, *Cappadocian settlements and architecture*

Mark Whittow, *The eleventh century and the feudal revolution*

17.15 Session 6: Discussion

18.15 Reception

20.00 Dinner (Lady Margaret Hall)

Monday 26 March 2012

Ioannou Centre for Classical and Byzantine Studies

9.00 Communications III, IV, V, VI

Sessions V and VI in the Taylorian Institute

10.15 Coffee

10.30 Session 7: Other voices

Peter Frankopan, *Images of the family in Anna Komnene's Alexiad: a new interpretation*

Catherine Holmes, *John Skylitzes' Synopsis and the political culture of eleventh-century Byzantium*

Dimitris Krallis, *An eleventh-century rhetorical interface between army and civilians: Attaleiates' Encomium to Botaneiates*

Charlotte Roueché, *Kekaumenos at the frontier*

12.30 Session 7: Discussion

13.00 Closing and Lunch

Communications

Session 1. Sunday 25 March, 9.00-10.15 (Exeter College)

Soteria Protogirou (University of Cyprus)

Entering the Palace with Psellos: The Rhetorical “Staging” of Xiphilinos’ Ascension

Narrative methods are useful tools for studying the rhetorical works of Michael Psellos. Through such an analysis we can grasp the various functions of Psellos as author/narrator who creates three-dimensional characters and often places them in a concrete narrative space giving to his audience the impression of a rhetorically expressed “dramatic” performance captured in written discourse.

Psellos’ funerary oration on John Xiphilinos (d. 1075) offers a good example of how Psellos operates as a “stage director”. In my paper I will discuss the two consecutive scenes (Mesaiônîkê Bibliothêkê IV, 446-49) presenting the search for and the appointment of the new Patriarch in 1063, where Xiphilinos is the finalist after Psellos’ intervention with the emperor. In each of these two “episodes” (epeisodia diêgêmata) Psellos creates two different “stage settings” by means of time and space indicators, character acting, and attire. Through these devices he composes a text that is “dramatic” as to its plot and “performative” as to its representation. In this way, Psellos’ text reflects both his intense rhetorical interests and particular experimentation through the stylistic effect of enargeia (“transparency”), as well as his reading of later Greek or early Byzantine authors (such as Heliodorus and Pisides) as “theatrical”.

Petros Bouras Vallianatos (King’s College London)

Psellus medicus: The representation of patients in the Chronographia

Michael Psellos (1018 - ca. 1076) was certainly the most important intellectual of the eleventh century Constantinople and one of the most prolific authors in Byzantine history. He wrote extensively on a wide range of topics from theology and philosophy to science and medicine, with the latter constituting one of the least explored areas of his corpus. In this paper, I shall explore Psellos’ medical

understanding by referring to case histories in the *Chronographia*. I shall suggest that in most cases Psellos gives a pathologically justified account of his protagonists' diseases constructing thus a vivid historical narrative. For example, although in most instances in other contemporary chroniclers he does not directly name a disease, he goes one step further and provides details of the clinical picture of the patient's state, connecting symptoms with the progress of disease. He even goes as far as to present himself examining his patients, diagnosing, and suggesting a prognosis using explicitly technical medical vocabulary. Furthermore, he is very wary of accepting any superstitious etiology of disease, arguing against it by employing a scientific terminology. These pieces of evidence clearly indicate his considerable medical awareness, something that plays a significant role in bringing the facts to life.

Amalia Koumpouras (University of Athens)

Michael Psellos and Folklore: An ethnological study

The eleventh century is dominated by the multifarious personality of Michael Psellos. The extensive knowledge of philosophy, rhetoric and Greek mythology are reflected in his meditation. In the Communications Sessions of the 45th Spring Symposium of Byzantine Studies, I will present the folkloric study and research in Psello's disquisitions on demonology, magic and superstition: 'Τιμόθεος ἡ Περί ἐνεργείας δαιμόνων', 'Τίνα περί δαιμόνων δοξάζουσιν Ἕλληνες', 'Ἑρμηνεῖαι εἰς δημῶδεις δεισιδαιμονίας'. The analysis is concentrated on a brief presentation of the theoretical substance of these notions exploring the possible correlation between them and in direct relation with Michael Psello's authorship. The magic is to be seen through the anthropological theory as well. In Early Byzantium, magic is attached to religion as a social phenomenon. What essentially interests me is the research into scientific disagreement about the definite, deep or surface observation and interpretation of people's life, folk-beliefs, worldview, private and social behaviour, customs and traditions in the early Byzantine period. The Byzantine legal texts, sources and unpublished manuscripts of the National Library of Athens can illuminate the form of the Byzantine society's constitution. The cultural system of magic, through ritual actions, magic symbols, exorcisms and evil eye (ἐπὶ ὄδαί), confirms equally its power and function in the modern Greek civilization, reality and tradition.

Andriani Georgiou (University of Birmingham)

Memories of Helena in Byzantium during the eleventh century: the Opitz- and Gedeon-vitae

The interest in Constantine and Helena was constant throughout the Byzantine period. For instance, by the fifth century they had entered the rhetorical vocabulary of both court and Church as ideal models of Christian rulership, and by the ninth century they had been officially acknowledged and proclaimed as saints of the Orthodox doctrine. Such developments were accompanied by a prolific amount of literary compositions – historiographical and hagiological – referring to Constantine's and Helena's exemplary lives and Christian deeds. None of these descriptions, however, presented uniformity in content. The portrayal, especially of Helena, changed not only from period to period, but also from author to author. Such accounts are valid witnesses of the historical structures in which they were produced, reflecting the beliefs and concerns with which Byzantine society – and as a member of it, the author – was preoccupied. The same attitude towards Helena continued through into the eleventh century. The probably eleventh-century Opitz- and Gedeon-*vitae* of Saints Constantine and Helena are the only extant textual testimonies of the way(s) that contemporaries appreciated and reconstructed Helena. The paper studies the two *vitae* within the context of the historical processes in which they functioned, and in relation to the preceding traditions on Helena.

Foteini Spingou (University of Oxford)

Two unpublished texts from the court of Constantine Monomachos

The thirteenth-century manuscript *Marcianus graecus* 524 contains, among others, a collection of anonymous eleventh- and twelfth-century epigrams and poems. At the very beginning of the collection, a group of epigrams for Constantine Monomachos' court can be found. This paper will present two unpublished metrical texts dating from that time. The first text is a poem addressed to the patriarch Michael Keroularios and written on behalf of (ὥς ἀπὸ προσώπου) Lazaros the deacon, when Lazaros became *chartoularios* (8 verses). The poem illustrates the promotion system for ecclesiastical affairs and provides an explicit example of Keroularios' power at the court. The second is an epigram which refers to the *Triklinos* at the Mangana complex built by Monomachos (6 verses). On the basis of the text, it will be suggested that the epigram was inscribed. However, the placement of the inscription remains uncertain, since the text strongly alludes to

the astonishing – according to Psellos’ description – garden around the complex. Finally, even if the epigrams are anonymous, it is possible to describe the profile of the authors as professional court-poets commissioned to write poems and epigrams on behalf of courtiers or the emperor.

Session 2. Sunday 25 March, 9.00-10.15 (Exeter College)

Adam Izdebski (Freie Universität Berlin)

Was the 11th c. a turning point in the environmental history of Byzantium?

In many respects, the first half of the 11th c. seems to be a climactic point in the environmental history of Byzantium, at least as regards the intensity and complexity of human exploitation of the landscape. After the early medieval collapse and later difficult recovery, all the regions of Asia Minor experience at least some agricultural expansion in the 10th c., either through re-introduction of the late antique cultivation regimes or by spreading of a new “middle Byzantine” type of environment exploitation. Whereas the first decades of the new millennium saw the intensification of this trend, there are serious grounds for supposing that it was reversed in the last decades of the 11th c.: very quickly the relations between local societies and their environments in many regions of Anatolia changed entirely. Thus, it would be an infrequent case of a major environmental change caused by purely anthropogenic factors. On the other hand, it is very probable that the environmental history of the Balkans, which were not disturbed by the Turks, followed a completely different trajectory. This communication will investigate this complex environmental history of 11th c. Byzantium on the basis of palynological data from Asia Minor and the Balkans.

Georgios Makris (University of Birmingham)

Aristocracy and patronage in eleventh-century Byzantium: the case of the monastery of Linos, Thrace

In Byzantium, mountainous areas were often associated with monastic life. Mount Papikion, located on the southern slopes of the Rhodopes, provides an example of a relatively unknown holy mountain. Both archaeology and written sources demonstrate that from the early eleventh century onwards more and more monastic houses began to appear on Papikion, thus transforming the area from a remote location to an attractive monastic centre even for members of the imperial family.

This paper aims to examine one of the most important aspects of Byzantine monasticism in the area of Papikion, its connection to the lay world, particularly to the eleventh-century empress, Maria Botaneiates and her son, Constantine Doukas. For this purpose I shall focus on a specific monument, the so-called monastic house of Linos, for it offers substantial visual evidence for a discussion about a unique case of imperial monastic patronage. As it is often challenging to relate individuals to an ambitious undertaking, I will try to identify as accurately as possible, the motivating force for this commission, the relation of elite figures with this Thracian area, and the form this act of patronage took.

Maria Papadaki (King's College London)

Interpreting Byzantine landscapes: the middle Byzantine settlement of Agionori in Korinthia, Peloponnese

In the southern Korinthia, in the Peloponnese, there is a mountainous site that occupies a significant strategic position, which is known as Agionori. The settlement is thought to be an important monastic centre due to its numerous surviving churches dated to the eleventh and twelfth centuries, and its name which has been perceived as a connotation of Agion Oros (Mount Athos). However, the monastic nature of Agionori can be reconsidered by taking a fresh look at the overall archaeological evidence. Within this framework, this paper addresses the key issue of the character of middle Byzantine rural settlements, while it also tackles the task of contextualising the Byzantine churches within a given region.

Aleksandra Sherbakova (Lomonosov Moscow State University)

The Space of the Catholicon of Hosios Loukas in Phocis and the Church of St. Sergius and Bacchus in Constantinople as its Possible Prototype

The Architecture of the Catholicon of Hosios Loukas monastery (attributed to the first half of the XI century) is the octagon on tromps type of a complicated plan with galleries. It is the most sophisticated and well-preserved example of this type of sacral building of the middle-Byzantine period, nevertheless there isn't any monographic research dedicated to the architecture of this monument.

There are three octagon on tromps type significant churches of the middle-Byzantine period: Hosios Loukas, Nea Moni and Daphni. Hosios Loukas Church is

distinguished by its complicated spatial structure with the core under the dome, framed by the double-level galleries. This research addresses the origin of the architectural image of the Hosios Loukas catholicon and describes various influences and similar architectural solutions of the Byzantine architecture which might affect it. On the basis of the structural-spatial analysis of the image of the catholicon one can establish a link between Hosios Loukas and its possible sources from earlier Byzantine architecture.

The achievements of the architecture of the 6th century have been one of the major sources of the developments of Byzantine architecture ever since. The church of St. Sergius and Bacchus in Constantinople could be considered the most probable prototype in this case. The central spacious core surrounded by the double-level choirs dominates the architectural image of both the Hosios Loukas catholicon and the church of St. Sergius and Bacchus. It is important to retrace the methods of the creation of those integral spaces in both churches and describe the changes in Hosios Loukas catholicon, which were generated by the necessity to follow the canon of the cross-domed system, as one can see clearly readable branches of the cross, going through the galleries.

On the other hand, some of the most important tendencies of middle-Byzantine architecture are synthesized in the interior of Hosios Loukas catholicon. The vast under-dome space, dominating in the image of the church, allows us to draw parallels with the churches of the cross-in-square type and the hierarchical correlation of the under-dome space and the galleries allows us to show the connection with the structure of the churches on four columns.

Elena Ene D-Vasilescu (University of Oxford) & **Alina Birzache** (University of Edinburgh)

The Church of St. Mark in the eleventh century

In 1084 the most important of the few consecrations of St Mark's Basilica in Venice – that which celebrated the completion of the main altar – took place. The Doge Domenico Selvo (1071-1084) had commissioned Byzantine mosaicists to finish the decorative programme in time for this event. Therefore, the eleventh century saw the prestige of the Venetian cathedral increase. Significantly, in the popular imagination its fame amplified after 1094 with the appearance of the relics of the Evangelist Mark from a pillar of the church, which was considered to be a

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miraculous happening. This century was also a prosperous one for the economic life of Venice, which gave a boost to the artistic and religious endeavours of its citizens. The chrysobull issued in 1082 gave it a virtual trade monopoly in the east of the Mediterranean, with the result that the artists travelling intensely to and from Byzantium facilitated the circulation of materials and motives between the two cities.

In this paper we shall attempt a reconstruction of the Church of St. Mark in the eleventh century relying on information from extant documents, as scarce as they may be. To supplement this knowledge we shall draw on the similarities with the Aposteleion church in Constantinople, which served, at least partially, as its model.

Session 3. Monday 26 March, 9.00-10.15 (Ioannou Centre)

Oscar Prieto Dominguez (EHESS, Paris)

Sergius II of Constantinople: family roots and patriarchal legitimation in the 11th century

Sergius II (patriarch of Constantinople from 1001 to 1019) opens the 11th century and a new way of ecclesiastical policy. It is well known his opposition to the filioque doctrine and to its addition to the Nicene-Constantinopolitan Creed. According to his attitude against the Pope of Rome, he used the title of “Ecumenical Patriarch” and followed the schismatical movement begun by the patriarch Photius in 867. It is precisely in this context that the notices of his Photian family roots need to be carefully analysed. According to the historiographical sources, Sergius not only had the remains of Photius, his ancestor, moved but he also imitated his theological positions. This research thoroughly analyses to what extent this vindication of Photius was an effective way to legitimate Sergius' situation concerning the patriarchal throne. It also aims to go deep into the patriarchal government of Sergius II and his genealogical origins.

Elisabeth Mincin (University of St Andrews)

John Italos and ‘Intellectual’ Heresy: ‘Being In Between’ Heterodoxy and Orthodoxy in Later Eleventh-Century Byzantium

John Italos, a student of Michael Psellos, himself occupies a space ‘in-between’: condemned as a heretic for his philosophical methodology, scholars have been

unable to conclusively define the extent to which his teachings should be regarded as heretical or orthodox. Italos and others have, therefore, come to bear the label ‘intellectual’ heretics, scholars viewing their accusations of heterodoxy as based more on their rhetorical styles and surrounding political circumstances than firmly on doctrinal deviations. Yet, due to this liminal position – neither strictly heretical nor orthodox – ‘intellectual’ heretics enable a unique view into the thought-world of eleventh-century Byzantium, providing insight into the construction of social frameworks through authorial implementation of common topoi.

My communication will look to conduct a literary critical study of near contemporary source material, including Anna Komnene’s *Alexiad*, in order to compare the linguistic representations and metaphors used in the discussion of these ‘intellectual’ figures with other sects (notably the Bogomils). In doing so, conclusions can be drawn related to the interpretive models built by Byzantine authors – their choices in motifs shedding light on the methods in which they sought to define their social world and conceptualise their opponents.

Michael Clark (University of Birmingham)

Nicetas of Heraclea's Catena on John's Gospel: How Many Copies Do We Have?

Nicetas of Heraclea (born c. 1060) was a prolific author of secular and theological works, including several biblical catenae. His catena on John's Gospel has received little scholarly attention of any kind; not even the question of what manuscripts contain this work has been satisfactorily settled. Caspar René Gregory, Hermann Freiherr von Soden, and Joseph Reuss gave views on the matter, but out of a total of ten proposed witnesses they unanimously agree on only three.

The present paper addresses this issue by examining these ten manuscripts to determine which actually contain Nicetas's catena on John. Due to the length of the catena (approximately 300,000 words), a practical and economical method of comparing the manuscripts is necessary. First, the number of words in each manuscript was estimated and compared with the best known witnesses of the catena (based on age and agreement between Gregory, von Soden, and Reuss). Second, test passages were examined to see which witnesses contain the same lemmata and commentary at the same point in the text. The results show that seven of the ten manuscripts contain Nicetas's catena of John.

Eva De Ridder (University of Leuven)

Chaotic structure or structuralized chaos? Searching for patterns in the Capita alia

The *Ἑπερα κεφάλαια* or *Capita alia* form an ascetical work that treats topics such as prayer, praxis and theoria, and presumably dates to the end of the 11th (or beginning of the 12th) century. As revealed also in their title, the *Capita alia* have their place within chapter literature. A Byzantine chapter differs from our present-day conception of the word: it is a (small) paragraph that is quite autonomous with regard to subject and grammar. On a general level, chapter collections are not known for having a clear and apparent structure: clear coherence between individual chapters lacks at first sight. Yet, underneath the seeming lack of coherence, a structure, or at least structuralizing patterns do emerge. This assumption will be taken as a starting point and projected onto the *Capita alia*: we will see what kind of patterns between the chapters can be revealed (e.g. in grammar, sentence structure or contents), if only one goes beyond a first superficial reading.

Olga Grichenko (University of Oxford)

Calendrical features of the Byzantine Psaltika and Asmatika

During the 11th century the Byzantine Office went through some dramatic changes in both its form and content. The monastic Studite Typikon significantly affected the Cathedral Rite and exerted a large influence on the subsequent development of the Byzantine Office in general. My paper will deal with various hymnographic texts, mostly kontakia, found in two complimentary liturgical books, the Psaltikon and the Asmatikon, the use of which reached its peak in the 11th century. Each manuscript contains a unique set of hymns arranged in the order of the liturgical year. However, a comparative analysis of the manuscript contents shows that all extant codices share a common core of commemorations, which seems to come from a common 9th century source. In addition, certain calendrical features of the manuscripts help to extend our knowledge of the veneration of the local saints (for example, St. Agatha) over the territory of the Empire. Therefore, in my paper, I intend to show that the 11th century was not only a crucial period for the development of these particular liturgical books but a very important period for the formation of the Byzantine Office on the whole.

Session 4. Monday 26 March, 9.00-10.15 (Ioannou Centre)

Niamh Bhalla (Courtauld Institute of Art, London)

Eternal Language, Temporal Concerns

It is little wonder that the eleventh century was the period in which the Last Judgement took its definitive shape in Byzantine art. This period of flux in the Byzantine world led to an increasing need for self-definition. The Last Judgement aimed to map the hereafter to make the unknown familiar and in this way to combat eschatological angst. Couched in the language of eternity the image also attempted to address temporal concerns. The image allocated those who were ‘other’ within Byzantine society as a means of defining the self. Societal transgressions took on an eternal importance whether the image was made as a self-regulating image by the community or as a more repressive means of social manipulation on the part of a ruling elite. In this way, the image was formative in mapping out zones of inclusion and exclusion in an increasingly heterogeneous world. Far from being an introverted programme intended only for the salvation of the individual, it aimed to preserve the life of the entire community in which it functioned. This paper will focus on the Last Judgement as a formative force in the identities of Byzantine communities and individuals and the concrete salvific agency ascribed to it on their part in this period of transition.

Zaza Skhirtladze (University of Tbilisi)

The Central Image of the Virgin on the Sinai Hexaptych and the Conch Mosaic of Hagia Sophia in Constantinople

Among the painted icons connected with the Georgian community of the Monastery of St. Catherine on Mount Sinai the best known is the hexaptych menologion icon with bilingual Greek and Georgian inscriptions, created in the late eleventh or early twelfth century by the Georgian donor and artist – monk Ioane Tokhaba.

The composition of the hexaptych is formed of four calendar panels on which saints and their feast days are represented. It also unites two panels; one of them features particularly revered images of the Mother of God in Constantinople and scenes of the Christological cycle, while the second bears the composition of the Last Judgement.

The Greek inscriptions accompanying the images on the icon as a whole, including

the images of the Virgin and the Christological cycle, have been published several times, but the Georgian inscriptions remain unknown. Furthermore, in studying the hexaptych the central image of the Mother of God has been overlooked, apparently because its Greek inscription is of a general character, while the Georgian explanatory inscription has not yet been read.

The paper discusses the central image of the panel – the enthroned Mother of God and its Georgian accompanying inscription - as documentary evidence in relation to continuing debates connected to the apse mosaic of Hagia Sophia in Constantinople.

Alex Rodriguez Suarez (King's College London)

Did Byzantine Empresses braid their hair? An imperial hairstyle from the Middle Byzantine period

The mosaic of the Hungarian born Pirooska-Irene in Hagia Sophia shows a blonde woman whose hair has been styled to fall equally on both sides of her head. It appears to be braided, and it has been suggested that such a hairstyle was Western. This communication focuses on imperial female hairstyles, a rather unknown topic. Written sources do not tell us much about imperial hairdressing, and thus, in order to explore the hairstyles of empresses, it is necessary to look at their iconography. There are at least three examples in which a Byzantine empress is depicted wearing two plaits. This kind of hairstyle is not very usual and represents a remarkable but subtle change from previous and subsequent imperial female iconography. The examples belong to different media and were produced in the Middle Byzantine period. In fact, two of them are eleventh-century works. The chronology of the images shows that plaits were part of the imperial female fashion for at least one century. Such a hairstyle is evidence that hairdressing evolved during the history of the Byzantine Empire, leading to changes in the representation of empresses.

Emma Rogers (Courtauld Institute of Art, London)

A Byzantine Silk and a Campanian Fresco: Ecclesiastical Decoration and Cultural Exchange in Eleventh-Century Southern Italy

The 'elephant silk' fresco that decorates the lower part of the apse in the Church of Santa Maria in Foroclaudio is distinctive in its evocation of a woven silk from the manufacturing centres of the Byzantine and Islamic Mediterranean. This paper will

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explore some of the complex issues surrounding cross-cultural exchange in the eleventh-century by focussing on the artistic connections between Byzantium and the West as they are manifested in this fresco decoration. In doing so, the transitional nature of textile designs across the Mediterranean, their use in Eastern and Western ecclesiastical settings and the complex issues that are raised by cross-media decoration will be considered. Likewise, the role of this fresco as both 'painting' and 'textile' will be examined, along with its connections to other examples of similar approaches to the translation of Byzantine and Islamic silks into fictive textiles. In doing so, this paper intends to add to our understanding of the visual and symbolic role of textiles within ecclesiastical spaces in the eleventh-century, and the significance of their Eastern sources of production.

Ivana Jevtic (Koc University, Istanbul)

The eleventh century as a transmitter? Its impact on the classicism of the Palaeologan art

The 11th century, considered by many as the “second golden age” of Byzantium, and the Palaeologan age (1261-1453), the period of political decline of the empire, experienced radically different historical fortunes. Nevertheless, both time periods channelled rich artistic activities that resulted in cultural flourishing. We also see that the enrichment of traditional iconography and the development of devotional imagery characterize the wall paintings of both the 11th and 14th centuries. Additionally, the recourse to Greco-Roman artistic models significantly shaped the pictorial language of both time periods, frequently labelled as the Byzantine “renaissances”. The aim of this communication is to compare the two periods and examine their relationship in order to understand the sources and the mechanics of the retrospective attitudes in Byzantine art and the pivotal role of the 11th century classicism.

By analysing specific pictorial compositions in the murals of the monastery of Daphni (end of the 11th century) and in the church of Christ in Chora (1316-1321), I will explore which creative stimuli of 11th century art did the Palaeologan artists draw upon. Why did Palaeologan artists assimilate antique models largely by the intermediary of the 11th century images? Did this earlier phase of Byzantine art acquire the quality of “classic” for the Palaeologan artists and why? My communication aims to clarify this aspect of artistic creativity and questions the impact of the 11th century on the classicism of the Palaeologan art.

Session 5. Monday 26 March, 9.00-10.15 (Taylorian Institute)

Ian Booth (Brighton)

North Eastern Byzantine border 1081-1101

No source names this critical border but it is implied by one report on the 1101 Crusade. It is not the Dorylaion route for the topography is not rough enough and there is food aplenty. Paphlagonia, east of the Sangarios, varies from rain forest to semi-desert with Pompey's military road [Kadıköy to Kastamonu via Iznik] close to the southern border. West of Nikomedia [Iznik] is more open with a long open coast for Byzantine counter attacks. East of Iznik Paphlagonia favours defence on foot but Optimaton [west of Iznik] is more open, although Alexios intelligently defended it against the Turkmen by isolating them from the Süleiman's Turks by signing a treaty with him that both of them wanted to keep. The Crusaders add to our information for Optimaton but often confuse one action for another because they are unsure of the location names but they can be sorted out. I will show that this border defends both Optimaton and Paphlagonia, because it runs along a topographical change line, and it suited Byzantine campaigning but not Turkmen raiders. Without Süleiman, the Turkmen lost. Alexios won by careful choice of tactics.

Roman Shlyakhtin (Central European University, Budapest)

The empire's 'first' Seljuk: Erisgen-Chrysoskoulos in Byzantine historical narratives of the eleventh-twelfth centuries

Brother-in-law of the sultan of the Great Seljuks Alp Arslan I (1059-1072), Erisgen-Chrysoskoulos was probably the first member of the ruling Seljuk family who changed sides in the Byzantine-Seljuk conflict and became a member of the Byzantine elite. The figure of the Seljuk prince in Byzantine service attracted the attention of two important historiographers: Michael Attaleiates described the appearance of Chrysoskoulos, without mentioning his name. Some five decades later, Nikephoros Bryennios incorporated the figure of Chrysoskoulos in the frame of the Komnenoi "family history", underlining his loyalty to the father of Alexios I Komnenos, Manuel Komnenos.

The aim of this free communication is to trace the development of the image of Erisgen-Chrysoskoulos in the two Byzantine historical narratives, which were

created by different authors in different circumstances. It will seek to understand how the “young man with Scythian eyes” (a characteristic given by Attaleiates) became the “loyal friend of the family” in the work of Bryennios. This will allow me to make some preliminary conclusions about the “adaption” of Seljuk heroes in post-Psellian Byzantine historical narratives.

Alessandro Angelucci (University of San Marino)

Waging mercenaries, housing armies: Alexios Comnenos and the roots of a crusading misleading

When emperor Alexios Comnenos was stressed by Turks in frontiers, he tried to ask for help to West using a long term practice, typical of the late Roman and Byzantine Empire: waging mercenaries. However, problems arose when he received more than a couple of hundred soldiers. So he had to house huge armies instead of some men-at-arms groups, with all the related logistic problems. The topic focuses on the roots of a misunderstanding - that became then an illusion - and which describes the differences between Byzantine and Western political institutions. From the Council of Piacenza in 1095 to the departure of the crusaders to the Anatolian shore in 1097, the paper shows how the communication was influenced by the differences of the *publicum* and *seigneurial*/feudal institutional system, following the change that the Emperor Alexios Comnenos had to effect into the ceremonial and symbolic Byzantine language to ensure the trust of western barons and also emphasising the long terms effects in managing what since have been knowing as the *Crusades*. So through a study on communication and logistics we can characterise the role of Byzantium in XI century as a reality between institutional change in front of the emerging west and eastern traditional political acting.

Wiktor Ostasz (University of Oxford)

The Weight of Imperial Rule on Life in Frontier Anatolia: The Native Perspective of Niketas Choniates

Before the close of the eleventh-century, the political order in Anatolia shifted from a system of remote, apathetic imperial government to a constellation of autonomous lordships run by military leaders of varied ethnic origin and unstable allegiance who are collectively best described as *toparchai*. The transition has often been seen as detrimental for the local society, but this belief, largely

stemming from state-centric assumptions, is undermined by evidence that natives preferred the new arrangement –offering protection at a lower fiscal cost– over a full imperial restoration.

Niketas Choniates' strong connection to his borderland hometown of Chonai has armed him with an insider's understanding of the local concerns and expectations. He also holds a strong view of imperial duties towards the Anatolian lands, whether lost or still controlled. The accusations of negligence in Phrygia, Lykaonia and Pisidia he levels at the Byzantine rulers may be matched with insight from Michael the Syrian's Armenian adaptations to highlight the actual objectives of imperial policy. At the same time, Choniates' inability to think outside of the Empire's political framework highlights the nature of the frontier as a zone marginalised by the prevailing ideologies of power, where a flexible but acquiescently peripheral identity reigned.

Anna Calia (University of San Marino)

Frontier traditions in post-Mantzikert Anatolia: the Danishmendname

The Byzantine defeat at Mantzikert was to be followed by frequent raids and migrations of Turkish tribes into Asia Minor. Later Turkish epic records among the others the names of Artuk, Saltuk and Danishmend, local rulers who created small principalities competing with each other.

In the present paper, I will discuss the references to late 11th century history made in *Danishmendname*, an epic poem celebrating the heroic age of Turkish conquests. Although written down in mid-13th century and preserved only in a later version dated to 1360, it gives a legendary account of events taking place immediately after Mantzikert. In spite of its biased portrait of Byzantine-Turkish frontier society and recurring lack of historicity, the *Danishmendname* provides us with interesting details on ethnic and cultural interpenetrations between Mantzikert and the first Crusade.

The paper will also explore the ways in which modern historiography has looked at the frontier tradition, with reference to Wittek's controversial *ghaza*-thesis supporting a supposed continuity from 11th to 14th century emirates, all sharing the same *ghaza*-ideology. I will argue that, in fact, in late 11th century Anatolia conquests and raids were not determined by *ghaza* and religious fervor, rather by the semi-nomadic nature of *beyliks* like the Danishmendid one.

Session 6. Monday 25 March, 9.00-10.15 (Taylorian Institute)

Prerona Prasad (University of Oxford)

Islamic appellations in Byzantine sources in the reign of Constantine VII Porphyrogenitus

By the beginning of Constantine VII's personal rule, in January 945, the Abbasid Caliphate had fragmented into a number of autonomous regional powers, stretching from Spain and North Africa to the Eurasian Steppe and the Indian subcontinent. Byzantium in the mid-tenth century was in diplomatic and military contact with the Umayyads and Fatimids in the Mediterranean, with the Hamdanids on their borders in Asia Minor and with individual emirates in the Arab marches. It had also set its sights on recovering Crete from the piratical emirate which had established itself there in the 820s.

For the reign of Constantine VII, we have three distinctive categories of Byzantine sources, which touch upon relations with this diverse Islamic world. There is the *De Administrando Imperio*, compiled by the emperor himself, which aimed to place the different regimes in their geographical and historical contexts. There are the protocols in the handbook of ceremonies, the *De Cerimoniis*, which outline forms of address to the different rulers. Then we have the historical sources, the *Logothete's Chronicle*, Skylitzes' *Synopsis Historion* and *Theophanes Continuatus*, which alternate between simply using terms like *Agarenes* or *Saracens* to describe Muslims, and using their geographical origins – Africans, Tarsioties, etc. This paper will attempt to examine how effectively Byzantium was adapting its foreign policy to this fast changing Islamic world and how far the subtleties of identification permeated Byzantine society, through an analysis of terms used to denote Islamic rulers, states and peoples.

Max Lau (University of Oxford)

The Integration of Conquered Territory in the 10th and 12th Centuries – A Continuation of Imperial Policy by other means?

The Byzantine Empire of the 10th and 12th centuries was in many ways a very different entity due to the fundamental changes wrought by the 11th. However, in both of these centuries there was great territorial gain through reconquest of former

imperial lands, thus despite these changes, the situation an emperor found himself in when deciding on the administration and protection of these new territories was the same. This paper will examine how emperors in these centuries integrated their new territories, through comparison of Romanos I Lekapenos, his conquest of Melitene and establishment of the *kouratoreia*, with John II Komnenos and his establishment of monasteries subservient to large foundations in Constantinople, and their respective defences. Despite the chasm of a century of change, it would seem that imperial policy towards the integration of conquered territory saw continuity despite an evolution of methods.

Jake Ransohoff (University of Chicago)

Evaluating the Career of a Bulgarian Aristocrat and Byzantine Administrator in Eleventh-Century Anatolia: the Case of Samuil Alousianos

A lead seal attributed to Samuil Alousianos, recently discovered at the middle Byzantine kastron of Cadir Hoyuk in modern Turkey, has provided a detailed point of reference for evaluating both the career of this important magnate, and the nature and chronology of late-eleventh century Byzantine collapse in central Anatolia. Very little is known about the powerful Alousianos clan, despite their preeminent place among the elite families of eleventh-century Anatolia. In view of this deficiency, the present study attempts to place new information brought to light by the corpus of Samuil Alousianos' extant seals, along with relevant textual evidence, into the context of shifting provincial hierarchies throughout eleventh-century Byzantine Anatolia, in order to reconstruct a provisional sketch of Alousianos' career. This biographical sketch serves two salient purposes: firstly, it provides insight into Byzantine strategies for integrating the Bulgarian elite after 1018. As the Alousianoι were descendants of the last Bulgar tsar, understanding the character and development of Samuil Alousianos' career provides an important framework for evaluating larger trends of Bulgarian aristocratic assimilation into the structures of the Byzantine state. Secondly, the rough outline of Samuil Alousianos' *cursus honorum* may be used to suggest appropriate dates for the issue of the Cadir seal. Such dates aid in critically narrowing the timeframe for Cadir's abandonment, which in turn helps illuminate the chronology of Byzantine disintegration in central Anatolia after 1071.

Alexander Panayotov (University of Cambridge) & **Gethin Rees** (University of Cambridge)

Putting the Jewish Communities of Byzantium on the Map: a Geographical Information Systems Approach to the Eleventh Century

This paper will review epigraphic and literary sources that refer to the location of Jewish communities in the Byzantine empire during the eleventh century and discuss how they can be studied using Geographical Information Systems (GIS). This research is part of the ongoing ERC funded project 'Mapping the Jewish Communities of the Byzantine Empire' based at the Faculty Divinity of the University of Cambridge. The importance of the eleventh century for our knowledge of Jewish life in Byzantium is emphasized by the fact that there is little or no evidence for Jews in the Empire between the eighth and the end of the tenth century. The focus of the paper will be on the problems posed by the uncertainty of historical sources using evidence for the social and economic status of Jews and Jewish communities in Constantinople, Thessalonica, Thebes, Corinth, Chios, Mastaura and other known centres of Jewish life in Byzantium. The presentation will provide an introduction to how uncertain data taken from these sources can be disseminated on the world-wide-web in the form of interactive and dynamic maps. It will explain how the project's GIS allows researchers to access data about the Jewish communities, examine these data in the context of eleventh-century Byzantine history and create bespoke maps.

Christos Malatras (University of Birmingham)

Considerations on the civil aristocracy in the late period

Two types of Byzantine aristocracy have been identified by modern research: the military and the civil aristocracy. Military ethos, high esteem for noble birth and reliance on land for sustenance, have been identified as characteristics for the military aristocracy. On the other side, a higher level of education, less significance of noble birth and reliance on state service for economic sustenance, have been identified as characteristics of the civil aristocracy. According to this theory, the civil aristocracy during the early Palaeologan empire struggled to limit the power of the high military aristocracy by promoting a policy that favoured the state vis-à-vis the "feudal" forces of the military aristocracy.

Although a careful analysis of the holders of titles and offices will reveal that this distinction is actual, this did not mean that we may speak of different *social* types

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of families. The so-called “civil aristocracy” equally relied on land for its economic sustenance and when it achieved social ascent it did not behave differently than the military aristocracy. The same phenomenon can be observed for the ecclesiastic aristocracy in the provinces. As a consequence, the “struggle against the feudal forces” which was based on this distinction should receive reconsideration.

13. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES

(a) The following new members have joined the Society since the publication of *BBBS* 37 (2011): Maria Andipa, Elisabeth Chatziantoniou, Barbara Crostini, Mike Davy, Aoife Fitzgerald, Deborah Grice, K. J. Hicks, Natalia Holliday, Panagiotis Kambanis, Matthew Kinloch, Weisheng Lin, Susan Macmillan, Patrick Martin, Adrian Petrenco, Rebecca Ryan, J. Riley Snyder, Athanasia Stavrou, Michael Strain, Frank Trombley, Marion Worsley.

(b) **Membership of the Executive.** At the A.G.M., Professor Marc Lauxtermann, Dr Mark Jackson and Dr Shaun Tougher 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, and not less than 14 days before the date of the A.G.M. Nominations of student and 'lay' members would be especially welcome.

c) Minutes of the Annual General Meeting of the Society for the Promotion of Byzantine Studies held on Sunday 10 April, 2011 in the Bedson Lecture Theatre 1, Newcastle University.

Present: Professor M. Mullett in the chair, Dr Rosemary Morris (Chairman), Dr Tim Greenwood (Secretary), Mr Michael Carey (Treasurer)

209. The Minutes of the last Annual General Meeting held in the Large Lecture Theatre, Arts Building, University of Birmingham on Sunday 28 March, 2010 were adopted.

210. Chairman's Report

Dr Morris thanked the Symposiarchs, Dr Claire Nesbitt and Dr Mark Jackson for organising such a successful Symposium. She referred to the International Byzantine Congress which would be held in Sofia, 22-28 August and noted that the Society would be supporting the attendance of younger scholars. The Society would be represented at the General Assembly by two representatives; herself with voting rights, and Dr Dionysios Stathakopoulos in a consultative role. The Executive Committee had agreed to propose adding to the agenda the formulation of Development Committee with the aim of supporting Byzantine Studies internationally and helping the careers of younger scholars.

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Moving on to national matters, Dr Morris reported that although the Department of Byzantine and Greek Studies at King's College London no longer existed, many of the posts and its functions had been taken over by the Centre for Hellenic Studies which was flourishing. There was worrying news from Glasgow where the provision of Modern Languages and Slavonic Studies was threatened and this would have an impact on Byzantine studies there. On a happier note, she noted the support given by the Society to graduate events in Oxford and St Andrews and referred to some forthcoming events including an SPBS Summer Lecture at the Hellenic Centre on 5th July when Professor Robin Cormack would speak on Cyprus and the Sinai Icons.

Turning to Society matters, she thanked Professor Liz James for her work as Chair of the Development Committee dealing with funding applications and Dr Mike Saxby for his work as Membership Secretary creating an electronic membership list.

Lastly, she noted the deaths of Oleg Grabar, and Polly Evans (Dumbarton Oaks).

Dr Timothy Dawson observed that the Society might also think about expanding its parameters to help not just younger scholars but also those not in the academic stream.

211. The Treasurer referred members to the report set out in the *BBBS*, noting one correction to the 2009 figures in note 2 which should read £287.50. He noted that again receipts were up and expenses were down: the Society was almost £1500 better off than in 2009.

Professor Mullett thanked Mr Carey warmly for all his work on his accounts over the last year.

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

213. Professor Mullett noted that Professor Liz James was standing down as Chair of the Development Committee and that Dr Ruth Macrides would take over from her. There were three nominations to fill the three vacant places on the committee: Dr Eurydice Georganteli (University of Birmingham), nominated by Dr Mark Jackson and seconded by Dr Claire Nesbitt; Professor Liz James (University of

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Sussex), nominated by Ms Rowena Loverance and seconded by Dr Tim Greenwood; Dr Claire Nesbitt (University of Durham), nominated by Dr Rosemary Morris and seconded by Dr Fiona Haarer. All three were duly declared elected.

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Treasurer's Report for 2011

General Fund

Year To

<u>Receipts</u>	<u>31.12.11</u>	<u>31.12.10</u>
Balance brought forward	6,836.29	5,510.78
Subscriptions	7,329.45	7,267.01
BBBS sales and advertising	340.00	701.07
Deposit interest	12.10	22.06
Income Tax Refund	709.73	758.51
Total receipts	15,227.57	14,259.03
<u>Less expenditure</u>		
Membership Secretary's fee	1,500.00	1,000.00
BBBS editorial fee	1,750.00	1,250.00
Postage	1,332.04	698.94
Printing	1,762.00	976.73
AIEB subscription	212.13	194.67
Website	450.00	450.00
Stationery and copying	110.52	83.50
Sundry expenses (Note 1)	447.27	940.10
Grants (Note 2)	723.20	1,828.00
Total expenditure	8,287.16	7,423.14
Balance at 31.12.11 carried forward (Note 3)	6,940.41	6,836.29

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Note 1:

Sundry expenses comprise:-	<u>2011</u>	<u>2010</u>
Membership Secretary's expenses:	191.47	197.06
Autumn Lecture expenses:	69.00	73.49
Committee expenses:	186.80	575.55
Obituary (I Sevcenko)		94.00
	-----	-----
	£447.27	£940.10
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Note 2:

Grants made during 2011 were all for students attending The Spring Symposium in Newcastle-Upon-Tyne.

Note 3:

During the year the balance in the hands of the 2006 Fund Trustees was, in accordance with the Agreement made on the setting up of that Fund, transferred to the Society's General Account. That balance, amounting to £11,836.45, increased the balance at 31.12.11 to £18,776.86. In order not to distort the comparative figures, this increase has not been shown in the statement above.

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Publications Fund

Year to 31.12.11

Receipts

Balance brought forward	10,602.14
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Sales: (Note 1)

<u>Eastern Approaches</u>	24.00	
<u>Travel in Byzantium</u>	47.00	
<u>Rhetoric and Byzantine Culture</u>	23.00	
<u>Eat, Drink and Be Merry</u>	115.88	
<u>Byzantine Trade</u>	174.88	
<u>History as Literature</u>	70.00	
		453.88

<u>Royalties: (Note 2)</u>	120.17
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Bank Interest	4.22
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11,180.41

Payment: Ashgate for History as Literature	<u>1,512.50</u>
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Balance at Bank:	9,667.91
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Note 1

Sales

<u>Constantinople and its Hinterland:</u>	cost of 100 copies	1,968.75
	sales to 31.12.11	2,983.00

	surplus	£1019.25
		=====

<u>Mount Athos</u>	cost of 100 copies	2,073.75
	sales to 31.12.11	2,329.30

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	surplus	----- £255.55 =====
<u>Dead or Alive?</u>	cost of 100 copies sales to 31.12.11	2,231.25 2,200.41 -----
	shortfall	£30.84 =====
<u>Desire and Denial</u>	cost of 100 copies sales to 31.12.11	2,362.50 1,282.00 -----
	shortfall	£1,080.50 =====
<u>Strangers to Themselves</u>	cost of 100 copies sales to 31.12.11	2,362.50 1,886.92 -----
	shortfall	£475.90 =====
<u>Looking-Glass</u>	cost of 100 copies sales to 31.12.11	3,604.50 1,513.00 -----
	shortfall	£2,091.50 =====
<u>Eastern Approaches</u>	cost of 100 copies sales to 31.12.11	2,362.50 1,714.00 -----
	shortfall	£648.50 =====
<u>Travel in Byzantium</u>	cost of 70 copies sales to 31.12.11	1,953.75 2,651.10 -----
	surplus	£697.95 =====

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<u>Rhetoric</u>	cost of 70 copies	1,653.75
	sales to 31.12.11	1,932.33

	surplus	£278.58
<u>Byzantine Orthodoxies</u>	cost of 70 copies	1,653.75
	sales to 31.12.11	1,351.08

	shortfall	£302.67
<u>Eat, Drink and Be Merry</u>	cost of 70 copies	1,837.50
	sales to 31.12.11	827.88

	shortfall	£1,009.62
<u>Trade</u>	cost of 70 copies	1,837.50
	Sales to 31.12.11	1,259.00

	shortfall	£578.50
<u>History as Literature</u>	cost of 50 copies	1,512.50
	Sales to 31.12.11	70.00

	Shortfall	1,442.50

Note 2:

The sales figures listed in Note 1 for Strangers, Travel, Rhetoric and Orthodoxies include royalties on copies sold by Ashgate.

ANNUAL GENERAL MEETING

The Annual General Meeting of the Society for the Promotion of Byzantine Studies will be held on Sunday 25 March, 2012 at 12.30pm, Exeter College, Oxford.

AGENDA

219. Adoption of the Minutes of the last Annual General Meeting of the Society, **214-218**, held in the Bedson Lecture Theatre 1, Newcastle University.

220. Chairman's report.

221. Treasurer's report (see above).

222. Election of new members.

223. Elections to the Executive Committee (nominations to the Secretary on or before 11 March, 2012).

Dr TIM GREENWOOD
Secretary

Professor A.A.M. BRYER
President

**14. Books: Reviews, Notices, Advertisements
Websites**

Review

Byzantium and Bulgaria, 775-831

(Brill 2011)

Panos Sophoulis



Byzantium's chronically turbulent relationship with the Turkic Bulgar khanate in the late eighth and early ninth centuries is the subject of this groundbreaking new synthetic political study. In *Byzantium and Bulgaria, 775-831* specialist scholars and general Balkan-interest readers alike are treated to the first modern English-language monograph on this relatively obscure but crucial period in the evolution of both states.

This timely work replaces outdated studies (most, from the early twentieth century), and takes into account a wealth of new evidence gleaned from recent archaeological excavations. Measured analysis of this material record provides a useful supplement to the well-known Byzantine historiographical and hagiographical sources (as well as Syriac, Arabic, Armenian and Frankish texts). These key sources all receive a fresh and thorough critical re-evaluation from the author, University of Athens Lecturer in History Panos Sophoulis, who developed the book out of doctoral thesis research conducted at Oxford University.

While the structure of the book thus generally follows the thrust of Sophoulis' thesis, two of the most important chapters are completely new; these are chapter three (about Bulgaria's northern, western and eastern borders and neighbors from the seventh to the ninth century) and the eighth and final chapter, which discusses the reign of Khan Omurtag (815-831), a ruler who oversaw growth, prosperity and a new centralisation of power, all leading to the expansion of the Bulgar khanate.

Books: Notices, Reviews, Advertisements
Websites

Byzantium and Bulgaria, 775-831 begins with a thorough overview of the contemporary written sources dealing with Byzantium and Bulgaria during the period. The author takes care to point out the relative strengths and shortcomings of each, the factors that influenced their composition, points of divergence and so on. This mastery of the sources not only allows for the most comprehensive and detailed narrative yet of political and military affairs during the period, but also helps readers appreciate the various prejudices under which Byzantine writers laboured (for example, an iconophile chronicler attributing an emperor's defeat at the hands of the Bulgars to his iconoclastic impiety, decidedly displeasing to God).

The monograph's long second chapter, perhaps the one that is most interesting to the general reader, discusses Bulgaria's strategic geography, new archaeological evidence, and the structures, institutions and cultural life of the Bulgars. The survey of the terrain informs the reader as to where the options lay for the Byzantines and Bulgars- whether for settlements, points of attack or trade and communications routes. Sophoulis also makes several important, but not immediately apparent points: for example, the relatively small size of available pasturage (in comparison to the Mongols or Central Asian Turks, with their vast steppes) limited the capabilities of this semi-nomadic equestrian society to develop a large cavalry, and thus its ability to impact its neighbors.

Regarding archaeology, the author makes full use of the new wealth of evidence gathered from recent excavation programmes in Bulgaria, Romania, Moldova, Ukraine, Greece and Turkey. This new data sheds considerable light on social and economic conditions, defensive structures, commercial centers and specific sites (such as recent work done at the Bulgar capital of Pliska, which gets a detailed discussion).

The author's critical assessment of factors shaping scholarly use of the material record is just as insightful as is his commentary on the written one. For example, he notes the "conflicting presuppositions" of Romanian and Bulgarian archaeologists, with the former tending to look for continuity from a 'proto-Romanian' civilization in assessing digs from the period, and the latter's tendency to conversely ignore or minimise evidence of a pre-existing society with sub-Roman and Christian elements. Since decisions taken (or not taken) in this light can colour our understanding of history by restricting what may actually be a more complete record, it is to the author's credit that he is sensitive to such factors and points them out.

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Sophoulis also notes types of dwellings and burial practices in coming to understandings of the Bulgar culture and differences with other neighbouring ones, such as the Slavs. Later in the chapter the author gives an extraordinary view into the pagan Bulgars' view of the afterlife and religion. Like other Turkic steppe nomads, they seem to have understood religion in terms of ritual rather than dogma-as evidenced by correspondence between the Bulgar khan and the Pope after the eventual conversion to Christianity in 866. The khan's questions reveal the fear of typical pagan steppe nomads - that great harm could befall "neophyte practitioners" if rituals were performed incorrectly, thus angering the new god.

Just as marvelous a concern was the Bulgars' hesitancy about having to give up their tradition of ancestor worship as part of membership in the new religion. Even before conversion, the evidence suggests that the Bulgars did believe in an afterlife, as well as practice shamanism, like other Eurasian steppe nomads. And here again Sophoulis takes care to point out the need to keep in mind distinctions between what this practice might have meant to that people, in light of the cumulative connotations that have been given it over the last two centuries of popular interest in the topic worldwide. It is this sort of observation again that demonstrates the author's critical vigilance in assessing his topic.

Next follows the third chapter, which takes a short detour north to the Carpathian basin and the steppes. Here is discussed the wider context of Bulgaria's northern neighbours from the seventh to the ninth centuries. It allows the author to present Bulgar society and political developments in the context of the (non-Byzantine) factors that affected them, such as the Khazar conquest of the southern Russian steppes and Khan Asparukh's migration to the Balkans. The chapter's discussion of the significance of Crimea to the Bulgars and Byzantines, supplemented by evidence from new archaeological findings, also indicates how the greater Black Sea area played a vital role in the affairs of both societies.

The central chapters of *Byzantium and Bulgaria, 775-831* are devoted to fleshing out the political and military history of the period. The narrative begins in the context of Emperor Constantine V's successful wars against the khanate, which was near collapse at his death in 775. However, the Byzantines were less successful thereafter, and the Bulgars became a chronically vexing enemy. The sixth chapter, for example, concludes with a vivid and harrowing account of how the armies of Khan Krum, who had been rather disrespected by the Byzantines, ran roughshod around Constantinople and its environs, in vintage steppe nomad fashion. Indeed, for anyone familiar with modern Istanbul, the spectacle of Bulgar

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hordes pillaging Besiktas would seem altogether remarkable, but apparently that is what happened.

The author informs the fast-paced narrative with reference to the effect of these events on social and political trends. For example, he shows how Leo V's re-establishment of iconoclasm in April 815 was strongly influenced by the pious Byzantines' perception that the Bulgars' pattern of military victories attested to divine displeasure with their society (this point on mediaeval understandings of causality has been made by other modern historians, such as Mark Whittow in *The Making of Orthodox Byzantium, 600-1025*, in reference to the early Muslim armies' victories against the empire).

The concluding chapter of the book gives an account of what the author calls a "turning point" in the history of the Bulgarian state- the reign of Omurtag. It explains how he kept the warrior aristocracy in check, while attempting to mold a group identity for his ethnically diverse subjects and expanding the khanate's territory. This would create the basis for an enduring state that preserved elements of the steppe nomad tradition, along with the trappings of Byzantine 'high society' and, after 866, Christian practice and an ecclesiastical structure that looked to Constantinople, and not Rome for guidance.

It is thus shown how not only war but also cultural and political interaction with Byzantium created the conditions for a (Christian) Bulgarian empire that would emerge later when the capital had been moved to the Prespa and then Ohrid lake region in Macedonia under the tsars - a period that has tended to be much more popular for researchers. Yet for that society to emerge, and for it to once again vie with the Byzantines well into the eleventh century, was something only made possible by the successes and sacrifices of the khans and their subjects. And this is the untold story that *Byzantium and Bulgaria, 775-831* tells so well.

Chris Deliso

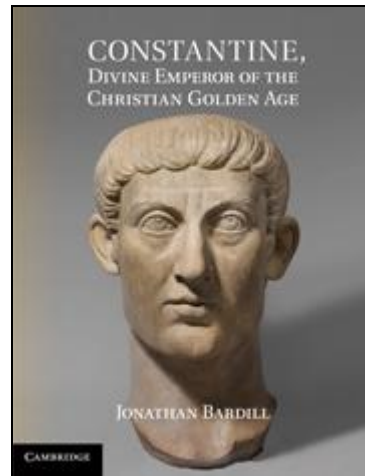
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Dr Jonathan Bardill

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Interview of C. Dauphin by T. Luck in connection with Book Launch of *In Memoriam: Fr Michele Piccirillo, OFM (1944-2008). Celebrating His Life and Work* (BAR International Series 2248, Archaeopress, Oxford 2011) for 'Archaeologist, friends remember Father Piccirillo', *Jordan Times* (18-19 November 2011) 2.

Dr Elena Ene D-Vasilescu

A review of *Between Tradition and Modernity* was published in *The Iconographer's Review* 25 (2011) 28-29.

Dr Mihailo Popović

Review of the 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 published by Prof. Dr. Günter Prinzing (Mainz, Germany):

<http://www.rencensio.net/rezensionen/zeitschriften/jahrbucher-fur-geschichte-osteuropas/jgo.e-reviews-2011/4/mara-brankovic>

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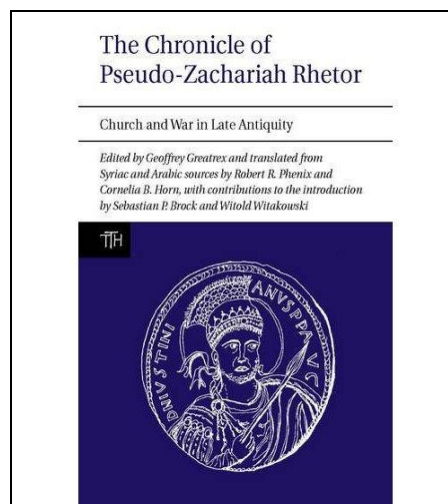
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