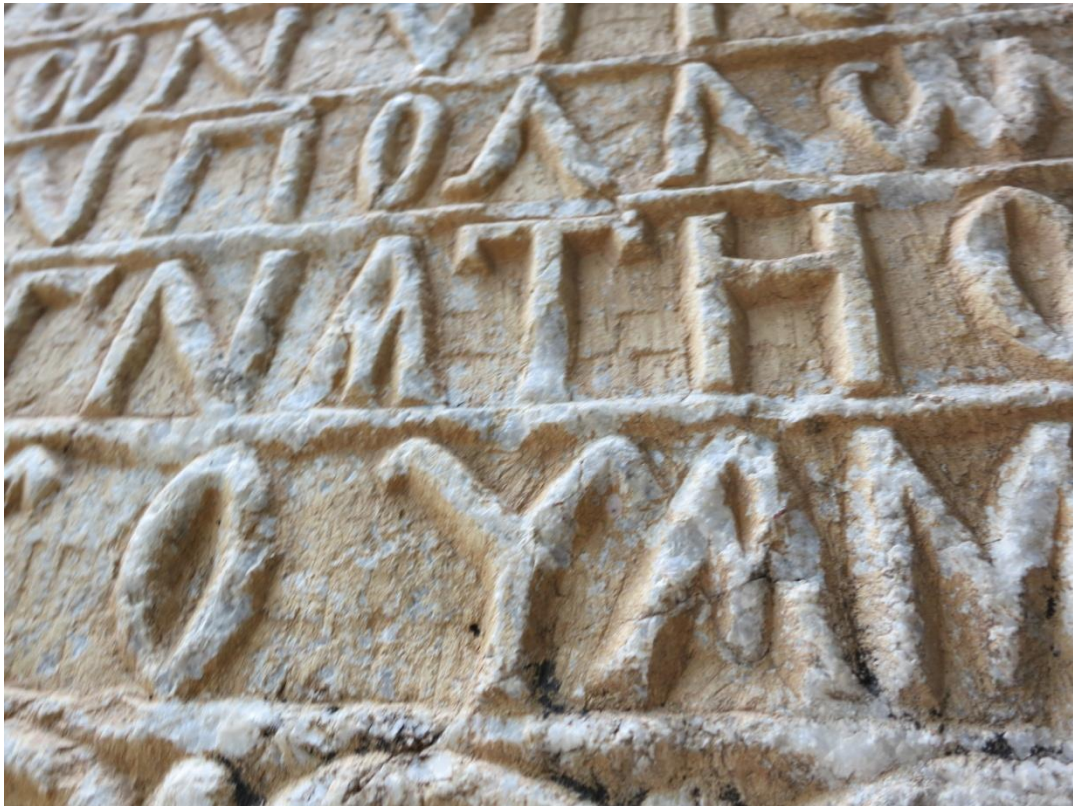


42

2016



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

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PUBLICATIONS

3. PUBLICATIONS AND WORK IN PROGRESS

Dr Petros Bouras-Vallianatos, London

‘Clinical Experience in Late Antiquity: Alexander of Tralles and the Therapy of Epilepsy’, *Medical History* 58 (2014) 337-353; ‘Contextualizing the Art of Healing by Byzantine Physicians,’ in Brigitte Pitarakis, ed., *‘Life is Short Art Long’: The Art of Healing in Byzantium*, (Pera Museum Publication, Istanbul 2015) 104-122 [English text with parallel Turkish translation: ‘Bizanslı Hekimlerin Şifa Sanatı Bağlamının İncelenmesi’]; with Georgi Parpulov, ‘Greek Manuscripts at the Wellcome Library in London: A Descriptive Catalogue’, *Medical History* 59 (2015) 275-326; with contributions by Sophia Xenophontos, ‘Galen’s Reception in Byzantium: Symeon Seth and his Refutation of Galenic Theories on Human Physiology’, *Greek, Roman, and Byzantine Studies* 55 (2015) 431-469; ‘A New Witness to Michael Psellos’ Poem *On Medicine (De Medicina)*’, *Jahrbuch der Österreichischen Byzantinistik* 65 (2015) 9-12; Review of Miller, T. and J., Nesbitt, *Walking Corpses: Leprosy in Byzantium and the Medieval West* (Cornell University Press, Ithaca N.Y. 2014), *Bryn Mawr Classical Review* 26.01.

Forthcoming

‘Case Histories in Late Byzantium: Reading the Patient in John Zacharias Aktouarios’ *On Urines*’, in Georgia Petridou and Chiara Thumiger, eds., *Approaches to the Patient in the Ancient World* (Brill, Leiden 2016) 390-409; ‘Miraculous Healing in Byzantium: Fish Therapy for Leprosy (Elephant Disease) and other Skin Diseases’, *Byzantine and Modern Greek Studies* (2016); ‘Η Ιατρική Τέχνη στο Βυζάντιο’, *Neusis* [‘The Art of Medicine in Byzantium’, article in modern Greek] (2016); ‘Modelled on Archigenes *theiotatos*: Alexander of Tralles and his Use of Natural Remedies (*physika*)’, *Mnemosyne* (2016); ‘Pseudo-Galenic Text on Urines and Pulse in Late Byzantium: The Case of Wellcome MS.MSL.60’, in Caroline Petit and Simon Swain, eds., *Pseudo-Galenic Texts and the Formation of the Galenic Corpus* (Warburg Institute, London, in press); ‘Andreiomenos’, ‘Ioannes Aktuarios’, ‘Ioannes von Prisdrianai’, ‘Marcellus’, ‘Medizin’, ‘Nikolaos Myrepsos’, ‘Oreibasios’, ‘Paulos von Aigina’, ‘Philagrios’, ‘Stephanos’, ‘Symeon Seth’, ‘Theophilos Protospatharios’, in Michael Grünbart and Alexander Riehle, eds., *Lexikon der byzantinischen Autoren* (Akademie Verlag, Vienna, in press); ‘Medizinisches Shriftum’, ‘Häufige Krankheiten’, in F. Daim, ed., *Byzanz: Historisch-kulturwissenschaftliches Handbuch* [Der Neue Pauly, Supplemente 11], (J. B. Metzler, Stuttgart, in press); Review: D. Michaelides, ed., *Medicine and healing in the ancient Mediterranean world* (Oxbow, Oxford 2014), *Bryn Mawr Classical Review*, in press; with Sophia Xenophontos, eds., *Greek Medical Literature and its Readers: From Hippocrates to Islam and Byzantium* (Ashgate, Farnham).

Work in progress

PUBLICATIONS

Medical Theory and Practice in Late Byzantium: John Zacharias Aktouarios (ca.1275 – ca. 1330) and his Works (monograph); with Barbara Zipser, eds., *A Companion to the Reception of Galen* (Brill, Leiden); with Dionysios Stathakopoulos, *A History of Byzantine Medicine* (monograph). Research Project: ‘Experiment and Exchange: Byzantine Pharmacology between East and West (ca. 1150-ca. 1450)’, (Wellcome Research Fellowship in Medical History, King’s College London, 2016-2019).

Dr Sebastian Brock, Oxford

With P. Dilley, *The Martyrs of Tur Ber’ain* (Persian Martyr Acts in Syriac, 4, Piscataway NJ 2015); with G.A. Kiraz, *Gorgias Concise Syriac-English, English-Syriac Dictionary* (Piscataway NJ 2015); ‘Gabriel of Beth Qatraye as a witness to Syriac intellectual life, c. 600 CE’, in M. Kozah, Abdulrahim Abu-Husayn, Saif Shaheen al-Murikhi, and Haya al-Thani, eds., *The Syriac writers of Qatar in the Seventh Century* (Gorgias Eastern Christian Studies 38, Piscataway NJ 2014) 155-167; ‘St Isaac the Syrian: from Tehran to Iviron’, *Annual Report, Friends of Mount Athos* (2014) 35-44; ‘Isaac the Syrian’, in C.G. Conticello, ed., *La théologie byzantine et sa tradition*, I/1 (Turnhout 2015) 327-372; ‘Four excerpts from Isaac of Nineveh in Codex Syriacus Secundus’, *Parole de l’Orient* 41 (2015) 101-114; ‘Charting the hellenization of a literary culture: the case of Syriac’, *Intellectual History of the Islamicate World* 3 (2015) 98-124; ‘Eleazar, Shmuni and her Seven Sons in Syriac Tradition’, in M.-F. Baslez and O. Munnich, eds., *La mémoire des persécutions: autour des livres de Maccabées* (Louvain/Paris 2014) 329-336; ‘An acrostic soghitha by Isaac ‘the Teacher’ in Sinai Syr. 10’, *Collectanea Christiana Orientalia* 12 (2015) 47-62; ‘Perfidious Greeks, Blessed Greeks, Blessed Muslims, and the memory of Alexander in dating formulae of Syriac manuscripts’, in S.H. Griffith and S. Grebenstein, eds., *Christsein in der islamischen Welt. Festschrift für Martin Tamcke* (Wiesbaden 2015) 13-25; ‘Trouble in Alexandria in the 520s: an anonymous report’, in A. Gerhardtts and T. Chronz, eds., *Orientierung über das Ganze* (Ästhetik-Theologie-Liturgik, Band 60, Berlin 2015) 37-42; ‘Fashions in early Syriac colophons’, *Hugoye* (2015) 361-377.

Dame Professor Averil Cameron, Oxford

Arguing it Out. Discussion in Twelfth-Century Byzantium, The Natalie Zemon Davis Lectures (Central European University Press, Budapest 2016); ‘Nazaten van Byzantium’, *Nexus* 69 (2015) 126-40 (in Dutch); ‘Christian conversion in late antiquity – some issues’, in Arietta Papaconstantinou and Neil McLynn, with Daniel Schwartz, eds., *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Oxford University Press, Oxford 2015) 3-21; ‘Flights of fancy: some imaginary debates in late antiquity’, in Geoffrey D. Dunn and Wendy Mayer, eds., *Christians Shaping Identity from the Roman Empire to Byzantium. Studies Inspired by Pauline Allen* (Brill, Leiden 2015) 385-406;

PUBLICATIONS

‘Patristic studies and the emergence of Islam’, in Brouria Bitton-Askelony, Theodore de Bruyn, Carol Harrison, Oscar Velásquez, eds., *Patristics and the Confluence of Jewish, Christian and Muslim Cultures: Proceedings of an International Conference to Mark the 50th Anniversary of the International Association of Patristic Studies*, 2013 (Brepols, Turnhout 2015) 249-78.

Dr Mike Carr, Edinburgh

Merchant Crusaders in the Aegean, 1291-1352 (Boydell & Brewer, Woodbridge 2015), 214 pp. ISBN: 9781843839903; ‘Crossing Boundaries in the Mediterranean: Papal Trade Licences from the *Registra supplicationum* of Pope Clement VI (1342-1352)’, *Journal of Medieval History* 41 (2015) 107-29; ‘Papal Trade Licences, Italian Merchants and the Changing Perceptions of the Mamluks and Turkish Beyliks in the Fourteenth Century’, in G. Christ et al., eds., *Diasporic Groups and Identities in the Eastern Mediterranean (1100-1800)* (Viella, Rome 2015) 489-97; ‘*In medio Turchorum et aliarum infidelium nationum. Die Zaccaria von Chios*’, trans. J. & D. Crispin, in K. Oschema, L. Lieb & J. Heil, eds., *Abrahams Erbe: Konkurrenz, Konflikt und Koexistenz der Religionen im europäischen Mittelalter* (De Gruyter, Berlin 2015) 407-17.

Forthcoming

with J. Schenk, *The Military Orders Volume 6.1: Culture and Contact in the Mediterranean World* (Ashgate, Farnham 2016) [in preparation]; With J. Schenk, *The Military Orders Volume 6.2: Culture and Contact in Western and Northern Europe* (Ashgate, Farnham 2016) [in preparation]; ‘Friend or Foe? The Catalan as Proxy Actors in the Aegean and Asia Minor Vacuum’, *Journal of Medieval Military History* 14 (2016); ‘Byzantine Empire (AD 1204-1492)’, in J. MacKenzie, ed., *The Encyclopaedia of Empire* (Wiley-Blackwell, Chichester 2016).

In progress

‘Shipping and Logistics’, in J. Phillips, M. Bull, A. Jotischky & T. Madden, eds., *Cambridge History of the Crusades: Vol. 1* (CUP, Cambridge 2018).

Dr Mary Cunningham, Nottingham & Dumbarton Oaks (Fellow 2015-2016)

Gateway of Life: Orthodox Thinking on the Mother of God (St Vladimir’s Seminary Press, Crestwood, NY 2015); ‘Mary as Intercessor in Constantinople during the Iconoclast Period: The Textual Evidence’, in L.M. Peltomaa, A. Külzer, and P. Allen, eds., *Presbeia Theotokou. The Intercessory Role of Mary across Times and Places in Byzantium (4th – 9th Century)* (Verlag der Österreichischen Akademie der Wissenschaften, Vienna) 139 - 52; ‘L’interpretazione della rivelazione biblica su Maria, la Theotokos, nel periodo medio bizantino’, in F.E. Consolino and J. Herrin, eds., *Fra*

PUBLICATIONS

Oriente e Occidente: Donne e Bibbia nell'Alto Medioevo (secolo VI – XI): Greci, Ebrei, Arabi (Il Pozzo di Giacobbe, Trapani), 69 – 89.

Forthcoming

‘Byzantine Reception’, in P.M. Blowers and P.W. Martens, eds., *The Oxford Handbook of Early Christian Biblical Interpretation* (Oxford University Press, Oxford 2016?); ‘The Interpretation of the New Testament in Byzantine Preaching: Mediating an Encounter with the Word’, in D. Krueger and R. Nelson, eds., *The New Testament in Byzantium* (Dumbarton Oaks Research Library, Washington, D.C. 2016); ‘Dialogue in Byzantine Homilies and Hymns: The Human Encounter with Divine Truth’, in Y. Papadogiannakis and P. Toth, *‘Apocryphization’: Theological Disputes in Biblical Disguise from Late Antiquity to the Middle Ages* (Brepols, Turnhout 2016?); ‘Marian Narratives in the Middle Byzantine Period: Unity or Diversity?’, *Apocrypha* (2016); ‘Mary, the Mother of God in Dialogue: The Drama of Personal Encounter’, in A. Torrance, ed., *Personhood in the Byzantine Christian Tradition* (Ashgate, Farnham and Burlington, VT 2016?).

In progress

With Leslie Brubaker: *The Virgin Mary in the Byzantine World, 400 – 1200: Images, Texts, Relics and Ceremony* (Cambridge University Press).

Professor Nicholas de Lange, Cambridge

With Natalie Tchernetska, ‘Glosses in Greek script and language in medieval Hebrew manuscripts’, *Scriptorium* 68 (2014) 253–64; *Japheth in the Tents of Shem. Greek Bible Translations in Byzantine Judaism* (Texts and Studies in Medieval and Early Modern Judaism, 30, Mohr Siebeck, Tübingen 2015).

Work in Progress

Corpus of medieval Hebrew inscriptions of the territories of the Byzantine Empire.

Dr Charalambos Dendrinis, London

With John A. Demetracopoulos, ‘Commission VI: Byzantine Philosophy. Section 2: Thomas de Aquino Byzantinus’, *Bulletin de Philosophie Médiévale* 56 (2014) 13-22; ‘Manuel II Palaeologus’, in *Encyclopedia of Renaissance Philosophy*, ed. M. Sgarbi (Springer International Publishing, 2015).

Forthcoming

with Christopher Wright and Maria Argyrou, *A Descriptive Catalogue of the Greek Manuscript Collection of Lambeth Palace Library* (online publication to be released in Spring 2016); with Chrysovalantis Kyriacou, ‘The Encomium on St Barnabas by Alexander the Monk: ecclesiastical and imperial politics in sixth-century Byzantium’, in *Proceedings of the Second International Conference on Cypriot Hagiography ‘From Saint Epiphanius to Saint Neophytos the Recluse (4th-12th centuries)’* (Nicosia 2016/17);

PUBLICATIONS

with Philip Taylor, 'Ars computistica ancilla artis editionum: Modern IT in the service of editors of (Greek) texts', in *Ars edendi Lecture Series*, vol. IV (University of Stockholm, 2016).

Dr Antony Eastmond, London

Edited, *Viewing Inscriptions in the Late Antique and Medieval World* (CUP, Cambridge 2015); 'Textual Icons: Viewing inscriptions in medieval Georgia', in *Viewing Inscriptions in the Late Antique and Medieval World*, 76-98; 'Other encounters: Popular belief and cultural convergence in Anatolia and the Caucasus', in A.C.S. Peacock, *et al.*, eds., *Islam and Christianity in Anatolia and the Caucasus* (Ashgate, Farnham 2015) 183-213; 'David Winfield (obituary)', *Dumbarton Oaks Papers* 68 (2015) 2-7; 'Inscriptions and Authority in Ani', in N. Asutay-Effenberger and F. Daim, eds., *Der Doppeladler: Byzanz und die Seldschuken in Anatolien vom späten 11. bis zum 13. Jahrhundert* (Byzanz zwischen Orient und Okzident: 1, Verlag des Römisch-Germanischen Zentralmuseums, Mainz 2014) 71-84.

Dr Elena Ene D-Vasilescu, Oxford

'St. Anne and her infant daughter in literature', *Eikón Imago* 4. 1 (2015) 1-12.

Forthcoming

'Updates concerning developments in post-Byzantine Icon-painting', in *IKON* 9 (2016); 'Nationhood and worship with images in the "Byzantine Commonwealth"', *Journal of Icon Studies (USA)*, *Art Histories Supplement 2.0: Stories of Southeast-European and Russian Art: Alternative Art Histories*; 'Gregory of Nazianzus on the 'manner of generation' as presented in the poem 'On the Son'', in M. Vinzent, ed., *Studia Patristica* (Peeters Publishers, Leuven, Paris, Walpole 2016); 'Early Christianity about the notion of time and the redemption of the world', *Studia Patristica* (Peeters Publishers, Leuven, Paris, Walpole, forthcoming); Entry on 'Gregory of Nyssa' in Philip F. Esler, ed., *The Early Christian World* (Routledge, forthcoming 2017, first edition 2000).

Professor Garth Fowden, Cambridge

Abraham or Aristotle? First Millennium empires and exegetical traditions. An Inaugural Lecture by the Sultan Qaboos Professor of Abrahamic Faiths given in the University of Cambridge, 4 December 2013 (Cambridge University Press, Cambridge 2015)

Forthcoming

'Gibbon on Islam', *English Historical Review* 131 (2016).

PUBLICATIONS

Dr Peter Frankopan, Oxford

The Silk Roads: A New History of the World (Bloomsbury, London 2015): ‘fearless and brilliant’ (Guardian); ‘dazzlingly good’ (Evening Standard); ‘magnificent’ (Sunday Times); ‘breathtaking and addictively readable’ (Daily Telegraph). It was named one of the Books of the Year by The Daily Telegraph, The Times. The Sunday Times, The Guardian, The Observer, the TLS, History Today, Bloomberg Business and Prosper Magazine. It was also named Daily Telegraph History Book of the Year 2015.

In progress

Venice and the Eastern Mediterranean, 800-1400; Anna Komnene & The Alexiad; Court ritual in Byzantium, the Seljuk world and the Khmer empire.

Dr Tim Greenwood, St Andrews

‘Oversight, Influence and Mesopotamian connections to Armenia across the Sasanian and early Islamic periods’, in R. Rollinger and E. van Dongen, eds., *Mesopotamia in the Ancient World: Impact, Continuities, Parallels. Proceedings of the Seventh Symposium of the Melammu Project Held in Obergurgl, Austria, November 4-8, 2013* (Melammu Symposia 7, Münster 2015) 509-523; “‘Imagined past, revealed present’: A Reassessment of the *History of Tarōn* [Patmut‘iwn Tarōnoy]’, in P. Boisson, A. Mardirossian, A. Ouzounian and C. Zuckerman, eds., *Mélanges Jean-Pierre Mahé, Travaux et mémoires XVIII* (2014) 377-392; ‘Armenian Epigraphy’, in V. Calzolari, ed., with the collaboration of M. Stone, *Armenian Philology in the Modern Era* (Handbuch der Orientalistik 23/1, Leiden 2014) 101-121.

Dr Jonathan Harris, London

The Lost World of Byzantium (Yale University Press, New Haven and London 2015); ‘The role of Greek émigrés in East-West cultural communication before and after the fall of Constantinople’, in Antoni Rierra, Josep Guitart and Salvador Giner, eds., *Ciutats mediterrànies: civilització i desenvolupament/ Villes méditerranéennes: Civilisation et Développement* (Institut d'Estudis Catalans, Barcelona 2015) 231-3; ‘A vanished world’, *History Today* 65 (October 2015) 72; ‘Greek Visitors’, in Margaret King, ed., *Oxford Bibliographies in Renaissance and Reformation*, www.oxfordbibliographies.com; Review of Tom Papademetriou, *Render unto the Sultan: Power, Authority and the Greek Orthodox Church in the Early Ottoman Centuries* (Oxford University Press, Oxford and New York 2015) in *Reviews in History*, no. 1851 - <http://www.history.ac.uk/reviews/review/1851>

Forthcoming

Constantinople: Capital of Byzantium, second edition (Bloomsbury, London and New York); with Georgios Chatzelis, *A Tenth-Century Byzantine Military Manual: The*

PUBLICATIONS

Sylloge Tacticorum (Birmingham Byzantine and Ottoman Monographs, Ashgate, Farnham and Burlington VT); ‘Constantinople’ in David Wallace, ed., *Europe: a Literary History, 1348-1418* (Oxford University Press); ‘Institutional Settings: the court, schools, church, and monasteries’, in Anthony Kaldellis and Niketas Siniossoglou, eds., *The Cambridge Intellectual History of Byzantium* (Cambridge University Press); ‘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); ‘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); ‘Who was who at the court of Constantine XI, 1449-1453’, in Shaun Tougher, ed., *The Emperor in the Byzantine World* (Ashgate, Farnham and Burlington VT); ‘Byzantine refugees as crusade propagandists: The travels of Nicholas Agallón’, in Norman Housley, *The Crusade in the Fifteenth Century: Converging and Competing Culture* (Ashgate, Farnham and Burlington VT); “‘A blow sent by God’: Changing Byzantine memories of the Crusades”, in Megan Cassidy-Welch, ed., *Remembering Crusades and Crusaders* (Routledge, London and New York); ‘Constantinople’ and other entries in Oliver Nicholson and Mark Humphries, eds., *The Oxford Dictionary of Late Antiquity* (Oxford University Press).

Professor Judith Herrin, London

Edited with Franca Ela Consolino, *Fra Oriente e Occidente. Donne e Bibbia nell'Alto Medioevo (secoli VI-XI) Greci, Latini, Ebrei, Arabi*, volume 6.1 *Il Medioevo*, in the series *La Bibbia e le Donne* (Il Pozzo di Giacobbe, Trapani 2015). An English translation is in preparation; ‘What caused Iconoclasm?’, a review of G. W. Bowersock, *Mosaics as History. The Near East from Late Antiquity to Islam* (Harvard University Press, Harvard 2006); Leslie Brubaker and John Haldon, *Byzantium in the Iconoclast era c.680-850. A history* (Cambridge University Press, Cambridge 2011); and Thomas F. X. Noble *Images, Iconoclasm, and the Carolingians* (University of Pennsylvania Press, Philadelphia), in *Journal of Ecclesiastical History* 65.4 (October 2014) 857-66; ‘The Palace of the Emperor, King and Exarch in Ravenna’, in M. Featherstone, Hansgerd Hellenkemper, Jean-Michel Spieser, Gülru Tanman, Ulrike Wulf-Rheidt, eds., *The Emperor’s House. Palaces from Augustus to the Age of Absolutism* (Berlin 2015) 53-62; ‘Urban riot or civic ritual? The crowd in early medieval Ravenna’, in Claudia Sode and Karl-Joachim Hölkeskamp, eds., *Raum und Performanz* (Köln 2015) 219-40; ‘Patricia Crone, a brief memoir’, in B. Sadeghi, A. Q. Ahmed, A. Silverstein, and R. Hoyland, eds., *Islamic Cultures, Islamic Contexts, Essays in Honor of Professor Patricia Crone* (Leiden 2015) xiv-xx.

PUBLICATIONS

Mr Michael Heslop, London

‘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 in the *Proceedings of the 46th Spring Symposium of Byzantine Studies*, University of Birmingham, 23-25 March, 2013; ‘Hospitaller Statecraft in the Aegean: Island Polity and Mainland Power?’ in the *Proceedings of the 6th International Military Orders Conference* held at St John's Gate, Clerkenwell, 5-8 September, 2013; ‘The Search for the Defensive System of the Knights in Northern Rhodes’, in the *Proceedings of the 8th Conference of the SSCLE* held at Caceres, Spain, 25-29 June, 2012.

Professor Lucy-Anne Hunt, Manchester

‘John of Ibelin’s Audience Hall in Beirut: a Crusader Palace building between Byzantine and Islamic Art in its Mediterranean Context’, in Michael Featherstone, Jean-Michel Spieser and Gulru Tanman, eds., *The Emperor’s House: Palaces from Augustus to the Age of Absolutism. Proceedings of a Colloquium, Pera Museum Istanbul, 18-20 October 2012* (De Gruyter, Berlin 2015) 257-291.

In Press

‘An Icon and a Gospel Book: The Assimilation of Byzantine Art by Arab Christians in Mamluk Egypt and Syria’, in Mariam Ayad, ed., *Adaptation, Assimilation, and Representation: Proceedings of the Second International Symposium on Coptic Culture: Past, Present and Future, 22-24 July 2013* (American University in Cairo Press, Cairo 2016); ‘Art, Agency and Church Union in the later Thirteenth/early Fourteenth Centuries: Eastern Christians in Crusader Syria and Mamluk Egypt in relation to the Byzantine Emperors Michael VIII and Andronikos II’, in Johannes Pahlitzsch and Vasiliki Tsamakda, eds., *Proceedings of the Conference, Monks, Merchants and Artists in the Eastern Mediterranean: The Relations of Byzantium to the Arab Near East (9th-15th c.)*, WissenschaftsCampus Mainz, October 17-19, 2012 (University of Mainz, Mainz 2016); ‘Thirteenth-Century Wallpainting at the Church of St. Theodore (Crusader County of Tripoli): Configuring Confraternity, Community and Commerce’, in I. Doumet-Skaf, ed., *Final Report of the Conservation Project at the Church of Mar Tadros, Behdaïdat, Northern Lebanon* (Bulletin d’Archéologie et d’Architecture Libanaises 16, 2016).

Professor Liz James, Sussex

‘Displaying identity and power: the coins of Byzantine empresses between 804 and 1204’, in S. Solway, ed., *Medieval coins and seals: constructing identity, signifying power* (Brepols, 2015).

PUBLICATIONS

Professor Elizabeth Jeffreys, Oxford

‘The sevastokratorissa Eirene as patron’, in M. Grünbart, M. Mullett and L. Theis, eds., *Female Founders in Byzantium and Beyond* (Vienna 2014 = *Wiener Jahrbuch der Kunstgeschichte* 60/61, 2011/12 [published 2014]) 177-94; ‘We need to talk about Byzantium: or, Byzantium, its reception of the classical world as discussed in current scholarship, and should classicists pay attention?’, *Classical Receptions Journal* 6 (2014) 158-74; ‘Muhammad as depicted in Byzantine literature’, in C. Fitzpatrick and A. Walker, eds., *Muhammad in History, Thought, and Culture; An Encyclopedia of the Prophet of God* (ABC-CLIO, Santa Barbara 2014) 79-82; ‘Byzantium as Repository of Graeco-Roman Culture’, in D. Sakel, ed., *Byzantine Culture. Papers from the conference ‘Byzantine Days of Istanbul’* (Ankara 2014) 17-27; ‘The afterlife of *Digenis Akritis*’ in P. Roilos, ed., *Medieval Greek Storytelling: fictionality and narrative in Byzantium* (Wiesbaden 2014) 141-62; ‘A Constantinopolitan poet views Frankish Antioch’, *Crusades* 14 (2015) 49-151 (with M. Jeffreys).

Professor Michael Jeffreys, Oxford

‘A Constantinopolitan poet views Frankish Antioch’, *Crusades* 14 (2015) 49-151 (with E. Jeffreys).

Professor Doug Lee, Nottingham

Pagans and Christians in Late Antiquity: A Sourcebook, 2nd edn. (Routledge); ‘Emperors and generals from Constantine to Theodosius’, in J. Wienand, ed., *Contested Monarchy: Integrating the Roman Empire in the Fourth Century AD* (Oxford University Press) 100-18; various entries in Y. Le Bohec, ed., *The Wiley-Blackwell Encyclopedia of the Roman Army*.

Forthcoming

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*; entries in G. Martel, ed., *The Wiley-Blackwell Encyclopedia of Diplomacy*.

In progress

Warfare in the Roman World (Key Themes in Ancient History, Cambridge University Press); ‘Violence and warfare in Late Antiquity’ in G. Fagan *et al.*, eds., *The Cambridge World History of Violence*, vol.1.

PUBLICATIONS

Professor G.A. Loud, Leeds

‘Le problème du Pseudo-Hugo: qui a écrit l’Histoire de Hugues Falcand?’, *Taboularia* «Études» 15 (2015) 39-55.

<http://www.unicaen.fr/mrsh/craham/revue/tabularia/dossier13/textes/03loud.pdf>

Forthcoming

‘Innocent II and the kingdom of Sicily’, in John Doran and Damian J. Smith, eds., *Pope Innocent II (1130-1143): the World vs the City*, (Ashgate 2016); ‘Communities, Cultures and Conflict in Southern Italy, from the Byzantines to the Angevins’, in *Al-Masāq. Journal of the Medieval Mediterranean* 28 (2016); ‘I Principi di Capua, Montecassino e le chiese del principato, 1058-1130’, in Mariano dell’Omo, F. Marrazzi and others, eds., *Studi in memoria di don Faustino Avagliano*, (Miscellanea Cassinese, 2016); ‘The German Emperors and Southern Italy, 962-1137’, in Jean-Marie Martin and Rosanna Alaggio, eds., *Studi in onore di Errico Cuzzo* (2016?); ‘The medieval archives of the abbey of S. Trinità, Cava’, in David Bates and Elisabeth Van Houts, eds., *Peoples, Texts and Artifacts in the Norman World* (Institute of Historical Research, London, 2016/17?).

Work in progress

I have started work on a database of the charters of the abbey of S. Trinità, Cava dei Tirreni, near Salerno, c. 1080-1200, with the help of a pump-priming grant from the Leeds Humanities Research Institute. Further grant applications will be made. (The abbey of Cava had a number of Greek dependencies in southern Italy).

Dr Anthony Luttrell, Bath

‘The Reception of Antiquity on Rhodes after 1306’, in G. Xanthaki-Karamanou, ed., *The Reception of Antiquity in Byzantium, with emphasis on the Palaeologan Era* (Athens 2014) 55-67; with P. Bonneaud, ‘Pierre IV d’Aragon et le Prieuré Hospitalier de Catalogne 1306-1363’, *Société de l’Histoire et du Patrimoine de l’Ordre de Malte, Bulletin* xxx (2014) 39-44; ‘Martino di Bartolomeo’s Frescoes at Cascina’, *Iconographica* xiii (2014) 100-107; ‘Observations on the Fall of the Temple’, in P. Josserand et al., eds., *Élites et Ordres Militaires au Moyen Âge* (Madrid 2015) 365-372; ‘Mixed Identities on Hospitaller Rhodes’, in G. Christ et al., eds., *Union in Separation: Diasporic groups and identities in the Eastern Mediterranean (1100-1800)* (Rome 2015) 381-386; ‘La synagogue de Rhodes, 1381’, *Société de l’Histoire et du Patrimoine de l’Ordre de Malta, Bulletin* xxxiii (2015) 4-6.

PUBLICATIONS

Professor Henry Maguire, London

‘Magic and Sorcery in Ninth-Century Manuscript Illumination’, in Véronique Dasen and Jean-Michel Spieser, ed., *Les savoirs magiques et leur transmission de l’Antiquité à la Renaissance* (Florence 2014) 397-408; ‘Nectar et illusion: art, nature et perception de la rhétorique à Byzance’, in Barbara Cassin, ed., *La rhétorique au miroir de la philosophie: définitions philosophiques et définitions rhétoriques de la rhétorique* (Paris 2015) 261-80; ‘What is an Intercessory Image of the Virgin? The Evidence from the West’, in Leena Mari Peltomaa, Andreas Külzer, Pauline Allen, eds., *Presbeia Theotokou: the Intercessory Role of Mary across Times and Places in Byzantium (4th – 9th Century)* (Vienna 2015) 219-31.

Forthcoming

‘Earthly and Spiritual Authority in the Imperial Image’, in Anca Vasiliu, ed., *L’icône dans la pensée et dans l’art* (Brepols, Turnhout); ‘Ernst Kitzinger and Style’, in Felicity Harley-McGowan and Henry Maguire, eds., *Ernst Kitzinger and the Making of Medieval Art History* (The Warburg Institute, London); ‘Heaven on Earth: Neoplatonism in the Churches of Greece’, in Sharon Gerstel, ed., *Viewing Greece: Cultural and Political Agency in the Medieval and Early Modern Mediterranean* (Brepols, Turnhout); ‘How Did Early Byzantine Ornament Work?’, in Ildar Garipzanov, Caroline Goodson, Henry Maguire, eds., *Graphic Signs of Identity, Faith, and Power in Late Antiquity and the Early Middle Ages*, (Brepols, Turnhout).

Dr Rosemary Morris, York

Forthcoming

‘Byzantine Courts and their Roman Antecedents’, in R. Murphey, ed., *Imperial Lineages and Legacies in the Eastern Mediterranean: Recording the Imprint of Roman, Byzantine and Ottoman Rule* (Birmingham Byzantine and Ottoman Studies 18, Ashgate, July 2016).

In Progress

With Dr Robert Jordan (Belfast): for the *DOML* series, notes and introductory material to Texts and English translations of (i) The *Life of Theodore Stoudites* by Mark the Monk; (ii) The *Eulogy* by Naukratios; (iii) The *Translation* of the Relics of Theodore and his brother Joseph.

Dr J.A. Munitiz, Oxford

‘An Approach to Plethon’ *Estudios Bizantinos* [due out 2015].

In progress

With Dimiter Angelov, Translation: Theodore II Laskaris, ‘Satire / Lampoon of the Tutor’; ‘On politics and friendship’.

PUBLICATIONS

Dr Jennifer Nimmo Smith, Edinburgh

Forthcoming

‘Pillars and Monuments (στῆλαι) in the works of Gregory of Nazianzus’, (for a volume in memory of the late Professor Justin Mossay, of Louvain-la-Neuve, Belgium); ‘Some Observations on ‘Being All Things to All Men to Save All’ and apparent Inconsistency in the Works of Gregory of Nazianzus, the Emperor Julian and the Apostle Paul’, *Studia Patristica* LXXIV (Peeters Publishers 2016).

In Progress

‘Christianity’, in R. Scott Smith and Stephen M. Trzaskoma, eds., *The Oxford Handbook of Graeco-Roman Mythography* (University of New Hampshire); Collation of manuscripts of the Greek text of Sermons 4 and 5 by Gregory of Nazianzus.

Dr Arietta Papaconstantinou, Reading

Edited with Neil McLynn and Daniel Schwartz, *Conversion in late antiquity: Christianity, Islam, and beyond. Papers from the Mellon Foundation Sawyer Seminar, Oxford, 2009-2010* (Ashgate, Farnham 2015); ‘Donation and negotiation: formal gifts to religious institutions in late antiquity’, in *Donations et donateurs dans la société et l’art byzantins* (Réalités Byzantines, Paris 2012) 75-95; ‘Why did Coptic fail where Aramaic succeeded? Linguistic developments in Egypt and the Near East after the Arab conquest’, in Alex Mullen and Patrick James, eds., *Multilingualism in the Graeco-Roman worlds* (Cambridge 2012) 58-76; ‘Egypt’, in Scott F. Johnson, ed., *The Oxford handbook of late antiquity* (New York and Oxford 2012) 195-223; ‘A fourth-century inventory of columns and the late Roman building industry’, in Rodney Ast, Hélène Cuvigny, Todd Hickey and Julia Lougovaya, eds., *Papyrological texts in honor of Roger S. Bagnall* (Durham, NC 2012) 215-231; ‘Les propriétaires ruraux en Palestine du sud et en Égypte entre la conquête perse et l’arrivée des Abbassides’, in *Élites rurales méditerranéennes au moyen âge = MEFR Moyen Âge* 124 (2012) 405-416 (<http://mefrm.revues.org/856>); ‘L’enseignement en Égypte à la fin de l’Antiquité’, in Éric Vallet, Sandra Aube, Thierry Kouamé, eds., *Lumières de la sagesse. Écoles médiévales d’Orient et d’Occident* (Exhibition catalogue, Paris 2013) 30-31; ‘Egyptians and “Hellenists”: linguistic diversity in the early Pachomian monasteries’, in Gaëlle Tallet et Christiane Zivie-Coche, eds., *Le myrte et la rose: mélanges offerts à Françoise Dunand par ses élèves, collègues et amis* (Cahiers Égypte Nilotique et Méditerranéenne, Montpellier 2014) 15-21; ‘Fusṭāṭ and its governor: administering the province’, in Tanya Treptow and Tasha Vorderstrasse, eds., *A cosmopolitan community: Muslims, Christians and Jews in Old Cairo. Catalogue of the Exhibition at the Oriental Institute Museum, Chicago, February 2015 – September 2015* (Oriental Institute Museum Publications 38, Oriental Institute Publications, Chicago 2015) 43-47; ‘Introduction’, in Arietta Papaconstantinou, Neil McLynn, Daniel Schwartz,

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eds., *Conversion in late antiquity: Christianity, Islam, and beyond. Papers from the Mellon Foundation Sawyer Seminar, Oxford, 2009/10* (Ashgate, Farnham 2015) xv-xxxvii; 'Language and writing', in Căcilia Fluck, Gisela Helmecke, and Elisabeth O'Connell, eds., *Egypt: faith after the pharaohs* (exhibition catalogue, London 2015) 198-205, translated as 'Sprache und Schrift', in *Ein Gott – Abraham's Erben am Nil. Juden, Christen und Muslime in Ägypten von den Römern bis zum Mittelalter*, catalogue of the exhibition, Bode-Museum, Berlin, 2 April - 13 September 2015 (Berlin 2015) 198-205.

Reviews: Milka Levy-Rubin, *Non-Muslims in the Early Islamic Empire: From Surrender to Coexistence* (Cambridge 2011), in the *Journal of Levantine Studies* 3 (2013) 148-152; Robert G. Hoyland, *Theophilus of Edessa's Chronicle and the Circulation of Historical Knowledge in Late Antiquity and Early Islam* (Translated Texts for Historians 57, Liverpool 2011), in *Le Muséon* 126 (2013) 459-465; Fergus Millar, *Religion, Language and Community in the Roman Near East: Constantine to Muhammad* (London 2013) in *The English Historical Review* 130 (2015) 1517-1518.

Translation: Christian Jacob, *The Web of Athenaeus*, ed. Scott F. Johnson (Hellenic Studies Series 61, Harvard University Press, Cambridge, MA 2013).

In Press

'The rhetoric of power and the voice of reason: tensions between central and local in the correspondence of Qurra ibn Sharīk', in Stephan Procházka, Lucian Reinfandt and Sven Tost, eds., *Official epistolography and the language(s) of power. Proceedings of the 1st International Conference of the NFN Imperium and Officium* (Papyrologica Vindobonensia, Vienna 2016) 319-332; '« Choses de femme » et accès au crédit dans l'Égypte rurale sous les Omeyyades', in Olivier Delouis, Sophie Métivier, Paule Pagès, eds., *Mélanges Michel Kaplan* (Publications de la Sorbonne, Paris 2016); 'Laonikos Chalkokondylis, Démonstrations historiques, Livre VIII' (translation, introduction and notes), in Vincent Déroche and Nicolas Vatin, eds., *La conquête de Constantinople* (Anacharsis, Toulouse 2016); 'Coptic Life-Writing', in Koen de Temmermann, ed., *The Oxford Handbook of Ancient Biography*, (OUP, Oxford); 'Byzantine Childhood', in Heather Montgomery, ed., *Oxford Bibliographies in Childhood Studies* (Oxford University Press, New York 2016).

In Progress

A study on debt, credit, and patronage in rural communities of the eastern Mediterranean, 500-800; a collected studies volume on Egypt for the series *The Worlds of Eastern Christianity, 300-1500* (Ashgate); editing a surprise Festschrift that will remain anonymous for now (summer 2016); various articles.

Dr Tassos Papacostas, London

iBCC *Inventory of Byzantine churches on Cyprus: Materials for an architectural study* (London 2015): a database of mid-7th to late 12th-century monuments, available at

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<http://ibcc.dighum.kcl.ac.uk>; *Identity/identities in late medieval Cyprus. Papers given at the ICS Byzantine colloquium, London 13-14 June 2011*, edited with Guillaume Saint-Guillain (Cyprus Research Centre, Nicosia 2014); ‘An exceptional structure in a conventional setting: preliminary observations about the katholikon of Saint Neophytos (Paphos, Cyprus)’, in S. Rogge and C. Syndikus, eds., *Caterina Cornaro – Last Queen of Cyprus and Daughter of Venice / Ultima regina di Cipro e figlia di Venezia* (Schriften des Instituts für Interdisziplinäre Zypern-Studien vol. 9, Waxmann Verlag, Münster 2013) 293-310; ‘Decoding Cyprus from Late Antiquity to the Renaissance: Discordant visions, saints and sacred topography’, in C. A. Stewart, T. W. Davis and A. Weyl Carr, eds., *Cyprus and the balance of empires. Art and archaeology from Justinian I to the Coeur de Lion* (CAARI Monograph Series 5, ASOR Archaeological Reports 20, Boston 2014) 187-201; ‘The Troodos mountains of Cyprus in the Byzantine period: archaeology, settlement, economy’, in D. Michaelides and M. Parani, eds., *The archaeology of late antique and Byzantine Cyprus (4th-12th centuries): Recent research and new discoveries* (Cahiers du Centre d’Etudes Chypriotes 43, de Boccard, Paris 2014) 175-200; ‘Monastic estates in the middle Byzantine period: evidence from Cyprus for local and overseas landowners’, in M. Grünbart and S. Rogge, eds., *Cyprus in medieval times. A place of cultural encounter. Proceedings of the conference held at Münster, 6-8 December 2012* (Schriften des Instituts für Interdisziplinäre Zypern-Studien vol. 10, Waxmann Verlag, Münster 2015) 121-146; ‘Byzantine Famagusta: an oxymoron?’, in A. Weyl Carr, ed., *Famagusta: Art and architecture* (Mediterranean Nexus 1100-1700, Brepols, Turnhout 2015) 25-61; ‘A Gothic basilica in the Renaissance: Saint George of the Greeks at Famagusta’, in A. Weyl Carr, ed., *Famagusta: Art and architecture* (Mediterranean Nexus 1100-1700, Brepols, Turnhout 2015) 339-366; ‘Neapolis – Nemesos – Limassol: The rise of a Byzantine settlement from Late Antiquity to the time of the Crusades’, in A. Nicolaou-Konnari and C. Schabel, eds., *Lemesos: A history of Limassol in Cyprus from Antiquity to the Ottoman conquest* (Cyprus Historical and Contemporary Studies, Cambridge Scholars Publishing, Newcastle upon Tyne 2015) 96-188.

Forthcoming

‘Renaissance portrait medals for eminent Cypriots: an untold yet telling tale’, in M. Olympios and M. Parani, eds., *The art and archaeology of Lusignan and Venetian Cyprus (1192-1571): Recent research and new discoveries* (Studies in the Visual Cultures of the Middle Ages, Brepols Turnhout); ‘The architectural setting of medieval pilgrimage: some evidence from Byzantine Cyprus’, in A. M. Yasin, ed., *Early Christian and Byzantine Architecture* (Cambridge World History of Religious Architecture, CUP, 3 vols.)

Dr Georgi R. Parpulov, London

PUBLICATIONS

‘Селина’, in I. Bencheva & T. Dimitrov, eds., *Realia Byzantino-Balcanica: сборник в чест на 60 годишнината на професор Христо Матанов* (Тангра ТанНакРа, Sofia 2014) 423-424; ‘The Codicology of Ninth-Century Greek Manuscripts’, *Semitica et Classica* 8 (2015) 165-170.

Forthcoming

‘The *Dogmatic Panoply*’, in V. Tsamakda, ed., *Companion to Byzantine Illustrated Manuscripts* (Brill, Leiden); ‘Philotheou and Stavronikita in AD 1520,’ *Palaeoslavica* 24 (2016) in press.

Dr Graham Speake, Oxford

Mount Athos: Renewal in Paradise (Denise Harvey, Limni 2014, 2nd edition); Edited with Kallistos Ware, *Spiritual Guidance on Mount Athos* (Peter Lang, Oxford 2015).

Forthcoming

Edited with Andreas Andreopoulos, ‘*Rightly Dividing the Word of Truth*’: *Papers in Honour of Metropolitan Kallistos of Diokleia*; ‘Mount Athos: Relations between the Holy Mountain and Eastern Europe’, in Ines Angeli Murzaku, ed., *Monasticism in Eastern Europe and the Former Soviet Republics* (Routledge, London and New York 2016) 130-51.

Dr Dionysios Stathakopoulos, London

A Short History of the Byzantine Empire – translations in Greek (Patakis) and Estonian (Äripäev).

Forthcoming

‘Introduction’, in A. Bucossi and A. Rodriguez, eds., *In the Shadow of Father and Son: John II Komnenos* (Ashgate); ‘Dealing with Ubermeister: the reception of Galen in Byzantine non medical texts’, in B. Zipser and P. Bouras-Vallianatos, eds., *Brill’s Companion to the Reception of Galen*; ‘From Crete to Hell’, in A. Lymberopoulou and V. Tsamakda, eds., *Damned in Hell in the Frescoes of Venetian-dominated Crete (13th – 17th centuries)*; ‘Herbert Hunger und der Zeitgeist: die Erforschung von Alltagsleben und materieller Kultur’, in *Proceedings of the Conference dedicated to 100 years from the birth of H. Hunger* (Austrian Academy, Vienna); ‘Ethnoreligious violence and identity in the 1180s’, in Y. Stouraitis, ed., *Ideologies and Identities in the medieval Byzantine world* (Millenium Studies); ‘Sister, Widow, Consort, Bride: Four Latin Ladies in Greece (1330-1430)’, in A. Lymberopoulou, ed., *Whose Mediterranean is it anyway?* (SPBS Spring Symposium 2015); ‘Aristocracy in Nicaea’, in P. Papadopoulou and A. Simpson, eds., *The Empire of Nicaea revisited* (Brepols); ‘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

PUBLICATIONS

the series *Roemisch-Germanisches Zentral Museum Tagungen*); 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

With Petros Bouras-Vallianatos, *Byzantine Medicine* (monograph); *Filthy Lucre: Wealth and its uses in the late Byzantine World* (monograph); The question of usury in the late Byzantine period; Apology for a parvenu: Alexios Apokaukos revisited.

Dr Mary Whitby, Oxford

‘Nonnus and biblical epic’, in Domenico Accorinti, ed., *Brill’s Companion to Nonnus of Panopolis* (expected February 2016).

Dr Christopher Wright, London

‘A Mediterranean world of separation or connection: Recent research on late medieval Cyprus’ (review article), *English Historical Review* 130 (2015) 384-399.

Forthcoming

With Charalambos Dendrinos and Maria Argyrou, *A Descriptive Catalogue of the Greek Manuscript Collection of Lambeth Palace Library* (online publication, scheduled for release 25 Feb 2016):

<https://www.royalholloway.ac.uk/hellenic-institute/Research/LPL-Greek-MSS-Cataloguing-Project.html>

‘Constantinople and the coup d’état in Palaiologan Byzantium’, *Dumbarton Oaks Papers* 69 (2016); ‘Sea power and the evolution of Venetian crusading’, Magdalena Skoblar *et al.*, eds., *The Adriatic as a Threshold to Byzantium: Acts of the Adriatic Connections Conference, British School at Rome 14-16 Jan 2015* (Cambridge University Press, Cambridge); with Charalambos Dendrinos and Philip Taylor, ‘Presenting a 16th-century Greek Manuscript using 21st-century Technology: the Autograph Encomium on Henry VIII and Elizabeth I by George Etheridge’, in Christian Brockmann, ed., *VIII Colloque Internationale de Paléographie Grecque: Actes* (De Gruyter, Berlin).

In progress

Edition of Demetrios Kydones’s Greek translation of Thomas Aquinas’s *Summa Theologiae, Prima Pars*.

Articles: “‘Non ex unica natione sed ex plurimis’: Genoa, the Catalans and the Knights of St John in the fifteenth century”; ‘The Genoese community of Rhodes in the fifteenth century’; ‘Islands in late Byzantine political culture’.

Online database of Byzantine autograph manuscripts.

PUBLICATIONS

Dr Sophia Xenophontos, University of Glasgow

‘The cultural dynamics of the term *Hellaniotikes* in Palaiologan Byzantium’, *Byzantinische Zeitschrift* 108.1 (2015) 219-228; ‘A living portrait of Cato: self-fashioning and the classical past in John Tzetzes’ *Chiliads*’, *Estudios Bizantinos* 2 (2014) 187-204; ‘Resorting to rare sources of antiquity: Nikephoros Basilakes and the popularity of Plutarch’s *Parallel Lives* in twelfth-century Byzantium’, *Parekbolai* 4 (2014) 1-12; contributions in P. Bouras-Vallianatos, ed., ‘Galen’s Reception in Byzantium: Symeon Seth and his Refutation of Galenic Theories on Human Physiology’, *Greek, Roman, and Byzantine Studies* 55 (2015) 431-469; ‘Plutarch’, in M. Bloomer, ed., *A Companion to Ancient Education* (Wiley-Blackwell, Chichester 2015) 335-346; ‘Reading Plutarch in nineteenth-century Greece: classical *paideia*, political emancipation, and national awareness – the case of Adamantios Koraes’, *Classical Receptions Journal* 6.1 (2014) 131-157; ‘Psychotherapy and moralising rhetoric in Galen’s newly discovered *Avoiding distress (Peri alypias)*’, *Medical History* 58.4 (2014) 585-603; ‘Xenophon, *Memorabilia* IV.1.4-5’, *Zeitschrift für Papyrologie und Epigraphik* 192 (2014) 59-63.

Forthcoming

Theodore Metochites’ On morals or concerning education: Introduction, Translation, and Notes (Harvard University Press: Dumbarton Oaks Medieval Library, Cambridge, Mass., London 2017); with Petros Bouras-Vallianatos, eds., *Greek Medical Literature and its Readers: From Hippocrates to Islam and Byzantium* (Ashgate, Farnham); *Ethical Education in Plutarch: moralising agents and contexts* (Walter de Gruyter: Beiträge zur Altertumskunde, Berlin, New York, in press); ‘The Byzantine Plutarch: self-identity and model in Theodore Metochites’ *Essay 71 of the Semeioseis gnomikai*’, *Bulletin of the Institute of Classical Studies* (2016); ‘Dating Pseudo-Plutarch’s *De liberis educandis* in light of Galen’s *Exhortation to the study of medicine*’, *Latomus* (2016); ‘The military and cultural space in the *Life of Pyrrhus and Marius*’, in A. Georgiadou and K. Oikonomopoulou, eds., *Space, time, and language in Plutarch’s vision of Greek culture* (De Gruyter, Berlin, New York 2016); ‘Plutarch and Theodore Metochites’, in K. Oikonomopoulou and S. Xenophontos, eds., *A Companion to the Reception of Plutarch* (Brill, Leiden 2017).

In progress

With K. Oikonomopoulou, eds., *A Companion to the Reception of Plutarch* (Brill, Leiden); *Physician of the soul: philosophical guidance and practical ethics in Galen* (monograph); editio princeps, *George Pachymeres’ commentary on Aristotle’s Nicomachean Ethics* (De Gruyter: Commentaria in Aristotelem Graeca et Byzantina).

PUBLICATIONS

MEMBERS RESIDENT OUTSIDE THE U.K.

Dr Petr Balcarek, Olomouc

Ars Carpatica (Monochromia, Thessaloniki 2015) [post-Byzantine art and archaeology in the Carpathian region]; *Vita Crapatica*, (Monochromia, Thessaloniki 2015) [post-Byzantine theology]; with Rudolf Chadraha, *Mluva obrazů* (IBYZ, Olomouc 2015) [the symbol of the pelican in iconography, especially Byzantine and post-Byzantine connotations].

Professor Albrecht Berger, Munich

‘Apocryphal texts in the Ecclesiastical History of Nikephoros Kallistou Xanthopoulos’, in Theodora Antonopoulou, Sofia Kotzabassi, and Marina Loukaki, eds., *Myriobiblos. Essays on Byzantine literature and culture* (*Byzantinisches Archiv* 29, Berlin 2015) 55–69 [in German]; ‘Nikephoros Kallistou Xanthopoulos and his sources in Books I to VI’, in Christian Gastgeber and Sebastiano Panteghini, eds., *Ecclesiastical History and Nikephoros Kallistou Xanthopoulos* (Veröffentlichungen zur Byzanzforschung 37, Wien 2015) 10–16 [in German]; ‘Byzantium in Bavaria? Ludwig II. and the Great Palace of Constantinople’, in Michael Featherstone, Jean-Michel Spieser, Gülru Tanman, Ulrike Wulf-Rheidt, eds., *The Emperor’s House. Palaces from Augustus to the Age of Absolutism* (*Urban Spaces* 4, Berlin 2015) 411–424; ‘Byzantium in Bavaria’, in Dion Smythe and Przemysław Marciniak, eds., *The Reception of Byzantium in European Culture since 1500* (Farnham 2015) 115–131; ‘Romans, Christians and what else? Some remarks on the question of cultural identity in the Byzantine empire’, in Georg C. Brückmann *et al.*, eds., *Cultural contacts and cultural identity. Proceedings from the Munich Interdisciplinary Conference for Doctoral Students, October 9th–11th, 2013* (*Münchner Nordistische Studien* 19, Munich 2015) 9–23 [in German]; ‘Constantinople and its harbours’, in Thomas Schmidts and Martin Marko Vučetić, eds., *Häfen im 1. Millennium AD. Bauliche Konzepte, herrschaftliche und religiöse Einflüsse* (RGZM-Tagungen 22, Mainz 2015) 77–88 [in German].

Forthcoming

Caspar Ludwig Momars, *Η Βοσπορομαχία. Εισαγωγή και κριτική έκδοση* [in Greek]; ‘Serial production oder writer’s contest? Some remarks on Byzantine hagiographical texts of the tenth century’, in Antonio Rigo, Michele Trizio, and Eleftherios Despotakis, eds., *Byzantine hagiography. Texts, themes and projects*, Proceedings of a symposium in Moscow 2012 [in German]; ‘Constantinople’, in Michael Decker, ed., *Cambridge Encyclopaedia of Byzantine Archaeology*; with Sergei Mariev, Günter Prinzing, and Alexander Riehle, eds., *Κοινότητα δῶρον* (*Byzantinisches Archiv*); ‘Nikephoros Kallistou Xanthopoulos and Jewish history,’ in *Κοινότητα δῶρον* [in German]; ‘Monuments and buildings in Byzantine Constantinople’, in Raimondo Tocci, ed., *The*

PUBLICATIONS

Brill Companion to Byzantine Chronicles; with Christian Gastgeber, eds., *The Scholar and his Library*; ‘The Church History of Nikephoros Kallistou Xanthopoulos’, in *The Scholar and his Library*; ‘Urban elites in the Byzantine area’, in Mihailo Popović, ed., *Proceedings of the symposium Cities in the Latin west and the Greek east. Topography, law, religion*; ‘Magical Constantinople: statues, legends, and the end of time’, *Scandinavian Journal of Byzantine and Modern Greek studies* 2 (2016).

Dr Antje Bosselmann-Ruickbie, Mainz

‘Das Verhältnis der 'Schedula diversarum artium' des Theophilus Presbyter zu byzantinischen Goldschmiedearbeiten – Grenzüberschreitende Wissensverbreitung im Mittelalter?’, in Andreas Speer, ed., *Zwischen Kunsthandwerk und Kunst: Die 'Schedula diversarum artium' (Miscellanea Mediaevalia 37, Berlin et al. 2014) 333-368*; Review of: Irina Sterligova ed., *Byzantine Antiquities. Works of Art from the Fourth to Fifteenth Centuries in the Collection of the Moscow Kremlin Museums, Moscow 2013*, in *Byzantinische Zeitschrift* 107 (2014) 921-924; Review of: Dionysios Stathakopoulos, *A Short History of the Byzantine Empire* (London 2014) in *Antike Welt. Zeitschrift für Archäologie und Kulturgeschichte*, Bücherspiegel online, März 2015 (<http://www.antikewelt.de/index.php/the-byzantine-empire/>).

Forthcoming

Edited with Yvonne Petrina, *Ornamentik in Spätantike und Byzanz*, proceedings of the conference ‘Ornamentik in Spätantike und Byzanz’ (= *Mitteilungen zur Spätantiken Archäologie und Byzantinischen Kunstgeschichte* 7/2016); Edited with Leo Ruickbie: *The Material Culture of Magic*; ‘Symbolism of Precious Stones in Byzantium: the Correlation of Contemporary Sources and Objects’, in Dieter Quast, ed., *Gemstones in the first Millennium AD Mines, Trade, Workshops and Symbolism*, proceedings of the conference held in Mainz, Germany, 20-22 October 2015; with Benjamin Furlas and Susanne Greiff, ‘Byzantinische Gold- und Silberschmiedearbeiten’, in *Byzanz. Historisch-kulturwissenschaftliches Handbuch* (Neuer Pauly, Supplementband 11); with Susanne Greiff, ‘Edelsteine’, in *Byzanz. Historisch-kulturwissenschaftliches Handbuch* (Neuer Pauly, Supplementband 11); ‘The Ornamental Decoration of the Bessarion Cross (14th Century)’, in Peter Schreiner, ed., *La Stauroteca di Bessarione: Restauro, Provenienza, Ambito Culturale a Constantinopoli e a Venezia*, proceedings of the conference held in Venice, 17-18 October 2013; ‘Überlegungen zur Ornamentik spätbyzantinischer Goldschmiedearbeiten’, in Antje Bosselmann-Ruickbie and Yvonne Petrina, eds., *Mitteilungen zur Spätantiken Archäologie und Byzantinischen Kunstgeschichte* 7/2015, proceedings of the conference ‘Ornamentik in Spätantike und Byzanz’; with Susanne Greiff and Stephan Patscher, ‘A Newly Discovered ‘Botkin’? Scientific and Art Historical Analysis of a ‘Byzantine’ Pantocrator Enamel and its Role

PUBLICATIONS

in Research on Byzantine Enamels', in *Jahrbuch des Römisch-Germanischen Zentralmuseums Mainz*; 'Cultural Transfer Between Byzantium, Russia, Sicily and the Islamic World: The Trier Casket and Its Ornaments Reconsidered', in Antje Bosselmann-Ruickbie, ed., *New Research on Late Byzantine Goldsmiths' Works (13th-15th Centuries)*, proceedings of the conference held in Mainz, Germany, 29-30 October 2015; 'Protection Against Evil in Byzantium: Magical Amulets from the Early to the Late Byzantine Period', in Dan Zamani and Judith Noble, eds., *Visions of Enchantment. Occultism, Spirituality & Visual Culture*, proceedings of the conference held in Cambridge 17-18 March 2014; 'Magical Materials in Byzantium: Precious Stones and Their Meaning', in Antje Bosselmann-Ruickbie and Leo Ruickbie, eds., *The Material Culture of Magic*.

Work in Progress

Project (with Dr Susanne Greiff/Römisch-Germanisches Zentralmuseum Mainz, Germany): 'Der griechische Traktat "Über die hochgeschätzte und berühmte Goldschmiedekunst" – Edition und interdisziplinärer Kommentar' ('The Greek Treatise "On the Most Appreciated and Famous Art of the Goldsmith" – Edition and interdisciplinary commentary'), with Prof. Dr Günter Prinzing (University of Mainz); Dr Susanne Greiff, Stephan Patscher MA (Römisch-Germanisches Zentralmuseum Mainz), Dr Michael Herdick, Erica Hanning MA, Sayuri da Silva MA (Competence Centre for Experimental Archaeology Mayen, Germany):

<http://www.byzanz-mainz.de/forschung/a/article/der-griechische-traktat-ueber-die-edle-und-hochberuehmte-goldschmiedekunst-edition-und-int/>

Dr Elisabeth Chatziantoniou, Thessaloniki

Forthcoming

'Founders of monasteries practising philanthropy. The case of the *sebastokrator* Isaakios Komnenos', in G. Kakavas *et al.*, eds., *Proceedings of the International Conference 'The Institution of Sponsorship from Ancient to Modern Times', Thessalonike, 7-8 February 2014*, ca. pp. 1-10; 'The *kritai/praitores* of Boleron, Strymon and Thessalonike in the 11th century. A contribution to prosopography and provincial administration', *Byzantina* 34 (2015), ca. pp. 1-35 (to be published in 2016).

In Progress

Thessalonike as an Administrative Centre in the Early Palaiologan Period (monograph).

Dr Nikolaos G. Chrissis, Athens

'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) 259-277;

PUBLICATIONS

Review of Benjamin Weber, *Lutter contre les Turcs: les formes nouvelles de la croisade pontificale au XV^e siècle* (École française de Rome, Rome 2013), in *The American Historical Review* 120 (2015) 702-703.

Forthcoming

‘Ideological and political contestations in post-1204 Byzantium: The orations of Niketas Choniates and the imperial court of Nicaea’, in S. Tougher, ed., *The Emperor in the Byzantine World: Proceedings of the 47th Spring Symposium of Byzantine Studies* (Cardiff, 25-27 April 2014); ‘Frankish Greece’, in J. Phillips and A. Jotischky, eds., *The Cambridge History of the Crusades, vol. II: Expansion, Impact and Decline* (CUP, Cambridge 2015); ‘Gregory IX and the Greek East’, in C. Egger and D. Smith, eds., *Pope Gregory IX (1227-41)*; ‘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)*; ‘Broken brotherhood: Greeks and Latins in the thirteenth century’, in N. Giantsi, ed., *The Presence and Contribution of the Eastern Roman Empire in the Formation of Europe*.

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, Cyprus

‘Rewriting Beauty and Youth in Female Martyr Legends’, in S. Efthymiadis, Ch. Messis, P. Odorico, I. Polemis, eds., *Pour une poétique à Byzance. Hommage à Vassilis Katsaros* (Dossiers Byzantins 16, Centre d’études byzantines, néo-helléniques et sud-est européennes, École des Hautes Études en Sciences Sociales, Paris 2015) 99-112; “‘Il capo della donna è l’uomo’: la *Kyriarchia* e la retorica della subordinazione femminile nella letteratura bizantina” (“‘Woman’s Head is Man’: *Kyriarchy* and the Rhetoric of Women’s Subordination in Byzantine Literature”, tr. L. Ceccarelli), in F.-E. Consolino and J. Herrin, eds., *Donne e Bibbia nel Medioevo. Secoli VI-XII*, Vol. 6.1 (Il Pozzo di Giacobbe, Tripani 2015) 17-36; Review: Bettina Krönung, *Gottes Werk und Teufels Wirken: Traum, Vision, Imagination in der frühbyzantinischen monastischen Literatur* (Millennium Studies 4, De Gruyter, Berlin and Boston 2014) in *Jahrbuch der Österreichischen Byzantinistik* 65, 265-266.

Forthcoming

‘The Saint’s Two Bodies: Sensibility under Self-Torture in Byzantine Hagiography’, *Classica et Mediaevalia* 66; ‘Satirical Elements in Hagiographical Narratives’, in I. Nilsson and P. Marciniak, eds., *A Companion to Byzantine Satire* (Brill, Leiden); ‘Between (Wo)men: Homosocial Desire in the War of Troy’, in I. Nilsson and A. Goldwyn, eds., *Romance between East and West: New Approaches to Medieval Greek*

PUBLICATIONS

Fiction (Cambridge University Press, Cambridge); '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); 'Byzantium, miracles in', in P. J. Hayes, ed., *Miracles through History: An Encyclopedia of Supernatural and Divine Events* (Santa Barbara, CA).

In Progress

A monograph on miracle stories entitled: *Thaumaturgic Narratives: The Art of Byzantine Miracle Story Collection*; edited volumes: with M. Meyer, *Gender and Emotions in Byzantine Art and Literature* (Palgrave Macmillan, London); with C. Høgel, *Rewriting Hagiographical Legends and Texts in Byzantium* (Medieval Mediterranean, Brill, Leiden and Boston).

Professor Maria Constantoudaki, National and Kapodistrian University of Athens

'El joven Greco: la espinosa cuestión de su etapa veneciana y el estado actual de la investigación', in A. Moreno and L. de Cos, eds., *Fundación El Greco 2014, Toledo – Museo Thyssen-Bornemisza, Madrid. Simposio Internacional El Greco 2014 (Mayo 21-24, 2014)*, F. Marías, symposiarch (Museo Thyssen-Bornemisza, Madrid 2015) 4-20 (electronic edition):

http://www.educathyssen.org/uploads/files/201524/actas_gre_6588.pdf;

'Byzantine and Venetian Monuments of the Lassithi Province: Evidence for Painting, Sculpture, and Social Reality in Eastern Crete During the Venetian Period', *National and Kapodistrian University of Athens, Tenth Symposium, Fieldwork and Research, X: The Work of the Department of Archaeology and History of Art* (April 22 and 23, 2015), *Programme and Abstracts* (Athens 2015) 46-47 (in Greek and English).

Professor Malgorzata Dąbrowska, Lodz

Book: *Drugie oko Europy. Bizancjum w średniowieczu (The Other Eye of Europe. Byzantium in the Middle Ages)*, (Chronicon, Wrocław 2015, Collection of Papers: 1992-2013), pp. 362.

Articles: 'Podążając za Bizancjum' ('Following Byzantium', in *The Other Eye of Europe. Byzantium in the Middle Ages* (Wrocław 2015) 9-23; 'Paleologowie', in *Wielkie dynastie Europy, 'Polityka. Pomocnik Historyczny'* ('*The Palaiologoi*', in *Great Dynasties of Europe, 'Politics'*) 5 (2015) 53-57.

Other: *Przedmowa do: Andrzej Pawłowski, Anielski Bessarion (Foreword to: Angelic Bessarion)*, (Wydawnictwo Adam Marszałek Toruń 2014, published in 2015), 5-8. ISBN878 -83- 8019-100-6

PUBLICATIONS

Forthcoming

Editions: *Kazimierz Zakrzewski. Historia i polityka* (*Kazimierz Zakrzewski. History and Politics*) (Warszawa- Łódź 2015); *Stanisław Koscialkowski pamięci przywrócony* (*Stanisław Koscialkowski Recollected*) (Warszawa-Lodz 2016).

Articles: 'Bertrandona de la Broquiere pielgrzymka do Ziemi Świętej w latach 1432-1433, w kontekście zagrożenia Bizancjum przez Turków Osmańskich' ('The Pilgrimage of Bertrandon de la Broquiere to the Holy Land in the context of the Osmanlis threat against Byzantium') in *Studies offered to Professor Jerzy Hauzinski* (Warszawa 2015); 'Fiszka Zwolskiego. Bogumił Zwolski na Uniwersytecie Łódzkim (1945-1979)' ('Zwolski's index card. Bogumil Zwolski at the University of Lodz 1945-1979'), *Przegląd Nauk Historycznych* (*The Revue of Historical Studies*) XIV (2015) 2; 'The Trebizondian Empress in the 14th century', *Byzantinoslavica* (2015); 'Images of Trebizond and the Pontos in Contemporary Literature in English', *Text Matters* (2016); 'Sir Steven Runciman', in J. Strzelczyk, ed., *Mediewisci* (*The Medievalists*) (Poznan 2016).

Others: *Wstęp* (*Introduction to*) *Kazimierz Zakrzewski. History and Politics*, ed. M. Dąbrowska (Warszawa-Lodz 2015); 'Posłowie. Halina Evert-Kappesowa, uczennica Haleckiego i Zakrzewskiego' ('Afterword. Halina Evert-Kappesowa, a student of Halecki and Zakrzewski'), in M. Dabrowska, ed., *Kazimierz Zakrzewski, History and Politics* (Warszawa-Lodz 2015); 'Bogumił Zwolski, uczeń Stanisława Kościalkowskiego' ('Bogumil Zwolski, Stanisław Koscialkowski's student'), in *Stanisław Kościalkowski pamięci przywrócony* (*Stanisław Koscialkowski recollected*) (Warszawa-Lodz 2016); 'Profesor Gieysztor i Lamande' ('Professor Gieysztor and rue Lamande'), in M. Koczerska, *Studies in memory of Alekander Gieysztor on the occasion of his hundredth anniversary* (Warszawa 2016).

In Progress

Edition: *Henryk Paszkiewicz wydobyty z zapomnienia* (*To remember Henryk Paszkiewicz*) (Warszawa-Łódź 2016).

Articles: 'Henryk Paszkiewicz spojrzenie na Bizancjum' ('Henryk Paszkiewicz' view on Byzantium'), in M. Dąbrowska, ed., *Henryk Paszkiewicz wydobyty z zapomnienia* (Warszawa-Lodz 2016); 'Jan Długosz i Bizancjum' ('Joannes Dlugossius and Byzantium'), in M. Koczerska, ed., *Jan Długosz 1415-2015* (Warszawa 2016).

Professor Claudine Dauphin, Paris

With M. Ben Jeddou and J.-M. Castex, 'Le mouvement codifié: pèlerins et bédouins sur le Chemin du *Hajj* de Damas à La Mecque (VII^e - déb. XX^e siècles). Première Partie', *Géomatique Expert* 103 (Mars-Avril 2015) 39-57; with M. Ben Jeddou and J.-M. Castex, 'Le mouvement codifié: pèlerins et bédouins sur le Chemin du *Hajj* de Damas à La Mecque (VII^e - déb. XX^e siècles) - Deuxième Partie', *Géomatique Expert* 104 (Mai-Juin

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2015) 28-47; with M. Ben Jeddou and J.-M. Castex, 'To Mecca on Pilgrimage on foot and camel-back: The Jordanian *Darb al-Hajj*', *CBRL Bulletin* 11 (2015) 23-36; 'Yoram Tsafir obituary: Israeli authority on the Byzantine Christian archaeology of the Holy Land', *The Guardian* (26 December 2015) 46, and *The Guardian* online <http://www.theguardian.com/science/2015/dec/23/yoram-tsafir>

Forthcoming

With B. Hamarneh, M. Ben Jeddou, and J.-M. Castex, 'Population Dynamics in the al-Karak Region in the Byzantine and Islamic Periods', *Studies on the History and Archaeology of Jordan (SHAJ)*, *Actae of the 12th International Conference on the History and Archaeology of Jordan (ICHAJ)*, 'Transparent Borders', 5-11 May 2013, Berlin (due February 2016).

In Progress

'*Fallahin* and Nomads in the Southern Levant from Byzantium to the Crusades: population dynamics and artistic expression' (affiliated to the Council for British Research in the Levant - CBRL, Amman): data processing, GIS analyses and preliminary historical interpretations for Southern Jordan continued. Mapping of Southern Palestine (Topography, Geology, Pedology, Hydrology, Road Networks, DEM - Digital Elevation Model) completed, and Database of sites in progress. The road systems of Southern Palestine/Israel and Southern Jordan in the Byzantine and Mamluk periods were combined in one map per period.

- <http://cbrl.org.uk/british-institute-amman/visiting-scholars-and-fellows>
- <http://cbrl.org.uk/research/papers>
- <http://cbrl.org.uk/research/item/name/fallahin-and-nomads-in-the-southern-levant-from-byzantium-to-the-crusades-population-dynamics-and-artistic-expression>

Dr Stavros G. Georgiou, Strovolos, Cyprus

'I titoli bizantini dell'amalfitano Pantaleone de Comite Maurone', translated by Georgia Kazara-Georgiou, *Rassegna del Centro di Cultura e Storia Amalfitana* n.s. 45-46 (2013) 9-32 (in Italian); 'The Dating of the Service of Elpidios Brachamios, Doux of Cyprus', *Vyzantiaka* 31 (2014) (= *Afieroma sti mnimi tis Kathigitrias Vasilikis D. Papoulia*) 145-154 (in Greek with Summary in English); Book-review in: *Vyzantiaka* 31 (2014) (= *Afieroma sti mnimi tis Kathigitrias Vasilikis D. Papoulia*) 251-254.

Forthcoming

'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); 'Limassol during the Proto-Christian and Byzantine Periods. The Saved Testimonies for the City and the Local Church', *Epetirida Kentrou Meleton Ieras Monis Kykkou* 11 (2015) (in Greek); 'Notes on the Byzantine Cyprus III', *Epetirida*

PUBLICATIONS

Kentrou Meleton Ieras Monis Kykkou 11 (2015) (in Greek); ‘Theodosios Byzantios Goudelis and the “φρούριον τῶν Κιττιέων”’, *Epistimoniki Epetiris tis Kypriakis Etaireias Istorikon Spoudon* 12 (2016) (in Greek); Book-reviews in: *Hellenica* 65 (2015), *Epistimoniki Epetiris tis Kypriakis Etaireias Istorikon Spoudon* 12 (2016).

Dr Geoffrey Greatrex, Ottawa

Encyclopedia of the Roman Army (Wiley-Blackwell, Oxford 2016, 3 vols.), ed. Y. Le Bohec, for which I was the sub-editor for the entries devoted to Late Antiquity.

Articles: ‘Government and Mechanisms of Control, East and West’, in M. Maas, ed., *The Cambridge Companion to the Age of Attila* (Cambridge 2015) 26-43; ‘Les Jafnides et la défense de l’empire au VI^e s.’, in D. Genequand and C. Robin, eds., *Les Jafnides. Des rois arabes au service de Byzance (VI^e s. de l’ère chrétienne)* (Paris 2015) 121-54; ‘Théodore le Lecteur et son épitomateur anonyme du VII^e s.’, in P. van Nuffelen and P. Blaudeau, eds., *L’historiographie tardo-antique et la transmission des savoirs* (Berlin 2015) 121-42; ‘Théophane et ses sources sur la guerre perse d’Anastase I^{er}’, in M. Jankowiak and F. Montinaro, eds., *Studies in Theophanes* (= *TM* 19, 2015) 269-78.

In Progress

Historical commentary on Procopius, *Persian Wars* I-II.

Professor John Haldon, Princeton

With H. Elton and J. Newhard, ‘Euchaïta’, in S. Steadman and G. McMahon, eds., *The archaeology of Anatolia: current work* (CUP: Cambridge 2015) 332-355; ‘Late Rome, Byzantium, and early medieval western Europe’, in A. Monson and W. Scheidel, eds., *Fiscal régimes and the political economy of early states* (Stanford 2015) 345-389; with P. Bikoulis, H. Elton and J. Newhard, ‘Above as below. The application of multiple survey techniques at a Byzantine church at Avkat’, in K. Winther-Jacobsen and L. Summerer, eds., *Landscape dynamics and settlement patterns in northern Anatolia during the Roman and Byzantine period* (*Geographica historica* 32, Stuttgart 2015) 101-117; ‘Dark-Age literature’, in Dean Sakel, ed., *Byzantine Culture. Papers from the Conference ‘Byzantine Days of Istanbul’ held on the occasion of Istanbul being European Cultural Capital 2010. Istanbul, May 21–23 2010* (Ankara 2014) 71-81; with E. Xoplaki, D. Fleitmann, J. Luterbacher, S. Wagner, E. Zorita, I. Telelis, A. Toreti and A. Izdebski, ‘The Medieval Climate Anomaly and Byzantium: A review of the evidence on climatic fluctuations, economic performance and societal change’, *Quaternary Science Reviews* (2015) 1-24.

Forthoming

A tale of two saints. The martyrdoms and miracles of Sts. Theodore ‘the recruit’ and ‘the general’ (Translated texts, Liverpool UP 2016):

PUBLICATIONS

See: <http://liverpooluniversitypress.co.uk/collections/series-translated-texts-for-byzantinists/products/73642>

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4. FIELDWORK & PROJECTS

Professor John Haldon

The **Avkat Archaeological Project** surface survey has now completed its work and progress is being made towards the publication of the volume presenting our results, which will appear towards the end of 2016. We are still trying to obtain an excavation permit.

Climate Change and History. A two-day meeting in Princeton in May 2015 launched a new project entitled *Climate and society in the Byzantine and Ottoman world, AD 300-1800: towards understanding the impact of climate on complex societies of the pre-industrial era*. This involves collaboration with other colleagues at Princeton as well as at universities in the US, Canada and Europe. The Princeton Institute for International and Regional Studies (PIIRS) has supported the project with an initial grant of \$75k. A second workshop and mini-colloquium will take place May 22nd-May 23rd 2016. Major funding applications are in preparation. For the project aims, activities and program as well as the program for the upcoming meetings, visit: <http://climatechangeandhistory.princeton.edu/>

Aims and rationale

A better understanding and a more effective interrogation of the relationship between environment, society and historical change can be achieved through communication and collaboration among palaeoclimatologists, palaeoecologists, historians, archaeologists and anthropologists. The first phase of this project focuses on the Eastern Mediterranean and Middle East, and the eastern Eurasian steppe and northern Chinese region, in order the better to carry out in-depth analyses of specific historical-environmental conjunctures and to facilitate comparison.

Climate and social scientists have demonstrated for several periods and areas a coincidence of substantive climate change with major societal shifts of different scales. The existence of some causal association between the two is hardly in doubt, but in order to avoid simplistic and reductionist conclusions a more intensive case-by-case analysis of the societal (cultural/ideological, systemic/institutional) responses and reactions is essential, particularly in respect of the degree of socio-cultural resilience present in the different cultural systems. In order to acquire more comprehensive knowledge of past climate and environment, and an understanding of climatic-environmental-societal dynamics, including the response and adaptation (resilience and sustainability) of human societies, we have adopted a three-fold approach:

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- 1) A palaeoclimatic approach will identify the severity, abruptness and duration of climatic events and changes;
- 2) A palaeoenvironmental approach will focus on reconstructing past environmental conditions;
- 3) An archaeological-historical approach will use palaeoclimatic and palaeoenvironmental data combined with historical and archaeological data in order to address societal linkages to climatic and environmental change and associated episodes of crisis and adaptation.

The current focus is on four key areas/periods/themes:

- (1) the Arabian peninsula and Middle East broadly in the period ca 300-650, in particular with the aim of assessing possible causal associations between the rise and spread of early Islam in the region;
- (2) the impact of the Medieval Climate Anomaly (MCA) on the migration of Turkic groups, in particular the Seljuk Turks, into Iran and the Middle East during the 10th-11th centuries CE;
- (3) the impact of possible drought-events on the politics and society of the Eurasian steppe prior to and during the creation of the Mongol empire; and
- (4) the impact of severe drought events on early modern Europe and the Ottoman empire, in particular in respect of mechanisms of resilience and societal flexibility.

The results of progress on these four sub-projects will help us assess the impact of climate and environmental stress on socio-political systems in the Eurasian world from ca. 300-1900 CE. In particular we want to examine possible causal relationships between climatic and socio-economic change, and intend to assess the resilience of socio-economic systems in the context of climate change impacts. Since one of the major issues in integrating social science with natural science analysis is that of scale, only by focusing on specific areas over a specific period can the two be harmonised.

Our project serves as a platform that fosters interaction between researchers across a range of disciplines, natural, environmental and social sciences, and humanities, that allows for the synthesis of different categories of evidence from different periods and regions, and that facilitates optimal data interpretation and enables communication between disciplines. We are actively engaged in building a strategy for acquiring information needed to advance understanding of global/regional/local climate linkages, environmental change, and interaction between climate, environment and human societies. We will identify situations where climate impacts amplify or trigger societal change. This will enable us to generate recommendations for an integrated research effort

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on climate-environment-human societal systems, focusing on the generation of data from multiple proxy records in key regions for key periods.

For later in 2016 and 2017 meetings are planned in Athens, Princeton and Istanbul that will present the results of the research groups involved to date. These include:

- 1) *Climate and History* meeting at the 23rd International Congress of Byzantine Studies, 22-27 August 2016, Belgrade, Serbia (Haldon, Izdebski).
- 2) *Climate and History* session at the upcoming MedCLIVAR 2016 conference, 26-30 September 2016, Athens, Greece: 'Climate and society in the Mediterranean and Middle East during the last 2000 years', Conveners: John Haldon, Princeton University, USA; Karin Holmgren, Navarino Environmental Observatory, Greece & Stockholm University, Sweden; Elena Xoplaki, Justus Liebig University Giessen, Germany; Dominik Fleitmann, University of Reading, UK; Adam Izdebski, Jagiellonian University, Poland.

Details for meetings in 2017 are still in discussion, but a further May workshop at Princeton is planned; while the results of the project work will be presented at the 'Climate & Society' annual meeting at the Navarino Environmental Observatory (Messinia, Greece), in the fall of 2017. During the 2017 meetings members of the project team will present new transient climate model simulations that will assist in optimizing our interpretation of existing and new palaeodata, as well as existing and emerging climate reconstructions and the identification of regional and global climate dynamics for the specific needs of the project. This will reduce uncertainty by developing an integrated data/model approach that accounts for the evolution of complex social organisation and critically explore societal responses (positive, negative or absent) to climatic and environmental changes (natural and anthropogenic).

Core team members of the project:

Sena Akçer Ön (Muğla U, Turkey); Samantha Allcock (Bournemouth U); Deniz Bozkurt (U Chile); Marica Cassis (Newfoundland); Nicola Di Cosmo (Institute for Advanced Studies, Princeton); Owen Doonan (UC Northridge); Warren Eastwood (U Birmingham); Dominik Fleitmann (U Reading, UK, Euro-Med2k); John Haldon (Princeton); Karin Holmgren (Navarino Environmental Observatory /Stockholm University); Carrie Hritz (Pennsylvania State University); Adam Izdebski (Princeton / Jagiellonian University, Krakow); Francis Ludlow (Yale); Jürg Luterbacher (U Giessen, Euro-Med2k, Asia2k); Sturt Manning (Cornell); Lee Mordechai (Princeton); Tim Newfield (Princeton); Neil Roberts (Plymouth U); Arlene Rosen (UT Austin); Hanqin Tian (Auburn U); Elena Xoplaki (U Giessen, Euro-Med2k); Sam White (OSU).

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Dr Angeliki Lymberopoulou
'Hell' Project PI and co-manager
Senior Lecturer, Byzantine art and culture
The Open University

Report on the Leverhulme International Networks Project *Damned in Hell in the Frescoes of Venetian-dominated Crete (13th to 17th centuries)*

The roots of this project hark back 15 years ago. In summer 2001 I visited my dear friend, colleague and co-manager of this project, Vasiliki Tsamakda, in Heidelberg to discuss the possibilities of our collaboration on a research topic. Vasiliki suggested the possibility of examining the scenes of Hell in frescoes of Venetian-dominated Crete, to which I agreed.



The initial scope of the project involved only the two of us and was, therefore, less ambitious than what this present project set out to do: our original aim was to examine the relevant frescoes in fourteenth- and fifteenth- century churches in the area of Selino, the Cretan province with the largest cluster of churches (see the map of Crete above).

The Leverhulme International Networks presented us with the opportunity to expand the scope of the project to incorporate the whole of Crete in addition to a comparative study with Cyprus, Cappadocia, the Balkans and the (predominantly Italian) West as well as the examination of historic and social parameters of hell and its sinful population. When I

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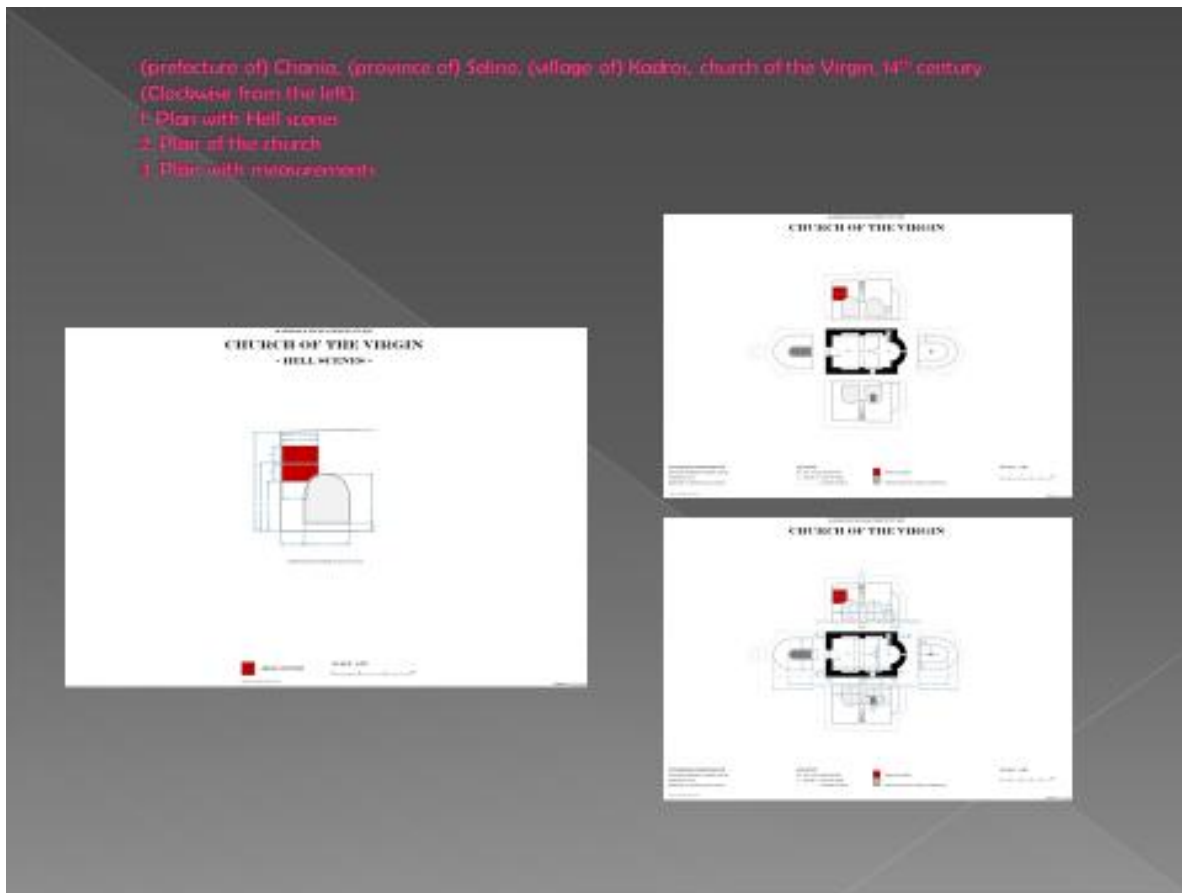
discussed it with Vasiliki she eagerly agreed, and so this current ambitious version was born. We gathered a team of internationally-acclaimed scholars (see Appendix 1) to address the areas under examination, submitted a successful application to the Leverhulme Trust and the organisation approved funding for three years. Hence the project started on 1st October 2010 and was due to finish on 30th September 2013. Due to additional material discovered during the progress of the project however, we were granted a twelve-month extension and the project finished on 30th September 2014.

Aims and Scope

The Cretan churches decorated during the period of the island's Venetian domination (1211-1669), which include depictions of hell within their iconographic programme form the core of this project; we identified 106 such churches and visited 102. (The original proposal included 77 churches, hence the project had to accommodate 29 additional churches, which were discovered during its course). The Cretan churches provide the time frame for all the comparative material – thirteenth to seventeenth centuries. In gathering these materials, Vasiliki and I applied our archaeological training and assembled:

- Detailed photographs of the whole of the churches
- Detailed record of the iconographic programmes of the churches
- Detailed plans of the churches and of the location of the hells scenes, all painstakingly created by team member Rembrandt Duits (see the Plan below)

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The information provided by the processed material has been fed into a database, which is currently under the last stages of its construction (please note that we are waiting for permission from the Greek Ministry of Culture before it can be launched). The database, built on the basis of the new, innovative and pioneering ‘Linked Data’, will be password protected but nevertheless accessible to the public. It will present the scholarly community with an invaluable research engine, which will include thousands of photographs of monuments that are difficult to access as well as detailed plans and information on their iconographic programme. Furthermore, the research and cross-referencing available by the database will help us identify potential patterns that were perhaps applied in the depiction and placement of hell scenes within the Cretan churches; potentially ‘popular’ sins from a geographical perspective; the relation between depictions of hell and dedication to specific patron saints of churches and a list of other interesting developments.

The database was populated by the project’s facilitator, Diana Newall, and will be accompanied by a thorough publication with contributions from each team member, which aims to provide a spherical approach on issues of sins and hell in the

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Mediterranean (and a little further beyond) in the Early Modern period. Vasiliki and I are, obviously, responsible for introducing and examining the Cretan examples. Our study on this central material will be paired by an assessment of the importance of the hell scenes within the social context of Crete, a task undertaken by team member Charalambos Gasparis.

The results derived from research on Cretan hell will be placed within the context of the wider Mediterranean and compared and contrasted with relevant examples in order to identify any similarities, differences and the significance and conclusions that can be drawn from such juxtaposition. Hence team member Annemarie Weyl-Carr will present examples from Cyprus; team member Rainer Warland will examine examples from Cappadocia; and team member Athanasios Semoglou will consider examples from the Balkans (including Constantinople). Furthermore, team member Rembrandt Duits will present examples from Italy in order to establish the extent of western influences on local Orthodox religious iconography. Last, but by no means least, team member Dionysios Stathakopoulos will explore the hell concept in the wider Byzantine and western religious traditions and its possible adaptation by the Cretan hybrid and cross-cultural society (see Fig. 1 below).



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Fig. 1 Herakleion, Viannos, Ano Viannos, Church of Saint Pelagia, 1360

For four years our team explored hell – and loved it! - in six stimulating workshops that took place in Greece, the UK and Germany as well as in various fieldtrips on Crete, mainland Greece and Cappadocia (see Appendix 2). We were given a unique opportunity to study first hand amazing material and to get in touch with a number of scholars, the contact with whom helped the team to look into the project from various angles and perspectives. On behalf of the team we would like to thank the Leverhulme Trust for financing this magnificent experience.

As team member Annemarie Weyl-Carr put it, the research trips and workshops were a wonderful feast with all sorts of mouth-watering deserts, but now it is time to eat our salad (i.e. produce the publication). As things stand, our ‘salad’ turns out to be rather unusual and exotic as well. The team only hopes that our end product will do the Leverhulme Trust proud.

Appendix 1 – Leverhulme Trust ‘Hell’ project Team

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Leverhulme International Networks 'Hell' Team



Project Co-Managers

- Dr Angeliki Lymberopoulou, The Open University, U.K. and
- Prof. Dr Vasiliki Tsamakda, Johannes Gutenberg-Universität Mainz, Germany

Project Team Members

- Dr Rembrandt Duits, The Warburg Institute, University of London, U.K.
- Dr Charalambos Gasparis, Institute for Byzantine Research / National Hellenic Research Foundation, Athens, Greece
- Dr Athanasios Semoglou, Aristotle University of Thessaloniki, Greece
- Dr Dionysios Stathakopoulos, King's College London, U.K.
- Prof. Dr Rainer Warland, University of Freiburg, Germany
- Prof. Annemarie Weyl-Carr, Southern Methodist University, U.S.A.

Project Facilitator

- Dr Diana Newall, The Open University, U.K.



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Appendix 2 Leverhulme Trust ‘Hell’ project workshops and field trips



Dr. Mihailo Popović

Digitising Patterns of Power (DPP): Peripheral Mountains in the Medieval World

Funded within the programme “Digital Humanities: Langzeitprojekte zum kulturellen Erbe” of the Austrian Academy of Sciences (ÖAW) (4 years: 2015-2018)

Host institution: Institute for Medieval Research, ÖAW, Hollandstraße 11-13, 1020 Vienna, Austria

Principal Investigator: Doz. Mag. Dr. Mihailo Popović, Institute for Medieval Research/ Division of Byzantine Research, ÖAW (e-Mail: Mihailo.Popovic@oeaw.ac.at)

The first results of the project DPP were promoted at various venues in Europe and the USA. In 2015 the DPP team has presented altogether 15 papers on manifold topics – i.e. historical, archaeological, geographical, technical and software-related – of the project. Some selected highlights shall be mentioned in the following: The kick-off was

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undertaken by Mihailo Popović with a short presentation of the then newly approved project at the 'Österreichische Tage der digitalen Geisteswissenschaften' (Austrian Academy of Sciences, Vienna, 1-3 December 2014). At the International Medieval Congress in Leeds 2015 Katharina Winckler presented a paper entitled 'Mapping the Competition: Bavarian Bishoprics in Carolingian Times'. At the same congress Stefan Eichert introduced the audience to the technical and software-related aspects of DPP with the paper 'OpenATLAS: An Open Source Tool for Mapping Historical Relations', while Johannes Preiser-Kapeller spoke on 'Topography, Ecology, and (Byzantine) Power in Early Medieval Eastern Anatolia and Armenia, 700-1050'. In September 2015 Stefan Eichert was invited by the Czech Academy of Sciences in Prague to present a paper on 'Digital Humanities in History and Archaeology'. David Schmid and Mihailo Popović took part in the workshop 'Migrationes gentium' at the Austrian Academy of Sciences in September 2015 and gave an account on 'Vlachen – umtriebige Nachbarn?: Zwei Fallstudien des Projektes Digitising Patterns of Power (DPP) zum byzantinischen Makedonien im 14. Jahrhundert'. At the 1st ICA (International Cartographic Association) European Symposium on Cartography in Vienna in November 2015 Markus Breier spoke on behalf of the Team Department of Geography and Regional Research of the University of Vienna (Karel Kriz, Alexander Pucher) on 'Digitising (Historical) Patterns of Power'. Finally, Mihailo Popović was invited by Princeton University (USA) to present DPP within the framework of the 'PIIRS Climate and History Initiative' with a paper entitled 'Digitising Patterns of Power in Macedonia (12th-14th C.): What do Nomads, Pasture, Camels and Hydrography Have in Common?'.

In the first year of the project DPP, Stefan Eichert and Alexander Watzinger finished the first version of the OpenAtlas Software, which enables a Database System for Object Oriented Modelling of the Past. A database backend was designed in PostgreSQL and PostGIS, using CIDOC-CRM for the data model. Additionally, a web interface for inserting and editing data was created using standard technologies such as HTML5, PHP and JavaScript. As of now, the software offers functionality to record information on actors, places, sources and events as well as the connections between these. To enable users to work with spatial data a map interface was implemented, using the Leaflet library and OpenStreetMap data.

Accompanying the project DPP, research will be conducted by a student assistant of the project, David Schmid, which will lead to the composition of a BA thesis entitled 'Transhumanz im historischen Makedonien des 14. Jahrhunderts. Symbiose und Konflikte zwischen Vlachen und Slawen'. In the first year of DPP two scholarly articles were published in accordance with the research question of DPP. In May 2015 Mihailo Popović led a workshop entitled 'Digitising Patterns of Power (DPP): Altslawische Urkunden des Mittelalters – eine bekannte schriftliche Quellengruppe neu betrachtet' at

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the Austrian Academy of Sciences, which was attended by students from History, Byzantine Studies, Slavonic Studies and Balkan Studies of the University of Vienna. The aim of the workshop was to introduce the students to the vast field of research on medieval Serbian charters, which form one of the main groups of sources within DPP. These future young scholars were trained in diplomatics, the historical background of the sources and their translation.

We are looking forward to the International Medieval Congress in Leeds in 2016. Four out of four sessions of the DPP team have been accepted by the organisers and will take place on Tuesday, 5 July 2016, starting at 9 am. They are as follows:

- Session DPP I – Lordship, Landscape and Agriculture in Medieval Mountain Regions
- Session DPP II – Frontier, Contact Zone or No Man's Land? The Morava-Thaya Region from the Early to the High Middle Ages
- Session DPP III – Flocks, Farms and Frontiers
- Session DPP IV – Reconstructing Historical Landscapes: Conceptualization, Mapping and Geocommunication

Please feel free to consult our web page at <http://dpp.oeaw.ac.at/> for further information and also if you would like to subscribe to our DPP newsletter, which is published quarterly:

<http://dpp.oeaw.ac.at/index.php?seite=Contact>.

5. THESES

Theses in preparation

Ian Amorosi (PhD)

The Italian city states and the Crusades, 14th-15th centuries

Royal Holloway, University of London

Supervisor: Professor Jonathan Harris

Niccolò Fattori (MPhil/PhD)

Identity and integration in the Greek community of Ancona in the sixteenth century.

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

Supervisor: Professor Jonathan Harris

Christopher Lillington-Martin (PhD)

Procopius' framing of Justinian's military and economic strategies in the western Mediterranean

University of Reading

Supervisors: Dr Arietta Papconstantinou and Professor Annalisa Marzano.

Francisco Lopez-Santos Kornberger (PhD)

Power in Eleventh-Century Byzantium: Re-thinking its Nature from an Interdisciplinary Approach

University of Birmingham

Supervisors: Dr Ruth Macrides and Professor Leslie Brubaker

Elliot Mason (MPhil/PhD)

An annotated edition of the metaphrasis of St. John of Sinai's Ladder of Divine Ascent by Matthaios Blastares.

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

Supervisor: Dr Charalambos Dendrinos.

Advisor: Dr Christos Kremmydas.

Marcin Męcina (PhD)

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The Palaiologoi in Montferrat (1306-1533)

University of Łódź

Supervisor: Professor Małgorzata Dąbrowska

Stephanie Pambakian (PhD)

Anania Širakac'i and Scientific Knowledge in Late Antique Armenia

University of St Andrews

Supervisor: Dr Tim Greenwood

Stavros Panagiotou (PhD)

Arab-Byzantine relations in the Aegean and Cyprus (7th to 10th centuries)

University of Birmingham

Supervisors: Dr Archie Dunn and Professor David Thomas

Prodromos Papanikolaou (PhD)

Ecclesiastical architecture in the countryside of Hospitaller Rhodes (1309-1522).

Testimonies on the socio-cultural identities and the built environment

King's College London

Supervisor: Dr Tassos Papacostas

Elie de Rosen (PhD)

The fate of urban settlements in Greece from the 9th to the 12th centuries

University of Birmingham

Supervisor: Dr Archie Dunn

Jaimlee Twigge (PhD)

The archaeology of the Byzantine-Bulgar borderlands 650-900

University of Edinburgh

Supervisors: Professor Jim Crow and Professor Niels Gaul

Túlay Yeşiltaş (PhD)

Late Antique and Byzantine secular and religious sites (4th to 11th centuries) in Dersim in ancient Sophene

Supervisor: Dr Archie Dunn

Theses completed in 2014

Emanuele Intagliata

Late antique and early islamic palmyra/Tadmur. *An archaeological and historical reassessment*

University of Edinburgh

Supervisor: Professor Jim Crow

Examiners Dr Bryan Ward Perkins and Dr Ine Jacobs

In approaching the scientific literature on the UNESCO world heritage site of Palmyra for the first time, any scholar would be immediately struck by the number of studies devoted to the Roman phase of the settlement – roughly 1st-third quarter of the 3rd century. By contrast, contributions on late antique and early Islamic Palmyra have never been numerous, reflecting both the preference granted by current scholarship to the study of Roman remains and the paucity of archaeological and written evidence at our disposal to cast light on this period.

Admittedly, works on post-273 Palmyra have grown significantly in number in the last couple of decades. Yet, almost the totality of them has often been confined to the examination of items of circumstantial evidence. We still lack an organic publication that attempts a systematic overview of these works and tries to contextualise the history of the city in a broader geographic and chronological framework. Numerous questions, such as the fate of the city in the 5th century, remain to be answered; other evidence, such as the bulk of early Arabic written sources, still has to be fully explored.

This dissertation presents an examination of those evidence that are useful to better understand the historical development of the settlement from the fall of Zenobia and the second Palmyrene revolt (272-273) to the collapse of the Umayyad caliphate (750). The civilian and military character of the city is investigated through the analysis of specific themes for which enough evidence is available to work with. Besides written sources and published archaeological evidence, archival material is used to cast more light on a selected number of specific items of evidence. The final output of this study is to present a comprehensive history of the post-Roman settlement to be taken as a starting point for future discussion on the topic.

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Ourania Karagianni (PhD)

Society and culture of the Greek Orthodox people in 17th-century Venice: works of art and artefacts of material culture presented through the archives

University of Athens, School of Philosophy, Department of Archaeology and History of Art

Supervisor: Professor Maria Constantoudaki-Kitromilides

This thesis studies the material culture of Greeks who settled in Venice in the 17th century, permanently or temporarily, developed economic activities and participated in the social life of the city. The subject matter was explored through archival research undertaken by the author in archives belonging to the State Archives of Venice (*Archivio di Stato di Venezia*), as well as the Archive of the Hellenic Institute in Venice. My research focused on two important groups of notary documents, namely wills and *post-mortem inventari*, i.e. the recording of movable property after the death of Greek testators, a wealth of material revealing numerous aspects of the daily life and socioeconomic status of Greeks in Venice.

The research and study of the archival material revolved around the recording of luxury objects and works of art that used to adorn the houses of Greeks in Venice, as well as the recording of household utensils. Objects of material culture were examined as utilitarian goods meeting various needs in relation to household duties. In addition, beyond their utilitarian value, these objects acquired intrinsic value on the basis of criteria regarding their design, manufacture or quality. Accordingly, material goods are indicative of the wealth, the aesthetic preferences and the daily life of specific families and by extension a specific social group. Studying the content of the archival documents it is possible to delve into the material culture of a representative segment of the Greek community in Venice during the 17th century.

This exploration sheds light on the social and familial bonds between the members of the Greek Confraternity, their economic and intellectual development, their habits as consumers, their integration to the social fabric of the city of Venice. The material life of Greeks in Venice is characterized by receptiveness and acceptance of the Venetian way of life, the widespread possession and disposal of material goods especially during the second half of the 17th century, and the following of a common cultural course along with the Venetians. Elements of cultural convergence are revealed in a comparison of the personal property of Greeks with the *inventari* of Venetians as far as objects of daily household use are concerned. The differences can be traced in the use of paintings: the study of archival material concerning Greeks in Venice reveals a large number of paintings. Even in cases where a household possesses very few paintings, there are icons, the most popular ones being depictions of Virgin Mary and Child, the household's

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favourite saint, scenes from the life of Christ and the Passion, as well as depictions of popular figures such as saint George and saint Nicholas. Thus, as far as material goods are concerned, the portable icon became the single object with lasting and timeless presence in the inventories of the personal property of Greeks, functioning as their main distinctive feature. There are fewer portraits of the Greeks living in Venice, though some are to be found throughout the 17th century, with the trend growing during the latter half. Secondly, there are works of Western art and iconography, paintings that do not serve as devotional objects.

The thesis focused on the detailed presentation of the goods of selected Greeks in Venice who were considered as most representative. Thus, the rich archival evidence was most suitable for the exploration of cases of women and men of Greek descent with the typical characteristics of their social and professional groups, which were also reflected by the kind, the quality and the quantity of the objects in their possession. Finally, since archives usually provide scarce evidence for the movable property of a household and describe them insufficiently, illustrations examined in comparison with the recordings of objects in the archives prove to be most helpful. This thesis studies two different sources, wills and inventories of personal property, making use of the information provided by the archives in direct comparison with those objects that are depicted in works of art and those that have survived in museum collections.

This study contributes to the processing of data from the rich archives comprising wills and inventories of the personal property of Greeks in Venice during the 17th century, and it also aims to promote material goods as a most prominent expression of private lives in the household as well as social life as it developed within the framework of a city that was central to the civilization of Western Europe.

Theses completed in 2015

Petros Bouras-Vallianatos (PhD)

Medical Theory and Practice in Late Byzantium: The Case of John Zacharias Aktouarios (ca. 1275 – ca. 1330)

Centre for Hellenic Studies, King's College London

Supervisor: Dr Dionysios Stathakopoulos

My thesis overturns the view that Byzantine medical works are merely compilations of earlier material by emphasising the innovative contributions of the Byzantine practising physician and medical author John Zacharias Aktouarios (ca. 1275–ca. 1330) to pharmacology (*Medical Epitome*) and uroscopy (*On Urines*). Although the primary focus

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is on Byzantium, I compare John's works with examples from the Islamic and medieval Latin world, aiming to offer important conclusions regarding the cultural exchange between Byzantium and neighbouring cultures. In Chapter One I provide introductory details on John's life and cultural environment by considering the contemporary social context and medical practice. In Chapter Two, I examine John's innovative theories on uroscopy, paying particular attention to his discussion of certain urinary features such as colour and crowns and his introduction of a detailed graduated urine vial, which constitutes his greatest contribution to the history of medicine. Chapter Three discusses John's interaction with his patients by commenting on his case histories. This analysis offers a reconstruction of John's working conditions and helps us to visualise medical practice in late Byzantium. Chapters Four and Five deal with John's compilation techniques in the first four and last two books of his *Medical Epitome*. My intention here is to show, that although the work is mainly written for *philiatroi* ('friends of medicine'), the last two books provide a fresh revision of pharmacology, which might equally appeal to contemporary physicians. In Chapter Six, I deal with John's references to oriental *materia medica*, which offer interesting insights on his sources and contribute to the wider debate on intercultural transmission in the medieval Mediterranean. In the last chapter of my thesis (Chapter Seven), I provide an overall assessment of John's medical contributions at the forefront of late Byzantine, medieval Western, and Islamic medicine and culture. I also point to certain aspects that may stimulate further research into John's prominent reception in the centuries following his death.

Martin Borýsek (PhD)

Takkanot Kandiyah. A collection of legislative statutes as a source for the assessment of laymen's legal authority in a Jewish community in Venetian Crete

Faculty of Divinity, University of Cambridge

Supervisor: Professor Nicholas de Lange

The dissertation offers an analysis of *Takkanot Kandiyah*, a corpus of communal statutes from the Jewish community in Candia, the capital of Venetian Crete. These texts were written between 1228 and 1583 and collected as a coherent work by the Cretan Jewish historian Elijah Capsali. The collection has been used by scholars as a source regarding the social and economic history of Jewish Candia, but so far, not much attention has been paid to *Takkanot Kandiyah* as a specific work of Jewish legal literature, providing a unique opportunity to study the development of leadership of a semi-autonomous Jewish community.

The dissertation is divided into an introduction, two parts and a conclusion. In the introduction (chapter one), I outline the structure of *Takkanot Kandiyah*, summarise its

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historical background and comment on the current state of research on the Jewry in Venetian Crete. Part One (chapters two-six) then provides a detailed overview of *Takkanot Kandiyah* and set it into its religious, historical, literary, and legal context. In Part Two (chapters seven-ten), I examine the various areas of life touched upon by the statutes and categorise the ordinances depending on the topics covered, pointing out the collection's concern with both halakhic and (broadly speaking) extra-halakhic matters.

The main argument of the dissertation is that *Takkanot Kandiyah* proves the gradual development of a specific political system in which the Jewish public affairs were managed largely by the group of lay leaders. Many of them were wealthy members of long-established local families whose authority was not sanctioned by their religious education or rabbinic ordination, but by popular consent and the readiness of the Venetian government to respect them as leaders of their coreligionists. The collection also reflects the ways in which the Jewish leadership dealt with the challenges of inner diversity arising from continuing arrivals of Jewish immigrants from various parts of the Mediterranean. Showing a strong tendency towards continuity, yet also an ability to accommodate to the need of the day, *Takkanot Kandiyah* is a major testimony to the legal history of Cretan Jewry and to the development of leadership and communal autonomy in a pre-modern Jewish community.

Neil Churchill (DPhil)

Depictions of Power in the imperial art of the early Macedonian Emperors: Basil, Leo, Alexander.

University of Sussex

Supervisor: Professor Liz James

The last comprehensive study of Byzantine imperial art was published in 1936 and there have been surprisingly few investigations of the art of the Macedonian Dynasty, despite their reputation as active propagandists. Most studies of imperial art have taken a centuries-long perspective, identifying major patterns but overlooking choices made by or on behalf of individual emperors.

This thesis considers imperial in the reigns of the first three Macedonian Emperors: Basil (867 - 886) and his sons Leo (886 - 912) and Alexander (912 - 913). It seeks to understand how they constructed images of their power and what imperial art says about the power dynamics at Constantinople.

Chapter 1 considers imperial portraits. It concludes that although elements of the imperial image were unchanging, there were nevertheless important differences in the public

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images put forward by each emperor. Basil's physical power was often depicted, whilst Leo was depicted as a wise ruler. Aspects of emperors' private lives are also visible in their art.

Chapter 2 charts the changing iconography between reigns. It studies the emergence and development of the motif of an emperor being crowned by a heavenly figure, which signified the idea of anointing, and its assimilation into imperial art. The chief innovator in terms of imperial iconography, however, was Alexander, and not Basil.

Chapter 3 considers Basil and Leo's records as builders and renovators of churches, monasteries, palaces and other buildings. Whilst multiple motives were at work, Basil and Leo acted in different ways. Basil's activity, it is argued, partly reflected his response to the earthquake of 869, which might have jeopardised the perceived legitimacy of his seizure of power in 867.

Chapter 4 considers power relations between the emperor and other members of the imperial household. It finds evidence of tension, for example between Basil and his surviving sons Leo and Alexander, as well as examples when imperial behaviour was not dynastic in character.

Chapter 5 examines the relationship between emperor and patriarch, at a time when there may have been ideological differences about the extent of imperial power. It suggests that patriarchal art presented a potential challenge to unfettered imperial power, which Basil was prepared to accept but which ran counter to the way that Leo saw his own authority.

The study of imperial art in these decades supports the interpretation that art was evolutionary and adaptive in character. Yet it was more grounded in the ideas, character and preferences of individual emperors than has often been recognised and did, on occasion, respond to topical concerns, hopes and fears.

Maria Duggan (PhD)

Links to Late Antiquity: understanding contacts on the Atlantic Seaboard in the 5th to 7th centuries AD

School of History, Classics and Archaeology, Newcastle University

Supervisors: Professor Sam Turner, Dr Mark Jackson and Dr James Gerrard

Examiners: Dr Scott Ashley and Professor Mike Fulford

In western Britain, particularly the south-west, imported pottery of Mediterranean origin has provided an important means of recognising sites of fifth and sixth century date.

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These post-Roman imports have typically been seen to represent direct shipments from the East Mediterranean – and therefore to reflect some sort of direct connection between western Britain and the Byzantine world in the later-fifth and sixth century. This model is founded on the apparent scarcity of comparable material on the Western Seaboard and on observations of the unique composition of the British assemblage. Associated finds of pottery of Continental origin have been connected to a separate and subsequent phase of importation in the sixth and seventh century.

Recent archaeological work has increased the quantity and range of the imported pottery identified in Britain and Ireland, while new discoveries on the Atlantic Seaboard have suggested a more complex picture of distribution. The material has been the subject of continuing research to refine chronological sequences and to better understand its origins and function. This thesis will fully evaluate these developments to determine whether the imported ceramics reflect previously unidentified networks of trade or exchange between communities in western Britain, Ireland, France, Spain and Portugal in Late Antiquity.

The intention of this thesis is to consider the pottery in its wider Continental and Mediterranean context. Its specific aim is to question the two factors that underpin the model of direct connection with the East Mediterranean. It will assess the character of the British material using published catalogues, syntheses and newly-conducted research on pottery recovered from sites in south-western Britain. The presence of comparable material on the Western Seaboard will also be examined. Comparisons of the composition of the British and Atlantic assemblages will be used to suggest revised models of exchange and contact between sites in Britain, on the Atlantic Seaboard and in the Mediterranean.

Shih-Cong (Kyle) Fan Chiang (PhD)

Urban Civilians' Experiences in the Romano-Persian Wars, 502-591 CE

King's College London

Supervisor: Dr Dionysios Stathakopoulos

This thesis studies the wartime experiences of the Empire's urban civilians in the sixth-century Persian wars. While many researches have been conducted to examine Romano-Persian relations, civilians' fates in the armed conflicts between these two great powers were generally neglected. This dimension deserves more attention to shed new light on the relationship between Rome and Persia and the nature of warfare in classical antiquity.

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This thesis is divided into three parts. In chapter 1, both a sketch of major political and military events of the Roman Near East and a brief review of late antique intellectual backgrounds are provided. Chapter 2 aims to investigate how late antique and medieval writers presented and described civilians' wartime experiences. The results show that they not only shared the same language stock with their predecessors, but also adopted certain allusions and motifs in their works. Roman civilians' fates are examined thematically from chapter 3 onwards. Whereas many of them were killed, the blockade of a city could lead to famine and cannibalism. Meanwhile, cases of sexual violence were reported by authors from different literary milieux. Also, the inhabitants' possessions and buildings were either destroyed or removed. Different types of population movements in wartime are investigated in chapters 4 and 5. Some Romans took refuge outside their hometown or escaped to other places, while certain notables were detained as hostages. The victorious Persians captured many survivors and transported them to different places.

In the end, chapter 6 includes both a synthesis of Roman civilians' wartime experiences and an explanation for these phenomena. Whereas many cities were either besieged or threatened, it is shown that the Romans' fates in these conflicts were variable and affected by the interaction of various factors such as the Sasanids' strategies and the responses of the Empire's authorities.

Solinda Kamani (PhD)

Neglected architectural decoration from the late antique mediterranean city: public porticoes, small baths, shops/workshops, and 'middle class' houses

Department of Classical and Archaeological Studies, University of Kent

This thesis examines the neglected architectural decoration from the late antique Mediterranean city (*ca.* 300-650 A.D.). It aims to address the omission in scholarly literature of any discussion about the decoration of non-monumental secular buildings, namely porticoes flanking streets, *agorai*, *macella* and ornamental plazas, small public baths, shops/workshops and 'middle class' houses.

The decoration of non-monumental secular buildings has been overlooked at the expense of more lofty buildings and remains thus far one of the least known aspects of the late antique city. Considering that public porticoes and their associated structures (shops and workshops), along with small public baths and 'middle class' houses were crucial elements and accounted for the large part of any urban built environment starting from the Hellenistic period, the examination of their architectural decoration in this thesis represents the first attempt to redress this imbalance.

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Drawing upon an array of archaeological evidence, written sources, and depictions this thesis attempts to reconstruct how public porticoes, small public baths, shops/workshops, and ‘middle class’ houses might have looked on a daily basis. The geographical area entailed in this study presents more challenges than when focusing on a single site or province. Such a cross-regional approach of the topic allows to consider the decoration of public these structures as both as part of the history of individual cities and as part of Mediterranean-wide trends, guiding as such toward a more reliable visualisation of the late antique built environment.

The picture conveyed in the Mediterranean cities is inevitably not the same. It is argued that as much as they shared similarities on the decoration of these structures, so did they also vary. The topic of this thesis is broad and definite answers cannot be given, nevertheless, it is hoped that a preliminary synthesis can be offered as a basis for future work.

Maximilian C. G. Lau (DPhil)

The Reign of Emperor John II Komnenos, 1087-1143: The Transformation of the Old Order

Oriel College, Oxford University

Despite ruling over arguably the most powerful Christian nation in the period, in a time when European and middle-eastern history entered a new phase of interaction due to the Crusades, John’s reign has received little scholarly attention. The only major monograph is Chalandon’s *Les Comnènes* from 1912, since which a number of new sources have come to light, together with numerous studies on his contemporaries. Despite the impression that sources are lacking for his reign, in fact there are over 50,000 words of court letters and poetry that allow us to take the political pulse of the Komnenian court. When incorporated with the extra information found in Syriac, Arabic, Russian, Hungarian and many other texts, archaeological remains, sigillographic and numismatic evidence, John’s reign is in fact very well covered, and ripe for analysis. Between fieldwork in Turkey, Serbia and Kosovo and translations of these previously unused texts, this thesis contains new material on top of over a century of updated methodologies and research since Chalandon.

As such, this thesis will reevaluate assumptions concerning John and his reign, including rewriting the narrative itself, which has previously been distorted due to the agendas of the few sources used. Through the reconstruction of this narrative John’s empire can be reexamined, and how it operated in the changed world of the twelfth century determined.

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The empire found itself in a more multi-polar power dynamic, and tackled this by operating more as an empire than it had as a larger polity as in the previous century: incorporating other peoples as clients and emphasising the rhetoric of imperial piety and legitimacy of the Roman empire. Equally, all of John's actions on the frontiers were fuel for the political theatre that was Constantinople, and this dynamic shaped his actions and resulted in the empire that Manuel inherited.

Giorgos Makris (PhD)

Monks and monasteries of Byzantine Thrace, 10th-14th centuries

University of Birmingham

Supervisor: Leslie Brubaker

My Ph.D. dissertation examines the history and archaeology of the monastic institutions of Thrace between the tenth and the late fourteenth centuries. Primarily concerned with the fundamental aspects of monastic life and its modes of interaction with lay society, I sought to investigate the life-cycle, topography and spatial composition of monastic communities in the western hinterland of the imperial capital of Byzantium, the city of Constantinople. My second objective was the investigation of the cultural, economic, and social aspects of the relationship between Thrace and Constantinople as evidenced in the surviving material culture, which consists mainly of architecture and decorative programmes. I followed an interdisciplinary methodology that brings together the systematic analysis of a large corpus of texts associated with monastic institutions - namely wills, monastic foundation documents, monastic archives, letters and imperial laws- with the results of three seasons of archaeological fieldwork. I conducted extensive surveys and recorded remains of monastic complexes including churches and refectories on Mount Ganos (Turkey), on the southern Rhodope Mountains (Greece) and in the cities of Sozopolis and Mesembria (Bulgaria), and explored the cultural ties with Constantinople and other meaningful centers of the Byzantine world.

Vicky Manolopoulou (PhD)

Processing Constantinople : Understanding the role of lite in creating the sacred character of the landscape

School of History, Classics and Archaeology, Newcastle University

Supervisors: Professor Sam Turner and Dr Mark Jackson

Examinors: Professor Margaret Mullett and Dr Chris Fowler.

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The main aim of this thesis is to examine the spatial dimension of religious movement and to understand its role in creating a sacred landscape. It takes an inter-disciplinary approach towards the archaeology of religion and practice in the Byzantine capital that suggests that sacred landscapes are not static amalgams but that they exist and are transformed through experience.

In medieval minds Constantinople was the queen of cities, a world-famous jewel under the protection of God and His mother the Theotokos. The city's sacred landscape hosted the relics of saints and was perceived as being like a church; it was a landscape characterised as a guide of faith and Orthodoxy. The city was the location of religious processions, historic and commemorative, whose echoes are found in various primary sources. These processions are recorded as having salvific and protective properties and as a link to the divine. During these processions churches, but also civic sites like the Forum or even open spaces outside the city walls, were within a sacred sphere. Time, landscape and text are active agents that shape but are also shaped by religious practice.

The thesis presents an analysis of the spatiotemporal relationships of text, material culture, religious practice and is aiming to approach an understanding of the litanic character of the sacred landscape. To do so, the argument is based on discussions of the way the Byzantines perceived processions and the way they engaged with practice itself, including the role of emotion and memory and affect. Furthermore the thesis explores the processions of the two liturgical cycles of the 10th century cathedral rite and discusses where possible the origins of these processions. With the use of GIS, it analyses the meaning of their spatiotemporal relationships, proposing at the same time new ways for their visualisation.

Elisabeth Mincin (PhD)

Curing the common soul: rethinking Byzantine heresy through the literary motif of disease (11th-12th centuries)

University of St Andrews

This thesis explores the literary topos in which heresy is defined in terms of disease, focusing particular attention on the reign of the Byzantine emperor Alexios I Komnenos (1081-1118). By examining the portrayals of two heretics – the philosopher Ioannes Italos and the dualist Bogomil heresiarch Basileios – in a body of interrelated source material, conclusions are drawn related to the contemporary thought-world, which influenced the authors, their works and their understanding of the heterodox threat. This, in turn, is used to gain insight into the contemporary dynamics of imperial propaganda and power. There are four main chapters, the first of which discusses the methodological

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approach adopted throughout this study. This section treats various questions related to the problems inherent in heresy scholarship, such as the ever-changing definition of ‘heresy’ and the use of source material that is fundamentally antagonistic towards the heretical subject. The second chapter traces the transmission of the focal topos, ‘heresy as disease’, within heresiology from its origins in the fourth-century Panarion of the bishop Epiphanius of Salamis up to the twelfth century, where it is found used prevalently by the court of Alexios I. Chapter three then offers a detailed analysis of the primary sources that are employed in the case studies of Italos and Basileios: Anna Komnene’s Alexias, Euthymios Zygabenos’s Panoplia Dogmatike, the Synodikon of Orthodoxy and trial proceedings preserved from the synodal examination of Italos. The final chapter explores the surviving presentations of both men – their depictions as ‘outsiders’ and the specific association developed between their teachings and disease – within the context of the newly emerging and insecure Komnenian dynasty. ‘Heresy as disease’ is found to transmit an ideological framework, allowing Alexios to reinforce his unstable position by capitalising on the image of the great Orthodox doctor, providing a cure for the common soul.

Seyit Özkutlu (PhD)

Medieval Famagusta: socio-economic and socio-cultural dynamics (13th to 15th centuries)

University of Birmingham

Supervisor: Dr Archie Dunn

External Examiner: Professor Jonathan Phillips (Royal Holloway College, London)

Internal Examiner: Dr Rhoads Murphey (Department of History)

This dissertation examines the socio-economic and socio-cultural dynamics of medieval Famagusta from the thirteenth to the fifteenth centuries. Contrary to the traditional historiography suggesting that Famagusta enjoyed commercial success only after the fall of Acre in 1291 and lost its importance with the Genoese occupation of the city in 1374, this work offers more detailed analysis of the economic and social dynamics of late medieval Famagusta by examining wide-ranging archival evidence, and argues that the city maintained its commercial importance until the late fifteenth century. In the Late Middle Ages Famagusta enjoyed economic prosperity due to its crucial role in the Levant trade as a supplier and distributor of both agricultural and luxury merchandise. It hosted nearly all prominent Genoese, Venetian, and Tuscan merchant companies and became one of the most important parts of the Levantine trade policies of both Venice and Genoa. Moreover, besides economic growth, Famagusta also witnessed social and cultural prosperity, which enables it to bear the title “emporium”. People from almost every nation lived, visited, co-operated, and enjoyed the cultural wealth there, where the

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cultural differences were far from being social disintegration-factors. By analysing notarial, fiscal, ecclesiastical, and visual evidence from the period under examination, the main elements that are necessary to understand the evolution of a medieval “emporium”, such as economic, social, cultural, administrative and urban dynamics, are scrutinised in order to draw new, more consistent, conclusions. Regarding the lack of any monograph on this subject, this dissertation provides the first comprehensive analysis of the economic and socio-cultural dynamics of late medieval Famagusta.

Faith Pennick Morgan (PhD)

Department of Classical and Archaeological Studies, School of European Culture and Languages, University of Kent

Dress and personal appearance in late antiquity: the clothing of the middle and lower classes

Supervisor: Dr Luke Lavan

This thesis examines the dress and personal appearance of members of the middle and lower classes during Late Antiquity. Although members of this social stratum are often represented in Late Antique written sources, their clothing is rarely described in any detail, nor can artistic depictions be relied upon to illustrate their garments realistically.

Information has therefore been assembled on garments and garment fragments from over 52 museum and archaeological collections, in order to assess the ways that cloth and clothing was made, embellished, cared for and recycled during this period. Together with knowledge gained by making and modelling exact replicas based on extant garments, this has enabled both the accurate depiction of the dress of ordinary people during this period, and the more precise interpretation of Late Antique descriptions and depictions of the clothed figure.

By further assessing this information using different theoretical approaches including that of ‘object biography’, this thesis goes on to explore the ways in which cultural meaning is invested in clothing, and what this tells us both about the people who made, wore and used it, and about the society of which they were a part.

Michał Pawlak (PhD)

Illness and Statesmanship. Health of Byzantine rulers from the Palaiologan dynasty in the first half of the XVth Century

Supervisor: Professor Małgorzata Dąbrowska

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The Ph.D. dissertation entitled 'Illness and Statesmanship. Health of Byzantine rulers from the Palaiologan dynasty in the first half of the XVth Century' focuses on Manuel II Palaiologos and his sons, their state of health and their rule. The two main theses put forward in this dissertation are as follows. Firstly, that health and the well-being of the emperors was one of the most important concepts in the Byzantine imperial ideology and had special significance in the times when the Byzantine empire was endangered and the emperors had to face strenuous times and decisions. With their withering health their endurance and abilities to make quick and precise judgements could have been impeded. The second thesis was that the ailments of the analysed emperors and rules were prone to did not influence and did not play a role in the deteriorating political position of Byzantium, nor did they negatively influence its diplomacy or made the penetration of its lands easier for the Turks.

The dissertation is composed of three chapters. The first one explores the idea of a healthy Byzantine emperor and in general every other Byzantine ruler belonging to the dynasty of Palaiologoi in the first half of the XVth century from a point of view of the Byzantine concept of power. To a lesser extent it deals also with the meaning of health in official ceremonies. Besides the official accounts of ceremonies (in which the emperor took part) prescribed for a specific occasion, and which were left by the emperor Constantine VII Porphyrogennetos (Xth Century) and by the author known as Pseudo-Kodinos, who lived under the rulership of Palaiologoi (XIVth Century), the works written by the emperor Manuel II are used for investigation. Although the chosen collection of Manuel's II Palaiologos works is not homogenous, it reflects a notion of a healthy ruler derived from the Byzantine concept of power. The works analysed for the purposes of the dissertation were: 'Praecepta educationis regiae' and 'Orathiones VII ethico-politicae' both treatises dedicated to the elder son and successor to the Byzantine throne John VIII; a transcription of a conversation held between Manuel II and his mother Helena Kantakouzene; Manuel's II letters to various recipients and an eulogy composed by him over his late brother, despot of the Morea, Theodore I.

In the second chapter the focus shifts onto the medical issues and ailments from which three Palaiologoi, namely Andronic, the despot of Thessalonica and two emperors Manuel II and John VIII, suffered from. The Greek medical treatises were brought together extensively with what is known from contemporary medical knowledge. Based on this verification, it can be said that Andronic suffered from leprosy combined with legs' lymphedema and Manuel II from a stroke that was undoubtedly followed by aphasia, while John VIII had gout. Gout's treatment based on a highly toxic substance extracted from a herb called 'Colchicum autumnale' and prescribed to John VIII by

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Demetrios Pepagomenos, a specialist in gout, closely connected with the imperial family, caused him most probably to be temporarily infertile.

Having analyzed these medical conditions in chapter three the author shows how the health of these rulers influenced the decisions they made. A separate part of chapter three concerns the problem of a lack or a relatively small number of offsprings among the other sons of Manuel's II (Constantine XI, Theodore II and Demetrios) and its impact on their statesmanship.

The conducted research led to the following conclusions. Based on the selected pieces from Manuel's II works the author states that the idea of a healthy emperor was of paramount importance in the Byzantine political ideology. Manuel II referred to the long standing tradition of political writings that underlined the necessity for a Byzantine ruler, and especially an emperor, to be in perfect physical and mental shape. It was to be achieved through an appropriate education in which members of a ruling dynasty were to be involved in from their early years. Manuel II as an emperor himself understood clearly the rationale that stood behind the idea of a healthy ruler, in particular in the violent times of the first half of the XVth century. Moreover, the author concluded that although the diseases that frequently appeared among Manuel II and his sons did not have a strong impact on the Byzantine foreign policy and did not deteriorate Constantinople's calculations for the survival of Byzantium, they were of significance on the more local scale (Thessalonica, Morea) influencing decisions and political alliances.

Efthymia Priki (PhD)

Dream Narratives and Initiation Processes: a Comparative Study of the *Tale of Livistros and Rodamne*, the *Roman de la Rose*, and the *Hypnerotomachia Poliphili*
University of Cyprus

This doctoral thesis constitutes an investigation into dream narratives and initiation processes in Medieval and Renaissance romances. Specifically, it is a comparative study of three literary works: the thirteenth-century Byzantine *Tale of Livistros and Rodamne*, the thirteenth-century French *Roman de la Rose*, and the fifteenth-century Italian book *Hypnerotomachia Poliphili*, focusing on the examination of a particular type of dream narratives, in which the dreamer undergoes a visionary journey, during which he is gradually initiated to the mysteries of love in order to pursue and obtain his object of desire. The dream situation, the use of allegory and the complexity of these texts in regards to language, narrative structure and imagery point to a multiplicity of meaning. In order to explore these multiple layers of meaning, I am pursuing an interdisciplinary method applying anthropological and psychoanalytical theories in conjunction with

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narratology, while taking into account the works' historical and socio-cultural context as well as the degree and the significance of their interrelationships. The novel aspects of the thesis are (a) the ascertainment that dream narratives in these works are closely interlinked with the protagonists' initiations leading to the recognition of a particular type of dream narrative, to which I refer to as *dream of initiation*, (b) the combined analysis of the aforementioned three works, which has not been attempted before, and (c) the application of the anthropological theory of rites of passage as the theoretical basis for the analysis.

The thesis is divided into three chapters, each exploring different aspects of the initiation processes: the dream frame, the use of space, the rituals associated with the initiation and courting processes and the characters who perform them. These themes, which interconnect and complete each other, will be explored on the main axis of erotic desire and of initiation as a processual movement towards a goal. An in-depth analysis of the different constituent elements of the narratives connected through this main axis and discussed based on certain constants, such as narrative function, language, literary tradition, and historical context, will aspire towards an understanding of the initiation processes therein and of what constitutes the *dream of initiation*.

Jo Stoner (PhD)

The Cultural Lives of Domestic Objects in Late Antiquity

Department of Classics & Archaeology, University of Kent, Canterbury

Supervisors: Dr Ellen Swift and Dr Luke Lavan

This thesis investigates evidence for the cultural lives of domestic objects in Late Antiquity. As such, it focuses on objects as meaningful possessions, rather than their practical, utilitarian functions. In particular, this research seeks to reveal the personal meaning for domestic possessions and their sentimental, as opposed to economic, value. This is something that has either been ignored or mentioned only in passing and without further qualification in existing studies of late antique material culture.

This research is underpinned by specific theoretical approaches from the disciplines of archaeology, art history and anthropology. Object biography, or the understanding that events in the lives of objects can affect their meaning and value, is key to this investigation and provides the opportunity to approach the material evidence in a novel way. It allows the direct comparison of previously disparate textual and archaeological sources to better understand the relationships between people and their possessions across a broad social spectrum. It also governs the structure of the thesis, which has chapters on heirlooms, gifts, and souvenirs – all of which are defined by an element of their

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biography, namely the context of their acquisition. The case study chapter also examines a generally ignored artefact type – the basket – bringing this undervalued example of domestic material culture to the fore.

This thesis reveals that personal domestic possessions had the capacity to function as material vehicles for intangible thoughts, memories, and relationships. This function was known and exploited by the people of Late Antiquity in order to create and possess meaningful domestic objects of various types. It provides a new interpretation of domestic material culture that is different to more traditional studies of economic and social status. As such, it allows an understanding of how material culture transformed dwellings into homes during this period.

Rebecca Usherwood (PhD)

Merited Oblivion: 'Damnatio memoriae' and the Constantinian Dynasty

Department of Classics, University of Nottingham

Supervisors: Professor Doug Lee and Dr Carl Buckland

The aim of this thesis is to explore the phenomenon of *damnatio memoriae*, and with it the fluidities of notions of political legitimacy, in the age of the emperor Constantine and his sons. Though a modern phrase, *damnatio memoriae* is used in scholarship as an umbrella term to refer to a wide range of customs and measures used by the ancient Romans to attack, denigrate, distort and nullify the memories of prominent individuals who were, for various reasons, deemed to be disgraced. Most commonly this involved the removal, recarving or mutilation of statues and portraits, and the erasure of an individual's name from dedicatory inscriptions. The purported aim was the forceful removal of the victim's memory from collective consciousness.

Despite the growth in interest in recent years in this phenomenon and its inherent contradictions, later periods of Roman history have been notably neglected. The first half of the fourth century AD was a time when imperial legitimacy was continually contested, dismantled and reasserted. Through a detailed exploration of four contrasting case studies, this thesis explores the unique ways in which attacks on political memory manifested themselves in the civil conflicts of Constantine's reign and dynasty.

Eirini Zisimou-Tryphonidi (PhD)

The church's involvement in the economic life of Early Christian Greek towns

University of Birmingham

CONFERENCES, LECTURES, SEMINARS

Supervisor: Dr Archie Dunn

External Examiner: Professor Frank Trombley (Cardiff University) (†)

Internal Examiner: Dr Philip Burton (Department of Classics, Ancient History and Archaeology)

This thesis seeks to draw attention to the economic, social, and political implications of the rise and establishment of the institutional Church in Early Christian Greece, particularly by exploring the pilgrimage, philanthropic, and industrial (productive or artisanal) functions of the churches' annexes. The diverse functions of the churches' annexes, besides reflecting a social dimension, also reflect economic and political realities that require the development of an interdisciplinary approach, based on civil and ecclesiastical legislation, archaeology, epigraphy, history and theology, in order to explore the extent and effects of the institutional Church's activities in Greece. Interpreting the Christian Archaeology of key excavated sites in Greece by interweaving literary and material evidence, both of ecclesiastical and secular origin, will help not only to ascertain the relationships of adjoining buildings (annexes) that combine religious and economic purposes, but also to reconstruct as far as possible the Early Christian urban and rural topographies of Greece.

Thesis completed in 2016

Mark Guscini (PhD)

The Tradition of the Image of Edessa.

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

Supervisor: Dr Charalambos Dendrinos.

Advisor: Dr David Gwynn.

Examiners: Professor Miri Rubin and Professor Andrew Louth

The thesis is a study of the literature, paintings, icons and other aspects related to the Image of Christ in Edessa, which according to tradition was of miraculous origin. It was taken from Edessa (mod. Sanliurfa, Turkey) to Constantinople in 944, and disappeared from known history in the aftermath of the Fourth Crusade and the sack of the City in 1204. It generated, however, a vast amount of literature and hundreds of copies in churches all over the Byzantine world. The thesis examines how it was used as a tool to express Christ's humanity and for various other purposes, and how some of the related literature became completely decontextualised and was used as a magical charm, especially in the West. The thesis comprises an Introduction, six Chapters and Conclusions. The Introduction presents the aims, scope, approach and structure of the thesis. Chapter One is a detailed critical survey of the historical sources and discusses

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previous research on the subject. Chapter Two is devoted to an analytical study of one of the most important texts, traditionally known as *Epistula Abgari*, including previously unpublished versions. Chapter Three contains an analysis of the references to the Image and how it is dealt with in the huge body of literature concerning St Alexis. Chapter Four examines the terminology used to describe the Image in the sources and analyses its physical characteristics. Chapter Five investigates the Image of Edessa and the Abgar correspondence in the West, the Image's relationship with the Veronica story and its use as a magical amulet. Chapter Six explores the paintings and icons of the Image, also based on recent fieldwork in churches and monasteries in the geographical areas that fall within of Byzantine influence. General Conclusions summarise the findings of the research and suggest areas for further investigation. Appendix I contains a critical edition and translation of the *Narratio de imagine edessena*, and Appendix II presents a chronological table showing the development of the tradition of the Image in the course of centuries. The thesis is accompanied by a DVD with facsimiles of manuscripts, icons and other artefacts cited therein.

Thesis to be defended in 2016

Miloš Cvetković

Military Administrative Units of an Inferior Rank in the Thematic System (9th – 11th C.)

Supervisor: Prof. emeritus Ljubomir Maksimović

There will be examined three types of units, divided in three parts of the dissertation: a) the units within *themes* (*turmae*), b) the units outside *themes*, c) the units based on ethnic elements

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Papers delivered by members

Antje Bosselmann-Ruickbie

Gemstones in the first Millennium AD Mines, Trade, Workshops and Symbolism

Conference: Symbolism of Precious Stones in Byzantium: the Correlation of Contemporary Sources and Objects

Mainz, Germany, 20-22 October 2015

New Research on Late Byzantine Goldsmiths' Works (13th-15th Centuries)

Conference: Cultural Transfer Between Byzantium, Russia, Sicily and the Islamic World: The Trier Casket and Its Ornaments Reconsidered

Mainz, Germany, 29-30 October 2015

Les métiers du luxe à Byzance

Colloquium: Late Byzantine Enamel

Geneva, Switzerland, 26-27 February 2016

Untersuchungen zur Ornamentik in Byzanz

Rahmen und Beschlag des Freisinger Lukasbildes

Freising, Germany, 21-22 April 2016

Conference Organised

New Research on Late Byzantine Goldsmiths' Works (13th-15th Centuries)

Mainz, Germany, 29-30 October 2016

Mike Carr

Multilingualism in the Aegean and Black Sea

Multilingualism Workshop, University of Cambridge, 2015

Piety or Profit? Crusade and Illicit Trade in the Medieval Mediterranean

James Lyndon Research Seminar in Medieval History, Trinity College Dublin, 2015

Between Mamluks, Turks and the Curia: Latin Merchants in the Fourteenth Century Mediterranean

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Cardiff Crusades Centre Seminar, University of Cardiff, 2015

Constantinople, Smyrna or Alexandria? The Papacy and Latin Merchants and in the Late Medieval Mediterranean

Byzantine and Ottoman Studies Seminar, University of Birmingham, 2016

Elisabeth Chatziantoniou

Conferences

Συμβολή στη διοικητική προσωπογραφία της παλαιολόγειας Θεσσαλονίκης. Η περίπτωση του σεβαστού Θεόδωρου Παζουδίνου (1274) [*Observations on the administrative prosopography of Palaeologan Thessalonike. The case of Theodoros Pazoudinos (1274)*]

A' [H'] Συνάντηση Ελλήνων Βυζαντινολόγων [First (Eighth) Meeting of Greek Byzantinists]

National and Kapodistrian University of Athens - National Hellenic Research Foundation / Section of Byzantine Research, Athens 16 - 18 December 2015.

Lectures in Seminar Series

Θρησκευτικές έριδες και αυτοκρατορική πολιτική του 6ου αι. Συνέχειες και ασυνέχειες [*Continuities and Discontinuities in the Religious Policy of the Emperors in the 6th Century*]

In the Postgraduate Seminar “Nikos Oikonomides”: Από τον Αναστάσιο Α΄ στον Μαυρίκιο: Συνέχεια της παράδοσης και ανανέωση κατά τον 6ο αιώνα [*From Anastasius I to Maurikios: Continuity of Tradition and Renewal in the 6th Century*]

School of History and Archaeology / National and Kapodistrian University of Athens – National Hellenic Research Foundation / Section of Byzantine Research, Academic Year 2014-2015 (6th May 2015).

Πολιτική και εκκλησιαστική διοίκηση στη βυζαντινή Θεσσαλονίκη. Αλληλεπιδράσεις και εξελίξεις [*Secular and Ecclesiastical Administration of Byzantine Thessalonike. Interactions and Evolutions*]

In the Course of Lectures “Βυζαντινή και Οθωμανική Θεσσαλονίκη (4^{ος}–18^{ος} αι.)” [*Byzantine and Ottoman Thessalonike (4th-18th c.)*]

Centre for Byzantine Studies/Aristotle University of Thessalonike, November 2015 – May 2016 (to be given in 26th February 2016).

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Η δουλεία στο Βυζάντιο [*Slavery in Byzantium*]

In the Postgraduate Studies Programme of the Department of Modern and Contemporary History, School of History and Archaeology, Aristotle University of Thessalonike (to be given in February 2016)

Nikolaos Chrissis

Identity discourses in post-1204 Byzantium: 'ecumenical', 'political' or 'national'?

Conference on 'Identity, Ethnicity and Nationhood before Modernity: Old Debates and New Perspectives', The Oxford Research Centre on the Humanities, Oxford, 24 - 26 April 2015.

Claudine Dauphin

Crystal Bennett Memorial Lectures under the aegis of the Council for British Research in the Levant, at the British Institute in Amman, and at the Kenyon Institute in Jerusalem, in April 2015.

The *Darb al-Hajj* was the subject of the 26th Crystal Bennett Memorial Lecture (*To Mecca on pilgrimage on foot and camel-back: the Jordanian Darb al-Hajj*) under the high patronage of His Royal Highness Prince El Hasan bin Talal of Jordan and the aegis of Council for British research in the Levant - CBRL, at the Al-Husein Cultural Centre of the Greater Amman Municipality, Ras al-Ein on 28th May 2015, in the presence of Crystal Bennett's family.

As an offshoot of the Project 'Fallahin and Nomads in the Southern Levant', which notably examines the impact of roads on population dynamics, literary, archaeological and cartographic data were collated to reconstruct the *Darb al-Hajj al-Shami*, stretching from Damascus to Mecca, bisecting Jordan longitudinally (7th-15th c.), and perpetuating the Byzantine combination of the Biblical Kings' Highway and the Roman *Via Nova Triana*. It was succeeded by the Ottoman route (16th-early 20th c.), probably planned by Sinan, the famous architect of Sultan Suleiman the Magnificent. Examination of the relationship between these two routes and conspicuous elements of their landscapes (altitude, slope, relief, orientation, distance to hydrographic network, springs), while taking into account visibility, security, climate, and obstacles of the terrain, enabled us to define environmental parameters, which were integrated into GIS analyses. These proved how the Umayyad to Mamluk route adapted to the changing terrain while sanctifying it, as the *Hajj* caravan proceeded southwards, whilst the Ottoman route moulded the environment of the stop-overs into "sacred landscapes".

CONFERENCES, LECTURES, SEMINARS

See: <http://cbrl.org.uk/past-events>

<http://cbrl.staging.wearearch.com/past-events/2015-16>

Lecture sponsored by the British Institute, Amman, 28th May 2015

A different version of this lecture, explaining in greater detail the ‘*Fallahin* and Nomads Project’ of which the *Darb al-Hajj* study is an offshoot, was delivered in Jerusalem on 2nd June 2015 at the Kenyon Institute, formerly the British School of Archaeology in Jerusalem, of which Crystal Bennett was Director (1970-1978). The 27th Crystal Bennett Memorial Lecture (*All roads lead to Mecca: on foot, camel-back and steam, the Syro-Jordanian Darb al-Hajj (7th-20th c.) through the prism of the new technologies*) was also held in the presence of Crystal Bennett’s family.

See: <http://cbrl.org.uk/past-events/kenyon-2015>

Lecture at Kenyon Institute, Jerusalem, 2nd June 2015

Forthcoming lecture

On the pilgrim encampments of the Jordanian *Darb al-Hajj*, Thursday 6th October 2016, 6pm, on behalf of the Palestine Exploration Fund, London (venue in London to be advertised nearer the time).

Elena Ene D-Vasilescu

Updates concerning developments in post-Byzantine Icon-painting

Ninth International Conference of Iconographic Studies, ‘Icons and Iconology’, Rijeka, Croatia, 1-4 June 2015

Early Christianity about the notion of time and the redemption of the world

Seventeenth International Conference for Patristic Studies, Oxford, 12 August 2015

Saint Anne and the infant Mary in literature and iconography to the tenth century

Seminar organised by the project on Saints, University of Oxford, 17 November 2015

The Nourishing Word. The Symbolism of Milk in Byzantine and Medieval European Tradition

‘Art and Articulation’ conference, 8-9 January 2016

Stavros G. Georgiou

Concerning the Epitropos of the Monastery of Saint Neophytos the Recluse (in Greek).

CONFERENCES, LECTURES, SEMINARS

Symposium: 'Cyprus in the Time of Saint Neophytos. From Byzantine Dukes to Lusignan Kings', Nicosia, Cyprus, 23 May 2014.

Michael Heslop

The Hospitallers (Knights of St John) in Mainland Greece, the Aegean and Turkey: 1306-1522

The Hellenic Centre, Paddington Street

Tuesday 19 January, 2016

Accompanied by an exhibition of photographs entitled *Broken teeth point at the sky: Peloponnesian castles at war in the 14th century*



Where was Villehardouin's castle of Grand Magne (Megaili Maini)? A new synthesis of the evidence

The 9th Conference of the SSCLE, Odense, Denmark, 27 June - 1 July 2016

Lucy-Anne Hunt

From the Church of the Nativity at Bethlehem to the Church of St. Theodore at Behdaidat: Art, Politics and Communities in sacred spaces in the Levant between the Twelfth-Thirteenth Centuries

CONFERENCES, LECTURES, SEMINARS

Colloquium: Sharing the Holy Land. Perceptions of Shared Space in the Medieval and Early Modern Eastern Mediterranean, Warburg Institute, University of London, 10-13 June 2015.

Crusader Palace Decoration in the Levant between Byzantium and Islam in the Twelfth-Thirteenth Centuries

The Late Antique and Byzantine Archaeology and Art Seminar, Oxford University, 18 June 2015

Stavroula Konstatinou

Monastic 'Gynealogy': The Maternal-Feminine Structure of Byzantine Women's Asceticism

International Conference: 'Gendering Ascetic Knowledge in Christianity, Judaism and Islam', Free University, Berlin, 22 - 23 October 2015.

A Rewriter at Work: Nikephoros Kallistou Xanthopoulos and the Pege Miracles

International Symposium: 'Rewriting Hagiographical Legends and Texts in Byzantium', University of Southern Denmark, Odense, 8 - 10 October 2015.

Pious and Impious Gestures in Miracle Collections

International Symposium: 'Gestures and Performances in Ancient and Medieval Greek Art and Literature', Helsinki, 30 October 2015.

Getting Byzantine: Anna Komnene, Julia Kristeva, the Female Subject, and the Modern Uses of the Past

International Workshop: 'Investing in the Past: Medieval Europe in the Globalized 21st Century (IPMEG)', Sarajevo, 8 - 11 September 2015.

Female Monks and Male Doubts: Questioning Cross-Dressing Monastics in the Byzantine Tradition

XVII International Conference on Patristic Studies, Oxford, 10 - 14 August 2015.

Rewriting Beauty in Byzantine Hagiography

International Medieval Congress: 'Reform & Renewal', University of Leeds, Leeds, 6 - 9 July 2015.

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Spyros P. Panagopoulos

The Relationship of Saint Gregory Palamas' Theology of Transfiguration and the Hesychast Iconography of 14th- 16th c.

International Conference on the Philosophy and Theology of St Gregory Palamas Special theme: Hesychasm in the work of Palamas, 19-22 June 2015, Veroia.

Η πρόσληψη τῆς ἐκκλησιαστικῆς ζωγραφικῆς στὸν ἐλληνικὸ τύπο τοῦ 19ου αἰώνα.

4th Symposium of Modern Greek Ecclesiastical Art, 13-15 November 2015, Faculty of Theology, University of Athens.

Efthymia Priki

A Dreamt Feast: Culinary Marvels in the Hypnerotomachia Poliphili

The International Medieval Congress 2016: 'Food, Feast & Famine', University of Leeds, 4 - 7 July 2016.

Oneiric Heterotopias: A Comparative Investigation of Architectural Spaces in Medieval and Renaissance Dream Narratives

Conference: 'The House in the Mind: Architectural Space and the Imagination', Wadham College, Oxford, 16 - 17 March 2016.

Through the Looking Glass and What the Lovers Found There: The Liminality of Reflective Surfaces and the Visual Perception of Space in the Roman de la Rose and in the Hypnerotomachia Poliphili

FMRSI 2016 Conference: 'The Senses in Medieval and Renaissance Europe: Sight and Visual Perception', University College Dublin, 11 – 12 March 2016

Gendered Desire? Men and Women Falling in Love in the Tale of Livistros and Rodamne and in the Hypnerotomachia Poliphili

Gender and Medieval Studies Conference 2016: 'Gender and Emotion', University of Hull, 6 - 8 January 2016.

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Nichifor-Gheorghe Tănase

The splendour of the deified flesh. Theosis as uncreated deification in four palamite dimensions: from prophetic vision by hesychast Mariology and Tabor light to sacramental Christomorphisation

‘Theosis/Deification: Christian Doctrine of Deification East and West’, Faculty of Theology and Religious Studies at the Catholic University of Leuven, Belgium, 29th-31st January 2015.

Gnosiology and ontology. The Double Theological Methodology (exothen and endothen) and the theological character of ontology in the hesychast controversy from the XIV century

International Symposium: ‘Ontology and Theology. The Dialogue of the Ideas and the Mission of the Church’, Timișoara, 24-25 April 2015

«Un fulger din cer arzând» - Sfântul Ioan Hrisostom. ‘Picătura harului’ și ‘râul de foc’ - harul teurgic al Duhului, energie esențială a lui Dumnezeu

Simpozion Național de Teologie: ‘Dimensiunea Pastoral-Misionară în Opera Sfântului Ioan Gură De Aur’, Timișeni-Șag, 15-16 May 2015

Trimiterea si misiunea duhului sfant. Pnevmatologia raportata la tripticul Trinitar-Social-Mistic

Simpozion Internațional: ‘A face misiune după modelul lui Hristos III: Parohia și mănăstirea – provocări și implicații duhovnicești și comunitare’, Sibiu, 28-30 May 2015

The Third Temptation: ‘Citizens of faith’ of a ‘civil religion’

Simpozion Internațional: ‘Postmodernismul – o provocare pentru creștinismul contemporan’, Deva, 29 - 30 June 2015

Palamite key-concept of enousia and the enhypostatically character of the uncreated energies (‘enousios, enhupostatos, enhuparktos’, Cap. 122)

XVII. International Conference on Patristic Studies, Oxford, 10 - 14 August 2015

The layman ascetic - a hesychast humanist. Saint Nicolas Cabasilas an independent Palamite and his liturgical and sacramental spirituality

‘Reform and Renewal’, International Medieval Congress, Leeds, 6-9 July 2015.

Kabod as divine light. Deification into the biblical theophanies

Annual meeting of Biblical Scholars Union from Romania, organized by the Department of Orthodox Theology Didactic, Caransebeș, 12-13 November, 2015 (The Bible Day).

CONFERENCES, LECTURES, SEMINARS

Christopher Wright

Contexts of sea power and the evolution of Venetian crusading

Adriatic Connections Conference, British School at Rome, 14-16 January 2015

Prizes or prisons: the Latins and power over islands in Palaiologan Byzantium

48th Spring Symposium of Byzantine Studies, The Open University, 28-30 March 2015

On the spot: the appanage in Palaiologan Byzantium

Byzantine, Ottoman and Modern Greek Seminar, University of Birmingham, 29 October 2015

An online descriptive catalogue of the Greek manuscripts of Lambeth Palace Library

International Colloquium, *Cataloguing Greek Manuscripts: Past, Present and Future*, Università di Ca Foscari, Venice, 18-19 January 2016

Charalambos Dendrinos, Christopher Wright and Philip Taylor, *Hellenic Studies in Tudor England: An online interactive edition of an unpublished Greek encomium on Henry VIII*
SPBS and British School at Athens lecture, Senate House, London, 15 March 2016

Conference Announcements

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 will be meeting at The Warburg Institute, University of London, Classroom 2, Ground floor, Woburn Square, London WC1H 0AB in February and March 2016 on Fridays 15:45-17:45, starting from 5 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 and Ch.Dendrinos@rhul.ac.uk

Fifteenth Annual Hellenic Lecture: *The Gennadius Library in Athens: The Vision of a Greek of the Diaspora* by Dr Maria Georgopoulou, Director, The Gennadius Library,

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American School of Classical Studies at Athens.

In 1926 John Gennadius, an Athenian diplomat in London, offered his 30,000-volume library to the American School of Classical Studies at Athens for the use of 'the scholars of all nations' following the example of earlier benefactors from the Greek diaspora. The guiding principle of his collecting was to illuminate the history of the Greek 'genius' through the ages. The lecture will assess the significance that the Gennadius Library has had for the development and growth of post-antique Hellenic studies in the past ninety years and the possibilities and challenges that lie ahead.

The lecture will be held in the Windsor Building Auditorium at Royal Holloway College Campus, Egham, Surrey TW20 0EX on 22 March 2016 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 George Vassiadis and Charalambos Dendrinis at Royal Holloway, University of London, Egham, Surrey TW20 0EX; e-mail: George.Vassiadis@rhul.ac.uk and Ch.Dendrinis@rhul.ac.uk

Conference on the icon of Saint Luke in Freising, Germany

Internationales Symposium zum Freisinger Lukasbild. Eine byzantinische Ikone und ihre tausendjährige Geschichte

Diözesanmuseum Freising, 21-22 April 2016

2016 Institute of Classical Studies Byzantine Colloquium: *Arcadia: Real and Ideal*

The two-day Colloquium will explore the elements which contributed to the creation, preservation and promotion of the Arcadian Ideal from Antiquity, through the Middle Ages in East and West, and the Renaissance to the modern world. It will discuss themes reflecting the Arcadian ideal and legacy in dialogue with the geographical, real Arcadia. Speakers from Britain, Cyprus, Greece, France and the United States of America will present and discuss their work spanning across various disciplines including theology and philosophy, history and literature, art and archaeology, economy and numismatics, sociology, geography and education.

Co-organised by the Institute of Classical Studies, University of London (ICIS), the Hellenic Institute of Royal Holloway, University of London, and the International Society for Arcadia (ISA), with the support of the Hellenic Foundation (London), the Friends of the Hellenic Institute and the History Department of Royal Holloway, the Colloquium will take place in Senate House, Court Room, University of London, Malet Street, London WC1E 7HU on 2-3 June 2016. Initially planned for June 2015 the Colloquium had to be postponed for technical reasons. The organisers apologise for any inconvenience caused. For further information and to reserve a place please contact

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Charalambos Dendrinis, Director, The Hellenic Institute, Royal Holloway, University of London, Egham, Surrey TW20 0EX; e-mail: *Ch.Dendrinis@rhul.ac.uk*

Preservation or just an obsession

2nd International Meeting for the Conservation & Documentation of Ecclesiastical Artefacts

Organised by:

Technological Educational Institute of Ionian Islands-Specialisation Conservation of Cultural Heritage (Greece)

in collaboration with

Ecumenical Patriarchate- Halki Theological School (Turkey)

Halki (Turkey), 8 - 9 July, 2016

The main scope of this meeting is to promote and discuss recent developments in the dialogue between the preservation and documentation of the Eastern and Western ecclesiastical art covering various areas from the construction and documentation over the identification of the materials, the preventive and interventive conservation methods, new methods and ideas for the preservation of one item or an internal collection.

The main topics, but not exclusive, for this meeting are:

- Theological and philosophical reception of ecclesiastical artefacts “Eastern” and “Western” perspectives
- Dating of artefacts
- Preventive or interventive conservation of organic and inorganic ecclesiastical collections
- Ethical issues & alterations
- Education
- Case studies
- Archaeology and history
- Previous treatments
- Physicochemical analysis
- Methodology in conservation and documentation
- Ecclesiastical items and modern art
- Museology and ecclesiastical museums- new developments

The call for papers has now passed.

CONFERENCES, LECTURES, SEMINARS

The deadline for registration is 20 April 2016.

Download the form: [Registration form-IMCDEA2016.doc \(40448\)](#)

For further information please visit:

-web page: <http://imcdea20165.webnode.gr/>

Or -Fb: <https://www.facebook.com/groups/imcdea2016/>

International Conference: *Greeks and Cypriots in the United Kingdom, 1815-2015: Politics, Society and Culture*

The Conference, the first dedicated to the subject, will mark the official inauguration of the Centre for Greek Diaspora Studies (CGDS), established at the Hellenic Institute of Royal Holloway, University of London in March 2015. It will bring together scholars and students from across many disciplines who are interested in the social, political and cultural history of the Greek and Cypriot communities in the United Kingdom. The conference will focus on themes such as Greek and Cypriot emigration, education, religious and cultural institutions, business activities, media and publishing, etc. A Call for Papers will be circulated.

The Conference will be held at The Hellenic Centre, 16-18 Paddington Street, Marylebone, London W1U 5AS on 14-15 October 2016 and will be open to the public. For further information please contact George Vassiadis, Director, Centre for Greek Diaspora Studies, The Hellenic Institute, Royal Holloway, University of London, Egham, Surrey TW20 0EX; e-mail: George.Vassiadis@rhul.ac.uk

The **Friends of Mount Athos** will hold their eighth residential conference at Madingley Hall, Cambridge, on the theme *Mount Athos and Russia: 1016–2016*, 3 - 5 February 2017.

Further details are available from the Chairman, Dr Graham Speake, Ironstone Farmhouse, Milton, Banbury OX15 4HH
gr.speake@gmail.com.

The **19th biennial conference of the Australian Society for Byzantine Studies** will be held at Monash University, Melbourne, 24-26 February 2017. Information is available at <http://www.aabs.org.au>

John Melville-Jones

CONFERENCES, LECTURES, SEMINARS

The **Seventh International Conference of the London Centre for the Study of the Crusades, The Military Religious Orders and the Latin East** will be held at St John's Gate, Clerkenwell, London on 7 - 10 September 2017. Further details will appear in due course but in the meantime any enquiry may be directed to Michael Heslop, Chair of the Organizing Committee at: michaelheslop@ntlworld.com

Conference Reports

Dr Mary Cunningham

I organised a three-day Workshop at the XVII International Patristics Conference in Oxford, 10 – 14 August 2015. This was entitled: 'Patristic Theology and Apocryphal Narratives in Byzantine Devotion to Mary the Mother of God'. Speakers included Thomas Arentzen, Phil Booth, Mary Cunningham, Francesca Dell'Acqua, Georgia Frank, Elizabeth Jeffreys, Derek Krueger, Nicholas Marinides, Jaakko Olkinuora, Kosta Simic, and Niki Tsironis. The Proceedings will be published as an independent volume, with Thomas Arentzen (University of Oslo) and Mary B. Cunningham (University of Nottingham) as Editors.

Geoffrey Greatrex

Report on the 2nd International Symposium on Archaeological Practices: The Lykos Valley and Neighbourhood in Late Antiquity, 22-23 May 2015, Denizli, Turkey

It seems almost incredible that this most stimulating conference lasted only two days. In this brief space of time the organisers, Professors Celal Şimşek and Turhan Kaçar, succeeded not only in fitting in 27 papers but also an excursion to the sites of Laodicea and Hierapolis. Most of the papers were just 15 minutes long, but several keynote speakers delivered very interesting longer addresses, such as Stephen Mitchell, concerning the impact of the plague in the region, and Mark Whittow (Corpus Christi College, Oxford) who discussed periodisation in the history of Asia Minor. Many of the members of the teams involved in excavating sites nearby reported on their work, notably the Italians at Hierapolis, such as Francesco D'Andria (who also guided the excursion there), and the Turks at Laodicea and nearby Tripolis. But scholars working on other Asia Minor sites were present, such as Andreas Pülz, who talked on Ephesus, and Bilal Söğüt, who spoke on Stratonicea.

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The event itself was impeccably organised: participants were accommodated on the outskirts of Denizli, from which it was possible to reach by a quick bus ride the excavation house at Laodicea, where all the sessions took place. The excavation house was extremely well appointed; lunch and coffee were served there; professional standard simultaneous interpretation was provided (between Turkish and English). Almost every speaker kept to the allotted time. Although many papers were quite specific, more general discussions were initiated. To give but one example, in my own paper I expressed scepticism about nearly all the available evidence usually cited for the Persian invasions of the early seventh century; but not long afterwards Bahadır Duman, who is leading the excavations at Tripolis, showed images of Sasanian spear-heads that had recently been discovered in a layer of destruction from the early seventh century. Indeed, if there was an overall conclusion to the conference, it was that there is a tremendous amount of work going on in this part of the country, whose results are now gradually emerging. The sites themselves are huge in scale and have clearly got much yet to offer.

All in all, the conference was stimulating and convivial. It enjoyed the support of all the local authorities and attracted a good attendance from among those working on the site at Laodicea or studying archaeology or history at Denizli university. The organisers deserve congratulations for the smooth running of the whole event. The proceedings should be published next year; in the meantime, the programme can be found at:

<http://laodikeia.pau.edu.tr/tr/haber/the-lykos-valley-and-neighbourhood-in-late-antiquity-symposium-22-23-may-2015>

Sukanya Raisharma

Faculty of History, University of Oxford

Acting Secretary of the Oxford University Byzantine Society

I organised an event in Oxford on 19th January 2016 that aimed to recognise the contribution of women scholars to the field of Byzantine studies. Many colleagues have asked me why I thought of organizing this event. I grew up in India, where education and equal rights for women still cannot be taken for granted, and my mother does not possess a high school qualification or speak any other language than her own. I feel incredibly lucky to be in a doctoral programme, surrounded by female role models and scholars for whom I have the utmost respect and admiration. It was to recognise this special environment that I organised this event.

As an undergraduate pursuing a degree in English literature, I never imagined studying late antiquity or the middle ages. My interest in these periods only really began when I read Peter Brown's Charles Homer Haskins Prize Lecture, titled 'A Life of Learning', where he talks about how his engagement with their discipline changed and developed

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through the course of his career.¹ I decided that I wanted to organize a similar event, one that would bring together the experiences of women who have contributed so much to the field of Byzantine studies and whose dedication to the life of learning has inspired countless others. Four scholars volunteered to deliver ten minute papers on the contributions of women to Byzantine studies: Averil Cameron, Judith Herrin, Catherine Holmes and Elizabeth Jeffreys. Marlia Mango kindly sent her paper to be read out. Each paper was introduced by former students and colleagues, Ida Toth, Ine Jacobs, Mark Whittow and Michael Featherstone.

Adele Curness has already written an excellent blog on the event (<http://torch.ox.ac.uk/being-woman-byzantinist>), exploring the questions of being female scholar that were raised during the event, and I do not want to repeat the same issues that she has flagged up. Instead, I would like to draw attention to the disciplinary side of the event, and to how each speaker explored, in their own different way, the state of Byzantine studies in both the past and the present.

First, Averil Cameron spoke about the absolute divide between Classics and History that existed when she was a student, and how late antiquity was not really a discipline until the 1970s. Although it might seem obvious for students nowadays that late antiquity is a period in its own right, it is both refreshing and surprising to be reminded how different the situation was only 50 years back. Elizabeth Jeffreys raised the same issue of the lack of opportunities to study Byzantium that were presented when she was a student. Her introduction to Byzantine studies was really as a classicist interested in literary topics, spurred on by attending lectures on western influences on Palaeologan verse romances. This interest led her, during her graduate years at Oxford, to encounter 100-year-old editions of Greek texts whose pages still had not been cut, to reading on medieval French literature. Judith Herrin pointed out that not knowing Greek is a real impediment – a comment which may perhaps be familiar to many students who want to study Byzantium. But she described how she rose to the challenge and went on to receive a serious induction in the Greek language at the University of Birmingham. (As many graduate students, including me, were unable to study Latin and Greek at school and have to invest enormous amounts of time learning them, it is comforting to know that it is never too late to learn a new language.) Yet the lack of employment opportunities in Byzantine studies as a discipline was still apparent, when there was no job available for Judith even after a successful PhD and a Fellowship at the Warburg Institute in London. She pointed out that even now there might be Byzantinists hiding in unexpected departments, and no matter what the title of the post says, it is the intellectual rigour that matters the most. Marlia Mango pointed out she was only able to teach only for 13 years with a paid salary in Oxford, leaving the rest of us who know her contribution to Byzantine studies to ponder

¹ http://www.acls.org/Publications/OP/Haskins/2003_PeterBrown.pdf

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on the number of years she must have spent doing unpaid teaching at Oxford. Catherine Holmes, on the other hand, said that when she started as an undergraduate at Cambridge in the 1980s, things were already beginning to change in the field of Byzantine studies. In fact, she asked whether the 1990s and early 2000s were a 'golden age' in the discipline that saw many senior women interested in Byzantine studies and active in key posts. She went on to explore how the field of Byzantine studies is changing as new fields emerge, such as global history.

Looking back on the event, I would like to say that in an academic environment where language teaching, specialised courses and departmental divisions can make a student almost feel reckless to be thinking beyond their discipline, it is encouraging to hear these how these four scholars broke and continue to break old divides while forging new links between Byzantine studies and modern, medieval, and ancient history. Finally, it is worth pointing out that it was through the 1944 Butler Education Act that many of the speakers and indeed many others in the audience were able to go to schools which taught ancient Greek and to receive grants which supported them at various universities. I hope future students in this country will remember the contribution of these incredible female scholars.

Conference Programmes

International Medieval Congress 2015, Leeds, 6-9 July 2015

Two-session panel on *Change and Renewal in non-Muslim Communal Outlooks in the Classical Islamic Period*

The objective of the two-session panel was to assess aspects of adaptation, adjustment, and modification on the part of non-Muslim communities in the context of life under Muslim rule and to reflect whether these suggest revised outlooks on the part of communal agents.

Speakers

Uriel Simonsohn (Haifa), *Who is Not a Jew in the Early Islamic Period?*

Arietta S. Papaconstantinou (Reading), *To What Extent was Social Change in Rural Christian Communities the Result of Central Reforms?*

Mathieu Tillier (Paris 4), *The Evolution of Judicial Procedures in Syriac: Canon Law after the Muslim Conquest*

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Philip Wood (Aga Khan University), *Abbasid-Period Representation of the Muslim Conquests: A Strategy of Negotiation between Centre and Periphery*

Johannes Pahlitzsch (Mainz), *Change and Renewal in Melkite Hagiography in the 11th and 12th Centuries*

Audrey Dridi (Paris 1), *New Religious Dynamics in the Wake of the Islamic Conquest: Fustât as the New Capital of Egyptian Christianity*

Narratives on Translations

Max Planck Institute for the History of Science, Berlin

16-22 November 2015

Public Lecture

Dagmar Schäfer (MPIWG, Berlin), *Narratives, Translations, and a Global History of Science*

Introduction

Sonja Brentjes (MPIWG, Berlin) and José Luis Mancha (Sevilla)

Observer Narratives Of Cross-Cultural Translations

Klaus Geus (Freie Universität Berlin), *A 'View of the World' (Ašxarhac 'oyc') from Late Antique Armenia: Greek, Armenian, or both?*

Götz König (Freie Universität Berlin), *Zoroastrian Sasanian Persia and Greek philosophy*

Arietta Papaconstantinou (Reading), *The debate about 'original' Coptic literature: What is at stake?*

Michael Friedrich (Hamburg), *Translating Buddhism into Chinese: Narratives from East Asia and the West*

Carmen Caballero-Navas (Granada), *Historical Narratives about the Acquisition and Transmission of Science and Medicine in Jewish communities of Medieval Iberia*

Ovidi Carbonell i Cortés (Salamanca), *Narratives of Identity and Translation: A fresh look at personal narratives on the loss of Islam in Spain*

Bruce R. O'Brien (Mary Washington), *English medieval translators and their cultures: a thick description*

Katharine Park (MPIWG, Berlin), *Narratives that matter-Teaching the history of medieval science*

Matteo Valleriani (MPIWG, Berlin), *Translation as Diffusion of Innovation: The Case of the Tradition of the Treatises of Sacrobosco's DE SPHAERA*

Keynote lecture

CONFERENCES, LECTURES, SEMINARS

Andreas Speer (Cologne), *'quidquid recipitur, recipitur in modo recipientis.'* – *Conceptual and analytical changes in editing and studying cross-cultural translations in Southern and Western Europe*

Participant Narratives Of Translating

Efthymios Nicolaidis (National Hellenic Research Foundation, Athens), *Hellens and Aliens, the new identity of Nicean scholars*

Maribel Fierro (CSIC, Madrid), *Translating Inside al-Andalus: Ibn Abi Usaybi'a's Narrative* - Víctor Pallejà de Bustinza (Universitat Pompeu Fabra, Barcelona), *Translating, imitating or inspiring? The case of Ramon Llull's Arabic sources*

Alexander Fidora (Universitat Autònoma de Barcelona), *Between Philology and Polemics: The Prologue to the Latin Talmud*

David Wirmer (Cologne), *Translating Averroes: The Accounts of Some Hebrew Translators from 14th Century Provence*

Gad Freudenthal (CNRS, Nantes), *Participant Narratives of Translating: Two Examples from Medieval Medicine (Doeg the Edomite and Leon Joseph of Carcassonne)*

Danielle Jacquart (EPHE, Paris), *Coming back to the erudite and mythical historiography on a well-known translator: Constantine the African*

Dag Nikolaus Hasse (Würzburg), *Success and Suppression: Arabic sciences and philosophy in the Renaissance*

Pietro D. Omodeo (MPIWG, Berlin), *Johannes Regiomontanus and Erasmus Reinhold on Astronomical History: Two Concepts of Renaissance*

Natural And Technical Languages Of Translations

Valentina Calzolari Bouvier (Geneva), *Les anciennes traductions arméniennes des textes grecs : le corpus philosophiques*

Matteo Martelli (Humboldt University of Berlin), *Syriac translations of medical and alchemical texts*

Dmitry Bondarev (Hamburg), *Participants of multilayered translations in West African manuscripts*

Donna Shalev (Hebrew University of Jerusalem), *Germane Bauformen in the Greek Sympotic Tradition and in Arabic Adab Sources: Format, Textual Parameters, and Cultural Transfer*

Konrad Hirschler (SOAS), *Trans-Cultural Knowledge Transfer between Latin/Old French and Arabic Historiography in the Crusading Period*

Jens Hoyrup (Roskilde), *Advanced arithmetic from twelfth-century al-Andalus, surviving only (and anonymously) in Latin translation?*

Paola Cifarelli (Torino), *Translating Dante's Commedia in Early Renaissance France: An ambitious challenge*

Nicolas de Lange (Cambridge), *The Jews of Byzantium: Between Greek and Hebrew*

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Socio-Economic And Socio-Cultural Institutions Of Translation

M. Ossendrijver (Humboldt University of Berlin), *Late Babylonian astral science and its transmission to Greco-Roman Egypt*

Maddalena Rumor (Freie Universität Berlin), *Lost In (Literal) Translation: Babylonian Pharmacology in Graeco-Roman Therapy*

Ahmad al-Jallad (Leiden), *Multilingualism, Calquing, and Code-Switching in the Inscriptions of Ancient North Arabia*

Marco Heiles (Düsseldorf), *Sortes in Latin and German in Heidelberg at the beginning of the 15th Century*

Dionysios Stathakopoulos (King's College London), *Early modern translations of late Byzantine medical texts: Contexts, use and dispersion*

Jésus Garay (Universidad de Sevilla), *Magia y demonología en De sacrificio de Proclo*

Yukiyo Kasai (BBAW, Berlin), *Old Uyghur Translations of Buddhist Texts and Their Usage (10th-14th centuries)*

Michael Lackner (Erlangen), *Chinese superstitions' as rejected knowledge. Another view on a cross-cultural master narrative*

Miri Shefer-Mossensohn (Tel Aviv), *Translations in the polyglot Ottoman Empire: An under-studied topic*

Claire Gilbert (Saint Louis), *Translators' Practicum and Studium in Late Medieval and Early Modern Castile*

Esperanza Alfonso (CSIC, Madrid), *Translations of the Hebrew Bible into Castilian: Earliest attested stages*

Yossef Schwartz (Tel Aviv), *Inventing Hebrew Aristotelian terminology: some major conflicts*

Keynote Lecture

Margit Kern (Hamburg), *Hieroglyphics of Faith. Missionaries as Actors in Transcultural Processes of Negotiation and the Image Theories of the Mission in New Spain (Mexico).*

Egypt and empire: religious identities from Roman to modern times

British Museum

10-11 December 2015

In conjunction with the exhibition *Egypt: Faith after the Pharaohs*

Archives and identities

Will Hanley (Florida State University), *The 20th-century invention of cosmopolitan Egypt*

CONFERENCES, LECTURES, SEMINARS

Ben Outhwaite (Cambridge), *The land of Egypt is the garden of the LORD: the flowering of Jewish culture in medieval Cairo*

The environment

Katherine Blouin (Toronto), *What's faith got to do with it? A diachronic perspective on empire, land, and religion*

John Cooper (Exeter), *Evidencing God's favour: contesting the flood in medieval Egypt*

Empire and innovation

On Barak (Tel Aviv), *Religious calendars and imperial technologies of synchronization in semi-colonial Egypt*

Sofía Torallas Tovar (Chicago), *Language choice in Egypt against the background of Roman law*

Alison Gascoigne (Southampton), *Settlements in transition: Late Roman and early Islamic towns of the north-east Delta and beyond*

Image/icon

Jaś Elsner (Oxford), *The Egyptian icon from pagan votives to the Christian panel*

Keynote lecture

Roger Bagnall (New York University), *Egyptian religious identities under imperial rule: critical reflections*

Minorities and majorities

David Nirenberg (Chicago), *Anti-Judaism in Egypt: from Alexandria to Fustat*

Roberta Mazza (Manchester), *Rethinking persecutions: P. Ryl. 3 469 and the Manichaeans in Egypt*

Phil Booth (Oxford), *Coptic texts and the transition from Roman to Islamic rule (6th–8th century)*

Dress identification

Cäcilia Fluck (Skulpturensammlung und Museum für Byzantinische Kunst, Berlin), *Burial practices in Roman and Late Antique Egypt: continuity and change*

Thelma Thomas (New York University), *The mantle of ascetic authority in Late Antique Egypt: enduring symbol, changeable garment*

Judith Kindinger (Leiden), *Fitting in/standing out: dress and identity of Christians and Muslims in Mamlūk Egypt*

Mapping faith

CONFERENCES, LECTURES, SEMINARS

Maja Kominko (Arcadia), *Abraham's mission and Moses' cosmography in the Christian topography of Kosmas Indikopleustes*

Yossef Rapoport (Queen Mary), *Where did all the Christians go? Peasants and tribesmen of the Fayyum (AD 1060–1240)*

Communicating difference

Hugh Kennedy (SOAS), *The role of military elite in early Islamic Egypt (AD 640–950)*

Arietta Papaconstantinou (Reading), *Languages of empire and languages of Egypt*

Petra Sijpesteijn (Leiden), *Visible identities: in search of Egypt's Jews in papyri from early Islamic Egypt (AD 600–1000)*

Reports from events funded by SPBS Grants

Alex Rodriguez Suarez

Spring Symposium report

I received a grant from the SPBS to attend the 48th Spring Symposium of Byzantine Studies at The Open University, Milton Keynes. The symposium, entitled *Whose Mediterranean is it anyway? Cross-cultural interaction between Byzantium and the West 1204-1669*, provided me with the opportunity to present the first results of my current research. My free communication, entitled *Bell-ringing in Byzantium during the late Byzantine period: an introduction*, dealt with general aspects of the use of large bells during the last two centuries of the Byzantine Empire. The presentation was mainly based on evidence found in written sources. Nonetheless, I also presented two thirteenth-century bells from Melnik (Bulgaria), possibly the earliest surviving large bells from the Balkans. The paper was well received and I was really glad to find out that other Byzantinists are also working on soundscapes in Byzantium. Moreover, I had the chance to meet scholars who later on provided me with evidence, in particular artistic representations of church towers and bells, which I did not know of. These are extremely significant for my research and will play a major role in the final output. Attending the symposium was also a great opportunity to learn about cross-cultural encounters between the Byzantine Empire and the West, one of my main topics of research. While I focus on the eleventh and twelfth centuries, the papers presented at Milton Keynes offered me the opportunity to learn a great deal about this subject in relation to the Late Byzantine period and later.

CONFERENCES, LECTURES, SEMINARS

Alexandra Vukovich
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My co-organiser and I are very grateful to The Society for the Promotion of Byzantine Studies for providing the Cambridge Byzantine Studies Seminar with funding for the 2014-2015 academic year. Without the generous support of the SPBS, we would not have been able to invite and host scholars from other institutions. The grant from the SPBS was mainly used to fund travel and accommodation expenses of Byzantine scholars from institutions within the United Kingdom. We were able to invite, most notably, scholars from London and Oxford and to thereby diversify our seminar topics and subject areas.

The Cambridge Byzantine Seminar was designed to provide both students and faculty members with a forum to discuss new research in the field of Byzantine Studies from a variety of disciplines and featuring a long chronology. The variety of topics was meant to draw attention to sub-disciplines, such as Byzantine palaeography or codicology, and to examine topics within a wide chronological range in order to explore the influence of Byzantine culture beyond the usual chronological borders. In

the 2014-2015 academic year, the seminar hosted scholars from Cambridge, Oxford, KCL, and the Courtauld. The topics covered included: Byzantine archaeology, Late Antique History, Linguistics, Art History, Philology, and Middle and Late Byzantine History and Culture. The geographical area covered was broad and papers were given on the topic of Late Antique North Africa, the art and architecture of early Rus', icon painting in Sinai, medieval Cypriot writing and iconographies, the place of Venice in the conservation of Byzantine texts, and Constantinople in the middle Byzantine period. We are pleased to report that the seminar's attendees were numerous and varied, representing a range of faculties and research interests.

On behalf of the organisers of the Cambridge Byzantine Studies Seminar, I would like to thank the Society for the Promotion of Byzantine Studies for its generous support for our seminar and for providing us with the possibility to invite researchers from other UK universities, and to enhance our seminar programme. The Byzantine Seminar has been a forum for students and faculty to meet and exchange information and ideas based on common research interests, and the seminar has become a means to further promote Byzantine Studies at the University of Cambridge.

EXHIBITIONS

7. Exhibitions

Ashmolean Museum, Oxford

Pax Mongolica 1210–1350

19 January - 1 May 2016



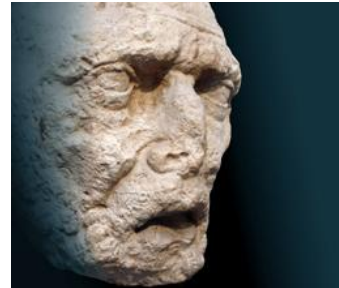
‘Genghis Khan established the Mongol Empire in 1206. It rapidly expanded during the following decades, continuously invading new territories.

By the end of the 13th century, the vast Empire covered a large part of Eurasia, stretching from the Korean peninsula to Central Europe. These coins reflect the great diversity of peoples living under Mongolian rule and their different cultures’.

<http://www.ashmolean.org/exhibitions/details/?exh=124>

Storms, War and Shipwrecks: Treasures from the Sicilian Seas

21 Jun 2016 to 25 Sep 2016



‘Storms, War and Shipwrecks tells the extraordinary story of the island at the crossroads of the Mediterranean through the discoveries made by underwater archaeologists.

For 2500 years, Sicily was the place where great ancient civilizations met and fought. Its rich and varied island culture has been marked by the Phoenicians, Greeks, Romans, Arabs and Normans. This major summer exhibition explores the roots of this multi-cultural heritage through objects rescued from the bottom of the sea – from chance finds to excavated shipwrecks, from the pioneering Phoenician traders to the Emperors of Byzantium’.

EXHIBITIONS

<http://www.ashmolean.org/exhibitions/details/?exh=129>

Christ Church Picture Gallery, Oxford

Changing Roles - Changing Characters: From Lady to Saint and back

23 April – 4 September 2016

Many portraits, especially female portraits, were changed from representing an individual to a generic figure, usually a saint. This exhibition will explore a number of these altered portraits from the Picture Gallery's own collection.

<http://www.chch.ox.ac.uk/picture-gallery/current-and-forthcoming-exhibitions>

British Museum

Sicily. Culture and Conquest

21 April – 14 August 2016

http://www.britishmuseum.org/whats_on/exhibitions/sicily.aspx

Sunken Cities. Egypt's Lost Worlds

19 May – 27 November 2016

http://www.britishmuseum.org/whats_on/exhibitions/sunken_cities.aspx

The Great North Museum: Hancock Newcastle

The Extraordinary Gertrude Bell Exhibition

30 January - 3 May 2016

Renowned in Byzantine circles for her studies in the early 20th century of Byzantine and Early Islamic buildings, Gertrude Bell's knowledge of people, languages and places of the Ottoman Empire was recognized by the British in World War I when in late 1915 she began working for Military Intelligence. During WWI and following the fall of the Ottoman Empire, Gertrude Bell was instrumental in the British administration of Mesopotamia and in establishing Iraq and its first monarchy in 1921, as well as founding the National Museum in Baghdad and writing the country's antiquities legislation. The exhibition draws on research by academics and contains objects from her personal life and her travels including artefacts and records she collected. The Extraordinary Gertrude

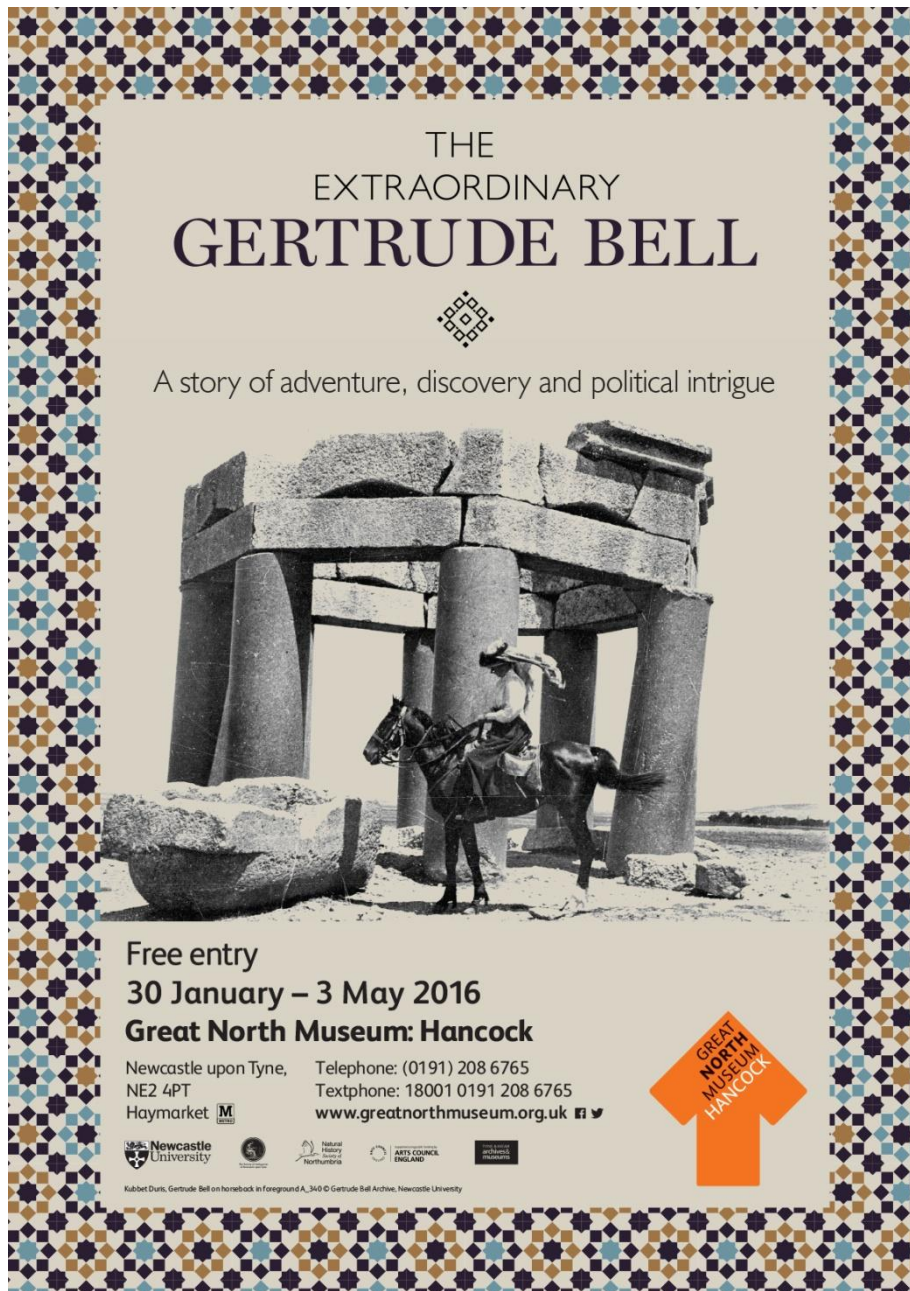
EXHIBITIONS

Bell will tell her story and will encourage a wide audience to engage with the debate about her legacy.

The Extraordinary Gertrude Bell is co-curated by Dr Mark Jackson (Lecturer in Archaeology, Newcastle University) and Andrew Parkin (Keeper of Archaeology at the Great North Museum: Hancock).

Admission Free.

<https://greatnorthmuseum.org.uk/whats-on/the-extraordinary-gertrude-bell>



THE
EXTRAORDINARY
GERTRUDE BELL

A story of adventure, discovery and political intrigue

Free entry
30 January – 3 May 2016
Great North Museum: Hancock

Newcastle upon Tyne, NE2 4PT Haymarket
Telephone: (0191) 208 6765
Textphone: 18001 0191 208 6765
www.greatnorthmuseum.org.uk

Newcastle University
Natural History Society of Northumbria
Arts Council England
Archaeological Research

Kubbet Durk, Gertrude Bell on horseback in foreground A_340 © Gertrude Bell Archive, Newcastle University

GREAT NORTH MUSEUM HANCOCK

UNIVERSITY NEWS

8. University News

Royal Holloway, University of London

Studentships and Bursaries in Byzantine and Hellenic Studies (2016) 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 2016**.

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. 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).

UNIVERSITY NEWS

The Konstantinos Kokonouzis Memorial Bursaries in Hellenic and Byzantine Studies, offered to Hellenic Institute's self-supported part-time or full-time MA and MPhil/PhD students towards support and research expenses. Established thanks to an annual donation by Mr Yiannis Chronopoulos, graduate and Friend of the Hellenic Institute, in memory of his cousin Konstantinos Kokonouzis (1974-1997), who served as Second Lieutenant (Engineer) in the Hellenic Air Force.

There are no special application forms for the studentships and bursaries. Applicants should send a letter of application to Dr Charalambos Dendrinou, Director, The Hellenic Institute, History Department, Egham, Surrey TW20 0EX, UK.

CENTRE FOR GREEK DIASPORA STUDIES

The Centre for Greek Diaspora Studies (CGDS) has been set up within the Hellenic Institute at Royal Holloway, University of London. The foundation of the CGDS represents the fulfilment of a long-term aim of the Hellenic Institute. The CGDS is directed by Dr George Vassiadis and guided by an Advisory Board of internationally recognised scholars including Professor Richard Clogg (Emeritus Fellow, St Antony's College, Oxford), Professor Olga Katsiardi-Hering (University of Athens), and Professor George Prevelakis (University of Paris 1 Panthéon-Sorbonne). The CGDS aims at creating an **active network** of international scholars and students interested in all aspects of the Greek Diaspora, focussing on the modern period. The involvement of members of the general public in the UK and abroad will be encouraged as well. The Centre will examine the history and contribution of Greek migrants to their host communities and countries, and promote interdisciplinary cooperation through the sharing of ideas and information, and the coordination of collaborative research projects. Since the establishment of the Hellenic Institute, a particular area of interest has been the history of the Greek Community in London (<http://hellenic-institute.rhul.ac.uk/Research/GreekCommunity.html>), and the CGDS will continue to encourage research into this promising subject. For further information on CGDS and its activities please visit:

<https://www.royalholloway.ac.uk/Hellenic-Institute/CGDS/> and contact Dr George Vassiadis. Director, Centre for Greek Diaspora Studies, The Hellenic Institute, Royal Holloway, University of London, Egham, Surrey TW20 0EX; tel. + 44 (0)1784 443 086; e-mail:

George.Vassiadis@rhul.ac.uk

University of Oxford

Oxford Centre for Byzantine Studies

The Oxford Centre for Byzantine Research (OCBR) has continued to thrive in 2014-15. As in previous years, the OCBR has used its resources to arrange, facilitate or fund a wide range of activities, including lectures, colloquia and conferences. This have included symposia on Khwarazm in the Late Antique and Early Islamic period, Late Antique and medieval Georgia, Local connections in the literature of Late Antiquity as well as Special Lectures by Professor Paul Cobb (Penn) and Professor Panagiotis Roils (Harvard). The OCBR Annual Lecture for 2015 was delivered by Professor Alexei Lidov (Lomonosov Moscow State University). The OCBR also supported projects on the Greek manuscripts from Holkham Hall, on Manar al-Athar (<http://www.manar-al-athar.ox.ac.uk>) and various activities arranged by the Oxford Centre for Late Antiquity. The OCBR also made several travel awards to young scholars studying at Oxford to visit the Caucasus and to study Greek at Aristotle University, Thessaloniki. It also provided a substantial grant to enable graduate students to make a lengthy study trip to Serbia and Kosovo in April 2015.

Dr Peter Frankopan
Director

OBITUARIES

9. Obituaries

Frank R. Trombley (1947-2015)

Frank Trombley, Professor of Byzantine and Near Eastern History at Cardiff University, died after a serious but short illness on 3rd December 2015. Frank was born in Mount Clemens, Michigan, USA on 7th January 1947. He was educated at the University of San Diego High School and took a BA in History at the University of San Diego, graduating in 1969. After periods of further study at San Diego State University and Ohio State University he took a MA at the University of California, Los Angeles in 1976. He completed his PhD at UCLA in 1981 under the principal guidance of Professor Speros Vryonis jr.

During the 1980s and the 1990s Frank held a succession of post-doctoral and adjunct positions in the US. In 1980-1, Frank was a Gennadeion-Dumbarton Oaks Fellow. He also held teaching posts at the University of Cincinnati, Ohio State University, Georgetown University, and UCLA, prior to moving to the United Kingdom in 1990 to take up a lectureship at King's College, London. In 1992, Frank arrived in Wales to join the Department of Religious and Theological Studies at Cardiff University. At Cardiff Frank was promoted to Senior Lecturer in 1996, Reader in 2001, and to a Chair in Byzantine and Near Eastern History in 2012. From 2013 until his death, Frank served as the Head of the Religion Department in the School of History, Archaeology and Religion at Cardiff.

Frank's contributions to scholarship in Roman and Byzantine history were both profound and wide-ranging. He was equally at home working on a broad range of historical sources, from literary texts and chronicles to epigraphic texts and coinage. Alongside Greek and Latin, Frank was also able to draw on his deep knowledge of Arabic, Syriac, Russian and Turkish. The fruits of his research were publications wide ranging in scope including, the imperial cult in the third century AD, the Christianisation of Syria and Arabia in the fifth and sixth centuries, Mediterranean sea culture between Byzantium and Islam, and the Islamic law of war in the medieval period. On the international academic stage, Frank will be best remembered for his two volume work, *Hellenic Religion and Christianization* from 1993-4, which was reprinted in 1995, and again with an updated introduction in 2001. It was one of the few books that the prestigious academic publisher, E.J. Brill, produced in paperback. Now over 20 years old, it is still the standard work for anyone interested in understanding the emergence of Christianity as a 'world' religion across the Mediterranean and West Asia, in the late antique period. *Hellenic Religion* is the book which best represents Frank's own understanding of historical study: that the professional responsibility of the historian involves taking on 'big' questions (the origins

OBITUARIES

of a phenomena), coupled with the duty to seek out hitherto overlooked or simply unknown sources, and to handle those sources in a scientifically rigorous manner. Frank often remarked that the main source of inspiration for his approach to history was A.H.M. Jones. However, Frank was arguably more of an innovator than Jones: *Hellenic Religion* engages with ‘thorny’ matters such as the historic portrayal of religious experience, in a way that Jones’ *Later Roman Empire* never did.

Above all, however, Frank was a careful and meticulous scholar. His commentary on the sixth century chronicle by Joshua the Stylite – co-authored with Dr. John Watt, his colleague for many years in Religious Studies at Cardiff, who translated the Syriac text – illustrates very well his ability to exhaust all aspects of the historical and philological study of texts and events. This volume appeared in 2000, in the prestigious Translated Texts for Historians series published by Liverpool University Press, and is widely regarded as one of the series’ best volumes. Despite the severe physical difficulties brought about by his illness, Frank continued teaching, researching and writing up to the last few weeks before his death. His final project was a new edition and translation with accompanying historical commentary of the late eleventh century *Strategikon* of Kekaumenos. Aspects of his most recent research on Byzantine rulership will be published posthumously, including his contribution to the collection of papers from the Byzantine Spring Symposium hosted by Cardiff University in April 2014, which is forthcoming in 2016-17 (edited by his colleague at Cardiff, Dr. Shaun Tougher).

Frank was a committed teacher who shared his deep learning across a wide range of disciplines and subjects – including War Studies, later Roman religious history, as well as Byzantine history – although his real passion lay in teaching language and text classes in Greek and Arabic. For many years after the term had ended in Cardiff, Frank would pack up his less than reliable Land Rover and head down the M4 to teach on the University of London’s Summer School in Classics.

Frank did a great deal to develop Byzantine history at Cardiff, including building-up a formidable collection of Byzantine texts and journals in the university’s Arts and Social Science Library. He also played a full role in the administration of the university which included his time on Senate, and latterly his role as the Head of Department for Religion and Theology. He remained a politically-engaged academic, always keen to discuss with colleagues the world affairs of the day. He was equally keen also to share details of his latest victories (or, on occasions, defeats) as an active member of the Cardiff Chess Club. Very many staff meetings were enlivened by listening to Frank narrate details of his research travels in Greece and Turkey, something which he did religiously every August and September before the commencement of the new academic year. Frank will be

OBITUARIES

greatly missed by his students (past and present) at Cardiff University, and by his colleagues in the departments of Religion, History, Ancient History and Archaeology.

Dr. Nicholas Baker-Brian (Cardiff)

Yoram Tsafir (30 January 1938 - 23 November 2015)

Emeritus Professor of Classical Archaeology, Institute of Archaeology, Hebrew University of Jerusalem

See obituary by C. Dauphin, in *The Guardian*, 26th December 2015, p. 46.

See also in *The Guardian online*:

<http://www.theguardian.com/science/2015/dec/23/yoram-tsafir>

48th SPRING SYMPOSIUM

10. XLVIII Spring Symposium of Byzantine Studies
The Open University, Milton Keynes
28-30 March 2015

*Whose Mediterranean is it anyway?
Cross-cultural interaction between Byzantium and the West 1204-1669*

Symposiarch: Dr Angeliki Lymberopoulou



The Early Modern Mediterranean basin was an area where many different rich cultural traditions came in contact with each other, were often forced to co-exist, and frequently learned to reap the benefits of co-operation. Orthodox, Roman Catholic, Muslims, Jews,

48th SPRING SYMPOSIUM

and their interactions all contributed significantly to the cultural development of modern Europe. The aim of the 48th Spring Symposium of Byzantine Studies, held for the first time in its illustrious history at the central campus of The Open University, Milton Keynes, was to address, explore, re-examine and re-interpret one specific aspect of this cross-cultural interaction in the Mediterranean – that between the Byzantine East and the (mainly Italian) West. The investigation of this interaction has become increasingly popular in the past few decades, not least due to the relevance it has for cultural exchanges in our present-day society. The starting point was provided by the fall of Constantinople to the troops of the fourth Crusade in 1204. In the aftermath of the fall, a number of Byzantine territories came under a prolonged Latin occupation, an occupation that forced Greeks and Latins to adapt their life socially and religiously according to the new status-quo. The end point for the conference, 1669, was the year that Venetian Crete, one of the most fertile ‘bi-cultural’ societies that developed in this process, fell to the Ottoman Turks.

Hence the programme with its 16 invited papers provided a taster of this cross-interaction between Byzantium and the West by presenting some of the key areas in the Mediterranean where the cultural exchange was most intense: Italy, Crete, the Peloponnese, and Cyprus. In my capacity as the Symposiarch, I provided the opening paper ‘Framing of the 48th Spring Byzantine Symposium’, followed by Jane Baun’s ‘Whose Church is it anyway? Mediterranean Christianities in cross-cultural context’, in an attempt to set an appropriate frame for the proceedings. Byzantine visual presence in Italy was addressed by Liz James ‘Made in Byzantium? Mosaics after 1204’; Stefania Gerevini ‘Beyond 1204? The Baptistery of San Marco, the chapel of St Isidore, and the meaning of Byzantine visual language in fourteenth-century Venice’; and Michele Bacci ‘Enhancing the Authority of Icons: Italian Frames for Byzantine Images’. Diana Newall ‘Artistic and Cultural tradition through Candia in the 15th century’ and Maria Constantoudaki, ‘Aspects of Artistic Exchange on Crete. Remarks and Question Marks’, addressed issues on Venetian Crete; Sharon Gerstel ‘Between East and West: Locating Monumental Painting from the Peloponessos’ presented the audience with a study case from the Morea; while Cypriot examples were explored by Ioanna Christoforaki ‘Crossing Boundaries: Colonial and Local Identities in the Visual Culture of Medieval Cyprus’ and Tassos Papacostas, ‘Where Byzantine, Gothic and Renaissance architecture crossed paths: Cyprus under Latin rule’. Finally a two-way street of cultural loans was explored from broader (non-geographically defined) aspects by the last set of papers: Tony Eastmond discussed ‘The Byzantine altarpiece’; Hans Bloemsma presented ‘The changing meaning of Byzantine art in the context of early Italian painting’; Rembrandt Duits investigated ‘Byzantine influences in the iconography of Last Judgment in Late Medieval Italy; and Francesca Marchetti talked about ‘*O insignis Graecia, ecce iam tuum*

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finem. Illustrated medical manuscripts in Late Palaeologan Constantinople and their fortune in Sixteenth Century Italy’.

The programme was complimented by two public lectures, which were delivered by Leslie Brubaker on ‘Space, place and culture: processions across the Mediterranean’ and Dionysios Stathakopoulos ‘Latin *basillisses*: transcultural marriages in late medieval Greece’.

Without doubt, the communication papers broaden the exploration of the theme of the Symposium by presenting a number of intriguing subjects such as theatre, bell-ringing and metaphorical cooking. The audience had the pleasure of hearing the informative work of: Livia Bevilacqua, ‘Venice in Byzantium: Art and Patronage in the Venetian Quarter of Constantinople (13th-15th centuries)’; Matthew Kinloch, ‘Shared Cultures of Power: Cities and power in Byzantium and Italy’; Christopher Wright, ‘Prizes or prisons: the Latins and power over islands in the Palaiologan Byzantium’; Anestis Vasilakeris ‘The Drawing Process in Byzantine and Italian Painting around 1300’; Andrea Mattiello, ‘The elephant on the page: Ciriaco de’Pizzicolti D’Ancona in Mystras’; Maria-Vassiliki Farmaki, ‘Theatre Arts and Life in Byzantium: the Connection between Byzantine and Latin Theatre’; Dion Smythe, ‘New Mediterranean Cooking? “Oil and Water in the Same Cup” ’; Grant Schrama, ‘Home is where your heart is: Latin Diaspora and Identity in Constantinople and Greece, 1204-1300’; Leonela Fundic, ‘Epiros between Byzantium and the West in the Thirteenth and Early Fourteenth Centuries: Visual Evidence’; Teodora Konach, ‘The gesture of Dessislava – Byzantine and Western contexts at the Cultural Crossroads’; Agnes Kriza, ‘The Royal Deesis: an anti-Latin imagery of Late Byzantine Art’; and Alex Rodriguez Suarez, ‘Bell-ringing in Byzantium during the late Byzantine period: an introduction’.

I was extremely honoured by the closing remarks of Professor Elizabeth Jeffreys, Chairwoman of the Society for the Promotion of Byzantine Studies (SPBS), stating that the subject explored during the 48th Spring Byzantine Symposium has now been put firmly on the research map of the field of Byzantine studies. However, I was only the very lucky front-woman in a production supported, aided and benefitted enormously by the organisational, administrative and communication skills of Charlotte Brunt; Trish Cashen; Anne Ford; and Kirsty Ternent. Special thanks to Amanda Ollier for holding my hand every step of the Symposium’s way.

Of course none of this would have been feasible without the generous financial support of the 48th Spring Byzantine Symposium’s sponsors. I am immensely grateful and would like to extend my profound thanks to: Sandanter; the A.G. Leventis Foundation; the

48th SPRING SYMPOSIUM

Hellenic Foundation, London; the Seven Pillars of Wisdom Trust; Society for the Promotion of Byzantine Studies (SPBS); and the Faculty of Arts of The Open University.

This has been an extremely rewarding experience and I am very much looking forward to working on the Symposium's publication.

49th SPRING SYMPOSIUM

11. XLIX Spring Symposium of Byzantine Studies

Inscribing Texts in Byzantium: continuities and transformations

**18-20 March 2016
Exeter College, Oxford**

Symposiarchs: Dr Ida Toth & Professor Marc Lauxtermann

PROGRAMME

Friday 18 March

10am: Registration, coffee

11am: Opening Address: Cyril Mango

11.30am: Panel One: Writing and Reading Inscriptions in Byzantium

Marc Lauxtermann: *Writing and Copying Inscriptions in Byzantium*

Foteini Spingou: *Reading Inscriptions in Byzantium*

1pm: Lunch

2pm: Panel Two: Traditions and Transitions

Anne McCabe: *Traditions and Transitions in Early Byzantine Constantinopolitan Material*

Sylvain Destephen: *The Process of 'Byzantinization' in Late Antique Anatolian Epigraphy*

Sean Leatherbury: *Reading, Viewing and Inscribing Faith: Christian Epigraphy in the Early Umayyad Levant*

4pm: Tea

4.30pm: Panel Three: Seventh-Century Epigraphy Three Ways

Ida Toth: *Epigraphy and Byzantine Writing Culture*

Ine Jacobs: *Epigraphy and Archaeology*

Marek Jankowiak: *Epigraphy and History*

49th SPRING SYMPOSIUM

Saturday 19 March

9am: Communications 1

Fabian Stroth: *Space Oddity. The Reading of the Epigram from Sts. Sergius and Bacchus through its Manufacturing Process*

Pamela Armstrong: *Dipinto Inscriptions on Architectural Ceramics*

Jim Crow: *Lost and Found: Two inscriptions from Eastern Thrace from the District of Karacaköy*

Paschalis Androudis: *Byzantine Inscriptions on the Marble Cornices of the Church of Profitis Ilias in Thessaloniki*

10am: Coffee

10.30am: Panel Four: Place, Placement, Paratextuality

Andreas Rhoby: *Inscriptions and the Byzantine Beholder: The Question of the Perception of Script*

Niels Gaul: *Epigraphic Majuscules and Marginalia: Paratextual 'Inscriptions' in Byzantine Manuscripts*

Brad Hostetler: *Towards a Typology for the Placement of Names on Works of Art*

12.30pm: Lunch

1.30pm: Panel Five: The (In)Formality of the Inscribed Word

Maria Xenaki: *The (in)formality of the Inscribed Word at the Parthenon: Script, Content and Legibility*

Nicholas Melvani: *State, Strategy, and Ideology in Monumental Imperial Inscription*

Alexandra Vassiliou-Seibt: *The evaluation of the inscribed word on seals*

3.30pm: Tea

4pm: Panel Six: The Material Turn

Georgios Pallis: *A Temple of Inscriptions: the Middle Byzantine Church as an Epigraphic Space*

Ivan Drpic: *Short Texts on Small Objects: The Poetics of the Byzantine Enkolpion*

5.30 – 6.30pm: Reception

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6.30 – 7.30pm: SPBS Exec Meeting

8pm: Dinner

Sunday 20 March

9am: Communications 2

Sukanya Raisharma: *Reading Early Texts and Codices as Epigraphical Evidence*

Arkadii Avdokhin: *Inscriptions Imagined and Narrated – Textual Evidence for the Perspective of the Viewer in early Byzantine Epigraphy*

Antonio Felle: *Some examples of funerary non-exposed writings (Italy and Byzantium between VI and IX cent.)*

Eileen Rubery: *Making and Meaning in the Inscriptions Found in the Frescoes in the Church of Santa Maria Antiqua in the Roman Forum (600-800 AD)*

Maria Lidova: *Word of Image: Textual Frames of Early Byzantine Icons*

Emmanuel Moutafov: *Epigraphy and Art: Corpora of Byzantine and Post-Byzantine Monumental Painting in Bulgaria. Is Epigraphy an Auxiliary Discipline?*

9am: Communications 3

Georgios Deligiannakis: *Epigraphy and Early Monasticism*

Pawel Nowakowski: *The Cult of Saints Database as an instrument of study for the cult of saints in Anatolia*

Efthymios Rizos: *Inscribed Imperial Pronouncements and Local Administration under Anastasius and Justinian*

Mirela Ivanova: *Krum's Triumphal Inscriptions and the Community in Early Medieval Bulgaria (c. 803-14)*

Archie Dunn: *Institutions, Socio-economic Groups, and Urban Change in the Sigillographic Inscriptions of Byzantine Corinth*

Christos Stavrakos: *Epigraphy as a Source for Rare Iconography and the Society of Lakedaimon in the Late Byzantine period*

10.30am Coffee and SPBS AGM

11.30am: Round Table: SPBS Debate on Byzantine Epigraphy

Tony Eastmond, Dennis Feissel, Elizabeth Jeffreys (chair), Sophia Kalopissi-Verti, Marlia Mango, Scott Redford and Charlotte Roueché

Communications

Paschalis Androudis, Aristotle University of Thessaloniki, Greece

Unpublished Byzantine inscriptions on the marble cornices of the Church of Profitis Ilias in Thessaloniki

The communication presents hitherto unpublished inscriptions carved on the marble cornices of the northern and southern *choroi* of the Palaiologan athonite-type Church of Profitis Ilias in Thessaloniki. The inscriptions feature texts of the Psalms of David and are written using both majuscule and minuscule lettering. The presence of these religious texts on the external walls of the church strongly suggests that the building could have served as the *katholikon* of a monastery.

Pamela Armstrong, Oxford University, UK

Dipinto inscriptions on architectural ceramics

Architectural ceramics in the form of cladding or revetement tiles, used in both secular and religious settings, were common in tenth-century Constantinople, though their origins were earlier. In the refurbishment programmes of long-lived churches in the city the survival rate of these architectural embellishments was not good. The brittle character of ceramics meant that they were inevitably broken in pieces when a make-over was in process, and only fragments have survived today. On account of this their role in the history of Byzantine architecture is neither properly appreciated nor recorded.

We know from surviving pieces that they were made in Constantinople and near Preslav, in Bulgaria, while written texts tell us they were also made at Nikomedia, though none have been found in that city. The present communication concerns the largest known assemblage of these architectural ceramics from one building, a church in the hinterland of Nikomedia.

This group of architectural ceramics is being brought to a meeting of epigraphers on account of the dipinto inscriptions in a distinctive script that survive on a number of them. Although incomplete inscriptions are known from other tiles, the Nikomedia group displays the longest and best-preserved examples, both on the faces of the tiles for public consumption, and in more discreet places indicating to workmen how the pieces of tile should fit together. The aim is to connect stylistically the inscriptions on the ceramics

with contemporaneous writing on other mediums, with a view to developing a better understanding of the early history of Byzantine architectural ceramics.

Arkadii Avdokhin, King's College London, UK

Inscriptions imagined and narrated: Textual evidence for the perspective of the viewer in early Byzantine epigraphy

In my paper, I will discuss the engagement with inscriptions in early Byzantine narrative texts. I will look at how authors of fictionalized accounts (predominantly hagiographic) introduce epigraphic texts (mostly religious) into their texts and suggest ideological and symbolic reasons why they did so. I will also discuss how much these imagined inscriptions invoke (or do not) the diction of the actual epigraphy of the epoch and what they can reveal about reading and viewing inscriptions in early Byzantium.

While similar methodologies have been developed for ancient Greek fiction (e.g. the many studies of inscriptions in Pausanias) and early Byzantine historians (e.g. the epigraphy in John Malalas), early Byzantine 'fiction' and its appropriation of epigraphy has not been much discussed.

Among the case studies in my paper, I will look at an episode of the Greek *Miracles of Thecla* (5th c. AD) involving a clash over a mosaic inscription in a church apse. The episode thematizes the issues of heresy and orthodoxy in their epigraphic aspect (or, rather, the 'epigraphic imagination' of the author of the *MTh*) as the 'Arian' bishop Symmachus is outraged at the 'orthodox' formula inscribed. The narrative of the 'Arians' vs 'orthodox' apse inscription can also be usefully discussed in connection with the long-standing scholarly debate over possible 'Arian' symbolism of certain apse iconographic programmes in late antiquity.

Another case in point is the 6th c. *Martyrium of Julian and Basilissa*, which features a striking scene where a refulgent doxological inscription appears in the sky at the high point of the storyline. The liturgical perspective of the episode similar to the *MTh* epigraphic scene is suggestive of the devotional and doctrinal reading and symbolism of religious epigraphy as seen by the early Byzantine beholder.

Jim Crow, University of Edinburgh, UK

Lost and found: Two inscriptions from Eastern Thrace from the district of Karacaköy

The western hinterland of Constantinople remains one of the archaeologically less well-

explored regions of the Byzantine empire, which is surprising, given its proximity to the empire's capital city. This communication concerns two imperial inscriptions, one discovered in the late-nineteenth century in forests close to Karacaköy in the vicinity of both the Long Walls and the long-distance aqueduct system. The inscription is now lost but was set up under Basil II and his brother Constantine VIII and the discussion will concern the various suggested locations of the stone and what structures it can be associated with. The second is a more recent discovery and was found over ten years ago near a ruined church overlooking the Black Sea, very close to the place where the Long Walls abruptly end in a sea cliff. The text concerns the patrician Smaragdus and the emperor Heraclius. A reading of the inscription will be discussed, as well as its possible historical context. Although this is a region of dense forests with little modern settlement and few traces of ancient remains, apart from the north coast, both inscriptions demonstrate the significance of the region for the supply and protection of Constantinople up to the middle-Byzantine period.

Georgios Deligiannakis, Open University of Cyprus

Epigraphy and early monasticism

This paper sets the question of Byzantine epigraphy as a way of assessing the growth of monastic culture during the early Byzantine period. It takes the wider Aegean as a case-study, that is a region for which literary and archaeological testimonies about early monasticism appear to be particularly poor. With no standard set of architectural components or other features that clearly defines a site as monastic before the iconoclastic period, the identification of aspects of monastic culture on the ground without epigraphic or other textual confirmation is highly arbitrary. My intention is to explore epigraphic and other evidence about monastic communities in Greece, the Aegean islands and western Asia Minor in order to offer an overview of the available evidence and the significance of Byzantine Epigraphy in tracing the spread of monastic communities and the consolidation of their culture in early Byzantine society.

Archie Dunn, University of Birmingham, UK

Institutions, socio-economic groups, and urban change in the sigillographic inscriptions of Byzantine Corinth

The discovery of at least 280 Byzantine seals (subsuming a few Frankish-Crusader ones) in the American excavations at Ancient and Byzantine Corinth informs us about the organisation of great provincial institutions – the *themata* that succeeded one another from ca.700 to 1204 in Southern Greece, the archbishoprics of Corinth and Patras, the

proximity of imperial estates, and the probable lifespan of a small urban monastery whose remains are clearly associated with inscribed seals. There are grounds for identifying many of the inscribed seals as traces of the archives of a thematic *praitorion*, and probably of a major ecclesiastical institution such as the archbishopric of Corinth.

The connectedness of, arguably, the *thema* and the archbishopric, and more generally Corinth itself, with most parts of the Middle Byzantine empire, from Dalmatia and South Italy to Thessaloniki, the Black Sea, and central, southern, and south-eastern Anatolia, but above all with Constantinople, is explicit or implicit in many inscriptions from the mid eighth century onwards. This has implications for our understanding of seaways and of particular imperial institutions.

Chronology, numbers, and epigraphic content seem also to illuminate the reunification of the *themata* of Hellas and Peloponnesos. Chronology, numbers and epigraphic content simultaneously seem to illuminate the evolution of those socio-economic groups which required metallic seals for the conduct of legal (by no means always public or imperial) business. They suggest that metallic seal-owners increasingly abstained from defining themselves by public functions (if they had one) while emphasising lineage (revealed by – so far – 40 patronyms of the 11th, 12th or 12th-13th centuries). Meanwhile the chronology, numbers, and epigraphic content of seals recording neither public functions nor patronyms (misleadingly labelled traditionally “private” seals) indicate a growing need among “non-elite” provincials for metallic seals. This rising “complexity” chimes well with rising coin-circulation and material-cultural display at Middle Byzantine Corinth.

Antonio Felle, Università degli Studi di Bari, Italy

Some examples of funerary non-exposed writings (Italy and Byzantium between the 6th and 9th centuries)

Some funerary graffiti found in Early Medieval Apulia, just as other contemporary inscriptions in Northern and Southern Italy, were scratched or painted *inside* the tombs: they do not seem to have been inscribed with the intention of ever being read or seen after their initial execution. This practice is commonly explained by the perception of epigraphic writing in the Early Western Middle Ages (7th-8th c.) which stood in stark contrast to the classical idea of inscriptions as publically displayed writing.

Examples of this practice appear in some funerary inscriptions from Byzantine territories, such as Sicily and the Southern Balkans, dating from an even earlier period (the end of the 5th – 6th c.). This indicates that the notion of using non-displayed writing in the

funerary sphere, so different from any known classical epigraphic habit, may have come to the West from Byzantium.

Mirela Ivanova, Oxford University, UK

Krum's triumphal inscriptions and the community in early medieval Bulgaria (c. 803-14)

Early medieval Bulgarian inscriptions (c.700-850) are our only native source for pre-Christian Bulgaria. They lack contemporary Byzantine parallels with regard to their content (Beshevliev, 1979; Rashev, 2008). Despite recent attempts to link some later, post-conversion, Bulgarian inscriptions with Byzantine epigraphic traditions (Popkonstantinov, 2015), the earliest monuments and their roles in their own urban community remain unconsidered. Rather, pre-Christian inscriptions have been viewed as passive recorders of historical information, as sources of 'historical fact'.

The paper will seek to reconsider one portion of this epigraphic material, 25 'triumphal inscriptions' associated with Krum. It will be argued that, if incorporated, their size, length, and position alongside their content can illuminate the active roles they played within the Pliska community. This argument is based on three main tenets.

Firstly, the inscriptions' size (c. 3 m.) and location suggest they were meant to be viewed from a great distance. Although in Greek, the inscriptions were formulaic: they use the words 'battle' or 'fortress' followed by a location. I will try to demonstrate that bilingualism and oral transmission would have allowed for a sense of the texts' significance amongst Pliska's inhabitants.

Secondly, the inscriptions do not express 'triumph' or historical information in words. They do not even name the enemy, i.e. the Byzantines. Thus, their meaning was only partially transmitted by what they said, and partially by the immediate political context of their creation.

And finally, despite their accessibility, if plotted on a map, the locations they mention are not well-known nor are they near the stones themselves. As such, the inscriptions could have been perceived differently by different members of the community. For those who had participated in particular battles and therefore could recognize a place name like 'Redestou', they were commemorative inscriptions. For those who had not, they were purely news or memorials of victory.

The paper will argue therefore, that Krum's inscriptions sought to impact a contemporary community, not to inform a historical one.

Maria Lidova, Wolfson College, Oxford and The British Museum, London, UK

Word of image: textual frames of early byzantine icons

This communication is concerned with the Early Byzantine practice of complementing icons with frames bearing extensive inscriptions. Many surviving panel paintings (6th–8th c.), no matter what their subject matter, preserve indications of a frame once set around the rim. However, very few are actually maintained in their original state, since the wooden plaques used to circumscribe the image were an easy target for subsequent breakage and removal. This means that the surviving icons from the Sinai collection of St. Catherine's monastery represent outstanding evidence for the use of epigraphy on portable religious objects in the Early Byzantine period.

However, the Sinai material alone is insufficient to draw wider conclusions, which explains why this topic has never been properly studied before. A solution might be possible, if the Sinai material is considered together with the most intriguing pre-iconoclastic example of textual framing – the icon of the Virgin from Santa Maria in Trastevere church in Rome (variously dated from the end of the 6th to the beginning of 8th century). Although the inscription on the Roman icon is in Latin, it reveals a number of linguistic, philological, and paleographical features that indicate its close ties with Greek language and epigraphy.

The presence of textual frames transformed the earliest icons into 'speaking images', a feature often omitted from discussions of Early Byzantine imagery. The surviving material, however limited, is still indicative of the wide range of texts and *formulae* that could accompany a religious representation painted on wood. It also indicates some of the similarities and differences that exist between this tradition and monumental inscriptions decorating church walls. The comprehensive study of these phenomena reveal that the use of the written word in concomitance with religious imagery was, from the start, one of the most fundamental characteristics of Byzantine art.

Emmanuel Moutafov, The Bulgarian Academy of Sciences, Sofia, Bulgaria

Epigraphy and art: corpora of Byzantine and post-Byzantine monumental painting in Bulgaria. Is epigraphy an auxiliary discipline?

The compilation of the *Corpus of Byzantine Mural-Painting* commenced in 1984 at the instigation of the *Academy of Athens* under the auspices of the *International Union of Academies*. Initially, the chronological range of the project was between the seventh and the fifteenth centuries. Researchers from Greece, Bulgaria, Yugoslavia, Italy, UK, Belgium, Cyprus, Germany, and France took part in the initiative. However, for a variety of reasons, only the murals on the island of Kythira (1998) and *Index of Athonite Mural Painting. Tenth to Seventeenth Centuries* (2010) have been published so far, although a *Corpus of Byzantine murals in Western Macedonia and Eastern Thrace* was expected to be released by 2014. A *Corpus of paintings of the fifteenth to the sixteenth centuries* was compiled as early as the turn of the twenty-first century in Bulgaria, but is still raising funds to go to press. In the meantime, the *Corpora of the eighteenth-century painting* (2006), of the *seventeenth-century painting* (2012), and of *Greek icon-painters in Bulgaria after 1453* (2008) were brought out compiled by post-Byzantine researchers of the *Institute of Art Studies, Bulgarian Academy of Sciences*. Experts in Greek and Cyrillic epigraphy contributed to the work on the Bulgarian *Corpora of the seventeenth- and eighteenth-century murals*. However, although inscriptions account for almost 60 percent of the text, the epigraphers are not included as authors, but merely as consultants. This paper seeks to outline briefly the issues facing epigraphers and their work on such *Corpora* in Bulgaria, as well as the prospects for improving both their work and their reception in the art historical community.

Pawel Nowakowski, University of Oxford, UK

The Cult of Saints database as an instrument of study for the cult of saints in Anatolia

The *Cult of Saints* Project, which is being run by the University of Oxford, will offer a substantial, open-access database of late antique (up to AD 700) inscriptions attesting to the cult of saints in the whole of the Mediterranean. This database is also a good starting point for the study of changes in the use of inscriptions as an instrument of the cult of saints in the subsequent middle Byzantine period. The present communication takes Asia Minor as a case in point.

Firstly, we should acknowledge that late antique Christians developed very strict, uniform rules for the employment of inscriptions in religious practice. Inscriptions were carefully used instruments of veneration: not every saint was an appropriate figure to receive them, nor could every textual formulation be used in invocations or dedications.

In my paper, I will briefly illustrate the key aspects of this remarkable epigraphic habit that evolved in the long period between the 6th and 13th c. I will focus in particular on the emergence of a new type of building inscription for churches dedicated to saints, on the appearance of new categories of venerated saints, and on the changing image of some already well-known figures and the intricate nature of their epithets. Finally, I shall examine the newly developed motif of the longing for a saint, which inspired donors to show generosity towards their holy patrons.

Sukanya Raisharma, Oxford University, UK

Reading early texts and codices as epigraphical evidence

My research involves a close study of compilations and dossiers of legal and religious texts created in Rome and north Italy during the period of the ‘Three Chapters Controversy’. One of the manuscripts copied and read in north Italy during the controversy is the Vatican City, MS. Vat. Lat. 1322, the earliest known Latin translation of the acts of the Council of Chalcedon. In October 2015, by studying the physical copy of the manuscript with UV lights and powerful magnifying glasses, I found chapter-headings and summaries written in the margins of the page that are not visible when one consults the microfilm reproduction. The manuscript is not annotated uniformly in any way, and sometimes the rubricated texts around the main text in the form of annotations, tironian notes, glosses demands far more attention than the smaller sized main text in plain black ink. Moreover, the editor of the acts of the Council of the Council of Chalcedon, Eduard Schwartz (1858–1940), did not study chapter headings, summaries, or codicology of this manuscript in any great detail in his authoritative volumes, the *Acta conciliorum oecumenicorum*, and nor can one find any detailed information about the manuscript even in the modern catalogue in the Vatican Library. Such discoveries have the potential to unfold before us how sixth-century readers were reading and flagging what they thought were important. In my short paper, I shall aim to explore whether, how and why I think this ancient manuscript resembles a late antique inscription, and that such codices should be approached more than just for textual details. Reading early texts and codices as epigraphical evidence can give us new ways of approaching the history of ideas and book history.

Efthymios Rizos, Oxford University, UK

Inscribed imperial pronouncements and local administration under Anastasius and Justinian

The custom of exhibiting imperial letters and decrees in an inscribed form was widely practiced in the Roman cities during the imperial period. The location of exhibition and the content of inscribed imperial pronouncements reveal aspects of the interaction between the imperial government and the provincial societies, through the institutions of provincial and civic administration. The overall change of the epigraphic habit, combined with the changing relations between the civic and imperial authorities, may be among the reasons behind the scarcity of inscribed imperial pronouncements during Late Antiquity.

This paper will discuss the revival of the epigraphic exhibition of imperial pronouncements in the Greek East under Anastasius and Justinian, based on the inscribed military edicts of Anastasius at El-Hallabat and Perge, the fragmentary letters of Justinian to the churches of Ephesus, and the same emperor's letter to the shrine of Saint Demetrius in Thessalonike. These inscriptions reveal a strikingly high degree of direct intervention of the imperial centre in local affairs, often concerning issues of a seemingly petty or local character, like complaints among the soldiers of Perge, or rivalries among ecclesiastical congregations in Ephesus. The production of these inscriptions is associated with the army and the church, which emerge as the main institutions through which the emperor interacted with the provincial societies. Some of these inscriptions were found in situ, and their location has important implications for our understanding of urban life and administration in this period: the military edict of Anastasius in Perge was set up at the central crossing of the city's colonnaded streets, while the letters of Justinian to the Church of Ephesus were most probably exhibited in the great shrines of the city – Saint John's and the basilica of the Virgin Mary.

Eileen Rubery, University of Cambridge, UK

Making and meaning in the inscriptions found in the frescoes in the church of Santa Maria Antiqua in the Roman Forum (600-800 AD)

Santa Maria Antiqua, situated at the foot of the Palatine in the Roman Forum, contains frescoes largely from around 550-1000 AD, many including significant inscriptions in Latin and/or Greek. Some patrons (e.g. Pope John VII (705-7)) used both languages within the same campaign of decoration. The number and range of frescoes in this church complex and the survival of much of the church's underlying structure means that this church offers a unique opportunity to explore the meaning of language use and language choice in the Western Byzantine Empire during this period.

It will be argued that understanding the reason for language choice also throws light on other actions in this period of great tension between East and West, when one Emperor (Constans II (641-68)) was responsible for the death of the martyr-pope Martin I (649-54/5), another emperor, Justinian II (685-695 and 705-711) threatened Pope Sergius I

(687 – 701) with a similar fate, and Constantine IV (668 to 685) asked Pope Agathon (678-681) for Greek-speaking monks to advise him before the sixth Ecumenical Council of 680-1. This aspect of the frescoes in Santa Maria Antiqua has not been previously addressed.

Christos Stavrakos, University of Ioannina, Greece

Epigraphy as testimony for rare iconography and the society of Byzantine Lakedaimon in the late Comnenian period (St. Theodoroi at Myrtia of Lakonia)

The small chapel of Hagioi Theodoroi in Myrtia (Lakonia) is located on the Helos plain, at the estuary of the Eurotas River. The chapel, despite having been renovated, is still closed, and its frescoes remain unpublished. The same is the case with the donor inscription, which allows us to date the chapel to the final quarter of the 13th century (1281/2).

A historical analysis of the inscription will contribute to our knowledge of rural Lakedaimon within the Byzantine State in the late Byzantine Period, of which we otherwise know very little. The donor and builder of the chapel is a monk, a former official of the city of Monemvasia. The other particularly interesting element is the presentation of an unknown saint (along with the donor) in the donor inscription, who is very clearly named ἄγιος Κουρνῶτος.

Fabian Stroth, Ruprecht-Karls-Universität Heidelberg, Germany

Space oddity: The reading of the epigram from Sts. Sergius and Bacchus through its manufacturing process

Modern scholars have seldom spared complementary words in their appraisal of the poem in Sts. Sergius and Bacchus Church (now Kuçuk Ayasofya Camii, Istanbul). At best judged as a ‘technically respectable piece’ (Whitby 2006, 184), this composition is too often seen as a mere ‘court response or retort’ (Connor 1999, 512) to the sophisticated epigram found in Anicia Juliana’s St. Polyeuktos Church.

The unique material preservation of the Sts. Sergius and Bacchus epigram has not yet been taken into account. The 430 letters carved out of 29 marble blocks provide profound insights into the correlative work stages – from the composition of the twelve hexameters right up to the chiseling of the 65-metre marble relief. The exact placement of the imperial *epitheta* on the North–South axis of the church is of particular importance. The author put Justinian’s *epitheton*, σκηπτοῦχος (scepter-bearer), in the third line of his

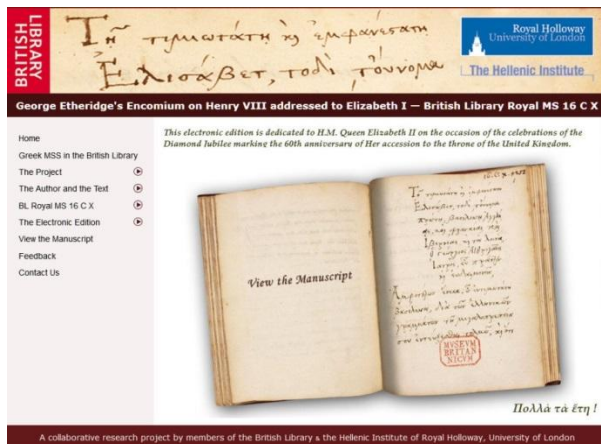
poem, and the neologism θεοστεφένος (God-crowned) for Theodora into the third last line. This intratextual pre-arrangement enabled the stonemasons to match the spatial disposition of this epigram. Even so, the craftsmen had difficulties finding slots for all the letters. While there was ample space east of the *epitheta*, the placement of the words in the western parts of the architrave led to densely packed lettering in this area.

Taking into consideration the epigram's materiality and 'topology' (Hilgert 2010) sheds new light not only on the poem itself, but also substantially extends our understanding of the architecture. Openings in the northern and southern walls connected the church to the adjacent Peter and Paul's basilica as well as Hormisdas' palace structures. The epigraphic emphasis on the building's lateral axis is invisible on the ground plans but forms an interpretive key for understanding Sts. Sergius and Bacchus as a text carrier and frame for human agency.

12. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES

A. Society Lecture

The 2016 Joint SPBS - Friends of the British School at Athens Lecture will take place at 6pm on Tuesday 15 March at Senate House, London.



Charalambos Dendrinou, Philip Taylor & Christopher Wright

Hellenic Institute, Royal Holloway, University of London

Hellenic Studies in Tudor England

An online interactive edition of an unpublished Greek encomium on Henry VIII

B. New members

The following new members have joined the Society since the publication of *BBBS* 41 (2015): Nikodemos Anagnostopoulos, Mark Beal, Daniel Bear, Peter Brown, Richard Bryant, Mike Burling, Ioanna Christoforaki, Jeffrey Daly, Rebecca Darley, William Dawes, Arran Evans, Gianluca Foschi, Niels Gaul, Garrett Gay, Olga Grinchenko, Roger Hearing, Nigel Hillpaul, Arturo Mariano Iannace, Leo Iona, Mirela Ivanova, Molly Kady, Victoria Leonard, Edward Lewis, Neil Mackie, Serge Marcoux, Simon McCabe, Thomas

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McCloughlin, Meaghan McEvoy, Stephen Murray, Evangelia Ntafi, Susan O'Reilly, Theodora Panella, Robert Pattimore, Sukanya Raisharma, Elliott Scott, Jeremy Shadbolt, Liliana Siewierska, Anne Vaudrey, Zoran Vujisic.

C. Membership of the Executive

At the A.G.M., Dr Anne Alwis, Professor Leslie Brubaker, Dr Ida Toth 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 at 12.45 on Sunday 29 March, 2015 at the Open University, Milton Keynes

Present: Dr Rosemary Morris in the chair, Professor Elizabeth Jeffreys (Chair), Dr Tim Greenwood (Secretary), Mr Chris Budleigh (Treasurer)

240. The **Minutes** of the last Annual General Meeting held at Cardiff University on Sunday 27 April, 2014 were adopted.

241. Election of Secretary

Professor Jeffreys thanked Dr Greenwood for his five years as Secretary. She reported that the vacancy had been advertised through the Autumn Newsletter and via the website, with a deadline of 28 February 2015 for receipt of nominations. No nominations had been received by that date. Professor Jeffreys announced that Dr Greenwood had intimated that he would be prepared to continue to serve the Society as Secretary and proposed that he be elected to another five-year term of office. Dr Antony Eastmond seconded the proposal and Dr Greenwood was unanimously elected.

242. Elections to the Executive Committee

Dr Greenwood reported that, unusually, there were four vacancies on the committee by virtue of the appointment of Dr Dionysios Stathakopoulos as Chair of the Membership

sub-Committee. There were however four nominations: Dr Archie Dunn, nominated for re-election by Professor Leslie Brubaker and seconded by Dr Ruth Macrides; Mr Michael Heslop, nominated by Professor Elizabeth Jeffreys and seconded by Dr Tim Greenwood; Dr Elena Vasilescu, nominated by Dr Fiona Haarer and seconded by Dr Angeliki Lymberopoulou; and Dr Ida Toth, nominated by Professor Marc Lauxterman and seconded by Dr Mark Whittow. All four were duly declared elected.

243. Chair's Report

Dr Morris invited Professor Jeffreys to give her report as Chair.

Professor Jeffreys began by commenting on the success of the Graduate Associate scheme. Five graduate students had been appointed to this role in March 2013. Elizabeth Buchanan had organised a successful study day on 31 October 2014 at the British Museum whilst Brian McLaughlin had been appointed as the new webmaster of the Society. She thanked them for their contributions to the activities of the Society. It was now time for a second wave of appointments and an advertisement on the Society's website calling for applications would be duly uploaded. Graduate members were advised to look out for this.

Moving on to the Society's finances, Professor Jeffreys noted that these had been under strain for some time. Nevertheless she reported that a more generous level of funding for grants had been agreed by the Executive committee at their meeting the previous day and that over the next three years, graduate students could expect more in the way of funding available for attending the Symposium or funding a conference or workshop whose focus falls within the aims of the Society. This increased support and the application process for accessing these funds, would be announced on the website.

Separate to this, Professor Jeffreys also reported that a number of grants would be available for attendance at the Byzantine Congress, in Belgrade in 2016. Again a notice advertising this provision and the means of applying for such a grant would be advertised on the website.

Professor Jeffreys invited Professor Brubaker to report to the meeting on the Research Excellence Framework 2014 in her capacity as a member of the Classics Panel with responsibility for Byzantine submissions. Professor Brubaker reported that it had been an interesting experience and that she could report that many positive comments had been made about the health of research in Byzantine Studies across the United Kingdom.

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Turning to other matters, Professor Jeffreys reminded members that in addition to the annual Symposium, there were other patterns of outreach and activity, including three annual lectures. The Fourth Spring Lecture, a joint SPBS initiative with the Friends of the British School at Athens, had been delivered on 17 March 2015 by Dr Dionysios Stathakopoulos. She reported that Professor Averil Cameron will be delivering the Fifth Summer Lecture, on 22 June 2015, again a joint SPBS event with the Hellenic Centre.

In relation to the publication series, Professor Jeffreys recalled that last year had witnessed a bumper crop. Three volumes had appeared, comprising the proceedings from the 42nd, 43rd and 44th Spring Symposia – respectively *Wonderful Things* (London), *Power and Subversion* (Birmingham) and *Experiencing Byzantium* (Newcastle/Durham). She noted that the next three volumes – from the Symposia at Oxford (2012), Birmingham (2013) and Cardiff (2014) – were all in active stages of preparation although it was unlikely that anything would be published before the end of the year.

Finally, Professor Jeffreys reported that the Serbian National Committee was making good progress in organising the AIEB Congress in Belgrade in August 2016. A number of speakers from the UK had been accepted. She encouraged all members, especially those intending to offer a communication, to consult the dedicated website - found by searching under ICBS 2016 at <http://byz2016.rs>

244. Treasurer's Report

The Treasurer informed the meeting that he had decided to alter the basis on which the Society's Accounts were prepared. Previously the Balance Sheet had been prepared on a cash basis, which worked well if the Society neither owed nor was due any money at the end of the accounting year but proved to be less transparent if these circumstances arose. From now on the Accounts would be prepared on an accruals basis, giving an accurate snapshot at each year end.

Turning to the 2013 Accounts, the Treasurer noted that the Society had made a small loss of £573.25 in 2014, partly a result of the additional expenses incurred at the 46th Symposium, increases to the Society's officeholders, the cost of publishing the *Bulletin* and the heavier than anticipated costs incurred for the Annual Autumn Lecture. Income had been £7872.88 (largely from subscriptions) and expenditure had been £8446.13. Nevertheless a surplus of £14677.39 remained in the General Fund, a slight reduction on 2013.

The Treasurer noted that there had been no increase in the subscription rate for Full Members or Student Members for many years. He sought the informal opinion of the

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meeting by asking if anyone would object to an increase in the annual subscription to either £25 or £30 for Full Members and £15 for Student Members. No objections were raised to this suggestion in principle although the increase was not formally proposed. The Treasurer said this would be kept under review.

The Treasurer admitted that it had taken him longer to get to grips with the Publications Fund although the Bank Mandates had now been transferred to him. Since the publication of the Accounts in the *Bulletin*, he had discovered an additional deposit of some £800 into the account which he assumed represented an additional royalties payment from Ashgate, deposited at a time before he started receiving the bank statements. He added that the contract with Ashgate for publication of the proceedings was up for renewal. Previously the Society received royalties from Ashgate and purchased 50 copies of the volume at reduced rate to sell on to the Membership at reduced rate. In future the system would change; SPBS would not purchase any copies and the royalty would be at a lower level; at the same time, the Society would no longer provide a subvention for the publication of each volume.

Overall the Treasurer reported that the Society had assets of approximately £25,000. Although there would be demands on these funds in the next years, he considered that the Society was in good financial health.

He closed with a plea, that all Members who were UK tax payers should complete a Gift Aid form, a straightforward process. The Society had been able to claim back £520 in Gift Aid from the tax authorities for the year 2014. The Treasurer thought that there were upwards of a hundred UK members who had not yet signed up; this represented another £500. A link to the Gift Aid form would therefore be added to the website and also emailed to the membership.

The accounts were formally adopted by the meeting

245. Welcome to New Members

Professor Jeffreys referred to the list of 38 new members who had joined since the previous AGM printed in the 2015 *Bulletin* and welcomed them to the Society. She noted that six other members had newly joined since the *Bulletin* had gone to press and read out their names: James Baxter, Jeffrey Daly, Kirsty Stewart, Paul Tavatgis, Marc Wilkinson and Sofia Xenofontos. This brought the total number of new members to 44.

There being no other business, the meeting closed at 13.15

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E. Treasurer's Report for 2015

General Fund

Income and Expenditure Fund

<u>Income</u>	2015 to 31 Dec	2014 to 31 Dec
Subscriptions	6,370.00	6,780.51
Advertising	260.00	-
Study Day	-	565.00
Interest received (Gift Aid)	8.10	7.37
Gift Aid	515.00	520.00
Total income	7,153.10	7,872.88

Expenditure

Membership Secretary's fee	2,250.00	1,500.00
BBBS Editorial fee	2,000.00	2,000.00
Postage	523.98	1,144.74
Printing	650.49	809.71
AIEB subscription	152.33	162.71
Web design	-	200.00
Study day costs	-	420.15
Sundry expenses (Note 1)	518.85	457.89
Webmaster's fee	1,000.00	1000.00
Stationery	68.74	92.84
Grants	170.00	549.85
PayPal fees	114.39	93.24
Bank charges (AIEB)	15.00	15.00
Total expenditure	7,463.78	8,446.13
Net Surplus / (deficit)	(310.68)	(573.25)

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Balance Sheet

	2015	2014
	at 31 Dec	at 31 Dec
<u>Current assets</u>		
Debtors (Note 2)	515.00	520.00
Bank of Scotland a/c	11,314.84	16,588.63
PayPal a/c	3,282.37	1,006.76
	15,112.21	18,115.39
 <u>Current liabilities</u>		
Creditors (Note 3)	645.50	3,438.00
Accruals	100.00	-
Net assets	745.50	3,438.00
 Total Net assets	 14,366.71	 14,677.39

General Fund

Balance b/f	2,840.94	3,414.19
Surplus/(deficit) for the year	(310.68)	(573.25)
Balance c/f	2,530.26	2,840.94
2006 Trustees' fund	<u>11,836.45</u>	<u>11,836.45</u>
	14,366.71	14,677.39

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Notes

Note 1 Sundry Expenses

Committee expenses	153.35	224.70
Autumn Lecture & Reception	365.50	192.14
Membership Sec travel costs	-	41.05
Total	518.85	457.89

Note 2 Debtors

Gift Aid tax rebate 2015	515.00	520.00
Total	515.00	520.00

Note 3 Creditors

Web design	-	200.00
Webmaster fee	-	1,000.00
BBBS Editor fee	-	2,000.00
King's College (Autumn Lecture & Reception)	365.50	-
Due to Publications Fund	280.00	238.88
Total	645.50	3,438.00

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Publications Fund

Income and expenditure account

	Year to	
	2015	2014
	to 31 Oct	to 31 Dec
<u>Income</u>	£	£
Book sales	560.00	238.00
Other receipts in 2014	-	810.14
Royalties received for volume sales in the year	708.86	1,242.35
Royalties received for volume sales in earlier years	-	2,816.84
Compensation for lost stock	2,480.10	
	<hr/>	<hr/>
	3,748.96	5,107.33
<u>Expenditure</u>		
Publication costs		(5,500.00)
	<hr/>	<hr/>
Surplus/(deficit) for the year	3,748.96	(392.67)

Balance Sheet

	2015	2014
	at 31 Oct	at 31 Dec
<u>Current Assets</u>	£	£
Bank balance	13,193.41	12,169.61
Debtors – royalties due from Ashgate	-	2,816.84
Debtors – amount due from main fund	280.00	238.00
	<hr/>	<hr/>
	13,473.41	15,224.45
<u>Creditors</u>		
Payment due to Ashgate	-	(5,500.00)
	<hr/>	<hr/>

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Net assets	<u>13,473.41</u>	<u>9,724.45</u>
<u>Publications Fund</u>		
Balance b/f	9,724.45	10,117.12
Surplus/(deficit)	<u>3,748.96</u>	<u>(392.67)</u>
Balance c/f	<u>13,473.41</u>	<u>9,724.45</u>
 Total Society assets	 <u>27,840.12</u>	 <u>24,401.84</u>

Books Sales

<u>Desire and Denial</u> (1997)	cost of 100 copies	2,362.50
	sales to 31.12.15	1,340.33

	shortfall	(1,022.17)
		=====
 <u>Strangers to Themselves</u> (1998)	cost of 100 copies	2,362.50
	sales to 31.12.15	1,958.00

	shortfall	(404.50)
		=====
 <u>Travel in Byzantium</u> (2000)	cost of 70 copies	1,953.75
	sales to 31.12.15	2,709.28

	surplus	755.53
		=====
 <u>Rhetoric</u> (2001)	cost of 70 copies	1,653.75
	sales to 31.12.15	2,072.17

	surplus	418.42
 <u>Byzantine Orthodoxies</u> (2002)	cost of 70 copies	1,653.75

SPBS

	sales to 31.12.15	1,427.61

	shortfall	(226.14)
		=====
<u>Eat, Drink and Be Merry</u> (2003)	cost of 70 copies	1,837.50
	sales to 31.12.15	2,022.17

	surplus	184.67
		=====
<u>Byzantine Trade</u> (2004)	cost of 70 copies	1,837.50
	sales to 31.12.15	1,319.20

	shortfall	518.30
		=====
<u>History as Literature</u> (2007)	cost of 50 copies	1,512.50
	sales to 31.12.15	1,185.07

	shortfall	(327.43)
		=====
<u>Wonderful Things</u> (2009)	cost of 50 copies	1,787.50
	sales to 31.12.15	858.69

	shortfall	(928.81)
		=====
<u>Power and Subversion</u> (2010)	cost of 50 copies	1,787.50
	sales to 31.12.15	738.94

	shortfall	(1,048.56)
		=====
<u>Experiencing Byzantium</u> (2011)	cost of 50 copies	1,925.00
	sales to 31.12.15	781.58

	shortfall	(1,143.42)

F. ANNUAL GENERAL MEETING

The Annual General Meeting of the Society for the Promotion of Byzantine Studies will be held on Sunday 20 March, 2016 at 10.30am, Exeter College, Oxford.

AGENDA

- 246.** Adoption of the Minutes of the last Annual General Meeting of the Society, **240-245**, held at the Open University.
- 247.** Election of Chair of Membership Committee.
- 248.** Election of Chair of Development Committee.
- 249.** Elections to the Executive Committee.
- 250.** Chair's Report.
- 251.** Treasurer's Report.
- 252.** Welcome to new members.

Dr TIM GREENWOOD
Secretary

Professor A.A.M. BRYER
President

13. Book Reviews, Journals & Websites

Book Reviews

D.N. Carlson, J. Leidwanger and S.M. Kampbell (eds.), *Maritime Studies in the Wake of the Byzantine Shipwreck at Yassiada, Turkey*

Texas A&M University Press, College Station, 2015.



Half a century ago in the heady days of 1961-64, pioneering SCUBA technology prised open the Mediterranean Sea's sunken past in the first full excavation of a Byzantine ship and its intact cargo off the small Aegean Sea island of Yassiada in southwest Turkey. In Byzantine studies 'Yassiada' is more famous than the *Titanic* and has rightly assumed an iconic status. This reviewer's copy of the classic *Yassi Ada Volume I. A Seventh-Century Byzantine Shipwreck* (Texas A&M University Press, 1982) enjoys pride of place on heaving bookshelves. Yassiada serves scholars of the post-Roman Mediterranean economy, trade and seafaring as the *ne plus ultra* of Byzantine evidential baselines.

Yassiada is far from a closed work, however. *Maritime Studies in the Wake of the Byzantine Shipwreck at Yassiada, Turkey* reveals the depth of understanding and debt that both Byzantine studies and marine archaeology as a discipline owes what Carlo Beltrame (Chapter 5: 'Life Aboard Ancient Ships') calls the "Yassiada experiment", characterised by the delicate use of the airlift, the introduction of underwater photogrammetry and meticulous documentation. *Maritime Studies* contains 17 thought-provoking chapters in four sections: 'Material Culture of Maritime Economies', 'Roman, Byzantine, and Medieval Ships and Harbors', 'Maritime Contacts in the Roman, Byzantine, and Medieval Mediterranean', and 'Final Thoughts'.

First and foremost, Yassiada is a gift that keeps on giving as newly advanced methods and pan-Mediterranean discoveries challenge historical theory. In his typically honest 'Foreword', Prof. George Bass, the wreck's legendary Director, admits attributing the Greek inscription on a large steelyard to one 'Captain George'. With its re-used

amphoras, including antique variants of the LR2 Aegean jar, and widely spaced, loose and unpegged mortise and tenon joints inter-connecting external planks only up to the waterline (mixed plank-first and frame-first technique) – a stark departure from close-set fasteners on Roman ships – for three decades the Yassiada ship symbolised the type-site of the typical Early Byzantine commercial merchantman owned by cost-cutting entrepreneurs working the open market.

Today the interpretative pendulum has swung 180 degrees. Frederick van Doorninck (Chapter 17: ‘Present Thoughts’) reconceives the 21 metre-long, 60-ton capacity Yassiada vessel as a Church ship involved in the critical redistribution of wine and oil from ecclesiastical estates to Heraclius’ army in the East engaged in a counter-offensive against the Persians in the summer of AD 626. ‘Georgios Elder Sea-Captain’, the skipper named on the ship’s steelyard, is now envisioned to have been a priest possibly representing the church of Samos in exchange required by the *Quaestura exercitus*. Excavations at Samos, the port headquarters of the fleet of the Carabisians (“shipmen”), and conceivably a base for the *annona militaris*, have identified tons of pottery with close parallels to Yassiada’s 800 globular LR2 amphoras and approximately 100 LR1 shipping jars stacked three to four layers deep.

Two of the book’s editors, Deborah Carlson and Justin Leidwanger (‘Introduction’), call the Yassiada wreck “the last ship of classical antiquity”. This label provides stimulating intellectual fodder for structuring images of the end of antiquity, decline and fall, Dark Ages and disputed views of Byzantium’s economic continuity. The reanalysis of the 31.5 metre-long seventh-century Pantano Longarini ship, lost in a marsh in southeast Sicily (Sarah Kampbell, Chapter 8), shows that local coasters built for heavy cargoes – livestock, metals, *dolia*, timber – shared the Yassiada mixed shipbuilding philosophy of widely spaced and unpegged edge-joints in the lower hull.

The 37 ships rescued in the last decade from the Theodosian Harbour in Yenikapı, Istanbul (Cemal Pulak, Rebecca Ingram, Michael Jones, Chapter 9) – the most important discovery of Byzantine wrecks since Yassiada – include a small pine-planked vessel sunk in the first half of the 7th century (YK 11) and built in the same style as Yassiada and Pantano Longarini. However, Yenikapı has revolutionised the image of the transition between classical and medieval shipbuilding by revealing how Constantinople’s shipwrights retained edge-joints, now in the form of round wooden dowels, to assemble outer planks in the late 9th to early 11th centuries for both merchant vessels and single-banked Byzantine military *galeai* – the earliest galleys found in the Mediterranean.

The Yassiada experiment also pioneered the study of amphora metrology, a discipline that provides insights into the economic management of product packaging, shipping,

sale and exchange. Unlike Rome's obsessive-compulsive ordering of long-distance trade, epitomised by the stamps and *dipinti* on Baetican Dressel 20 amphoras, a comparative absence of similar control marks on Aegean, Anatolian, Levantine and Egyptian transport jars has made a *laissez faire* Byzantium appear more commercially free-wheeling in comparison. Painstaking analysis of the Yassiada cargo's 103 LR1 and 719 LR2 amphoras (capacity, vessel part dimensions, condition, *dipinti*, contents) exposes this generalised presumption to be lazy thinking. The 7th-century Aegean LR2 jars cluster quite tightly between 53-56cm high and 41-45cm in diameter, reflecting precisely formed standardised capacities (in marked contrast to the ships recycled 6th-century examples). Yassiada and the early 7th-century thus emerge as a transitional moment in time towards standardisation (van Alfen, 'Restudy of the LR2 Amphoras', Chapter 2).

This tight regulation of potters is more minutely observed in 89 piriform amphoras (56 Günsenin I from Ganos, northwest Sea of Marmara; 22 Günsenin XII from Byzantine Syria or northern Marmara) stowed on the Serçe Limani merchant vessel that sailed between the Byzantine Sea of Marmara and Islamic Lebanon c. 1025 (van Doorninck, 'Metrology of Piriform Amphoras... at Serçe Limani, Chapter 3). The Günsenin I amphoras were produced based on a weight value of 320g linked to the Byzantine gold coin weight. The Günsenin XII volume capacities fall within three groups that correspond to 5, 6 and 7-*minai* weight sizes, suitable for either weight values of the 320g *logarike litra* or 330g *argyrike litra*.

The Ganos jars followed quite closely proportional ideals, where body heights were based on linear measurement of the *lepton* (0.00975m) or half *dactyl*. Jars had maximum diameters of one Byzantine foot or 16 *dactyls*. Byzantine potters meeting commercial needs in the early 11th century thus carefully weighed the precise amount of clay required to make jar bodies. Serçe Limani's metrological precision respects the *Book of the Eparch*'s regulations governing the guilds of Constantinople's order for innkeepers selling wine.

Intriguingly, 400 years earlier among the 160 complete Yassiada LR1 Type I amphoras, the necks were comparable in dimensions to the Serçe Limani transport jars despite changes in body size. The Yassiada jars were crafted in five weight sizes of 6 *litrai* intervals and a high degree of dimensional precision in the body height was regulated by an increase or decrease of about 1 *lepton*.

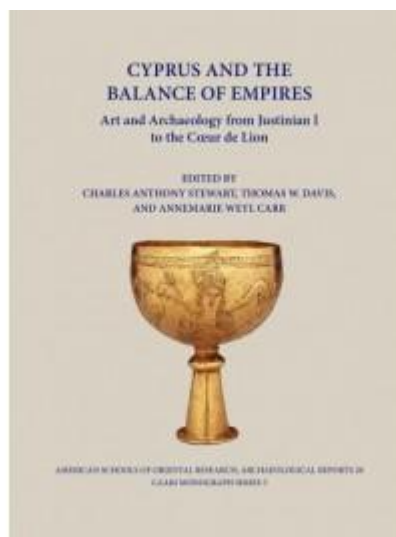
The publication of *Maritime Studies in the Wake of the Byzantine Shipwreck at Yassiada, Turkey* keeps Yassiada centre stage as the yardstick for debating big picture economic structures in the Byzantine Empire. This volume importantly nuances the crucial need to consider Byzantium according to regional provincial trends. The Byzantine East

Mediterranean was a world of specialised production, such as grain and papyrus in Egypt, Holy Land wine and glass in Palestine, and endless oil in Syria. While the well-funded Church and Constantinople retained edge-joined ships into the 11th century, wheeler-dealer merchants sailing small merchantmen in Palestine cut corners by abandoning this system for more cheaply constructed frame-first ships as early as the first half of the 6th century. Orphaning Yassiada as the torchbearer for Byzantium across all its provinces limits the vast potential of the maritime evidence.

Yassiada did not mark the end of all *romanitas*, but stood on the historical precipice of a profound 150-year economic slump. At least 1,200 amphoras continuing classical Early Byzantine LR1 shapes, filled with wine of ‘Plinyesque’ complexity, in a ship lost at Bozburun in c. AD 875 (regrettably absent from the current book), and bearing Greek *graffiti*, marks a revival in the inter-regional Mediterranean wine trade that shifted away from the lost Near East to the Crimean Black Sea. The Byzantine mercantile economy never died, it just contracted into regional pockets to batten down hatches as military storm waves pounded the ports. The great lesson of the Yassiada shipwreck is that meticulous excavation allows sites to be independently assessed and reviewed decades later – the very definition of archaeology as a science.

Sean A. Kingsley

Cyprus and the Balance of Empires. Art and Archaeology from Justinian I to the Coeur de Lion, eds. Charles Anthony Stewart, Thomas W. Davis and Annemarie Weyl Carr, [American Schools of Oriental Research, Archaeological Reports 20, CAARI Monograph Series 5], Boston, MA: The American Schools of Oriental Research 2014. Pp. xviii, 268; 137 colour and black-and-white illustrations, 3 maps, 1 table. ISBN 978-0-89757-073-2.



Undoubtedly, 2014 was a good year for research on the art history and archaeology of Late Antique and Byzantine Cyprus. Following hot on the heels of the catalogue for the landmark exhibition *Chypre entre Byzance et l'Occident IV^e–XVI^e siècle*,² hosted at the

² *Chypre entre Byzance et l'Occident IV^e – XVI^e siècle*, ed. Jannic Durand and Dorota Giovannoni (with the assistance of Dimitra Mastoraki), Paris: Louvre – Somogy 2012.

Louvre on the occasion of Cyprus' Presidency of the European Union in 2012, two volumes of conference proceedings appeared to better define the state of the field, enrich it with new data and nuance it by means of novel methodological approaches. The first of these volumes, based on a conference entitled *The Archaeology of Late Antique and Byzantine Cyprus (4th-12th centuries AD): Recent Research and New Discoveries*, convened during the 2012 presidency at the University of Cyprus (Nicosia), honoured the eminent Byzantine archaeologist Athanasios Papageorghiou with a collection of wide-ranging essays by established and up-and-coming scholars.³ The second volume, which constitutes the subject of this review, represents the end-product of a conference held at the Cyprus American Archaeological Research Institute (CAARI, also in Nicosia) in early 2011, in time for the 50th anniversary of the Republic of Cyprus. Despite their publication in what may be thought of as less euphoric times, both books are cause for celebration, for they complement each other well in showcasing some of the first-rate research conducted in the field in recent years, while serving as potential springboards for further such endeavours.

Cyprus and the Balance of Empires. Art and Archaeology from Justinian I to the Coeur de Lion is fairly well organised under a broad chronological scheme. It contains a total of twelve chapters, the majority of which tackle the transition from Late Antiquity to the early Middle Ages (sixth-seventh centuries); the so-called "Dark Ages", also sometimes termed the "Condominium" or "Neutrality" period, or even the "Treaty Centuries", when Cyprus was tributary to both Byzantium and the Umayyad (and, later, Abbasid) Caliphate (688-965); and the Middle Byzantine period, ranging from the island's subsequent full reintegration into the empire to the conquest by King Richard I (965-1191). The sole exception to this patently straightforward chronological framework is Tassos Papacostas' chapter, the volume's last, which takes a much more expansive view of Cypriot history, inclusive of the Lusignan and Venetian periods (1192-1571). This apparent chronological incongruity is explained in the preface to the book (p. xiii): this chapter was a later addition to the collection, not having derived from a paper given at the conference, but which was nonetheless considered to be in accord with its theme and ideas. A couple of further changes occurred in the conference-to-book translation, but on the whole the finished product reflects the papers presented and discussed at the Nicosia meeting.

Apart from chronicling the conference's organisation and the production of the proceedings volume, the preface is also very helpful in setting down the project's parameters and agenda (pp. xi-xii): Given the dearth of extant documentary evidence for Byzantine Cyprus, constructing a coherent historical narrative has proven a rather

³ *The Archaeology of Late Antique and Byzantine Cyprus (4th-12th centuries AD): Recent Research and New Discoveries*, ed. Maria Parani and Demetrios Michaelides, in *Cahiers du Centre d'Études Chypriotes* 43 (2013, publ. 2014), 11-328.

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complex undertaking, leading scholars to rely heavily on material culture as an alternative source of information. The primary goal of the CAARI conference (and book) was to explore questions of financial, social and cultural contact between the island and the surrounding region, as well as to tease out local developments and evaluate them in the light of the aforementioned links, making full use of the available archaeological and art historical material. The contributing authors met this challenge in a variety of different ways, taking as their starting point the material with which they were more familiar from their own research.

A third of the chapters provide clear and engaging surveys of particular categories of evidence or artistic media. Thomas Davis' and Charles Anthony Stewart's historiographical essay (Chapter 2) presents an original attempt at recounting the history of scholarship on Byzantine art and archaeology from the late nineteenth century to the present, dealing, among other things, with issues of nomenclature. It succeeds in weaving the research of the individual scholars contributing to this volume into the broader fabric of international developments in this and neighbouring fields, and concludes with a few suggestions regarding the way forward; it would have made for an excellent introduction to the volume, had it been placed at the beginning of the main section. Charles Anthony Stewart's text (Chapter 8) is an ambitious account of the development of Byzantine architecture in Cyprus within its wider local, regional and international context, the revisionist tenor of which will be sure to provoke fruitful discussion. Sophocles Sophocleous (Chapter 9) offers a summary survey of (mostly icon) painting in Cyprus prior to the twelfth century, employing both stylistic analysis and the conclusions of restoration reports in putting together a serviceable chronology. Furthermore, the author's comments on the prevalent trends conditioning the classification and dating of Cypriot icons, tucked away at the very end of the chapter, could prove helpful in promoting comprehension of scholars' intellectual habits in engaging with these objects. Maria Parani's contribution (Chapter 10) comes down to an illuminating survey of the material culture of everyday life in Middle Byzantine Cyprus, based on the sparse archaeological finds, the even more limited relative references in the textual record and the non-committal testimony of religious painting. Furthermore, this chapter offers fresh evidence for the evaluation of the island's material culture in this period, in the form of the technical analysis of a copper alloy dish from the Pitsillides Collection (performed by Vassiliki Kassianidou).

Another group of essays treats a set of more specific historical questions. Claudia Rapp (Chapter 3) takes on the history of Christianity and the Church in Cyprus in Late Antiquity (fourth-seventh centuries), with emphasis placed firmly on literary evidence, mainly hagiography. She confronts issues of evolving identities by contrasting the rise of local cults in the fifth century with the re-orientation towards major foreign

hagiographical centres, such as Syro-Palestine, Alexandria and Constantinople, in the seventh. Mohamed Tahar Mansouri (Chapter 7) discusses selected issues pertaining to the political situation of Cyprus vis-à-vis the Umayyads after the seventh century, again on the basis of written testimony – this time, the Arabic sources. A further three essays broach such broad historical questions through the lens of material culture. Marcus Rautman (Chapter 4) forays into the history of the Cypriot countryside in the sixth and seventh centuries, at the moment of transition from the late Roman to the early medieval world. He demonstrates, via the evidence furnished by archaeological excavation and survey, that the island's prosperous major cities were but the most conspicuous aspect of a habitation network which would have included hundreds of satellite villages. Michael Metcalf (Chapter 5) summarises the conclusions reached in his earlier work concerning the usefulness of the numismatic and the sigillographic record in defining the historical profile of the "Treaty Centuries", as well as the island's political and military geography in this period. Last, but not least, Tassos Papacostas (Chapter 12) shows how any discrepancies in the evidence culled from sources produced outside Cyprus and on the island itself can be fruitfully exploited in piecing together a more complete picture of the history of medieval Cyprus.

The remaining trio of studies concentrates on presenting or re-interpreting specific sites and monuments. Demetrios Michaelides' preliminary report of the excavations at Agioi Pente, Yeroskipou (Chapter 1) brings to light intriguing new evidence regarding the association of floor mosaics, inhumations and cultic activity in Early Christian Cyprus. Eleni Procopiou's detailed report of the excavation at Katalymata ton Plakoton, Akrotiri (Chapter 6) reveals an impressive ecclesiastical complex of probable funerary character, which the author dates to the early seventh century and attributes to the patronage of the Cypriot patriarch of Alexandria, John the Almsgiver. At the other end of the chronological spectrum, Annemarie Weyl Carr (Chapter 11) cogently re-evaluates the wall-paintings of a little-studied monument in the island's occupied northern sector, the Pergaminotissa church, near Akanthou. She proposes an early-twelfth-century date for the second fresco layer and compares it against other early Comnenian cycles on the island (such as those at Asinou or Koutsovendis), enriching our understanding of the period's monumental art and bringing out the particularities in the local implantation of imperial artistic styles.

Production values on the volume are overall quite high, making for a slick and handsome book. It is, therefore, all the more unfortunate that the editing is not always on par with this standard of quality. Thus, some scholars' names appear garbled: e.g. "Pisidllides" for "Pitsillides" (p. xv), "Rouerché" for "Roueché" (twice, p. 26 n. 30, p. 248), "Gagashidre" for "Gagoshidze" (p. 120); Greek terms and book titles are sometimes inaccurately transcribed: e.g. "δουχ" for "δοῦκες" in the plural (p. 149), "*Τα Βυζαντινά Μνήματα* [!]

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της Κύπρου” for “Τὰ βυζαντινὰ μνημεῖα τῆς Κύπρου” (pp. 20, 250). At any rate, these minor slip-ups and other typographical and syntactical errors spread throughout the volume do nothing to detract from the latter’s usefulness.

Balance of Empires consists of an impressive collection of texts highlighting the history and material culture of Late Antique and Byzantine Cyprus. It represents not only an invaluable reference work, but also an eloquent testament to the multiplicity of approaches that may be employed in order to better circumscribe Cyprus’ early medieval history and, by overcoming the extreme fragmentation of the evidence, delve deeper into its inherent complexities.

Michalis Olympios

Liverpool University Press Translated Texts

Translated Texts for Historians

2015 publications

TTH 62: Jeremy M. Schott and Mark J. Edwards, Macarius, *Apocriticus*

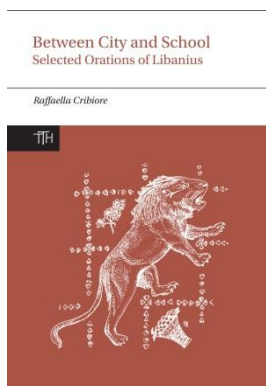
TTH 63: Carl Wurtzel and Robert G. Hoyland, *Khalifa ibn Khayya’s History on the Umayyad Dynasty (660-750)*

TTH 1: Edward James, *Gregory of Tours, Life of the Fathers*. Revised second edition with new foreword to mark thirty years of TTH.

Expected 2016

Spring

TTH 64: Raffaella Cribiore, *Between city and school: selected orations of Libanius* (Orr. 35, 37, 38, 39, 40, 41, 51, 52, 53, 55, 61, 63)



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Summer

TTH 65: Alexander O'Hara and Ian Wood, Jonas of Bobbio, *Life of Columbanus* (Books 1-2), *Life of John of Réomé*, *Life of Vedast*

TTH 66: Calvin B. Kendall and Faith Wallis, *Isidore of Seville, On the nature of things*
Translated Texts, Contexts (TTC) 2: Richard Miles (ed.), *The Donatist Schism: controversy and contexts*

Translated Texts for Byzantinists

TTB 2

John Haldon

A Tale of Two Saints: the martyrdoms and miracles of Saints Theodore 'the Recruit' and 'the General'
(expected March 2016)



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

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

Journals & Books

Zbornik radova Vizantološkog instituta (ZRVI) – Zbornik radova de l'Institut d'Etudes byzantines 51 (2014, ed. 2015)

ΠΕΡΙΒΟΛΟΣ, Mélanges offerts à Mme Mirjana Živojinović, I-II

Eds., Bojan Miljković and Dejan Dželebdžić, Vizantološki institut SANU, Beograd 2015

Gojko Subotić, Bojan Miljković, Irena Špadijer, Ida Tot, *Natpisi istorijske sadržine u zidnom slikarstvu (Inscriptiones Historicae in Picturis Muralibus)*, I, Editor Ljubomir Maksimović, Vizantološki institut SANU, Beograd 2015

Web: www.byzinst-sasa.rs

Websites

Elisabeth Chatziantoniou

‘Open Academic Courses (OAC)’ project of the Aristotle University of Thessalonike: preparation of a digital course on Late Byzantine History [HBY 602: Byzantine History II (1081-1453)], of A⁻ Category (Powerpoint Presentations), presented online as open access:

<http://eclass.auth.gr/courses/OCRS408/>

Claudine Dauphin

‘Fallahin and Nomads in the Southern Levant from Byzantium to the Crusades: Population Dynamics and Artistic Expression’, CBRL-Affiliated Project:

<http://cbrl.org.uk/british-institute-amman/visiting-scholars-and-fellows>

<http://cbrl.org.uk/research/papers>

<http://cbrl.org.uk/research/item/name/fallahin-and-nomads-in-the-southern-levant-from-byzantium-to-the-crusades-population-dynamics-and-artistic-expression>

The following list of websites was compiled by **Arietta Papaconstantinou**

Sinai icons and color images of Sinai campaigns:

‘We are very pleased to announce the availability of color images of the icons owned by the Monastery of Saint Catherine at Mount Sinai taken during joint expeditions undertaken from 1956 to 1965 by the University of Michigan, Princeton University, and the University of Alexandria. The collection documents, in color, the condition of these icons before and after cleaning and restoration carried out in the 1950s and 1960s. Currently, this website displays about 1,200 transparencies, but additional images will be added and the data will be updated. The online images are limited to a size of 1024 pixels’.

The images may be found at: <http://vrc.princeton.edu/sinai/>

Stoudios Monastery

Following a collective initiative, a website has been created by Dr. Anestis Vasilakeris (Boğaziçi University-Istanbul), in collaboration with several colleagues, with the purpose of promoting the preservation of the Stoudios Monastery/Imrahor Camii site. Stoudios has been recently removed from the jurisdiction of St. Sophia Museum, in order to be restored as a mosque. The aim of the website is to raise awareness about the precarious state of this prominent monument, to draw attention to its significance as cultural heritage of the humanity, to promote further study, to invite for rehabilitation alternatives, to endorse the dialogue between the scholars, the stakeholders and the civil society, as well as to update regularly the international community about the condition of the monument. <http://www.stoudiosmonastery.com/>

New Syriac Resources Website

A new and expanded version of the Syriac Resources website is now available at its new home address: <http://syri.ac>. The site, previously hosted by Dumbarton Oaks, is now hosted by the University of Oklahoma.

Dumbarton Oaks Oral History Initiative

Image Collections & Fieldwork Archive [ICFA] is pleased to announce the online publication of our Oral History Initiative: <http://www.doaks.org/icfa/oral-history-initiative>.

Each interview is represented with a page that includes a brief biographical sketch of the interviewee, a video of the interview, and corresponding transcripts (when available). All videos are available in full length, both on ICFA's website and through Vimeo: <http://vimeo.com/album/3138256>

ICFA launched its Oral History Initiative in 2011, with the support of the Dumbarton Oaks Archives (DOA). Our aim was to speak directly with individuals related to ICFA's holdings, whether they participated in fieldwork or research projects documented by our collections or managed the department's diverse collections over the years. Our main goal is to gather information, such as first-hand descriptions of fieldwork or personal recollections of key individuals, that may not otherwise be captured in documents or photographs. This work is ongoing and the Oral History Initiative site will continue to grow as we conduct additional interviews and create new transcripts.

Book Reviews, Journals, Websites

The ICFA Oral History Initiative complements the Dumbarton Oaks Archives' Oral History Project:

<http://www.doaks.org/library-archives/dumbarton-oaks-archives/oral-history-project>.

While DOA interviews focus on affiliates' memories of Dumbarton Oaks and their perceptions of how it has changed over time, ICFA's oral history interviews center on targeted questions about the people and fieldwork projects represented in ICFA's collections. Together, these interviews provide a vivid portrait of the institution and the remarkable individuals who participated in its myriad activities over the past 75 years.

Database of Byzantine Book Epigrams

Freely accessible at www.dbbe.ugent.be. Hosted by Ghent University, this database seeks to collect all book epigrams (or: metrical paratexts) found in Greek manuscripts up to 1500.

You can search our corpus for a specific epigram or browse through it by a number of parameters such as date and type of manuscript. The information provided is based on catalogues, scholarly publications as well as our own consultation of manuscripts. We sincerely hope that *DBBE* will be of use for classicists and Byzantinists, literary scholars, linguists, palaeographers, art historians, and anyone generally interested in medieval manuscript culture.

Handlist of Greek Manuscripts in the British Library

The completion of the third phase of the Greek Manuscripts Digitisation Project:

<http://www.bl.uk/projects/greek-manuscripts-digitisation-project>

is as good a time as any to release to this world a handy spreadsheet containing details of the Greek manuscripts held by the British Library. The spreadsheet includes a brief description of the content and links to Digitised Manuscripts and to the Catalogue of Illuminated Manuscripts where the material has been digitised; it also notes which printed catalogue (Richard's *Inventaire* or the 1999 *Summary Catalogue*) describes the item. Almost all the items listed are described in full on the main British Library Explore Archives and Manuscripts catalogue. Items in bold in the handlist are cared for by our colleagues in Asian and African Collections. Finally, links are included to the relevant entry on Pinakes (<http://pinakes.irht.cnrs.fr/>), the important database for Greek manuscripts run by the IRHT in Paris.

See: <http://britishlibrary.typepad.co.uk/digitisedmanuscripts/2015/08/handlist-of-greek-manuscripts-in-the-british-library.html#sthash.bx7mw756.dpuf>

