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**BULLETIN OF BRITISH  
BYZANTINE STUDIES**

# BULLETIN OF BRITISH BYZANTINE STUDIES

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### **Front cover:**

Tetrarchs, St Mark's, Venice

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## **International Association of Byzantine Studies National Committees**

### **1. Officers and Addresses of National Committees of the International Association of Byzantine Studies**

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

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

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**Brazil:** Angela Comnene, G. Kambani, 505 St Laurent Blvd, suite 106, Ottawa K1K 3X4, Canada

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**Canada:** Geoffrey Greatrex, Dept. d'études anciennes et de sciences des religions /Dept. of Classics & Religious Studies, Université d'Ottawa / University of Ottawa, 70 av. Laurier est / Laurier Ave. East, Ottawa, ON, Canada K1N 6N5

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

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

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## **International Association of Byzantine Studies National Committees**

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

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**Greece:** Prof. T. Kolias (President), T. Maniati-Kokkini (General Secretary), 49-51, Hypsilanti str., 106 80 Athens (www.byzantinestudies.gr)

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**Netherlands:** B.H. Stolte (President), E.M. van Opstall (Secretary), Comité Néerlandais de l'Association Internationale des Études Byzantines, c/o Prof. dr. E.M. van Opstall VU University Fac. of Arts, Dept. of Ancient Studies, De Boelelaan 1105, room 9A29 1081 HV Amsterdam, The Netherlands

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Casa Academiei, Calea 13 Septembrie, nr 13, etj. 4A, Bucharest, Romania

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27, kor. 4, MGU, Historical faculty

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

**Slovakia:** Tatiana Štefanovičová, Šafárikovo námestie 6, m.č. 428, 818 06 Bratislava,  
Slovensko

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

**Spain:** I. Pérez Martín, C/Duque de Medinaceli, 6, E28014 Madrid, Spain

**Sweden:** Ingela Nilsson (President), Department of Linguistics and Philology, Box 635,  
SE-75126 Uppsala

**Switzerland:** Jean-Michel Spieser, Musée d'art et d'histoire de Genève, case postale  
3432, CH. 1211 Genève

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Department of History, 34342 Bebek, Istanbul

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**United Kingdom:** Elizabeth Jeffreys (Chair), Tim Greenwood (Secretary), School of  
History, University of St Andrews, 71 South Street, St Andrews, Fife KY16 9QW

**United States of America:** Charles Barber (President) Department of Art &  
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Città del Vaticano

## **2. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES EXECUTIVE COMMITTEE**

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## **Addresses**

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Professor Elizabeth Jeffreys  
Exeter College, Oxford OX1 3DP

### **Hon. Secretary**

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

### **Hon. Treasurer**

Mr Simon Cockshutt  
17 Weymouth Avenue, Ealing, London W5 4SA

### **Editor**

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

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



### 3. PUBLICATIONS AND WORK IN PROGRESS

**Dr Sebastian Brock**, Oxford

*The Martyrdom of Phokas of Sinope. The Syriac Version* (Texts from Christian Late Antiquity 31, Piscataway NJ 2013); *The Harp of the Spirit: Poems of Saint Ephrem the Syrian* (3<sup>rd</sup> enlarged edition, Cambridge 2013); with B. Fitzgerald, *Two Early Lives of Severos, Patriarch of Antioch* (TTH 59, Liverpool 2013); 'The earliest texts of the Syrian Orthodox Marriage Rite', *OCP* 78 (2012) 335-92; 'Sinai: a meeting point of Georgian with Syriac and Christian Palestinian Aramaic', in *Caucasus between East and West. Historical and Philological Studies in Honour of Zaza Aleksidze* (Tbilisi, National Centre of Manuscripts 2012) 482-94; 'Manuscripts copied in Edessa', in P. Bruns and H.O. Luthé, eds., *Orientalia Christiana. Festschrift für Hubert Kaufhold* (Eichstätter Beiträge zum Christlichen Orient 3, Wiesbaden 2013) 109-127; Preface and translations in C. Hérou, ed., *Sainte Marina. Moniale déguisée en habit de moine dans la tradition maronite* (Patrimoine syriaque 6, Kaslik 2013) 3-7, 154-63, 227-82; 'In Search of St Ephrem', *Khristianskij Vostok* 6 (XII) (2013) 13-77; 'The position of Job in Syriac biblical manuscripts: the survival of an ancient tradition', in S.K. Samir and J.P. Monferrer-Sala, eds., *Graeco-Latina et Orientalia. Studia in honorem Angeli Urbani* (Cordoba 2013) 49-62; with S. Bhayro, 'The Syriac Galen palimpsest and the role of Syriac in the transmission of Greek medicine in the Orient', in R. David, ed., *Ancient Medical and Healing Systems: their Legacy to Western Medicine* = *BJRL* 89 Supplement (2012/2013) 25-43; 'Variety in Institution Narratives in the Syriac Anaphoras', in C. Giraudo, ed., *The Anaphoral Genesis of the Institution Narrative in Light of the Anaphora of Addai and Mari* (OCA 295, 2013) 65-81; 'The Letter of the Emperor Julian to Basil of Caesarea, and Basil's reply, in a Syriac translation', in P. Fodor, G. Mayer, M. Monostori, K. Szovák, and L. Takács, eds., *More modoque. Die Wurzeln der europäischen Kultur und deren Rezeption im Orient und Okzident. Festschrift für Miklós Maróth* (Budapest 2013) 215-24.

#### Forthcoming

With L. Van Rompay, *Catalogue of the Syriac Manuscripts and Fragments in the Library of Deir al-Surian, Wadi al-Natrun (Egypt)* (Orientalia Lovaniensia Analecta 227).

## PUBLICATIONS

### **Professor Nicholas de Lange**, Cambridge

‘Reflections on Jewish Identity in Late Antiquity’, in R. S. Boustani et al., eds., *Envisioning Judaism. Studies in honor of Peter Schäfer on the occasion of his seventieth birthday* (Mohr Siebeck, Tübingen 2013) vol. 1, 167–182; ‘Byzantium’, in G. Khan, ed., *Encyclopedia of Hebrew Language and Linguistics* (Brill, Leiden 2013) vol. 1, 385–90.

### **Dr Charalambos Dendrinos**, London

Co-editor with John Demetracopoulos, *When East met West: the Reception of Latin Philosophical and Theological Thought in Late Byzantium: Proceedings of the 2015 Institute of Classical Studies Byzantine Colloquium, 11-12 June 2012, Senate House, University of London* (= *Nicolaus Studi Storici* 2013)

#### Forthcoming

In collaboration with Philip Taylor and Christopher Wright, ‘Presenting a 16th-century Greek Manuscript using 21st-century Technology: the Autograph Encomium on Henry VIII and Elizabeth I by George Etheridge’, in Ch. Brockmann and D. Harlfinger, eds., *Griechische Handschriften: gestern, heute und morgen, Proceedings of VIII<sup>eme</sup> Colloque International de Paléographie Grecque, University of Hamburg and Herzog August Bibliothek Wolfenbüttel, 22-28 September 2013*. Electronic edition accessible online at:

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

#### In progress

In collaboration with Christopher Wright and Maria Argyrou, *An analytical Catalogue of the Lambeth Palace Library Greek Manuscript Collection*; an edition of Emperor Manuel II Palaeologus’ unpublished *Letter to David and Damianos of Vatopedi*; an edition of Manuel Calecas’ unpublished autograph works, including his epistolary discourse *On the Circumcision of the Lord* and the collection of testimonia *On the Order in the Trinity*.

### **Dr A. Eastmond**, London

*The Glory of Byzantium and Early Christendom* (Phaidon, London 2013); “‘It began with a picture’: imperial art, texts and subversion between east and west in the twelfth century”, in D. Angelov and M. Saxby, eds., *Subversion in Byzantium* (Society for the Promotion of Byzantine Studies Publications 17, Ashgate, Farnham 2013) 121-43; ‘Byzantine Oliphants?’, in N. Asutay-Effenberger and F. Daim, eds., *Φιλοπάτιον: Spaziergang im kaiserlichen Garten: Beiträge zu Byzanz und seinen Nachbarn. Festschrift für Arne Effenburger zum 70. Geburtstag* (Monographien des Römisch-Germanischen Zentralmuseums 106, Römisch-

## PUBLICATIONS

Germanisches Zentralmuseum, Mainz 2012) 95-118; ‘Diplomatic gifts: women and art as imperial commodities in the thirteenth century’, in G. Saint-Guillain and D. Stathokopoulos, eds., *Liquid and Multiple: Individuals and Identities in the thirteenth-century Aegean* (Centre de recherche d'Histoire et Civilisation de Byzance, Monographies 35, Sorbonne, Paris 2012) 105-33; edited with Liz James, *Wonderful Things: Byzantium through its art* (Papers from the Forty-second Spring Symposium of Byzantine Studies, London, 20-22 March 2009 - Society for the Promotion of Byzantine Studies Publications 16, Ashgate, Farnham 2013).

**Dr Elena Ene D-Vasilescu, Oxford**

**‘The Last Wonderful thing. The icon of the Heavenly Ladder’, in Liz James and Antony Eastmond, eds., *Wonderful Things. Byzantium through its art* (Ashgate 2013) 176-184; ‘How would Gregory of Nyssa have understood evolutionism?’, in Markus Vinzent, ed., *Studia Patristica* vol. 67, no. 15 (Peeters Publishers, Leuven, Paris, Walpole 2013) 151-169, etc.; ‘Armenians and their art in Romania’, in Marina Dmitrieva, Bálint Kovács, Stefan Troebst, eds., *Die Kunst der Armenier im östlichen Europa* [The Armenian Church in Europe] (Böhlau Verlag GmbH & Cie., Köln 2013) 59-68; ‘Death and the Afterlife. A Comparative Approach’, in Iulian Moga, ed., *Angels, Demons and Representations of Afterlife within the Jewish, Pagan and Christian Imagery* (Alexandru Ioan Cuza University Publishing House, Iași 2013) 15-27; ‘Seeing is Praying: Egyptian Spirituality in Images’, *ibid.* 103-112; ‘Are “devout imagination” and “seeing through images” coloured by national identity? The Romanian case’, in Daniel Lemeni, ed., *Sf. Constantin cel Mare și creștinismul: Teologie, Politică și Hagiografie în Bizanțul Timpuriu* [Constantine the Great and Christianity: Theology, Politics, and Hagiography in Early Byzantium] (The Publishing House of Oltenia Diocese, 2013) 64-98; ‘How Evolutionistic Were the Cappadocian Fathers?’, *Journal of History*, vol. 48, no. 1 (Skopje 2013) 9-23.**

### In Progress

A book, *Nourished by the Word or manna and milk?* This is partially the result of my British Academy project; Editing a volume on Deification in Patristic Thought (with contributors from Oxford, UK in general, and from other countries); Co-editing with Eirini Panou a volume on hagiography based on the workshop I organised in Leeds in 2012 (contributors: Eirini Panou, Elina Räsänen, Adriana Bara, Dana Stehlíková, Eموke Nagy, Elena Ene D-Vasilescu, and perhaps Virginia Nixon).

**Professor Garth Fowden, Cambridge**

## PUBLICATIONS

*Before and after Muhammad: The First Millennium refocused* (Princeton University Press 2014)

**Dr Andriani Georgiou**, Birmingham

‘Helena: the subversive persona of an ideal Christian empress in Early Byzantium’, *Journal of Early Christian Studies* 21:4 (2013) 597-624.

**Dr Jonathan Harris**, London

*Bizantsuteikoku no saigo*, Japanese translation of *The End of Byzantium* by Kouichi Inoue (Hakusuisha, Tokyo 2013); *La fine di Bisanzio*, Italian translation of *The End of Byzantium* by Francesco Paolo Terlizzi (Il Mulino, Bologna 2013); ‘Best of enemies’, *History Today* 63 (February 2013) 17-24; ‘Manuel II Palaiologos (1391-1425) and the Lollards’, *Greek Orthodox Theological Review* 57 (2012) 213-34.

### Forthcoming

*Byzantium and the Crusades*, second edition (Bloomsbury, London 2014); ‘The “Schism” of 1054 and the First Crusade’, *Crusades* (2014); ‘Despots, emperors and Balkan identity in exile’, *Sixteenth Century Journal* (2014); ‘Constantinople’ in *Europe: a Literary History, 1348-1418*, ed. David Wallace (Oxford University Press, forthcoming 2014); ‘Institutional Settings: the court, schools, church, and monasteries’, in Anthony Kaldellis and Niketas Siniosoglou, eds., *The Cambridge Intellectual History of Byzantium* (Cambridge University Press, in progress); ‘The Patriarch of Constantinople and the last days of Byzantium’, in Johannes Preiser-Kapeller and Christian Gastgeber, eds., *The Patriarchate of Constantinople in Context and Comparison* (Österreichische Akademie der Wissenschaften, Vienna, in progress); ‘Byzantium and the Latin States c.1095-c.1198/1204’, in Marcus Bull and Thomas Madden, eds., *The Cambridge History of the Crusades, vol. 1: Sources, Conquest and Settlement* (Cambridge University Press, in progress).

### In progress

General book on Byzantium for Yale University Press; article: ‘Byzantium and the First Crusade: three avenues of approach’.

**Professor Judith Herrin**, London

Princeton University Press published my two volumes, *Margins and Metropolis. Authority across the Byzantine Empire* and *Unrivalled Influence Women and Empire in Byzantium*, papers revised and updated with new introductions.

## PUBLICATIONS

**Mr Michael Heslop, London**

Forthcoming

‘The Search for the Defensive System of the Knights in the Dodecanese (Part II: Leros, Kalymnos, Kos and Bodrum)’, in M. Piana and C. Carlsson, eds., *Architecture and Archaeology of the Military Orders* (Ashgate, Farnham 2014) 29-67.

**Dr Hannah Hunt, Leeds**

*Clothed in the Body: Asceticism, the body and the spiritual in the late antique era* (Ashgate, Farnham 2012); ‘Eternal city or the stuff of nightmares? The characterisation of Rome in *Portrait of a Lady* and *Middlemarch*’, *Cahiers Victoriens et Édouardiens* 75 (April 2012) (Société Française d’Études Victoriennes et Édouardiennes) 187-198; ‘Uses and Abuses of Spiritual Authority in the Church in St Symeon the New Theologian’, in Brock Bingamen and B. Nassif, eds., *The Philokalia: Exploring the Classical Text of Orthodox Spirituality*, Chapter 13; ‘Southcott, Ernest William (1915-1976)’, in *Oxford National Dictionary of Biography* (Oxford University Press 2012); ‘Working the Earth of the Heart: images of cultivation and harvest in Ephrem and Macarius’, *Studia Patristica* (Peeters, Leuven, 2012) vol. LII: 149-60; “‘Clothed in the body’: the Garment of Flesh and the Garment of Glory in Syrian religious Anthropology”, *Studia Patristica* (Peeters, Leuven 2012) vol. LIV.

Forthcoming

*An Unholy Trinity: Models of Sacred and Secular authority in Mid-Byzantium* (Brill, Leiden – Medieval Mediterranean Series).

**Professor Lucy-Anne Hunt, Manchester**

Forthcoming

‘Eastern Christian Painting between the Levant, Egypt and the West in the later 13<sup>th</sup> Century as seen through the prism of key Intermediaries’, *Proceedings of the Conference, Monks, Merchants and Artists in the Eastern Mediterranean: The Relations of Byzantium to the Arab Near East (9<sup>th</sup>-15<sup>th</sup> c.)*, Wissenschafts Campus Mainz, October 17-19, 2012 (Mainz 2014); ‘The 14<sup>th</sup>-Century Icon of St Mark at al-Mu’allāqa, Old Cairo and the assimilation of Byzantine art in Mamluk Egypt’, Mariam Ayad, ed., *Adaptation, Assimilation, and Representation: Proceedings of the Second International Symposium on Coptic Culture: Past, Present and Future, 22-24 July 2013* (Coptic Orthodox Church Centre, Stevenage 2014).

## PUBLICATIONS

### **Dr Heather Hunter-Crawley, Bristol**

‘Pilgrimage made Portable: A Sensory Archaeology of the Monza-Bobbio Ampullae’, *HEROM - Journal on Hellenistic and Roman Material Culture* (formerly *FACTA Journal of Roman Material Culture Studies*) 1 (2012) 135-156; ‘Embodying the Divine: The Sensational Experience of the Sixth-Century Eucharist’, in Jo Day, ed., *Making Senses of the Past: Toward a Sensory Archaeology* (Southern Illinois University Press, Carbondale, IL 2013) 160–176; ‘The Cross of Light: Experiencing Divine Presence in Byzantine Syria’, in Claire Nesbitt and Mark Jackson, eds., *Experiencing Byzantium: Papers from the 44th Spring Symposium of Byzantine Studies, Newcastle and Durham, April 2011* (Ashgate, Farnham 2013) 175-193.

#### Forthcoming

25 art historical entries submitted to the first edition of *The Oxford Dictionary of Late Antiquity*.

#### In Progress

‘Symeon Stylites, Sensation, and Distributed Self: An Embodied Reading of the Late-Antique Cult of Saints’ (journal article in preparation); *Divine Embodiment: Ritual, Art, and the Senses in Late-Antique Christianity* (thesis in preparation for publication as a monograph).

### **Professor Elizabeth Jeffreys, Oxford**

‘Robert Browning’, in P. Armstrong, ed., *Authority in Byzantium: studies for Judith Herrin* (Farnham 2013) 345-353; ‘Byzantine romances: eastern or western?’, in M. Brownlee and D. Gondicas, eds., *Renaissance Encounters: Greek East and Latin West* (Princeton 2013) 221-237; ‘The Morea through the prism of the past’, in S. Gerstel, ed., *Morea: the land and its people in the aftermath of the Fourth Crusade* (Washington, D.S. 2013) 9-21; ‘The sevastokratorissa Eirene as patron’, in M. Grünbart, M. Mullett and L. Theis, eds., *Female Founders in Byzantium and Beyond* (Vienna 2013 = *Wiener Jahrbuch der Kunstgeschichte* 60/61, 2011/12 [published 2013]) 177-194.

### **Dr Robert Jordan, Belfast**

#### Forthcoming

‘The *Synagoge* of Paul Evergetinos’, Book I, Topics 1-25, new English translation with new facing Greek text. The *Synagoge* volume depends on the Evergetis Project getting final agreement from the hegoumenos and elders of the Vatopedi

## PUBLICATIONS

monastery for the publication of their new text facing our new English translation which is based on their new text.

### In Progress

The *Vita* of Theodore of Stoudios by Michael the Monk, new text and English translation. The *Vita* is the first part of a projected volume in the DOML Series.

### **Dr Doug Lee, Nottingham**

*From Rome to Byzantium, AD 363 to 565: The Transformation of Ancient Rome* (vol.8 of *Edinburgh History of Ancient Rome*) (Edinburgh UP); 'Roman warfare with Sasanian Persia', in B. Campbell and L. Tritle, eds., *The Oxford Handbook of Classical Warfare* (Oxford) 708-25; 'Theodosius and his generals' in C. Kelly, ed., *Theodosius II: Rethinking the Roman Empire in Late Antiquity* (Cambridge) 90-108; 'What difference did Christianity make?' in P. Erdkamp, ed., *The Cambridge Companion to Ancient Rome* (Cambridge) 522-38.

### Forthcoming

'Emperors and generals from Constantine to Theodosius', in J. Wienand, ed., *Contested Monarchy: Integrating the Roman Empire in the Fourth Century AD* (Oxford); various entries in Y. Le Bohec, ed., *The Blackwell Encyclopedia of the Roman Army*; various entries in H. Sidebottom and M. Whitby, eds., *The Blackwell Encyclopedia of Ancient Battles*; various entries in M. Humphries and O. Nicholson, eds., *The Oxford Dictionary of Late Antiquity*; entries in A. Sommerstein, ed., *The Wiley-Blackwell Encyclopedia of Greek Comedy*.

### In progress

*Warfare in the Roman World* (Key Themes in Ancient History) (Cambridge); new edition of *Pagans and Christians in Late Antiquity: A Sourcebook* (Routledge).

### **Professor G.A. Loud, Leeds**

'Norman Traditions in Southern Italy', in Stefan Burkhardt and Thomas Förster, eds., *Norman Tradition and Transcultural Heritage. Exchange of Cultures in the 'Norman' Peripheries of Medieval Europe* (Ashgate 2013) 35-56; 'The image of the tyrant in the work of Hugo Falcandus', *Nottingham Medieval Studies* 57 (2013) 1-20.

### Forthcoming

'Organizzazione del potere: la feudalità', in *Il Mezzogiorno normanno-svevofratria e storiografia, Attidelle XX Giornatenormanno-sveve, Bari ottobre 2012* (Autumn 2014); 'The German Crusade of 1197-8', *Crusades* (Autumn 2014); 'Innocent II and the kingdom of Sicily', to be published in a volume of essays about Innocent II, in memory of John Doran, edited by Damian Smith (2014).

## PUBLICATIONS

**Dr Anthony Luttrell**, Bath

‘The Master of Rhodes in a French Manuscript: ca 1404’, *Bulletin: Société de l’Histoire et du Patrimoine de l’Ordre de Malte* xxviii (2013) 4-11; ‘The Origins of the Templars’ Western Economy’, in A. Baudin *et al*, eds., *L’économie templière en Occident: Patrimoines, commerce, finances* (Langres 2013) 57-64; ‘The Island Order State on Rhodes’, E. Buttigieg and S. Phillips, eds., *Islands and Military Orders, c.1291-x.1798* (Farnham 2013) 19-28; ‘Saint Ubaldesca di Calcinaia’, *Ordines Militares: Colloquia Torunensia Historica* xviii (2013) 287-291.

**Dr Bernard Mulholland**, Queen’s University, Belfast

*The Early Byzantine Christian Church. An archaeological re-assessment of forty-seven Early Byzantine basilical church excavations primarily in Israel and Jordan, and their historical and liturgical context* (Oxford, Bern, Berlin, Brussels, Frankfurt am Main, New York and Vienna).

Forthcoming

‘Identification of Early Byzantine Constantinopolitan, Syrian and Roman church plans in the Levant and some possible consequences’, in Brouria Bitton-Askelony, Theodore de Bruyn, Carol Harrison and Oscar Velásquez, eds., *Patristics in the Twenty First Century* (Turnhout).

**Dr J.A. Munitiz** (Oxford)

Ruth Macrides, J.A. Munitiz, Dimiter Angelov, *Pseudo-Kodinos and the Constantinopolitan Court: Offices and Ceremonies* (Birmingham Byzantine and Ottoman Studies vol. 15, Ashgate, Farnham and Burlington 2013); ‘La importancia de lo secundario’, *Estudios Bizantinos* (on-line), vol. 1 (2013) 1-12.

In progress

Translation: *Theognostos: Treasury* [CCSG 5], CCT Brepols, due out in 2014.

**Dr Philipp Niewöhner**, Oxford

With G. Dikilitaş, E. Erkul, S. Giese, J. Gorecki, W. Prochaska, D. Sarı, H. Stümpel, A. Vardar, A. Waldner, A. V. Walser, H. Woith, ‘Bronze Age Hüyük, Iron Age Hill Top Forts, Roman Poleis, and Byzantine Pilgrimage in Germia and Its Vicinity. “Connectivity” and a Lack of “Definite Places” on the Central Anatolian High Plateau’, *Anatolian Studies* 63 (2013) 97-136; with L. Audley-



## PUBLICATIONS

Miller and W. Prochaska 'Marbles, Quarries and Workshops on the Highlands of Northern Macedonia', *Archäologischer Anzeiger* (2013/1) 95-145; 'The Rotunda at the Myrelaion in Constantinople. Pilaster Capitals, Mosaics, and Brick Stamps', in E. Akyürek, N. Necipoğlu and A. Ödekan, eds., *The Byzantine Court: Source of Power and Culture, International Sevgi Gönül Byzantine Studies Symposium 2 (Istanbul 2013)* 41-52; 'Phrygian Marble and Stonemasonry as Markers of Regional Distinctiveness in Late Antiquity', in P. Thonemann, ed., *Roman Phrygia* (Cambridge 2013) 215-248; 'Byzantine Water Spouts with Zoomorphic Head and Channel', *Cahiers Archéologiques* 55 (2013) in press; 'Neue spät- und nachantike Monumente von Milet und der mittelbyzantinische Zerfall des anatolischen Städtewesens', *Archäologischer Anzeiger* 2013/2, in press (with contributions from O. Dally, E. Erkul, S. Feist, S. Giese, D. Göcmen, T. Hintermann, M. Kruij, M. Maischberger, B. Raubo, P. Schneider, A. Scholl, N. Schwert, V. Sossau, F. Stroth, H. Stümpel; 'Mysia (Hellespontus)', in *Reallexikon für Antike und Christentum* 25 (Stuttgart 2013) 389-403; Review of B. Furlas, *Die Mosaiken der Acheiropoietos-Basilika in Thessaloniki. Eine vergleichende Analyse dekorativer Mosaiken des 5. und 6. Jahrhunderts*, *Millennium Studies* 35 (Berlin 2012), *Bryn Mawr Classical Review* (2013.04.17).

### Forthcoming

'Production and Distribution of Docimian Marble in the Theodosian Age', in I. Jacobs, ed., *Production and Prosperity in the Theodosian Age* (Leuven 2014); 'Historisch-topographische Überlegungen zum Trierer Prozessionselfenbein, dem Christusbild an der Chalke, Kaiserin Irenes Triumph im Bilderstreit und der Euphemiakirche am Hippodrom', *Millennium* 11 (2014); with N. Teteriatnikov, 'The South Vestibule of St Sophia at Istanbul: Architecture and Ornamental Mosaics. The Secret Door of the Patriarchate and the Imperial Entrance to the Great Church', *Dumbarton Oaks Papers*; 'What Went Wrong? Decline and Ruralisation in Eleventh Century Anatolia. The Archaeological Record', in J. Howard-Johnston, ed., *Eleventh-Century Byzantium: Social Change in Town and Country* (Oxford); 'The Late Late Antique Origins of Byzantine Palatial Architecture', in U. Wulf-Rheidt et al., ed., *The Emperor's House: Palaces from Augustus to the Age of Absolutism* (Berlin); 'Christian Monuments from the Reign of Constantine I to Constantius II in Anatolia', in *Costantino e i Costantinidi: l'innovazione costantiniana, le sue radici et suoi sviluppi, Congresso Internazionale di Archeologia Cristiana 16 (Rome)*; Aezani/Aizanoi; Anazarbus; Andriace/Andriake; aqueduct; architects; Bithynia; bridges, Roman and post-Roman; Caria; Cotiaeum; Docimium; doors; Galatia and Galatia Salutaris; Germia; Hellespontus; Iconium and Konya Plain; Lycaonia; Lycia; Lycia, churches of; marble; masons and masons' marks; Miletus; Myra; Nacolea; opus sectile; Patara of Lycia; Pessinus; Proconnesus; Siveç; Tembris Valley; Thousand and One

## PUBLICATIONS

Churches, in M. Humphries and O. Nicholson, *Oxford Dictionary of Late Antiquity*; 'Anatolia', in M. Decker, ed., *The Cambridge Handbook of Byzantine Archaeology* (Cambridge); Die byzantinischen Basiliken von Milet.

### In Progress

With W. Prochaska, 'The Provenance of the Marble', in B. Bavant and V. Ivanisevic, ed, *Caričin Grad 4, Collection de l'École française de Rome*; with S. Giese, 'Das byzantinische Haus von Kirse Yant', in K. Konuk and R. Descat, ed., *La Carie du Golfe céramique*; 'Who Built Late Antique Churches? The Evidence of the Stonemasonry, in I. Jacobs and P. Van Nuffelen, ed., *Church and Economy in Late Antiquity* (Oxford); 'Asia Minor', in A. Vionis, ed., *Byzantium in Transition: The Byzantine Early Middle Ages, 7th-8th Centuries*.

**Dr Jennifer Nimmo Smith**, Edinburgh

### Forthcoming

'Pillars and Monuments (stelai) in the works of Gregory of Nazianzus' (for a volume in memory of the late Professor Justin Mossay).

### 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 Anthousa Papagiannaki**, Birmingham

'Performances on Ivory: The Musicians and Dancers on the lid of the Veroli Casket', in *Deltion tes Christianikes kai Archaialogikes Hetaireias* 34 (2013) 301-310; 'Imperial Portraiture and the Minor Arts in the Era of Constantine the Great', in D. Bojović, ed., *Saint Emperor Constantine and Christianity*, II.479-492; 'Imperial Portraiture and the Minor Arts in the Era of Constantine the Great', in *Saint Emperor Constantine and Christianity, Book of Abstracts*, 122.

### Forthcoming

'Nereids and Hippocamps: The Marine Thiasos on Late Antique and Medieval Byzantine Ivory and Bone Caskets', in L. Kouneni, ed., *The Legacy of Antiquity* (Cambridge Scholars Publishing 2014); 'Skeletal Materials', in M. Decker, ed., *The Cambridge Handbook of Byzantine Archaeology* (Cambridge University Press 2014).

## PUBLICATIONS

### **Dr Georgi R. Parpulov, Oxford**

‘The Date of Two Icons from Sinai’, in A. Eastmond and L. James, eds., *Wonderful Things: Byzantium through Its Art* (Ashgate, Farnham 2013) 149-154;  
‘The Study of Byzantine Book Illumination: Past, Present, and Future’, *Palaeoslavica* 21 (2013) no. 2, 202-222; ‘Зарождение византийского лепесткового орнамента’ / ‘The Beginnings of Flower-Petal Ornament’, in A. L. Saminsky, ed., *Путем орнамента: Исследования по искусству византийского мира* (МАКС Пресс, Moscow 2013) [Труды Центрального музея древнерусской культуры и искусства, 7] 88-95.

#### Forthcoming

*Toward a History of Byzantine Psalters* (Plovdiv 2014).

#### In progress

An on-line database of scribal notes from Greek manuscripts.

### **Professor Charlotte Roueché, London**

*Kekaumenos, Consilia et Narrationes* (SAWS edition, 2013)

Greek text, English translation and commentary, with further translations by H.G. Beck, J. Signes Codoner, G.G. Litavrin, M.D. Spadaro

ISBN 978-1-897747-29-2

Available at:

<http://www.ancientwisdoms.ac.uk/library/kekaumenos-consilia-et-narrationes/>

### **Dr Helen Rufus-Ward**

‘Representing Decline and Fall: Nineteenth-century responses to the Asclepius-Hygieia and Clementinus ivory diptychs’, in L. James & A. Eastmond, eds., *Wonderful Things: Byzantium through its art* (Ashgate, 2013).

#### Forthcoming

‘Type Casting Byzantium: perpetuating the nineteenth-century British pro-classical polemic’, in P. Marciniak & D. Smythe, eds., *Reception of Byzantium in Modern Europe 1500-2010* (Ashgate).

#### In Progress

Research into the first Lambousa (Cyprus) treasure.

### **Dr Michael Saxby, Birmingham**

Ed., with Dimiter Angelov, *Power and Subversion in Byzantium, Papers from the Forty-third Spring Symposium of Byzantine Studies, University of Birmingham 27-29 March 2010* (Ashgate, Farnham 2013).

## PUBLICATIONS

### **Dr Dionysios Stathakopoulos, London**

‘Disease and where to treat it: a Byzantine *vade mecum*’, in B. Zipser, ed., *Medical Books in the Byzantine World, Eikasmos*, Studi Online 2 (Bologna 2013):

<http://www2.classics.unibo.it/eikasmos/eng/index.php?page=online>

‘On whose authority? Regulating medical practice in the twelfth and early thirteenth century’, in P. Armstrong, ed., *Authority in Byzantium* (Ashgate 2013) 227-238; ‘I seek not my own: Is there a female mode of charity?’, in L. Theis, M. Mullett and M. Gruenbart, eds., *Female Founders in Byzantium and Beyond*, special volume of *Wiener Jahrbuch für Kunstgeschichte* 60-61 (2011/12, published 2014) 383-397.

#### Forthcoming

*A Short History of the Byzantine Empire* (I. B. Tauris, London, April 2014); ‘Handel und Wandel: Gesellschaft und Demographie im spätbyzantinischen Griechenland (1261-1453)’, in *Hinter den Mauern und auf dem offenen Land: Neue Forschungen zum Leben im Byzantinischen Reich*, in the series *Roemisch-Germanisches Zentral Museum Tagungen* (2014); 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; *Filthy Lucre: Wealth and its Uses in the Late Byzantine Period* (monograph); with Petros Bouras-Vallianatos, *A History of Byzantine Medicine* (monograph).

### **Dr Shaun Tougher, Cardiff**

‘The imperial family: the case of the Macedonians’, in L. Brubaker and S. Tougher, eds., *Approaches to the Byzantine Family* (Ashgate) 303-326; ‘Bearding Byzantium: masculinity, eunuchs, and the Byzantine life course’, in B. Neil and L. Garland, eds., *Questions of Gender in Byzantine Society* (Ashgate) 153-66; ‘The aesthetics of castration: The beauty of Roman eunuchs’, in L. Tracy, ed., *Castration and Culture in the Middle Ages* (D.S. Brewer) 48-72.

#### Forthcoming

‘Eunuchs in the east, men in the west: Dis/unity, gender and orientalism in the later Roman empire’, in *An End to Unity? East and West in the Fourth Century* (Brill); ‘Robert Graves’ *Count Belisarius*’, for A. Gibson, ed., *Robert Graves and the Classical Tradition* (OUP); ‘Byzantine eunuchs as generals: The case of Narses’, in Michael Grunbart, ed., *Entanglements between Byzantium and the Orient; Roman Castrati: Eunuchs of the Roman Empire*.

## PUBLICATIONS

### In Progress

‘Eusebia and Eusebius: women and eunuchs and the sons of Constantine’; ‘Julian Augustus on Augustus’; edited volume, with N. Baker-Brian, *In the Shadows of Constantine and Julian: The Roman Empire AD 337-361*; edited volume on *Byzantine Gender* for Palgrave.

**Dr Monica White**, Nottingham

*Military Saints in Byzantium and Rus, 900-1200* (Cambridge University Press); ‘Veneration of St Constantine in pre-Mongol Rus’, in D. Bojović, ed., *Saint Emperor Constantine and Christianity* (Centre for Church Studies, Niš 2013).

### Forthcoming

‘Relics and the Princely Clan in Rus’, *Studia Byzantina Upsaliensia* (2015); ‘The “Grave Covering” of St Demetrios between Byzantium and Rus’, *Къиѡжевна уcmопuja (Literary History)* (2014).

**Dr Christopher Wright**, London

*The Gattilusio Lordships and the Aegean World 1355-1462* (Brill, Leiden 2014); ‘Towards an edition of Demetrios Kydones’s autograph translation of Thomas Aquinas’ *Summa Theologiae*, Prima Pars’, *Nicolaus: rivista di teologia ecumenico-patristica* 40 (2013); ‘Bizancio y la Primera Cruzada’, *Desperta Ferro* 20 (2013).

### Forthcoming

‘An investment in goodwill: financing the ransom of the leaders of the Crusade of Nikopolis’, *Viator* 45 (2014)

### In progress

Analytical catalogue of the Greek manuscripts of Lambeth Palace Library (online resource for release 2014, funded by the A.G. Leventis Foundation) (in conjunction with Charalambos Dendrinos and Maria Argyrou)

Edition of the Greek translation of Thomas Aquinas’ *Summa Theologiae*, Prima Pars, as part of the ‘Tommaso de Aquino Byzantinus’ project

‘The coup d’état in Palaiologan Byzantium’.

## MEMBERS RESIDENT OUTSIDE THE U.K.

**Dr Elisabeth Chatziantoniou**, Thessaloniki

‘Observations regarding the fiscal administration of the *theme* of Boleron, Strymon and Thessalonike (11<sup>th</sup>-12<sup>th</sup> c.)’, *BYZANTIKA* 30 (2012-2013) 149-193 (in Greek,

## PUBLICATIONS

with an English summary); Edited, *BYZANTIKA* 30 (2012-2013). Αφιέρωμα στη Θεσσαλονίκη για τα 100 χρόνια από την απελευθέρωσή της (Thessalonike 2013, pp. 1-416).

### Forthcoming

‘Le rôle politique social et judiciaire des archevêques de Thessalonique dans la dernière période byzantine (XIV<sup>e</sup>-début XV<sup>e</sup> siècles)’, in Elisabeth Malamut, ed., *À ville méditerranéenne* (Presses de l’ Université d’ Aix Marseille, Marseille 2014) 1-10 - abstract in *Proceedings of the 22<sup>nd</sup> International Congress of Byzantine Studies, Sofia 22-27 August 2011*, vol. II.234-235.

### **Dr Nikolaos G. Chrissis, Athens**

*Crusading in Frankish Greece: a Study of Byzantine-Western Relations and Attitudes, 1204-1282* (Brepols, Turnhout 2012) xlii + 335 pp; edited with M. Carr, *Contact and Conflict in Frankish Greece and the Aegean, 1204-1453: Crusade, Religion and Trade between Latins, Greeks and Turks* (Ashgate, Farnham 2014) xix + 232 pp; ‘New Frontiers: Frankish Greece and Crusading in the Early 13<sup>th</sup> Century’, in N. Chrissis and M. Carr, *ibid.*, 17-41.

### Forthcoming

‘Crusades and Crusaders in Medieval Greece’, in P. Lock and N. Tsougarakis, eds., *A Handbook of Medieval Greece* (Brill, Leiden 2014); ‘Gregory IX and the Greek East’, in C. Egger and D. Smith, eds., *Pope Gregory IX (1227-41)* (Ashgate, Farnham 2014); ‘Tearing Christ’s Seamless Tunic? The “Eastern Schism” and Crusades against the Greeks in the Thirteenth Century’, in *Proceedings of the Eighth Quadrennial Conference of the SSCLE (Cáceres, Spain, 25-29 June, 2012)* (Extremadura University Press, Cáceres 2014); ‘Byzantine Crusaders: Holy War and Crusade Rhetoric in Byzantine Contacts with the West (1095-1341)’, in A. Boas, ed., *The Crusader World* (Routledge, London 2015); ‘Frankish Greece’, in J. Phillips and A. Jotischky, eds., *The Cambridge History of the Crusades, vol. II: Expansion, Impact and Decline* (Cambridge 2015).

### Work in Progress

Research project: *Worlds Apart? Identity and Otherness in Late Byzantine Perceptions of the West: The Evidence of Oratory and Correspondence* (EU-funded postdoctoral fellowship, University of Athens, 2012-2015).

### **Dr Stavroula Constantinou, Nicosia**

With A. Beihammer and M. Parani, eds., *Court Ceremonies and Rituals of Power in the Medieval Mediterranean* (The Medieval Mediterranean 98, Brill, Leiden and Boston); ‘Violence in the Palace: Rituals of Imperial Punishment in Prokopios’s

## PUBLICATIONS

*Secret History*', in *ibid.*, 375-387; 'Male Constructions of Female Identities: Authority and Power in the Byzantine Greek Lives of Monastic Foundresses', *Wiener Jahrbuch für Kunstgeschichte* LX/LXI (2011/2012) (= *Female Founders in Byzantium and Beyond*, edited by Lioba Theis, Margaret Mullett and Michael Grünbart with Galina Fingerova and Matthew Savage) 41-60; 'Healing Dreams in Early Byzantine Miracle Collections', in S. Oberhelman, ed., *Dreams, Healing, and Medicine in Greece: From Antiquity to the Present* (Ashgate, Farnham) 189-198; 'Family in the Byzantine Greek Legend of Saint Alexios the Man of God', in L. Brubaker and S. Tougher, eds., *Approaches to the Byzantine Family* (Ashgate, Farnham) 267-278; 'Retelling the Tale: The Byzantine Rewriting of *Floire and Blancheflor*', in J. Eming and M. Baisch, eds., *Hybridität und Spiel. Der europäische Liebes- und Abenteuerroman von der Antike zur Frühen Neuzeit* (Berliner Akademie-Verlag, Berlin) 227-242.

### Forthcoming

'The Morphology of Healing Dreams: Dream and Therapy in Byzantine Collections of Miracle Stories', in C. Angelidi, ed., *Dreaming in Byzantium and Beyond* (Ashgate, Farnham); 'Rewriting Beauty Youth in Female Martyr Legends', in M. Gray, ed., *Rewriting Holiness: Studies in the Reconfiguration of Cults* (Ashgate, Farnham); '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, Farnham); "'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 (6<sup>th</sup>-11<sup>th</sup> century)*; 'Bloodthirsty Emperors: Performances of Imperial Punishments in Byzantine Hagiography', in E. Birge Vitz and M. Pomerantz, eds., *Courts and Performance in the Premodern Middle East (700-1600 CE)* (New York University Press, New York and London); 'Hagiographie', in M. Grünbart and A. Riehle, eds., *Lexikon der byzantinischen Autoren* (Akademie Verlag, Leipzig).

### In Progress

Preparation of a monograph on collections of miracle-stories.

### **Professor Maria Constantoudaki, Athens**

'The Man of Sorrows from Byzantium to Venetian Crete. Some Observations on Iconography and Function', in C. R. Puglisi and W. H. Barcham, eds., *New Perspectives on the Man of Sorrows* (Medieval Institute Publications, W. Michigan University, Kalamazoo 2013) 147-190.

### **Professor Malgorzata Dąbrowska, Lodz**

## PUBLICATIONS

‘Dr Wanda Wolska-Conus (22.X.1919 -25.IV 2012)’, *Kwartalnik Historyczny* 120 (2013) 1.195-205; ‘Dr Wanda Wolska-Conus (22 October 1919- 25 April 2012)’, *Bulletin of British Byzantine Studies* 39 (2013) 97-100; ‘Wanda Wolska-Conus (1919-2012)’, *Revue des Etudes Byzantines* 71 (2013) 385-388; ‘Inteligencja emocjonalna Manuela II Paleologa’ (‘Emotional Intelligence of Manuel II Palaiologos’), in Jacek Banaszkiewicz i Kazimierz Ilski, eds., *Homo qui sentit. Ból i przyjemność w kulturze Wschodu i Zachodu* (Poznań 2013) 21-31; ‘Die Herrschaft des Kaisers Manuel I. Komnenos in den Augen von Johannes Kinnamos’, in Norbert Kersken und Grischa Vercamer, eds., *Macht und Spiegel der Macht. Herrschaft in Europa im 12. und 13. Jahrhundert vor dem Hintergrund der Chronistik* (Wiesbaden 2013) 419 - 431.

### Forthcoming

‘Profesor Halina Evert-Kappesowa i Madame Dupont’ *Przegląd Nauk Historycznych* (*Revue of Historical Studies*, Lodz) XIII (2014) 1; ‘Kobiece oparcie Haleckiego. Matka i żona’ (‘The Female Support of Halecki. His Mother and Wife’) in M. Dabrowska, ed., *Oskar Halecki i jego wizja Europy* (*Oskar Halecki and his Vision of Europe*) II (Warszawa-Lodz 2014); ‘Wstęp’ (‘Introduction’) to M. Dabrowska, ed., *Oskar Halecki i jego wizja Europy* II; ‘Osobiste i intelektualne przyjaźnie Haleckiego w świetle jego korespondencji’ (‘Halecki’s Personal and Intellectual Friendships in the Light of his Correspondence’) in M. Dabrowska, ed., *Oskar Halecki i jego wizja Europy* III (Warszawa-Lodz 2014); ‘Wstęp’ (‘Introduction’) to M. Dabrowska, ed., *Oskar Halecki i jego wizja Europy* III; ‘Byzantine Envoy in Paris in 1408’, *Przegląd Nauk Historycznych* (*Revue of Historical Studies*) XIII (2014) 2; ‘Halina Evert-Kappesowa. Uczennica Haleckiego i Zakrzewskiego’ (‘Halina Evert-Kappesowa, Haleckis’ and Zakrzewski’s student’), in M. Dabrowska, ed., *Kazimierz Zakrzewski. Historyk i polityk* (*Kazimierz Zakrzewski. Historian and Politician*) (Warszawa-Lodz 2015); ‘Wstęp’ (‘Introduction’) to M. Dabrowska, ed., *Kazimierz Zakrzewski. Historyk i polityk*; ‘Pilgrimage as a Secret Service Mission in Byzantium’, *Questiones Medii Aevi Novae* (2015); ed., *Oskar Halecki i jego wizja Europy*. vol. II-III (Warszawa-Lodz 2014); *Kazimierz Zakrzewski. Historyk i polityk* (Warszawa-Lodz 2015).

### In progress

*Bogumil Zwolski, uczeń Stanisława Koscialkowskiego* (*Bogumil Zwolski, Stanislaw Koscialkowski’s student*); *Bajeczna historia Trapezuntu* (*A Fabulus History of Trebizond*).

## **Professor Claudine Dauphin, Paris**

‘Fallahin and Bedu between the Desert and the Sown: the Population Dynamics of a buffer-zone from Byzantium to the Mamluks’, *The Bulletin of the Council for*



## PUBLICATIONS

*British Research in the Levant* 8 (2013) 18-29 (in collab. with Dr M. Ben Jeddou); 'Paysans et pasteurs sur les marches du Levant Sud. Dynamique du peuplement et exploitation du sol de Byzance aux Mamelouks (VI<sup>e</sup>-XVI<sup>e</sup> siècles)', *Géomatique Expert* No. 95 (Novembre-Décembre 2013) 30-53 (in collab. with M. Ben Jeddou and J. M. Castex); Review of Mark Merrony, *Socio-Economic Aspects of Late Roman Mosaic Pavements in Phoenicia and Northern Palestine*, BAR International Series 2530, Archaeopress, Oxford 2013, in *Minerva* Vol. 24, No. 5 (September/October 2013) 53.

Online Publication: 'Paysans et pasteurs sur les marches du Levant Sud. Dynamique du peuplement et exploitation du sol de Byzance aux Mamelouks (VI<sup>e</sup>-XVI<sup>e</sup> siècles)', *SIG 2013, Conférence francophone ESRI, 2 et 3 octobre 2013, Versailles* (in collab. with M. Ben Jeddou and J.-M. Castex):

Summary:

- <http://sig2013.esrifrance.fr/archeologie.aspx>

pdf of powerpoint presentation:

- [http://sig2013.esrifrance.fr/iso\\_album/esri\\_1.pdf](http://sig2013.esrifrance.fr/iso_album/esri_1.pdf)
- <http://sig2013.esrifrance.fr/sig2013communicationsppt.aspx>

### Forthcoming

'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* 56 (2013) (in collab. with M. Ben Jeddou) - January 2014; 'Agriculturalists and Nomads in Southern Jordan', *Munjazat* 2013 (in collab. with M. Ben Jeddou) - January 2014; 'Population Dynamics in the al-Karak Region in the Byzantine and Islamic Periods', *12<sup>th</sup> International Conference on the History and Archaeology of Jordan (ICHAJ) 'Transparent Borders', 5-11 May 2013, Berlin* (in collab. with B. Hamarneh, J.-M. Castex and M. Ben Jeddou) - late 2014; *Animals in the Ancient World. The Levett Bestiary* (Levett Collecton Series 2, Musée d'Art Classique de Mougins, 96 pp., 183 figs (colour and black-and-white) - January 2014); *Les Animaux dans le Monde antique. Le Bestiaire Levett* (Levett Collecton Series 2, Musée d'Art Classique de Mougins, 112 pp., 188 figs colour and black-and-white) - January 2014 - in the French version the Ancient World reaches up to the Western Middle Ages).

### In Progress

Final publication of the excavations of the Byzantine (V<sup>th</sup> -VIII<sup>th</sup> c.) ecclesiastical estate at Shelomi in Western Galilee.

'Fallahin and Nomads in the Southern Levant from Byzantium to the Crusades: population dynamics and artistic expression': processing, GIS analyses and preliminary historical interpretations of data from Southern Jordan continued.

## PUBLICATIONS

**Dr Stavros G. Georgiou**, Strovolos, Cyprus

‘The Testimony of Ordericus Vitalis on an Incident in Cyprus in 1123’, *Epistimoniki Epetiris tis Kypriakis Etaireias Istorikon Spoudon* 10 (2012) 57-61 (in Greek); ‘The Anonymous Kamytzes of the Pentekontakephalon of Saint Neophytos the Recluse’, *Hellenica* 62 (2012) 31-41 (in Greek); ‘The Vestis and Praetor pasis Thettalias Michael. Remarks on the Administration of Thessalonica at the End of the Eleventh Century’, *Vyzantiaka* 30 (2012-2013) (= *Afieroma sti Thessaloniki gia ta 100 chronia apo tin apeleftherosi tis*) 195-209 (in Greek); ‘The Bishopric of Kerynia and the Notitia Episcopatum no 3’, *Epetirida Kentrou Meleton Ieras Monis Kykkou* 10 (2013) 107-113 (in Greek); ‘Notes on Byzantine Cyprus II’, *Epetirida Kentrou Meleton Ieras Monis Kykkou* 10 (2013) 293-297 (in Greek); ‘The Byzantine Family of Opoi: Addenda et corrigenda’, *Byzantion* 83 (2013) 103-111.

Book-reviews in: *Epistimoniki Epetiris tis Kypriakis Etaireias Istorikon Spoudon* 10 (2012) 417-420, 421-423 (in Greek); *Accademie e Biblioteche d’Italia. Trimestrale di cultura delle biblioteche e delle istituzioni culturali* 1-2/2012 (n.s. 7) (January - June 2012) 62-64 (in Italian); *Rassegna del Centro di Cultura e Storia Amalfitana* n.s. 43-44 (2012) 273-276 (in Italian); *Hellenica* 62 (2012) 248-251 (in Greek); *Vyzantiaka* 30 (2012-2013) (= *Afieroma sti Thessaloniki gia ta 100 chronia apo tin apeleftherosi tis*) 385-392, 393-397, 398-400 (in Greek); *Byzantinoslavica* 71 (2013) 416-418 (in English).

### Forthcoming

‘The Office of the Rebel Rapsomatis in Cyprus (ca. 1091-1092)’, *Vyzantinos Domos* 19-20 (2011-2012) (in Greek); ‘The Raid of the Egyptians in Cyprus in 1158 and the Unknown Doux of Cyprus’, *Epetiris Etaireias Vyzantinon Spoudon* 54 (2010-2012) (in Greek); ‘Pantaleone de Comite Maurone d’Amalfi come proprietario dei titoli bizantini’, transl. by Georgia Kazara-Georgiou, *Rassegna del Centro di Cultura e Storia Amalfitana* n.s. 45-46 (2013) (in Italian); ‘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 2014) (in Greek); ‘The Byzantine Tillyria (4th-12th Centuries)’, in St. Perdakis, ed., *Praktika Defterou Synedriou ‘Tillyria: Mnimes, Istorika kai Archaiaologia’* (Nicosia 2014) (in Greek).

Book-reviews in: *Epetiris Etaireias Vyzantinon Spoudon* 54 (2010-2012) (in Greek).

**Dr Geoffrey Greatrex**, Ottawa

‘The Romano-Persian Frontier and the Context of the Book of Steps’, in R. Kitchen and K. Heal, eds., *Breaking the Mind. New Studies in the Syriac Book of*

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*Steps* (Catholic University of America Press, Washington, D.C., 2013) 9-31; ‘The date of Procopius’ *Buildings* in the light of recent scholarship’, *Estudios bizantinos* 1 (2013) 13-29, on-line journal:

<http://www.publicacions.ub.edu/revistes/estudiosBizantinos01/>

Review: H. Leppin, *Justinian. Das christliche Experiment* (Stuttgart 2011), *Byzantinische Zeitschrift* 105 (2012) 216-20.

### Forthcoming

The *Wiley-Blackwell Encyclopedia of the Roman Army* should appear in spring 2014, for which I was responsible for the section on Late Antiquity. The whole work is edited by Yann Le Bohec and will comprise three volumes. It was held up because of the need to revise translations of certain sections.

Review: P. Bell, *Social Conflict in the Age of Justinian. Its Nature, Management and Mediation* (Oxford 2013), *Classical Review* 64 (2014).

### 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). Contract now signed with Cambridge University Press.

## **Professor John Haldon, Princeton**

*A Critical Commentary on the Taktika of Leo VI* (Dumbarton Oaks Studies 44, Harvard UP/Dumbarton Oaks, Washington DC 2014); ‘Mode of production, social action, and historical change: some questions and issues’, in L. da Graça and A. Zingarelli, eds., *Studies on pre-capitalist modes of production* (Brill, Leiden 2013) 103-118; ‘Information and war: strategic geography and strategic planning 6<sup>th</sup> – 10<sup>th</sup> c.’, in L. Lavan *et al.*, eds., *The archaeology of war in late Antiquity. Late Antique Archaeology* 8 (Brill, Leiden/Boston 2013) 373-393; ‘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 2013) 475-497; ‘Theories of practice: Marxist history-writing and complexity’, in *Historical Materialism* 21/4 (2013) 1–35.

### Forthcoming

‘Byzantium: the fiscal state’, in A. Monson and W. Scheidel, eds., *Fiscal régimes and the political economy of early states* (Stanford UP, Stanford 2013); ‘Contribution to the symposium on Alex Callinicos’ *Making history. Agency, structure, and change in social theory*’, in *Historical materialism*; ‘The political economy of Empire: “imperial capital” and the formation of central and regional elites’, in P. Bang, C. A. Bayly and W. Scheidel, eds., *The Oxford world history of empire* (OUP, Oxford); ‘Introduction’ to the re-edition of M. Dobb, *Studies in the*

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*development of capitalism* (London/NY 1947); ‘A Mediterranean empire? Byzantium 565-1204’, in Fred Donner, Robin Adèle Greeley, Peter Sluglett, Harvey Weiss, eds., *Empire in the Middle East: from Antiquity to the French/British Mandates* (CUP, Cambridge); ‘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) chapter 7; ‘Byzantium to 1025’, in D. Graff, ed., *The Cambridge history of war* (CUP, Cambridge); ‘L’armée au IXe siècle. Quelques problèmes et quelques questions’, in J.-Cl. Cheynet and B. Flusin, eds., *A la suite de Paul Lemerle : L’humanisme byzantin et les études sur le XIe s. quarante ans après* (Paris 2014/2015).

### In progress

Work progresses on a translation of and historical commentary on three sets of early medieval miracles, a fifth-century and a seventh-century collection of the ‘Miracula S. Theodori tironis’, one of the most important ‘soldier saints’ of the Byzantine church; and the miracles of St Therapon, a healing saint whose relics worked wonders in Constantinople in the seventh century and were written down ca. 720 (see J.F. Haldon, ‘The *Laudatio Therapontis*. A neglected source of the later seventh or early eighth century’, in H. Amirav and B. ter h. Romeney, eds., *Essays in Honour of Averil Cameron* (Leiden 2006) 263-278).

### **Dr Haris A. Kalligas, Athens**

*Monemvasia. A Byzantine City State* (Paperback, Routledge, November 2013); ‘Ο ναός του Αγίου Νικολάου του Λικινίου στη Μονεμβασία’, in Ch. Bouras and St. Mamaloukos, eds., *Churches in Greece after 1453*, vol. 7, Εκδόσεις Μυγδονία, pp.57-68.

### Forthcoming in 2014

‘Ο *Capitan del Golfo* στη Σύμη το 1654’, *Volume in honour of Chryssa Maltezos*; ‘Έντυπα φυλλάδια με ποιήματα για την Ναυμαχία της Ναυπάκτου στις συλλογές της Γενναδείου Βιβλιοθήκης’, *Papers from the Conference Η απήχηση της Ναυμαχίας της Ναυπάκτου στον ευρωπαϊκό κόσμο*, organized in Nafpaktos (Lepanto) on 13 October 2012 by the Foundation D. & A. Botsaris and the Istituto Ellenico of Venice; ‘Το σχέδιο της Μονεμβασίας (G I b 158)’, in Olga Katsiardi-Hering, ed., *Βενετικοί Χάρτες της Πελοποννήσου* (National Bank Cultural Foundation, Athens); ‘Το περί των εκκλησιών της Μονεμβασίας σημείωμα’, forthcoming *Festschrift*; ‘Askitareia’ *Festschrift* in honour of Dimitris Philippidis’ (Melissa Publishers).

### Forthcoming

*The octagonal church of Odigitria-Agia Sophia in Monemvasia.*

## PUBLICATIONS

*Short Chronicle: Work and life in Monemvasia.*

*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, Feasts and Markets*, Papers of the 17th Symposium of History and Art in Monemvasia, June 2009, in memory of Angeliki Laiou.

With Alexander Kalligas, *Monemvasia. Rewriting on Palimpsests.*

### Other

*Malversazione: Μία δικογραφία του 1487.*

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

*Surveys of Churches in the Lower City, Monemvasia.*

### **Professor Bente Kiilerich, Bergen**

‘From Temple to Church: The Redefinition of the Sacred Landscape on the Acropolis’, in S. Brink & S. W. Nordeide, eds., *Sacred Sites and Holy Places. Exploring the Sacralization of Landscape* (Studies in the Early Middle Ages 11; Brepols, Turnhout 2013) 187-214; ‘Formal Shortcomings or a different Kunstwollen: Ritualisation and the Art of Constantine’, in C. Blondeau, e.a., eds., *Ars auro gemmisque prior. Mélanges en homage à Jean-Pierre Caillet* (Zagreb-Motovun 2013) 95-104.

### Forthcoming

‘Defacement and Replacement in Ancient and Byzantine Ruler Images’, in K. Kolrud & M. Prusac, eds., *Iconoclasm from Antiquity to Modernity* (Ashgate, Farnham 2014); ‘Personal Attire and Appearance’, *Acts from Byzantine Culture Conference Istanbul, May 2010* (2014?); ‘The *opus sectile* from Porta Marina and the Aesthetics of Interior Decoration’, in I. Jakobs ed., *Production and Prosperity in the Theodosian Period (Interdisciplinary Studies in Ancient Culture and Religion* 14; Peeters, Leuven 2014) 169-187; ‘The Style and Visual Characteristics of the Centcelles Mosaics,’ in A. Arbeiter, D. Korol, D. Marzoli, *Der Kuppelbau von Centcelles (Tarragona, Spanien)* (2014/2015); ‘The State of Early Christian Iconography in the Twenty-first Century,’ *Studies in Iconography* 35 (2014); ‘Spolia’, in L. Rutgers, O. Brandt, J. Magness, eds., *Cambridge Encyclopedia of the Archaeology of Late Antiquity* (2015); various entries in P. Corby Finney & Craig Noll, eds., *Encyclopedia of Early Christian Art and Archaeology* (Grand Rapids, Michigan); ‘Optical Colour Blending in the Rotunda Mosaics at Thessaloniki’, *Musiva et Sectilia* 8 (2014/2015); ‘Riegl’s Concept of Late Roman Art: Judging the Evidence’, in U. Hansson, ed., *Classical Archaeology in the Late Nineteenth-Century*; ‘Abstraction in Late Antique Art’, in C. Olovsson, ed., *Symbolism in Late Antiquity and Early Byzantium*.

## PUBLICATIONS

**Dr Maria Kouroumali**, Athens

‘The Justinianic Re-conquest of Italy: Imperial Campaigns and Local Responses,’ in A. Sarantis and N. Christie, eds., *War and Warfare in Late Antiquity* (Late Antique Archaeology 8, 2 vols., Leiden 2013) 969–999.

### Forthcoming

*Reassessing Procopius* (Cambridge University Press); ‘Ravenna’ and ‘Mercenaries’, in Y. L. Bohec, ed., *Encyclopedia of the Roman Army* (Wiley-Blackwell 2014).

### In Progress

Articles: ‘Justinian’s Foreign Policy in Sixth-Century Chronicles’; ‘Echoes of the Past: the Influence of Classical Historians in the Proems of Procopius of Caesarea and Agathias of Myrina’; ‘Orthodox or Heretic? Justinian’s Theology Re-Visited’; ‘Medicine and Physicians in the *Menologion* of Symeon Metaphrastes’.

Book: *Justinian’s Gothic War* (Cambridge University Press).

**Dr Dirk Krausmüller**, Mardin

‘Dante’ *Divine Comedy* and Middle Byzantine *Saints’ Lives* – Biography as Allegory’, *Byzantine and Modern Greek Studies* 37 (2013) 161-175; ‘The Flesh Cannot See the Word: “Nestorianising” Chalcedonians in the Seventh to Ninth Centuries AD’, *Vigiliae Christianae* 67 (2013) 185-208; “‘At the resurrection we will not recognise one another’: radical devaluation of social relations in the lost model of Anastasius’ and Pseudo-Athanasius’ *Questions and Answers*’, *Byzantion* 83 (2013) 207-227; ‘Hiding in Plain Sight: Heterodox Trinitarian Speculation in the Writings of Niketas Stethatos’, *Scrinium* 9 (2013) 255-284; ‘On Contents and Structure of the Panagiotou *Typikon*: A Contribution to the Early History of ‘Extended’ Monastic Rules’, *Byzantinische Zeitschrift* 106 (2013) 39-64; with Olga Grichenko, ‘The Tenth-Century Stoudios-Typikon and its Impact on Eleventh- and Twelfth-Century Byzantine Monasticism’, *Jahrbuch der Österreichischen Byzantinistik* 63 (2013) 153-175; ‘Liturgical Innovation in Eleventh- and Twelfth-Century Constantinople: Hours and Inter-Hours in the Evergetis *Typikon*, its “Daughters” and its “Grand-Daughters”’, *Revue des Études Byzantines* 71 (2013) 149-172; ‘*Vitae B, C and A* of Theodore the Stoudite: their Interrelation, Dates, Authors and Significance for the History of the Stoudios Monastery in the Tenth Century’, *Analecta Bollandiana* 131 (2013) 280-298; ‘Chastity or Procreation? Models of Sanctity for Byzantine Laymen During the Iconoclastic and Post-Iconoclastic Period’, *Journal for Late Antique Religion and Culture* 7 (2013) 49-68; ‘God as impersonator of saints in Late Antique

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hagiography: the case of the *Life* of John bar Aphtonia († 537)', *Mukaddime* 7 (2013) 23-45; 'Byzantine Monastic Communities: Alternative Families?', in S. Tougher and L. Brubaker, ed., *Approaches to the Byzantine Family* (Farnham 2013) 345-358.

### Forthcoming

'Contextualising Constantine V's radical religious policies: the debate about the intercession of the saints and the 'sleep of the soul' in the Chalcedonian and Nestorian churches', *Byzantine and Modern Greek Studies*.

### **Professor Alexei Lidov, Moscow**

Ed., *Hierotopy of Light and Fire in the Culture of the Byzantine World* (Moscow 2013).

### **Dr Crystal Lubinsky, Dartmouth**

*Removing Masculine Layers to Reveal a Holy Womanhood: The Female Transvestite Monks of Late Antique Eastern Christianity* (Brepols 2013).

### **Professor Emeritus Ljubomir Maksimović, Belgrade**

'George Ostrogorsky (St Petersburg 19 January 1902 – 24 October 1976)', in P. Armstrong, ed., *Authority in Byzantium* (Farnham 2013) 327-335; 'Stefan Dušan i Ser: dve simbolične beleške' ('Stefan Dušan and Serres two Symbolical Notes'), *Glas* 420, *Odeljenje istorijskih nauka* 16 (Beograd 2012, ed. 2013) 91-97; 'Miloš Blagojević (1930-2012)', *Godišnjak SANU* 119 (Beograd 2013) 623-624; 'Vizantijski uzori srpske državnosti i sveti Sava' ('Byzantine Roots of the Serbia's Statehood and St Sava'), *Letopis Matice Srpske* 491/6 (June 2013) 807-814; *Ogledi o političkoj moći u Vizantiji – činoci i oslonci* (*Essays on Political Power in Byzantium – factors and footholds*) (Београд 2013) XXVIII+504; 'Introduction', in R. Stanković, *Under this Sign Thou shalt Conquer* (Belgrade 2013) 17-25.

### Forthcoming

Karl Krumbachers serbische Schüler; Untergang von Byzanz im Spiegel der serbischen Geschichte.

### In progress

King Milutin and his Time, Byzantine State Institutions.

### **Dr Mihailo Popović, Vienna**

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‘Moving through Medieval Macedonia: Late Modern Cartography, Archive Material, and Hydrographic Data Used for the Regressive Modelling of Transportation Networks’, *Studia Ceranea* 2 (2012) 165-180; ‘Kunstschutz im Kriege – The Forgotten Scholarly Expeditions of the Central Powers in South-East Europe during World War I’, *Thetis, Mannheimer Beiträge zur Klassischen Archäologie und Geschichte Griechenlands und Zyperns* 20 (2013) 287-292.

Forthcoming: ‘Isidoros (Ioannes) Glabas’, in D. Thomas and A. Mallett, eds., *Christian-Muslim Relations (CMR). A Bibliographical History. Volume 4*; with Ralf C. Müller, ‘Gesellschaften in Bewegung – Aneignung und Organisation des Raumes im osmanischen Europa vom 15. bis 19. Jahrhundert’, in *Das Osmanische Europa. Probleme und Perspektiven der Forschung*; ‘Kontinuitäten und Diskontinuitäten in der Nutzung südosteuropäischer Bergwerke von der Spätantike bis zur osmanischen Zeit am Beispiel der historischen Landschaft Makedonien’, in *Das Osmanische Europa. Probleme und Perspektiven der Forschung*; ‘Towards a Mathematical Evaluation of the Significance of the Via Egnatia within the Transport Network of the Historical Region of Macedonia’, in *Proceedings of the Conference “Makedonija niz vekovite”*; ‘Kliment von Ohrid, Heiliger’, in *Religiöse Erinnerungsorte*; ‘The Holy Mountain of Athos as Contact Zone between Venice and the Ottoman Empire in the 15th Century’, in *Proceedings of the Conference “The Union of Florence” (Eastern and Central European Studies)* (Peter Lang, Frankfurt am Main, Berlin, Bern, Bruxelles, New York, Oxford, Wien); ‘Да ли су класична историјска географија византијског света и GIS технологија противречност? О употреби савремених технологија у хуманистичким наукама’, *Zbornik Radova Vizantološkog Instituta* 50 (2013); ‘Mit Karl May unterwegs auf byzantinischen Landwegen in Südosteuropa’, in *Proceedings “Byzanz als Brücke zwischen West und Ost”*; ‘The Contribution of South-East European Princesses and Christian Renegades to Early Ottoman Statehood in the Balkans: State of Research and New Perspectives’, in *Proceedings “Before and After the Fall of Constantinople”*; ‘Ioannes von Rila (ca. 876/80-946)’, in Michael Grünbart and Alexander Riehle, eds., *Lexikon byzantinischer Autoren*; ‘Frühchristliche Archäologie in der historischen Landschaft Makedonien (2006-2012)’, in *Proceedings “Neue Forschungen zum frühen Christentum in den Balkanländern”*; ‘Die Balkanhalbinsel zwischen luxemburgischem Europa und Osmanischem Reich: Drei Forschungsfragen’, in *Proceedings “Roma 1312. L’incoronazione imperiale di Enrico VII e le sue conseguenze. Il significato europeo della dominazione dinastica Lussemburghese”*; ‘L’Espace impérial, l’Espace contesté : le sud-est de la Macédoine entre Byzance et l’Empire serbe’, in *Proceedings “L’Espace impérial. Le Sud-est européen entre Empires et Nations”*; ‘Saint Clement of Ohrid: His Life and His Aftermath between Sofija and Skopje’, in *Proceedings “Third*



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*International Congress of Bulgarian Studies, 23-26 May 2013, Sofia, Bulgaria*"; 'Vlachen in der historischen Landschaft Mazedonien im Spätmittelalter und in der Frühen Neuzeit', in Wolfgang Haubrichs, Walter Pohl and Ingrid Hartl, eds., *Romanen und ihre Fremdbezeichnungen im Mittelalter: Walchen, Vlachen, Waliser*; Monograph: *Historische Geographie und Digital Humanities. Eine Fallstudie zum spätbyzantinischen und osmanischen Makedonien* (Peleus, Studien zur Archäologie und Geschichte Griechenlands und Zyperns 61, Mainz-Ruhpolding - Verlag Franz Philipp Rutzen; in Kommission bei Harrassowitz Verlag Wiesbaden).

**Dr Sonja Schönauer**, Cologne

### Forthcoming

"Italienische Reise": Zur Überlieferung und Verbreitung der *Historiai* des Ioannes Kantakuzenos.

### In progress

Ioannes Kantakuzenos, *Historia*, Critical edition (for the *CFHB, series Berolinensis*); An "Italian Job": The Making of the *Chronicon maius* by Pseudo-Sphrantzes (Macarios Melissenos); Pseudo-Sphrantzes, *Chronikon*, Critical edition. Articles: 'Eustathios von Thessalonike', 'Ioannes VI. Kantakuzenos', 'Meliteniotes, Theodoros', in M. Grünbart and A. Riehle, eds., *Lexikon Byzantinischer Autoren* (Leipzig 201-).

**Dr Mika Takiuchi**, Tokyo

'Some Greek Gospel Manuscripts in the British Library: Examples of the Byzantine Book as Holy Receptacle and Bearer of Hidden Meaning', *The Electronic British Library Journal* (2011): <http://www.bl.uk/eblj/2011articles/article13.html>

**Professor Hjalmar Torp**, Bergen

### Forthcoming

'Some Remarks on the Technique of the Centcelles Mosaics', in A. Arbeiter, D. Korol, D. Marzoli, *Der Kuppelbau von Centcelles (Tarragona, Spanien)* (2014/2015); 'La technique des mosaïques de la Rotonde de Thessalonique', *Arte Medievale* (2014); 'Christus Verus Sol – Christus Imperator: Religious and Imperial Symbolism in the Rotunda Mosaics in Thessaloniki', in C. Olovsson, ed., *Symbolism in Late Antiquity and Early Byzantium*; 'Thessaloniki: Church of

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Hosios David', in P. Corby Finney & Craig Noll, eds., *Encyclopedia of Early Christian Art and Archaeology* (Grand Rapids, Michigan).

In progress

*La Rotonde palatiale de Thessalonique. Architecture et mosaïques* (ms ca 800 pp).

**Professor Maria Vassilaki, Volos**

'Exhibiting Authority: *Byzantium 330-1453*', in P. Armstrong, ed., *Authority in Byzantium* (Ashgate, Farnham 2013) 299-323; 'Learning Lessons: from the *Mother of God* to *Byzantium 330-1453*', in A. Eastmond & L. James, eds., *Wonderful Things: Byzantium through its Art. Papers from the Forty-Second Spring Symposium of Byzantine Studies, London 20-22 March 2009* (Ashgate, Farnham 2013) 7-18; 'The Absence of Glass. Talking about the Mosaics at Porta Panagia in Thessaly, Greece', in C. Entwistle & L. James, eds., *New Light on Old Glass: Recent Research on Byzantine Mosaics and Glass* (The British Museum, London 2013) 229-233; 'le icone cretese di Roma e del Lazio: riflessioni e acquisizioni', in G. Leone, ed., *Icône di Roma e del Lazio* (Rome 2013) 1.13-17; Review: L. Brubaker & M.B. Cunningham, eds., *The Cult of the Mother of God in Byzantium. Text and Images* (Birmingham Byzantine and Ottoman Studies, Ashgate, Farnham Surrey and Burlington VT 2011), in *Studies in Iconography* 34 (2013) 264-267.

## 4. FIELDWORK& PROJECTS

### **Dr Archie Dunn, Birmingham**

#### **The Survey of Thisve and the Thisve/Domvraina basin (2011-2013)**

In **September 2011** a team from the universities of Birmingham and Newcastle completed nearly all of the activities envisaged by the archaeological Permit; recorded additional features for our colleagues in the Classical and Byzantine Ephoreias; and with a Permit from the Greek Institute for Geological and Metallurgical Research (IGME) completed most planned aspects of a palaeo-environmental survey of the Thisve Basin and the neighbouring Alyki saltmarsh. Meanwhile academic collaboration with the American *archaeological* survey of the Thisve Basin advanced substantially. Dr Archie Dunn was assisted this season by C.Hewitson (EDM operator) and collaborated with Dr Timothy Van Der Schriek (School of Geography, Newcastle-upon-Tyne: sedimentologist), Dr Ben Gearey (Institute of Archaeology and Antiquity, Birmingham: palynologist), and Dr Emma Hopla (Institute of Archaeology and Antiquity: palynologist). Dr Margaret Atherden (palaeobotanist) had to withdraw from the project.

### **A. TOPOGRAPHICAL SURVEY**

We checked and revised the plan of the exposed sections of a dam described by Strabo and Pausanias which extends southwards from Thisve/Kastorion. Some inaccurate readings had been taken in 2008 using Differential GPS. This activity was greatly facilitated by the 9<sup>th</sup> Ephoreia of Prehistoric and Classical Antiquities' removal of a large working *mandra* complex within which we had had to try and take readings. Alignments of rubble recycled from the original packing of the core of the ancient dam could now be recognised as archaeologically "recent" and as the "features" which led early modern travellers to imagine a "medieval" phase of the dam. The 9<sup>th</sup> EPKA meanwhile excavated a section of the dam to its original projecting foundation-sill (which is articulated in exactly the same way as the projecting foundation-sill of the Classical-Hellenistic lower acropolis of Thisve recorded by us). The EKPA also exposed the buried west face of the dam to the point of truncation by a modern road. We situated their trenches and relevant spot heights within our topographical survey of the area. Although we no longer have an exposed medieval phase of the dam the long-term history of Basin-wide water-management (which we are studying) should be a significant factor in the economic condition of Byzantine Thisve.

We recorded the ground plans of two more functioning Post-Byzantine chapels and their courtyards situated within the circuit of Thisve/Kastorion's fortifications. The uncanonical shape of one suggests a compromise with buried structures (Agia Paraskevi), our 13<sup>th</sup> probable church-location, while at the other (Agios Sotiras), a massive two-phase polygonal apse with complex returns north and south (all unfortunately covered by modern rendering) is strongly indicative of our 14th Byzantine or Byzantino-Frankish church-location.

We re-planned a short section of the Early Byzantine phase of the Upper Acropolis which is extremely hard to record accurately by any means (including DGPS, which was attempted).

A new network of stations was created around Thisve to ensure accurate integration of these various features.

## **B. REGISTRATION OF ARCHAEOLOGICAL FEATURES**

A.Paraskevi and A.Sotiras have been mentioned. The other (unforeseen) task, which took two days, was the recording (planning, measured drawing of selected features, photography), of the complex multi-period dam which blocks the eastern end of the Thisve Basin at the request of the Byzantine Ephoreia when we showed it to them and highlighted recent severe damage.

## **C. ARCHITECTURAL SURVEY**

I had already studied this dam as an essential component of ancient and medieval attempts to manage water inflows to the Basin of Thisve. Our sedimentologist has interpreted its function within the framework of his studies of the Holocene evolution of the Basin. It consists of massive embankments and a multi-phase stone-built central section (including masonry similar to that of Thisve's dam, and a principle visible early modern (Ottoman?) phase in *opus incertum* associated with wheel frames divided on the dammed side by a cutwater.

At Thisve/Kastorion's harbour of Agios Ioannis (Middle Byzantine and later *Ioannou/Ioannitza*) we completed the survey of its great but now damaged upstanding Ottoman (?) cistern, surveying the interior, which enables us to calculate its theoretical capacity.

On Thisve's lower acropolis we recorded, as far as it is safe to do so, the top plan of the "Frankish Tower" (the battlements and fighting platform), which could not

be recorded using the model of 3-D laser scanner available to us in 2006 and 2007. I completed all necessary manual measurements and standardised descriptions of Byzantine and Post-Byzantine monuments, secular and ecclesiastical, and progressed with close-up photography of specific aspects. Recording the multi-period dam in detail prevented completion of this programme however.

#### **D.THE SURVEY OF THE THISVE BASIN**

To facilitate colleagues' Basin-modelling programme we created a network of topo-stations linking their sampling sites, the planned GPR-survey zones, the artificial vertical sections through basin stratigraphy which the sedimentologist was recording and sampling, the excavated base of the Basin's "central" dam, our existing network of EDM stations, and (ultimately) our DPGS-derived absolute spot-heights. Some of the palynologists' coring sites are fixed by hand-held GPS, others using the EDM. EDMs had to be used for consistency since in several areas, because of extensive tree-cover (olive and nut groves), DGPS readings are distorted.

One of the four artificial cuttings is now 14 meters deep and its stratigraphy, Dr Van Der Schriek can argue, provides a complete profile of Holocene basin-infill. Samples here and in other cuttings for C14 dating and OSL dating were extracted in appropriate contexts to a depth of 14 meters. Coring for pollen analyses by Gearey and Hopla (who also both assisted Van der Schriek), is designed to complement if possible the sedimentological approach to the Basin's Holocene evolution and to ancient Thisve's interventions in these processes. They concentrated upon deposits accumulated behind the multi-period dam (6 cores to a depth of 80 cm), a core to 3.70m in the lowest part of the Basin which would in the past always have been under water for several months each year (recently less regularly), and the Alyki saltmarsh (to 2.80m). Alyki was sampled primarily in an attempt to increase our chances of beginning to fill the regional-level void in pollen sequences for the last two millennia, and of linking the palynology of our current area of study with the as-yet unanalysed lakebeds of Eastern Boeotia.

In **July 2012**, a team from the Universities of Birmingham and Newcastle completed all the activities envisaged by our Archaeological Permit and our Permit from the IGME. Dr Archie Dunn was assisted by Philip Mann (archaeological technician) and Andrew Blackler (M.Phil student in Byzantine Studies, Birmingham), and collaborated with Dr Timothy Van der Schriek (sedimentologist), Dr Antonia Stamos (American University in Kuwait: conductor of the GPR survey), Dr Ben Gearey (then of the Institute of Archaeology and

Antiquity – the IAA – Birmingham; now of the Department of Archaeology, University of Cork: palynologist), and Dr Emma Hopla (Project Archaeologist, the IAA; now of Southampton University).

## **A. TOPOGRAPHICAL SURVEY**

A supplementary network of topographical stations had to be laid out by Dr Stamos to connect the GPR survey grids to the new network created by Chris Hewitson in 2011 since we did not have DGPS with us.

## **B. ARCHAEOLOGICAL SURVEY**

We completed the photographic survey of all structures that we have recorded around the urban site of Thisve/Kastorion, and of the ancient and multi-period water-management features of the Thisve Basin. The largest outstanding tasks were the photography with scales of the many features of the Upper Acropolis (“Palaiokastro”) of Thisve with its five or six observable phases of construction (“Cyclopean”, Late Pre-Classical, Classical-Hellenistic I, Classical-Hellenistic II (?), Early Byzantine, and Byzantino-Frankish). Photography at published Byzantine or Byzantino-Frankish monuments around Boeotia for comparative purposes followed. At these monuments detailed records of masonry were made.

## **C. THE SURVEY OF THISVE BASIN**

### **Historical geomorphology and sedimentary dating programme**

From two series of the bulk sedimentary samples extracted by Van der Schriek from deep manmade cuttings around the Basin in 2011 three useful C14 readings were obtained in early 2012 at the NERC Radiocarbon facility in East Kilbride and two useful OSL readings at the University of Gloucestershire’s Luminescence Dating Laboratory. These enabled Van der Schriek to design a small supplementary recording and sampling programme in July 2012. 3 further samples were taken and analysed at the NERC’s East Kilbride Facility.

### **Palynological Programme**

The Alyki Saltmarsh was re-sampled for pollen analysis by Dr Gearey and Emma Hopla since last year’s sample sequence from this location was destroyed in a car accident in the UK. Samples were taken every 10 cm to a depth of 2.80m (almost the same depth as was reached last year). 8 samples were sent away for assessment

of pollen preservation. If levels of preservation had been useful then Emma Hopla would have analysed the whole sequence with the support of the University of Birmingham. They were not useful. This was our fourth attempt, without success (2004, 2005, 2011, 2012), to establish at low altitudes at four locations in Boeotia a pollen sequence for the last two millennia, for which the published sequences from the Copaic basin are uninformative owing to dessication and deep ploughing. Pollen sequences could have enriched Van der Schriek's Holocene Basin Model, and discussion of water-management and of the economy of Thisve-Kastorion, and would have facilitated a new region-wide study of historical palynology.

### **Remote Sensing Programme**

Dr Antonia Stamos, funded by The Institute for the Study of Aegean Prehistory, and using its instruments, conducted a survey using Ground-Penetrating Radar (which was planned for 2011) of a part of the Basin. This was with a view to distinguishing if possible between Basin matrix, the earthen phase or phases (probably Bronze Age-to-Archaic) of one of the ancient water-management features of the Basin which Van der Schriek detected at various locations, and a colluvial fan that is submerging one of these earthworks and the floodplain. In one area on the north side of the Basin a series of grids of 13-15 by 80 meters however identified clearly linear features which can only be buried sections of the Classical-to-Hellenistic dam-cum-causeway which we planned, and which the EPKA test-trenched, on the south side of the Basin. The alignment is perfect. The signals indicate that its façade is preserved in many places, that it has sluice gates within it (which would make sense of Pausanias's and Strabo's references), and that it adjoins the earthen embankment-phase(s) that are still visible at ground level. Dr Stamos, who was assisted by Philip Mann and Andrew Blackler, has completed her report. Our surveys, in 2008, 2011, and 2012, of the Thisve Basin's monumental dams and of their sedimentary matrix will hopefully, in conjunction with our American colleagues' updated ceramic survey of the floodplain (See below), and our Greek colleagues's test trenches, advance the study of the long-term exploitation of the Basin by its principal settlement.

These two seasons of fieldwork were supported financially and/or materially by The Loeb Classical Library Fund, The Institute for Aegean Prehistory, The British School at Athens, and the College of Arts and Law, University of Birmingham.

### **D. COMPLEMENTARY ACTIVITIES**

#### **Re-evaluation of the Byzantine pottery from older surveys and excavations**

Our colleagues, Professors Tim Gregory and Bill Caraher, completed their re-evaluations of Gregory's intensive artefact survey of the Plain of Thisve and have created excellent periodised distribution maps for the Basin which strongly indicate the long-term existence of water bodies (therefore associated with the Classical-to-Hellenistic dam in the middle of the Basin). Meanwhile, Dr Evi Daphi, now of the 19th Ephoreia of Byzantine Antiquities, agreed, within the framework of our Collaboration with the Greek Archaeological Service, to re-evaluate the pottery from the published excavations of Early Byzantine phases at two fortifications which overlook the Thisve Basin (Kastro Khostion, and Palaiokastro above Alyki), and to re-evaluate using ceramic data associated with its Early Byzantine phase, the castle at Alyki's harbour. She has located the excavated materials. This should document usefully the "militarisation" of the territory of a Late Roman to Early Byzantine *polis*.

## **2012-2013**

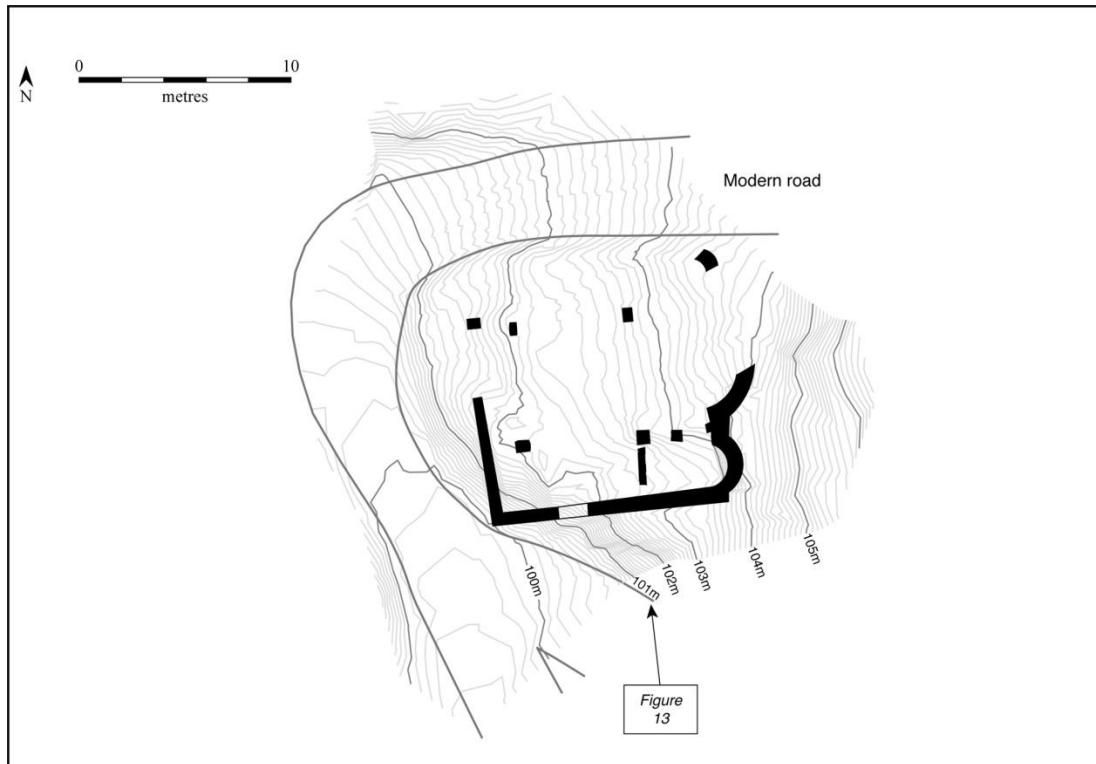
Data-processing has continued, since the completion of these programmes of fieldwork in 2012, with the support of Dumbarton Oaks in 2012-13. The ground-plan of the Byzantine Acropolis ("Upper Acropolis") has been revised by Mr Harry Buglass in the light of supplementary fieldwork in 2011-2012. Our survey has demonstrated that the ancient city of Thisve/Thisvai had no acropolis as such. As was often the case at Greco-Roman cities, the enceinte incorporated a *natural* acropolis but did not separate this high point from the settled areas by means of an inner wall. We showed that a major phase of construction on this natural acropolis (Phase "4"), which is built in a lime mortar-bonded *opus incertum* typical of the Early Byzantine period, henceforth divided the site between settlement and citadel. At its weakest point in this phase this new citadel was given an inner and outer wall, again a relatively common feature of Early Byzantine fortifications. Analysis of masonry (see fig.1) allows us to distinguish a later phase (Phase "5") in which the interstices between the undressed stonework (of the façade at least) is laced with brick and tile fragments. But this more medieval phase is a much less significant intervention than the Early Byzantine one (Phase "4"). This Early Byzantine phase will be re-evaluated in the light of the pottery associated with the Early Byzantine adaptations of the three other ancient fortifications of the area by Dr Evi Daphi .





**Fig.1 showing two phases of masonry**

The Differential GPS survey of the whole site, conducted by Kevin Colls (then of the Birmingham University Field Archaeology Unit; now of the Centre for Archaeology, Staffordshire University) has been processed to produce the digital terrain model into which the locations and plans of all recorded monuments and features (Ancient, Byzantine and Post-Byzantine) will be integrated. All monuments and other features are already interconnected by conventional topographic surveys which have been geo-rectified but these only convey detailed relief in the immediate surroundings of selected monuments and features. Data for two of the six monuments selected for 3-dimensional laser scanning have now been processed by Jonnie Godfrey. Plans, elevations, longitudinal and cross sections, and angled overhead views have so far been generated for the church of Agios Loukas and for the anonymous church at “Locus 1” (fig. 2) in our gazetteer of monuments and features.



**Fig. 2: the ground plan of the church at Locus 1.**

We have now recorded archaeologically fourteen sites identifiable as Byzantine or Byzantino-Frankish churches or chapels. For the ruined church known today as “Agios Loukas” (typically the title given to Osios Loukas on Byzantine and Post-Byzantine frescoes and mosaics in this part of Greece) the survey reveals a three-aisled church of Middle Byzantine proportions, with evidence of a parekklesion on its north side, a significant tomb with evidence for an arcosolium in the narthex, and an extremely careful external revetment of the central apse composed of fine dressed blocks taken from ancient public buildings. Spolia are used throughout the monument as orthostats which may well have formed the bases of immured stone crosses, a treatment of the façades of several Middle Byzantine Greek churches. This is the most important of the identifiable churches of Byzantine Thessaly. Dumbarton Oaks’s grant has also enabled the creation by Harry Buglass of revised maps of the archaeological topography of the wider area (fig. 3) and the preparation of many illustrations of the site’s Byzantine and Byzantino-Frankish phases for the interim and final reports.

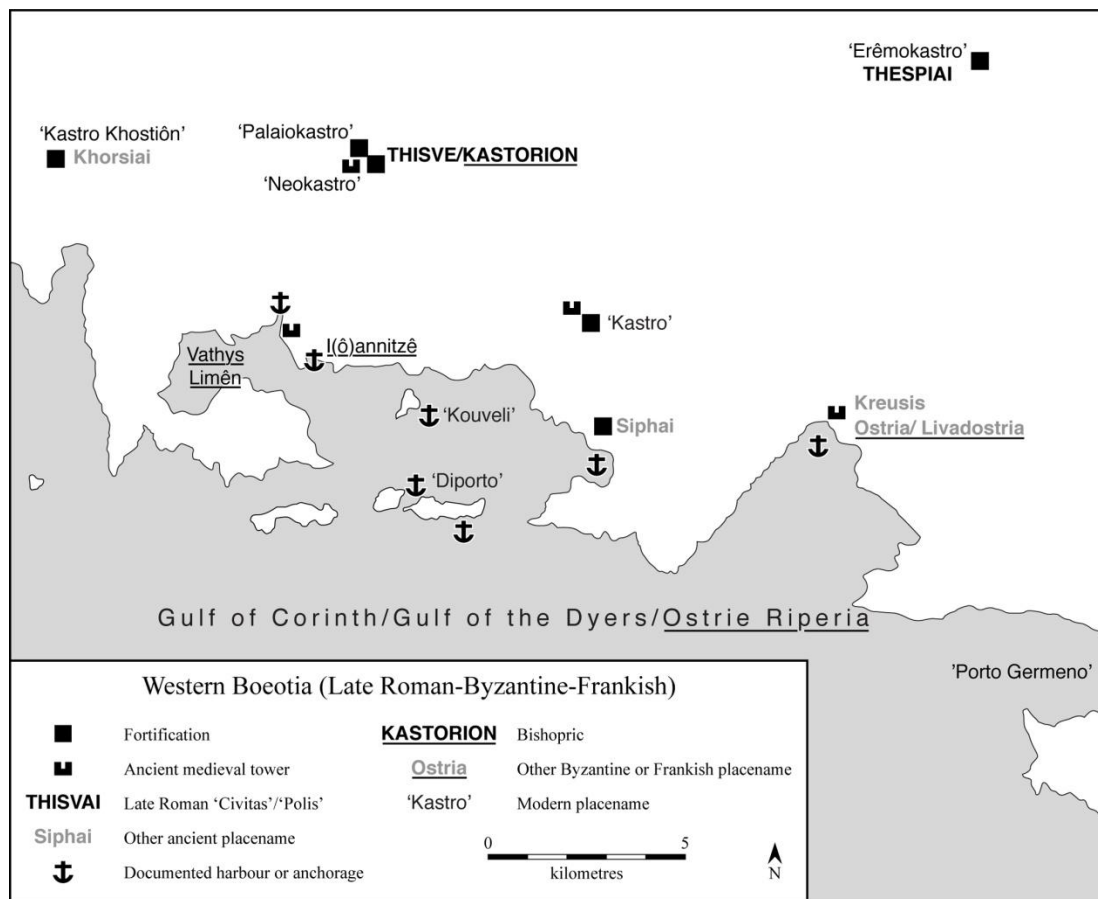


Fig. 3 showing the archaeological topography and historical toponymy of the area

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Dr Philipp Niewöhner (Oxford)

Miletus 2013: An ancient cave sanctuary and the Christianisation of the city in late antiquity



**Cave. The hole to the right of the central pillar contains the spring**

The excavation of an ancient cave sanctuary beneath the theatre castle has led to the discovery of human terra cotta limbs and mythological marble sculptures. The marbles were deposited in late antiquity, and the circumstances illuminate the process of Christianisation.



**Marble heads with broken noses**

Dozens of fingers and other life-size limbs of burned clay may be identified as votive offerings for the cure of the respective limbs. They indicate that the cave was a healing shrine. It is centred on a karst spring that will have played a key part in the cure, but was filled in and blocked in the 4th/5th century AD. This probably

happened after emperor Theodosius I had banned the ancient cults. The spring was filled in with half a dozen mythological marble sculptures that were deposited together with oil lamps and covered with roof tiles. The sculptures are missing noses and ears that had already been chopped off, probably by Christians, before the marbles were buried. Their deposition in the cave will have served to protect them from further damage.

This seems to be confirmed by the oil lamps that were deposited together with the sculptures and suggest a proper burial ceremony. It may have been the last ritual act that sealed the healing spring and protected it, too, from profanation.



**Oil lamp**

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## **Dr Haris A. Kalligas (Athens)** **Monemvasia Surveys**

### **Survey Completed**

- The survey of the twelfth century church of Hodigitria-Hagia Sophia in Monemvasia and the proposals for its restoration have been submitted to the Ministry of Culture and approved by the Central Archaeological Council (KAS) in December 2012. The actual restoration works according to the proposals are going to start during 2014.

### **Ongoing Surveys**

- A general survey of the ruined buildings in the upper city of Monemvasia, and a specific survey on some.
- A general survey of the fortifications in Monemvasia.
- A general survey of the urban development of Monemvasia.



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**Professor John Haldon (Princeton)**

**Climate environment and history in Anatolia ca 200-1000 CE**

In 2013 the lead team of the project focused on writing up the results of the survey. A volume of 7 chapters plus technical appendices is now almost completed and it is planned to submit the manuscript in 2014. As a project developing out of the survey work and attendant workshops a two-day workshop on 'Climate, environment and history in Anatolia ca 200-1000 CE' took place at Princeton University on Friday May 24th – Saturday May 25th, 2013. Participating speakers and discussants were: Marica Cassis (Memorial University of Newfoundland), Owen Doonan (California State University Northridge), Warren Eastwood (University of Birmingham), Hugh Elton (Trent University/Ontario), Dominik Fleitmann (Reading University), John Haldon (Princeton University), Adam Izdebski (Jagiellonian University in Kraków), Sabine Ladstätter (Austrian Archaeological Institute, Vienna), Sturt Manning (Cornell University), Michael McCormick (Harvard University), Jim Newhard (College of Charleston), Kathleen Nicoll (University of Utah), C. Neil Roberts (University of Plymouth), Ioannis Telelis (Academy of Athens), Elena Xoplaki (Justus-Liebig University Giessen). The participants looked at the different evidence and interpretations for climate change and its environmental impact in Anatolia in the period ca 200-1000 CE, with the emphasis on the integration of palaeo/environmental/climate studies with historical and archaeological research. One of the participants and project members, Dr Adam Izdebski, wrote a short summary of the meeting for Climate History Network: <http://climatehistorynetwork.com/2013/06/>; the team is preparing an article 'Plants, History and Climate: Byzantine Anatolia as a Laboratory for Studying the Transformations of the Ancient Environment', to appear in the *Journal of Interdisciplinary History* later in 2014. A further workshop is planned on this theme for 2015.

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**Dr Charalambos Dendrinos (Royal Holloway, University of London)**

**The Digitisation of the Greek Manuscript Collection of the Benaki Museum Project**

The Benaki Museum is one of the major institutions for the promotion of Greek history and culture in Greece. Founded in Athens in 1931 by Antonis Benakis, a leading member of the Greek diaspora in Alexandria, it is the earliest museum in

Greece operating as a Foundation under Private Law. Its rich collections (comprising 47,388 artefacts, over 160,000 books, around 1,000 historical archives, more than 217,000 photograph negatives and 16,500 original prints, and 32 archives on Modern Greek Architecture) offer a panoramic historical and cultural view of Hellenism through the centuries, from the prehistoric age, the archaic and classical past, through the Hellenistic and Roman period, Byzantium and post-Byzantine times, to the formation of the modern Greek state and the Katastrophe of Asia Minor in 1922. That year was seminal also for the manuscript collection of the Benaki Museum, a large part of which derives from the Greek communities in Constantinople and Asia Minor. Dated or datable from the tenth century AD onwards the collection comprises approximately 450 manuscripts covering a wide range of subjects, including classical and biblical texts, philosophical and theological treatises, historical, legal and scientific works, hagiographical, spiritual and liturgical texts, musical codices and school textbooks. The collection has been freely available to the academic community and the public for research.

Thanks to a major grant from the National Strategic Reference Framework Programme (2007–2013), co-financed by the European Regional Development Fund and Greece (Ministry of Culture and Sports), digital images of 117 Greek manuscripts of this collection, accompanied by updated catalogue entries (in Greek and English), together with transcriptions and audio recording of texts, will soon be available online. This project, which aims at making the study of these treasures freely accessible to the public, was designed and is being conducted by The Honest Partners (Athens) under the direction of the Benaki Museum and the collaboration of the Hellenic Institute, History Department of Royal Holloway, University of London. For further information please contact Dr Charalambos Dendrinou, Director, Hellenic Institute, Royal Holloway, University of London, Egham, Surrey TW20 0EX, UK; e-mail: *Ch.Dendrinou@rhul.ac.uk*.

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## **Judith Herrin**

### **British Schools at Athens and Rome and the Institute of Ankara joint project**

I served on the Committee for Society, Arts and Letters of the British School at Athens and advised on the bid for a conference on the Adriatic, which proved successful. As a result, I participated in the appointment of Dr Magdalena Skoblar from Zagreb to the Research Fellowship associated with the project, which will

link the British Schools at Athens, Rome and the Institute at Ankara in a joint project on the Adriatic from early medieval to Ottoman times.

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**Nicholas de Lange** has been awarded a Leverhulme Emeritus Fellowship in support of his project: *A History of the Jewish Reception of Greek Bible Versions in the Middle Ages*.



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#### Theses in preparation

**Toby Bromige** (PhD)

*Byzantium and Armenia: A New Perspective*

Royal Holloway, University of London.

Supervisor: Professor Jonathan Harris

**Georgios Chatzelis** (PhD)

*Sylloge Tacticorum*: English Translation and Historical Commentary

Royal Holloway, University of London.

Supervisor: Professor Jonathan Harris

**Alistair Davidson** (PhD)

*‘The glory of ruling makes all things permissible’: usurpation and assassination in Byzantium: perception, ideology, and the quest for legitimacy*

University of Birmingham

Supervisors: Dr Ruth Macrides and Professor Leslie Brubaker

**Niccolò Fattori** (PhD)

*Identity and Integration in the Post-Byzantine Diaspora in Central Italy during the fifteenth and sixteenth centuries*

Royal Holloway, University of London.

Supervisor: Professor Jonathan Harris

**Matthew Kinloch** (MRes)

*State Formation and Persistence in Thirteenth Century Byzantium*

University of Birmingham

Supervisor: Dr Ruth Macrides

**Michael Konstantinou-Rizos** (MPhil/PhD)

The transmission of Latin philosophical and theological writings in Late Byzantium: Prochoros Cydones’ Greek translations of Thomas Aquinas’

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*Quaestiones disputatae de potentia* and *Quaestiones disputatae de spiritualibus creaturis*, and their manuscript background

Hellenic Institute, History Department, Royal Holloway, University of London

Supervisor: Charalambos Dendrinou

Advisor: Anne Sheppard

External Advisor: John Demetracopoulos

**Wei-sheng Lin** (PhD)

*The Byzantines and the Mongols in the Thirteenth-Century Eastern Mediterranean: A Delicate Co-existence*

University of Birmingham

Supervisors: Dr Ruth Macrides and Professor Dimiter Angelov

**Élie de Rosen** (PhD)

*Byzantine Greece's urban settlements between the 9<sup>th</sup> and 11<sup>th</sup> centuries*

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

Supervisor: Dr Archie Dunn

**Jo Stoner** (PhD)

*The Cultural Lives of Domestic Objects in Late Antiquity*

University of Kent

Supervisor: Dr Ellen Swift

The thesis is part of the project: *The Visualisation of the Late Antique City* led by Dr Ellen Swift and Dr Luke Lavan:

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

**Catherine Sykes** (MA by Research)

*Constructing the Body in the Orthodox Culture of pre-Mongol Rus*

Department of Russian & Slavonic Studies, University of Nottingham

Supervisor: Dr Monica White

**Niki Touriki** (MRes)

*Imperial masculinities in the Macedonian and Komnenian period*

University of Birmingham

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Supervisor: Dr Ruth Macrides

**Evangelia Yfantidi (PhD)**

*Meaning and power: horses in Middle Byzantine Society*

University of Birmingham

Supervisors: Dr Ruth Macrides and Professor Leslie Brubaker

### **Theses completed in 2012**

**Michael E. Steward (PhD)**

*The soldier's life: martial virtues and hegemonic masculinity in the early Byzantine Empire*

School of History, Philosophy, Religion, and Classics, The University of Queensland. Advisor: John Moorhead

This dissertation argues that martial virtues and images of the soldier's life represented an essential aspect of early Byzantine masculine ideology. It contends that in many of the visual and literary sources from the fourth to the seventh centuries CE, conceptualisations of the soldier's life and the ideal manly life were often the same. By taking this stance, the dissertation challenges the view found in many recent studies on Late Roman masculinity that a Christian ideal of manliness based on extreme ascetic virtues and pacifism had superseded militarism and courage as the dominant component of hegemonic masculine ideology. Though the study does not reject the relevance of Christian constructions of masculinity for helping one understand early Byzantine society and its diverse representations of masculinity, it seeks to balance these modern studies' often heavy emphasis on Christian sources with the more customary attitudes we find in the secular, and indeed some Christian texts, praising military virtues as an essential aspect of Roman manliness. Indeed, the reader of this dissertation will find that the "manliness of war" is on display in much of the surviving early Byzantine literature, secular and Christian.

Chapter 1 examines how modern historians formulate and use "masculinity" as a tool of historical inquiry. It provides a brief summary of the growth of gender studies in the past forty years, and explores some the current debates surrounding "masculinity" as a viable tool of historical enquiry. Chapter 2 focuses on the continuing relevance of martial virtues in Late Roman conceptualisations and

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representations of heroic manliness. The chapter provides a brief summary of the close link between the soldier's life and codes of manliness from the Republic to the Early Empire. It describes the supposed demilitarisation of the Roman upper classes and the use of non-Romans in the Roman army in the Later Empire. It closes with a discussion on how these shifts influenced representations of "true" manliness in both the ancient texts and in some modern works on Late Roman masculinity. Chapter 3 examines the seeming paradox, between the images of ideal martial manliness disseminated by the fifth-century Roman emperors and their supporters, and the reality of the increasing demilitarisation of a segment of the Roman leadership. It seeks to understand how the declining military role of the emperor after the death of Theodosius I in 395 influenced literary representations of idealised leadership that had long depended on the intimate connections between an emperor's courage, his manliness, and the well-being of the Empire. Chapter 4 disputes the thesis presented by several recent studies that a new Christian ideology had emerged as the hegemonic masculine ideal by the fourth century. It also rejects the idea found in some studies that Christian intellectuals rejected militarism as a key component of its ideology. Chapter 5 concentrates on one early Byzantine historian, Procopius, and discusses the ways he utilised the field of battle to not only explain the reconquests of Justinian, but to comment on the role that courage, manliness and men's virtues played in determining events.

<http://espace.library.uq.edu.au/view/UQ:289633>

<http://uq.academia.edu/MichaelStewart>

### **Theses completed in 2013**

**Alistair Davidson** (MRes)

*Usurper narratives and power: pretexts, legacies and aspects of legitimation in Byzantium (963-1204)*

University of Birmingham

Supervisor: Dr Ruth Macrides

**Andriani Georgiou** (PhD)

*The Cult of Flavia Iulia Helena in Byzantium. An analysis of authority and perception through the study of textual and visual sources from the fourth to the fifteenth century*

University of Birmingham

Supervisor: Professor Leslie Brubaker

<http://etheses.bham.ac.uk/4175/>

**Christina Kakkoura (PhD)**

An annotated critical edition of Emperor Manuel II Palaeologus' *Seven Ethico-political Orations*

Hellenic Institute, History Department, Royal Holloway, University of London

Co-supervisors: † Julian Chrysostomides and Charalambos Dendrinis Advisor: Peregrine Horden

**Christos Malatras (PhD)**

*Social structure and relations in fourteenth century Byzantium*  
Centre for Byzantine, Ottoman and Modern Greek Studies, University of Birmingham

Supervisor: Dr Ruth Macrides

Examiners: Professor Michael Angold (University of Edinburgh) and Professor J.-C. Cheynet (Universite Paris-Sorbonne)

**Abstract**

Byzantine society was highly stratified in the fourteenth century. The main division was understood as one between rich and poor or the *archontes* and the *demos*, a division which represented both inequalities in the social status of an individual and in the distribution of material wealth and political power. Elements outside this division, namely the middle class, can be identified, yet they could not be introduced into the schema. Social inequality would be expressed through a number of gestures and the exhibition of deference towards a social superior, who in turn showed his snobbery.

Moreover, there existed social networks of different types. Most importantly, the patronage system of social relations, which dominated Byzantine society, seriously hindered the development of other horizontal social groups, including class divisions. This system is identified as having contributed to the lack of direction of late Byzantine society.

This picture of Byzantine society is collaborated by three case studies: a) a thorough analysis of the social structure and relations in a provincial society, Serres, b) the analysis of two social networks, the two factions of the second civil war, having as a main question the degree of class consciousness in Byzantine

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society, c) the analysis of the social structure and relations in the besieged Constantinople at the very end of the fourteenth century.

### **Vasos Pasiourtides (PhD)**

An annotated critical edition of Demetrios Chrysoloras' *Dialogue on Demetrios Kydones' Antirrhetic against Neilos Kabasilas*

Hellenic Institute, History Department, Royal Holloway, University of London

Supervisor: Charalambos Dendrinos

Advisor: Anne Sheppard

External advisor: John Demetracopoulos

### **Srdjan Pirivatrić (PhD)**

*Byzantine views on the Serbs in the epoch of the first Palaiologoi (cca. 1261 – cca. 1371)*

Supervisor: Professor Emeritus Ljubomir Maksimović

The subject of this research is summarized in the title. Two crucial dates in Byzantine history, in the epoch of the first Palaiologoi are taken as the chronological boundaries of the research – the establishment of the Palaiologoi as the ruling dynasty with and the liberation of Constantinople in 1261, and the decisive battle fought by two Serbian lords against the Ottomans on the river Maritsa in 1371. Within this framework we analyze the Byzantine perception of the Serbs as “others” together with the quantity and quality of Byzantine discourse on Serbs in characteristic examples. The goal of the research was to explore the nature of this discourse, the mechanisms that influenced the shaping of the rough cognitive material into what we today use as historical sources, the interrelation of the discourse and genres, the characteristics of the views on the Serbs within the system of Byzantine views on themselves and others i.e. their Roman ideology and especially contemporary discourse on Byzantine-Serbian political relations.

The challenges of epistemology and method addressed in recent years to the traditional empiricist-analytical model of historiography were taken into account and the research was conducted at two levels. First we used the traditional method to establish as firmly as possible the positive historical truth. Second, we applied certain elements of literary criticism to the linguistic and narrative aspect of the Byzantine written discourse on the Serbs. The research was limited by the specific nature of the source material – the scarcity of documentary evidence and the fact that the “Serbian discourse” is part of Byzantine written culture and literature. A

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certain peculiarity of the method was the radical application of the principle of contemporaneity in the analysis of the sources, with the aim of exploring their historicity.

Byzantine-Serbian political affairs during the period were influenced by two complex and lasting relations with the rulers of Serbia: the “syndromes” of Dragutin-Milutin (1270 – 1321) and Dušan (1331 – 1355/75). Analysis of the source material of Byzantine historiography showed the pervasive influence of contemporary politics on the picturing of past events. The “Serbian themes” were largely incorporated into the larger picture of the Emperor and the Empire - there are no independent excurses narrating the Serbian past or present. The very space where the Serbian discourse was modeled was the imperial court and its chanceries, the offices of the patriarchate and the intellectual circles of the elite. This also implies the significant influence of rhetoric on the shaping of the discourse, since it was both the basis of any higher education and the *sui generis* literary theory of learned Byzantines. The written discourse in some cases also had an audience: the imperial or a private theatron where panegyrics and other pieces including, perhaps, extracts from works of history, were read or performed, or churches where, for example, the official condemnation of Dušan was publicly promulgated, together with all the political and juridical arguments for it.

The basic matrix through which the Serbian discourse diffracted was a dichotomy of attitudes between the Roman/Hellenic political and cultural supremacy on one side, and on the other, the inferiority of the barbarian, non-Roman and non-Hellenic world, where the Serbs also belonged together with all other nations. According to internal confessional criteria, the Serbs, as Orthodox Christians, were in a better category than Catholic Latins i.e. Franks, or Islamic Turks. The way in which Serbian themes were treated depended on the rhetorical structure and social purpose of each individual genre, i.e. historical source. Elements of Byzantine ethnic discourse appeared in official documents and in the writings of intellectuals, both those who were close to the imperial court as the center of political power and those remote from it. In the records of various chanceries the Serbs were always referred to by their contemporary ethnic name, and the realm of their rulers was referred to as Serbia, a term that substituted the geographically and territorially more complex official titles of the Serbian rulers. Regarding the ethnic name, the works of rhetoricians, epistolographers and historiographers fall into two camps: one group of authors used real contemporary ethnic terms while the other wrote in the archaic manner. In their speeches the court rhetoricians, almost exclusively, evoked a culturally and politically static historical scene, where the Emperor of the Romans was always portrayed as superior over the various barbarians, among

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whom the Serbs were generally referred to as Triballoi. This archaic manner was an important part of the Byzantine barbarian discourse and constitutes practically the only way in which the Serbs were stereotyped. Relations towards the Serbian rulers are apparent in the attitude towards their titles and to the individuals themselves. Outside the imperial chanceries and their official documents a general trait of rhetorical discourse was never to refer to a Serbian ruler by his personal name. Before the Emperor and the chosen audience of his theatron the titles of foreign rulers were never mentioned, but rather they were most often personified with an archaic ethnic name. Since the Roman Emperor held the most supreme position, incomparable to any other ruler, historiographers of the epoch used a whole palette of modes to indicate, directly or indirectly the subordinate position of Serbian rulers in this hierarchy. - Most often they would omit the personal name of the ruler or his official title, substituting these with general terms and the archaic ethnic name (archon, hegemon, dynasteuon etc. of Triballoi). A purely literary mode used to assert this hierarchy of rulers implicitly was the omission of characterization, psychological or physical descriptions of the Serbian rulers. Leaving aside other sporadic instances, the case of Dušan represents the only major exception to this convention. Only in the case of Dušan may we speak of a literary and historical portrait of a Serbian ruler in the Byzantine written legacy. In the memoirs of Joasaph – Kantakouzenos, the qualities of Emperor Kantakouzenos as the main hero of the age, are contrasted with a literary rather than historical characterization of Dušan, using a tautology of negative characteristics, tendencies and deeds.

Analysis of the relationship between historical facts and the picture presented exposes certain important variations: distortion of the picture in relation to the events and silence on certain important aspects of the events (Pachymeres on the Byzantine attempts to marry Anna Palaiologena to Milutin); suppression or blurring of certain facts (Kantakouzenos on his contract with Dušan, Gregoras and Kantakouzenos on conferring Byzantine court titles to the foreigners, Gregoras and Kantakouzenos on the church excommunication of Dušan); distinctive but trustworthy reporting of the facts (Pachymeres on the marriage of Simonis to Milutin); untrustworthy reporting of the facts made under the influence of imperial ideology and legal concepts (Gregoras and Kantakouzenos on Dušan's accession to the imperial dignity) implying that what had not been legal or legalized could not be accepted as fact in historiography as an instrument of Roman collective memory.

Taking into account the mostly declining power of the empire after the renovation of 1261 it can be observed that the Serbian discourse during the period retained



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more or less the same negative quality, although it changed significantly regarding the abundance of the narrative, a consequence of the fact that the Serbs were becoming much more involved in Byzantine internal affairs. The Serbs belonged to the group of barbarians and enemies of the empire. A certain change in this negative quality is visible only in the speeches of Kydones on the eve of the battle of Maritsa in 1371, but without any significant modification of the old rhetoric. The change was small and it was not a sign of a radically different attitude to the Serbs, but rather corresponded to developments after 1371 which showed that the Christian states of South-Eastern Europe had not been able to act jointly in the face of their Islamic conquerors.

Key words: Palaiologoi, Serbs, “others”, discourse, Roman ideology, barbarians, rhetoric, historiography, Milutin, Dušan.

**Nikki Rollason (PhD)**

*Taking on the Mantle of Authority: Gifts of Clothing as Devices in Late Antique Literature*

Department of Classics, University of Nottingham

Supervisors: Professor Doug Lee and Dr Mark Bradley

Examiners: Dr Mary Harlow, Dr Carl Buckland

### Abstract

This thesis investigates the use of gifts of male elite clothing in Roman society and literature during Late Antiquity. Drawing upon modern scholarship surrounding clothing and gift-giving, it argues that when these items appeared in late-antique literature, it was a way for writers to explore and resolve uncertainties about authority.

Chapter 1 presents an overview of clothing gifts from earlier periods of Greco-Roman history, in order to demonstrate that when late-antique authors employed gifts of garments as literary devices, they were drawing upon well-established traditions which they adapted to suit their own concerns. The remaining chapters focus on various aspects of Late Antiquity. Chapter 2 investigates the gifting of consular trabeae, especially that of the emperor Gratian to Ausonius, and explores how figural decoration could work to envelop the wearer in the donor’s narrative, strengthening an emperor’s insecure authority. Chapter 3 examines how garment gifts functioned within diplomatic exchange, emphasising the way these items became a means to maintain an impression of a strong and authoritative empire

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even if this was sometimes removed from reality. Chapter 4 focuses on clothing gifts within Christian contexts, particularly their role in resolving the problematic authority of holy men by covering them with the mantle of Christian orthodoxy.

In examining these areas this thesis suggests that, because the manufacture of clothing entailed the weaving of different elements into a completed whole, and because the giving of gifts had such far-reaching social significance in antiquity, the presentation of garments of authority in late-antique literature was a practice heavy with symbolism. The clothing signified what the act of gift-giving was meant to achieve – the harmonious binding of the fabric of society – and allowed authors to cover over tensions in a period when things seemed to be coming apart at the seams.

A version of the thesis is due to be published by Ashgate.

**Foteini Spingou** (DPhil)

*Words and artworks in the twelfth century and beyond.*

*The thirteenth-century manuscript Marcianus gr. 524 and the twelfth-century dedicatory epigrams on works of art.*

Keble College, University of Oxford

Supervisor: Professor Marc Lauxtermann

Examiners: Professor Elizabeth Jeffreys and Professor Wolfram Hörandner

The thesis is divided into three sections. The first section discusses the manuscript Marcianusgraeus 524, the second looks at the Greek text of the dedicatory epigrams on works of art from the same manuscript, and the third puts these texts in their context. In the first part, the compilation of the manuscript is analysed. I suggest that the manuscript was copied mainly by one individual scribe living in Constantinople at the end of the thirteenth century. He copied the quires individually, but at some point he put all these quires together, added new quires, and compiled an anthology of poetry. The scribe's connection to the Planudean School and the Petra monastery in Constantinople is discussed. Although their relationship remains inconclusive, the manuscript provides evidence regarding the literary interests of late-thirteenth-century intellectuals. The second part contains thirty-five unpublished dedicatory epigrams on works of art. New readings are offered for the text of previously published epigrams. The third section analyses the dedicatory epigrams on works of art in their context. The first chapter of this section discusses the epigrams as *Gebrauchstexte*, i.e. texts with a practical use. The difference between epigrams intended to be inscribed and epigrams intended

## THESES

to be performed is highlighted. In the next chapter of this part, *La poésie de l'objet*, the composition of the dedicatory epigrams is discussed. The conventional character of the epigrams suggests that the poetics express the ritual aspect of the epigram. The last chapter considers the texts from a more pragmatic angle. After a short discussion of the objects on which the epigrams were written, the mechanisms of the twelfth-century art market are presented based on evidence taken mainly from the epigrams. At the end of this part, conclusions are drawn on the understanding of these texts in the twelfth century.

**Ellie Tzavella (PhD)**

*Urban and rural landscape in Early and Middle Byzantine Attica (4<sup>th</sup> – 12<sup>th</sup> cc. A.D.)*

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

Supervisor: Dr Archie Dunn

The present study synthesizes archaeological and historical evidence concerning Attica (Greece), the hinterland of Athens, in the Early and Middle Byzantine periods (4<sup>th</sup> - 12<sup>th</sup> c.). Although the Byzantine monuments of Attica have been thoroughly studied, no coherent picture of the way these relate to broader patterns of occupation and land usage has thus far been presented. In the main, the period under discussion is generally interpreted in three ways: regarding Late Antiquity, research has often focussed on the transition from paganism to Christianity, and on the characterisation of Attica as a “stronghold of paganism”. During the so-called “Dark Ages”, Attica is often presented as being “desolate”. Regarding the Middle Byzantine period, archaeological research is dominated by architectural and art-historical studies of churches. The present study presents Attica within wider trends which took place in the Byzantine Empire, and which caused its transformation in terms of demography, settlement pattern, administration, road networks, economy, defence, and ecclesiastical institutions. After a detailed catalogue and interpretation of all available archaeological material, Attica appears less “exceptional” in Late Antiquity, less “desolate” in the “Dark Ages”, while in the Middle Byzantine period, the emergence of a strong local elite matches the erection of monuments of high artistic quality.

## CONFERENCES, LECTURES, SEMINAR SERIES

### 6. CONFERENCES, LECTURES, SEMINAR SERIES

#### Conferences & Lectures 2013

**31 January–2 February**

**Universität zu Köln, Institut für Altertumskunde, Abteilung Byzantinistik und Neugriechische Philologie**

Sonja Schönauer, *Arbeitstagung der Arbeitsgemeinschaft der Gesellschaft zur Förderung byzantinischer Studien in Deutschland*

**23 February**

***Landscapes of Power: Oxford University Byzantine Society XV International Graduate Conference***

**University of Oxford**

Brian McLaughlin, *Terrain of Treachery: the Coup against John Kantakouzenos in 1341*

**March**

**Symposium on Ravenna**

**Italian Institute of Columbia University, New York**

I met the Deputy Mayor of Ravenna and reinforced my commitment to assist the city in its bid to become Cultural Capital of Europe in 2019. The Symposium, organised by Professor Salvatore Cosentino, presented new archaeological material as well as novel analysis of more familiar evidence. I also paid a research visit to Ravenna in April-May.

Judith Herrin

**5 March**

**International Symposium *Griechische Handschriften in der Bayerischen Staatsbibliothek***

**Bayerische Staatsbibliothek, Munich**

Attended by Sonja Schönauer

**23-25 March**

**46th Spring Symposium of Byzantine Studies, University of Birmingham**

## CONFERENCES, LECTURES, SEMINAR SERIES

Michael Heslop, *The defences of middle Byzantium in Greece (7th-12th centuries): the flight to safety in town, countryside and islands* (joint plenary paper with Nikos Kontogiannis)

### 10 April

**Nikos Oikonomides Interdisciplinary Postgraduate Seminar series**

**National Hellenic Research Foundation, Athens**

Nikolaos Chrissis, *Schism and Crusades: Western Views on the Byzantines in the 13<sup>th</sup> c.* [in Greek]

### 18-19 April

**International Conference on *The Presence and Contribution of the Eastern Roman Empire in the formation of Europe***

**European Public Law Organisation and the French School at Athens**

Nikolaos Chrissis, *Broken Brotherhood: Greeks and Latins in the thirteenth century*

### 23 April

**Council for British Research in the Levant, Crystal Bennett Memorial Lecture: 25<sup>th</sup> Anniversary**

**Institute of Archaeology, University College London**

Claudine Dauphin, *Fallahin and nomads on the margins of Bilad al-Sham: Population dynamics and land-use from Byzantium to the Crusades*

### May

***Byzantium and the Viking World***

**Uppsala, Sweden**

Monica White, *Relics in Rus*

### 5-11 May

**12<sup>th</sup> International Conference on the History and Archaeology of Jordan (ICHAJ), *Transparent Borders***

**Berlin**

Claudine Dauphin, *Population Dynamics in the al-Karak Region in the Byzantine and Islamic Periods*

## CONFERENCES, LECTURES, SEMINAR SERIES

**25 May**

**14th Annual Centre for Byzantine, Ottoman and Modern Greek Studies  
Postgraduate Colloquium**

**University of Birmingham**

Brian McLaughlin, *The Common Good? Three cases of charity to the state in the 14th century*

**31 May–2 June**

***Saint Emperor Constantine and Christianity. International Conference  
Commemorating the 1700<sup>th</sup> Anniversary of the Edict of Milan***

**Niš, Serbia**

Monica White, *Veneration of St Constantine in pre-Mongol Rus*

**8 June**

***Ravenna, its role in European History***

**Institute of Historical Research, London**

With a small grant from the British Academy and support of the Institute of Historical Research and the Fondazione Flamminia of Ravenna, Jinty Nelson and I organised a one-day workshop. The workshop was opened by Professor Miles Taylor, who welcomed speakers from Zürich, Rome, Athens, Ravenna, Nevada (USA), Edinburgh and King's College London, and the large audience assembled in the Chancellors Hall. The proceedings will be edited in a volume to be submitted to the IHR for publication in its conference proceedings series.

Judith Herrin

**3 July**

**Leeds International Medieval Congress, University of Leeds**

Brian McLaughlin, *Condemnation and Conciliation: John VI Kantakouzenos' Portrayal of his Enemies*

Elena Ene D-Vasilescu, *The pleasure of child nursing*

**5-8 September**

***The Military Orders: Culture and Conflict*, 6th International Military Orders  
Conference**

## CONFERENCES, LECTURES, SEMINAR SERIES

### **London Centre for the Study of the Crusades, the Military Religious Orders and the Latin East, St John's Gate, Clerkenwell**

Michael Heslop, *Hospitaller Statecraft in the Aegean: Island Polity and Mainland Power?*

Brian McLaughlin, *New Dawn or False Promise? Byzantine-Hospitaller Relations and the Anti-Turkish League of 1334* (joint paper with Mike Carr)

### **2-3 October**

#### ***SIG 2013, Conférence francophone ESRI***

#### **Versailles**

Claudine Dauphin (in collaboration with B. Hamarneh, J.-M. Castex and M. Ben Jeddou), *Paysans et pasteurs sur les marches du Levant Sud. Dynamique du peuplement et exploitation du sol de Byzance aux Mamelouks (VI<sup>e</sup>-XVI<sup>e</sup> siècles)*

### **12 October**

#### **International Symposium *The Scholar and his Library (Early Paleologan Period)***

**Ludwig-Maximilians-Universität München, Institut für Byzantinistik, Byzantinische Kunstgeschichte und Neogräzistik**

#### **Munich**

Attended by Sonja Schönaauer

### **November**

#### ***Greek Laughter and Tears conference***

#### **University of Edinburgh**

Judith Herrin gave a paper on the Greek Anthology as a source of evidence.

### **8 November**

#### ***The Fairest Meadows in the World: Crusades and Crusaders in the Balkans* International Conference**

#### **University of Veliko Tarnovo, Bulgaria**

Brian McLaughlin, *New Dawn or False Promise? Byzantium and the Anti-Turkish League of 1332-1334*

### **28-30 November**

## CONFERENCES, LECTURES, SEMINAR SERIES

*Cyril and Methodius: Byzantium and the World of the Slavs*

**Thessaloniki**

Prof. emeritus Ljubomir Maksimović, *Οι Σέρβοι στη 'Βυζαντινή Κοινοπολιτεία'*

**30 November**

**International workshop *Byzantine Lexicography and the Digital Age***

**Austrian Academy of Sciences, Institute for Medieval Research, Division of Byzantine Research, Vienna**

Convened by Sonja Schönauer

**6–8 December**

**International workshop *Edition and Interpretation***

**University of Cyprus, Department of Byzantine and Modern Greek Studies, Nicosia**

Sonja Schönauer, *Work in Permanent Progress – Mutual Amendments in the Manuscripts of Ioannes Kantakuzenos' Ἱστορίαι?*

**11-12 December**

**Warburg Institute, London**

Sebastian Brock, *Arabs, mawalis and dhimmis: scribal practices and the social construction of knowledge in Late Antiquity and Medieval Islam*

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## Conferences & Lectures 2014

**17–18 January**

***Reinventing Procopius: New Readings on Late Antique Historiography***

**University of Oxford**

Maria Kououmali, *Ἔργα καὶ Λόγοι: The Role of Speeches in Procopius' Gothic War*

**24-27 February**

**Grinfield lectures on the Septuagint 2013-14**



## CONFERENCES, LECTURES, SEMINAR SERIES

**University of Oxford**

**Nicholas de Lange, *Japheth in the Tents of Shem: Greek Bible translations in Medieval Judaism***

24 February: *New light on an old question*

25 February: *Aquila fragments from the Genizah*

27 February: *The Successors of Aquila*

**26-27 February**

***Syriac Writers of Qatar***

**Qatar University, Doha**

Sebastian Brock

**11 March**

**The Thirteenth Annual Hellenic Institute's Lecture, Windsor Building Auditorium, Royal Holloway College Campus, Egham, Surrey**

Sir Michael Llewellyn-Smith, historian and former British Ambassador to Greece, *The Substance and the Shadows: reflections on British-Greek relations over two centuries*

The lecture will offer reflections on the British-Greek relationship since the time of independence, with its highs and lows, its particular charged quality, and its changes over time, with comments on the idea of Greece for the British governing class, the relevance of the classical tradition, the role of the Greek crown, and on some of the key personalities from Byron onwards, through Gladstone to Lloyd George, Venizelos, and Churchill. The lecture will be held in the Windsor Building Auditorium at Royal Holloway College Campus, Egham, Surrey on 11 March 2014 at 18:15, followed by a reception in the Windsor Building Foyer at 19:15. All welcome. No booking necessary. For further information please contact Marta Baker and Charalambos Dendrinis at Royal Holloway, University of London, Egham, Surrey TW20 0EX; e-mail: [M.Baker@rhul.ac.uk](mailto:M.Baker@rhul.ac.uk) and [Ch.Dendrinis@rhul.ac.uk](mailto:Ch.Dendrinis@rhul.ac.uk)

**April**

**British Association for Slavonic and East European Studies**

Monica White, *Relics and Princely Power in Pre-Mongol Rus*

**25-27 April**

## CONFERENCES, LECTURES, SEMINAR SERIES

### *Knowing Bodies, Passionate Souls: Sense Perceptions in Byzantium*

#### **Dumbarton Oaks Byzantine Spring Symposium 2014**

#### **Georgetown, Washington, D.C.**

Dr Stavroula Constantinou, *The Saint's Two Bodies: Sensibility under (Self-) Torture in Byzantine Hagiography*

### **Spring**

#### **University of Warsaw**

Dr Malgorzata Dabrowska, as a Visiting Professor will deliver three lectures on Byzantine history:

*The Palaiologoi*

*The Empire of Trebizond*

*The Natural Children of the Emperor*

### **25-27 June**

#### **International symposium: The Life-Giving Source. Water in the Hierotopy and Iconography of the Christian World**

The Institute for World Culture at Moscow State University, the Department of Medieval Studies of the Research University High School of Economics, the Russian Academy of Arts, and the Research Centre for Eastern Christian Culture

For the first time the Symposium tackles the subject of water as a means of creating sacred spaces, with a focus on the Byzantine-Russian tradition. Nonetheless, Eastern Christian practices will also be considered within broad historical and geographical context, which may help to illuminate the uniqueness and distinctiveness of the Byzantine approach. The Symposium is multi-and-interdisciplinary in nature, embracing scholars with various research interests and academic backgrounds. The Symposium will explore the often overlooked cultural and artistic aspects of sacred water, as well as scrutinising the – as yet – under developed methodology of the subject in modern cultural history. The Symposium is the result of many years of continuous research, dedicated to the creation of sacred spaces as a distinct form of artistic and spiritual creativity. Within the framework of this research project, a number of international symposia have been held and books published, e.g. Hierotopy. The Creation of Sacred Spaces in Byzantium and Russia (Moscow 2006); Hierotopy. Comparative Studies (Moscow 2008); New Jerusalems. Hierotopy and Iconography of Sacred Spaces (Moscow 2009); Spatial Icons. Performativity in Byzantium and Russia (Moscow 2011). The

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most recent collection, *Hierotopy of Light and Fire in the Culture of the Byzantine World*, is forthcoming.

The hierotopic approach, as an auxiliary aid to research, has not only offered the opportunity to look afresh at many “customary” phenomena, but also to substantially expand the field of the historical studies. It is noteworthy that, in the absence of the hierotopic vision which evades positivist classification, whole aspects of the creative process were ignored by scholarship, neither analysed nor even described. Such a substantial phenomenon as sacred water, for instance, has fallen outside the scope of traditional fields of study. At the same time, we know from written sources just how significant the ritual use of water was in annual and daily services, as well as in the private life of every Christian. Sacred concepts related to the general idea of the Life-Giving Source influenced perception of ecclesiastical space in its entirety, and of its most significant liturgical elements. The veneration of holy springs, an integral part of medieval pilgrimage which still continues in present religious practices, shaped sacred landscapes. Water seems one of the most important and barely scrutinised themes in Christian iconography. One may find its reflections in the images of personifications, miraculous icons and visual metaphors.

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The Russian 17<sup>th</sup> century icon with the Virgin the Life-Giving Source from Andrei Rublev  
Museum of Old Russian Art and Culture in Moscow

Topics for discussion and research could include:

1. Philosophical-theological concepts of the sacred nature of water.
2. Water in ritual and liturgical practice.
3. Water as an instrument of hierotopic creativity.
4. 'Living and dead' water in architectural space (baptisteries, fountains, agiasma and others).
5. Water imagery in the symbolic structures and decorations of the Christian church.
6. Personifications and the iconography of water in Christian art.
7. The water symbolism of miraculous icons.
8. Sacred water in miracle-stories and legends.
9. Holy springs, pilgrimage and the creation of sacred spaces.

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10. Performative aspects of sacred water.
11. Notions and terminology related to holy water.
12. Social and economical aspects of 'holy water'.

Alexei Lidov, Chair of the Symposium Committee

### **8-16 September**

#### **International Syriac Conference**

**St Ephrem Ecumenical Research Institute (SEERI), Kottayam, Kerala, India**

Sebastian Brock

### **15 November**

*Kazimierz Zakrzewski. Historia i polityka. (Kazimierz Zakrzewski. History and Politics)*

**University of Lodz**

Organised by Dr Malgorzata Dabrowska

### **28-30 November**

#### *Byzantine Culture in Translation*

**Australian Association for Byzantine Studies XVIIIth Biennial Conference,  
University of Queensland**

Byzantine culture emanated from Constantinople throughout the Middle Ages, eastwards into Muslim lands and central Asia, north into Russian, Germanic and Scandinavian territories, south across the Mediterranean into Egypt and North Africa and westwards to Italy, Sicily and the other remnants of the western Roman Empire. Byzantine culture was translated, transported and transmitted into all these areas through slow or sudden processes of permeation, osmosis and interaction throughout the life of the Empire, from the fourth century to the fifteenth and far beyond. Various literary aspects of Byzantine culture that were literally translated from Greek into the local and scholarly languages of the Medieval West and Muslim Middle East include dreambooks, novels, medical and scientific texts and works of Ancient Greek literature. Yet translation was a phenomenon that stretched far beyond texts, into the areas of clothing and fashion, the visual arts (especially icons) and architecture, military organisations, imperial court ceremonial, liturgical music and mechanical devices. This conference celebrates all aspects of literary, spiritual or material culture that were transported across the

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breadth of the Empire and exported from it. Papers are welcome on all aspects of Byzantine culture that exerted some influence - whether lasting or fleeting - and were translated into non-Greek-speaking lands, from the early Byzantine period to the present day.

Confirmed speaker: Maria Mavroudi, University of California, Berkeley

Convenor: Dr Amelia Brown, The School of History, Philosophy, Religion and Classics, University of Queensland

Papers of 20 minutes are now sought on any of the topics mentioned above. Please send a title and abstract of 200 words along with your own email address, affiliation and title to the convenor at [conference@aabs.org.au](mailto:conference@aabs.org.au). Closing date for submissions: 31 August.

Bursaries: two bursaries of \$500 each will be offered to postgraduate students or postdoctoral fellows who present papers and are not residents of Queensland. Applications may be sent with abstract and CV to Bronwen Neil, President of AABS, at [president@aabs.org.au](mailto:president@aabs.org.au). Please supply your residential address and a short (150 words max.) explanation of your financial circumstances, stage reached in your studies and any other relevant information. Membership of AABS is required for successful applicants; please see the web site at:

<http://www.aabs.org.au/members/>

for membership subscriptions.

Deadline for bursary applications is 31 August.

Full details on the new AABS web site at <http://www.aabs.org.au/>

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## Conferences & Lectures 2015

**6-8 February**

**Madingley Hall, Cambridge**

The Friends of Mount Athos will hold a symposium in honour of the 80th birthday of their President, Metropolitan Kallistos of Diokleia, over the weekend of 6-8 February 2015. The working title of the symposium is *Orthodoxy Today*. Speakers

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will include Fr Maximos Simonopetritis (Mount Athos and Boston), Metropolitan Nikolaos of Mesogaia (Athens), Lord Williams of Oystermouth (Cambridge), Fr John Behr (New York), and Metropolitan Hilarion Alfeyev (Moscow). It is hoped that Metropolitan Kallistos will speak on 'Orthodoxy Tomorrow'.

Further details will be posted on the website ([www.athosfriends.org](http://www.athosfriends.org)) nearer the time. Inquiries should be addressed to the Hon Secretary, Dr Graham Speake ([gr.speake@gmail.com](mailto:gr.speake@gmail.com)).

### 14-15 November

*Stanisław Kościalkowski pamięci przywrócony (Stanisław Koscialkowski Recalled)*

**University of Lodz**

Dr Malgorzata Dabrowska

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## Seminar Series 2013

### Late Antique and Byzantine Archaeology and Art Seminar

**University of Oxford**

Convenors: Dr Marlia Mango and Dr Philipp Niewöhner

### Trinity Term 2013

25 April: Philipp Niewoehner (Oxford), *The processional ivory at Trier, empress Irene and the church of St Euphemia at the Hippodrome*

2 May: Michael Decker (Florida), *Egyptian wine in the Late Antique economy*

9 May: Javier Martinez (Oxford) and Isaac Sastre de Diego (Mérida), *The results of the 2012 excavations at Casa Herrera, Mérida, Spain*

16 May: Nikos Kontogiannis (23rd Ephorate of Byzantine Antiquities, Chalkida), *The Chalcis Treasure re-examined: contextualising minor objects from the medieval Aegean*

23 May: Robert Hohlfelder (Boulder), *The fortunes of Caesarea Maritima's harbours in Late Antiquity: riches to ruins*

30 May: Fabian Stroth (Heidelberg), *Monogram capitals in Hagia Sophia, Istanbul*

6 June: Ross Burns (Sydney), *What future for Syria's past?*

## CONFERENCES, LECTURES, SEMINAR SERIES

13 June: Andrea Zerbini (London), *Quantifying the village economy: reflections on the extent and capabilities of cash crop production in the Limestone Massif of northern Syria (IV-VII c.)*

### Michaelmas Term 2013

17 October: David Kennedy (APAAME, University of Western Australia), *Al-Muwaqqar: Salvaging an Umayyad Desert Castle and its context*

24 October: Dr Arietta Papaconstantinou (Reading), *Bilingual inscriptions in the Eastern Mediterranean: seeing vs reading*

31 October: Mark Jackson (Newcastle), *Byzantine rural life and societal change in the 6th–8th centuries AD; the evidence from Kilise Tepe, Turkey*

7 November: Georgi Parpulov (Oxford), *Christian figural art in the Islamic Near East, ca 650–900*

14 November: Marlia Mango (Oxford), *Cities old and new in the late antique Levant, and later*

21 November: Alkiviadis Ginalis (Oxford), *Thessalian harbours as a reflection of the transition of Byzantine coastal traditions*

28 November: Carlos Cabrera (Oxford), *Preliminary analysis of the antique port of Seville: transformations from Roman Imperial Times to the Islamic Period*

5 December: Marlena Whiting (Oxford), *The camel versus the wheel*

### Late Antique and Byzantine Seminar

#### University of Oxford

Convenors: Professor Marc Lauxtermann and Dr Mark Whittow

### Trinity Term 2013

24 April: Brigitte Pitarakis (CNRS, Paris), *The Fear of Evil in Early Byzantine Society: The Power of Amulets and Jewellery*

1 May: Jeffrey Featherstone (CNRS, Oxford), *The Great Palace of Constantinople: Tradition or Invention?*

8 May: Vujadin Ivanisevic (Archaeological Institute, Belgrade), *Caricin Grad - Justiniana Prima? New research on the topography of an early Byzantine metropolis*

15 May: Thomas F. Mathews (Institute of Fine Arts, NYU), *The Cult of Images in the Era Before Iconoclasm*

22 May: Zbigniew Fiema (University of Helsinki), *The Earthquake of 363 in Petra: Some New Considerations*

29 May: Holger Klein (Columbia University, New York), *Sensing the Sacred: Relics and the Rhetoric of Enshrinement*

5 June: Elizabeth Jeffreys (Oxford), *Why write fiction in Byzantium?*



## CONFERENCES, LECTURES, SEMINAR SERIES

12 June: Ortwin Dally (German Archaeological Institute, Berlin), *Pagan statues in Late Antiquity - a case study: the baths of the empress Faustina at Miletus*

### Michaelmas Term 2013

16 October: Tassos Papacostas (King's College London), *The refuge of the poor, bandits, and outlaws: the evolution of highland settlement in Byzantine Cyprus*

23 October: Elizabeth Fentress (AIAC) and Andrew Wilson (Oxford), *The Saharan Berber Diaspora and the Southern Frontiers of Byzantine North Africa*

30 October: Jeffrey Spier (University of Arizona), *Emblems and Epigrams on Rings of the Palaeologan Period (13th–15th centuries)*

6 November: Norbert Zimmermann (Institut für Kulturgeschichte, ÖAW, Vienna), *The Seven Sleepers of Ephesus: from the first Community Cemetery to the Place of Pilgrimage*

13 November: Max Lau (Oxford), *Taming the wilderness: John II Komnenos and reconquered Asia Minor*

20 November: Maria Papadaki (King's College London), *Byzantine Lead Seals: plotting chronological and geographical patterns in the Peloponnese*

27 November: Philipp Niewoehner (Oxford), *Healing fingers and burying gods. A newly discovered cave sanctuary under the theatre of Miletus (Turkey)*

4 December: Miranda Williams (Oxford), *The African policy of Justinian I*

**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 Charalambos Dendrinos, will be meeting at The Warburg Institute, University of London, Classroom 2, Ground floor, Woburn Square, London WC1H 0AB in February and March 2014 on Fridays 15:45-17:45, starting from 7 February 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](mailto:Christopher.Wright@rhul.ac.uk) and [Ch.Dendrinos@rhul.ac.uk](mailto:Ch.Dendrinos@rhul.ac.uk)

## CONFERENCE REPORTS

### 7. Conference Reports

**22-23 February**

**XV International Graduate Conference 2013:**  
*Landscapes of Power*

**University of Oxford**



On the 22nd and 23rd February, the OUBS committee was proud to present the XV International Graduate Conference. Though much of the formula was the same – a low cost conference including food at Oxford University's History Faculty, designed for graduate students to present their cutting edge research – this year's committee has also taken the conference forward in ways that should benefit the conference for years to come. These include:

- Publication of the best papers with Peter Lang
- Inclusion of a Book Fair
- Poster Showing with Wine Reception
- Expanded Speaker's Dinner at Keble College
- Customised Conference Packs and merchandise
- *The Byzantinist* published online in conjunction with the Italian e-journal *Porphyra*
- Three small travel bursaries available for the first time

These advances were a success all round, and this is reflected in the success of this year's conference – of 104 applications, the finest 54 were chosen to speak (making a case for expanding the conference next year, as many fine abstracts had to be rejected), coming from over 20 countries as far afield as Canada and Russia, and everywhere in between, certainly helped by the new bursaries we were able to afford.

Over the weekend some incredible papers were presented, and thus it was hugely difficult for the committee (now expanded to a conference committee of 10 plus 7 more volunteers on the day) and members of the Late Antique and Byzantine Studies Department at Oxford to decide on the best papers for the volume. Since

## CONFERENCE REPORTS

the conference these papers have been chosen, checked and refined by our contributors, such that a volume will be forthcoming next year with an introduction by Dr Peter Frankopan, director of the Oxford Centre for Byzantine Research, the dream of many committees for many years previous.

Naturally these advances would never have been possible without the generous support of both individuals and organisations: the OCBR, the Oxford Centre for Late Antiquity, the Oxford Centre for Medieval History, the Society for the Promotion of Byzantine Studies, Porphyra, Keble College and the Faculty of History at Oxford.

With their help, and building upon the successes of this year's conference, we aim to keep reaching higher and further every year, benefitting both young scholars and the field in general by putting on the best conference possible.

For further information, please contact the society at [byzantine.society@gmail.com](mailto:byzantine.society@gmail.com) or our website at: [www.oxfordbyzantinesociety.wordpress.com](http://www.oxfordbyzantinesociety.wordpress.com).

The theme of next year's conference will be 'The City and the Cities: from Constantinople to the Frontier', with the call for papers being sent out in October 2013.

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### **21-24 March**

#### **The Tenth *Shifting Frontiers in Late Antiquity* conference University of Ottawa, Canada**

The meeting was held under the auspices of both the Society for Late Antiquity and the Canadian section of the Association pour l'Antiquité Tardive, based in France, and took as its focus 'Shifting genres in Late Antiquity'. There were some 70 participants who had come from Europe, Africa, North America and Australasia; there were 44 papers and three plenary lectures.

The panels organised over the four days covered such topics as martyr acts, literary sources (e.g. Procopius, church historians and chronicles), legal evidence, technical genres, epigraphy, monuments, and Christian literature more generally. A consistent theme that emerged was the need to reconsider the nature of literary genres in particular and how works should be read in the light of this. Papers were

## CONFERENCE REPORTS

given in French and English; the programme offered versions of all the abstracts in both languages.

The first plenary lecture was delivered by Eric Rebillard of Cornell University, who spoke on North African martyr acts and how they should be read. The second was given by Wendy Mayer of the Australian Catholic University, who lectured at Carleton University (which, alongside Trent University, supported the conference) on links between medicine and the church fathers in the fourth century. John Matthews of Yale University was the final plenary speaker; his wide-ranging lecture dealt with the issue of autobiography and self-awareness in Late Antiquity.

The conference also organised an exhibition of coins from the extensive collection of Richard Burgess; a catalogue was included in the conference book, which itself may be found on-line at:

<http://www.ruor.uottawa.ca/en/handle/10393/23938>.

The first Shifting Frontiers conference to be held outside the U.S. provided a forum for useful exchanges particularly between scholars from Europe and North America, as well as allowing for greater Canadian participation than usual. A selection of the papers delivered is being prepared for publication with Ashgate by Geoffrey Greatrex and Hugh Elton.

Geoffrey Greatrex (a revised version of the report that appeared in *JLA* 6 (2013) 184-5)

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### **May 2013**

#### ***Fifth Gender and Transgression in the Middle Ages Postgraduate Conference*** **University of St. Andrew's**

St. Andrew's University's fifth 'Gender and Transgression in the Middle Ages Postgraduate Conference' was held in May 2013. The three day event benefitted from its extended length, being well run by the hosted by the St. Andrew's Institute of Medieval Studies (SAIMS), and from active participation from senior academics (both from St. Andrew's, and neighbouring institutions). The atmosphere was congenial, and (perhaps as a facet of it expanded schedule) less tightly wound than events of this nature tend to be. (The conferences' title became abbreviated to 'G & T', in most conversations).

## CONFERENCE REPORTS

Papers were delivered on diverse topics, ranging from an analysis of the ineligibility of a transformed swan as potential bride in Middle Irish poetic tale *Aided Derbforgaill*, to the varying approaches taken towards legislating brothels, by local councils in Middle Ages Germany. Rewardingly, care had been given to ensure that papers were well co-ordinated, with panels tending to deal with like forms of gender deviation, in differing social/historical contexts. This led to well-focused and fruitful discussion, throughout the conference.

On Friday afternoon, conference guests were offered a display by University's Special Collections department on Friday afternoon, or alternatively a tour around the medieval ruins of the original monastery (a sight which proved to be worth braving the Fife rain for). In his respect, and despite being somewhat remote and lacking in transportation infrastructure, St. Andrew's proved an excellent location for a medievalists' conference.

Our keynote was delivered by University of Liverpool's Professor Pauline Stafford, entitled 'Reading Gender in the Old English Vernacular Chronicles'. This paper served as an excellent demonstration of how gender-oriented examinations of texts can prove uniquely rewarding to historians.

The conference ended with a strong round table discussion, a feature which graduate conferences are often prone to promising, yet through scheduling mishaps sometimes fail to deliver at all. In this case, however, discussion was rich, and allowed for a consideration of both the 'state of the art' of gender studies among medievalists, and prospects for further gender-focused research. As had been the case throughout earlier informal discussions, contributors included both early career researchers, and more established academics. The manifold research interests of the conference's participants here proved to be a source of mutual enrichment, rather than incoherence.

While, regrettably, I was the sole Byzantinist in attendance, the Call for Papers for the 2014 conference has stated an intention to feature a 'Transgression in Byzantium' stream.

J.J.M.E. Gleeson

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## CONFERENCE REPORTS

**31 May–2 June**

***Saint Emperor Constantine and Christianity. International Conference Commemorating the 1700<sup>th</sup> Anniversary of the Edict of Milan***  
**Niš, Serbia**

On the occasion of the 1700<sup>th</sup> Anniversary of the Edict of Milan, the Centre for Slavo-Byzantine Studies “Prof. Ivan Dujčev” (Sofia), the Institute of Orthodox Christian Studies (Cambridge), the Belgrade University Department of History (Belgrade) and the Institute for National and Religious Affairs (Thessaloniki), worked together to organise an international conference in order to explore the relationship between the emperor Constantine the Great and Christianity. The conference, held under the auspices of the Patriarch Irinej of Serbia, took place in Niš, ancient Naissus, the birthplace of Constantine the Great, between May 31<sup>st</sup> and June 2<sup>nd</sup> 2013 in the Centre for Church Studies and the Faculty of Philosophy in the University of Niš, and received media attention. The majority of the papers on offer related to theological issues, but there were a few that dealt with archaeological finds datable to the fourth century from the Balkans, as well a re-examination of the impact that Constantine the Great had, not only in the arts of Byzantium, but also on lands further afield. Because of the large number of participants and sessions, as well as the fact that it was the first time that the University of Niš was hosting such an event, it was unavoidable that certain organisational issues would arise, including booking accommodation or the fact that one had to be fluent either in Russian, Serbian or Bulgarian in order to follow some papers, but the conference volunteers did an excellent job despite the fact that some of them had only basic English. Their friendliness, as well as the willingness of the organisers to accommodate the speakers and other participants should be commended.

Dr Anthousa Papagiannaki

**6-7 July**

**33<sup>rd</sup> Reunion of Arbeitskreis Alte Medizin**  
**Mainz**

I was glad to have received a bursary from the Society for the Promotion of Byzantine Studies, which gave me the opportunity to attend the 33<sup>rd</sup> Reunion of Arbeitskreis Alte Medizin. The conference took place at the Institute of Medical History and Ethics of the Die Johannes Gutenberg-Universität in Mainz, Germany,

## CONFERENCE REPORTS

on July 6-7 2013, and constitutes part of the series ‘Internationaler Arbeitskreis Alte Medizin’, which is organised annually since 1981. The series focuses on Ancient and Medieval medicine, and this makes it a unique and the most renowned annual convention of the subject worldwide. I gave a talk focusing on the late Byzantine medical author, John Zacharias Aktouarios (ca. 1275 – 1328). In particular, I presented a critical study of John’s pharmacology, which constitutes the subject of a chapter of my ongoing doctoral thesis. Thus, I had the unique chance to disseminate my research results to medieval medical historians coming from various countries and backgrounds, and getting invaluable feedback during a crucial stage of my PhD research. Furthermore, I was able to hear other papers, concentrating on Paul of Nicaea, late Byzantine medical authors, and collections of *iatrosophia*, which provided me with lots of ideas on methods and research in the field of medical history.

Petros Bouras-Vallianatos (King’s College London)

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## CONFERENCE REPORTS

**4-6 September**

***Byzantium to British Heritage: Byzantine Influences on the Arts & Crafts Movement***  
**King's College London**



### **Final Report-December 2013**

The conference, which took place between 4- 6<sup>th</sup> September, formed part of the public programme of the Centre of Hellenic Studies, King's College London, and was held in the Anatomy Theatre on the Strand Campus.

The conference was undoubtedly a great success. Attendance surpassed our expectations with over 100 delegates during the 2.5 days of the event. The conference site tours to Westminster Cathedral, St. Sophia – Bayswater and Church of the Wisdom of God in Surrey were also full. Due to the generous financial support of the conference, we were able to waive registration fees which encouraged people to attend that might not otherwise have been able to do so.

The presentations were stimulating and the discussion engaging. We received positive feedback from our delegates, who came from a variety of backgrounds and institutions, including the Universities of Cambridge, St. Andrews, Oxford, Birmingham, Nottingham, Kent, Sussex and Stanford as well as the Courtauld Institute, English Heritage, British Museum, the Textile Society, the UCL Bartlett School of Planning, the William Morris Gallery, and the Central Saint Martin's College of Art & Design.

The collaboration with the Centre of Hellenic Studies played a very significant role in the successful outcome of the conference. The Centre provided excellent administrative support, access to the KCL Public Relations network, a prime venue for the lectures and receptions which we were generously permitted to access as internal clients, and financially viable accommodation facilities in central London.

We have achieved our goal in opening up a dialogue between scholars of the Byzantine world and of the Arts and Crafts Movement. We are very grateful to the Society for the Promotion of Byzantine Studies for the generous support.



## CONFERENCE REPORTS

### Programme

#### Wednesday 4 September

Welcome – *Professor Roderick Beaton (Director, Centre for Hellenic Studies, King's College London) and opening of the conference by Amalia G Kakissis (Archivist, British School at Athens)*

Keynote – JB Bullen (Royal Holloway, University of London / Professor Emeritus, University of Reading): *The Byzantine Revival in Europe*

#### **Thursday 5 September**

**9.00-9.30:** Registration

**9.30-11.30:** SESSION 1

**Keynote:** *Robin Cormack (Classics Faculty, University of Cambridge/Prof. Emeritus, Courtauld Institute): The discovery of Byzantium by British visitors to Greece and what they saw*

*Amalia G Kakissis (British School at Athens): Bringing Byzantium to Britain: the Byzantine Research Fund Archive & its 20th century legacy*

*Dimitra Kotoula (Greek Ministry of Culture/(DI.KE.MES – A College Year in Athens): 'A piece of Sherlock Holmes inference': interpreting Byzantium through the records of the Byzantine Research Fund Archive*

**12.00-13.15:** SESSION 2

*Nikolaos D Karydis (University of Kent): Discovering the Byzantine Art of building: Lectures at the Royal Institute of British Architects and the London Architectural Society, 1843-1857*

*Eleni-Anna Chlepa (Conservation Architect): The restoration of Byzantine monuments in the 19th & early 20th century in Greece: in search of the anti-restoration movement's impact*

**14.00-15.45:** SESSION 3

*Annette Carruthers (University of St. Andrews): Scottish Byzantinists: architects, scholars & their network*

*Simon Green (Architectural Historian at the Royal Commission on the Ancient*

## CONFERENCE REPORTS

& Historic Monuments of Scotland): *Byzantinists in Scotland*

Ruth Macrides (University of Birmingham): *The Byzantinism of the Third Marquess of Bute*

### 16.15-17.45: SESSION 4

*Judy Slinn (Independent Scholar): Edwin Freshfield – antiquarian, Byzantinist, lawyer and patron*

Quentin Russell (Royal Holloway, University of London): *The Greek Community in Victorian London: identity & culture*

Tour of Westminster Cathedral

Friday 6 September

### 10.00-12.00: SESSION 1

**Keynote:** *Shawn Kholucy (Independent Scholar): The lure of the East to early figures of the Arts & Crafts Movement*

Alan Powers (New York University, London): *William R Lethaby & the Byzantine*

Gavin Stamp (Independent Scholar): *Robert Weir Schultz & Byzantine architecture*

### 12.30-13.45: SESSION 2

*Kostis Kourelis (Franklin & Marshall College, USA): Ruskin's Greek Shadow: the British School at Athens & the Byzantine House*

Richard Butler (University of Cambridge): *The Byzantine Research Fund architect Walter Sykes George (1881-1962): his archaeological work & his architecture*

### 14.30-15.45: SESSION 3

*Mary Greensted (Independent Scholar): Sidney Barnsley, Byzantium & furniture making*

Peter Howell (Royal Holloway, University of London): *Bentley & the Byzantine*

### 16.15-17.30: SESSION 4

## CONFERENCE REPORTS

*Alec Hamilton (University of Oxford): Henry Wilson's churches: Byzantine & Beyond*

Teresa Sladen (Freelance Art Historian): *Colour & the development of mural mosaic in Victorian Britain*

**Closing Remarks:** Professor Malcolm Schofield (Chairman of Council, British School at Athens).

### **Saturday 7 September 2013**

#### **Site Tours**

*Saint Sophia, Bayswater, London, with Panos Arvanitakis*

Church of the Wisdom of God, Lower Kingswood, Surrey, with Martin Brandon and Mary Greensted

## MUSEUMS & EXHIBITIONS

### 8. Museums & Exhibitions

#### **The Archaeological Museum, Niš - review**

The Archaeological Museum in the town of Niš in Serbia is worth a visit. It is a very small museum, with its exhibits displayed in only one room, and it covers the history and archaeology of the region from the prehistoric times up until the medieval period. The exhibits include jewellery, coins, gemstones, sculpture, pottery, tombstones, as well as architectural features from the excavations in Mediana. The orientation panels in the gallery are bilingual (Serbian and English), but it would have been helpful if the labels on the display cases were bilingual as well, rather than exclusively in Serbian. However, the order of the displays follows a clear timeline, thus making it relatively easy to understand the history of the region. The display cases are well presented, they do not overwhelm the visitor, and the informative and educational character of the display is evident, without compromising on an academic level.

Dr Anthousa Papagiannaki

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#### **Exhibitions**

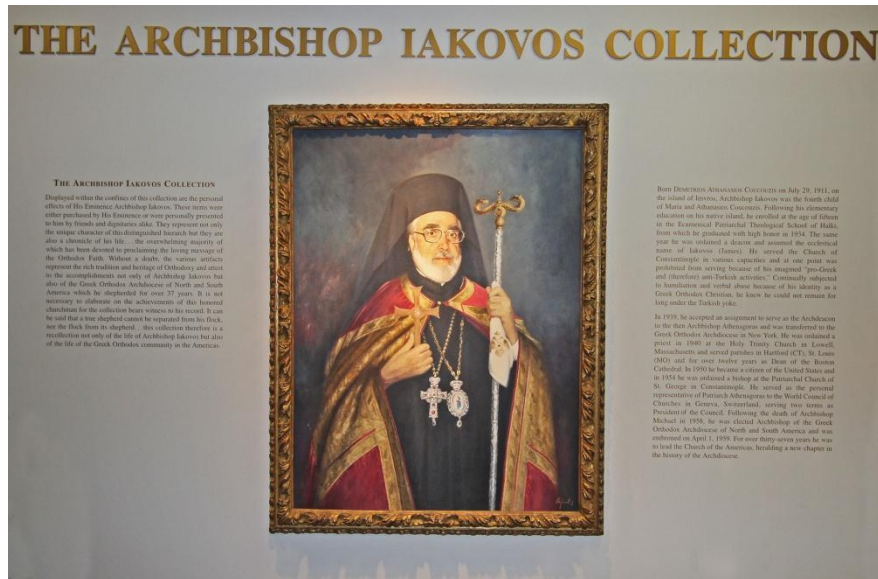
*‘Broken teeth point at the sky’: Peloponnesian castles at war in the 14th century*  
A photographic exhibition at the 46th Spring Symposium of Byzantine Studies

*Medieval Rhodes as seen in the photographs of Giuseppe Gerola*  
A photographic exhibition at the 6th International Military Orders Conference

Michael Heslop

## MUSEUMS & EXHIBITIONS

Exhibition: *Greek, Roman and Byzantine Objects from the Archbishop Iakovos Collection*, Very Reverend Joachim (John) Cotsonis and Maria Kouroumali, October 2012, Brookline, MA



The exhibition is on permanent display at Hellenic College Holy Cross Greek Orthodox School of Theology, Brookline, MA

## UNIVERSITY NEWS

### 9. University News

#### **Royal Holloway, University of London**

**Studentships, Bursaries and Prizes in Byzantine and Hellenic Studies (2014)** 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 intercollegiate 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. Both studentships are awarded on the basis of proven academic merit. Candidates should meet the normal entrance requirements of the University of London. The closing date for submission of applications is **1 September 2014**.

**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 (Gregory II, 1283-9).

**The Julian Chrysostomides Memorial Bursaries**, offered to Hellenic Institute's part-time or full-time MA and MPhil/PhD students towards support and research expenses. These bursaries were established by the Friends of the Hellenic Institute in memory of the distinguished Byzantinist J. Chrysostomides (1928-2008), Emeritus Reader in Byzantine History and former Director of the Hellenic Institute, Royal Holloway, University of London.

**The Pat Macklin Memorial Bursaries**, offered to Hellenic Institute's part-time or full-time MA and MPhil/PhD students towards support and research expenses.

## UNIVERSITY NEWS

These bursaries were established by the Friends of the Hellenic Institute in memory of the former student, Friend and supporter of the Institute Pat Macklin (1915-2009).

**The Joan Mervyn Hussey Prize in Byzantine Studies** in memory of the distinguished Byzantine scholar and teacher J.M. Hussey (1907-2006), Emeritus Professor of History in the University of London and former Head of the History Department at Royal Holloway College. The Prize (£500) is awarded annually to Hellenic Institute students who complete the MA in Late Antique and Byzantine Studies with the mark of distinction.

**The John Penrose Barron Prize in Hellenic Studies** in memory of the distinguished Hellenist J.P. Barron (†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, UK; e-mail: *Ch.Dendrinos@rhul.ac.uk*

## OBITUARIES

### 10. Obituaries

#### **Hans Buchwald (10 June 1933 - 31 October 2013)**



Hans Buchwald died in Vienna on 31 October after a fall. He began his career as a junior fellow at Dumbarton Oaks, before moving to Harvard to teach history of medieval architecture in the architecture school, and then entering architectural practice in Cambridge (Mass) and after that Stuttgart. But he kept up his frequent publications on Byzantine architecture until the end of his life. Very shortly before he died he learned that he had become a grandfather.

*Margaret Mullett*

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#### **Nubar Hampartumian (1927-2013)**

Nubar Hampartumian, numismatist and archaeologist, who died on November the 17<sup>th</sup>, was an important member of the Centre for Byzantine, Ottoman and Modern Greek Studies at the University of Birmingham, contributing to its unique character over many years. Offspring of the early 20<sup>th</sup>-century diaspora from the Armenian heartlands, his parents settled in Romania, where he grew up and trained to become an archaeologist, obtaining the Degree in Ancient History and Archaeology at the University of Bucharest in 1951. He immediately obtained a position at the important Museum of National History and Archaeology, Constanța. From 1956 to 1975 he held positions in the Institute of Archaeology of the Romanian Academy, rising to become a Principal Archaeologist, while being a



## OBITUARIES

long-term member of its excavation team at Histria (“The Romanian Pompeii”) in the Danube Delta. From 1960 to 1978 he published numerous articles about these excavations which demonstrate the breadth of his competence in numismatics, sigillography, stratigraphic excavation, and careful correlation with historical sources. He established himself as an academic numismatist, writing for the final reports on Histria, with Constantin Preda, *Histria III. Descoperirile monetare. 1914-1970* (The Romanian Academy, 1973). He ended this phase of his career with the publication of the Romanian section of the *Corpus Cultus Equitis Thracii* in 1979.

However his career in Romania had become blighted owing to his refusal to join the Communist Party. His articles even had to appear under the *nom de plume* H. Nubar. And he was incarcerated by the regime for two years. His situation became so untenable that he became a political refugee, here in the UK, in 1977. But at the British Museum, where he was working as a Special Assistant, he met Anthony Bryer, who set in motion the process whereby he became Keeper of Coins at the Barber Institute in succession to Michael Hendy, a position that he held from 1979 to 1999. His primary responsibility at the Barber was to take forward the scientific catalogue of its immense and world-class collections of ancient, Byzantine, and related coins, while assisting scholars and students. For 20 years any of our students who were interested in Byzantine numismatics benefited from his generous assistance. And in retirement, as Honorary Lecturer in Numismatics at the University of Birmingham, he remained actively involved with the Collection and its students.

We remember his commitment, his genuine and constructive interest in our students’ work, his hospitality, and his kindness.

*Archie Dunn*

## 46<sup>th</sup> SPRING SYMPOSIUM

### 11. XLVI Spring Symposium of Byzantine Studies University of Birmingham 23-25 March, 2013

#### *Byzantine Greece: microcosm of empire?* Symposiarch: Dr Archie Dunn

The Forty-sixth Spring Symposium of Byzantine Studies was held in Birmingham from March the 23rd to 25th, and was made possible thanks to the generous support of the Society for the Promotion of Byzantine Studies, the Leventis Foundation, the Hellenic Foundation, the Seven Pillars of Wisdom Trust, the Michael Marks Charitable Foundation, and an anonymous benefactor. The Symposium turned the spotlight onto the richly documented historically defined Greek space in the Early to Middle Byzantine periods and brought together historians, archaeologists, and art historians, many naturally coming from Greece itself. There were 21 lectures introduced by six Discussants, including three “Open Lectures” advertised to broader constituencies in the West Midlands, and 26 Communications. A large selection of the papers presented will be published, reflecting the generally high quality of the proceedings. The Arts Building on the university campus proved once again to be a congenial venue for all aspects of the meeting – lectures, Communications, a book fair and exhibition, receptions and meals. Keeping all these activities under one roof proved fortunate as winter returned with a vengeance (the second-coldest month of March on record!). Remarkably nearly all delegates and speakers succeeded in joining us for what was, by common consent, a successful conference.

47<sup>th</sup> SPRING SYMPOSIUM

**12. XLVII Spring Symposium of Byzantine Studies**

*The Emperor in the Byzantine World*

**Cardiff University, 25-27 April 2014**

**Programme**

**Friday 25<sup>th</sup> April**

2.00-3.00 Registration, John Percival Building, Café (Ground Floor)

3.00-3.15: Welcome and Introduction (John Percival Building, Lecture Theatre 2.01)

**3.15-5.15 Session 1 (John Percival Building, 2.01)**

**Dynasty: Imperial Families**

3.15-3.45: Mark Humphries (Swansea), *Family, Dynasty, and the Construction of Legitimacy: The Roman Background*

3.45-4.15: Mike Humphreys (Cambridge), *The Heraclians: Family or Dynasty?*

4.15-4.45: Mark Masterson (Victoria University of Wellington), *Symeon's Suggestive Evidence? Revisiting the Celibacy of Basil II*

4.45-5.15 Discussion

5.15-6.00 Tea and Coffee

6.30-7.30 Public Lecture (National Museum Cardiff): Mark Redknap, *Byzantium and Wales*

7.30 Reception, National Museum Cardiff

**Saturday 26<sup>th</sup> April**

**9.00-11.00 Session 2 (John Percival Building, 2.01)**

**Imperial Literature: The Emperor as Subject and Author**

9.00-9.30: John Vanderspoel (Calgary), *Imperial Panegyric as Hortatory (?or Deliberative?) Oratory*

## 47<sup>th</sup> SPRING SYMPOSIUM

9.30-10.00: Prerona Prasad (Oxford), *Splendour, Vigour, and Legitimacy: The Prefaces of the De Cerimoniis and Byzantine Imperial Theory*

10.00-10.30: Savvas Kyriakidis (Johannesburg), *The Emperor in Historiography – The History of John Kantakouzenos*

10.30-11.00 Discussion

11.00-11.45 Tea and Coffee (John Percival Building, Café)

11.45-1.00 Communications (John Percival Building, 2.01 and 0.31)

1.00-2.15 Buffet Lunch (John Percival Building, Café)

### **2.15-4.15 Session 3 (John Percival Building, 2.01)**

#### **The Imperial Court: The Emperor's Men**

2.15-2.45 Meaghan McEvoy (Frankfurt), *Dangerous Liaisons: Military and Civilian Advisers at the East Roman Court from Theodosius II to Leo I*

2.45-3.15 Jonathan Shepard (Oxford), *The Emperor's 'Significant Others'*

3.15-3.45 Jonathan Harris (Royal Holloway), *Who was Who at the Court of Constantine XI, 1449-1453*

3.45-4.15 Discussion

4.15-5.00 Tea and Coffee (John Percival Building, Café)

(4.15-6.15 SPBS Executive Committee Meeting)

5.00-6.15 Communications (John Percival Building, 2.01 and 0.31)

7.00 Conference Dinner (Aberdare Hall)

### **Sunday 27<sup>th</sup> April**

### **9.30-11.30 Session 4 (John Percival Building, 2.01)**

#### **Imperial Duties: The Emperor as Ruler**

9.30-10.00 Bernard Stolte (University of Groningen), *'Law is King of All Things'? The Emperor and the Law*

10.00-10.30 Michael Grünbart (Münster), *The Emperor and the Patriarch*

10.30-11.00 Frank Trombley (Cardiff), *The Emperor as Military Administrator and War Leader*

11.00-11.30 Discussion

## 47<sup>th</sup> SPRING SYMPOSIUM

11.30-12.00 Tea and Coffee (John Percival Building, Café)

12.00-1.00 AGM (John Percival Building, 2.01).

1.00-2.15 Buffet Lunch (John Percival Building, Café)

### **2.15-4.15 Session 5 (John Percival Building, 2.01) The Material Emperor: Imperial Images and Spaces**

2.15-2.45 Alicia Walker (Bryn Mawr), *Imperial Image and Imperial Presence at Hagia Sophia*

2.45-3.15 Eurydice Georganteli (Harvard & Birmingham), *The Omnipresent Emperor: Money and Authority in the Byzantine World*

3.15-3.45 Lynn Jones (Florida State University), *Taking it on the Road: The Palace on the Move*

3.45-4.15 Discussion

4.15-5.00 Tea and Coffee (John Percival Building, Café)

5.00 Conclusion and Closing of Symposium (John Percival Building, 2.01)

6.00 Optional Dinner

### **Booking form available at**

<http://www.cardiff.ac.uk/share/research/centres/clarc/newsandevents/47th-byzantine-spring-symposium.html>

### **Accommodation**

The nearest hotels to the main venue (The John Percival Building, Colum Drive CF10 3EU) are the Park Plaza, Hilton and Thistle. Slightly beyond those are Premier Inn, Park Inn and Ibis Cardiff Centre, and then the Marriott and the Mercure Cardiff Holland House. There are also the Angel Hotel and the Holiday Inn, near Cardiff Castle and the Millennium Stadium and not far from Central Station.

There are also many B&Bs on Cathedral Road, a walk across Bute Park from the University. The best ones to get would be close to Sophia Gardens as that is where the park can be accessed from. The Beaufort Guest House, and No. 62 are near to the turn into Sophia Close.

## Communications

**Paolo Angelini**, KU Leuven

*The use of the imperial title in the documents of the Slav monarchs (13<sup>th</sup> – 14<sup>th</sup> century)*

The paper deals with the use of the imperial title in the chrysobulls, prostagmata and other documents and acts, redacted in the 13th and 14th century by the Bulgarian and the Serbian chancelleries, after the foundation of the Slav-Byzantine empires.

The Bulgarian documents are not so numerous as the Serbian ones, but they certainly give the evidence that the Byzantine formulary was adopted by the Bulgarian court. During the 13th and 14th century, in the subscription of their documents the Bulgarian rulers used the title of “emperor of the Bulgarians and the Greeks” (въ Hrista Boga blagovѣрънь царь і samodѣжьсь блъгаромъ і грѣкомъ), adopting the typical Byzantine formula “in Christ God believer emperor and autokrator”. The documents contained some variations, but generally speaking the imperial title was used together with the word autokrator.

The chancellery of the emperor Stefan Dušan adopted the Byzantine formulary when the Serbian ruler proclaimed himself “emperor and autokrator of the Serbs and Greeks”. A large number of documents was redacted between 1346 and 1355, both in Serbian and Greek language. In Serbian language the formulary presents some variations and is based on the ethnic formula mentioning the populations subjected to the tsar’s authority, as for example “Stefanъ въ Hrista Boga blagovѣrni царь і samodѣжьсь Srѣblímъ і Grѣkъmъ”, whereas the formulary adopted in the documents redacted in the Greek language was based on the standard territorial formula “ἐν Χριστῷ τῷ Θεῷ πιστὸς βασιλεὺς καὶ αὐτοκράτωρ Σερβίας καὶ Ῥωμανίας”.

The Slav usurpers tried to legitimate their position and the assumption of the imperial dignity promulgating acts and documents based on the Byzantine imperial titulatio of “ἐν Χριστῷ τῷ Θεῷ πιστὸς βασιλεὺς καὶ αὐτοκράτωρ”. It must be remarked that the word autokrator was included, in order to give them a stronger legitmateness, based exclusively on the will of God and not on the recognition of any other monarch, as it happened in the previous centuries, when the Slav rulers received the Byzantine dignities from the emperor (for instance, sebastocrator) and in consequence of that were subordinated to him.

**Athanasios Angelou**, University of Ioannina

*From preceptor to emperor: Problems of transition for Cantacuzene*

John Cantacuzene's *Histories* afford us an insight into an interesting political phenomenon in the first half of the fourteenth century, that of the transition of a prominent member of the military landowning aristocracy from the unofficial position of a preceptor of the right course for Byzantium in a time of crisis to the hazardous position of a formal emperor, and the questions this transition raises about the role of the late Byzantine monarch and the adaptability of the institution to the changing circumstances of the empire.

My intention is to show that the constructed scenes and speeches of the *Histories* contain exemplary materials and a wealth of concepts as a basis for understanding the nature and limits of Cantacuzene's undertaking as well as the condition of the Byzantine monarchy at the time - from the period of his activity as a close adviser of Emperor Andronikos III, through the building of his preceptorial authority as the man with the right answers for Byzantium, to his eventual and catastrophic instalment as a traditional *basileus*. Cantacuzene's historiographic work reveals, in its discursive and episodic parts, his differentiated perception of the required qualities for a Byzantine monarch, described not axiomatically, but in response to the situation at hand.

**Marina Bazzani**, University of Oxford

*One or many? Depiction of the emperor in Manuel Philes' poetry*

In this short paper I shall consider the image of the Emperor as it emerges from Manuel Philes' poetry. Philes, who was one of the most productive poets during the Palaeologan times, dedicated endless compositions to the Emperor and to several members of the Imperial Family in the course of his career. Through the analysis of a selection of poems I shall investigate how Philes portrays the βασιλεύς, as well as how he portrays himself with regard to the Emperor: simply as a humble servant or also, at times, as the ruler's valuable helper, as Theodor Prodromos did at the Comnenian court. A particularly interesting point of enquiry is the presence of changes in the image of the Emperor or in the author's attitude according to the type of poem. In fact, one can often witness variations in the poet's mood throughout his verses, depending on whether he is writing a plea for sustenance or he is celebrating the Emperor's splendid deeds. I believe that this analysis will widen our understanding of the perception of the rulers in

Palaeologan times, while shedding light on the yet understudied poetry of Manuel Philes.

**Livia Bevilacqua**, Sapienza Università di Roma

*Books for the Macedonian court: Basil the parakoimomenos and the illuminated manuscripts*

Basil the *parakoimomenos* was one of the most outstanding courtiers in Byzantium under the reign of the Macedonians. An illegitimate son of Romanus Lecapenus and brother-in-law of Constantine VII Porphyrogenitus, he distinguished himself both as a politician and as a patron of the arts. Among the works he sponsored, reliquaries (the most famous being the Limburg staurotheke), liturgical vessels, buildings, and precious manuscripts can be numbered. The codex *Ambrosianus* B 119 *sup.* is of particular interest, both for its contents and for its ornament. It consists of a collection of military treatises, one of which was composed by the will of Basil himself. Unfortunately, the manuscript is today in a bad state of preservation, some of the fascicules and part of the pages are missing, and it is difficult to assess its original aspect. Nevertheless, it is still possible to make some remarks upon its decoration, which has survived in part. Besides the head titles with blue and gold *pyle* and the drawings illustrating the texts, the most interesting feature is displayed on the reverse of one of the pages: traces of coloured painting witness to the existence of a full-page miniature, once on the obverse of the following *folio*, which is now lost. A careful analysis reveals the subject of the illustration, and confirms that this manuscript was originally more lavishly decorated than we can see today, thus placing it amongst the illuminated manuscripts of the Macedonian Renaissance, and proving the deep and multifaceted culture of its patron.

**Jeff Brubaker**, University of Birmingham

*Sitting in the imperial throne: Latin views of the Byzantine emperor*

The Byzantine Emperor, while clearly respected, admired and feared in the east, was often the subject of ridicule and derision from western Latins. Beginning with Liudprand of Cremona's much discussed report of his 968 embassy to the court of Nikephoros II Phokas, a myriad of sources indicate that on numerous occasions westerners expressed disdain or even insolence toward the Byzantine ruler, often in the presence of the emperor. A few occasions even describe Latins who occupied



the seat of the Byzantine ruler in a mocking attitude. The Byzantine historian Niketas Choniates reports an astounding episode in 1149 in which Venetian sailors placed a slave on the galley belonging to Manuel I Komnenos, dressing him in imperial vestments and hailing him as the emperor.

How are we to interpret such incidents? The frequency of reports of this kind indicates that they were a regular occurrence. How then can we explain the emperor's tolerance of such rude behaviour? Was there one single factor which continually compelled the Byzantine Emperor to endure Latin abuse? Was Latin insolence genuine or an invention of medieval historians hoping to humiliate unpopular emperors? Were Latin insults directed at the office of the emperor or at the man himself? How did their concept of the emperor in Constantinople change during the period of the crusades, and did the coronation of a Latin ruler in 1204 create a shift in western thinking? This paper will address these questions in an attempt to gauge the Latin view of the Byzantine Emperor.

**Anna Calia**, Ecole Pratique des Hautes Etudes, Paris

*Imperial literature in change: The case of John Dokeianos' encomium of Constantine XI*

In my communication, I would like to discuss an unpublished version of a late Palaiologan encomium (*basilikos logos*) written by John Dokeianos for Constantine XI, the last Byzantine emperor, on the eve of the Fall of Constantinople to the Turks in 1453.

John Dokeianos is a less-known rhetorician, copyist and bibliophile who worked in Mistra and Constantinople as court writer for the last Byzantine rulers. After 1453 he did not leave Constantinople and sought fortune under the Ottoman rule. We find him employed as a teacher in the Patriarchate and as copyist of Greek manuscripts at Mehmed II's request. Some of the manuscripts copied by Dokeianos at the Ottoman court have been identified. Moreover, he left an autograph list of the books belonging to his library, which gives us an idea of his literary tastes and for his love for both classical and Byzantine literature, for sacred and profane writers.

Here we will look at Dokeianos as author. All his works are rhetorical and have been published by Lampros, included an encomium of Constantine XI. Nonetheless, there is a pretty different version of this encomium which has never been studied insofar. It is contained in a 15<sup>th</sup> century manuscript, Paris. gr. 3026,

and it is very interesting in many respect. In the last part of the Parisian encomium there is a detailed historical *excursus* on the Ottoman threat, thus marking a sudden change in the traditional patterns of encomiastic literature.

**Siren Celik**, University of Birmingham

*The emperor and the sultan: The portrait of Bayezid I in the Dialogue with a Persian*

Manuel II Palaiologos (1350-1425) was a significant political and intellectual figure of the Late Byzantine history, being an avid writer who produced many literary, philosophical and theological works. As one of the last Byzantine emperors, Manuel was obliged to serve as a vassal to the Ottomans and thus took part in several Ottoman campaigns, coming into frequent personal contact with the Ottomans. One such campaign was the one carried out by Sultan Bayezid in 1391 against the Turkish emirates in Asia Minor. During the winter of 1391, the Ottoman army paused in Ankyra, where a *müderris*, an Islamic scholar, hosted Manuel. The two held long discussions about Islam and in Christianity, which the emperor later immortalized in his famous *Dialogue with a Persian*.

*Dialogue with a Persian* is worthy of interest not only on account of the theological arguments it contains, but also with regards to Manuel's representation of the Ottomans, especially of Bayezid I, against whom the emperor had a deep and personal hatred. This paper will discuss the literary representation of Bayezid I in the *Dialogue with a Persian*, focusing on how the emperor models his criticism of the sultan's character and that of the Ottoman court on Aristotelian ethics, as well as on the great contrast Manuel creates between the amiable *müderris* and the volatile, pleasure-loving sultan.

**Nikolaos G. Chrissis**, University of Athens

*Ideological and political contestations in post-1204 Byzantium: The orations of Niketas Choniates and the imperial court of Nicaea*

The three orations that Niketas Choniates composed for Theodore I Laskaris in the years c.1206-c.1211 are commonly seen as unambiguous statements of Nicaean ideology. Thus, Niketas is presented as the mouthpiece of the Laskarid regime, setting out an irredentist programme while at the same time offering legitimization to Theodore's recently acquired imperial status.

However, as this paper argues, this is an oversimplified view of the texts which does not do them justice. Niketas composed his orations with great skill, incorporating in them a multi-layered message addressed both to his peers and to his ruler.

A close reading of the texts, when set in the context of specific contemporary developments and compared with other writings of Choniates (his *Chronike Diegesis*, his letters, and other rhetorical and theological works), reveals internal dissensions and disputes in the Nicaean court. Niketas is offering advice and suggesting a political programme often at odds with the actual imperial policy of the time.

These texts, therefore, provide a ‘window’ to the ideological ferment and contrasting political visions at the heart of the Byzantine establishment in the tumultuous early years after the Latin conquest. Our examination will illuminate wider themes, such as Byzantine identity after 1204 and the incipient elements of a Byzantine ‘proto-nationalism’.

**Lorenzo M. Ciolfi**, EHESS (Paris)

*John III Vatatzes, Byzantine imperial saint?*

Did “imperial sainthood” exist in Byzantium? How might we begin to define and characterize it? How did it manifest itself? Besides Constantine I, John III Vatatzes is the only other Byzantine emperor still venerated by the Orthodox Church. He is still celebrated in the *Vatatzeia* festival in Didymoteicho, where a church is dedicated to him, as well.

Through the analysis of the literature surrounding him – in particular, George of Pelagonia’s *Βίος τοῦ ἁγίου Ἰωάννου βασιλέως τοῦ Ἐλεήμονος*, the anonymous post-Byzantine *Βίος τοῦ ἁγίου βασιλέως Ἰωάννου τοῦ Βατάτση τοῦ Ἐλεήμονος τοῦ ἐν Μαγνησίᾳ*, and Nikodemos the Hagiorite’s *Μνήμη τοῦ ἁγίου, ἐνδόξου, θεοστέπτου βασιλέως Ἰωάννου Βατάτση τοῦ Ἐλεήμονος, τοῦ ἐν Μαγνησίᾳ* – I will briefly show how Vatatzes came to be “canonized” (in the fluid, Byzantine sense of the term) and how his worship took shape. It will be immediately clear that his cult was mainly a phenomenon outside Byzantium.

My paper argues that John III Vatatzes shouldn’t be considered a Byzantine imperial saint and that his cult’s main and original site of veneration outside the

capital offers a new, decentered perspective on imperial sainthood in the empire. Maybe a new starting point for the broader scholarly debate on that topic.

**Simon Corcoran**, University College London

*“Et manu divina”: The emperor at work on his documents*

Fergus Millar’s *Emperor in the Roman World* attempted to describe what could be known of what the emperor actually did, including trying to imagine how he interacted with the documents that went out in his name. Given the importance of written communications at all periods of Roman and Byzantine history, what role the emperor played in the production of documents remains fundamental to how the empire functioned.

Therefore, following the Millaresque spirit, this presentation seeks to sketch a similar picture for the later Roman and Byzantine worlds. When and why did emperors personally write or subscribe or seal documents? Who stood at their elbows as they did so? What formats, diplomatic or physical, existed and how did these affect the procedures for their creation? How was the authenticity of documents guaranteed? What language or languages were used? How and why did these practices change or evolve over time from the late Roman on into the later Byzantine periods? In addressing these issues, this presentation will focus in particular upon the development of subscription and sealing practices.

**Andriani Georgiou**, Open University of Cyprus

*New Silvesters and New Constantines: The fragile balance between competition and cooperation in the period between the sixth and ninth centuries*

Pope Silvester I (314-335) filled the see of Rome at an important era in the history of the Christian Church, while Constantine the Great was emperor. Yet, very little is known of him, for long after his death his figure was embedded in a series of fictitious documents: the fifth-century *Vita S Silvestri*, and the eight-century *Constitutum Constantini* (part of the famous Symmachean forgeries). Purporting to be records by Constantine himself of his conversion, the profession of his faith to Christianity, and the privileges he conferred on Silvester and his successors, the two accounts successfully seemed to support the claims of priestly authority above secular power. Emblem of ambitious ecclesiastics, the legend of Silvester quickly gained widespread popularity not only in the Latin West, but also in the Greek East. By the fifteenth century four Greek versions of the *Constitutum Constantini*

and more than ninety Greek manuscripts with translations of the Vita S Silvestri were circulated in Byzantium. This is a case where description and depiction coincide: artistic evidence – such as the eleventh-century Vatican Psalter gr.752 – paid unusually high attention to the figure of Silvester. The paper looks at the endeavours of the Eastern Church to entrench its supremacy in the period between the sixth and ninth centuries, aiming to draw some preliminary conclusions about the role and place of Silvester in Byzantine rhetorical politics. My analysis seeks to go some way towards enhancing our understanding of the relationship between patriarch and emperor in Byzantium.

**Linda Jones Hall**, St Mary's College of Maryland

*Imperial coins, imperial praise: The motifs of the Carmina of Publilius Optatianus Porfyrius for the emperor Constantine*

The intricate poems of Publilius Optatianus Porfyrius, addressed to the Emperor Constantine, sometime near his *vicennalia*, possibly in the year 324, have been rarely studied (Levitan, *TAPA*, 1985; Barnes, *AJP*, 1975; standard text and commentary, Polara, 1973). Although their content has been frequently dismissed as banal, the poems continue to fascinate, due to their complex and appealing configurations. With an outer square matrix of typically 35 letters and an inner design which also contains a poem, the *carmina* present three messages which should be analyzed together to obtain the full message intended by the poet.

For example, the design of Poem X presents an ever-expanding X with side panels made of Vs, seemingly emblematic of the regnal anniversaries of Constantine and his sons. However, the poem also explicitly honors Apollo, and its design seems strikingly similar to that of a coin described as “Sol radiating light in all directions” (Thessalonica, 319AD, *BMC*-3917, Bardill, 2012, fig. 108, p. 172). The poem, addressed to the “god of the Castalian fountain,” praises either Constantine or Apollo for bringing “so much light to the peoples and victory to the world”. Interestingly, the poem seems to have been composed just between the defeat of Licinius and the execution of Crispus, as there is praise for “so many untouched shores of Ocean [which] you now obtain by the omen of Crispus”.

**Hazel Johannessen**, King's College London

*‘Emperor and bishop? Rethinking Eusebius’ designation of Constantine as episkopos’*

Eusebius' *Vita Constantini* (VC) has long been regarded by scholars as helping to lay the foundations of later Byzantine theories of kingship. Few passages of this much-debated work have generated as much controversy as those in which Eusebius describes the first Christian emperor as an '*episkopos*'. For some, these claims represent the emergence of a theory of 'caesaropapism', while others have seen them as attempting to limit the influence exercised by the emperor over the Church. More recently, scholars including Claudia Rapp have recognised that this designation is entirely in keeping with Eusebius' presentation of Constantine as a 'type' of Moses, who was also thus described by early Christian writers.

However, when analysing the presentation of Constantine as an *episkopos*, scholars have hitherto failed to explore the fact that Eusebius also used the verb *episkopein* to describe divine activity on earth, particularly that of the Christ-Logos. As a result, we find the role of an *episkopos* shared in the VC between bishops, the emperor and Christ. This paper will explore the implications of this multi-layered parallel to form a better understanding of how Eusebius envisaged the role of both the emperor and the bishops, as well as the relationship between them. It will suggest that Eusebius considered both bishops and emperor to have a role in instructing people in virtue, similar to the pedagogical role of Christ which he emphasised in his accounts of the incarnation.

**Dimitri Korobeinikov**, State University New York

*'Byzantine emperors and sultans of Rum: A dual sovereignty?'*

At the end of the thirteenth or the beginning of the fourteenth century the Byzantine poet Manuel Philes wrote about one of the members of the Imperial clan of the Palaiologoi. The verses describe the fate of a certain Demetrios Soultanos Palaiologos:

He was born by his noble mother,  
Son of the three times blessed Sultan,  
Whom Persia brought to birth like a rose  
Coloured with Sultanic blood.  
Displeased at the faith of his forefathers,  
He eluded the thorns of his own kin.

The father of Demetrios Soultanos Palaiologos was a Seljuk sultan that lived in, or visited, Constantinople in the thirteenth century. He thus was either Sultan 'Izz al-Dīn Kay-Kāwūs II, who had been driven out by his own brother and the Mongols

to Byzantine territory and who behaved in Constantinople (1260-1264) as if he were Christian, or his son Mas'ūd II, who was in Byzantium sometime in 1291-1293. The matrimonial connection between the Palaiologoi and the Seljuks of Rūm caused a change in the style of the Greek inscriptions in the Sultanate. Before Mas'ūd II, the *rūmī*, or the Greeks in Asia Minor under Seljuk rule, usually mentioned only Byzantine emperors as secular protectors for their churches, as these Greeks, whilst under the authority of the Seljuk Sultan, nevertheless recognized the Byzantine emperor as their chief suzerain. Under Mas'ūd II and Andronikos II, however, both the sultan and the emperor, now blood relatives, were commemorated, as was the case in the inscription of the church of St George of Beliserama in Cappadocia: "...[during the reign] of the most high, the most noble great sultan Mas'ūd, when the lord Andronikos II [reigned] over the Romans". The date of the inscription should be placed between 1284 and 1295.

When communicating with their Christian subjects, the sultans of Rūm did not stress the fact that they ruled the former Byzantine lands. They sought to present themselves as the victorious descendants of Seljuk, as members of the auspicious dynasty destined to rule the world. It seems that this dynastic idea prevented the Seljuks of Rūm from turning their universal claims to a policy of uncompromising hostility towards Byzantium, the empire of the infidels.

It seems that the Seljuk sultans of Rūm fully deserve to have been called 'heterodox members' of the family of rulers whose head was the Emperor of Byzantium. The Seljuks and the Byzantines formed an *entente cordiale* or a partnership, the *mushāraka* of the Seljuk sources. I should like to point out the factors that made the entente permanent. First, the friendship (φιλία) between the heads of the states; second, the friendship between the Seljuk and Byzantine lords; third, the service at the sultan's court of those Byzantine aristocrats whose ancestral territorial possessions were simultaneously in the Sultanate and the Empire; and fourth, the influence of the Greek Orthodox Church in the territory of the Sultanate. These circumstances provided a strong basis for the long-lasting Byzantine diplomatic influence.

**András Kraft**, Central European University, Budapest  
*The last Roman emperor: A normative apocalyptic myth*

Medieval Greek apocalyptic prophecies habitually promote the expectation that a Byzantine emperor will miraculously appear and liberate his people from oppression or even occupation before inaugurating the end of days. Since the

seventh century this literary motif has been an essential element in Byzantine apocalyptic writings.

In my communication I present the most eminent results from my comparative analysis of a dozen such prophetic narratives. First, I portray the most significant motifs and functions that had been attributed to the literary figure of the last emperor. Then, I sketch some aspects of its gradual development up until the halosis. Among others, it will be shown that the original topos fragmented so that particular functions could become associated with a number of successive emperors.

Based upon this conceptual and historical outline I will argue that the legendary figure of a last Roman emperor was not merely a descriptive but also a normative literary motif that mirrors the expectations and demands levelled at the eventual eschatological ruler(s). These expectations can be shown to have carried politically pregnant implications that ranged from subversive criticism to legitimizing publicity. A number of historical episodes will be presented in support of this interpretation.

**Brian McLaughlin**, Royal Holloway

*“Two households, both alike in dignity”? John VI Kantakouzenos and the Bulgarian monarchs’*

The Patriarch Anthony IV, in his famous letter of 1395, wrote that “The holy emperor... is not like other rulers or governors of other regions”. His defence of the uniqueness of the imperial office has generally been accepted as a powerful indication that the political ideology of Roman particularism was alive and well even in the fading empire of the Palaiologoi. Whatever the shortcomings of their secular power, the Emperors of the Romans remained elevated above their fellow Orthodox rulers. This is reflected in the literary histories, where authors such as Pachymeres and Gregoras frequently denied the appellation of *basileus* to non-Roman rulers, or qualified the title to emphasise their lesser dignity.

Contrary to this, no less a figure than Emperor John VI Kantakouzenos consistently described the Bulgarian monarch as *basileus*. Although relations between the Empire and Bulgaria were often hostile during Kantakouzenos’ lifetime, he conceded the title to Bulgarian rulers while pointedly denying it to more powerful Serbian or Latin kings. This communication examines Kantakouzenos’ writings to determine his attitude to Bulgarian *basileis* and



explores possible reasons for his outlook, focusing on his relationship with the Asan family. It concludes by assessing what this may indicate about his own conception of himself and his imperial office.

**Oscar Prieto Dominguez**, Universidad de Salamanca  
*The Iconoclast emperor in Byzantine hagiography*

Due to its historical importance, the process of sanctification of Byzantine Empresses of the Iconoclast and post-Iconoclast period (Irene, Theodora, Theophano, etc.) has been studied in detail. However, that is not the case of their masculine counterparts.

What is their role in hagiographical texts? Far from being always the antagonists of the saint, Satan's representatives, heretics and villains par excellence, the image of the Iconoclast Emperors is much richer, more varied and complex. Let us take the example of Emperor Theophilos, evolving from a mistreated character into a protagonist also beloved by iconodule authors, who absolved him of his crimes and empathically valued his good deeds. My communication aims to clarify this aspect of the literary representation of the Iconoclast Byzantine Emperor in hagiographical texts and its contribution to the cultural creation of the Imperial image.

**Ivan Marić**, Central European University, Budapest  
*Imperial ideology after Iconoclasm: Renegotiating the limits of imperial power in Byzantium, 843-912*

Starting from the assumption that Iconoclasm, in addition to the theological dispute involved, had a strong political component (Brubaker-Haldon), empowering the emperor in ways which served him and his clique and of which they found themselves involuntarily stripped in the years after 843, my dissertation project takes issue with the seemingly firm division of modern Byzantinist historiography into an iconoclast (until 843, or 850 at best) and a post-iconoclast period, as this precludes, to my understanding, a proper assessment of certain post-843 developments. My thesis shall seek to exemplify this by analyzing the renegotiations of imperial power conducted between 843 and 912 between the imperial cliques and their opponents within Byzantine élite, with the special attention given to the church and its representatives. My working hypothesis is that

emperors and/or their advisors sought to make up for the blow dealt to imperial prestige with the end of Iconoclasm, and that this quest to re-establish imperial power over Christian doctrine accounts for certain peculiar incidents of the period 843 to 912. Of the various issues in question – the disinterment and the destruction of the emperor Constantine V's remains (possibly of John Grammatikos as well); several synods which condemned certain figures as Iconoclasts; Patriarch Photios, his policy, and political legacy; Emperor Leo VI and his efforts to establish himself as an emperor and, if not priest, then preacher, and Leo Choirosphaktes as the seemingly last figures with some similarities with the Iconoclast movement – my communication shall seek to highlight one or maximum two examples (if possible to fit in ten minutes), the figures of Patriarch Photios and/or of Emperor Leo VI and Leo Choirosphaktes.

**Mihail Mitrea**, Central European University, Budapest

*The emperor and the saint: John VI Kantakouzenos in Philotheos Kokkinos' Life of St Sabas the Younger (BHG 1606)*

In early February 1347 the patriarchal see of Constantinople was left vacant after patriarch John Kalekas had been condemned and deposed. In the quest for finding a new patriarch, the emperor John VI Kantakouzenos (r. 1347–1354) nominated Sabas Tziskos (“the Younger”) († 1347/8), an illustrious holy man of the period. After an initial embassy of Kantakouzenos' son had failed, the emperor himself, accompanied by “the choir of the archbishops and the senate”, approached and tried several times to convince Sabas to accept the patriarchal throne. In the prolix *vita* he composed for St Sabas, Philotheos Kokkinos (ca. 1300–1379) – arguably the most gifted Palaiologan hagiographer – offers an extensive account of the encounter between the emperor and the saint. As my paper will show, Kokkinos describes John VI Kantakouzenos as wise, Christ-loving, rhetor, theologian, guardian and champion of orthodoxy, styling him as a model for future emperors. Furthermore, the dialogue with the holy man provides the emperor with the opportunity of introspection and spiritual growth. With psychological finesse, Kokkinos pens the impressive scene of Sabas' stubborn refusal of the worldly honor of patriarch, as he chooses instead to hold on to the heavenly gifts he already achieved (e.g., *hesychia*). Lured by the saint's example, the emperor discovers the pettiness of his worldly rule and longs to be a subject of the heavenly kingdom. This awakening marks the birth, as it were, of the future monk within the emperor's soul, who indeed, following his abdication in 1354, assumed/would assume monastic garments under the name of Joasaph. My paper will thus argue

that Kokkinos completes the portrait of the ideal emperor – embodied by Kantakouzenos – with the virtues of love, selflessness, monastic vocation and call for sainthood.

**Frouke Schrijver**, Boğazici University, Istanbul

*The emperor represented by four cardinal virtues: A topos in imperial art?*

According to a number of epigrams by Manuel Philes, four women personifying the cardinal virtues Prudence, Fortitude, Justice and Temperance were painted on one of the inner walls of the Blachernai palace of Andronikos II (r. 1282-1328). Together they expressed the emperor's character and good rulership. Until now, it has been assumed that the image of four cardinal virtues does not appear elsewhere in Byzantine art and that the painting for the Blachernai palace was executed by an artist who was well acquainted with the Western iconographical tradition (Katzenellenbogen, 1939 repr. 1964; Mango, 1972 repr. 1986).

Based on both written and visual evidence, my communication demonstrates that this iconography has predecessors in the imperial art of the twelfth century. I propose that the origin of the painting in the Blachernai palace should be sought in Komnenian Byzantium rather than in the West.

**Dion C. Smythe**, Queen's University, Belfast

*Middle Byzantine emperors as manifest masculinity*

This short communication draws together aspects of my teaching and my research. In my teaching I suggest to students that Byzantine emperors can be considered or evaluated under five headings: *imperator* (military commander or general), *pious* (defender of Orthodox Christianity), *nomos emphysikos* (the 'living embodiment of the law' and the source of law and 'justice'), as a builder, and then finally *philanthropia* (charity or care for his subjects). As an aide memoire, I think that this works well to give structure to analysis. However, looking at the more general question of 'what is a man?' in Byzantium, these five categories do not help so well. Many of the men about whom we do know are of course the emperors; the crux (as it is for feminist historians of women) is to determine what derives from their status as 'emperors' and what from their status as 'men'. Nothing is neat and tidy. It should come as no surprise that there is no clear differentiation possible. Our sources favour the upper levels of society. Hagiographical sources which could provide information from lower down the social scale are less helpful

## **47<sup>th</sup> SPRING SYMPOSIUM**

because of the very different status of their ‘holy men’ (not to say saintly) subjects. Basil II provides an almost ‘John Wayne’ figure to start us off; the complex character of Manuel I Komnenos (perhaps experiencing his own ‘mid-life crisis’ after Myriokephalon suggesting the ‘new man’ or ‘metrosexual’); to the last few examples before 1204: all are different but can we use these Byzantine emperors to say something about Byzantine men.

### **13. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES**

#### **A. Society Lectures & Events**

**The 2014 Joint SPBS - Friends of the British School at Athens Lecture** will take place at 6pm on Tuesday 18 March at Senate House, London. Dr Tony Eastmond will be speaking on *The heavenly court in Byzantium and the great ivory triptychs*

#### **Special SPBS Art Handling Session**

The Society in conjunction with the British Museum is sponsoring a special handling session for SPBS members, especially those who do not often have access to Byzantine art. The session will be held on Tuesday, May 6, 2014, from 2-4 p.m. at the British Museum in London. Please contact Elizabeth Buchanan: Elizabeth.Buchanan@chch.ox.ac.uk if you would like to participate, but note that numbers are limited to fifteen.

#### **B. New members**

The following new members have joined the Society since the publication of *BBBS* 39 (2013): Tara Andrews, Toby Bromige, Jeff Brubaker, Galatariotou Catia, Georgios Chatzelis, Kieran Costello, Ilse De Vos, Lara Frentrop, Christopher Gabb, James Gilmer, Maren Heun, Barbara Hird, Lisa Kennan, Guntram Koch, Nikos Kontogiannis, David Lermon, Vasiliki Manolopoulou, Andrea Mattiello, Stuart Moss, James Murray, Gemma Norman, Maria Paphiti, Li Qiang, Efthymios Rizos, David Salt, Jo Stoner, Jude Stringer, Nichifor Tanase, Brittany Thomas, Maria Vrij, Yan Wang, Nathan Websdale, Joe Williams.

#### **C. Membership of the Executive**

At the A.G.M., Dr Eurydice Georganteli, Professor Liz James and Dr Claire Nesbitt are due to retire from the Committee. (They are eligible for re-election). Nominations for three members to be elected at the meeting should be sent to the Secretary, Dr Tim Greenwood, School of History, University of St Andrews, 71 South Street, St Andrews, Fife KY16 9QW as soon as possible, and not less than 14 days before the date of the A.G.M. Nominations of student and 'lay' members would be especially welcome.

**D. Minutes of the Annual General Meeting of the Society for the Promotion of Byzantine Studies held on Sunday 24 March, 2013 at the University of Birmingham**

Present: Professor Michael Angold in the chair, Dr Rosemary Morris (Chairman), Dr Tim Greenwood (Secretary), Mr Simon Cockshutt (Treasurer)

**224.** The **Minutes** of the last Annual General Meeting held at Exeter College, Oxford on Sunday 24 March, 2012 were adopted.

**225. Election of President**

Professor A.A.M Bryer was elected to a second five-year term as President of the Society.

**226. Election of New Chair**

Dr Greenwood first thanked Dr Morris for her active, attentive and creative Chairmanship of the Society over the last four years. He noted in particular that she had revised the internal procedures of the Society and the Executive Committee, putting into place transparent election processes. She had stoutly defended Byzantine Studies both in the UK and overseas, writing letters to institutions where the subject area was under threat. She had also represented the Society well at the AIEB meeting in Samokov in August 2011, and had continued to promote the case for a Development Committee which would, amongst other aims, seek to help the careers of younger of scholars. Indeed her diligence and forward-thinking for the future of the Society and the discipline as a whole had characterised Dr Morris' Chairmanship. Finally, he noted that Dr Morris had been elected at the forty-second symposium in 2009 "Wonderful Things", and this had been the overarching theme of her time in office.

Dr Greenwood announced that one member of the Society, Professor Elizabeth Jeffreys, had put their name forward as the next Chair, and he proposed that she duly be elected. Mr Cockshutt seconded the proposal, and Professor Jeffreys was unanimously elected.

Professor Jeffreys thanked the Society for the honour of electing her. She thanked Dr Morris for all her efforts over the previous years in getting the Society into such a good position, and she planned to consolidate and continue these achievements.

### **227. Elections to the Executive Committee**

There were three nominations to fill the three vacant places on the committee: Dr Anne Alwis (University of Kent), nominated by Professor Judith Herrin and seconded by Dr Dion Smythe; Professor Leslie Brubaker was nominated for re-election by Dr Shaun Tougher and seconded by Mr Daniel Reynolds, and Dr Dionysios Stathakopoulos was nominated for re-election by Professor Judith Herrin and seconded by Professor Roderick Beaton. All three were duly declared elected.

### **228. Constitutional Amendments**

Dr Greenwood referred to the resolutions which had been set out in the *BBBS* (p.127). They aimed to give the Membership Committee (formed in 2006) parity with the other sub-committees; to alter the language of the constitution to make it gender neutral; to remove the duty of maintaining the Symposium mailing list (now no longer in use) from the Development Committee; to replace the word “be” with “include” with reference to the duties of the Chairs of the Sub-Committees; and to change the numbering of the sub clauses to ensure consistent differentiation between sub-clauses and sub sub-clauses.

These amendments were accepted unanimously.

### **229. Chair’s Report**

Professor Angold then called on Dr Morris to give her last report as Chair.

Dr Morris first thanked Dr Greenwood for all his help as Secretary, all the other members of the Executive Committee, especially Dr Michael Michael (now stepping down), Professor Michael Angold for chairing the meeting, and Dr Dunn and his team for the excellent Symposium (despite the wintry conditions). On behalf of the Society, she sent warm greetings to the President, Professor Bryer, and welcomed Mr Michael Carey to the AGM as a new Vice-President.

She referred to her manifesto of four years ago in which she hoped to build on the success of the Royal Academy exhibition and attract new members to the Society, both lay members and overseas. She was pleased to report a twenty-five percent increase in membership and thanked Mr Michael Heslop, the Chair of the Membership Committee, and Dr Mike Saxby, for their efforts to achieve this. She noted that an e-network of professional Byzantinists (CUBUK) had been set up to help advise on national academic matters, such as the REF, and advocacy work for HEFCE and the British Academy.

Concerning Society matters, she reported that a trial measure of introducing five graduate associates to help with different areas of the Executive Committee's work had been initiated. A new website was also almost ready to be launched. She thanked Richard Bayliss and Arlene Rankin for their exemplary work as webmasters over many years. The new site, which would offer the facility of paypal, was being developed by a team from King's College London, and she thanked the website group, led by Dr Haarer, for co-ordinating this.

She noted with pleasure that three volumes of papers from the Society's Symposia would all be published this year: *Wonderful Things* (London 2009), *Power and Subversion* (Birmingham 2010) and *Experiencing Byzantium* (Newcastle/Durham 2011), and she thanked the Publications Committee, led by Rowena Loverance. She also thanked John Smedley of Ashgate for his continuing support over the years. She also referred to the new international peer review committee and thanked its members for their efforts.

On the International front, she noted that the Congress organisers in Belgrade had responded positively to the suggestions from the UK Executive Committee. As regards the AIEB, she was sorry that more progress had not been made in establishing a Development Committee. However, she did welcome the efforts to update the Constitution (although further changes were needed), the new website and the greater transparency over elections.

She referred with sadness to the deaths of the following Byzantinists: Professor Suzy Dufrenne, Professor Sabine MacCormack, Professor Gerhard Podskalsky, Berenike Walburg, and Dr Wanda Wolska-Conus. On a happier note, she announced the birth of Charles Fraser Moore to Claire Nesbitt, and sent the Society's congratulations.

Finally, Dr Morris extended a personal and warm welcome to her successor, Professor Jeffreys.

### **230. Treasurer's Report**

Mr Cockshutt referred to members to the report set out in the *BBBS*, noting that he had followed his predecessor's practice of not including the sum from the 2006 Fund in the General Fund. He commented that overall revenue was down while expenditure had increased.



## **SPBS**

**231.** Professor Angold read out the names of the new members who had joined since the previous AGM and welcomed them to the Society. He noted that the diversity of new members indicated how well the Society was doing.

### **Any Other Business**

Rowena Loverance noted the current excavations in Thessalonica which had revealed a well-preserved part of the Via Egnatia during the construction of a new metro line. It was agreed that Dr Greenwood should write to the relevant authorities in support of leaving the road in situ rather than moving it elsewhere.

**SPBS**

**Treasurer's Report for 2013**

**General Fund**

Year To

<u>Receipts</u>	<u>31.12.13</u>	<u>31.12.12</u>
Balance brought forward	5,240.26	6,940.41
Subscriptions	7,585.06	7,170.39
BBBS sales and advertising	90.00	116.90
Deposit interest	-	-
Income Tax Refund (Note 1)	-	-
 Total receipts	 12,915.32	 14,227.70
 <u>Less expenditure</u>		
Membership Secretary's fee	1,500.00	1,500.00
BBBS editorial fee	2,000.00	2,000.00
Postage	340.75	980.69
Printing	810.00	1,869.00
AIEB subscription	187.85	196.83
Website (Note 2)	500.00	500.00
Stationery	54.24	107.64
Sundry expenses (Note 3)	334.30	936.13
Grants (Note 4)	1,333.43	897.15
 Total expenditure (Note 5)	 7,260.57	 8,987.44
 Balance at 31.12.13 carried forward: (Note 6)	 5,654.75	 5,240.26

## **SPBS**

### Note 1:

The Income Tax Refund was applied for but has not been received.

### Note 2:

The website changes cost an additional £1,155. The cheque in payment was not cashed so this was cost will be incurred in 2014.

### Note 3:

Contribution to University of Birmingham cost of the Autumn lecture and reception at the Berber Institute: £300

Committee expenses: £34.30

Total: £334.30

### Note 4:

Grants made during 2013 were all for attendees of The Spring Symposium.

### Note 5:

Due to bank errors, grants totalling £1,374.18 were not debited to the Society's account in 2013 although paid to recipients in 2013. These debits will be recorded in 2014.

### Note 6:

The carried forward figure does not include the balance from the 2006 Fund Trustees of £11,836.45. Including that sum the cash balance at 31 December 2013 was £17,491.20.

SPBS

**Publications Fund**

Year to 31.12.13

Receipts

Balance brought forward 10,083.37

Sales: (Note 1)

<u>Rhetoric in Byzantium</u>	20.34
<u>Byzantine Orthodoxies</u>	13.41

Royalties (Note 2) -

Bank Interest -

Balance at Bank 10,117.12

Note 1      Sales

<u>Desire and Denial</u>	cost of 100 copies	2,362.50
	sales to 31.12.13	1,340.33
		-----
	shortfall	£1,022.17
		=====

<u>Strangers to Themselves</u>	cost of 100 copies	2,362.50
	sales to 31.12.13	1,936.36
		-----
	shortfall	£426.14
		=====

<u>Travel in Byzantium</u>	cost of 70 copies	1,953.75
	sales to 31.12.13	2,666.46
		-----

**SPBS**

	surplus	£712.71 =====
<u>Rhetoric</u>	cost of 70 copies	1,653.75
	sales to 31.12.13	2,025.62 -----
	surplus	£371.87
<u>Byzantine Orthodoxies</u>	cost of 70 copies	1,653.75
	sales to 31.12.13	1,385.53 -----
	shortfall	£268.22
<u>Eat, Drink and Be Merry</u>	cost of 70 copies	1,837.50
	sales to 31.12.13	885.62 -----
	shortfall	£951.88
<u>History as Literature</u>	cost of 50 copies	1,512.50
	Sales to 31.12.13	210.00 -----
	Shortfall	1,302.50

Note 2:

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

## **SPBS**

### **ANNUAL GENERAL MEETING**

The Annual General Meeting of the Society for the Promotion of Byzantine Studies will be held on Sunday 27 April, 2014 at 12 – 1pm, John Percival Building, 2.01, Cardiff University.

#### **AGENDA**

**232.** Adoption of the Minutes of the last Annual General Meeting of the Society, **224-231**, held at the University of Birmingham.

**233.** Election of Vice-Presidents.

**234.** Election of Chair of Membership Committee.

**235.** Elections to the Executive Committee.

**236.** Chair's Report.

**237.** Treasurer's Report.

**238.** Welcome to new members.

Dr TIM GREENWOOD  
Secretary

Professor A.A.M. BRYER  
President

## 14. Books & Websites

### Liverpool University Press Translated Texts

2013

Faith Wallis, *Bede, Commentary on Revelation*

Timothy D. Barnes and George Bevan, *The Funerary Speech for John Chrysostom*

Sebastian Brock and Brian Fitzgerald, *Two Early Lives of Severos, Patriarch of Antioch*



### Expected 2014

Richard Price, with contributions by Phil Booth and Catherine Cubitt, *The Lateran Synod of 649*

Mark Edwards and Jeremy Schott, *The Apokritikos of Makarios*

Please visit the website for further information, including on-line ordering:  
<http://www.liverpool-unipress.co.uk>

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### Journals

*Estudios bizantinos*, the new on-line Spanish Journal:

<http://www.publicacions.ub.edu/revistes/estudiosBizantinos01/presentacion.asp>

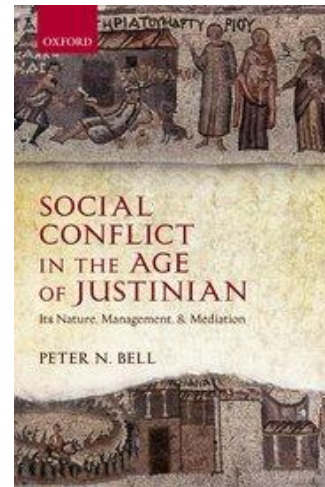
### Books & Articles

Peter Bell

*Social Conflict in the Age of Justinian. Its nature, management and mediation*

Oxford University Press 2013

416 pages, 36 illus.



Our understanding of Late Antiquity can be transformed by the non-dogmatic application of social theory to more traditional evidence when studying major social conflicts in the Eastern Roman Empire, not least under the Emperor Justinian (527-565). *Social Conflict in the Age of Justinian* explores a range of often violent conflicts across the whole empire -- on the land, in religion, and in sport -- during this pivotal period in European history. Drawing on both sociology and social psychology, and on his experience as a senior British Civil Servant dealing with violent political conflicts in Northern Ireland and elsewhere, Bell shows that such conflicts were a basic feature of the overwhelmingly agricultural political economy of the empire.

These conflicts were reflected at the ideological level and lead to intense persecution of intellectuals and Pagans as an ever more robust Christian ideological hegemony was established. In challenging the loyalties of all social classes, they also increased the vulnerability of an emperor and his allies. The need to legitimise the emperor, through an increasingly sacralised monarchy, and to build a loyal constituency, consequently remained a top priority for Justinian, even if his repeated efforts to unite the churches failed.

Read Peter Bell's blog:

<http://www.printsasiasia.com/blog/category/guest-blogger/page/2/>



## Books & Websites

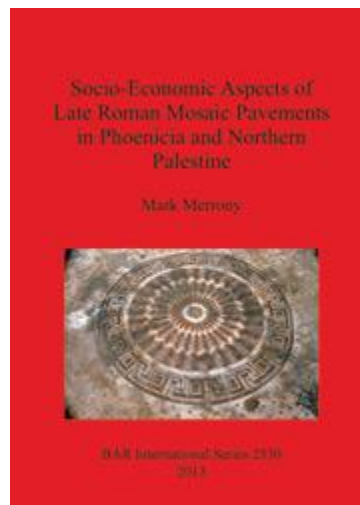
Mark Merrony

*Socio-Economic Aspects of Late Roman Mosaic Pavements in Phoenicia and Northern Palestine*

BAR International Series 2530, Archaeopress, Oxford 2013

282pp, 36 tables, 15 charts, 294 illustrations in black and white and colour.

Paperback, £55.



*(Recommended by Claudine Dauphin)*

Dr Christos Karydis, Dr Eleni Kouloumpi and Aristotelis Sakellariou (editors)

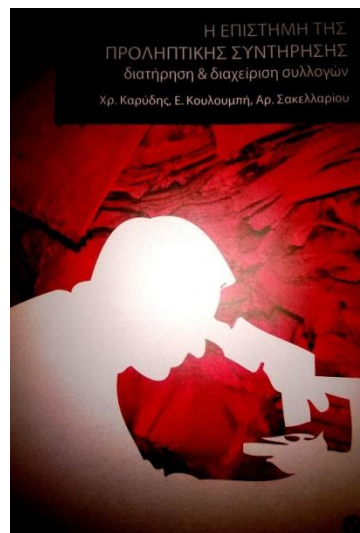
*The Science of Preventative Conservation. Preservation & Collection Management*

Time Heritage Publications, Athens 2013

[www.timeheritage.gr](http://www.timeheritage.gr)

ISBN: 978-960-89869-2-3

Pages 406



The book *Science of Preventive Conservation* is coming to fulfill the Greek bibliographic gap in the science of conservation of antiquities and works of art: a section which for many years was actually developed empirically. Preventive conservation has recently been recognized as a particular subject area in the preservation of antiquities. This book consists of numerous case studies written by forty Greek scholars in the field. The scope of this book is to examine objects, materials and techniques in Greek monuments and collections, to propose new ideas and approaches, and to awaken the curators and conservators. The ambition

## Books & Websites

of the editors is for the book to be used as a manual for conservators, conservation students, curators and collection managers and all professionals in the field of cultural heritage management.

M. Lau, C. Franchi and M. Di Rodi, edited:

*Landscapes of Power. Selected Papers from the XV Oxford University Byzantine Society International Graduate Conference*

Peter Lang, 2014

307 pp., 6 b/w ill., 4 tables

ISBN 978-3-0343-1751-1 pb

ISBN 978-3-0353-0566-1 (eBook)



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## Websites

- Canadian Committee for Byzantine Studies: [www.scapat.ca/canbyz](http://www.scapat.ca/canbyz)  
*Geoffrey Greatrex*
- The Institute for Byzantine Studies, Serbian Academy of Sciences of Arts  
[www.byzantineinstitute.com](http://www.byzantineinstitute.com)  
[\*Ljubomir Maksimović\*](#)
- Visual Reconstruction of Late Antiquity  
<http://visualisinglateantiquity.wordpress.com/>

This is a research project of the University of Kent, supported by the Leverhulme Trust, undertaken by 2 academics, 5 doctoral students and 2 artists. The gallery is now live, with a suite of images reconstructing the

## Books & Websites

visit of Augustine to Ostia in A.D. 387 as described in the *Confessions* book IX. It will be updated with scenes of everyday life over the next six months.  
*Luke Lavan*

- A site about byzantine emperors  
[www.byzantium.xronikon.com/emperors.html](http://www.byzantium.xronikon.com/emperors.html)  
[Manolis Papas](#)

