



BULLETIN OF BRITISH  
BYZANTINE STUDIES

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## 1. FOREWORD

1987 looks like being the Year of the Images. We are grateful to David Buckton for allowing us to display one such image, newly acquired by the British Museum on our cover - the superb Byzantine icon of St. John the Baptist, from Constantinople, which is dated by Robin Cormack to c. 1300, by comparison with late 13th and early 14th century wallpaintings and mosaics. Its small size, 25 x 20 cm., and its quality indicate that it may have been used for the personal devotions of someone of high rank.

This will be one of the items on display in the forthcoming Royal Academy Exhibition, From Byzantium to El Greco, which opens on March 27; for details of this, and the impressive series of lectures which will accompany it, see below, Section 6; watch out too for a Channel 4 programme, due to go out in late March, featuring our President. There will also be both representations and words focussed on images at the 21st Spring Symposium, The Byzantine Eye, at Birmingham, 21-24 March (see Section 6).

The Society continues to grow - see the list of new members, Section 13(a) - and so does BBBS; in an attempt to economise where we can, we are this year no longer printing the names and addresses of all members of the Society, but merely listing work in progress by those who have reported any. There, as elsewhere, we are dependent on members for the value and interest of what we have to offer. We are particularly glad, this year, to have reports - some solicited, and some volunteered - on recent conferences which members have attended. Another innovation this year is in the Fieldwork Section, where we have our first ever book review. We welcome any such contribution from members - even though we cannot guarantee that they will always find room.

ROWENA LOVERANCE

CHARLOTTE ROUECHÉ

## 2. PUBLICATIONS AND WORK IN PROGRESS

**Ms.P.Armstrong** British School at Athens. Forthcoming: "The cult of the Forty Martyrs in Greece", in Belfast Byzantine Colloquium: The XI Martyrs, ed.M.Mullett (see Section 11 below).

In progress: The "lives" of St.Meletios the Younger : Translation, with introduction and commentary.

**Ms.C.Asracha**, Paris.

Publications: Participation in the volume Byzance et le monde orthodoxe, ed. A.Ducellier, Paris 1986; "A "curious" byzantine notice concerning Cyprus", Ta Historika, vol 3/5, 3-18 (in Greek); "From the Byzantine Paroikoi to the Vassalli-Angararii. The case of the fiefs of Corfu", Etudes Balkaniques I, 1986, 114-2; (With C.Bakirtzis) "Inscriptions byzantines de Thrace occidentale (8e-12e siècles)", Archaiologikon Deltion 35, 1980,(1986), 241-82.

Forthcoming: "La Thrace Orientale et la mer Noire: géographie ecclésiastique et prosopographie (8e - 12e siècles)", Byzantina Sorbonensia.

In progress: La Thrace Orientale et la mer Noire: 13e-15e siècles; Inscriptions byzantines de Thrace Orientale (4e - 15e siècles); Les pronoïae de Corfu sur la base des archives vénitiennes et corfiotes.

**Professor B.Baldwin**, University of Calgary.

Publications: "Nonnus and Agathias: two problems in literary chronology", Eranos 84, 1986; "Palladas of Alexandria: a poet between two worlds", L'Antiquité Classique 54, 1985; "Latin in Byzantium", From Late Antiquity to Early Byzantium, ed.V.Vavrinek, Prague, 1985

**Dr.R.M.Beaton**, King's College London.

Publications: "The oral tradition of modern Greece - a survey", Oral Tradition 1 (Columbia, Missouri), 110-133; "Byzantine historiography and Modern Greek oral poetry: the case of Rabsomatis", BMGS 10, 1986; "De vulgari eloquentia in twelfth century Byzantium", Byzantium and the West, c.850 - c.1200, ed.J.Howard-Johnston, Amsterdam 1986.

Forthcoming: "The rhetoric of poverty: the lives and opinions of Theodore Prodromos", BMGS 11, 1987; "Akrites and the critics: literary and editorial problems", Neograeca Media Aevi, Texte u.Ausgabe, ed.H.Eidenauer, Cologne; (editor) The Greek Novel, A.D.1-1985 (Papers presented at the Symposium at KCL, March 1986).

In progress: The mediaeval Greek romance, Cambridge Studies in Mediaeval Literature, CUP; "The revival of satire in twelfth century Byzantium"; "The twelfth century poems of Poor Prodromos: a literary analysis".

**Dr.S.P.Brock**, Oriental Institute, Oxford.

Publications: "A dispute of the months, and some related texts in Syriac", Journal of Semitic Studies 30, 1985, 181-211; "The christology of the Church of the East in the synods of the 5th to early 7th centuries", Aksum-Thyateira: a Festschrift for Archbishop Methodios, ed. G.Dragas, London, 1985, 125-42; "Isaac of Nineveh: some newly discovered texts" Sobornost/ECR 8.1, 1986, 28-33; "Syriac Spirituality", The Study of Spirituality, edd.C.Jones, G.Wainwright, & E.Yarnold, London, 1986, 199-215; "Two Syriac verse homilies on the Binding of Isaac", Le Museon 99, 1986, 61-129; "The eclectic character of the Maronite tradition", "A poetic Maronite spirituality", "The dramatic dimension of Syriac liturgical poetry", The Maronites: a Living Icon, Brooklyn, NY, 1986, 1-13, 14-26, 27-41; St.Ephrem: a Hymn on the Eucharist (Hymns on Faith no.10), Lancaster, 1986.

**Dr.T.S.Brown**, Department of History, University of Edinburgh.

Publications: "The aristocracy of Ravenna from Justinian to Charlemagne", XXXIII Corso di Cultura sull'Arte Ravennate e Bizantina, Ravenna, 1986, 135-49; "Transformation and continuity in Byzantine Italy: society and administration ca. 550-650", From Late Antiquity to Early Byzantium, ed.V.Vavrinek, Prague, 1985, 55-9.

Forthcoming: "The interplay between Roman and Byzantine traditions and local sentiment in the exarchate of Ravenna" Settimana di Studio del Centro Italiano di Studi sull'Alto Medioevo, Spoleto; "The Transformation of the Mediterranean world, 400-900", Oxford Illustrated History of

Mediaeval Europe. See also under Dr.N.Christie.

**Professor A.A.M.Bryer**, Centre for Byzantine Studies and Modern Greek, University of Birmingham.

Publications: "Introduction", "Late Byzantine rural society in Matzouka", "The structure of the late Byzantine town", Continuity and Change in late Byzantine and Early Ottoman society, ed.A.A.M.Bryer and H.Lowry, Birmingham & Washington, 1986, 1-8, 51-96, 261-80; "Eclipses and epithalamy in fourteenth-century Trebizond", Byzantium. A Tribute to Andreas N.Stratos, ed. N.Stratos, Athens, 1986, II, 347-52.

Forthcoming: Maps for The Times Atlas of World Archaeology.

**Dr.D.Buckton**, Department of Mediaeval and Later Antiquities, British Museum.

Publications: "Late 10th and 11th-century cloisonne enamel brooches", Mediaeval Archaeology 30, 1986.

**The Very Revd.Dr.H.Chadwick**, Oxford.

Publications: Augustine, (OUP Past Masters Series), Oxford, 1986;

"Envoi: on taking leave of the ancient world", The Oxford History of the Classical World, Oxford, 1986; "Priscillien", Dictionnaire de Spiritualité, Paris, 1986; Boezio, Bologna, 1986.

Forthcoming: "History and Symbol in the Garden at Milan", Festschrift for John O'Meara (Catholic University of America Press).

**Dr.N.J.Christie**, British School at Rome.

Forthcoming: (with T.S.Brown) "Was there a Byzantine model of settlement in Italy?" in Le modele culturel byzantin en Italie, conference at the Ecole Francaise, Rome, October 1986.

In progress: (with S.Gibson) "The city walls of Ravenna", for PBSR; (with A.Rushworth) "The town walls of Terracina"; excavation report of the papal domusculata of Capracorum, Santa Cornelia (BSR excavation 1960-64). See also Section 4 below, **Theses completed**.

**Ms.J.Clayton**, King's College, London.

In progress: Research on the influence of Coptic and Byzantine textiles on the work of William Morris. See also Section 4 below, **Theses started**.

**Dr.C.N.Constantinides**, Department of History, University of Ioannina.

Publications: "The Scribe Philotheos, Abbot of the monastery of Hierax in Cyprus (16th century)", Dodone 14.1, 1985, 75-83 (in Greek); "Two manuscripts from Kaimakli Cyprus", Dodone 14.1, 1985, 139-50 (in Greek); "George of Cyprus as a teacher", Proceedings of the Second International Congress of Cypriote Studies, Nicosia, 1986.

Forthcoming: "An unknown manuscript from Cyprus of the 'Family 2400'", Proceedings of the International Symposium on Mediaeval Greek Palaeography of Cyprus.

In progress: Edition of the correspondence of George-Gregory of Cyprus.

**Dr.P.Crone**, Oriental Institute, Oxford.

Publications: "The Tribe and the State", States in History, ed.J.A.Hall, Oxford, 1986; (with Martin Hinds) God's Caliph. Religious Authority in the first centuries of Islam, Cambridge, 1986.

Forthcoming: Roman, Provincial and Islamic Law, Cambridge, 1987.

**Mr.J.C.Crow**, Hexham

Publications: "A review of the physical remains of the frontiers of Cappadocia", The Defence of the Roman and Byzantine East, edd. P.Freeman and D.Kennedy, 1986, 77-91; "The function of Hadrian's Wall and the comparative evidence of late Roman Long Walls", Studien zu den Militärgrenzen Roms III, ed. C.Unz, 1986, 724-9.

**Dr.M.B.Cunningham**, London.

Publications: "Basil of Seleucia's homily on Lazarus: a new edition", Anal.Boll. 104, 1986, 161-84.

Forthcoming: The life of Michael the Synkellos: a Byzantine Saint of the Iconoclast period, B.B.T.T.I, Queen's University, Belfast; "St.Basil's homily on the XL Martyrs", Belfast Byzantine Colloquium: The XL Martyrs, ed.M.Mullett (see Section 11 below). "Preaching and the community", Church and People in Byzantium, Acts of the XXth Spring Symposium, Manchester, 1986, ed.R.Morris (see Section 12 below); (with Dr.D.Balfour) The "Second Century" (116 or 117 "Chapters") of John the Karpathanian.

In progress: A book on preaching in the early and middle Byzantine periods

(4th-9th centuries): study of the contexts in which sermons were preached, the forms in which they were transmitted, and whether or not they were understood, within a broadly chronological framework.

**Dr.C.Dauphin**, CNRS-College de France.

Publications: (with G.Edelstein) L'Eglise Byzantine de Nahariya (Israel): Etude Archeologique, Thessaloniki 1984; "Parj en Gaulanatide: refuge Judeo-chretien?", Proche-Orient Chretien 34, 1984, 233-45; "Dor, Byzantine Church", Golan Survey - 1983 Excavations and Surveys in Israel 1984,3, 1984, 24-5, 35-6; "Greek Temple, Byzantine Church, and Moslem Cemetery: The Basilica of Dor in Israel", 17th International Byzantine Congress: Abstracts, Washington 1986, 88-9.

Forthcoming: "Les komai de Palestine", Travaux et Memoires 1987; "Temple grec, eglise byzantine, et cimetiere musulman: la basilique de Dor en Israel", Proche-Orient Chretien, 1987.

**Dr.A.R.Dyck**, University of California, Los Angeles.

Publications: (ed.) Michael Psellus, The essays on Euripides and George of Pisidia, and on Heliodorus and Achilles Tatius Byzantina Vindobonensia 16, Vienna, 1986.

**Dr.S.P.Ellis**, Cambridge.

Publications: "Byzantine Carthage: a western Constantinople", 17th International Byzantine Congress: Abstracts, Washington 1986.

Forthcoming: "Bait el Iwan: les salles de reception des maisons ottomanes", 2e Sympos. d'Etudes Ottomanes, University of Tunis.

In progress: "Power and Parties: how the aristocrat was seen by his guests", & paper on collections of sculpture from early Christian houses, for A.I.A. and College Arts Association.

**Dr.S.C.Franklin**, Clare College, Cambridge.

Publications: "The reception of Byzantine culture by the Slavs" 17th International Byzantine Congress: Abstracts, Washington 1986.

**Dr.C.Galatariotou**, Selwyn College, Cambridge.

Publications: "Western conquest and eastern resistance in late 12th and early 13th century Cyprus", 17th International Byzantine Congress: Abstracts, Washington 1986, 123-24.

Forthcoming: "Structural oppositions in the Grottaferrata Digenes Akrites", BMGS 1987.

In progress: "Byzantine women's monastic communities: the evidence of the Typika"; concepts of purity and impurity in Byzantium, 11th to 13th centuries.

**Mrs.Z.Gavrilovic**, University of Birmingham.

Publications: "The cosmic significance of the Cross and the Emperor in Ptochoprodromos, Poem IV", BMGS 10, 1986, 195-202.

Forthcoming: "The cult of the XL Martyrs in Macedonia and Serbia", Belfast Byzantine Colloquium: The XL Martyrs, ed.M.Mullett (see Section 11 below); "Frescoes in the vestibules of the Church of the Virgin at Studenica. Iconographic Programme and Symbolic Meaning" (in Serbo-Croat), Papers of the International Symposium "Studenica and Byzantine Art around 1200", Belgrade and Studenica, 1986.

**The Rev.Prof.J.Gill**, Birmingham. Publications: "John VI Cantacuzenus and the Turks", Dorema Karyannopoulos, Byzantina 13, 1985, 57-76; "Matrons and Brides in 14th century Byzantium", Ven Genoa and Byzantium, Perspectives in Byzantine History and Culture, edd. J.F.Haldon and J.Koumoulides, Byz.Forsch. 10, 1985, 39-56, 57-73;

**The Rev.Dr.S.Hackel**, Lewes.

Publications: editor, Sobornost/Eastern Church Review "Russian Spirituality", The Study of Spirituality, edd.C.Jones, G.Wainwright, & E.Yarnold, London, 1986, 259-71; "Orthodox Worship", A New Dictionary of Liturgy and Worship, ed.J.G.Davies, London, 1986, 421-3.

In progress: History of the Russian Church (Oxford History of the Christian Church).

**Dr.J.F.Haldon** Centre for Byzantine Studies and Modern Greek,

University of Birmingham.

Publications: "Ideology and the Byzantine state in the 7th century. The trial of Maximus Confessor", From Late Antiquity to Early Byzantium, ed.V.Vavrinek, Prague 1985, 87-91; "Some considerations on Byzantine society and economy in the 7th century", Perspectives in Byzantine History and Culture, edd. J.F.Haldon and J.Koumoulides, Byz.Forsch. 10, 1985, 75-112; "Limnos, Monastic Holdings, and the Byzantine State ca.1261-1453", Continuity and Change in late Byzantine and early Ottoman society, ed.A.A.M.Bryer and H.Lowry, Birmingham & Washington, 1986, 161-215; "Ideology and social change in the 7th century: military discontent as a barometer", Klio 68, 1986, 131-90; "Everyday life in Byzantium: some problems of approach", Komes tes Lamias - comes horreorum BMGS 10, 1986, 51-72, 203-209.

Forthcoming: "Byzantinistik, Anthropologie und Geschichtswissenschaft", Berichte zum XVI Internat.Kongr.d. Geschichtswissenschaften, Byz.Tagung, ed.J.Irmscher, Berlin 1987; Peri ton Basilikon Taxeidion: the treatise "On Imperial Expeditions" of Constantine VII Porphyrogenitus, text, translation and commentary, Vienna, 1987; Byzantium in the 7th century: the transformation of a culture, Cambridge, 1987/88.

In progress: Byzantine-Ottoman institutional history of 15th century; relationship between monastic landlords; administrative, social and ideological history of 7th-8th centuries.

**Mr.R.R.Harper**, British School of Archaeology at Jerusalem.

Publications: "Upper Zohar: a preliminary excavation report", The Defence of the Roman and Byzantine East, edd. P.Freeman and D.Kennedy, 1986.

**Professor R.M.Harrison**, Institute of Archaeology, Oxford.

Publications: Excavations at Sarachane in Istanbul, I (Princeton University Press and Dumbarton Oaks) 1986.

In progress: A general book on the church of St.Polyeuktos.

**Dr.M.Heppell**, London.

Forthcoming: Kievo-Peceski Paterik (the Paterik of the Kievan monastery of Caves), English translation, with introduction and notes, for the Ukrainian Research Institute, Harvard.

**Dr.J.Herrin**, Birmingham/Oxford.

Publications "Greece in Byzantium", The Greek World, ed.R.Browning, 1985.

Forthcoming: The Formation of Christendom, Princeton University Press/Blackwells, 1987.

In progress: Studies on Byzantine women, Byzantine pottery, and Late Antique and early mediaeval charity.

**Dr.P.Hetherington**, London.

Forthcoming: "A late Romanesque panel painting from Lazio", Gazette des Beaux-Arts.

**Dr.S.Hill**, University of Warwick.

Publications: "The Brickstamps", Chapter 10, Excavations at Sarachane in Istanbul, R.M.Harrison et.al., I (Princeton University Press and Dumbarton Oaks) 1986.

**Dr.J.D.Howard-Johnston**, Corpus Christi College, Oxford.

Publications: editor, Byzantium and the West, c.850 - c.1200, Amsterdam 1986

In progress: "The Last Great War of Antiquity, 602-628"; Byzantium and the Near East, 867-944.

**Dr.G.M.Hinds**, Trinity Hall, Cambridge.

Publications: (with Dr.P.Crone) God's Caliph. Religious Authority in the first centuries of Islam, Cambridge, 1986.

**Dr.D.W.Holton**, Selwyn College, Cambridge.

Forthcoming: "Erotokritos and Greek Tradition", The Greek Novel, A.D.1-1985 (Papers presented at the Symposium at KCL, March 1986; "Pos organonetai o Erotokritos", Cretan Studies, Amsterdam, I, 1987; "I Istoría tis sosannis tou Markou Defarana", Neograeca Medii Aevi, Texte u.Ausgabe, ed.H.Eidenauer, Cologne.

**Dr.L.-A.Hunt**, University of Birmingham.

Publications: "The commissioning of a late 12th century Gospel Book: the frontispiece of MS.Paris, Bibl.Nat.Copt.13", Perspectives in Byzantine History and Culture, edd. J.F.Haldon and J.Koumoulides, Byz.Forsch. 10,

1985, 113-39.

In progress: Coptic art, Crusader visual art, Palaeologan icon painting.

**Professor G.L.Huxley**, Gennadius Library, Athens.

Publications: "Automedon in the Slavonic Malalas", Riv.Fil.Class. 113, 1985, 304-6; Why did the Byzantine Empire fall to the Arabs?, Inaugural Lecture, Gennadius Library; "Lengths of daylight and night in the Banishko Evangelie", Etudes Balkaniques 1986.2, 111-2.

**Professor E.Kitzinger**, Oxford.

Publications: "The portraits of the Evangelists in the Cappella Palatina in Palermo", Studien zur mittelalterlichen Kunst 800-1250 (Festschrift Florentine Muetherich), Munich, 1985; "Two mosaic ateliers in Palermo in the 1140s" Artistes, Artisans et Production Artistique au Moyen Age, I, Paris 1986; "Henas naos tou 12ou aiona aphieromenos ste Theotokou: he Panagia tou Nauarchou sto Palermo", Delt.Christ.Arch.Het., 12, 1984.

**Dr.Y.Lev**, University of Haifa.

Publications: "The Fatimid navy, Byzantium, and the Mediterranean sea, 909-1036 C.E./ 297-427 A.H.", Byzantion 54, 1984, 220-52.

Forthcoming: "Army, Regime and Society in Fatimid Egypt, (358-487/968/1094)", Int.Journal of Middle East Studies.

In progress: "The Fatimids and the Crusades - political, military and naval aspects".

**Professor J.W.G.Liebeschuetz**, University of Nottingham.

Publications: "Federates and Bucellarii", The Defence of the Roman and Byzantine East, edd. P.Freeman and D.Kennedy, 1986.

Forthcoming: Ammianus and the prodigies before Julian's Persian campaign", Festschrift I.Opelt, ed.M.Wissemann, 1987; "Government and administration in the Late Empire to A.D.476", chapter 17, The Roman World, ed.J.Wacher, London, 1987.

**Dr.S.N.C.Lieu**, University of Warwick.

Publications: (with M.Morgan & J.M.Lieu) The Emperor Julian: Panegyric and Polemic, Translated Texts for Historians, Greek series 1, Liverpool 1986; "Some themes on later Roman anti-Manichaean polemics: Part I", Bulletin of the John Rylands Library, 68, 1986, 434-72; "Captives, refugees and exiles, a study of cross-frontier civilian movements and contacts between Rome and Persia from Valerian to Jovian", "Urbanism in Hellenistic, Parthian and Roman Mesopotamia", The Defence of the Roman and Byzantine East, edd. P.Freeman and D.Kennedy, 1986, 475-505, 507-8.  
In progress: (with M.Dodgeon) Rome and the Early Sassanians (224-379) A Documentary History.

**Dr.P.W.Lock**, College of Ripon and York.

Forthcoming: "Post-Byzantine monuments", The Blue Guide: Greece; "Stillman's photographs of the Frankish Tower, Athens", PBSA.

In progress: Venetian towers of Euboea: a survey; Greece: a mediaeval Archaeology.

**Dr.G.A.Loud**, University of Leeds.

Publications: "Byzantine Italy and the Normans", Byzantium and the West, c.850 - c.1200, ed.J.Howard-Johnston, Amsterdam 1986.

**Dr.J.Lowden**, Courtauld Institute, London.

Forthcoming: "Observations on Psalter Illustration in Byzantium".

**Mr.A.Luttrell**, Bath.

Publications: The later history of the Maussolleion and its utilization in the Hospitaller Castle at Bodrum, The Maussolleion at Halikarnassos: Reports of the Danish Archaeological Expedition to Bodrum, II.2, Aarhus, 1986, 115-222; "The Hospitallers of Rhodes and the Mausoleum at Halicarnassus", The Meeting of Two Worlds: cultural exchange between East and West during the period of the Crusades, ed.V.Goss, Kalamazoo, 1986, 161-5; "Les exploitations rurales des Hospitaliers en Italie au 14e siecle", Les Ordres Militaires, la vie rurale et le peuplement en Europe Occidentale, 12e-18e siècles, Flaran 6, Auch, 1986, 107-20.

**Mr.M.Maclagan**, College of Arms, London.

Forthcoming: "The Byzantine Empire and Heraldry", Proc.Int.Congr.of

Genealogical and Heraldic Sciences, Lisbon 1986.  
 In progress: further research on the Byzantine Empire and heraldry.  
**Dr.R.Macrides**, University of St.Andrews.  
 Forthcoming: "Nomos and Canon: on paper and in court", Church and People in Byzantium, Acts of the XXth Spring Symposium, Manchester 1986, ed.R.Morris (see Section 12 below); "The cult of St.Demetrios and civic patriotism in Thessalonica", Byzantinoslavica.  
 In progress: Antonios Jannaris and 19th century Modern Greek studies in Britain.  
**Dr.P.Magdalino**, University of St.Andrews.  
 Forthcoming: "Honour among Romaioi: the framework of social values in the world of Digenes Akrites and Kekaumenos", Contributions to the Study of Honour in Greece, ed.J.G.Peristiany; "Observations on the Nea Ekklesia of Basil I", JOB.  
**Dr.H.Maguire**, University of Illinois.  
 Forthcoming: Earth and Ocean: the Terrestrial World in Early Byzantine Art, College Art Association Monograph No.43.  
 In progress: Domestic art of the early Christians (exhibition and catalogue).  
**Professor C.Mango**, Exeter College, Oxford.  
 Publications: "The Breviarium of the Patriarch Nicephorus", Byzantium. A tribute to Andreas N.Stratos, ed.N.Stratos, Athens, 1986, 539-52; "St.Michael and Attis", Delt.Christ.Arch.Het., 12, 1984, 39-62; "The pilgrimage centre of St.Michael at Germia", JÖB 36, 1986, 117-32; "A late Roman inn in eastern Turkey", Oxford Journal of Archaeology 5, 1986, 223-31.  
**Dr.M.Mango**, Oxford.  
 Publications: Silver from Early Byzantium. The Kaper Koraon and related treasures, with technical contributions by C.E.Snow and T.D.Weisser, Baltimore, 1986.  
 Forthcoming: "The monetary value of urban church treasures", "The purpose and place of Byzantine silver stamping", Ecclesiastical Silver Plate in Byzantium, edd. S.Boyd, M.Mundell-Mango, G.Vikan; "MM: the Martyrs' Monogram ?", Belfast Byzantine Colloquium: the XL Martyrs, ed. M.Mullett (see Section 11 below); "The uses of Liturgical Silver", Church and People in Byzantium, Acts of the XXth Spring Symposium, Manchester 1986, ed.R.Morris (see Section 12 below).  
 In progress: (with C.Mango) "New inscriptions from Roman Mesopotamia"; Catalogue of early Christian and Byzantine objects in the Ashmolean Museum, Oxford; (with C.Mango) study of Late Roman Mesopotamia.  
**Professor R.A.Markus**, University of Nottingham.  
 Publications: "Pelagianism: Britain and Europe", Journ.Eccles.Hist. 37, 1986, 191-204; "Chronicle and theology: Prosper of Aquitaine", The inheritance of historiography, 350-900, edd. C.Holdsworth and T.P.Wiseman, Exeter, 1986, 31-43.  
**Mr.M.Martin**, Malvern.  
 In progress: article on the Venetians in Moncastro.  
**Dr.J.R.Martindale**, University of Cambridge.  
 Forthcoming: PLRE III should go to the printers in 1987.  
**Mr.R.R.Milner-Gulland**, University of Sussex.  
 Publications: "Epifanii 'Premudryi'", Modern Encyclopedia of Russian and Soviet Literatures, ed.H.B.Weber, vol.7.  
 In progress: Monograph, Andrey Rublyev and his Age.  
**Dr.S.Mitchell**, University of Swansea.  
 Publications: "Archaeology in Asia Minor", JHS Archaeological Reports 31, 1984-5, 71-105.  
**Dr.R.Morris**, University of Manchester.  
 Publications: "The Byzantine aristocracy and the monasteries", The Byzantine Aristocracy, ed. M.Angold, BAR 1984; "Monasteries and their patrons in the 10th and 11th centuries", Perspectives in Byzantine History and Culture, edd.J.F.Haldon and J.Koumoulides, Byz.Forsch. 10, 1985; "Dispute settlement in the Byzantine provinces in the 10th century", Early Mediaeval Dispute Settlement, edd. W.Davies and P.Fouracre, Cambridge 1986.  
 Forthcoming: "The Mediterranean: 900-1200", The Oxford Illustrated



History of Mediaeval Europe; editor, Church and People in Byzantium, Acts of the XX Spring Symposium, Manchester 1986 (see section 12 below); In progress: "Monasticism and Society in Byzantium, c.850-c.1100", CUP.  
**Dr. M.E. Mullett**, University of Belfast.  
 Forthcoming: "Byzantium: a friendly society?", Past and Present 1987; "Patronage in action: the problems of an 11th century bishop", Church and People in Byzantium, Acts of the XXth Spring Symposium, Manchester 1986, ed. R. Morris (see Section 12 below).  
 In progress: Editor, Belfast Byzantine Colloquium: the XL Martyrs (see Section 11 below); chapter on Word and Picture, The Uses of Literacy in Early Mediaeval Europe, ed. R. McKitterick; The letters of Theophylact of Ochrid.

**The Rev. J.A. Munitiz**, Heythrop College, London.  
 Publications: "A missing chapter from the Typikon of Nikephoros Blemmydes", REB 44, 1986, 199-207; "Blemmydes' Sermon on St. John: critical edition of text, with introduction and translation", 17th International Byzantine Congress: Abstracts, Washington 1986.  
 Forthcoming: "Catechetical methods in Byzantium", Church and People in Byzantium, Acts of the XXth Spring Symposium, Manchester 1986, ed. R. Morris (see Section 12 below).

**Dr. O. Nicholson**, University of Minnesota.  
 Forthcoming: "Iamblichus in John Aubrey's Miscellanies", Notes and Queries 1986 or 1987; (with Miss C.A.F. Smitter) "The Aqueduct at Amasya in Pontus", Yayla 6, 1985; "Last of the Persecutors? The Emperor Licinius and the Christian Church" Belfast Byzantine Colloquium: the XL Martyrs, ed. M. Mullett (see Section 11 below).

**Professor D.M. Nicol**, King's College, London.  
 Publications: Studies in Late Byzantine History and Prosopography, Variorum, London 1986; "Ep(e)iros", Lexikon des Mittelalters; The Crusades and the Unity of Christendom, Friends of Dr. William's Library, 40th lecture, London 1986.

**Dr. J. Nimmo Smith**, University of Edinburgh.  
 In progress: "A revised list of the Pseudo-Nonnus Mythological Commentaries"; "The manuscript tradition of the pseudo Nonnus Mythological Commentaries"; an edition of the Pseudo-Nonnus Commentaries on Sermons 4 and 5 by Gregory of Nazianzus", and editions of various anonymous commentaries on these and other sermons by the same.

**Dr. A.N. Palmer**, University of Groningen.  
 Publications: "Charting undercurrents in the history of the West Syrian people: the resettlement of Byzantine Melitene after 934", Oriens Christianus 70, 1986; "The anatomy of a mobile monk", Studia Patristica 18.2, Kalamazoo, 1986.

Forthcoming: "Saints' Lives with a difference...", Acts of the 4th Symposium Syriacum, Groningen 1984; Monk and Mason on the Tigris Frontier: the early history of the Tur Abdin, University of Cambridge Oriental Publications; "A corpus of inscriptions from Tur Abdin and environs", Oriens Christianus 71, 1987.

In progress: "A study of the Syriac Letter-Forms of Tur Abdin in epigraphy and manuscript", for Oriens Christianus 72, 1988; (with S.P. Brock) Syriac sources for 7th century history, for Translated Texts for Historians, Liverpool, Syriac Series, 1989; editions of eight Syriac saints' Lives for Corpus Script. Christianorum Orientalium.

Postponed indefinitely (although earlier announced in BBBS): edition of Sergius of Rish'ayno on Aristotle's Categories; microfilms can be made available.

**Mr. T.S. Pattie**, British Museum.

Forthcoming: "Ephraem the Syrian and the Latin manuscripts of De Paenitentia", British Library Journal 13, 1987.

**M.J. Pavlot**, Paris.

Forthcoming: "Le séjour de l'ambassade de Langley à Trebizonde et a Constantinople en 1292", Medievala, 1987; "La piraterie bourgignonne en mer Noire à la moitié du 15e siècle", Melanges offerts au Sr. Mollet du

Jourdin, 1987.

**Dr.R.D.Pringle**, Edinburgh.

Publication: "Reconstructing the Castle of Safad", Palestine Exploration Quarterly 117, 1985, 139-49; (with B.Z.Kedar) "La Feve: a Crusader Castle in the Jezreel valley", Israel Exploration Journal 35, 1985, 164-79; "Pottery as evidence for trade in the Crusader States", I Comuni italiani nel Regno latino di Gerusalemme, ed.B.Z.Kedar and G.Airaldi, Genoa, 1986, 351-77; The Red Tower (al-Burj al-Ahmar): settlement in the plain of Sharon at the time of the Crusaders and Mamluks, AD 1099-1516, British School of Archaeology at Jerusalem, Monograph 1, London, 1986; "Recent discoveries in the Church of St.George at Lydda", Bulletin of the Society for the Study of the Crusades and the Latin East, 6, 1986, 26-28. Forthcoming: "The planning of some pilgrimage churches in Crusader Palestine", World Archaeology, 1987; "A Templar inscription from the Haram-al-Sharif in Jerusalem";

**Miss J.M.Reynolds**, Cambridge.

Forthcoming: Publication of the Aphrodisias text of the Edict on Maximum Prices of Diocletian.

In progress: Epigraphic section to accompany R.M.Harrison's edition of the work of J.B.Ward-Perkins and R.G.Goodchild on Cyrenaican churches.

**Miss H.H.Richardson**, University College, Dublin.

Publications: "Number and Symbol in Early Christian Irish Art", JRSAI 114, 1984, 28-47; Preface and bibliography, Studies in Early Christian and Medieval Irish Art 3, Sculpture and Architecture, F.Henry, London 1985, i-vii, 431-43; "Land of the Golden Fleece", UCD Graduate, Summer 1986, 16-18.

Forthcoming: "Themes of Early Irish and Caucasian Art", Segni e simboli, Acts of the V Simposio Int. di Arte e Cultura Georgiana, Pavia, 1986.

**Miss G.Robinson**, University College, London.

Forthcoming: "HM for XM", Tyche I.

See also Section 4 Theses started.

**Mrs.C.M.Roueché**, King's College London:

Publications: "Theodosius II, the cities, and the date of the 'Church History' of Sozomen", JThS 37, 1986, 130-2.

Forthcoming: Publication of the late Roman and Byzantine inscriptions from Aphrodisias, Roman Society Monographs.

In progress: publication of inscriptions concerning the circus factions; edition of Kekaumenos.

**Dr.P.Sant Cassia**, University of Cambridge. Publications: "Religion, politics and ethnicity in Cyprus during the Turkokratia (1571-1878)", Arch.Europ.Sociol. 27, 1981, I.

**Dr.J.Shepard**, University of Cambridge.

Publications: "Information, disinformation and delay in Byzantine diplomacy", Perspectives in Byzantine History and Culture, edd.J.F.Haldon and J.Koumoullides, Byz.Forsch. 10, 1985, 233-93; "Yngvari's expedition to the East and a Russian inscribed stone cross", Sage-Book of the Viking Society 21, 1984-5, 222-92.

Forthcoming: "A cone-seal from Shestovitsy", Byzantion.

In progress: Work on Symeon of Bulgaria's relations with Byzantium, Basil II and the Bulgars.

**Mr.T.Stanley**, London.

Publications: (with Sule Aksoy Kutlukan and others) Imperial Ottoman Fermans, Istanbul 1986.

**Dr.M.O.H.Ursinus**, Centre for Byzantine Studies and Modern Greek, University of Birmingham.

Publications: "Ein Reform-Ferman vom 5.Januar 1842 fur den Heiligen Berg", Osmanistischen Studien zur Wirtschafts- und Sozialgeschichte. In memoriam Vanko Boskov, ed.H.G.Majer, Wiesbaden 1986, 164-76; "Byzantine History in late Ottoman Turkish Historiography", BMGS 10, 1986.

Forthcoming: "An Ottoman Census Register for the area of Serres of 859 H. (1454-1455) ?", SoForsch 45, 1986; "Mizandji Mehmed Murad", Encyclopedia of Islam; "Der schlechteste Staat": Ahmed Midhat Efendi

(1844-1913) on Byzantine Institutions", BMGS 11, 1987.  
In progress: Mizandji Mehmed Murad - an Ottoman Turkish Edward Gibbon ?";  
Ottoman Turkish works on Byzantine historical topography.

**Dr.J.M.Wagstaff**, University of Southampton.

Forthcoming: editor, Landscape and Culture: geographical and archaeological perspectives Blackwells, 1987.

In progress: Geographical contribution (settlement and land use change) to the Lakonia Survey, British School at Athens.

**The Right Rev.K.T.Ware**, Pembroke College, Oxford.

Publications: "The Jesus-Orayer in St.Diadochus of Photice", Aksum-Thyateira: A Festschrift for Archbishop Methodios, London 1985, 557-68; "Nous and Noesis in Plato, Aristotle and Evagrius of Pontus", Diotima 13, 1985, 158-63; "Ways of Prayer and Contemplation: I. Eastern", Christian Spirituality: Origins to the 12th Century, edd. B.McGinn and J.Meyendorff, New York 1985, 395-414. "The origins of the Jesus-Prayer", "The Spirituality of the Icon", "Symeon the New Theologian", "The Hesychasts", "The Hesychast Renaissance", The Study of Spirituality, edd. C.Jones, G.Wainwright E.Yarnold, London, 1986, 159-60, 175-84, 195-8, 235-58.

In progress: (with Dr.P.S.Sherrard) translation of The Philokalia, vols.4 and 5.

**Professor M.Wheeler**, Queen's University of Belfast.

In progress: "Russian perceptions of Byzantium - contemporary and modern (19th century)".

**Dr.L.M.Whitby**, Oxford.

Publications: "The Long Walls of Constantinople", Byzantion 55, 1985, 560-83; "Procopius and the development of Roman defences in Upper Mesopotamia", "Procopius' description of Dara (Buildings II,1-3)", The Defence of the Roman and Byzantine East, edd. P.Freeman and D.Kennedy, 1986, II, 717-35, 737-83; (with J.M.Whitby), The History of Theophylact Simocatta: an English translation with introduction and notes, Oxford 1986.

Forthcoming: (with J.M.Whitby) Annotated translation of Chronicon Pascale (c.400-628), Liverpool Translated Texts for Historians, 1987/88; The Emperor Maurice and his Historian, OUP 1988.

**The Rev.Dr.J.Wilkinson**, The Catholic University of America.

Forthcoming: (with W.Ryan and J.Hill) translations of Jerusalem Pilgrims from 1099 - 1187.

In progress: Places of Worship and the Bible.

**Dr.L.J.Wilson**,

Publications: "The Trier Procession Ivory - a new interpretation", Byzantion 54, 1984.

**Mr.N.G.Wilson**, Lincoln College, Oxford.

Publications: "Tradizione classica e autori cristiani", Civiltà classica e cristiana 6, 1985, 137-53; "New light on Burgundio of Pisa", Studi italiani di filologia classica, N.S.III, 1986, 113-8.

Forthcoming: Aspects of the transmission of Galen" - essay in a volume edited by G.Cavallo.

In progress: Greek studies in the Italian Renaissance.

**Dr.T.J.Winnifrith**, University of Warwick.

Forthcoming: The Vlachs: History of a Balkan People Duckworth, 1987.

### 3. FIELDWORK

We are grateful to members for sending us some full and informative reports for this years Bulletin; these are recapitulated in a and b below. We are also glad to include, c, a discussion of two important publications of British - or Anglo-American - fieldwork which appeared in 1986.

#### (a) Excavation and Survey Work

##### AFRICA

**Dr.S.P.Ellis**. 1986-87: Rescue archaeology in Carthage; have uncovered a large colonnaded building blocking Roman street Cardo 17E. Further work

planned in 1987.

#### CYPRUS

**Mr. A. Luttrell.** 1986: visits to late-mediaeval sugar refineries.

#### GREECE

**Ms. P. Armstrong.** August 1986: preliminary survey of late and post-Byzantine monasteries in Lakonia. Planned for 1987: participation in the 4th field season of the Lakonia Survey, directed by Dr. W. J. Cavanagh, Nottingham, and Dr. J. H. Crouwel, Amsterdam.

**Ms. L. A. Edwardes-Evans.** 1986 onwards: survey of monasteries in Peloponnesus/Laconia; 1986-89: survey of Byzantine site of Paliohora on Kythera; 1986-87: survey of Frankish fortress of Mouchli, in Peloponnesus.

**Dr. P. W. Lock.** 1986: completed survey of 12 towers on Euboea.

**Dr. J. M. Wagstaff.** July 1986: field work in Lakonia, in connection with the Lakonia Survey (see above).

#### ITALY

**Dr. N. J. Christie.** May 1986: completed, with Miss Sheila Gibson, of Oxford, final season of drawing and survey work of extant stretches of ancient city walls of Ravenna.

#### PALESTINE, ISRAEL, SYRIA, etc.

**Dr. R. P. Harper.** 1986: completed excavation of Upper Zohar, early Byzantine fortlet near Arad, Israel. 1986 (with **Dr. R. D. Pringle**): first season of excavation of Belmont-Zova, Crusader castle with Byzantine remains, etc., near Jerusalem; second season planned for 1987.

**Dr. G. R. D. King.** Planned for 1987: survey of Byzantine and Islamic sites in Jordan, 5th season: Southern Jordan.

#### TURKEY

**Ms. P. Armstrong.** Planned for 1987: participation in survey of Roman and Byzantine city of Balboursa, Lycia, and its territory, directed by Dr. J. J. Coult.

**Professor A. A. M. Bryer.** Planned for 1987: Churches and castles in Chaldia.

**Dr. J. Crow and Dr. S. J. Hill.** September 1986: survey work on Byzantine Paphlagonia. Planned for 1987: survey of Amasra (Amastris).

**Dr. S. J. Hill.** September-October 1986: visited sites in Rough Cilicia.

**Dr. S. Mitchell.** 1986: 2nd season of survey at Creman and Sagalassus in Pisiadia.

#### YUGOSLAVIA

**Dr. S. P. Ellis.** March-April 1986: 2 months study with Yugoslav archaeologists in Serbia and Macedonia (British Academy Exchange).

#### **(b) Study and conservation**

**Ms. P. Armstrong.** Summer 1986: initial study of Byzantine pottery from the Lakonia Survey. Autumn 1986: completed study of Byzantine pottery from the Kalapodi excavations in Phthiotis, directed by Professor R. C. S. Felisch, Hamburg, and also study of related surface material.

**Dr. C. Dauphin.** Planned for 1987: study of pottery from 1979-1983 excavations of the episcopal basilica of Dor (4th-8th centuries), Israel, housed in the Rockefeller Museum, Jerusalem.

**Dr. S. J. Hill** commenced work in September 1986 on a catalogue of the finds from Michael Gough's excavations at Dag Pazari (Isauria), now in the Adana Museum; this will continue next year.

**Dr. P. W. Lock.** Planned for 1987: study and conservation of the Drazii Tower, Prokopi, Euboea.

**Dr. G. A. Loud.** April and September 1986: two archival visits to Italy - Rome, Benevento, Cara dei Turreni and Bari.

**Dr. M. Mango.** Byzantine advisor for American-Turkish project (directed by Aslihan Yener of Metropolitan Museum and Bagazici University) to trace metal sources by geological survey and lead isotope analysis of samples extracted from Turkish mine ores and, in this case, Byzantine coins and objects. The coin samples are being chosen by Professor P. Grierson. The Byzantine part of the project (financed partly by Dumbarton Oaks) hopes to determine, among other things, whether, and if so where, the Byzantine state obtained new silver for coinage and stamped objects. The project is to concentrate first on ores obtained from mines in the Taurus Mts. (in Bolcardag); ores have also been extracted from mines in the Keban area, at

Sivas and Sile. (with Professor C.Mango): study of metal objects, inscriptions and sculpture in museums at Istanbul, Manisa, Kayseri, Adana and Mardin.

Dr.M.O.H.Ursinus. August 1986: in Bamberg and Munich universities, photocopying rare Ottoman printed material on Byzantine and Greek subjects.

**(c) Excavations at Alahan and Sarachane**

Publications of the excavations of two British archaeologists have appeared this year. Michael Gough's work at Alahan monastery in Isauria has been edited by his wife, Mary, and Martin Harrison has published the first volume of reports on his excavations at the church of St Polyeuktos at Sarachane, Istanbul (volume 2 which will contain the pottery report by John Hayes is to follow). It is, of course, remarkable to see two excavation reports appear so closely in time, but there are other points of contact. Thus Mary Gough says modestly, 'This book is designed to be a handbook of Alahan monastery, a collection of carefully researched facts and informed comment on these facts. The wide field of review and comparative examination must be left to future Early Christian archaeologists.' Although the Sarachane report is much thicker, Harrison's comments on his concluding chapter are rather similar, for he says that it 'may serve as the starting-point for more detailed study by others in the future'. Both books leave wide open, then, the issue of the general significance of their monuments. There is certainly much scope, therefore, for future scholars to draw their own conclusions concerning the likely significance of both sites for our understanding of the vexed question of the origin of what have come to be termed, however misleadingly, 'Domed Basilicas'.

As Mary Gough acknowledges, the book would have been different if her husband had written it, but we are presented with Michael Gough's charming introduction which was written before his death. The volume contains the usual matter of archaeological publications; there are reports on the pottery (including Alahan's unusual 'monastic ware') and glass, the coins, and the small finds, but the stratigraphy of the site was very limited and dating depends largely on the arguments advanced twenty years ago by Mango and Gough. It is now as clear as ever that the monastery must, like other important Cilician sites, have been constructed during the reign of Zeno. The major chapter, by Gerard Bakker, discusses the architecture and presents a host of valuable drawings which give a full record of the site. Here it is a little to be regretted that record and interpretation have been somewhat conflated, especially in the case of the West Church, where the proposed reconstructions are not straightforward. But this detracts very little from the enormous benefit of having an important site like this fully recorded.

The Church of St Polyeuktos was built by Anicia Juliana just before the accession of Justinian. Like Alahan, of which in a sense it is a much grander descendant relative, it occupies an important point in Early Byzantine architectural history just before the building campaign of Justinian. The report separates data and conclusions quite scientifically. A full stratigraphic analysis of the excavations, which were on a grand scale, is followed by specialist reports on architectural fragments, brickstamps, small finds, coins and organic remains. Only in chapter 15 is any systematic attempt made to reconstruct the appearance of the church. As we have seen, this chapter is deliberately less ambitious than it might have been, but a hypothetical reconstruction is offered which does indeed make St Polyeuktos appear to be a bigger and better version of the East Church at Alahan with a square central nucleus open on its west side to what is left of a basilical nave. The issue of the presence or otherwise of a dome is left open, although Harrison, and, perhaps, common sense, would appear to favour one. Other reconstructions may be possible which would carry the dedicatory inscription unbroken across the west side of the nucleus and make the church more of a relative of Dag Pazari in Isauria and, in due course, Sergios and Bakchos in Istanbul, but it is a tribute to the objective manner in which the findings are presented that the reader is left able to speculate in this

way.

Neither book is definitive, but both are at once useful and readable. Together they form a very valuable contribution to the study of early Byzantine archaeology and architecture.

Mary GOUGH (Editor) (with contributions by M.R.E.Gough, C.Williams, J. Coulston, G.Bakker, M.M.Sheehan and P.Verzone), Alahan an Early Christian Monastery in Southern Turkey Based on the Work of Michael Gough, Studies and Texts 73, Pontifical Institute of Medieval Studies, Toronto 1985: ISBN 0-88844-073-1 (distributed in Europe by Brill).

R.M. HARRISON (with contributions by M.V.Gill, M.F.Hendy, S.J.Hill, D. Brothwell and K.Kosswig), Excavations at Sarachane in Istanbul, Princeton University Press and Dumbarton Oaks, 1986: ISBN 0-691-03582-2.

Stephen Hill

#### 4. THESES

(Name, Title, supervisor, University, type of degree, abstract of completed theses, where provided.)

##### (a) Theses begun in 1986

Ms.J.I.Clayton, The role of Coptic monasteries in the economy and society of Byzantine Thebes, Dr.D.Rathbone, King's College London, PhD.

Ms.L.A.Edwardes-Evans, The form and function of the Oktoechos, Dr.R.Baulckan & Dr.K.Stevenson, Manchester, M.Phil.

Mr.E.Iverson, A subject in Anatolian archaeology, title to be defined, Professor A.A.M.Bryer, Birmingham, PhD.

Mr.W.B.McQueen, Monasticism in the Lombard principalities of Southern Italy from the 9th to the 11th century, Dr.T.S.Brown & Dr.M.J.Angold, Edinburgh, PhD.

Mr.N.Nicoloudis, Laonikos Chalkokondyles, Historiae: translation with commentary of Books 1-4, Professor D.M.Nicol, King's College London, M.Phil.

Ms.T.Osler, Travellers in Greek lands, Professor A.A.M.Bryer & Dr.D.Tziouvas, Birmingham, PhD.

Mr.G.Peers, The Archangel Michael, Professor A.A.M.Bryer & Dr.L.A.Hunt, Birmingham, PhD.

Mr.E.N.Philippakis, Logos and space: a conceptual analysis of the Byzantine dome basilica, with special reference to the 5th and 6th centuries, Royal Holloway and Bedford New College, M.Phil.

Ms.C. Rapp, The Life of S. Epiphanius - a historical and literary study, C. Mango, Oxford, D.Phil.

Ms.G.Robinson, Edition of 50 late Byzantine documentary papyri, University College London, PhD.

C.M.F. Schummer, The Analogy of the Heavenly and Earthly Courts in Christian Greek Literature, P. Magdalino, St. Andrews, PhD.

Mr.C.A.Stewart, The Spirit of Salvation: Sin and the Ascetical Pursuit of Perfection in the Liber Graduum and the writings of Pseudo-Macarius, Dr.K.T.Ware, Oxford, M.Litt.

##### (b) Theses successfully completed since BBBS 12

Dr N. Christie, Settlement & Defence in Byzantine and Longobard Northern and Central Italy, Newcastle, PhD.

This thesis considers the patterns of settlement in Northern and Central Italy during the Byzantine and Longobard epochs, with close attention to the form of military occupation along the various provincial borders. Chapter One considers aspects of both Byzantine and Longobard military organisation, in particular the question of Byzantine mobility and military landholding, and the origin of the Longobard arimanni. Chapter Two is divided into three sections: the first concerns the function and strategy of the fortifications and defensive systems of early

medieval Italy and compares this to the pattern in Byzantine Africa; the second discusses the evidence for 'unofficial', non-military or refuge sites in Italy in general, but with special reference to the Alpine regions; the third section analyses the form of the various defended settlements, considering their circuits and internal structurings. In Chapter Three the evolution of the defensive systems recorded in the Alps is traced from Roman into Longobard times, assessing the degree of continuity in these. Chapter Four expands the framework of the previous chapter by discussing in detail the historical and archaeological evidence for the various regions of the Italian Alps in late antiquity, and also examines the data for Noricum, Pannonia and Istria. The fifth chapter investigates the defensive lines and settlement changes that evolved in the patchwork of territories that arose in Italy as a result of the drawn-out Byzantine-Longobard war, again by combining the historical and archaeological data. It also contains an introductory discussion on the effects of the Longobard invasion and expansion on the administration of the imperial possessions remaining in Italy. A conclusion briefly summarises the study.

**Mr.E.Iverson**, Epigraphy of the Sea of Marmara, Professor A.A.M.Bryer  
Dr.J.F.Haldon, Birmingham, M.A.

**Ms.E.James**, Chrysobulls in Mistra, Professor A.A.M.Bryer  
Dr.J.F.Haldon, Birmingham, M.A.

**Dr.C.Stallman**, The Life of St.Pancratios of Taormina, Oxford, D.Phil.

**Dr L.J. Wilson**, Women and Imperial Power in Byzantium 780-1056: A Study of the Reigns of the Empress Eirene and Six Later Empresses  
Southampton, PhD.

At different times and for various reasons the Byzantine Empire came under the rule of a woman. The thesis is concerned with a study of seven of those Empresses. It traces the link between the innovation of the role of the Augusta inaugurated by Augustus for Livia and the extension of the role by Eirene and her successors. The thesis reconstructs the histories of the reigns of Eirene, Euphrosyne, Theodora, Zoe, Theophano and of Zoe and her sister Theodora. The circumstances in which they came to acquire and hold supreme power are examined in order to ascertain whether and to what extent the fact that they were women affected their style or policies of their reigns.

## 5. CALENDAR

### BELFAST

**Byzantium in Belfast**, various Wednesdays at 8.00. Department of Greek and Latin, Queen's University Belfast. Apply to Dr.M.E. Mullett.

### BIRMINGHAM

**Byzantine General Seminar**: Most Thursdays at 5.00, Whitting Room. Speakers include: 22 January, **Dr.R.Witt**; 29 January, **H.Vlavianos**; 5 February, **Dr.D.Braund**; 12 February, **M.O'Hara**; 19 February, **Professor I.Ševčenko**; 5 March, **T.Boatswain**; 12 March, **R.Fishman-Duker**; 30 April, **Professor J.Fossey**; 7 May, **Dr.E.Goldstein**; 21 May, **Dr.L.Collins**; 28 May, **Professor S.Wild**; 4 June, **Dr.A.Harvey**; 18 June, **Dr.M.Mullett**.

**Byzantine Graduate Seminar**, by arrangement (Mr.E.Iverson)

**Text Seminar**: Thursdays at 3.00 (Dr.J.F.Haldon).

**Women's Seminar**, by arrangement (Ms.M.Spanaki).

**Islamic Art**: Extra-Mural courses, Birmingham, Wolverhampton and Shrewsbury (Dr.L.-A.Hunt).

For further information on all the above apply to the Centre for

Byzantine Studies and Modern Greek.

CAMBRIDGE

**Byzantium and the Mediaeval World:** Fridays, 4.15, twice termly, Cranmer Room, Jesus College. Apply Dr.J.Shepard, Faculty of History.

**Special Lectures on Modern Greek Themes:** Certain Thursdays at 5.00. Faculty of Classics, Room 13. Apply to Dr.D.W.Holton, Selwyn College.

**Modern Greek Graduate Seminar,** working on the Ethikon poema to Tzamlakou, Michaelmas 1986.

CHICHESTER

**The Glory of Byzantium,** Extra-mural course, 20 sessions, Fishbourne. Apply Dr.L.J.Wilson, 19 Back Street, St.Cross, Winchester SO23 9SB

EDINBURGH

The **Mediaeval Text Workshop** will resume its workshop sessions on Wednesday, 14 January, and will meet on alternate Wednesdays at 4.00 on Wednesdays in the spring and summer terms, in Room 349, William Robertson Building. The text to be studied will be the *Gesta Episcoporum Neapolitanorum*. Apply to Dr.T.S.Brown.

LONDON

**Ancient History Seminar, The End of the Roman Empire:** Institute of Classical Studies, 4.30 in the Spring Term. Professors A.M.Cameron and M.H.Crawford. Speakers include: 15 January, Professor H.Maehler; 29 January, J.Parsons; 5 February, Dr.J.Matthews; 12 February, Dr.B.Ward-Perkins; 19 February, Professor F.Millar; 26 February, Professor I.Sevchenko; 5 March, Professor A.M.Cameron. Apply to the Secretary, Institute of Classical Studies.

**British Museum Lectures: From late antiquity to Byzantium,** Gallery talks, 11.30, every Thursday in April; *Byzantium and its emperors*, Lecture Theatre, 1.15, every Thursday in April

**Byzantine Graduate Seminar,** currently on Byzantine Autobiography, Thursdays at 5.00, Warburg Institute. (J.A.Munitiz, A.Angelou, J.Chrysostomides). Apply to Dr.J.Chrysostomides, Royal Holloway and Bedford New College.

**Byzantine Seminar: Byzantium and the Past.** Tuesdays at 4.30 in the Summer Term, Institute of Classical Studies, Gordon Square. Dr.R.Cormack and Mrs.C.Roueché. Speakers include: 28 April, Dr.R.Cormack; 5 May, Dr.J.Herrin; 19 May, Dr.J.Shepard; 26 May, Dr.M.Ursinus; 2 June, Dr.J.Cannon. Apply to the Secretary, Institute of Classical Studies.

**Eusebius' On the Life of Constantine:** reading group, Tuesdays at 2.15 in the spring term, Room B.9, King's College. Apply to Professor A.M.Cameron, Professor S.G.Hall, or Mrs.C.Roueché, King's College.

**Modern Greek and Byzantine Seminar:** Mondays at 5.00 in the Autumn and Spring terms, in the Burrows Library, King's College. Speakers include: 19 January, J.Cowan; 26 January, R.M.Beaton; 2 February, C.Robinson; 9 February, J.Scarce; 16 February, K.van Dyck; 23 February, V.Chryssanthopoulou; 2 March, D.Tziovas; 9 March, K.Krikos-Davis. Apply to Dr.R.M.Beaton, King's College London.

**Ottoman History and Historians,** seminar at SOAS, spring and summer terms. Speakers include: 2 February, C.Imber; 9 February, H.-P.Laqueur; 16 February, M.Ursinus; 2 March, M.E.Yapp; 9 March, E.-J.Zurcher; 16 March, K.Kreiser; 27 April, F.A.K.Yasamee; 18 May, R.Irwin. Apply to Dr.C.Heywood, SOAS.

MANCHESTER

**Eastern Mediterranean Seminar 1986-7:** Thursdays at 4.15. Speakers include: January 22: Barbara Brend (London); February 5: Andy Rippin (Calgary); February 12: Hans-Peter Lacqueur (Munich and Manchester). February 26: Loveday Alexander (Sheffield); March 12: Dr Jonathan Shepard (Cambridge). Apply



Dr.R.Morris, Department of History.  
OXFORD

**Ancient History Seminar:** Tuesdays at 5.00, History Faculty Library. Topic, in the Spring Term, Pagans, Jews and Christians in the Roman Empire: Speakers include 20 January, **Dr.R.L.Gordon**; 27 January, **Dr.S.R.F.Price**; 3 February, **Dr.M.D.Goodman**; 10 February, **Professor E.Sanders**; 17 February, **Dr.S.N.C.Lieu**; 24 February, **Dr.J.Herrrin**; 3 March, **Professor J.Bremmer**; 10 March, **Dr.S.Mitchell**. Apply to Professor F.G.B.Millar, Brasenose College.

**Byzantine Seminar** Exeter College, Mondays at 5.00, every term. Speakers include 19 January, **Professor M.Dothan**; 26 January, **Dr.J.Raby**; 2 February, **Dr.J.Coulton**; 9 February, **Dr.M.Wenzel**; 16 February, **Professor I.Ševčenko**; 23 February, **V.Ruggieri** & **K.Hattersley-Smith**; 2 March, **F.Vitto**. Apply to Professor C.Mango, Exeter College.

**Eastern Christian Studies Seminar** Wednesdays at 5.00, fortnightly in the Michaelmas and Hilary terms, 1, Canterbury Road. Apply to Dr.S.P.Brock, Oriental Institute.

#### WARWICK

**Open lectures**, School of Classics: Wednesdays at 5.30, Arts Building Room 052. Speakers include: 18 February, **Mr.N.McLynn**; 25 February, **Professor A.M.Cameron**; 4 March, **Dr.R.Thomas**; 11 March, **Dr.L.Hardwick**; 18 March, **Dr.Saliha Paker**; 15 May, **Dr.T.J.Winniffrith**.

### 6. CONFERENCES RECENT AND FORTHCOMING

1986

#### (1) The 17th International Byzantine Congress Washington DC, 3-8 August 1986

The Society was well represented at the 17th International Congress, with speakers in five out of the six plenary sessions and a dozen or so shorter papers given by members. Earlier fears of the American organisers of poor attendance overall were not altogether realised, though some European countries (Italy, for instance) were poorly represented and attendance from Eastern Europe was predictably down. By contrast, it was good to see US Byzantinists and their graduate students out in force - one result of this pattern of attendance was a noticeable emphasis in the communications on early Byzantine archaeology, and perhaps also a distinct lack of contributions on literature and texts in general, a reflection no doubt of the recruitment patterns and job distribution of American Byzantinists.

The heat of Washington in August was relieved by several spectacular storms, and the effort of commuting between Georgetown University and Dumbarton Oaks by air-conditioned buses (I wish we had been told we could expect these beforehand); the academic proceedings (fairly gruelling) were punctuated by receptions official and unofficial, as well as a notable excursion to the Walters Art Gallery, Baltimore, to see the splendid exhibition of early Byzantine silver arranged by Marlia Mundell Mango (more silver, not usually to be seen, was on view at Dumbarton Oaks). Inevitably there were many simultaneous sessions, sometimes in both locations, and it was the more difficult to move between them in that individual contributions were not times, while chairmen were allowed to differ in their arrangement of discussion periods. This applied also to the morning plenary sessions - it was easy therefore to miss a paper and distressingly apparent too that paper given in languages other than English (or - just - French) tended to provoke a mass exodus. For all that, some of the discussion was lively and a good deal of talking was done.

One of the more dramatic occasions was the international business meeting, attended by your delegates, Cyril Mango and myself, which lasted

for three hours in a room whose temperature steadily rose as the delegates' hopes of getting to the Walters Gallery before closing time receded. Moscow was designated the venue for the next Congress in 1991, and Ihor evcenko was elected the new international President in a close-run contest. At the same meeting Cyril Mango was elected a Vice-President of the International Association (A.I.E.B.), bringing our total of Vice-Presidents to four (Professor Robert Browning, Sir Dimitri Obolensky, Professor Cyril Mango, Professor J.M. Hussey 'Vice-President d'honneur'). Finally, there will be two days devoted to Byzantium at the next International Historical Congress in Spain in 1990; while a regular meeting of the Byzantine international committee in 1988 will consider plans for the Moscow Congress.

At the end of the Congress, in a closing plenary session, Cyril Mango announced the adoption by the British Academy of a new major research project - a prosopography of the Byzantine empire (PBE) in three volumes, from AD 641-c.1250, which will thus link the Prosopography of the Later Roman Empire, soon to be completed, with the Vienna Prosopographisches Lexikon der Palaiologenzeit. The new project will be done in computerised form, and is expected to begin early in 1987. Its announcement was very well received and the Congress formally endorsed the plan.

At this Congress, the main papers were already printed at the start and distributed to registrants on arrival; this will be the only publication and there will be no chance of revision even where amendments were not included in the final form. Copies can however still be ordered (from the publisher, Aristide D. Caratzas, Caratzas Publishing Co. Inc., 481 Main Street, PO Box 210, New York, NY 10802, USA). The communications will not be published, but abstracts were supplied at the same time as the main papers and by the same publisher.

Despite earlier worries, financial and otherwise, the 17th Congress showed its organizing committee, headed by Margaret Frazer of the Metropolitan Museum of Art, that it was after all possible to transport this hitherto very European event across the water, and to give it the kind of informal American atmosphere familiar to those who have attended the annual Byzantine Studies Conferences of which the latest was held in Cincinnati in October, 1986, only two months after the Washington Congress. The holding of the 17th Congress in the USA was a major event in Byzantine studies. Not least, it demonstrated the new open-door policy at Dumbarton Oaks, and made it possible for many more Byzantinists than Mrs Bliss could have imagined to see the collections, enjoy the gardens and use the library, if only for a week, and to get a taste of the efforts being made to promote and organize Byzantine studies in America with the new Dictionary of Byzantium and the Visiting Byzantinists Program. It was a Congress similar to, yet unlike, its European counterparts, and it certainly showed that Byzantine studies in the US is well organised, confident and flourishing. An event much enjoyed, at least by your Chairman, **Averil Cameron**.

#### **Main Papers**

**Monday, 4 August:** The Meaning of AD 312: The Difficulty of Converting the Empire: **Ramsay MacMullen**; Heidnische Kontinuität im Justinianischen Staat: **Johannes Irmscher**; The Case of the Apostate Juvenal from a Juridical Point of View (in Russian): **Igor Medvedev**; New and Old in Christian Literature: **Averil Cameron**; I concili ecumenici come struttura portante della gerarchia ecclesiastica: **Vittorio Peri**; Christianization of Late Antique Art: **Josef Engemann**.

**Tuesday, 5 August** The Development of Constantinople as an Urban Centre: **Cyril Mango**; Transformations in Early Byzantine Urban Life: The Contribution and Limitations of Archaeological Evidence; **James Russell**; The Urban Character of the Early Byzantine Empire: Some Reflections on a Settlement Geographical Approach to the Topic: **Johannes Koder**; La vie quotidienne à la haute époque byzantine. **Eusebeia**: piété. Une reflexion lexicographique; **Andre Guillou**; The Transition from Roman to Byzantine Law (in Greek); **Spyros Troianos**.

**Wednesday, 6 August**

Fortificazioni di Giustiniano sul limes orientale: monumenti e fonti: **Fernando de' Maffei**; The Frontier: Barrier or Bridge?: **Walter Emil Kaegi, Jr.** Arab Views of Byzantium: Official, Learned, Popular: **Ahmad M.H. Shboul**; The Image of the Arabs in Byzantine Literature: **Elizabeth M. Jeffreys**; The Melkite Church from the Islamic Conquest to the Crusades: Continuity and Adaptation in the Byzantine Legacy: **Hugh Kennedy**; Les Slaves dans l'empire byzantin: **Maria Nystazopoulou-Pelekidou**; Byzantines and Slavs: Reciprocal Views (in Russian): **Gennadi G. Litavrin**; The Reception of Byzantine Culture by the Slavs: **Simon Franklin**; Kiev and Constantinople: Cultural Relations before the 13th Century: **Zinaida V. Udaltsova**; Preslav und Konstantinopel: Abhängigkeit und Unabhängigkeit im Kulturbereich: **Dimitar Angelov**; Preslav et Constantinople: dépendance et indépendance culturelles: **Ivan Bozilov**; L'architecture dans les pays slaves et sa source byzantines: **Vojilav Korac**; L'architecture chrétienne chez les Slaves macedoniens a partir d'avant la moitié du IXe siècle jusqu'à la fin du XIIe siècle: **Petar Miljkovic-Peppek**

**Thursday, 7 August.**

The Reconstruction and Conception of the Past in Literature: **Herbert Hunger**; Die Gestalt des Heiligen in der byzantinischen Hagiographie des 9. und 10. Jahrhunderts: **Wolfgang Lackner**; New Forms of Hagiography: Heroes and Saints: **Lennart Ryden**; Die Ursprünge der byzantinischen Renaissance: **Paul Speck**; Zu einigen Problemen der gesellschaftlichen Entwicklung im 9./10. Jh. und ihrem Niederschlag in Gesetzestexten: **Helga Kopstein**; Probleme der gesellschaftlichen Entwicklung im 8./9. Jahrhundert: **Friedhelm Winkelmann**; Patronage and New Programs of Byzantine Iconography: **Robin Cormack**.

**Friday, 8 August.**

Les états et les rapports internationaux: **Bozidar Ferjancic**; Economic Trends: **David Jacoby**; The Mediterranean World in the Thirteenth Century, Theology: East and West: **John Meyendorff**; Regional Manifestations of a Pan-Mediterranean Art: **Valentino Pace**; Observations on Wall Paintings of the Thirteenth Century Surviving in Mani (in Greek) - **N.B. Drandakis**; Literary Parallels and Transmissions, East and West (in Russian): **Alexander Alexidze**.

**(ii) Conferences held with assistance from the Society for the Promotion of Byzantine Studies**

**March 8: Byzantine Archaeology and Historical Geography in Greek Lands, Birmingham.** Colloquium in celebration of the centenary of the British School at Athens. Supported by a grant from the SPBS. No report on this conference has been received.

**March 22-24: Twentieth Spring Symposium of Byzantine Studies: Church and People in Byzantium, Manchester.** Supported by the SPBS. See below, Section 12, for abstracts of papers.

**March 26-28: International Symposium: The Greek Novel A.D.1-1985, King's College London.** Supported with a grant from the SPBS. The aim of the Symposium was to bring together researchers from the Anglo-Saxon world and from Greece working on Greek literary fiction of all periods. Despite the continuous reading of such fiction throughout the period covered by the symposium, and the production of 'novels' of one sort or another throughout much of it, scholarship devoted to the subject has always followed the institutional division into ancient, mediaeval and modern - and never before, it seemed, had the three met so far as the novel is concerned. There was no expectation, however, that the papers presented would reveal any pattern of continuous development in the novel from ancient to modern times, and to avoid any temptation towards a study in 'continuity' the 5 sessions were arranged in reverse chronological order. These were: The Greek novel today (including a panel discussion with the novelists **Alexandros**

Kotzias and Yoryis Yatromanolakis); The Greek novel in the 20th century; The revival of Greek fiction - the 19th century; fiction in the Greek middle ages; and the birth of the novel in Greek antiquity.

The papers of direct interest to Byzantinists were concentrated in the fourth session. **Charlotte Roueche** (King's College London) prepared the ground for the re-emergence of literary fiction with a paper on 'Byzantine storytelling in the 11th century' by identifying three strands in the writing of the period: earlier saints' lives (unfortunately, as she suggested, omitted from the purview of the symposium); 'heroic' chronicles of noble families; and the moralising narratives drawn on by Kekavmenos. **George Kehayoglou** (University of Thessaloniki) then introduced the subject of the translation of Arabic tales into Greek in the 11th century and the subsequent fortunes and influence of popular redactions of these down to the 18th century. **Roderick Beaton** (King's College London) attempted a summary overview of the neglected subject of the Byzantine novel (or romance), both in its learned form in the 12th century, and in its vernacular development in the 14th and 15th centuries. An analysis of Prodhomos' 12th century romance suggested a new way of relating the 'learned' romances to their Hellenistic sources; and three Palaeologan romances were then discussed in relation to one another, to the western tradition, and to earlier Greek examples of the genre. Finally **David Holton** (Cambridge) investigated the Greek sources of the 17th century Cretan romance *Erotokritos*, and demonstrated that, alongside its better-known dependence on the cultural world of the Italian Renaissance, the work draws to a significant extent on late mediaeval Greek texts in the vernacular, notably those printed in Venice during the 16th century.

The papers from the Symposium are expected to be published during 1987, under the editorship of **Roderick Beaton**.

**April 11-13: The Forty Martyrs of Sebasteia.** First Belfast Byzantine Colloquium. Supported by a grant from the SPBS. See below, section 11, for abstracts of papers.

**June 26-28: Colloquium on Late Antiquity and Islam.** Supported by a grant from the SPBS. This informal Colloquium was held at the Institute of Classical Studies, London, and was attended by an average of 60 people - near capacity for the Institute's seminar room. Some were able to attend for only part of the time, but most stayed for the entire meeting. There were 18 half-hour papers, (see the programme below) each followed by discussion, and all those present agreed that the level of discussion was exceptionally lively and high. In particular, certain themes proved to be common to several groups of papers, so that the discussion often turned out to be an ongoing one. The organisers (both historians of late antiquity) were pleased at the eagerness with which younger Islamicists came forward to participate, and intrigued to find that some of the most original and provocative papers came from this quarter. We felt strongly that, in addition to the contribution to scholarship of the papers themselves, to which the discussions also gave a good deal, the small size and informality of this meeting (extending also to the modest hospitality offered by the student helpers) allowed useful personal contacts to be made between scholars even in this country who might not usually meet.

**Averil Cameron, John Matthews**

**Thursday, June 26:** Introductory remarks, **Dr. J. Matthews**;

The Greek sources for the rise of Islam, **Professor Cyril Mango**; The Roman Empire in early Islamic historiography, **Professor Stephen Humphreys**; From Africa to Ifriqiya, **Dr. M. Brett**; From Sitifis to Citif, **Dr. L. Fentress**; From Byzantium to Islam in Syria: some observations on the "character" of the Arab conquest, **Dr. L. Conrad**; The origins of Arab housing, **Dr. S. P. Ellis**.

**Friday, June 27:** Holy Land pilgrimage continued ..., **Dr. E. D. Hunt**; The emperor Commodus: a view from late Roman Africa, **Professor F. M. Clover**; Arabs and Byzantine civilisation in Palestine, before and

after the Muslim conquest: the test-case of Rehovot-in-the-Negev, **Dr.Y.Taafir**; Sicily from late Antiquity to Islam, **Dr.J.Johns**; Sophists and Mutakallimun: from Greek dialectic to Muslim theology, **Dr.F.Zimmerman**; Aspects of anti-Manichean polemics in Byzantium and in early Islam, **Drs.G. and M.Stroumsa**; Tchalenko revisited: the rural economy of Syria in the late Antique and early Islamic period, **Dr.H.Kennedy**; Prosperity in Oriens in the 6th and 7th centuries, **Dr.M.Mundell Mango**  
 Saturday, June 28: Gondeshapur and Greek medicine: the creation of a legend, **Dr.V.Nutton**; Scientific illustrations in Islam: continuity and change, **Dr.C.A.Russell**; The Heraclian dynasty in Muslim eschatology, **Dr.M.Cook**; The strange death of Coptic culture, **Dr.L.McCull**; Closing remarks, **Professor A.M.Cameron**

#### (iii) Other conferences

**May 16-19:** Ecclesiastical silver plate in 6th-century Byzantium, Walters Art Gallery, Baltimore, and Dunbarton Oaks, Washington. Speakers included **P.Grierson, M.Hendy, C.Mango, M.Mundell-Mango**.

**June 23-25:** Symposium on Fatimid History and Art, School of Oriental and African Studies, London. Speakers included **Y.Lev**.

**August 24-31:** 6th International Cretological Congress, Chania, Cyprus. Speakers included **E.L.Moffatt**.

**September 8-12:** Studenica and Byzantine Art around the year 1200, International Symposium, Belgrade and Studenica. Speakers included **Z.Gavrilovic**.

**21st to 28th September.** The 11th International Congress of Christian Archaeology. The conference was organised by the French National Committee under the guidance of Professors Charles Pietri (President), Noel Duval and Paul-Albert Février. The participants met at Lyon for a congress which departed from convention by combining working sessions and visits to sites on a scale not hitherto attempted. Not only were the plenary sessions at Lyon punctuated by visits to sites and museums in Lyon itself and at Vienne, but from 25th September the whole congress moved to Grenoble, Geneva and Aosta. The congress was closed formally by a meeting in Aosta cathedral on the afternoon of Sunday, 28th September, and many members then proceeded on post-congress tours of Liguria and Provence. The theme of the congress, 'Birth of the Christian City', was presented in plenary sessions at Lyon, divided between 'The Bishop and the Cathedral', 'The Topography of the Big Cities', 'The Space for the Dead', and 'The Image of the City'. The working sessions at Grenoble and Geneva were divided to allow presentation of reports from twenty countries, all of which will be published.

At this 1986 congress 25 countries were represented by about 460 participants. The British group numbered six, of whom three represented institutions - the British Museum and the Universities of London and Nottingham. These six hope that more of their friends and colleagues will join them at the 12th International Congress, which will be held from 22nd to 28th September, 1991, in Bonn. The centenary meeting of the congress will be held in 1994, which is also the centenary of the death of G.B. De Rossi. The theme of the 1991 congress will not be chosen until May, 1987, and the organisers would welcome suggestions. We expect that information about the 1991 congress will reach us early because we attended the 1986 congress, and so we should be happy to pass on to the German organisers the names and addresses of anybody who might be interested in attending, as well as suggestions for a main theme.

**Kenneth Painter**, Dept of Greek & Roman Antiquities, The British Museum London WC1B 3DG.

**Joyce Reynolds**, Newnham College, Cambridge CB3 9DF.

**September 22-25:** Segni e simboli; V Simposio Internazionale di Arte e Cultura Georgiana, Pavia and Castelseprio. Speakers included **H.Richardson**.

**December 5-6:** Crusader Civilisation, Byzantium and the West, Queen's University, Belfast. Speakers included Dr.L.-A.Hunt.

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**February 27-28:** 1453: the fall of Constantinople and the Rise of Istanbul, Center for Mediaeval and Renaissance Studies, The Ohio State University, Columbus. Speakers include A.A.M.Bryer and C.Heywood.

**March 5-6:** Colloquium on the Early and Late Roman Empire, Royal Irish Academy, Dublin. Apply to Royal Irish Academy, 19 Dawson Street, Dublin 2.

**March 7:** Icons. Southampton University. Day Conference arranged by Fellowship of St.Alban and St.Sergius, & Department of Extramural Studies, University of Southampton. Apply to Dr.J.M.Wagstaff, Department of Geography, The University, Southampton SO9 5NH

**March 21-24:** 21st Spring Symposium of Byzantine Studies: The Byzantine Eye - Word and Perception. University of Birmingham. Outline programme: Framework Lecture: Doula Mouriki, Byzantine Icons. 1.Representation and misrepresentation: Leslie Brubaker, Howard Morphy, Catia Galatariotou, Ann Wharton. II. The Iconophile Eye: David Turner, Ken Parry, Robin Cormack, Valerie Nunn. Framework Lecture: Ruth Macrides and Paul Magdalino, The architecture of Ekphrasis: Construction and Context. III. The Page beneath the Eye: John Lowden, Henry Maguire, Kathleen Corrigan, Robert Nelson. Framework Lecture: David Winfield, Byzantine Proportion. IV. The Topical Eye: Nancy Sevcenko, Zaga Gavrillovic, Nicole Thierry, Svetlana Tomekovic. Exhibitions: "The Emperor's Eye" and "The Propagandist's Eye". There will also be an informal meeting on the evening of Sunday, March 22, to discuss Teaching Byzantium. For further information write to Professor A.A.M.Bryer, Centre for Byzantine Studies and Modern Greek, University of Birmingham, Birmingham B15 2TT.

**March 27 - June 21:** From Byzantium to El Greco: Greek frescoes and icons, Exhibition, The Royal Academy, London. The exhibition will be accompanied by a series of lectures and events: Lunchtime lectures, 1.00, Reynolds Room: 31 March, "From El Greco to Byzantium: the icon in context", Dr.Robin Cormack; 7 April, "El Greco and the Greek inheritance", Dr.David Davies. Evening lectures, 5.30, British Academy Lecture Hall: 3 April, "The appreciation of Byzantine art in the west", Sir Steven Runciman; 8 May, "The cult of icons", Professor Cyril Mango; 12 May, "The early Cretan school of icon painting", Professor N.Hadjidakis; 5 June, (title to be announced) Dr.Robin Cormack; 12 June "16th century painters of the Cretan school", Professor P.Vocotopoulos; 19 June, "Byzantium and the classical tradition", Professor R.Browning. Academic conference, May 15, led by Professor A.A.M.Bryer, and Dr.R.Cormack: 50 places for scholars and students. Special viewing will be organised for tertiary students from 9.00 each morning; and resources for teachers, sponsored by the Hellenic Foundation, will be available from April 21. Apply Education Department, Royal Academy, Piccadilly, London SW1. **April:** Colloque on Byzantine glazed pottery, French School of Archaeology, Athens.

**April** (date to be announced) The Making of Byzantium, Southampton University, Day School. Apply Dr.L.J.Wilson, 19 Back St., St.Cross, Winchester, SO23 9SB.

**May 1-3:** Mount Athos, Dumbarton Oaks Symposium. Apply Center for Byzantine Studies, Dumbarton Oaks, 1703 32nd Street, Washington D.C. 20007, U.S.A.

**May 8-12:** Court, Church and Populace: Their Edification and Entertainment - Byzantium and its eastern and western analogues. 5th Australian Byzantine Studies Conference. Speakers include: P.Allen, P.Brennan, L.Cansdale, B.Croke, D.Eichberger, I.Farrington, S.-A.Flutter, L.Garland, S.Grishin, P.Henderson, W.Jobling, J.Lloyd, H.Loofs-Wissowa, A.Moffatt, A.Emmett Nobbs, L.Olson, F.Schaer, R.Scott, I.Sevcenko, A.Shboul, C.Stallman. For offers of papers, or further information, apply Ann Moffatt (Classics) or Sasha Grishin (Fine Art), Australian National University, GPO Box 4, Canberra, ACT 2601, Australia.

**May 12-14:** The Mediaeval Mediterranean - cross-cultural contacts,

University of Minnesota. Apply to Professor S.McNally, Department of Art History, 108 Jones Hall, 27 Pleasant Street, S.E., University of Minnesota, Minneapolis, MN 55455, U.S.A.

**May 28-31:** Conference to mark the Sedecentennial of the Baptism of Augustine of Hippo, Toronto School of Theology. The principal themes will be: Augustinian scholarship in the twentieth century; Augustine in his age; Augustine as a theologian. Apply to Professor J.M.Dewart, Trinity College, University of Toronto, Toronto, Ontario M5S 1H8, Canada.

**July 2-6:** The Latin Establishments in the Levant and the Crusades. 2nd Conference of the Society for the Study of the Crusades and the Latin East. Apply Professor B.Z.Kedar, Hebrew University, Jerusalem, Israel.

**August 24-29:** 10th International Conference on Patristic Studies, Oxford. Apply to Miss E.A.Livingstone, 15 St.Giles, Oxford OX1 3JS.

**November 5-8:** 13th Annual U.S. Byzantine Studies Conference, Ohio State University, Columbus, Ohio. Submissions are invited; abstracts must be postmarked no later than March 16 1987 (or March 2 for submissions from abroad). Apply to James Morganstern, Department of History of Art, The Ohio State University, 100 Hayes Hall, Columbus, OH 43210-1318, U.S.A.

**November 14:** Second Aphrodisias Colloquium, King's College, London. Apply to Mrs.C.Roueché, Department of Byzantine and Modern Greek Studies, King's College, London WC2R 2LS.

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**March:** XXIIInd Spring Symposium of Byzantine Studies, Nottingham.

**Spring-Summer** (date to be announced): Alexios I Komnenos. Belfast Byzantine Colloquia 2. Speakers will include P.Armstrong, R.Beaton, L.Burgmann, C.Galatariotou, D.Leeson, R.Loverance, R.Macrides, P.Magdalino, R.Morris, M.Mullett, J.Shepard, D.Smythe, M.Whittow. There will be a special session on the Mousai of Alexios. Registrations will close at 30. Apply Dr.M.E.Mullett, Department of Greek and Latin, Queen's University, Belfast BT7 1NN.

**July 25-29:** Triennial Conference of the Societies for the Promotion of Hellenic and Roman Studies, Oxford.

## 7. RESOURCES

**Birmingham** has received more valuable gifts of books from the library of Dr.P.D.Whitting, and of books, and a splendid collection of late 19th and early 20th century Greek "Cafe posters", assembled by the late A.J.B.Wace, and given by Lisa French.

**British Museum:** recent acquisitions include a collection of 160 magical gems and amulets, a Palaeologan icon of St. John the Baptist (illustrated on our front cover) and an early Russian icon of St.George.

**Institute of Archaeology, Oxford University:** An initial archive on "Roman and Byzantine Historical Geography".

## 8. ANNOUNCEMENTS

### PROJECTS

#### **The Prosopography of the Byzantine Empire**

The British Academy is glad to announce a major new scholarly venture, a Prosopography of the Byzantine Empire (PBE), covering the period 641-c.1260. It is proposed to establish a computerised database for the project which is designed to lead ultimately to publication in 3 volumes, corresponding to the periods 641-867, 867-1081, and 1081-c.1260.

The new Prosopography will follow on from the Prosopography of the Later Roman Empire (PLRE), whose third and final volume by Mr.J.R.Martindale, covering the period 527-641, is due to go to press in the spring of 1987. (Volumes I and II of PLRE, which has been under the Academy's auspices since 1970, appeared in 1971 and 1980 respectively.) The new Prosopography is planned to link up with the Prosopographisches Lexikon der Palaiologenzeit of the Austrian Academy of Sciences.

On completion of PLRE, Mr.Martindale will be available to start work on PBE, and the project will be supervised by an Academy Committee, chaired by Professor C.A.Mango, FBA. Use will be made of the latest automated data handling technology, to allow sophisticated data manipulation, indexing and statistical analysis to be undertaken. As to scope, PBE will include members of the clergy, and, like PLRE, will draw on written and sigillographic material in all relevant languages. It will include entries for such 'foreign' figures (Arab, Syrian, Caucasian, Italian, Slav, etc.) as appear in the annals of Byzantine History.

The British Academy will welcome information on similar or related undertakings, as well as views or comments on the proposed new project, all of which may be sent to Professor C.A.Mango or to the Secretary of the British Academy, 20-21 Cornwall Terrace, London NW1 4QP.

### TEXTS

Belfast Byzantine Texts and Translations 1, The Life of Michael the Synkellos, by Mary B.Cunningham, will be published during 1987. It will be hardbound, with facing text and translation, with introduction and notes; cheaper six-fascicle editions for teaching will also be available. Advance orders to Mrs.Betty Robinson, Belfast Byzantine Enterprises, Department of Greek and Latin, Queen's University, Belfast BT7 1NN.

### COURSES

The Birmingham M.A.in Byzantine Studies by examination has been restructured from 1987/88. Intended as a training course for advanced research skills, it concentrates on Greek (or Ottoman Turkish, for those with adequate Greek), with three papers ("Aims and Methods", "Texts", "History and Culture") and a dissertation. It is gruelling for all concerned, but works. The Greek element of the Combined Honours Byzantine Studies B.A. course has been reduced, but remains essential to the Single Honours Byzantine and Modern Greek degree, for which Turkish is now optional.

### OFFPRINTS

Offprints in the fields of Byzantine, Ottoman and Modern Greek Studies are solicited by the Centre for Byzantine Studies and Modern Greek, University of Birmingham, BI5 2TT. Offprints are catalogued and house in the Whitting Room, where they are widely used by graduate students especially, and may be consulted by members of the S.P.B.S..



### 9. BRITISH BYZANTINE INSTITUTIONS 3 THE BRITISH SCHOOL AT ATHENS

The British School celebrated its centenary in 1986 with a variety of events, including a symposium on the work of the School, held in Athens in June. One session was given over to Byzantine Studies: Robin Cormack, Judith Herrin and Karin Skawran spoke on particular topics, and A.H.S. Megaw gave an overview of the School's work, of which this is an edited version:

That Byzantine studies were countenanced at the School from the outset we owe to the example of Lord Bute, the immensely wealthy Third Marquess, who, during his stay in Athens in 1885, the year before our foundation, caused to have made and published careful drawings of the frescoes then surviving in the Parthenon, datable to the late 11th or early 12th century, together with copies of later frescoes in two Athenian churches which were subsequently demolished.

An early sequel to Lord Bute's interest was the arrival in the second year of the school's existence of two young architects from the Royal Academy School who, in revolt against the falsity of the pseudo-Gothic and plaster-Palladian backdrop of Victorian England, devoted much of the next three years to the study of the more honest architecture of Byzantium: Robert Weir Schultz, gold medallist of the Royal Academy, a tenacious Scot who had been apprenticed to the leading architect in Edinburgh, whom Lord Bute employed, and his helpmate Sidney Barnsley. They first did their duty by classical architecture by studying mouldings on the Acropolis, and Schultz published a basic study on the north door of the Erechtheion. The School, for its part, encouraged their Byzantine enterprise and a special fund for the purpose was opened, to which Lord Bute was a notable contributor.

They started, naturally, with the churches in Athens. Among the Schultz and Barnsley drawings of churches, of which we only have a few originals, but mostly copies, those of the Holy Apostles in the Agora proved valuable when that building was restored a few years ago. They also covered the nearby Byzantine monuments in Attica, paying particular attention to the abandoned monastery of Daphni. There, apart from their architectural record of the church, they photographed the mosaics and prepared large-scale drawings of some of the prophets in the dome. At Daphni their work was largely superseded when Gabriel Millet's monograph was published ten years later, though their drawings and photographs remain useful as an earlier record of the mosaics which, until recently, were slowly deteriorating. They then toured the Peloponnese, taking with them Barnsley's cumbersome, full-size, glass-plate camera. The churches at Mistra occupied much of their time, for their photographs were supplemented by a long series of measured drawings. They also operated at Monemvasia and Tegea; and recorded the exquisite late-12th century church of the Zoodochou Piyi near the ancient Messene, where its wall-paintings, of excellent quality, were already in a sad state.

A few years before Schultz and Barnsley arrived in Greece, the Greek scholar G.P. Kremos published a new edition of the Life of the 10th century hermit St Luke of Stiris, which drew attention to the monastery his followers built. Then little known, it was soon recognised as the outstanding Byzantine monument of central Greece. Already, while our church-hunters were in Athens, there appeared a scholarly account of the Monastery's two churches by a contemporary at the French School, Charles Diehl, who was to become one of the foremost Byzantinists of his day. But Diehl's little book was almost entirely lacking in illustrations. So Schultz and Barnsley embarked on a detailed record of the two churches during a long stay at Hosios Loukas in 1890. Here, as elsewhere, in accuracy and quality of draughtmanship, their record, much of it in coloured drawings, set a new standard. The Schultz and Barnsley monograph that resulted was published by the School, with a number of their drawings in colour, though these hardly do justice to the originals, which are now in the Warburg Institute.

Thanks to the gift of prophesy with which Luke of Stiris was said to be endowed and the cures wrought at this initial grave, this became a place of pilgrimage which quickly outgrew its modest surroundings. So the sumptuous Katholikon, essentially a pilgrim church, was built and decorated in the first half of the 11th century, and there a new shrine was provided, to which his remains were transferred. Opposite the shrine the saint was portrayed in mosaic, a likeness which, long before the young architects made their drawings, was often copied for the saint's many votaries. The full-size, coloured facsimiles made by Schultz and Barnsley can hardly be surpassed as records.

The indefatigable pair also travelled to Epirus, where the territory of Arta had lately been ceded to Greece, to record the Paregoritissa, the greatest of the surviving monuments of the Despots. Finally they passed into Ottoman territory, to Thessaloniki, only to find the two great basilicas and the Rotunda in active use as mosques and out of reach. But they did obtain permission to work on some of the later and more characteristically Byzantine churches. One of these was the Panayia ton Chalkeon, built in 1028 as a funerary chapel for the family of the Governor of the Byzantine province in South Italy at the time. Since Schultz and Barnsley made their drawings of this church and of St Panteleimon, both buildings suffered considerable deterioration. More than once their restoration by the Greek Archaeological Service has been facilitated by reference to these early drawings.

The considerable archive assembled by these two pioneers during their years at the British School remained in their custody initially when they resumed their normal professional pursuits. Schultz was first engaged by Lord Bute as architect for his many building enterprises, to some of which he contrived to give a Byzantine flavour. He thus contributed to the movement that culminated in 1895, when work started on the great Neo-Byzantine cathedral in Westminster. Here, somewhat later, Schultz was appointed architect for the chapel of St Andrew and the Scottish Saints, financed by the fourth Marquess of Bute. In this, the influence of the shrine of Hosios Loukas was surely at work, and the design of the stalls was as surely inspired by that class of furniture, inlaid with mother of pearl, to be seen in many a Byzantine church. His labours in those churches had confirmed Schultz as a protagonist of honest construction in architecture and he was one of the first enthusiasts in Britain for ferro-concrete. Unfortunately, his adventurous design in that material for a great cathedral in Liverpool was rejected in favour of yet another Gothic revival exercise. But Schultz did later achieve a cathedral of his own design in Khartoum, constructed of necessity in local stone and evocative of an Early Byzantine cruciform basilica. Barnsley, on his return to England, built the little church of St Sophia at Kingswood in Surrey for one of the School's early patrons, Edwin Freshfield, who financed the publication of the *Liosios Loukas* book. The interior of the Kingswood church was enriched with marble and mosaic in the Byzantine manner. Barnsley, applying what he had learnt of Byzantine techniques, went on to become one of the foremost designers of unpretentious furniture in the arts and crafts movement inspired by William Morris in reaction against the mass-produced extravagancies of Victorian factories.

Meanwhile, in Athens the normal activities of the School often lured its members into Byzantine byways. Its first excavations in Melos led to an account of the island's churches which was published in the second volume of our *Annual*. In Thessaly in 1907, Alan Wace's search for a Doric temple near the tip of the Magnesien peninsula ended, at the suggestively named site of Theotokos, in the School's first excavation of an Early Byzantine basilica. Wace's early encounter with Byzantine remains left its mark, and when, years later, I called on him in England before coming out to the School for the first time, he urged me to concern myself with Byzantine architecture. At the close of his career when, as Professor of Mediterranean Archaeology at Alexandria, he took charge of the University's excavations at Hermopolis Magna, he was quick to recognise that the re-erected columns there belonged not to an Agora, as was thought, but to a huge Christian basilica. In its study and publication I had the privilege of joining him.

Theodore Fyfe, one of Evans' architects at Knossos, took time off to draw attention to the crucial church of St Titus at Gortyna, in the leading British architectural journal. Even so, in later years when he was Director of the Cambridge School of Architecture and I was one of his pupils, it was not Byzantine architecture that he plunged us into but Minoan!

Above all, the British School's long association with Laconia, starting with the excavation of the Archaic sanctuary at Sparta, opened up many opportunities for research on later remains in the area. The Schultz and Barnsley work on the churches of Mistra was followed by recording some of the unique examples of domestic architecture that survived there; while the medieval fortress of Laconia and many of the Byzantine churches in Mani were recorded and published. Among the finds from the excavations at Sparta itself, the fragmentary glazed Byzantine pottery from the surface layers was published in 1910, in a study which was in part the work of R.M. Dawkins, Director of the School at the time. That was the first occasion when such material from an excavation in Greece received the serious attention that it is now seen to deserve.

Dawkins was one of a group of scholars whose wide-ranging interests added lustre to the British School before the Great War. His excavations at Bronze Age and Archaic sites were interspersed by study of such topics as cruciform fonts and the recording of a 9th century church in Skyros. His absorbing interest in the Greek language led to an irreplaceable book on Modern Greek in Asia Minor, which appeared in 1916. At that time, while working for British Naval Intelligence in Crete, Dawkins' superiors observed that he seemed less concerned about the movements of enemy submarines which his Cretan friends reported than with their vocabulary. In 1905 he had first visited Mount Athos and, following his fourth and last visit, on which I had the good fortune to accompany him, his book The Monks of Athos appeared, illustrated by one of their number. With scholarship and humour it threads together the traditions and pious fancies that were one aspect of life on the Holy Mountain. No lover of Byzantine Greece should leave Athos on one side, Dawkins himself advised. Nor at the British School have they done so, from F.W. Hasluck, his Assistant Director, whose short account of the monasteries remains useful, to Philip Sherard in our own time. Dawkins became the first Bywater and Sotheby Professor of Byzantine and Modern Greek at Oxford, where he produced his edition of that most fascinating of Medieval Greek documents, the Cypriot chronicle of Makhairas.

Dawkins was also no mean botanist, and created in North Wales an impressive garden of Cretan flora. Alan Wace, his successor as Director, became an expert on the provenance of Greek embroideries; he also produced with Maurice Thompson an authoritative account of the Vlachs of the Pindus. F.W. Hasluck, before he fell victim to tuberculosis at an early age, had become a leading authority on Greek and Turkish folklore, and had to his credit a remarkable output of studies, ranging from medieval heraldry in the Aegean to the crypto-Christians of Trebizond. Among strictly Byzantine contributions was his collaboration with the architect H.H. Jewell in a monograph on the great multiple church in Paros, incorporating the only Justinianic monument in Greece that is still complete and in use. Later removal of the thick encasement of plaster, both inside and out, during repairs by the late Anastasios Orlandos, have restored its original appearance to the masonry; yet it is perhaps as well that the monograph records its former dazzling and characteristically Cycladic whiteness.

The Schultz and Barnsley archive passed into the control of the Byzantine Research and Publication Committee, established in London in 1908 in association with the British School and with Schultz as Honorary Secretary. This gave a new impetus to work at the School on monuments both in Greece and elsewhere. William Harvey, the new Committee's first recruit, another Gold Medallist of the Royal Academy, enlarged the archive with drawings of churches in Argolis and added surveys of those not previously recorded in Arta and Thessaloniki. He then went on to Palestine to undertake a survey of the Church of the Nativity in Bethlehem, which was published by the new Committee with Harvey's coloured drawings. When 24 years later, remains of the Constantinian building were found under

the floor of the basilica, it was Harvey who was summoned to announce and analyse that major discovery. On his first visit to Palestine Harvey also worked at the Dome of the Rock in Jerusalem. His drawings now in the Victoria and Albert Museum were invaluable to me when, 40 years ago, I was asked to report on the state of the building.

Not only in the Ottoman provinces, but also in the capital, conditions for study of the Monuments had become easier under the last of the Sultans. In 1909 Walter Sykes George, a student of the British School of three years' standing with the highest awards from the Royal College of Art, was able to undertake a detailed study of the church of St Eirene, then full of the Sultan's outmoded artillery: his monograph, published by the Byzantine Research Committee, has been the basis of all subsequent study of this major neighbour of St Sophia.

While Walter George was in Constantinople, Alexander van Millingen was preparing his standard work on the Byzantine churches of the city, in which, as acknowledged on the title-page, the architectural descriptions and illustrations were almost entirely the work of George and other students of architecture from the British School. A main contributor was Ramsay Traquair, who had been active in Greece, surveying and publishing castles and churches in the Peloponnese, before settling in Canada.

Walter George was the outstanding draughtsman of this team, although he had lost the use of one eye in a boyhood accident. He spent much of his time in Thessaloniki, where he had access to the Rotunda and the two great basilicas. His work at St Demetrius was an invaluable record of the state of the building before the disastrous fire in 1917. Thanks to generous support from the fourth Marquess of Bute he was able to take advantage of discoveries made in the winter of 1907-1908, during repairs undertaken by the Turkish authorities. These had led to the uncovering of a whole series of unique votive panels of mosaic above the north aisle arcade. Their discovery was quickly reported and their significance first discussed by the Greek scholar Petros Papageorgiou in the *Byzantinische Zeitschrift*, with rather unsatisfactory photographs, which were also published by Russian and French specialists in other journals. But George's drawings are the only complete record in colour of these exceptional compositions, which were lost in the fire only a few years after the building returned to Christian worship.

Circumstances during and after the Great War ended the School's most active period in the study and publication of Byzantine monuments. Eventually, the Byzantine Research Committee was wound up and its assets, including the expanded Schultz and Barnsley archive, were transferred to the School. That archive remains in London, but copies of most of the architectural drawings are held in Athens. In 1985 an exhibition of George's original drawings of St Demetrius was staged by the Municipality of Thessaloniki and the British Council, a colourful contribution to the celebration of the 2300th anniversary of the founding of that city.

In the years between the wars, the School, still financed almost entirely by private subscriptions, was deeply involved in the successful enterprises of Sir Arthur Evans at Knossos, of Alan Wace at Mycenae and, later, of Humfry Payne at Perachora. But Byzantium was not neglected and when, in the 1920s, the British Academy embarked on excavations in the Hippodrome of Constantinople, they owed much to the participation of Stanley Casson, the Assistant Director of the School, who was killed in the Second World War. Another member of the Hippodrome team was David Talbot Rice, who served the School in various capacities. His book on Byzantine Pottery, the first monograph on the subject, was one sequel of those British Academy excavations. In the later British excavations, in the Great Palace of the Emperors, the School was again represented, notably by William Macauley, who made facsimiles of key features in the magnificent floor mosaics that were found.

In the 1930s when I first came to Greece, foreign students of Byzantium were living in a new environment, dominated by such outstanding figures as George Soteriou and Anastasios Orlandos, who were actively investigating, excavating, recording and restoring the Byzantine heritage of this country. It was typical of the new situation that, when the

School's excavation of the theatre at Sparta spread into the adjoining ruin field, revealing remains of a substantial basilica, it was Soteriou who was invited to publish it. It is hard to exaggerate what I personally owe to George Soteriou and his generation of Greek Byzantinists for their encouragement and example. Greatly did they profit me when after four and a half years at the British School I went to Cyprus, for there the preservation of the island's ancient churches and of the Byzantine mosaics and wall-paintings that they contain became one of my constant preoccupations. At the School, before I went to Cyprus, I was a contemporary of Romilly Jenkins who as Assistant Director to Humfry Payne was not unnaturally at first drawn by Payne's spectacular finds at Perachora into the popular field of Archaic Greek art. This led to his little book on Dedalic sculpture of the 7th century. But Jenkins' real interests ran later, initially much later, for his next book was a study of the poet Solomos. Primarily a classical scholar, in Greece Jenkins became fascinated by the seeming void dividing the modern from the ancient Greek and this led him to Byzantium, to which he devoted his exceptional gifts for the rest of his life, first as Koraes Professor at King's College, London, finally at Dumbarton Oaks as Professor of Byzantine History and Literature. The new edition of the *De administrando imperio* with commentary and translation to which he was the main contributor, and which he edited, provides for him a lasting monument.

I shall be brief about the period since the British School resumed normal activities after the Civil War, for this is not such ancient history. In Chios, at Emborio, on the edge of the Bronze Age site, Sinclair Hood's investigations hit upon an Early Byzantine basilica, preserving areas of mosaic floor. The coins found date from the third quarter of the 6th century, but the simplicity and large scale of the mosaic designs suggest an earlier origin. The annexed baptistery was circular and contained a cruciform font, which would have pleased Dawkins who studied that type. A fortress was built, probably under Heraclius, to protect this Byzantine trading-post where, it is suggested, the mastic from the interior of the island was exported until the forays of the Arabs in the Aegean led to its abandonment. It is good news that the third part of the Emborio report, covering the Roman and Byzantine remains, is nearly ready for press.

In Crete the School located and partially excavated a tightly-packed Roman cemetery, where was found the grave of an unnamed but revered Christian personage, perhaps martyred in the persecutions, which became a cult-place for later converts. In due course a sizable three-aisled chapel was so constructed that his tomb, newly embellished, occupied a prominent position just inside the entrance door. Though the building was sadly damaged by those who plundered the graves below it, enough remained of its mosaic floors to indicate that it was not erected before the 5th century. Fortunately, Sinclair Hood was able to secure the help of W.H.C. Frend, at once an archaeologist and an expert on early church history, to supervise the excavation and, in publishing it, to reconstruct the history of this disturbed site.

In the 1970s a much larger site in the same area (now known as Knossos North Cemetery) was investigated for the Greek Archaeological Service, under the direction of Hector Catling. Apart from over 300 tomb ranging from Sub-Minoan to the 5th century AD, the scant remains of a large Early Byzantine cemetery church were uncovered: scant, because the whole area had long ago been combed for building-stone. Careful removal of the back-fill from the plundered foundation trenches made it possible to recover the plan of the building and to assign it to the 5th century. The trefoil form of the sanctuary is a feature rather widely distributed, which perhaps reflects the supposed early form of the Holy Sepulchre in Jerusalem. The church stood in a walled Campo Santo, once ringed with colonnades, where were also found remains of a small number of monumental tombs, supposedly of Christian notables of Knossos. These were constructed with spolia from an elegant Roman mausoleum, the foundations of which were found nearby.

Generally speaking, excavation of Byzantine sites in Greece has not been a continuing activity of the School, nor when I was in charge did

see any reason why it should be. The great expansion of building development in Greece has certainly revealed many previously unsuspected Byzantine remains but, thanks to the establishment of efficient Ephoreies throughout the country, the Archaeological Service has not often required our help in investigating them. From the 1960s, however, many students of the School with a taste for fieldwork have found openings on excavations outside Greece, and two enterprises of my own in Cyprus have greatly benefitted from their assistance. On completion of work in the Early Byzantine cathedral precinct at Kourion, which flourished from the 5th to the 7th centuries, several of these helpers are contributing to the forthcoming publication, notably Susan Young, now Director of the Canadian Institute, and John Hayes, whose work on Roman Pottery has extended to Byzantine and even Post-Byzantine ceramics, as a result of his participation in excavations in Istanbul. Again in Cyprus, the British School had sponsored a series of excavation campaigns at Paphos which have revealed, on the Saranda Kolones site overlooking the harbour, the remains of a neat, concentric castle, part evidently of the defences designed to establish the island as a secure base from which to attempt the recovery of Jerusalem in the Third Crusade.

For those concerned with the study of standing monuments, Thessaloniki has continued to be a magnet. Robin Cormack was initially concerned with the arts in the city after the Restoration of the Images, for which a spectacular focus is provided by the dome mosaic in St Sophia. Michael Vickers has looked again at the evidence for the dates previously assigned to the earlier monuments of the city, and has stated the case for widespread rebuilding in the middle years of the 5th century following Attila's capture of Sirmium and the establishment of Thessaloniki as the capital of Illyricum.

Here in Athens the scope of Byzantine studies has been changing, with the expansion of facilities for postgraduates in Britain where, apart from the older universities (among which I include Edinburgh, London and Manchester) we have Anthony Bryer's Centre for Byzantine Studies at Birmingham and now the Department of Greek and Byzantine Studies in Belfast. In consequence, most newcomers with Byzantine interests arrive at the School with their topics of research already fixed and the incubus of their dissertation often encourages sedentary study, at the expense of exploration in the countryside. But Archie Dunn's initiative at Chrysopolis is to be remembered, and there are occasional openings for Byzantinists on wide-ranging survey projects, such as those sponsored by the School in Boeotia and Laconia, Megalopolis and Methana, of that jointly undertaken by Dumbarton Oaks and the Birmingham Centre on the Byzantine demography of Eastern Macedonia, for which the archives of Mount Athos have supplied so much useful information. I would also like to remind you of Judith Herrin's studies on Byzantine Greece, in which Michael Choniates, that rather disgruntled Archbishop of Athens, is a recurrent figure. Karin Skawran once assured me that, when a fortuitous encounter with Byzantine art in Greece impelled her to pursue it seriously, she was advised, although her first studies in the history of art were in Germany, that the British School at Athens was the best place to start. However that may be, her conspectus of the wall-paintings in Greece of the Middle period filled a serious vacuum, so far as it could be filled with illustrations limited to published examples. Happily her book is the precursor of a larger enterprise, for the Academy of Athens has embarked on a corpus of all known examples, under the direction of Manóli Chitziidakis, starting with those on the island of Kythera.

In history, we must not overlook the work of Donald Nicol, starting with his books on the Despots of Artá and the monasteries of Meteora, nor, in literature, George Huxley, a former Assistant Director who is returning to Athens to be our neighbour at the Gennadeion. His work had ranged from the ancient world to the Akritic cycle. As for work in progress, we await from Margaret Mullet-McGann at Belfast the letters of Theophylactos of Ochrid to supplement the recently published edition of his other works, and from Pamela Catling a study of the Life and Times of Hosios Meletios who, with the help of the Emperor Alexios I, established the equivalent of an Athonite monastery on the mountainous confines of Attica and Boeotia. To

these varied activities at the British School I could add, without coming to the end of the list, D.M. Metcalf's studies in Byzantine numismatics as a recurring interest among our students in Byzantine musicology, continuing the pioneer work of H.J.W. Tillyard who first came to the School in 1904. Finally, as one who grew up without the unpredictable blessings of technology, I must not forget the resources of the School's Fitelberg Laboratory. Indeed, thanks to the collaboration of Richard Jones, these resources have already been applied to the problems arising in the study of Byzantine pottery.

So, at the close of our first hundred years, we can claim that the British School's contribution to Byzantine studies, if modest, has been continuous and varied, and the resources of the School, enhanced by the additions made possible by the Centenary Appeal, should continue to be of great value to students in the field.

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#### 10. BYZANTINE BIBLIOGRAPHY 1986

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# 11. BELFAST BYZANTINE COLLOQUIA, 1: THE XL MARTYRS OF SEBASTEIA

The first of the Belfast international colloquia was held from 11-13 April 1986 in the Marine Biology station of the Queen's University of Belfast, Portaferry, Co Down. The feverish preparations of the previous month took on a new reality when the martyrs began to arrive, beginning with the protomartyr Stephen Hill on the Thursday and then the full synaxis on the Friday. They were collected at the airport, taken round the Ulster Museum and shown the delights of the Crown Bar by a valiant team of research students, while the Portaferry party under the able leadership of our benefactress Mrs Betty Robinson arranged flowers, hung pictures, made beds and generally worked miracles. Mrs Christine Robertson registered participants through the afternoon in Belfast, distributing to everyone programmes, maps, martyr badges and books of texts compiled by Anna Wilson and produced by the student martyrs. The Dean of the Faculty of Arts, Professor Marcus Wheeler, opened the colloquium at a reception in 16 University Square, and the participants left by minibus and private car to the house at Portaferry where they found candlelit tables loaded with County Down oysters. After guinness stew and rhubarb fool, cooked and served by the student martyrs, the serious business of the weekend began.

ANNA WILSON's paper, THE XL MARTYRS: A STEPHANOS OF QUESTIONS opened our proceedings by asking forty questions.

1. Did the martyrdom take place as it is told, or have we only hagiographical embroidery on the basis of a scrap of historical fact? 2. Does the tale match our evidence of the Licinian persecutions? 3. Is the lake really there? 4. What of the division of XL soldiers? 5. Were they stationed in Sebasteia? 6. Is XL a plausible number? 7. Why does Gregory of Nyssa attribute them to the Legio Fulminata and attribute the famous rain miracle to their predecessors? 8. Why is the Syriac version sometimes fuller than the Greek? 9. What is the role of Ephrem Syrus in the tradition of Bishop Sisianos's sermon in Armenian? 10. What are his sources on Stephanos of Sebaste? 11. What is the earliest account in the Greek tradition? 12. Why does the Testament not refer to the episode

on the lake? 13. Why is it concerned at the potential dispersal of the relics? 14. Why does its author apparently have advance knowledge of their subsequent wide dispersal? 15. Why does it depict the martyr cursing anyone who may engage in such dispersal? 16. Would a legion in Armenia be drawn as here from the local population? 17. If this document is not genuine why does it refer to so many tiny villages and unimportant individuals? 18. Why only here is there a reference to the youngest of the martyrs, a boy Eunoikos, who may survive and devote himself at the tomb of the other thirty-nine? 19. Why does the Passio stress rather the fate of the young Melito? 20. If a forgery, where and when was the Testament composed? 21. Why were Gregory of Nyssa and Basil so interested in the cult and relics of the XL? 22. Is Migne's ordering of Gregory's sermons on the XL historical? 23. Is the martyrdom of the XL at Iborra that in which Gregory of Nyssa laid his parents' remains and his vision of the saints? 24. How many martyrdoms of the XL are connected with Gregory's family? 25. When were sermons 1a and 1b of Gregory of Nyssa on the XL preached? 26. Why was sermon 1a curtailed? 27. Did Gregory recast his plans for the finale of Sermon 1b? 28. Could Basil's sermon on the XL be that referred to by Gregory in sermon 2? 29. Why does Gregory omit the story of the young martyr and his mother in sermon 2? 30. Could the projected martyrdom in a letter to Amphilochios of Iconium be a martyrdom of the XL? 31. Might this be the martyrdom where he buried his parents? 32. Why are the XL the object of veneration in Middle Byzantine Cappadocian churches? 33. What of the dispersal of the cult of the XL in the Latin West and in Macedonia and Serbia? 34. Why is the image of the crowns elaborated particularly in the Syriac and Armenian sources for the XL? 36. Why are the XL associated with marriage in the orthodox tradition? 37. Is Photios' epitome of John Chrysostom's sermon on the XL in fact correctly titled? 38. Did Gregory of Nazianzos write Gregory of Nyssa's first epistle? 39. Who wrote the poem in honour of the XL (Paris B.N. Grec 476 f.291v)? and when? 40. Why did Romanos write his hymns on the XL?

Saturday's proceedings began for many with early morning tea provided by Stephen Hill and a walk along the sea front, before we were brought abruptly back to Anatolia by CAROLINE SMITTER's paper, SEBASTE, SARBIN AND ANNESOI: THE XL IN LANDSCAPE

This paper considered various sites connected with the XL visits (together with Oliver Nicholson) in August 1985. Sivas in Central Turkey occupies the site of ancient Sebasteia, scene of the XL Martyr's sufferings. Continuous occupation means that little of the Roman or Early Christian period is to be seen, though some spolia survive in Selcuk buildings. All accounts of the XL agree that they were made to stand out of doors in winter. There are, however, two traditions concerning the exact place of the martyrdom. St Basil alone says that the martyrs stood naked 'in the middle of the city' near a gymnasium cum bath house. The better known version (eg Act.XL MM.7) records that they suffered on the ice of the city's lake. Literary sources mention a lake, but no sign of it survives today and the date of its disappearance poses problems. I Cumont was content to see 'une prairie humide' at the foot of the city's citadel. A building buried up to the lintel of its door he identified with the bath house. Nothing of this sort can be seen now. The Testament asks that they be buried 'in the town of Serein below the citadel of Zelon'. Selon must be Zile in Pontos. H. Gregoire identified Serein as the nearby village of Seyhnusret, otherwise known as Kirkklar (Turkish for XL) and believed that the shrine of the XL MM was replaced by a fifteenth century Bektasi tekke. On the other hand, ancient remains at Seyhnusret are not impressive, the name Kirkklar may have a Bektasi rather than a Christian origin, and Gregoire's argument raises topographical difficulties. Though Serein must be in the plain of Zile its location as the site of Syhnusret cannot be affirmed with confidence. The family of Basil the Great and Gregory of Nyssa held lands at Annesa in Pontos. Members of the family were buried at a nearby church containing relics of the XL. G. de Jerphanion has shown that this estate is to be sought:

the Tasova plain between Amasya and Niksar. This means that the shrine of the XL cultivated by Basil and Gregory must be distinct from that at Sarsin, near Zile, referred to in the Testament. Jerphanion's suggestion that the modern village of Sonusa-Ulukoy on the northern slopes of the plain may preserve the name Annesa cannot however be confirmed.

**OLIVER NICHOLSON: LAST OF THE PERSECUTORS? THE EMPEROR LICINIUS AND THE CHRISTIANS**

This paper outlined the history of relations between the Christians and the emperor Licinius (308-24) under whom the XL are supposed to have suffered. The largest sources for Licinius's reign are Eusebius of Caesarea's Hist. Eccl. X.8 and his Vit. Con. 1.49ff. These are tendentious narratives, composed after Constantine had eliminated his imperial colleague; they describe Licinius as motivated by 'fury' against the Christians and this explanation has been echoed in all modern accounts. It is inadequate. An attempt is made to piece together Licinius's policy towards the Christians between 317 and 324 as it is known from sources other than Eusebius. The narratives in Hist. Eccl. and Vit. Con. are then examined in detail. It is suggested that the various measures listed by Eusebius may indeed have harassed the Christians, but that they are made to add up to more than the sum of their parts, to a graduated programme of intensifying hostility that might have culminated in an edict ordering a general persecution. It is noted that Eusebius clearly states that no such edict was issued. Licinius's possible motives were then considered. His characteristic religious predilections were dissected, and political considerations, particularly his policy towards the cities of the Levant, and his desire to be served by loyal officials, are assessed. Finally the stories about the XL are placed into this historical context. It is conceded that the XL are associated with the same part of the empire as the only likely Licinian martyr. But all existing descriptions of their martyrdoms allude to an edict; Eusebius states that Licinius did not issue one. It is even harder to believe that the Testament is what it purports to be: did the XL write it as they stood on the ice? The inaccuracy of the accounts where they can be checked makes them untrustworthy for the reign of Licinius, however much they tell of Christian myth.

**JAMES CROW: THE MILITARY BACKGROUND**

The XL were described in their Passio and portrayed in later iconographic tradition as soldier saints and this paper examined military aspects of these martyrs. Cappadocia was part of the eastern frontier of the Roman empire and the paper briefly described the physical remains of the Euphrates frontier and some of the problems concerning the principal documentary sources - the Itineraries and Notitia Dignitatum - were noted. Military references in the Passio were discussed in connection with the reforms of the late third and early fourth century. Finally two particular topics were discussed: the significance of Gregory of Nyssa's encomiastic speech on the XL for the continuation of pagan military traditions in the later Empire, and secondly the importance of the tradition of the XL for Procopius's description of Melitene in the Buildings.

After coffee in the drawing room we began a serious examination of the texts involved.

**PATRICIA KARLIN-HAYTER offered what was to be the most controversial paper of the weekend: THE GREEK TRADITION: THE EARLIEST ACCOUNT.**

It concerned itself with the Passio both in relationship to St Basil's oration and in the light of textual criticism. She argued that, except for the statement that the XL came from different places and information on the dispersal of their relics, all factual items in the Oratio are found in the Passio, but that the treatment of some of them in the Oratio is so heightened that, whereas the Oratio could easily be derived from the Passio the reverse would be nothing short of a debunking inconceivable at the period. The wide diffusion of the Passio, apparently at a very early date, the lack of any competing

source and the similar, rather unnatural, articulation of the story in both texts suggested to her that the Passio not only could be but almost certainly was Basil's source. Though all major interpolations were present when he used it, the lake crux suggested two already separate traditions. She proceeded to promise to eliminate nearly, though probably not quite, all accretions, leaving the essential primitive Passio which she described as a document. All martyrs would probably agree that what it represents will still require assessing.

**IAN WOOD** then offered his view of THE LATIN TRADITION: ASPECTS OF THE CULT IN THE EARLY MEDIEVAL WEST.

In the Catholic church the XL are celebrated on 10 March; this has not always been so, being the result of the growth and cult of Santa Francesca Romana. Nevertheless, from an early period there was confusion about the date on which one should celebrate the cult, with 11 March figuring as a prominent challenger in the martyrologies. The reason for this confusion appears to be linked almost entirely with scribal error (IV ides in place of VI ides), and the implication of this would seem to be that the cult, albeit recognised in the West, was preserved in literary tradition, rather than as a popular celebration. Nevertheless, accounts of the passion of the XL were known, and one in particular, that in Gaudentius of Brescia's homily on the dedication of the basilica of the Concilium Sanctorum, dated from the very first years of the fifth century and depends on information (and relics) received directly from the nieces of Basil of Caesarea. Gaudentius's interest in the cult needs to be seen in the context of Late Roman Society, with its interest in pilgrimage and its far-reaching contacts. In certain respects it offers an interesting comparison with the next western account which can be associated with a well known literary figure: Gregory of Tours. The latter undoubtedly came into contact with Armenians, one of whom informed him of the burning of the church of the XL; his own account of their passion, however, predates his acquisition of this information, and it also differs significantly from other accounts and cannot have derived from mainstream literary tradition. His interest in the cult may, in fact, be connected with his interest in Constantinople under Tiberius II. As with Gaudentius, Gregory's knowledge depended on his personal contacts; unlike the former, however, Gregory's account is the only surviving western account not to derive from a known written source. For the most part, despite Gaudentius and the relics he acquired from the nieces of Basil, the history of the XL in the West is one of written literary transmission, which in the case of the martyrologies was not very accurate.

Lively discussion followed, which had to be broken off so that martyr could avail themselves of Strangford fish soup, local cheeses and a visit across the ferry to Castle Ward. After tea followed a session from which all martyrs learned a tremendous amount (many were observed boning up on the translations beforehand).

#### **SEBASTIAN BROCK: THE SYRIAC TRADITION**

The main Syriac texts on the XL MM are (1) Syriac translation of the Martyrium; (2) list of martyrs' names; (3) verse homily on the XL MM. Jacob of Serugh; (4) five hymns attributed to Ephrem; (5) Syriac translations of homilies by Basil and Severus. The Syriac Martyrium (known from three MSS of 12th-13th century) represents an expanded form of the Martyrdom which was already known to Jacob of Serugh (d. 521). It is very likely that the Syriac was translated from an already expanded Greek text; this is suggested by a variety of criteria, but above all by three Greek witnesses to features found only in this expanded form, namely Ephrem Graecus, Severus of Antioch and Romanos. The list of names appended to one manuscript of the martyrdom provides a sequence not found elsewhere, although most of the names find correspondence in the Greek lists. Jacob of Serugh's homily clearly makes use of the Syriac martyrdom and so it provides a valuable terminus ante quem for this. Jacob probably also knew Basil's homily and he mentions two details of unknown provenance. Four of the five hymns attributed to Ephrem know the

Syriac martyrdom and cannot be genuine. Three of these also know Jacob's homily. Only one hymn could conceivably be genuine, but this is not very likely. Syriac translations of homilies on the XL MM by Basil and Severus of Antioch (Hom. 18 and 41) are preserved. Severus is an important witness to the existence in Greek of an expanded form of the martyrdom.

#### MICHAEL VAN ESBROECK: THE ARMENIAN TRADITION

The Armenian literary tradition about the XL MM consists of three texts, (1) the translation of the Passio itself, (2) the translation of Basil's Panegyrikon and (3) another encomium of a certain Sisianos or Sisinos Iardapet, existing only in Armenian. (1) and (2) are found more frequently than (3). By comparison with the old Georgian version the antiquity of the Armenian version of (1) and (2) is clear, while the Testament was first translated into Armenian in 1928. (3) is a learned work, based on a lost Greek model and is far earlier than the 11th century date commonly assigned to its author. A full analysis of the homily followed, together with discussion of the connexion of the narrative with the various parallels, the cultural implications of the mystical number XL, the various indications of an underlying Greek model and the arguments for composition in the late 5th century. Two final notes explained the curious career of St Merkourios and an inscription to the XL MM of Sinai and Raithou in terms of reaction to a monophysite monopoly of the cult of the XL.

The greatly edified martyrs then turned their attention to Irish harp music kindly provided by Janet Harbison, to drinks and supper and then reassembled in the seminar room for two papers on the material cult in Cappadocia.

#### STEPHEN HILL: BUILT CHURCHES IN CAPPADOCIA: THE CHURCH OF THE XL AT SKUPI

The church at Skupi (Kucuk Burungun) was first published by Rott in 1908, and has subsequently been destroyed. Rott recorded the local tradition that it was dedicated to the XL MM. This attribution cannot be proved, but it may be concluded that this church and others like it in the area of Kayseri (Caesarea) were representative of Early Christian churches in Cappadocia since in respect of the articulation of their facades they can be compared with the church described by Gregory of Nazianus which was erected by his father (Oratio XVIII.39). The plan of the church at Skupi is essentially cruciform and thus may be compared in part with the plan of the martyrion at Nyssa which was built to the orders of Gregory of Nyssa (epistle XXV to Amphilochus of Iconium), although that church contained also an octagon. Gregory of Nyssa does not give the dedication of his church, but it is possible to speculate about whether it may have been Gregory's martyrium of the XL MM, especially since it was equipped with a peristyle of XL columns.

#### LYN RODLEY: ROCK CUT CHURCHES IN CAPPADOCIA: THE XL IN CAVE CHURCH PAINTING

Twelve Cappadocian cave churches contain images of the XL MM of Sebaste, a proportion of the whole that suggests popularity of the cult in the 11th and 12th centuries. This popularity was probably not specific to Cappadocia, but was the case throughout the empire. The images were of two iconographical types: a narrative image showing the martyrs suffering in the lake, found only in one 13th century church and a formal scheme, with the martyrs as individual figures identified by name inscriptions, found in the other eleven, all datable to the 10th or 11th centuries. The choice of one iconography rather than the other cannot certainly be attached to either regional or chronological factors, but it is possible that the formal image was developed earlier than the narrative one. The formal image may reflect some hymn or prayer honouring the XL, or may imply be an indication that the XL were not the object of dedication of the churches concerned. Both iconographies show the XL as men of widely differing ages, unlikely in a group of soldiers. The Testament of the XL does not say that they were soldiers, whereas accounts giving details

of the martyrs do. Possibly the XL of the Testament and the XL of the narrative accounts were separate groups; the formal image may have been based on the Testament and depicted a group of early Christian civilians of various ages: this wide age range had become an established part of the iconography by the time the two accounts had been taken to refer to a single group of XL.

Discussion after these papers was enthusiastic and longlasting, so much so as to prevent a visit that evening to the Portaferry Hotel which martyrs had previously noticed was conveniently sited next door to our marine residence. Bushmills and guinness were however consumed at home. The next morning after Christine Robertson's bacon and potato bread we reconvened to discuss a paper which we felt we had needed long before, and it did not disappoint us.

**MARY CUNNINGHAM: ST BASIL'S HOMILY ON THE XL MM**

As one of the earliest literary sources concerning the XL MM to survive, St Basil's encomium contains important information both about the martyrdom of the saints and their cult. One striking difference between Basil's account and that found in the Passio and other sources is the exposure of the XL soldiers in the middle of the city rather than in the lake of Sebasteia. The paper argued that this version of the story is in fact the earlier one and that the episode of the lake represents a later embellishment of the legend. St Basil also bears witness to the dispersal of the martyrs' relics by the time he was writing; rather than condemning this trend, however, he goes out of his way to defend it. In the second half of the paper, St Basil's homily was examined from a literary and theological point of view. While the author adopts the rhetorical rules of the pagan encomium, the context of the text is entirely Christian. St Basil stresses in many ways the baptismal symbolism underlying the XL MM passion. Such features as the saints' military profession, the form of their martyrdom and their heavenly rewards suggest symbolically the spiritual death and rebirth experienced in Christian baptism. Many of these elements, emphasized first by Basil, reappear in the Greek Passio, the hymns of Romanos and other versions of the legend, attesting to the continuing influence of this text throughout the Byzantine era.

From Cappadocia we moved into the empire as a whole with a fine paper by

**PIERRE MARAVAL: LES PREMIERS DEVELOPPEMENTS DU CULTE DES XL**

Its aim was to document early cult centres both in east and west up to the 17th century. He began by enquiring into the first church of the XL, and examined the evidence for a cult at the village of Sarim near Zela, where the Testament (but no other source) tells us the remains were buried. There probably was an early church there, but it was from Sebaste that the cult radiated and there was also an early church founded by Gregory's mother at Ibora near Annesa. He saw Basil's homily on the XL as dating to the deposition of relics of the XL in Caesarea, and discussed the evidence for wallpaintings in that church. A final Cappadocian cult site was identified at Nyssa from the evidence of Gregory's letter. By the 5th century there were relics of the XL at Sion near Myra in Lycia and by the 6th century in Chalcedon and Theodosiopolis in Armenia. The first relics in Constantinople were attested in the 430s and there were inventions in 451 and under Justinian, but the beginnings of the cult there go back to the 380s. The cult had reached Antioch by 481 and Severus of Antioch preached in their honour in 514 and 515 and wrote five hymns to the XL. It traced the expansion of the cult in Syria in the 5th century and Jerusalem from the first half of the 5th century; Egypt shows no sign of the XL until the 8th century. The importance of Gaudentius of Brescia was stressed for the West, and the material evidence was examined at Rome, especially in S. Maria Antica. The conclusion stressed the rapidity and significance of the cult, explicable in early medieval popular imagination by the military status of the saints, their number, their unusual sufferings and of course ecclesiastical politics, but above all in terms of the family cult of the Cappadocian fathers, and (the single most important factor) St Basil's homily.

In contrast to this splendidly wide-ranging paper, there followed an attempt to look at one stage of the development of the cult in the empire: **M.E. MULLETT: ROMANOS'S KONTAKIA ON THE XL: DATE AND SIGNIFICANCE**. Structural analysis of the poems attributed to Romanos on the XL reveals differences which indicate diversity of occasion and purpose. The first one, with its penitential emphasis and its impression of the physical presence of relics of the XL was associated with the account in Buildings, I.vii of Justinian's illness and the invention of the relics of the XL during excavations for the church of the martyr Eirene in Sykai, and more particularly with Malalas's account of the translation of the relics on the dedication of the church in 551. The second with its heavy victory symbolism and panegyric emphasis was associated with the feast day of the saints in a year in the 550s when the empire was under considerable threat in March, perhaps the profectio bellica in the Hunnic crisis of 559. Various objections to these speculations were examined, but in any case a late date for these poems in Romanos's oeuvre was urged, and a comparison of the poems revealed a common ceremonial and imperial concern which ensured the identification thereafter of the martyrs' with imperial crowns.

After coffee, many martyrs reconvened in the seminar room for a service in commemoration of the XL arranged by Earl Collins and led by Fr Van Esbroeck. Three final papers on aspects of the material cult in Syria, Greece and Yugoslavia followed. Marlia Mundell was sadly not able to be with us, but her paper was read spiritedly by Oliver Nicholson:

**MARLIA MUNDELL MANGO: MM: THE MARTYRS' MONOGRAM?**

The monogram incorporating letters of proper names, titles, invocations etc and displayed both on a monumental and miniature scale was a favourite Byzantine device, as were pendant letters suspended from crosses. The letter 'M' is found thus used to refer to shrine dedications: singly in the mosaics of the Church of St Michael of Phrygia at Ravenna, and, apparently, doubly in the wallpaintings of the Oratory of the Forty (M) martyrs (M) at Rome. It is suggested here that the wall mosaics of the main church (512) in the monastery at Qartamin in Roman Mesopotamia may also have contained double-M cross pendilia over the apse, referring to the Forty Martyrs. When bishop, John of Qartamin built a church of the Forty Martyrs in his episcopal city of Amida (484) and devotion to military saints would be particularly appropriate in the war zone of Late Roman Mesopotamia.

**PAMELA ARMSTRONG: THE CULT OF THE XL IN GREECE**

This paper, by concentrating on an area where the cult of the XL was surprisingly lacking, focussed attention usefully on methodological issues of cult, including evidence for devotion, the significance (or not) of placenames, and questions of diffusion. She examined nine places associated with the XL, including a cave on Cyprus, a church and village in Albania and a monastery near Sparta to decide on the status of evidence for cult. The history of each was explored and explanations sought for their foundations. Three groups were proposed with regard to the origins of the cult-place, and some suggestions were made concerning the significance of the cult as a bastion of Orthodoxy.

No such reticence was present in our final paper.

**ZAGA GAVRILOVIC: THE CULT OF THE XL IN MACEDONIA AND SERBIA**

Built largely on her work on the XL in three recently published articles. She concentrated on two aspects of the cult of the XL in Macedonia and Serbia: evidence for devotion to the XL provided by art historical and archaeological monuments of the 11th to the 14th century and the survival of their cult in present-day beliefs and customs. She emphasised the parallelism between the martyrdom of the XL and the rite of baptism in church decoration programmes and the relationship with the iconographical theme of Divine Wisdom. She examined the particular importance of the Ohrid region before turning to Serbia in the 13th century. She associated the baptismal significance of the cult with the symbolism of



the number 40, especially in relation to Lent, the season in which the feast of the XL always falls. A further importance is assigned to nuptial symbolism, which brought her to the mention of the XL in the liturgy of the Orthodox church and in contemporary Yugoslavia. In this paper, material, literary and folkloric evidence was most instructively combined.

On this high note we broke for lunch, served in the conservatory and in the front garden, overlooking Strangford Lough, and welcomed friends and sponsors. The weekend could never have taken place without generous support from QUB, the Society for the Promotion of Hellenic Studies, the Society for the Promotion of Byzantine Studies, the British Council, the Northern Ireland Tourist Board, the Northern Bank and Arthur Guinness, or without the generous hospitality of Dr Boaden of the Marine Biology Station. We also took the opportunity of thanking the team which made it work: Christine Robertson, Betty Robinson, Bob Jordan, Earl Collins, Mick McGovern; the cooks Margaret Jordan and Jill Holding, the translators Dana Miller and Peter Owens; the drivers; the many who helped behind the scenes, Anna Wilson, John Holding, Fred Williams and the indefatigable Wardles; above all the student martyrs - and Queen's publicity office, who turned up in force to record the event, even from thigh-deep in the lough.

Our guests were invited to join us for the final session, a constructive but hard-hitting discussion, led by **OLIVER NICHOLSON**. By the time cars began to leave for the airport martyrs had their marching orders to prepare final versions of papers and translations. We hope to produce a two-volume publication during the academic year 1987-88; Betty Robinson, business editor of Belfast Byzantine Texts and Translations will be delighted to receive advance orders. On this occasion, all the martyrs won their crowns; the next colloquium, on Alexios I Komnenos in 1988 will do well to emulate them.

## 12. 1986 SYMPOSIUM : SUMMARIES OF PAPERS

### CHURCH AND PEOPLE IN BYZANTIUM

XX Spring Symposium, Manchester, 22-24 March 1986

With the third travelling symposium, the practice can be said to have become a habit. The theme of this Symposium, the public life of the Church was sensibly chosen to reflect the personal interests of the Symposiarch **Rosemary Morris**, and it thus benefited from an unusually cohesive programme, and from a strong Manchester support team. There were inevitable omissions from the programme - that of monasticism was made only reluctantly - and the absence of two speakers from abroad, **Gunthe Prinzing** and **Vera Zaleskaya**, was very much regretted, although it is hoped that their papers will be included in the final publication by **Adol Hakkert**. Particularly memorable moments were the positively liturgical performance of **Bishop Kallistos Ware**, and the musical illustrations, both live and on tape, of **Jorgen Raasted**. Birmingham made its own contribution to the Symposium in the exhibition "A Scent of Thyme" by **Diana and Ke Wardle**, celebrating the centenary of the British School at Athens. Manchester Museum held a reception for Symposiasts in the exhibition on the Saturday evening. In return, a Manchester innovation may become a standard item: the discussion session on Teaching Byzantium which was offered as an optional extra on Sunday evening revealed massive interest among Symposiasts. A second follow-up session will be a feature of the 1988 Symposium.

### I. THE TEACHING OF THE FAITH

1. **Bishop Kallistos Ware**: The Meaning of the Divine Liturgy for the Byzantine Worshipper.  
(no summary received)

2. **Joseph A. Munitiz**: Catechetical Methods in Byzantium

'One difficulty in writing of church and learning is the lack of available

sources, which in some cases appear to be non-existent, in others are still unedited' (J. Hussey, Church and Learning in the Byzantine Empire 867-1185 (1973, p. vii)).

Professor Hussey's masterly study attempted to meet this difficulty by concentrating on key figures, and deliberately omitting 'popular and folk literature'. How far is it now possible to ask what the minor, secondary works were, to investigate the undergrowth of Byzantine religious teaching instead of the tall trees?

In the first place, one finds embedded in the larger works remnants of earlier stages, e.g. the erotopokriseis, the Allerweltskatechismen (H.G. Beck, Kirche und theol. Lit. (1959, p. 91): it is fairly clear that in their primal state these questions-and-answers were isolated enquiries sent by a local church to a recognized expert, and Anastasius of Sinai (7th century) expected at least some of his answers to be read out in public in church (PG 89, 776D). They circulated in collections of varying size, and could be adapted, rewritten, amplified by the addition of florilegia of texts from patristic authors.

But there are indications that many other minor documents were in use, and when catalogued they make an impressive list:

- (i) Biblical summaries, sometimes reduced to chronological lists
- (ii) historical epitomes, like that of Josephus by Epiphanius
- (iii) selections of canon law regulations
- (iv) collections of apophthegmata of the fathers
- (v) summaries of the Ecumenical Councils (4, 6 or 7)
- (vi) florilegia of texts on specific subjects (not exclusively religious)
- (vii) paraenetic alphabets (studied by D.N. Anastasijewic, 1905)
- (viii) short treatises on heretics (eg manichaeans: S.N.C. Lieu)
- (ix) anti-Jewish tracts, of varying length
- (x) collections of short stories

It may be possible with these and other fragments to build up a mosaic of how the faith was being taught in the Byzantine Empire.

### 3. Mary Cunningham: Preaching and the Community

Much emphasis has been placed recently by scholars on the importance of the visual, especially in icons and church decoration, in the religious education of the Byzantines. In this paper, I would like to argue that oral instruction played an equally crucial role. This includes both hymns and homilies, both of which transmit much of the fundamental theology of the Church. It is clear that in the early period of the Byzantine Church, the majority of sermons were intended to be understood. Exegetical homilies, by far the most common representatives of the genre, are written in an unpretentious rhetorical style, with frequent quotations from the Scriptures which they expound. This is not to suggest that more high-flown sermons, either panegyrical or festal, did not exist as well. John Chrysostom defends the art of preaching in a sophisticated rhetorical style, while at the same time deploring the tendency among congregations to applaud their preachers. The sermons of other fifth century writers such as Proclus and Basil of Seleucia provide further proof that the genre in this period was intended to inspire as much as to instruct its audience. Finally, I would like to explore the possible effects of the transposition of the sermon from the liturgy to the divine office after the seventh century. Is it possible that a connection exists between developments in the style of sermons and the liturgical changes which occurred in this period?

### 4. Kenneth Stevenson: Baptism in the Byzantine Liturgy

The paper gives an explanation of the principal features of the rite of baptism in the Byzantine Church, concentrating on the period from 8th-14th centuries. (These dates are selected because the texts are available.) Four main points are made:

1. Methodology applied to liturgical study including van Gennep's three stages in rites of initiation (rite of separation = enrolment for catechumenate, period of liminality = the catechumenate, rite of incorporation = the baptism at the Easter Vigil Eucharist); the

'comparative' method pioneered by Anton Baumstark; Levi-Strauss' 'deep structures' vs 'surface structures' applied to rites of initiation (method of Mateos and Taft).

2. Four stages in evolution: fourth century (and before and immediately after); the first main text, contained in Barberine 336 (8th century); the 10th century Typicon of the Great Church matched with the 11th century text contained in Grottaferrata G.b.I; the 14th century text contained in Grottaferrata G.b.III.

3. Description of the baptismal liturgy.

4. Conclusions: the way the 'deep' and 'surface' structures operate; the theological features of the ceremonies; the theological features of the prayers; some remarks on current thinking today.

5. **Jorgen Raasted** (Copenhagen): Byzantine Liturgical Music

Among the main features which make Byzantine Chant a first-class field of study the paper concentrates on the following three:

1. Its written tradition can be followed through more than 1,000 years, and qualified guesses can be made also for the centuries before, say, AD 900.

2. Byzantine Chant has influenced the musical traditions of Extrabyzantine areas (the Slavs of the Balkans and Russia, the Syro-Melkites, the Gregorian West...).

3. The interplay of text and music, so brilliantly reflected in the products of Byzantine composers (named or nameless), constitutes one area in which the aesthetical, theological, philological, and literary interest of scholars can meet.

In connection with some observations on the role of music for the celebration of Byzantine and Metabyzantine religious services, various specimens of Byzantine liturgical music (medieval and modern) were demonstrated on cassette and viva voce.

## II. LAW AND MORALITY

1. **R.J. Macrides**: Nomos and Canon: on paper and in court

This paper attempts to determine the position and influence of the church in Byzantine society through an examination of the relationship of civil and ecclesiastical law, its makers and its interpreters on paper and in court. While the question of the emperor's powers and rights within the church remained undefined after an abortive attempt in the ninth century the relationship between nomos and canon was established in the sixth century by Justinian; N.131, giving canons the status of laws, did not however resolve the problem for no directives were given in cases of conflict between civil and ecclesiastical law. At the same time as this measure the heterogeneous corpus of canon law was codified and collection soon also included civil laws on ecclesiastical matters side by side with the canons. One of these, the 'Nomocanon in 14 Titles' of the ninth century provided the foundation for twelfth-century canonical exegesis. The best known of the commentaries and the one on which modern evaluation of the relationship of nomos and canon are based is the work by Theodor Balsamon. Balsamon relates the canons to contemporary practice and he refers to controversial issues in the church of his time. He draws on his experience of twenty years in the church, discussions he engaged in, cases he handled and documents he drew up as chartophylax. His work gives no answer to the questions of the relationship of nomos and canon and the emperor's powers within the church. Like his civil counterpart, the ecclesiastical lawyer could argue both sides of the case, using the same tools, rhetoric and oikonomia.

2. **Caroline Cupane Kislinger**: Patriarchal jurisdiction in late Byzantium: the 'law' of Oikonomia

In comparison to the total bulk of Byzantine juridical sources we have only a few texts about legal proceedings at our disposal, such as the protocols of the patriarchal tribunal in Constantinople from the years 1315-1402. Nowadays these records constitute Cod. Vind. hist. gr. 47 and 48 of the Austrian National Library. In a period of social crisis like the 14th century, when statal institutions crumbled, the activity-sphere of this

tribunal reached far beyond ecclesiastical affairs. It took over many competences of common jurisdiction. The decisions of the 'Synodos endemusa' in any case did not rely so much on civil law, but mainly were based on ecclesiastical canones (also because its sanctions could be executed). In doing so, one applied the generally approved 'Oikonomia' (here: special measure considering the circumstances), which served to enable and justify decisions apart from the standard. Selected examples may demonstrate, how this turn of mind influenced the practice of jurisdiction. The value of 'Oikonomia' is shown by the documents concerning 'Epidosis'; that means the additional grant of a vacant bishopric to a needy archbishop. On the other hand 'Oikonomia' very often became a mere instrument of arbitrariness in justice: in regard to the political and economical relevance of the accused or guilty persons it is employed to evade the severity of punishment.

3. **Patricia Karlin-Hayter:** Morality, the Church and the Family  
(no summary received)

4. **Robert Barringer:** Penitential epitimia in Byzantine pastoral care  
(no summary received)

### III: ASPECTS OF CHURCH ADMINISTRATION

1. **Michel Kaplan:** The Byzantine Church in the 6th-11th Centuries: Lands and Peasants

There is a striking contrast between the sixth-century Church - the landed endowment of which was considerable and concentrated on bishoprics and charitable institutions and which seemed to be in danger of breaking down in favour of other powerful landowners and, in particular, the small farmers (especially the emphyteutai) - and the Church of the eleventh century, when the large monasteries of Athos began to acquire extensive properties.

During the sixth century, the landed property of the Church mainly belonged to the bishoprics and to charitable institutions, sometimes subordinated to them, but often self-reliant. Monasteries were a clearly different case. Poorly endowed, their management could easily be undertaken by their hegoumenoi. Their importance increased and the rate of their landed enrichment accelerated after the end of the iconoclastic period in the reign of Irene and Michael III. This trend continued and some monasteries became very complicated economic systems, with dependencies (metochoi and charitable institutions) and a large number of oikonomoi in charge of their management. The emperor, the ecclesiastical hierarchy and those monasteries themselves which claimed the right to be autodespotai, began a fierce struggle for the control of their endowments. In contrast, by this time the bishoprics appear far less well off.

If we compare the Church with other great landowners, we find a number of differences. Suffragan bishoprics and monasteries are distinguished by highly centralised properties close to their institutions. So far as farming methods are concerned, church properties are advanced in some senses but retarded in others. Slavery seems to survive as late as the end of the tenth century, yet on the other hand, on ecclesiastical lands which had once been the pioneers of the emphyteusis, we find paroikoi as early as the sixth century. At the beginning of the ninth century, this kind of leasing is already usual on church properties whilst it is still uncommon on lay properties. In most cases, the lands of the Church lacked manpower.

2. **Margaret Mullett:** Patronage in Action: the Problems of an Eleventh-century Bishop

Over a ten-year period, from well before 1100 until 1106-7, Theophylact, autocephalous archbishop of Ochrid (1088/9-?1126+) had problems with a village on the Vardar called Ekklesiai. The paper aims to look not specifically at the problems, but at the means the archbishop used to counter them. Although the village lay in the jurisdiction of the theme

Boleron-Strymon-Thessalonike no letters are preserved to the relevant official, but instead a series of letters to four uninvolved parties close to the emperor.

Simpler cases can be found where Theophylact appears to have gone exclusively through official channels, but an analysis of the correspondence as a whole suggests that his procedure in the case of Ekklesiai is not untypical. Of the 128 letters written from the time of his archiepiscopate, 38 are written with a particular end in view, and of these, 12 are to officials and 26 to uninvolved though influential parties. Of the remaining letters, 28 are written to persons to whom he elsewhere applies for favour, and one case is cited of a series of four letters which might very well in future lead to a request for aid. It is suggested that Theophylact is operating a patronage network and the relation between him and his Constantinopolitan contacts is one of personal patronage. Theophylact's experience is tested against theory and anthropological parallels.

Theophylact was neither incompetent, nor in a particularly disadvantageous see: he was a good 'constituency bishop' and Ochrid was a prestigious see, with its own problems but hardly comparable to those of Anatolian sees at the time. This was of no avail in dealing with day-to-day difficulties. His methods of dealing with local officials are analysed; when these failed he appears to have had recourse to the patronage network. It is an impressive display, but it is notable that the letters present him more often as client (x19) than as patron (x5). We are familiar with the prospect of eleventh- and twelfth-century bishops dispensing patronage, less so of their receiving it.

A clear contrast emerges with the received view of the Early Byzantine bishop, or even of Judith Herrin's picture of Hellas in the late twelfth century. Recent views of the standing of the Middle Byzantine bishop (Maguire, Angold, Walter, Wilson) are cited and their testimony shown to diverge. Bishops in synod in the eleventh century appear to have increased power, but bishops in the localities complain of poverty and impotence. Theophylact may be closer to Liudprand's Bishop of Leukas than to Basil of Caesarea, and the real watershed for bishops on the ground was the twelfth, not the eleventh century. A rigorous study of the status and role of Middle Byzantine bishops is overdue.

#### IV: THE PUBLIC LIFE OF THE CHURCH

##### 1. Paul Magdalino: Church, Bath and Diakonia in Medieval Constantinople

This paper examined the role of the Church with regard to one of the most basic social functions of Byzantine life, that of public bathing. I attempted to show that this role was much more active than has hitherto been supposed, both in transforming and in maintaining bathing habits and facilities. On the one hand, the Church discouraged bathing for pleasure, inhibiting the frequency and the style of public bathing and thus contributing to the demise of the great thermae of Constantinople in the seventh and eighth centuries. On the other hand, it encouraged bathing as a ritual act of healing and purification, and, through the baths attached to churches, philanthropic foundations and monasteries, effectively took over the provision of public bathing facilities, which it made available both on a commercial and on a charitable basis. Charitable bathing, like charitable feeding, was organised by confraternities (diakoniai) which ministered to the poor in ritual baths (lousmata). It was suggested that:

- (a) The diakoniai of Constantinople became fully institutionalised under imperial sponsorship in the late sixth century.
- (b) They remained predominantly para-monastic organs of lay piety - in contrast to those of Rome, which became increasingly clerical in organisation and membership.
- (c) The twenty attested Constantinopolitan diakoniai were only a fraction of the total number.

##### 2. Judith Herrin: Ideals of Charity, Realities of Welfare

Early Christian notions of 'love' (agape, caritas) and care of the poor resulted in radical changes in the practice of charity - the very young and very old, the sick and all those in need, particularly women, slaves and lepers, became beneficiaries for the first time. In Byzantium these new categories gave their names to a series of foundations devoted to their care, staffed by clerics, monks, deaconesses and pious lay people, often funded through the voluntary adoption of poverty and individual bequests. No uniform system of charity emerged, for few of these institutions achieved a lasting existence. Imperial endowment was generally decisive, for instance in the case of the hospital of Samson in Constantinople, rebuilt by Justinian, which survived for centuries.

While the Cappadocian Fathers had formulated a theory of the necessary redistribution of Christian resources, largely under episcopal direction, charitable activity in Byzantium gradually became associated with monastic communities, both rural and urban. The ideal of totally indiscriminate charity to all in need also became restricted to a more conditional form of giving, symbolic and exemplary. Thus charitable distributions of food and clothing to the poor began to perform a liturgical function, connected with a monastic founder's death and commemoration. Yet the practice of good works continued to motivate anonymous giving, documented by otherwise unidentified Christophiloi. Good works might not be sufficient to secure eternal life, as the seventh century philanthropist, Philentolos, discovered, but they remained an important component of Byzantine charity throughout the empire.

### 3. Anthony Bryer (Birmingham): The Byzantine Church in the Street

Most Byzantines did not 'go to church' (which was usually private or monastic). It came to them, especially in the form of a street processional liturgy, called lite, with much lay participation. The size, frequency and extent of such liturgies was especially impressive in Constantinople where a network of open air liturgical theatre was evolved from the fifth century, satisfying a passion for taxis and belying the notion of a 'privatised' city. But from the eleventh century or earlier such 'official' processions were supplemented, and maybe superseded, by perambulations of icons by guild votaries.

The principle evidence used is the tenth century typikon of the Great Church, where 76 city-wide processions, some 14 miles long, are plotted and analysed, together with two samples in Constantine Porphyrogenitus. Three processions are taken from fourteenth century Trebizond, together with the funerals of Stefan Nemanya and (a survival) Ioakeim III. Icon perambulation is illustrated by the (Theban?) typikon of 1048, paintings in Blachernae (Arta) and in Markov Manastir (Skopje), and fifteenth century accounts by Clavijo and Tafur; the annual parade of the Soumelan icon is a survival.

## V: CHURCHES AND THEIR CONTENTS

### 1. Thomas F. Mathews: Transformation and Symbolism in Byzantine Architecture, and the Pantokrator in the Dome.

The most important symbolic motif in Byzantine architecture is the dome and the meaning of the dome is specified by the image of the Pantokrator that is found in the dome. The simplicity of this image, from which all story-telling is rigorously excluded, frustrates modern interpreters who have tried to read it as an abbreviation of the Ascension, or as a kind of Last Judgement. Neither of these interpretations works. The problem lies in the model by which we have read the image, for with respect to the viewer the image of the Pantokrator in the dome functions quite differently from other images. I would like to suggest that we try a model that might at first seem rather remote from the situation, namely Carl Jung's interpretation of the mandala as a symbol of the self in its completeness, the goal of human striving. I would argue to this not from Jung but through strictly historical considerations: the circumstances of the image, its relationship to the liturgical action beneath the dome, inscriptions accompanying the image, Byzantine interpretations of the name 'Pantokrator', and first-hand reactions to the image. Far from being

terrible and remote, the Pantokrator is an image of special intimacy because it marks the site of man's most miraculous contact with and transformation into the divine.

**2. Rowena Loverance: Early Byzantine marble church furnishings**

The recent excavation of the Episkopal Basilica at Kourion, Cyprus, has yielded some fifty fragments of marble tables and bowls, a class of material which has been well studied, but more for its artistic than its archaeological importance.

The Kourion material includes three fragments of relief decoration which may be added to Roux's catalogue in the Salamis publication, and an example of a seated figure under an arcade is a useful addition to a category of which only four other examples are known.

However the excavation also offered an opportunity to try firstly to distinguish the different shapes of table - rectangular tables for example come in two characteristic sizes and profiles, which may represent difference in function - and, secondly, to place these finds in their context within the church - the entrance area and pastophorion was a relatively rich source, the diakonikon rather less productive.

Evidence from the marble furnishings is particularly relevant to three changes in the basilica's life. The suggestion that the baptistery rite changed at an early date from the Antioch to the Jerusalem practice depends on the apparent abandonment of the use of a marble table or bowl in the baptistery apse.

The presence of an altar table in the diakonikon, a room newly created within the existing structure in the sixth century, draws attention to the shift, recently documented by Pallas, of the place of offerings from the east to the west of the church.

No evidence remains at Kourion of the form or structure of the main altar, but the discovery in a middle Byzantine church in the nearby village of Episkopi of marble table legs which may have come from the basilica, and a massive altar table, may indicate the presence of a continuous worshipping community.

**3. Dr Marlia Mundell Mango (Walters Art Gallery, Baltimore): Liturgical Silver and its uses, IV-VII Centuries**

Texts and objects surviving from the Early Byzantine period attest to the mass of silver objects belonging to urban and village churches alike. These objects could be classed as being strictly liturgical, paraliturgical, strictly votive, and lighting equipment; or combinations thereof. Silver was also extensively used for large-scale revetments weighing thousands of pounds. All silver objects had 'uses' which exceeded that of a primary function in the performance of the liturgy. Some were donated to secure the personal salvation or well-being of the donor (inscribed hyper soterias) or for the repose of the soul of another (inscribed hyper anapauseos). The silver object was also a financial asset for the church: the smallest spoon may have been worth less than a solidus, but the paten made (491-518) by the bishop Paternus cost over 81 solidi - the amount spent by Nicholas of Sion to restore an entire church building in Lycia (mid-sixth century). Some objects are explicitly inscribed as being a 'treasure' (keimelion), and total church treasures routinely referred to by Procopius, etc., as keimelia, could be considerable. In 312, Constantine gave the Lateran Church in Rome over 10,000 pounds of silver in objects and revetments, in 537 Justinian embellished the sanctuary of St Sophia with 40,000 pounds of silver and in 622, Chosroes II removed from the churches of Edessa 112,000 pounds of silver - a notable escalation.

While civil law forbade the alienation of moveable church property exceptions were made for ransoms, famines and cases of hardship. The church treasures of Amida ransomed 7,000 prisoners of war in 422 and the church silver of Constantinople and Edessa was collected, respectively, by Heraclius (621) and Chosroes (622) to finance the final Roman-Persian War.

**4. John Lowden: Luxury and Liturgy: the function of books**  
(no summary received)

## VI: THE ENEMIES OF THE FAITH

### 1. Malcolm Lambert: Byzantine Heresy: a western view (no summary received)

### 2. Cyril Mango: The Devil

To gain some understanding of Byzantine diabolology (a subject that has been little explored) it is useful to draw a distinction between the Devil, ie Satan, and ordinary demons. The Devil as prince of all evil spirits, fallen angel, hater of man and creation, is largely a theological construct of the patristic age - a construct cobbled together from the disparate evidence of the Bible and little changed after the 4th century. The demons, on the other hand, represent a 'reality' that was acknowledged by all Mediterranean peoples of late Antiquity and, though shared by Christianity, was by no means exclusive to it. Demonology was the common ground on which all religions met. Demons caused illness and possession (madness) in men and farm animals. While they could be brought on by sinful behaviour or magic, they usually chose their victims at random. Entirely innocent people became possessed, often through lack of caution, but seldom through a moral fault.

A reading of Byzantine literature (especially hagiography) suggests that demons, as defined above, continued to be very much alive throughout the Middle Ages, whereas the Devil was but dimly perceived by ordinary people. In this respect Byzantium remained faithful to its pre-Christian heritage. If there is a Byzantium contribution in this domain, it should rather be sought in the 'politicisation' of the Devil, who becomes the prime instigator of heresy and the subverter of the order established by Church and State.

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

### **(a) Membership**

We are sorry to announce the death of Mr.R.V.Kerr, of the University Library, Cambridge.

The following new members were elected during 1986 at the AGM in March and the Executive Committee meeting in September:

Dr.C.Asdracha, R.G.Baxter, Professor A.R.Birley, M.Bodley, Ms.R.Bradley, R.Brunner-Ellis, The Rev.K.Carvey, Ms.J.Clayton Dr.C.N.Constantinides, Mrs.J.Coynehan, Professor M.H.Crawford, Miss S.Davies, Professor A.R.Dyck, Miss L.Edwardes-Evans, Dr.R.V.H.Goulder, S.J.Greaves, Dr.C.Hodgetts, Dr.J.Howlett, E.A.Ivison, Professor B.Jones, Dr.M.Kaplan, Dr.Y.Lev, A.J.E.N.Macdonald-Radcliff, Miss E.Middleton, Dr.S.Mitchell, Ms.L.Moffatt, N.G.Nicoloudis, Dr.J.Paviot, J.C.V.Petropoulos, Ms.A.M.Pontani, Dr.R.M.Price, Ms.C.Rapp, M.Repo, A.Rizos, Ms.G.Robinson, Ms.M.Sigala, T.Stanley, W.W.Stewart, Dr.B.H.Stolte, Ms.M.H.Thomson, Dr.K.Wardle, S.Whiston, Dr.L.J.Wilson, A.G.Wood.

### **(b) Minutes of the Annual General Meeting, held at 5.45 pm on Sunday, 24 March 1986 in the University of Manchester.**

Present: Professor Cyril Mango (in the Chair), Dr Michael Angold (outgoing Treasurer), Professor Anthony Bryer (outgoing Secretary) and 32 members. Present as observers: members of the Greek, Belgian, French and Irish Committees of the International Association, and of the entire Danish Committee.

76. The Minutes of the last Annual General Meeting of the The Society (71-75), hld on 24 March 1985, were adopted.

77. The Hon. Sir Steven Runciman was re-elected President of The Society to serve for the term 1986-88.

78. Professor Anthony Bryer was re-elected Honorary Secretary of The Society to serve for the term 1986-88.



79. Reporting for the Chairman, the Secretary stated that thanks to the good housekeeping of the outgoing Treasurer, whom the meeting thanked, the Society was meeting its objects. Besides the Symposium, at least four other Byzantine meetings had been supported and members assisted in attending the Washington Congress. BBBS 12 (1986) was bigger and better than ever, and the meeting was glad to hear that its editors would continue their labours. The Executive had been recognised by the UGC as representative of Byzantine Studies on which thirteen Universities and Colleges had reported. While it was not anticipated that significant change would result, officers of the Society had been invited to meet the working party of the Arts Sub-Committee of the UGC in May. The Executive had itself set up a working party to prepare a handbook of undergraduate and postgraduate opportunities in the United Kingdom in Byzantine Studies. It had nominated Professors Averil Cameron and Cyril Mango as its delegates at the meeting of the AIEB in Washington.

80. The Treasurer presented his report for the year ending 30 September 1985 (see BBBS 12, p. 56), which was adopted. An interim statement at 19 March showed a balance of £1,480.00.

81. Twenty-four new members were elected (see Minute Book).

82. The next Annual General Meeting was arranged during the Twenty-first Spring Symposium of Byzantine Studies, Birmingham, March 1987.

**(c) Treasurer's Report for the 15 months ended 31.12.86**

**Income and Expenditure Account**

Note: This account is prepared on a different basis from the account for the year ended 30.9.85 and covers a longer period, because the Society's financial year has been changed to end on 31st December. The figures are therefore not properly comparable with those published last year (in BBBS 12, 1985, p.56).

<u>Income</u>		£
Balance at Bank 1.10.85		1,870.25
Grants: British Academy		1,250.00
British Council (less refund)		96.00
Hellenic Foundation		713.00
Manchester University (less retention)		298.00
Subscriptions		992.71
Income tax recovered		92.44
BBBS: sales and advertising		164.91
Deposit Interest		10.91
Miscellaneous Income		27.60
	<b>5,515.82</b>	
<u>Expenditure</u>		
Manchester Symposium Expenses		959.87
J.Haldon: grant for I.C.H.S.		95.00
King's College London, for "The Greek Novel"		75.00
King's College London, for "Late Antiquity and Islam"		100.00
Birmingham University for "Byzantine Archaeology and Historical Geography in Greek Lands"		150.00
Queen's University Belfast for "The XL Martyrs"		150.00
A.I.E.B. subscription		40.17
Postage		55.69
BBBS 12: typing		28.00
Bank Charges		15.75
Washington Congress: travel grants		800.00
travel expenses		1,550.00
Balance at Bank 31.12.86		1,496.34
	<b>5,515.82</b>	

**M.V.Carey  
Treasurer**

(d) The Annual General Meeting of the Society for the Promotion of Byzantine Studies will be held in University House, University of Birmingham, on Saturday 21 March 1987 at 9.00 p.m., during the XX1st Spring Symposium.

**AGENDA**

83. Adoption of the Minutes of the last Annual General Meeting of the Society (76-82) held on 23 March 1986: see (b) above.

84. Chairman's Report.

85. Treasurer's Report: see (c) above.

86. Election of new members.

87. Any other business (notice of which should be sent to the Secretary before 15 March 1987).

**STEVEN RUNCIMAN  
President**

## BYZANTINA AUSTRALIENSIA

Department of Modern Greek, Sydney University, NSW 2006, Australia  
wish to announce two recent publications in their series:

**Byzantina Australiensia 3:** P. Lemerle, *Byzantine Humanism*, translated by H. Lindsay and A. Moffatt, Canberra, 1986. First published as *Le premier humanisme byzantin*, Presses Universitaires de France, 1971. A book by France's most eminent Byzantine historian which has achieved general recognition as the most incisive analysis of the central Byzantine phase in the transmission of Greek classical learning. The translation contains additions and bibliographical updating by Professor Lemerle. Price: Aus\$22.00, US\$21.00, UK£13.50, DM54.00 (includes postage and packing).

**Byzantina Australiensia 4:** *The Chronicle of John Malalas: A Translation*, by Elizabeth Jeffreys, Michael Jeffreys and Roger Scott, with others, Melbourne 1986. This chronicle, covering the period from the Creation to the reign of the Emperor Justinian, played a most influential role in shaping the Byzantine, Slavonic and Syriac traditions of chronicle writing. This is the first attempt to translate Malalas' text as a whole into any modern European language, adding in also translations of all significant variant witnesses to Malalas' original text. Price: Aus\$27.00, US\$24.00, UK£18.00, DM60.00 (includes postage and packing).

### Still available:

**Byzantina Australiensia 1:** *Byzantine Papers*; Proceedings of the First Australian Byzantine Studies Conference, Canberra 1978, edd. E. & M. Jeffreys and A. Moffatt, Canberra 1981. Price: Aus\$19.00, US\$18.00, UK£10.50, DM48.00 (includes postage and packing).

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