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BULLETIN OF BRITISH  
BYZANTINE STUDIES

# BULLETIN OF BRITISH BYZANTINE STUDIES

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## FOREWORD

Members will not fail to notice that this year's volume has taken a further stride in deploying The New Technology; the editors apologise for any delay, occasioned by their learning how to do it. There are implications for the layout of future questionnaires; please be prepared for a new approach next year.

We are particularly grateful to this year's British Byzantine Institution, the John Rylands Library, Manchester, for providing us with our cover picture - St. John the Evangelist from their MS.1 (see section 8 for a fuller description).

A failing of which we are increasingly aware is that the calendar in BBBS seldom manages to cover lectures and other events planned for the following autumn and winter. We would therefore like to invite organisers of such events to send us details by the end of September, for inclusion with the mailing of the questionnaire in October. If you want to send a complete lecture list we would prefer it on paper, not card: we need about 250 copies. If you want a single item included in an amalgamated list, please send the information clearly typed.

The Editors

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

## **EXECUTIVE COMMITTEE**

A. Ex officio by virtue of membership of the Bureau of the International Association (Constitution V 2(a))

Sir Steven Runciman, FBA  
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B. Elected by the membership of the Society (Constitution, V, 2(b)), to serve 1986-88

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C. Co-opted by the Committee, 1986-88

Mr Michael Carey (Treasurer)

D. Co-opted by the Society, 1986-88

Professor Anthony Bryer (Secretary) (Minute 78)

E. By invitation

(1) Current editors of BBBS, Rowena Loverance & Charlotte Roueché

(2) Current Symposiarch, Dr Bernard Hamilton

(3) The Secretary of the British Academy, Mr Peter Brown

## 2. PUBLICATIONS AND WORK IN PROGRESS

**Dr. D. S. H. Abulafia**, Gonville and Caius College, Cambridge.

Italy, Sicily and the Mediterranean, 100-1400 (London, Variorum, 1987); 'The merchants of Messina: Levant trade and domestic economy', PBSR 54, 1986, 196-212; 'Yehudel Erice (Monte San Giuliano) sheb<sup>e</sup> Sitsiliah, 1298-1304', Zion 51, 1986, 295-317; 'Una comunità ebraica della Sicilia occidentale: Erice 1298-1304', Archivio storico per la Sicilia orientale, 1986, 7-39; 'The merchant dynasty in the mediaeval Mediterranean', Family and lineage, ed. D. Watt et al. (St. Andrews 1987), 13-28; 'Asia, Africa and the trade of medieval Europe', Cambridge Economic History of Europe II, rev. edition, edd. E. Miller, M. M. Postan, C. Postan (Cambridge 1987); 'A Tyrrhenian triangle: Tuscany, Sicily, Tunis, 1277-1300', L'economia pisana e toscana nel medioevo, ed. C. Violante (Pisa 1987); 'The Anconitan privileges in the kingdom of Jerusalem and the Levant trade of Ancona', I comuni italiani nel regno di Gerusalemme, edd. G. Airaldi and B. Z. Kedar (Genoa 1987), 451-96; 'Narbonne, the lands of the crown of Aragon and the Levant trade, 1187-1400', Actes du XII<sup>e</sup> Congrès de la couronne d'Aragon, (Montpellier 1987).

Forthcoming: Frederick II: a Medieval Emperor (Viking Penguin, 1988); 'The levant trade of the minor cities in the thirteenth and fourteenth centuries: strengths and weaknesses', Asian and African Studies in memory of E. Ashtor, edd. B. Z. Kedar and A. Udovitch; 'Il Mezzogiorno italiano in rapporto con i suoi vicini al 1200 incirca', L'economia veneziana e mondiale nel 1200; 'The end of Muslim Sicily' in volume ed. by J. M. Powell, Princeton.

In progress: 'Gli Italiani fuori Italia', Storia dell'economia Italiana ed. R. Romano; 'L'Italia e il mare (sec. V-XII)' Storia d'Italia ed. R. Romano.

**Dr. M. J. Angold**, University of Edinburgh.

Forthcoming: 'He byzantine ekklesia kai ta problemata tou gamou. He sumbole tou Ioannou Apokaukou, metropolitou Naupaktou', Dodone, 1987.

Work in progress: Byzantine Church and Society under the Comneni.

**Ms. P. Armstrong**, British School, Athens.

Forthcoming: The lives of Meletios the Younger, Belfast Byzantine Texts III, summer 1988; 'Lakonian Amphorae' in BCH supplementary volume.

In progress: preparation for publication of Byzantine pottery from excavations of the German Institute in Athens at Kalapodi in Phthiotis.

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

'The rhetoric of poverty: the lives and opinions of Theodore Prodromos', BMGS 11, 1987, 1-28;

'Akrites kai oi kritikoi: filologika kai ekdosima problemata', Neograeca Medii Aevi, ed. H. Eideneier, Cologne 1987, 75-84.

Forthcoming: 'The Greek novel in the middle ages', and editor, The Greek Novel A.D. 1 - 1985, London 1988.

In progress: Twelfth century satire; translations of vernacular Greek romances (fourteenth century).

**Mr. S. Bendall**, London.

Forthcoming: Catalogue of a private collection of Palaeologan coins

**Professor A. R. Birley**, Manchester.

'Some notes on the Donatist schism', Libyan Studies 18, 1987, 29-41.

Forthcoming: Revised edition of Septimius Severus the African Emperor (London 1971/New York 1972) to be published by Batsford, probably under the title The African Emperor.

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

Vetus Testamentum Syriace: III.1, Liber Isaias (Leiden 1987); (with S. A. Harvey) Holy Women of the Syrian Orient (Berkeley 1987); 'North Mesopotamia in the late seventh century: Book XV of John bar Penkaye's *Ris Melle*', Jerusalem Studies in Arabic and Islam 9, 1987, 51-75; 'St. Isaac of Nineveh' The Assyrian (London) 3:6, 1986, 8-9; 'Armenian in Syriac script' Armenian Studies in memoriam Haig Berberian, ed. D. Kouymjian, Lisbon 1986, 75-80; 'A hymn of St. Ephraim on the Eucharist [*H.Fid.* X]' The Harp (Kottayam) 1, 1987, 61-8; 'The published verse homilies of Isaac of Antioch, Jacob of Serugh and Narsai; poles of Syriac tradition' Hommage to Mar Cariattil, ed. C. Payngot, Rome 1987, 58-62.

Forthcoming: The Syriac Fathers on prayer (Cistercian Studies Series); 'Three thousand years of Aramaic literature', 'The dispute between soul and body: an example of a long-lived Mesopotamian literary genre' Aram I, 1988; 'Syriac Studies 1981-85: a classified bibliography', Parole de l'Orient; 'Some notes on the Syriac versions of Porphyry's *Eisagoge*', Mélanges F. Jabre.

In progress: Syriac literature: a selection of texts in translation (for OUP).

**Professor H. Buchthal**, Warburg Institute, London.

'A medieval portrait of Seneca', Byzantium and Europe, Athens 1987, 165-76; 'Notes on some illustrated Byzantine psalters', Jewish Art, 12/13, 1986/7, 10-14.

**Dr. D. Buckton**, British Museum, London.

'A Byzantine icon for the British Museum', National Art-Collections Fund Review, 1987, 84-5.

In progress: Mediaeval enamel in the British Museum vol I (incl. Byzantine); Article on the pre-Revolution Russian collections of medieval and quasi-medieval cloisonné enamel for Journal of the Walters Art Gallery.

**Professor A. M. Cameron**, King's College London.

'New and old in Christian literature', Papers of the 17th International Byzantine Congress, New Rochelle 1986, 45-58; 'The construction of court ritual: the Byzantine Book of Ceremonies', Rituals of Royalty: power and ceremonial in traditional societies, edd. D. Carradice and S. R. F. Price, Cambridge 1987, 106-36.

Forthcoming: History as Text, London 1988; 'Eustratius' Life of Eutychius and the Fifth Ecumenical Council'.

**Professor H. Chadwick**, Peterhouse, Cambridge.

'Philoponus the Christian Theologian', Philoponus, ed. R. Sorabji, London 1987; 'The two books of Athanasius of Alexandria *contra Apollinarem*', Alexandrina: Mélanges Claude Mondésert, Paris 1987; 'Providence and the problem of evil in Augustine', Congresso Internazionale su S. Agostino, Roma 1986, Atti I, Rome 1987; Co-editor, Atlas of the Christian Church, London 1987.

**Dr. J. Chrysostomides**, Royal Holloway and Bedford New College, London.

Forthcoming: editor, Festschrift for Joan Hussey, to appear in 1988.

**Mr. E. M. Collins**, Queen's University, Belfast.

Forthcoming: 'A patristic manual for middle Byzantine monasticism: the *Synagoge* of Paul of Evergitis' in Acts of Oxford Patristic Conference.

In progress: Commentary on the *Synagoge* of Paul of Evergitis; (with C. Galatariotou) article of Byzantine monasticism for Macmillan History of Art.

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

Meccan Trade and the Rise of Islam, Princeton 1987; Roman, Provincial and Islamic Law, Cambridge 1987.

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

In progress: paper on homilies on the Theotokos, 8th-9th centuries.

**K. R. Dark**, London.

In progress: Byzantine Pottery, a student's introduction to Byzantine fine Wares from the 5th to the 15th centuries.

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

'*Iliad* and *Alexiad*: Anna Comnena's Homeric Reminiscences', GRBS 27, 1986, 113-20; 'On Cassia, *kyrie he en pollais*', Byzantion 56, 1986, 63-76.

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

In progress: work on several final publications on excavations at Carthage over the last ten years.

**Dr. J. D. Frendo**, University College, Cork.

'The territorial ambitions of Chosroes II, an Armenian view?', Florilegium 7, 1985, 30-9; 'Sebeos and the Armenian historiographical tradition in the context of Byzantine-Iranian relations', Peritia 4, 1985, 1-20.

Forthcoming: 'History and panegyric in the age of Heraclius', DOP 42, 1988.

In progress: Byzantium and Iran in their diplomatic and foreign relations (565-630).

**Dr. C. Galatariotou**, Cambridge.

'Byzantine *ktetorika typika*: a comparative study', REB, 45, 1987, 77-138; 'Structural oppositions in the Grottaferrata Digenes Akrites', BMGs 11, 1987, 29-68.

Forthcoming: 'Byzantine women's monastic communities: the evidence of the typika', JÖBG 38, 1988; 'To koinoniko hypobathro tes mythopoieses, e pos katakeuazetai enas hagios', Byzantium and Cyprus, Nicosia 1988.

In progress: Society and sanctity in a twelfth-century Byzantine province.

**Professor W. K. Hanak**, Shepherdstown, West Virginia, U. S. A..

'The impact of Byzantine imperial thought upon Vladimirian-Iaroslavian Russia', Festschrift Antonin Dostal, ed. T. G. Winner, Irvine 1986.

Forthcoming: 'The Great Moravian Empire: an argument for a northern location', The Riddle of Great Moravia, ed. S. B. Vardy; (with Marios Philippides) Nestor-Iskander, The tale of Constantinople (of its origin and conquest by the Turks in 1453) The Troitsa-Sergeevaja Lavra

Ms., introduction, translation and commentary.

In progress: A history of the Great Moravian Empire.

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

Publications: 'BSAJ excavations 1985-1986', Levant 19, 1987, 219-20.

Forthcoming: preliminary reports on Upper Zohar (1985, 1986) and Belmont (1986) excavations in 'Chronique Archéologique', Revue Biblique.

In progress: Final report of excavation at Upper Zohar fortlet. (With Dr. R. D. Pringle) reports of Belmont Castle excavations.

**Professor R. M. Harrison**, Oxford.

'An ambo parapet in the Antalya Museum', Studien zur spätantiken und byzantinischen Kunst, edd. O. Feld, U. Peschlow, II, Mainz 1986, 73-4.

Forthcoming: A Temple for Byzantium, London 1988.

In progress: a book on late Roman and early Byzantine Lycia.

**Dr. P. J. Heather**, Worcester College, Oxford.

'The crossing of the Danube and the Gothic conversion', GRBS, 27, 1986, 289-318; 'The two thousandth year of Gothic history and Theoderic's intervention in Visigothic Spain', XXXIV Corso di Cultura sull'arte Ravennate e Bizantina, 171-8.

Forthcoming: 'The anti-Scythian tirade and Synesius' De Regno', Phoenix 42, 1988.

In progress: The Goths and the Balkans A.D. 350-500.

**Dr. J. Herrin**, Oxford.

Publications: The Formation of Christendom, Blackwell/Princeton University Press, 1987; 'Crete in the conflicts of the eighth century', Aphieroma ston Niko Sborono, Rethymno 1986, 113-26.

Forthcoming: studies on the Byzantine family.

In progress: Byzantine and early medieval charity.

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

Forthcoming: 'Byzantium in Provence: a Greek icon for a western patron'. Gazette des Beaux Arts.

**Ms. C. Hodgetts**, Warwick.

Forthcoming: 'Greek peasants under Venetian rule', Festschrift for Joan Hussey, ed. J. Chrysostomides, 1988.

In progress: Corone and Methone 1200 - 1500.

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

'I Istoría tis Sosannis tou Markou Defarana', Neograeca Medii Aevi, ed. H. Eideneier, Cologne 1987, 165-7; 'Exile as theme and motif in the Erotokritos', Antipodes (Melbourne) 21, 1987.

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

'Iconic and aniconic: unknown thirteenth and fourteenth century Byzantine icons from Cairo in their woodwork settings', Poikila Byzantina 6, Varia III, Bonn 1987, 31-48.

Forthcoming: 'The al-Mu'allāqa doors reconstructed: an early fourteenth century sanctuary screen from Old Cairo', Gesta, New York 1988.

In progress: 'Painting in twelfth to thirteenth century Latin Syria: a problem of "Crusader" art'; a

book on christian painting in Egypt of the twelfth to fourteenth centuries.

**Dr. G. L. Huxley**, Gennadion Library, Athens.

Translation, Ho Morizini hoi Benetoi kai he Akropole, Kornelia Chatzeaslani, Gennadiou Library, Athens, 1987.

Forthcoming: Homer and the travellers: some topographical and antiquarian books in the Gennadiou Library, Athens 1988.

In progress: see Calendar.

**Dr. M. Kaplan**, Paris.

'L'économie paysanne dans l'Empire byzantin du V<sup>e</sup> au X<sup>e</sup> siècle', Klio 68, 1986, 198-232;

'Quelques aspects des maisons divines du VI<sup>e</sup> au IX<sup>e</sup> siècles', Mélanges Svoronos, Rethymno 1986, 70-96; (under the direction of A. Ducellier), Byzance et le monde orthodoxe, Paris 1986.

Forthcoming: 'L'église byzantine des VI<sup>e</sup>-XI<sup>e</sup> siècles: terres et paysans', 20th Spring Symposium of Byzantine Studies, Manchester 1986 (Church and People in Byzantium); 'La place des soldats dans la société villageoise byzantine (VII<sup>e</sup>-X<sup>e</sup> siècles)', XVII<sup>e</sup> Congrès de la Société des Historiens Médiévistes de l'Enseignement Supérieur Public, Montpellier, 1987; 'Maisons impériales et fondations pieuses: réorganisation de la fortune impériale et assistance publique de la fin du VIII<sup>e</sup> à la fin du X<sup>e</sup> siècle' Hommes et richesses de Byzance.

In progress: Problèmes méthodologiques des mesures et modélisations économiques à Byzance avant le XII<sup>e</sup> siècle, Histoire et Mesure; L'organisation économique des monastères byzantins aux XI<sup>e</sup>-XII<sup>e</sup> siècles.; L'Europe Byzantine (V<sup>e</sup>-XII<sup>e</sup> siècles), (Horvath); Le Christ des Byzantins (VII<sup>e</sup>-XV<sup>e</sup> siècles), (Le Cerf).

**Mrs. P. Karlin-Hayter**, Brussels.

'Le portrait d'Andronic I<sup>er</sup> et les *Oracula Leonis Sapientis*', Mélanges F. Thiriet, Byz. Forsch. 12, 1987, 103-16; 'Notes lexicographiques 1 & 2', Byzantion 55, 589-91, 56, 352-3.

Forthcoming: 'The Greek dossier. The oldest account', The XL Martyrs, ed. M. Mullett, Belfast; 'Indissolubility and the "greater evil"', Church and People in Byzantium, ed. R. Morris; '"Interventions" of the bishop of Constantinople outside his paroikia between 381 and 451', 'Imperial charioteers. Seen by the plebs and the senate', Byzantion 1988; 'Michael III and money' Byzantinoslavica; 'L'enjeu d'un rumeur: politique et manipulation de l'opinion à Byzance au IX<sup>e</sup> siècle'.

In progress: work on textual and other problems of ninth century texts; administrative history of patriarchate of Constantinople.

**Dr. N. R. M. de Lange**, Oriental Studies, Cambridge.

'Hebrew-Greek Genizah fragments and their bearing on the culture of Byzantine Jewry', Proceedings of the 9th world Congress of Jewish Studies, Jerusalem 1986.

In progress: Corpus of Cairo Genizah fragments written in a mixture of Hebrew and Greek; (with E. Patlagean) a general book on Byzantine Judaism and its historical setting.

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

'The Frankish tower on the Acropolis, Athens: the photographs of W. J. Stillman', PBSA 82,

1987.

Forthcoming: editor (with G. Sanders), Essays in the medieval archaeology of Greece, BAR, Oxford, 1988; 'The medieval towers of Greece: a problem in chronology and function' in the above.

In progress: 'D. G. Hogarth, "an expert in the science of archaeology"'.  
**Dr. A. D. Lee**, Trinity College, Cambridge.

'Embassies as evidence for the movement of military intelligence between the Roman and Sassanian empires', The Defence of the Roman and Byzantine East, edd. P. Freeman and D. Kennedy, Oxford 1986, 455-61; 'Dating a fifth-century Persian war in Theodoret', Byzantion 57, 1987, 187-90.

In progress: Information and late Roman foreign relations; consanguineous marriage in northern Mesopotamia during Late Antiquity.

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

'The Abbey of Cava, its patrons and benefactors in the Norman era', Anglo-Norman Studies ix Proceedings of the Battle conference 1986, ed. R. A. Brown, Woodbridge 1987, 143-77.

In progress: Book on the Latin Church in Norman Italy; the settlement and economy of the Liri valley in the Middle Ages; further work on the diplomas of the 11th-12th century Princes of Capua.

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

Forthcoming: 'Old Testament illustration', Oxford Dictionary of Byzantium.

In progress: Octateuch illustration. a study in method; 'Byzantine illumination', Macmillan Dictionary of Art.

**Dr. R. McKitterick**, Newnham College, Cambridge.

Forthcoming: The Carolingians and the written word, Cambridge 1988.

In progress: editor, The uses of literacy in early medieval Europe, Cambridge.

**Dr. R. Macrides**, University of St. Andrews.

'The Byzantine Godfather', BMGS 11, 1987, 139-62.

Forthcoming: 'Killing, asylum and the law in Byzantium', Speculum 63, 1988; (with P. Magdalino) 'The architecture of ekphrasis: construction and context of Paul the Silentiary's description of Hagia Sophia', BMGS 12, 1988.

**Dr. P. Magdalino**, University of St. Andrews.

'The literary perception of everyday life in Byzantium. Some general considerations and the case of John Apokaukos', Byzantinoslavica 47, 1987, 28-38; 'Isaac *sebastokrator* (III), John Axouch, and a case of mistaken identity', BMGS 11, 1987, 207-14; 'Observations on the Nea Ekklesia of Basil I', JÖB 37, 1987, 51-64.

Forthcoming: see under R. Macrides.

**Dr. H. Maguire**, University of Illinois.

Earth and Ocean: the terrestrial world in early Byzantine art, College Art Association Monograph 43, 1987; 'Adam and the animals: allegory and the literal sense in early Christian art', DOP 41, 1987.

Forthcoming: 'The art of comparing in Byzantium', Art Bulletin 70, 1988; 'The Mantle of Earth', Illinois Classical Studies 12.2.

**Professor R. A. Markus**, University of Nottingham.

'Gregory the Great's *rector* and his genesis', Grégoire le Grand, edd. J. Fontaine et al., Paris 1986, 137-46.

Forthcoming: chapters in Cambridge history of medieval political thought and in Oxford illustrated history of Christianity; 'Heresy, orthodoxy and conciliation: the legacy of Pelagius'.

**Mr. M. E. Martin**, Malvern.

'Venetian Tana in the later 14th and early 15th centuries', Byz. Forsch. 11, 1987, 375-9.

**Dr. S. Mitchell**, University of Swansea.

Forthcoming: (with B. Levick, J. Potter and M. Waelkens) MAMA (Monumenta Asiae Minoris Antiqua) IX: Monuments from Aezani and the Aezanitis, Journal of Roman Studies Monographs 4, 1988.

In progress: (with B. Levick and M. Waelkens) MAMA X: Monuments from the Upper Tembris Valley, Cotiaenum, Ancyra Phrygiae and Synaus.

**Dr. R. Morris**, University of Manchester.

Forthcoming: 'Northern Europe invades the Mediterranean: 900 - 1200', Oxford history of medieval Europe, ed. G. Holmes, 1988; 'The two faces of Nikephoros Phokas', BMGS 12, 1988.

In progress: a detailed study of Nikephoros Phokas.

**Dr. M. Mullett**, Queen's University, Belfast.

Forthcoming: 'Byzantium and the Slavs: the views of Theophylact of Ochrid'.

In progress: Byzantine literacy; Alexios I Komnenos.

**Dr. J. A. Munitiz**, Heythrop College, London.

'Jewish controversy in Byzantium', Heythrop Journal 28, 1987, 305-8.

In progress: Nikephoros Blemmydes: Encomium on St. John the Theologian, (BHG 931); edition of Anastasius of Sinai, Questions and Answers.

**Mr. O. Nicholson**, University of Minnesota.

'Iamblichus in John Aubrey's Miscellanies', Notes and Queries 231, 1986, 481-2.

Forthcoming: Lactantius' *History of His Own Time*: the first English translation of the *De Mortibus Persecutorum* (1687), Studia Patristica, Proceedings of the 10th International Conference on Patristic Studies; 'Golden Age and End of the World: myths of mediterranean life from Lactantius to Joshua the Stylite', The Mediaeval Mediterranean, Festschrift for Carl Shepherd, Minnesota.

In progress: Lactantius and the Christian revolution; 'Flight in persecution as imitation of Christ: Lactantius *Divine Institutes* IV, 18, 1-2'; annotated translation of Dionysius of Byzantium *Anaplys Bospori*.

**Professor D. M. Nicol**, King's College London.

'The end of the Livre de la Conquete: a chronological note', Byz. Forschungen 12, 1987, 211-20.

Forthcoming: Byzantium and Venice. A study in diplomatic and cultural relations (in press).

**Dr. J. Nimmó-Smith**, University of Edinburgh.

'A revised list of the manuscripts of the pseudo-Nonnos *Mythological Commentaries* on four sermons by Gregory of Nazianzus', Byzantion 57, 1987, 93-113.

Sir Dimitri Obolensky, Oxford.

'Theophylaktos of Ohrid and the authorship of the *Vita Clementis*', Byzantium: tribute to Andreas N. Stratos, Athens 1986, II, 601-18.

Forthcoming: Six Byzantine portraits, Oxford 1988.

Mr. C. Odabasioglu, Trabzon.

Trabzon: 1869 - 1933 Yillari Yasantis; Trabzon: Dogu Karadeniz Gazete ve Mecmualari, 1869 - 1928.

Dr. K. S. Painter, British Museum, London.

(With D. B. Harden, H. Hellenkemper and D. B. Whitehouse) Glass of the Caesars, catalogue of exhibition of Roman glass from A. D. 100 - 600, Milan 1987.

Dr. A. N. Palmer, Groningen.

'A corpus of inscriptions from Tur 'Abdin and environs', Oriens Christianus 71, 1987, 53-139.

Forthcoming: 'Faith and architecture in two Byzantine hymns of the Justinianic period', BMGS 1988 or 1989.

In progress: Edition and translation of the *Sfar Hayye* of Qartmin and B. Svirina; updating of E. A. W. Budge, The History of Alexander the Great.

Mr. T. S. Pattie, British Library, London.

'Ephraem the Syrian and the Latin manuscripts of *De paenitentia*', British Library Journal 13.1, 1987, 1-24.

Forthcoming: 'The earliest editions of Ephraem Latinus and the manuscripts', Proceedings of the 10th International Patristic Congress, 1987.

In progress: Ephraem Latinus (Corpus Christianorum).

Dr. J. Paviot, Paris.

'Le séjour de l'ambassade de Geoffroy de Langley à Trébizonde et à Constanstinoe en 1292', Médiévales 12, 1987, 47-54.

Forthcoming: "Croisade" bourguignonne et intérêts génois en mer noire au XV<sup>e</sup> siècle, Genoa 1988.

In progress: Genoa and the Turks: 1444 and 1453; Burgundy, the crusade and the East in the 15th century.

J. C. V. Petropoulos, Oxford.

'In defence of piety: respect for words and respect for "The Word"', Orthodox Tradition 3.3, 1986, 26-30.

Forthcoming: Translation into modern Greek of Cicero, *Cato Major vel De Senectute*, with introduction and commentary (Athens).

In progress: 'The apocryphal *Acta Pauli et Theclae*: a feminist reading'.

Ms. A. M. Ponatani, Padua.

'Paralipomeni dei Turcica: gli scritti di Giano Lascaris per la crociata contro i Turchi', Römische

Historische Mitteilungen 27, 1985-6, 213-338; 'Su una commedia umanistica greca: la Neera di Demetrio Mosco (sec. XV)', Museum Patavinum 4, 1986, 267-88; 'La Neera di Demetrio Mosco: edizione critica, traduzione e commento', Orpheus 7, 1986, 356-92.

Forthcoming: 'L'epistolario greco di Léonard Coqueau (sec. XVI/XVII)', Annali della Scuola Normale di Pisa.

In progress: Due scritti inediti di Cristoforo Kondoleon (sec. XVI) contro ortodossi e protestanti; il commento di Gerolamo Aleandro all'Antologia Greca: ed. critica annotata.

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

'A 13th century hall at Montfort Castle in western Galilee', Antiquaries Journal 66.1, 1986, 52-81;

'The planning of some pilgrimage churches in Crusader Palestine', World Archaeology 18, 1987,

341-62; (with R. P. Harper) 'Scavi al castello di Belmont (Suba), Israele, 1986', Notiziario di

Archeologia medievale 45, 1987, 6; 'Bacini invetriati decorati in verde rinvenuti a Pisa e in Terra

Santa', NAM 45, 1987, 6-7; 'Crusader settlement and the landscape: some reflections on method in

the light of recent archeological work', (in Hebrew), The Crusaders in their Kingdom, 1099 - 1291

ed. B. Z. Kedar, Jerusalem 1987, 55-62.

Forthcoming: Crusader Castles by T. E. Lawrence: a new edition with introduction and notes ,

Oxford 1988; 'Aqua Bella: the interpretation of a Crusader courtyard building', The Latin

establishments in the Levant and the Crusade, ed. B. Z. Kedar, Jerusalem.

In progress: Corpus of churches in the crusader kingdom of Jerusalem; see also under R. P. Harper.

**Dr. Z. R. Prvulovich**, Birmingham.

Serbia between the Swastika and the Red Star, Birmingham 1986, available from the author.

Forthcoming: Translation of Peter Petrovic-Njegosh, The Ray of the Microcosm ( Luca Mikrokozma), Toronto 1988.

In progress: A comparative study of Prince-Bishop Njegosh and John Milton.

Miss **A. E. Redgate**, University of Newcastle.

In progress: The Armenians, for The peoples of Europe, series edd. J. Campbell and B. Cunliffe, publ. Blackwell.

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

'Observations on Christian art in early Ireland, Georgia and Armenia', Ireland and Insular Art, ed. M. Ryan, Dublin 1987, 129-37.

In progress: Visual arts and society in A new history of Ireland I, O. U. P.; Christian iconography in early Irish and Armenian art (for Venice symposium); early carvings in Georgia.

**Dr. P. Rousseau**, Auckland.

'The Desert Fathers, Antony and Pachomius', The Study of Spirituality, edd. C. Jones, G.

Wainwright and E. Yarnold, London 1986, 119-30; 'St. Augustine: ascetical theology', The

Canadian Catholic Review 5, 1987, 136-40.

Forthcoming: 'Basil of Caesarea, *Contra Eunomium*: the main preoccupations', The Idea of Salvation, ed. D. Dockerill.

In progress: 'Pachomius and the law'; Jerome, Augustine and the *siliquae porcorum*'; 'Visigothic settlement: at whose initiative?'; 'Basil and his past'; Basil of Caesarea, moralist and rhetor.

**Dr. W. F. Ryan**, Warburg Institute, London.

'Solomon, SATOR, acrostics and Leo the Wise in Russia', Oxford Slavonic Papers 19, 1986, 46-61.

**Dr. J. Shepard**, Cambridge.

'A cone-seal from Shestovitsy, U. S. S. R.', Byzantion 56, 1986, 252-74; 'The medieval church in the East', 'Schism and reunion', 'The orthodox Churches to the twentieth century', Atlas of the Christian Church, edd. H. Chadwick and G. R. Evans, London 1987.

Forthcoming: 'Byzantine attitudes and policy towards the West in the 10th and 11th centuries', Byzantium and the West, ed. J. D. Howard-Johnston; 'Symeon of Bulgaria - peacemaker', Journal of Ivan Dujcev Institute, Sofia; Byzantium in the 11th century.

**T. A. Sinclair**, London.

Eastern Turkey: an architectural and archaeological survey, I, London, Pindar Press, 1987.

Forthcoming: Volumes II and III of the above.

**Mrs. J. Storer**, Birmingham.

In progress: further research on the theological sources of the Anastasis, the iconography of Eve and the secondary characters of the theme.

**Dr. M. O. H. Ursinus**, University of Birmingham.

'An Ottoman census register for the area of Serres of 859 H. (1454 - 1455)?', SoForsch 45, 1986, 25-36; "'Der schlechteste Staat": Ahmed Midhat Efendi (1844 - 1912) on Byzantine institutions', BMGS 11, 1987, 237-43.

Forthcoming: 'Ahmed Midhat Efendi und der Alte Orient', Proceedings of the 1st Deutsche Turkologenkonferenz (Bamberg 2-6 Juli 1987).

In progress: The impact of modern Ottoman reform on traditional provincial life, as viewed through a series of Ottoman provincial gazettes (resmi vilayet gazeteleri), (project funded by British Academy); 'Klassisches Altertum und europäisches Mittelalter im Spiegel historischer Werke aus des Spätzeit des Osmanischen Reiches' (for 37th Deutscher Historikertag); 'Reform und Fiskalismus in den europäischen Provinzen des Osmanischen Reiches, 1826-39 (Hauptprobleme der frühen Tanzimat)'.

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

(With E. Frangakis) 'Settlement pattern change in the Morea (Peloponnisos) c. A. D. 1700 - 1830', BMGS 11, 1987, 163-92; 'A note on some 19th century population statistics for Lebanon', British Society for Middle East Studies Bulletin 13, 1986, 27-35.

In progress: settlement and population change in the Morea.

**Christopher Walter**, Centre byzantin, Athens.

Publications: "Ikonographie", Theologische Realenzyklopädie, Band 16 (1986); "Christological Themes in the Byzantine Marginal Psalters from the Ninth to the Eleventh Century", Revue des études byzantines 44 (1986), 269-287. "'Latter-day' Saints and the Image of Christ in the

- Ninth-Century Byzantine Marginal Psalters," Revue des études byzantines 45 (1987), 205-222.
- "Le souvenir du II<sup>e</sup> concile de Nicée dans l'iconographie byzantine", Nicée II 787-1987. Douze siècles d'images religieuses, ed. P. Boespflug & N. Lossky (Paris 1987), 167-183.
- Forthcoming: The Barberini Psalter, with P. Canart & J. Anderson. "'Latter-day' Saints in the Model for the London & Barberini Psalters," Revue des études byzantines 46 (1988). "The Date and Content of the Dionysiou Lectionary," Δελτίον τῆς χριστιανικῆς ἀρχαιολογικῆς ἐταιρείας. "The Thracian Horseman: Ancestor of the Warrior Saints?" First International Symposium for Thracian Studies, Byzantinische Forschungen. "The Cycle of Saint George in the Monastery of Decani," Decani and the XIV Century : Art in the Byzantine World. "The Christ Child on the Altar in the Radoslav Narthex : a Learned or a Popular Theme?" Studenica et l'art byzantin autour de l'année 1200. "The Iconography of the Forty Martyrs in the Marginal Psalters," Belfast Byzantine Colloquia on the Forty Martyrs of Sebasteia.
- Work in Progress: The "Letter of the Three Patriarchs," (BHG 1386), critical edition, with J. Munitiz & J. Chrysostomides; the Holy Face (mandylion) in legend and iconography; the triumph of good over evil and the warrior saints; the iconography of Ode illustration in Byzantine psalters.
- Dr. D. Wasserstein**, University College Dublin.
- Byzantium and al-Andalus', Mediterranean Historical Review 2.1, 1987, 76-101.
- In progress: Sacerdotium Jesu / Temptatio Mariae: the history of a polemical theme, in Greek, Latin and Arabic.
- Dr. J. M. Whitby**, Oxford.
- 'Eutychius, Patriarch of Constantinople: an epic Holy Man', Homo Viator: classical essays for John Bramble (edd. L. M. Whitby, P. Hardie and J. M. Whitby), Oxford 1987, 297-308.
- Dr. L. M. Whitby**, University of St. Andrews.
- 'Notes on some Justinianic constructions', BNJ 23, 1987, 89-112; 'Maro the Dendrite: an anti-social Holy Man?', Homo Viator (see last entry), 309-17.

### 3. FIELDWORK

#### (a) Excavation and survey work

(completed in 1987 and planned for 1988)

#### AFRICA

**Dr. S. P. Ellis**. Carthage: completed excavation of a public building with single central colonnade and dating from the 6th century. Further 'rescue' work planned for 1988.

## GREECE

**Ms. P. Armstrong.** Lakonia survey, 1987 and 1988. Excavation planned at the Menelaion, Sparta.

**Dr. P. W. Lock.** Survey of Venetian towers of Euboea continues. Excavation planned of Beza Pyrgos, Prokopi, Euboea.

**Dr. J. M. Wagstaff.** Fieldwork in Lakonia, in connection with Lakonia Survey (January 1987) PALESTINE, ISRAEL, SYRIA etc.

**Drs. R. P. Harper and G. R. Pringle.** Belmont Castle, 2nd season 1986-7, 3rd season July - September 1988.

## TURKEY

**Ms. P. Armstrong.** Balboursa survey, 1987 and 1988.

**Professor R. M. Harrison.** Archaeological survey of Amorium (August 1987).

**Dr. S. Mitchell.** Pisidian Survey, 1987, 1988; survey of Cremna completed 1987; work continuing at Sagalassos; work to start at Ariassos in 1988.

**Dr. J. M. Wagstaff.** Fieldwork in south-west Turkey in connection with the Balboursa Project (August - September 1988)

## (b) Study and conservation

**Ms. P. Armstrong:** Study of Saranda Colonnas, Cyprus, (May - June 1987); study of Kalapodi, Phthiotis (November 1987); study for Lakonia Survey planned (July - August 1988).

**Dr. S. P. Ellis.** Study of a 5th century metalworking hearth from Carthage, including several complete crucibles, large quantities of slag and wood (planned for 1988)

**Dr. G. A. Loud.** Visit (Rome and Cava dei Tirreni) for archival research planned for April 1988.

**M. O. H. Ursinus.** Microfilming an Ottoman provincial newspaper at Munich University; photocopying rare Ottoman printed material on Byzantine and Greek subjects (July 1987) .

## 4. THESES

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

## (a) Theses in progress not previously reported

C. Barber, *Early Virgin imagery - Justinian to Iconoclasm*, Dr. R. Cormack, Courtauld Institute, London, PhD.

E. M. Collins, *Alternative traditions in Byzantine monastic theology in the 11th century*, Dr. M. Mullett, Queen's University Belfast, PhD.

L. Sanders, *Factions in the Kingdom of Jerusalem in the 12th century*, R. Morris, Manchester, PhD. (1986)

## (b) Theses begun in 1987

K. Cicek, *The Ottoman tahrir defterleri as an historical source*, M. O. H. Ursinus, Birmingham, M. Phil.

A. Dona, *Demetrio Mosco e il volgarizzamento delle Imagines di Filostrato*, Padua

H.-C. Günther, *Studies in the MSS. of Euripides' Orestes and the scholia*, N.G. Wilson, Oxford, D. Phil.

S. C. Rowell, *Lithuania under Grand Duke Gedyminas, 1316 - 41*, J. Shepard, Cambridge, PhD.

L. Treadwell, *The Samanids*, P. Crone, Oxford, D.Phil.

A. Ventrone, *Ciriaco Strozzi e la Politica di Aristotele*, Padua

## (c) Theses successfully completed since BBBS 13

Dr. M. Ford, *Taxation in fourth century Egypt*, Birmingham, PhD.

Chapter 1 provides a brief description of the geography of Egypt and an outline of the provincial administration, as it developed during the course of the century. Chapter 2 describes the arrangements for the taking of censuses and for the amending of information held in census registers. It considers the manner in which the information obtained in censuses was manipulated to provide the government on which to base its fiscal administration and the manner in which the same information was used to assist in assessing taxes. Chapter 3 describes the taxes levied by the central government and considers their relationships with taxable persons and property. Chapter 4 describes the manner in which the taxes levied by the central government were assessed on individual taxpayers. Chapter 5 describes the procedure whereby the taxes required by the central government were collected from taxpayers and either transported out of Egypt or delivered to the persons or organisations which were to use them. Chapter 6 evaluates the provision of personal

services, money and commodities in satisfaction of fiscal obligations. Chapter 7 considers the burden of taxation on the population. It discusses the proportions of produce disbursed in taxes and, briefly, of time spent in compulsory service. The conclusions discuss the significance of the events of the reign of Diocletian and the development of the system of taxation during the fourth century.

**Dr. P. J. Heather, *The Goths and the Balkans A. D. 350 - 500*, Oxford, D.Phil.**

In these years, two separate Gothic waves held land in the Balkans for considerable periods: one between 376 and 408, the other between c.450 and 489. It was after coexisting with Roman power in the Balkans that these two groups moved into the western Empire to establish Gothic successor kingdoms. This thesis investigates these separate periods of Gothic settlement in the Balkans, considering both the history of the Goths themselves and their developing relationship with the Roman Empire.

It is divided into three parts of which the first is devoted to Gothic history. Previously, it has been supposed that there was basic continuity in the Gothic tribal world in this period, in the sense that the direct descendants of the Gothic groups that existed in the fourth century founded successor states to the Roman Empire in the west. Based on the *Getica* of Jordanes, it has also been thought that there was continuity in the dynasties who ruled the groups. More contemporary sources make it apparent, however, that previously independent Gothic social units came together under new dynasties to create the Visigoths and Ostrogoths who founded the successor kingdoms. This conclusion necessitates, of course, an investigation of why Jordanes should contain such a misleading view of Gothic history. Parts two and three deal with the occupation of the Balkans by the two separate waves of Goths. The first came south of the Danube to escape the Huns. They were equally wary of the Empire, however, and concerned to extract guarantees from it of security and their right to exist. These the Empire granted, but always unwillingly; the Goths were kept at a distance, and by no means all of the Imperial political establishment accepted that the Goths' rights had to be recognised. By the time of the second wave, the dynamics of relations with the Empire had changed. Roman power had waned considerably in the Balkans, and the two separate groups who made up the second wave in the third quarter of the fifth century had much greater freedom of manoeuvre than their predecessors in the late fourth. Moreover, there was much greater general acceptance of the new strategic balance of power. The Goths' right to exist could not be challenged, and their leaders were also able, often as Imperial generals, to participate in court politics at Constantinople. In the reign of Zeno the political situation was particularly unstable, so that the leaders of the two Gothic groups not only pursued their own rivalry but became entangled in the continuing struggle for the throne. Like the first wave of Goths, the second certainly generated conflict, therefore, but its nature had changed.

**Dr. M. Kaplan, *Les hommes et la terre à Byzance du VI<sup>e</sup> au XI<sup>e</sup> siècle: propriété et exploitation du sol*, Université Paris 1, Doctorate.**

The permanent features of rural life in Byzantium are first examined. After a short outline of

the geographical background, products and techniques are reviewed, with special attention to yields, as far as they are known. Then comes a study of the village. First a geographical study: what was a byzantine village (*kômè*, *chôrion*), where it was situated, how were the houses set together (villages, hamlets, isolated farms), the houses themselves, the different belts of cultivation; then, the village community, with this conclusion that the main feature is the family farm; the village society is studied from the great landowner to the slave, including soldiers and *paroikoi*. A chronological study starts with the decay of many large estates in the 6th century and the growth of independent peasantry, whether freeholders or not. Then is studied the renewal of large estates from the middle of the 8th century onward and their organization as *oikoi* and its consequence: the struggle between powerful and weak, with field desertion. The policy of the Macedonian emperors had to be restudied and compared with its results. Trying a gross interpretation of this evolution, we studied the conjunctural factors like wars, epidemics, prices and salaries; we paid special attention to the family farm and to the "autarcy" which is its main economic feature. Private and public levy appears a determinant factor, though wholly low, and so responsible for lack of investments which explains the nearly complete failure to improve techniques and yields, partly causing the decline of Byzantine economics in the 11th century, compared to Western Europe.

This thesis may be consulted at the Centre d'Histoire et Civilisation byzantines of University Paris I in the Sorbonne and at the Collège de France.

**Dr. A. D. Lee**, *Information, frontiers and barbarians: the role of strategic intelligence in the relations of the later Roman empire with Persia and northern peoples*, Cambridge, PhD.

Strategic intelligence - that is, information about the activities and affairs of potential enemies relevant to a state's strategic concerns - is an important factor in the foreign relations of any state. This thesis investigates the role of strategic intelligence throughout Roman relations with Sasanian Persia (early 3rd to early 7th century) and in the empire's relations with northern peoples beyond the Danube and Rhine while these remained imperial frontiers during the same period. Two broad questions are addressed. The first concerns the extent to which strategic intelligence moved between the empire and these neighbouring peoples, while the second concerns the means by which this information moved. The thesis argues that strategic intelligence moved between the Roman and Persian empires with a high degree of regularity, whereas it traversed the northern frontier at a lower level. These trends are then related to the broader strategic concerns of the late Roman empire. In considering how such information moved, attention is given to the role of embassies and spies in formal information-gathering, but features of the relevant frontier regions and the level of state-formation among the empire's neighbours are also seen as having exercised decisive influences on the levels of transmission.

(A copy of the thesis is held in the Cambridge University Library.)

**Dr M. Pilavakis**, *Markos Eugenikos's First Antirrhetic against Manuel Kalekas's 'On Essence and Energy': Editio Princeps with Introduction and Commentary*, Professor D. M. Nicol, King's College London, PhD.

This thesis presents an editio princeps of the First Antirrhetic of Markos Eugenikos (1392-1444) against Manuel Kalekas's 'About the essence and energy'. The Antirrhetic is edited from the Ms Oxoniensis Canonicianus gr. 49 which has been collated with the other surviving manuscript, Athous Iberiticus 4765 (645). Markos refutes, in this Antirrhetic, Kalekas's accusations against the Synodal Tome of 1352 and generally the so-called Palamite theology. The work is full of patristic quotations. A bottom page apparatus fontium and an apparatus lectionum accompany the text. The Introduction is divided into four chapters. Chapter 1 deals with the life of Markos. A careful reading of his unedited works and other sources produced more information concerning his life, activities and influence. Chapter 2 gives a very detailed account of all his published works, seventy four, and unpublished works, thirty three. All the manuscripts which contained these works are listed. Some works which until now were wrongly attributed to him are once and for all eliminated. The editions are also given with an evaluation of each one. Chapter 3 examines the background to Antirrhetic. Our research established that the 'forerunner' of Gregory of Palamas was the Patriarch Germanos II and not, as it was accepted until now, Gregory of Cyprus. In this chapter, the most important anti and pro-Palamites of the first half of the fifteenth century are also examined. Chapter 4 is divided into four sections: the text; the manuscripts; the relationship of the manuscripts and the present edition. I have also included, after the text, an appendix with two sets of diagrams which appear in the margins of the manuscripts to elucidate passages in the Antirrhetic. Finally, a commentary concludes the thesis, which clarifies the text when necessary.

**Mrs. J. Storer**, *The Anastasis in Byzantine iconography*, Prof. A. A. M. Bryer and Mrs. Z. Gavrilovoc, Birmingham M. Litt.

This thesis investigates the Anastasis as the typical Byzantine image of the Resurrection from the eighth to the fifteenth century. Research has been based on a pictorial dossier of over three hundred examples assembled for the purpose, of which one hundred are illustrated in the thesis. The introductory chapter defines the theme, explores the terms used in connection with it, and discusses earlier representations of the Resurrection and theories proposed on the origins of the Anastasis. Chapter 2 describes the historical development of the iconography from the eighth century onwards, particular attention being devoted to the increasing variety of composition in the period after 1100, and to a detailed analysis of the Kariye Djami fresco as an outstanding example. Some comparison is made with the treatment of the theme in the post-Byzantine period and in the West. Chapter 3 examines the use made of the Anastasis in the various contexts of monumental painting, manuscript illustration, icons, gospel-covers and vestments, and emphasises its place in Byzantine religious life and its function as an image of salvation. The fourth chapter investigates the theological basis of the theme and the more likely textual sources. The position of the apocryphal Gospel of Nicodemus is reviewed, and the strongest influences on iconography are proposed as those of homilies and the liturgy. The Anastasis theme is revealed as complex, versatile and thoroughly Orthodox.

## 5. CALENDAR

## BELFAST

**Byzantium in Belfast.** Various Wednesdays, 8.00. Department of Greek and Latin, Queen's University. (Dr. M. Mullett).

January 13: **Dr. M. Cunningham**; February 3: **Ms. V. Nunn**; February 17: **Mr. M. Martin**; February 24: **Dr. M. Henig**; May 11: **Dr. M. Ursinus**.

## BIRMINGHAM

**Byzantine General Seminar.** Thursdays, 5.00. Whitting Room, Arts Building.

January 14: **Professor M. Alexiou**; January 28: **Dr. S. Parker**; February 4: **Professor S. Bowman**; February 11: **A. Stokes**; February 18: **Professor I. Shahid**; February 25: **Dr. J. F. Haldon**; March 3: **P. Karlin-Hayter**; March 10: **Professor R. Lindner**; April 28: **Dr. J. Herrin**; May 5: **Dr. C. Finkel**; May 12: **Dr. Y. Karavidas**; May 19: **Professor A. Cutler**; May 26: **Professor J. W. G. Liebeschuetz**; June 2: **E. Redgate**; June 9: **N. Russell**; June 16: AGM and **Dr. B. Lippard**.

**Byzantine Art: its making and social meaning:** Extra-mural course, Wednesdays, 8.45 p. m., from October 1987; Birmingham and Midland Institute, Margaret Street, Birmingham. (Dr. L.-A. Hunt)

## CAMBRIDGE

**Byzantium and the Mediaeval World:** Friday, 4.15, twice termly, in the Cranmer Room, Jesus College. (S. Franklin and J. Shepard).

**Byzantium and its neighbours.** Lecture series: Fridays, 11.00, every term. (Dr. J. Shepard).

**Byzantium and Venice.** Lecture series: Fridays, 11.00, Lent Term. (Dr. D. S. H. Abulafia).

**Peasants and Provinces in the Middle Byzantine Provinces.** Lecture series: Michaelmas term. (Dr. C. Galatariotou).

**Special lectures on Modern Greek themes:** Certain Thursdays, 5.00, Faculty of Classics, Room 13. (Dr. D. W. Holton).

## LONDON

**The Making of Byzantine History:** A farewell lecture series for Donald Nicol. Mondays, 5.00 in the Burrows Library, King's College London. (Roderick Beaton and Charlotte Roueché).

February 29: **Michael Angold**, 'Typika as a literary and historical genre'; March 7: **Paul Magdalino**, 'The history of the future and its uses: prophecy, policy and propaganda' & **Ruth Macrides**, 'The historian in the history'; March 14: Tom Brown 'Byzantinists on the West'.

**Byzantine Seminar:** Reading Byzantium. Tuesday, 4.30, in the Summer Term (R. Cormack and C. Roueché).

April 26: **Professor D. M. Nicol**; May 3: **Dr. J. Munitiz**; May 17: **Dr. R. Cormack**; May 24: **Dr. R. M. Beaton**; May 31: **Professor P. Grierson**.

**Byzantine Text Seminar:** Thursday, 5.00. The edition of the text of **BHG 1386: Letter of the Three Patriarchs**. (A. Angelou, J. Chrysostomides, J. Munitiz).

## OXFORD

**Eastern Christian Studies Seminar.** Fortnightly in Hilary and Michaelmas terms. (Dr. S. P. Brock).

## 6. CONFERENCES RECENT AND FORTHCOMING

### 1987

February: **Ottoman History and Historians** convened at S. O. A. S., London, by Dr. Colin Heywood. Speakers included **Dr. M. O. H. Ursinus**.

February: **College Art Association of America**; the meeting included important sessions on Roman (including Late Antique) housing, and 'spolia' in medieval art. The housing session, at least, is to appear as a monograph.

April: **7th Annual Symposium of Byzantine Archaeology and Art**, Athens. Speakers included **A. Levantinou**.

April 7 - 10: **Central Asia. Tradition and Change**, convened at S. O. A. S., London, by Dr. S. Akiner. Speakers included **Dr. M. O. H. Ursinus**.

May: **The Mediaeval Mediterranean**, University of Minnesota. Speakers included **Mr. O. Nicholson**.

May 8-11: **Court Church and Populace: their edification and entertainment. Byzantium and its Eastern and Western analogues**. 5th Australian Byzantine Studies Conference. Canberra.

May 30: **Image and Iconoclasm in medieval and reformation history**, St. John's House, St. Andrews. Speakers included **C. M. F. Schummer**.

July: **The Latin Establishments in the Levant and the Crusades**, Second Conference of the Society for the Study of the Crusades, Jerusalem. Speakers included **Dr. G. A. Loud**.

July 2 - 6: **Erste Deutsche Turkologen-Konferenz**, Bamberg. Speakers included **Dr. M. O. H. Ursinus**.

August 24-29: **10th International Conference on Patristic Studies**, Oxford. Speakers included **Professor Averil Cameron**, **Dr. J. C. B. Petropoulos**.

October 24: **Icons: Day Conference**, St. Theosevia Centre for the Study of Spirituality, Oxford.

November 7: **St. Isaac of Nineveh**, Day Conference, St. Theosevia Centre for the Study of Spirituality, Oxford.

November 14: **Kythera Ancient, Mediaeval and Modern**, Colloquium organised by the Ethnikon Idryma Ereunon and the Gennadeion, at the Gennadeion, Athens.

### 1988

January: **Du judaïsme hellénistique au judaïsme byzantin**: Seminar series, École Pratique des Hautes Études, V<sup>e</sup> section, Paris.

February: **Ireland and the Hellenic Tradition**: Exhibition at the Gennadeion, Athens, under the auspices of the Irish Embassy, and funded by Kerrygold. Organiser: **Professor G. H. Huxley**.

February 1-5: **Cultural transmission in medieval and renaissance Europe**: Conference of the Australian and New Zealand Association for Medieval and Renaissance Studies, University of Sydney. Guest speakers include **Brian Stock** (Toronto), **Elizabeth Eisentein** (Michigan), **Anne Middleton** (Berkeley). A Byzantine session is proposed on Graeco-Syrian cultural contact. Further information from Lynette Olson, English Department, University of Sydney.

February 13: **Byzantine Cyprus**: British Museum Study Day.

March 7-20: **Patrimonium Librorum**: an intensive Course on the history of texts, codicology, data processing and conservation, organised by the Council of Europe, Ravello and Rome.

March 11-12: **Nomads and transhumants**: Arden House, University of Warwick. The colloquium will consider Transhumance and Nomadism across a broad historical and geographical spectrum ranging from Roman Asia Minor to modern Africa, but the focus will be on medieval and post medieval western Asia and the Balkans. Speakers include: **Professor A. A. M. Bryer**, **Dr. S. Hill**, **K. Hopwood**, **Professor R. Lindner**, **Dr. B. Lippard**, **K. M. Williams**, **Dr. T. Winnifrith**. Details from Dr. T. J. Winnifrith, European Humanities Research Centre, Room H105 (arts Building), University of Warwick, Coventry, CV4 7AL.

March 16 - 25: **Byzantine Art in southern Cyprus**. Extramural Course, University of Birmingham. Further information from Mrs. M. Jones, Department of Extra-Mural Studies, P. O. Box 363, Birmingham B15 2TT.

March 24 - 25: **The Mediaeval and Modern Greek Worlds: Some British Perspectives**: A two-day conference to mark the retirement of Donald Nicol from the Koraes Chair of Modern Greek and Byzantine History, Language and Literature at King's College London. Speakers will be **Averil Cameron**, **Charlotte Roueché**, **Cyril Mango**, **Peter Mackridge**, **Dimitri Obolensky**, **C. M. Woodhouse**, **Richard Clogg**, **John Campbell** and **Roderick Beaton**. Enquiries to Dr. R. M. Clogg, Department of Byzantine and Modern Greek Studies, King's College, Strand, London WC2R 2LS.

March 26 - 29: **Latins and Greeks in the Aegean world after 1204**: XXIIInd Spring Symposium of Byzantine Studies, held with the Society for the Study of the Crusades and the Latin East. University of Nottingham. Speakers include: **Dr. M. Angold**, **Dr. P. Magdalino**, **Dr. M. Barber**, **Dr. D. Morgan**, **Dr. P. Lock**, **Dr. R. Irwin**, **Professor J. Richard**, **Professor D. M. Nicol**, **The Hon. Sir Steven Runciman**, **Dr. A. Luttrell**, **Professor M. Balgand**, **Professor E. Zachariadou**, **Dr. B. Arbel**.

Further information from Mrs. S. Stephens, Department of Adult Education, University of Nottingham, 14 Shakespeare Street, Nottingham NG1 4FJ.

April 20-21: **The End of the Ancient World ? The City in Late Antiquity and the early Middle Ages**: Nightingale Hall, University of Nottingham. Conference organised by the Classics Departments of the Universities of Leicester and Nottingham. Speakers include: **Richard Reece**, **Christina La Rocca**, **Hugh Kennedy**, **Claude Lepelley**, **Charlotte Roueché**, **Andrew Poulter**, **Jill Harries**. Details from Dr. J. Rich, Department of Classics, The University, Nottingham, NG7 2RD.

April 22-23: **Albania**: Arden House, University of Warwick. Speakers include **Dr. A. Harding**, **Professor N. Hammond**, **Professor A. A. M. Bryer**, **Mr. M. Martin**, **Dr. T. J.**

**Winnifrith, Mr. W. Bland.** Details from Dr. T. J. Winnifrith, European Humanities Research Centre, Room H105 (arts Building), University of Warwick, Coventry, CV4 7AL.

May 20-22: **"Use of the Past": Timothy Barnes Seminar:** Humanities Research Centre, Australian National University, Canberra. The theme will be 'Use of the Past' in writers during the period of the Roman Empire as well as in Late Antiquity. Enquiries, and suggestions, to Professor Graeme Clark, HRC, ANU, GPO Box 4, Canberra, ACT 2601.

May 30 - June 4: **Armenia, crocevia di culture:** V simposio internazionale di arte armenia.

June 1 - 4: **Symposium on the occasion of the completion of the edition of the *Basilica*,** Groningen.

July 4-8: **The Seventh Century: Changes and Continuity.** International Colloquium, The Warburg Institute, London. Speakers include: M. Banniard, Averil Cameron, M. C. Diaz y Diaz, J. Fonataine, J. N. Hillgarth, L. Holtz, R. A. Markus, M. Rouche, L. Cracco Ruggini, C. Standcliffe, K. F. Werner. Further information from the Director, The Warburg Institute, London WC1H 0AB.

July 7-8: **Anglo-American Conference of Historians,** Institute of Historical Research, London. Speakers include Dr. D. S. H. Abulafia.

July 25-29: **Triennial Classical Conference of the Hellenic and Roman Societies,** Oxford. Enquiries to Mrs. E. Matthews, 67 Ramsay Road, Oxford OX3 8AY.

December 2, 9 and 16: **Byzantium beyond the Imperial Frontiers:** seminar series, American School of Classical Studies, Athens, organised by the Gennadeion Foundation.

## 1989

August: **Methodologies: approaches to the study of Byzantine civilization:** 6th Australian Byzantine Studies Conference, Sydney. Enquiries to Elizabeth Jeffreys, Modern Greek Department, University of Sydney, NSW 2006.

## 7. ANNOUNCEMENTS

The **Bulletin of Judaeo-Greek Studies** no.1, appeared in autumn 1987. The main focus is on the Byzantine period. It is planned to bring out two issues per year, and the subscription for 1988 is £4. Correspondence to the Editors, Bulletin of Judaeo-Greek Studies, Faculty of Oriental Studies, Sidgwick Avenue, Cambridge CB3 9D4.

The Centre for Byzantine Studies and Modern Greek, Birmingham, is to introduce a new **M. A. by Examination in Ottoman Studies**. It will be available from October 1988. For details contact Dr. M. O. H. Ursinus, Centre for Byzantine Studies and Modern Greek, The University, P. O. Box 363, Birmingham B15 2TT, telephone (new) 021-414-5773.

## 8. BRITISH BYZANTINE INSTITUTIONS

### 4. The John Rylands Library: The Greek Manuscript Collection

The Rylands Greek collection is not large but it is considered to include manuscripts of importance. It was acquired from two sources, the Bibliotheca Lindesiana of the Earls of Crawford and Balcarres and the collections of Dr Moses Gaster.

In 1901, one year after the John Rylands Library opened, its founder Mrs Rylands purchased the manuscript collections, numbering over 6,000 items in some 50 languages, which had been brought together by the 25th and 26th Earls of Crawford. Included were fourteen Greek codices ranging in date from the 11th to the late 17th century. Six of these are Gospel books and the remainder chiefly service books and theological works. Subsequently, between 1909 and 1923 the Library acquired by gift and purchase a further eleven manuscripts, five of which had previously belonged to the biblical scholar and archaeologist Rendel Harris (d. 1941), who was one of the staff of the Library from 1918 to 1925. These additions brought a further four Gospel books which have been assigned to the twelfth, thirteenth and fourteenth centuries. When, in 1954, the Library purchased a collection of Hebrew and Samaritan manuscripts assembled by the distinguished Hebrew scholar Dr Moses Gaster (d. 1939) it received as a donation from his family a collection of 123 codices in various languages which had belonged to him. Among them were twenty-eight Greek manuscripts, consisting of service-books (four with musical notation), philosophical, theological and medical works and collections of treatises of various dates. The Gaster collection had been moved at the outbreak of the second world war to cellars in central London as a place of safety, where, unfortunately, it received damage from water, and several of the Greek manuscripts were among those affected.

At present there are no detailed descriptions of the above codices and the collection is accordingly perhaps less known and consequently less used by researchers. The XXth Spring Symposium of Byzantine Studies held in the University of Manchester in late March 1986 provided an opportunity to bring the Library's resources in this field to the attention of Byzantinists, and manuscripts from the collection were exhibited. An account appeared in the Library's Bulletin, Vol. 68.

The collection includes three Gospel books dating from the 11th century, one of which (Ms 1) is notable for its richly decorated Canon Tables and miniatures of the Evangelists. - see the miniature of St. John the Evangelist on the front cover. Studies in Byzantine illumination have variously dated another Gospel book (Ms 17) as late as the late 12th or early 13th century. The five full-page miniatures in this manuscript, which depict Moses receiving the Law and the four Evangelists, have been assigned to the 'Nicaean School' of illumination. The same manuscript has been studied in the context of the textual history of St Matthew's Gospel for its differences from the standard 'Byzantine' text. A short description of a manuscript of Byzantine chant which contains the so-called Middle Byzantine notation (Ms 6) was published in the Bulletin, Vol. 44. The codex

is a Sticherarion, the work of one scribe, perhaps written in the second half of the 13th or the first half of the fourteenth century. Internal evidence suggests that the manuscript continued to be used for over three hundred years. The Gaster Greek manuscripts are generally 17th century and later, but they include a copy of St John Climacus' treatise Ladder of Paradise dated 1282.

For purposes of completeness it ought to be mentioned that the Library's extensive collection of Greek papyri includes over a hundred documents of the Byzantine period, dating from the 4th to the 7th century, but mainly of the 4th. An account of them will be found in vol. iv (1952) of the Library's Catalogue of Greek and Latin Papyri and Papyri from Hermopolis and other documents of the Byzantine Period (Egypt Exploration Society, Graeco-Roman Memoirs, No. 42, (1964)), ed. B. R. Rees.

The collection is housed in the original Rylands Library building in Deansgate, in the centre of Manchester, and may be consulted there. Researchers are requested to write in advance or to telephone (061 834 5343) whenever possible, and to provide formal proof of identity. The Library is open from 10 a.m. to 5.30 p.m. on weekdays and from 10 a.m. to 1 p.m. on Saturdays, apart from public holidays.

**Glenise Matheson,**  
Keeper of Manuscripts,  
John Rylands University Library of Manchester

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# 10. 1987 SYMPOSIUM: SUMMARIES OF PAPERS

## The Byzantine Eye: Word and Perception

XXIst Spring Symposium of Byzantine Studies, Birmingham 21-24 March 1987

That Byzantine art historians have not had a Symposium they can call their own for some years was the least of the reasons why we chose "The Byzantine Eye" as the topic of the meeting when it returned to Birmingham in 1987. It seemed to us that there were a number of debates among (particularly British and U.S.) art historians which had reached the stage where they could fruitfully be aired in public. Fundamentally they were to do with the nature of art history as a discipline within Byzantine Studies, and approaches to its methodology. Some Byzantinists were becoming aware that art history was too important to be left to the art historians; some art historians were questioning whether it was helpful to be so labelled at all. Whatever the Symposium proved, it was that all but the most dedicated connoisseur could communicate with all but the most remote philologist, as Byzantinists, often using the same language. No consensus was sought or expected, and there will be no publication of the Symposium beyond these summaries. Our achievement was essentially lively but maybe more durable, and is not so evidently paralleled among, for example, scholars of late medieval England. Not being a Byzantine art historian I am allowed to speak with complacency in thanking them for the debates, but the trouble is that some have made us all art historians now, by adopting common languages, which usually come from outside Byzantine Studies. The supposedly seamless robe of our historically traditional subject was adopted by the happy happenstance of its being made from the fringes of even more traditional disciplines. Birmingham 1987 revealed that the coat remains polychrome but may have changed its seams, on lines of method rather than discipline. The colours will no doubt change, but the newly stitched alliances of approach across old and discrete areas of study will give us a fresh patchwork of relations. Those are big words.

"Big Words...Small Worlds", is the title of David Lodge's hilarious recent TV Channel 4 account of a similar conference on method. There are said to be echoes of our Symposia in his Small World, and we must be grateful that he took his cameras to Strathclyde instead. The message is that conferences are mostly about conferences. Why not?

Our Symposium had its usual marks, which still make it unusual in the Small World of Byzantium. Yes, there was a 21st Birthday Party with processional banner, and the Champagne Bus ran. In "The Emperor's Eye" Nubar Hampartumian, and in "The Propagandist's Eye" the Wardles, put on excellent exhibitions of coins and of the A. J. B. Wace collection of café posters respectively, for those not indulging in the Barber Institute's hospitality. Many Symposiasts went on to the related Royal Academy exhibition and lecture series on "From Byzantium and El Greco." Besides that of our Society and locally, we are grateful to acknowledge the support of the British Academy, the British Council, the Hellenic Foundation and the Hellenic Society, particularly in our attempt to keep student prices down. Rosemary Morris continued her Manchester innovation with a useful enquiry and session on "Teaching Byzantium: from school to university."

There were 24 Communications, beginning with a song of praise of the Church of Edessa by the Bishop of Aleppo, and ending with the modern movement in Russia, and including many

lampent ones inbetween. There were three framework lectures, interspersed with four discussion sessions of four papers each. For these I asked four convenors to initiate four debates on how Byzantines read and used art: anthropological and 'popular'; theological and polemical; literary and oral; and political and topical. Summaries follow.

Anthony Bryer  
Symposiarch

### FRAMEWORK PAPERS

1. Doula Mouriki (National Technical University, Athens): Byzantine icons presented icons particularly from Mt. Sinai (no abstract received).

2. Ruth Macrides (St Andrews) and Paul Magdalino (St Andrews): The architecture of Ekphrasis: Construction and Context (no abstract received).

3. David Winfield (National Trust): Byzantine proportion.

The lecture briefly introduces the subject by discussing what is meant by a proportional system, and relating it to a firm starting point in the natural proportion of the human figure. The difference between natural and artistic proportion and the need for conventions in the latter is pointed out, and this is followed by a brief comparison of the way that the changes from infancy to old age affect proportion, and a view of the way that varying styles of art have treated the human figure.

The greater part of the lecture is then devoted to a study of various Byzantine wall paintings and mosaics with good examples of the human figure. The aim of the analyses is not to follow the complex system of measurement in detail, but to illustrate what the proportional system was designed to achieve. Analysis of complete human figures is followed by analysis of the main Byzantine methods of treatment for the head, and comparison with the textual examples of proportional rules according to Dionysios of Fourna and Panselinos.

In conclusion it is hoped that the lecture will have shown the irrelevance of Panofsky's theories except possibly in pre Iconoclast art. The main features that can be discerned are the practical use of a proportional system as a substitute for using live models, and the carrying of certain natural proportional features to an extent where the individual human being is de-personalised and takes on the spiritual quality of a religious image.

### DISCUSSION PAPERS

#### I. REPRESENTATION AND MISREPRESENTATION

convened by John Haldon

A. Leslie Brubaker (Wheaton College): Perception and conception: art, theory and culture in ninth-century Byzantium.

The difference between the ways we see Byzantine art, and the ways the Byzantines expressed their

perception of it, is striking. To us, Byzantine images of martyrdoms seem static and the saints appear to meet their deaths with remarkable equanimity. Ninth-century texts, however, stress the viewer's emotional response to such images. The texts merge the literary devices of *ekphrasis* (description) and *ethopoiia* (emotional character study) to emphasize the beholder's empathy with the torments of the martyr, a conflation of formulae highly praised at the time by the great bibliophile and patron Photios. In ninth-century literary convention, emotional responses were the correct ones to visual images.

The actual perceptions of contemporary Byzantines seem to underlie these writings as deeply as do the literary clichés they mutated and the society that produced them accepted as appropriate. Onians (*Art History*, 3 (1980): 1-23) persuasively argued that the decline of physical details in images between the first and sixth centuries paralleled the viewer's rising ability to make more out of less information: by the sixth century, the viewer saw more; the abstract had become representational. By the ninth century, the emotional level has risen. The beholder not only sees more, but feels more.

Ninth-century art was part of a larger intellectual process quite distinct from our own. It formed part of post-iconoclastic culture as structured by the iconophiles. To the iconophiles, the response of the viewer was essential; images (as "holy men") mediated between the human and the divine; and they did so better than texts. Images authenticated reality. And, buttressed as they were by tradition, the making of pictures restituted the past. In a culture appreciative of stability and, as Rouan demonstrated (*Travaux et mémoires* 8 (1981): 415-436), extremely receptive to appearances and "signs", the iconophiles represented themselves as passive while constructing the iconoclasts as active. Images, in themselves passive intermediaries, were safe vehicles for emotion, for the response they evoked was private and personal; it did not upset the status quo.

B. Howard Morphy (Pitt Rivers Museum, Oxford): Encoding and dreaming: theoretical perspectives on the meaning of Australian aboriginal art. Artistic representations (paintings, songs and dances) are manifestations of the Dreamtime Beings who created the world as it is, and as such are imbued with spiritual power. Representations are also sources of information about those Beings and the creative events, and the means whereby information is passed on from one generation to the next, often in a revelatory way, as secret knowledge. The paper will look at ways in which meaning is encoded in Aboriginal art in relation to its incorporation within a system of restricted knowledge.

Two main systems of representation are employed in Aboriginal art one figurative and iconic the other is geometric and arbitrary. Underlying the art and reflected in the geometric structure of paintings there is often a generative template which consists of an abstract encoding of mythological events on a spatial framework. Two distinct processes of interpretation can be seen operating which relate to the different ways of encoding meaning but do not absolutely coincide. In some cases the representation (carving, painting, song) can be interpreted by a viewer, in a meaningful and intended way, on the basis of its internal components and their organisation (given knowledge of the system involved being held by the interpreter). These representations and processes I label interpretative. In other cases representations or stages in the interpretation of the representations require an external key such that the meaning is not so much interpreted as known in advance.

These representations I refer to as identificational.

**C. Catia Galatariotou** (Selwyn College, Cambridge): The stated and intended: word and image in the process of self-canonisation.

In this paper I attempt to examine the use of words and especially of images within the context of the process of self-sanctification. I focus on the only Byzantine who used both in such a process, namely Neophytos the Recluse. I look at the paintings of the Enkleistra's caves, and especially at the paintings and inscriptions which refer directly to the recluse. Neophytos' stated objective of glorifying God is contrasted to the (consciously or unconsciously) intended aims and functions of the paintings. A number of possible alternative "readings" of the Enkleistra paintings are presented and discussed, on the basis of an attempt to place them both within the context of Neophytos' own personality and within their wider social context.

The results of the particular line of inquiry which I follow indicate that the words and images of the Enkleistra have not one but a number of functions; that their "messages" to their perceivers concern a variety of coexisting layers of significance; that the stated aim of their creation does not always tally with their intended aims and functions; and that these intended aims and functions were not always necessarily consciously perceived as such by their maker.

**D. Annabel Jane Wharton** (Duke University): Byzantium and its postmodern beholder.

In working on the book, Change in Byzantine Culture in the 11th and 12th C., A. P. Kazhdan, my co-author, convinced me that it was legitimate to use all available sources -- literary texts, wall mosaics, and palace buildings (productions of high art) as well as costume, folklore and bathing habits (creations of popular culture) to document the same significant shifts in Byzantine society. As this position has been criticized by art historians, I want to take this opportunity to rethink my position and consider some of its art historical consequences.

In our (my) own Postmodern culture, art-functions have shifted radically. Most notably, features of élite and popular culture are newly scrambled. Images of élite culture -- past and present -- are used to address a broad audience. More remarkably, images of popular culture are absorbed into the high culture canon at the same time. The erasure of clear boundaries between the élite and the popular in the present allows us to recognize the arbitrariness of the historiographic construction of those divisions for the pre-modern past.

On the model of how art is comprehended now, it should be possible to suggest a few generalizations about how the art object is perceived by its audience in any culture. On the basis of this model and its consequences, I will argue that our own appreciation of the historical artifact depends on our conscious acknowledgement of the limitations of its comprehensibility. If there is time I shall offer a rereading of the decoration of the Orthodox Baptistery in Ravenna as an example of my argument.

## II. THE ICONOPHILE EYE

convened by Robin Cormack

### A. David Turner (Birmingham): The second iconoclasm: context of a theology

Both phases of the so-called iconoclast controversy had roots in social and political factors which obliged the imperial office to strengthen its power and prestige. The Second Iconoclasm was a reaction to the near disastrous Bulgar war of 809--16 and to the decline of the imperium's prestige during the preceding decades. Pressure from the tagmata, the demes and the mob was paramount in obliging Leo V to restore iconoclasm and thus return to good relations with God. The theology used by the second iconoclasts was not discernably different from that of the first: as Constantine V's name was invoked on a political level, so his theology and that of the Council of 754 served well on a theological one.

What has been termed 'iconoclast theology' is nothing more than traditional Chalcedonian dogma with a proscription on the veneration of divine images based on an unsophisticated and fundamentalist approach to the Bible and the fathers. Initially, both sides argued on an 'unsophisticated' level with quotation-throwing and appeals to tradition. The difficulty faced by the iconodules was that they found themselves arguing against their own faith, i.e. Chalcedonian. It was only with the sophisticated approach first touched on by John of Damascus and culminating in the works of the Patriarch Nicephorus that the question was raised into the field of Christology in order that the real dangers of iconoclasm could be exposed. This approach had to make of iconoclasm as dangerous a 'heresy' as possible in order to refute it and define iconodule theological tenets in the process. Care should be used in order that we do not confuse the 'potency' of iconoclasm in the sources with its actual theological perspectives or the extent to which these were understood or accepted. Divorced of imperial sponsorship, iconoclasm was impotent and its theological sublimity a red herring.

### B. Ken Parry (Manchester): Theodore Studites and the patriarch Nicephorus on art as a Christian imperative.

In the course of their polemic against the iconoclasts, both Theodore Studites and the patriarch Nicephorus state that unless there are images of Christ the incarnation might as well not have taken place. At first sight this looks like a piece of iconophile hyperbole, but on closer examination it turns out to be the peg on which ninth century iconophile apologetic hangs. At any event, it is a remarkable statement for any theologian to make.

The roots of this statement lie in earlier Greek patristic views concerning creation and the incarnation. These centre on the doctrine of the sanctification of matter brought about by the Logos becoming flesh. The theology of art developed by Theodore and Nicephorus represents a logical extension of this doctrine. The full humanity of Christ, together with the sanctification of his body, is made manifest in the icon. It is at this point that the icon does more than instruct us in theology. The icon of Christ is itself a part of the created world and therefore it participates in the process of sanctification instituted by the divine economy it depicts. Thus to some extent divinity may be said to be in the icon.

It is plain that for our iconophiles the incarnation cannot remain merely conceptual. For unless Christ is depicted in a material way his existence in human form is invalidated. This teaching demonstrates more than any other the high esteem accorded to art by Byzantine theologians in the period of second iconoclasm. It is saying in effect that unless Christianity makes use of artistic representation the entire Christian kerygma is undermined. Such a view is worthy of serious investigation.

C. **Robin Cormack** (Courtauld, London): John of Damascus: texts and images (no abstract received, not surprisingly as he was simultaneously arranging the Royal Academy exhibition).

D. **Valerie Nunn** (Courtauld, London, and Birmingham): The Friday Vigil in the Vlachermai: texts and images.

By the eleventh century the Friday vigil had acquired a reputation as the occasion for a regular miracle. According to Psellos the veil covering an icon of the Virgin rose unaided during the office to fall again only after the vigil had ended. The focus of this vigil was probably the most precious relic housed in the Vlachermai, the Virgin's veil. The discovery of this relic and its translation to Constantinople are generally dated, on the basis of textual evidence, to the fourth century. On the other hand, the claims to a fourth-century date of a text often cited as the inspiration for the regular miracle have long since been recognized as fraudulent. However, this text - a chapter in the Life of St. Andrew the Fool - probably directly inspired the cult of the veil in Slavonic countries (*pokrov*) and its associated iconography, for which no Byzantine prototype has been traced.

The paper looked at two images: one allegedly commissioned for the Vlachermai Church in fourth-century Constantinople, and a fourteenth-century wall-painting in the Vlacherma Church in Arta. While the wall-painting in Arta was interpreted as a Byzantine prototype for the '*pokrov*', it was proposed that the fourth-century image only ever existed outside the text which created it in the 'iconophile eye' of art historians, eager to reconstruct lost material. Appropriately, the speaker's interpretation of the Arta painting has subsequently been shown to owe more to art historical wish fulfilment than to scientific method!

### III. THE PAGE BENEATH THE EYE

convened by John Lowden

A. **John Lowden** (Courtauld, London): How and why were Psalters illustrated? (no abstract received).

B. **Henry Maguire** (Illinois, Urbana-Champaign): Images of David and imperial panegyric.

This paper relates the theory and practice of imperial panegyric to depictions of David in Byzantine art. An important component of Byzantine panegyrics was *synkrisis*, or comparison, which was a way of making paradigmatic associations. For example, a good emperor could be compared to David, to Solomon, or to Constantine, or even to Hercules or Orpheus. In the case of *psogos*, or censure, a bad emperor might be compared to Pharaoh, to Saul, to Herod, or to Nero.

A useful distinction was made by the influential rhetor Menander, who said that in an encomium there were two different types of comparison, the global comparison (comparing one person generally to another) and the comparison of particulars (accompanying each division of the encomium). This distinction enabled both orators and artists to individualize their comparisons: all emperors were like David, but each in different aspects of his career. The principle can be illustrated with reference to the Life of Basil I and the ivory box in the Palazzo di Venezia at Rome, and with reference to the Chronography of Psellos and the Psalter of Basil II.

The paper concludes by considering an encomiastic ekphrasis written by the tenth-century poet and rhetor John Geometres, which describes a landscape resembling an earthly paradise in an imperial setting. The poem makes lavish use of classical references, such as Orpheus, the Three Graces, and the renowned ancient sculptors; it may help to elucidate the meaning of the famous opening miniature of the Paris Psalter, which also represents a rich landscape filled with classical allusions. We can see that the detailed landscape and the classical tone were not simply art for art's sake, but they were part and parcel of the panegyric; they were intended to reflect glory on the emperor.

In summary, the paper suggests that the techniques of encomium in Byzantine literature can throw light upon the function of both imagery and style in certain Byzantine works of art, especially those coming from the milieu of the court, where the conventions of panegyric would have been readily understood.

**C. Kathleen Corrigan** (Dartmouth College and Dumbarton Oaks): Visual polemics in ninth-century Psalters with marginal illustrations.

The subject of this paper is two ninth-century marginal psalters, Mt. Athos, Pantokrator 61, and Moscow, Historical Museum 129 (Chludov). The aim is to show that these manuscripts are primarily polemical in character. Until now, the polemical nature of only those few images directed against the Iconoclasts has been recognized. The rest of the hundreds of images filling the margins have never been interpreted from this point of view. I will argue that the manuscripts, through the medium of visual exegesis, proclaim and defend Orthodoxy by systematically rebutting objections to Orthodox belief and practice put forward by its enemies, including Iconoclasts, Jews, Muslims, and Paulicians.

Attacks against the Jews in the manuscripts relate to arguments presented in the *Adversus Judaeos* literature, especially the dialogs between Christians and Jews. These were produced from the 2nd century on, and were especially prominent in the 7th and 8th centuries, when they began to include a defense of icons. In these dialogs the psalms are regularly cited in defense of the Christian position. Such texts are thus helpful in identifying the polemical character of many of the images in the psalters (e.g., Chludov psalms 2:1 & 7; 49:1-2; 109:1 and Pantokrator 71: title). Treatises and dialogs rebutting the Muslims cover many of the same issues as in the *Adversus Judaeos* literature, and often draw on arguments developed there. Some also use the method of citing passages from the psalms. It is thus my contention that many of the polemical images in the psalters were intended as rebuttals of both Jews and Muslims, as well as Iconoclasts and Paulicians who were accused of sharing many of the same beliefs.

Theological debates were a common feature of life in Constantinople where these manuscripts were

surely made. From the *Vita Basilii* we know that Basil I ordered the Jews to come to disputations, bring proofs of their faith. Saints' lives of the period include reports of debates the Saints had with Jews, Muslims, and Iconoclasts. And, of course, the church councils were an important forum for theological debate. The marginal psalters are best understood in the context of such debates and the scholarly work that preceded them, as they were probably made by and for people who participated in them.

D. Robert Nelson (Chicago and National Humanities Center): The Byzantine eye and ear: meditations on Psalm 77: 1.

My paper deals with the transition from narrative to iconic illustration in Byzantine manuscripts in terms, not only of the traditional text and image, but, more importantly, text, image and beholder, both medieval and modern. I focus on the illustration of Psalm 77:1 in the small and thus private Psalter-New Testament at Dumbarton Oaks (cod. 3). Here a bust-length image of Christ, gesturing with his right hand and holding an open, uninscribed book with his left, precedes the verse: "Give heed, O my people, to my law: incline your ear to the words of my mouth." The illuminator replaces the standard scene of Moses receiving the law, suggested by the mention of the law in the first line, with the icon of Christ. In other contexts, the image addresses the beholder by means of accompanying inscriptions and by Christ's gesture, which connotes speech. The Dumbarton Oaks miniature functions similarly. It narrates, not illustrates the text, relating the words of the Psalm to the beholder. In the extensive Iconodulic discussions of religious images, the senses of seeing and hearing are often evoked to explain the communicative powers of texts and images. The oral culture of both must be considered when interpreting any religious image, but particularly those found in texts, such as the Psalter or the Lectionary, made for oral recitation. If one adds to the traditional variables of text and image the perception of the medieval audience, the function of certain prefatory images is clarified. In sum, such miniatures define and structure the religious experience, mediating between the text, viewer, and his or her religious space.

#### IV. THE TOPICAL EYE

convened by Zaga Gavrilovic

A. Nancy Sevcenko (Oxford Dictionary of Byzantium): Calendar cycles and the defense of the realm.

The subject of this paper is one specific genre of hagiographical illustration: the calendar cycle, which depicts martyrdom after martyrdom in the order of the church calendar (e.g the Menologium of Basil II, and the fresco cycles, mostly Slavic, collected by Pavel Mijovic in his book *Menolog*). Calendar cycles of this kind have to be carefully distinguished from the group portraits of standing saints, as well as from the biographical cycles, which relate a dozen or so major events from the life of one particular saint. Calendar cycles have the following characteristics: they insist on having a image for every day of the year; they show wherever possible the saint undergoing a violent death, and depict the events in an idyllic landscape setting. Furthermore, almost all the surviving examples are related to imperial or royal patrons. What could have been their particular significance, beyond

the obvious liturgical one? The earliest monuments - the Basil Menologium, the 11th century "imperial" Menologia with their verses invoking the aid of each saint for the well-being of the Emperor and his victory over the Arabs, and the 13th century "victory" church of the Forty Martyrs at Trnovo - together suggest a possible military relevance for these cycles: the saints are invoked through their images to protect the Emperor, and to serve as his allies on the battlefield. In this paper I shall look at the military hymns and liturgical practices of the army on campaign, at imperial efforts to involve the churches and monasteries in prayers for the army, and at the attempt - presumably short-lived - at honoring dead soldiers as martyrs, in order to determine the place of the martyrs and of our calendar cycles within the context of this increased preoccupation with the "Holy War". Finally we shall ask to what extent these military overtones are echoed even in calendar cycles of the 14th century, and look at the Picture-Book Menologium in Oxford, where the saints are invoked as allies in a entirely new field or battle: the war between the soul and its emotions.

**B. Zaga Gavrilovic (Birmingham): The rôle of princely iconography in church decoration programmes. Examples from Serbia.**

This paper considers wall-paintings ranging from the 12th to the middle of the 15th centuries, representing a variety of themes concerning princes and kings of the Nemanjic dynasty and of their successors. Attention is drawn to the iconography of the frescoes with princely portraits placed above the tomb of the royal patrons, usually in the south-west part of the naos, and to the choice of surrounding compositions. Mention is made of the prominent place reserved for St. Steven the Protomartyr, patron saint of the reigning family, and of the royal aspects of the cult of this saint in general. The paper focuses on the interest of the historical compositions such as the cycle of Stefan Nemanja's life and of the representation of the Death of Queen Anne at Sopocani, with particular regard to their setting. The last section of the paper is devoted to an examination of princely iconography in the narthexes or in the church entrance areas. As an example, an analysis of the frescoes of the narthex at Decani (1343-1346) is proposed, showing a scheme which highlights the ideological connection between Kingship and Baptism. The intended symbolic meaning of the programme is enhanced by the skilful deployment of paintings in calculated relations to the architectural forms and light. The aesthetic values of the entire space rest on this interplay.

**C. Nicole Thierry (Sorbonne, Paris): Le souverain dans les programmes d'églises en Cappadoce et en Géorgie du Xe au XIIIe siècle.**

Liste des monuments considérés:

- Cappadoce: le Grand Pigeonnier de Çavusin ou Eglise de Nicéphore Phocas, 964-966.
- Tao-Clardjéti ou Géorgie méridionale: Ösk, 963-973 (sculptures extérieures et intérieures), 1036 (peintures); Dörkilise, 3<sup>e</sup> quart du X<sup>e</sup> s. -Svanétie: Macxvarisi, 1140
- Géorgie centrale: At'eni, dernier quart du XI<sup>e</sup> s.
- Zemo K'ixi (Raca), 2<sup>e</sup> moitié du XI<sup>e</sup> s.
- Varzia (Çavaxeti), 1184-1186

Betania (Kartli), c.1207

Q'incvisi (Kartli), c.1207

-Géorgie orientale; Bertubani, c.1212-21

-Tasir: Kobayr (chapelle nord), XIII<sup>e</sup> s.

Compositions jugées d'après:

1. La typologie de la représentation: (1) scènes de triomphe, à Çavusin, Ösk (peintures de 1036) et Macxvarisi; (2) portraits isolés, à Dörtkilise et Ösk (sculptures); (3) dans une Déisis, à Ösk (sculptures); (4) portraits en prière, tournés vers le sanctuaire (Zemo K'rixi, Kobayr); devant le Christ (At'eni, Q'incvisi); devant la Vierge (Varzia, Bertubani); (5) introduits par un ange, à Zemo K'rixi, Varzia; (6) offrant le modèle de l'église, à Ösk (sculptures), Dörtkilise, Varzia; (7) avec le portrait du vassal fondateur, à Varzia et Betania; (8) dans un contexte funéraire, à Kobayr; (9) dans une suite dynastique, à At'eni, Varzia, Betania, Q'incvisi, Bertubani.

2. La situation; (1) au nord, à Çavusin, Macxvarisi, Zemo K'rixi, Varzia, Betania, Q'incvisi, Bertubani; (2) dans la conque ouest, à At'eni; (3) dans la fenêtre absidale, à Dörtkilise; (4) au sud, à Ösk (sculptures et peintures).

3. Les sujets sus-jacents eux-mêmes déterminés par la situation dans l'église: (1) indifféremment, des scènes de la fin du cycle christologique quand les portraits de souverains sont au nord, c. à d., à Çavusin, Varzia, Betania, Q'incvisi, Zemo K'rixi; cependant, sous l'histoire d'Anne et Joachim à Bertubani, et sous la Transfiguration à Macxvarisi; (2) le Jugement dernier à At'eni; (3) Le programme d'abside à Dörtkilise.

En bref: Deux traditions: (a) celle de l'image votive du souverain, donateur ou suzerain du donateur (fréquence de l'image dynastique); (b) celle d'une commémoration de type triomphal. Les représentations sont "en belle place", sans rapport évident avec le reste du programme, mise à part l'orientation vers le sanctuaire.

D. Svetlana Tomekovic (C.N.R.S., Paris): The illustration of saints' lives in the iconographic programme of the church.

The presence of the hagiographic cycle is testified in the early days of church decoration. Unfortunately, for the pre-iconoclast period these testimonies are little in number, and most of them in writing which, in the best of cases, gives the description and even the location of the hagiographic illustration, but not the context in its whole. The latter being of primordial importance for our subject, we base at first our study on the preserved cycles, also mentioning some of the most detailed descriptions. Thus, we will recall what is currently known about the hagiographic illustration (life of saints martyrs, bishops and monks) in the mural painting from the 4th to the 12th century. Many of these cycles were mentioned by A. Grabar (Martyrium), by G. de Jerphanion (Les églises rupestres de Cappadoce), and by G. Babi/c (Les chapelles annexes des églises byzantines) and also by N. Sevcenko (her thesis on saint Nicholas). We will also quote a few other examples amongst which our own studies on this kind of illustrations, recently published. The territory concerned is vast but the actual decorations are part of a common tradition. On top of the decorations linked with the art of the capital, they are the roman mural paintings until 9th century, those of the Oriental provinces (Cappadocia, Georgia) until 11th century. In the 12th

century, when the hagiographic cycle takes a growing place in the iconographic program of the church, it is important to distinguish the decorations preserved on the territory of the Empire from those made under Byzantine influence (firstly in Italy). Founding ourselves on this documentation, we will study the location of the hagiographic illustrations and the context in which these topics appear.

## COMMUNICATIONS

included:

i. **George Calofonos** (Birmingham): Dreams of icons and icons of dreams.

The communication attempts a first exploration of the interrelation of prophetic and revelatory dreams on the one hand, and pictorial art on the other, during the Byzantine period. The first part discusses examples of dream-reports which involve icons, from hagiographical and historiographical sources, examining an aspect of how icons were perceived by the Byzantines. The second part concentrates on the Byzantine perception of dreams, offering examples of illustrations depicting dreams from manuscript illuminations and monumental painting. Finally, the ambiguous status and nature of both icons and dreams, especially during the period of iconoclasm, are briefly considered, as well as their interdependence in the legitimizing of their acquired role of bridging the "gap" between the material and the spiritual worlds.

ii. **Keith Hopwood** (St David's, Lampeter): Beyond civilisation. Byzantine views of Turks in Menander Protector and Theodore Metochites.

The nomadic peoples of the steppe had been from the earliest times an important target of Byzantine diplomacy. Knowledge about such peoples was gained from reports of ambassadors sent to their chieftains filtered through the ancient and Byzantine ethnographic lens. Later, with the approach of Seljuk and Ottoman Turks, the nomadic peoples pressed closer upon the Byzantine state with the ultimate effect of subverting it and replacing it with a new cultural mélange. Two authors, Menander Protector and Theodore Metochites, from the beginning and end of the period respectively, came to terms with the nomadic peoples in different ways through the same cultural strait-jacket. A comparison of the modes of description and analysis employed by these writers is of great use for our understanding, not only of the intelligence available to diplomats and statesmen, but also for the insight it gives into a little-known aspect of the 'mentalite' of Byzantine man.

iii. **Athena Levantinou** (Courtauld, London): David and Melodia in Byzantine Psalters.

Among the eighty-five surviving illuminated Byzantine psalters, David, the traditional author of the book of psalms, appears in two kinds of miniatures. These are either narrative, that is their iconography is described by a text, or non-narrative, where any relationship between text and image ceases to exist. In the latter case the scene is termed the Author Portrait of David and occurs under seven distinct iconographic types. One of them is called "David and Melodia" and shows David young, as a shepherd surrounded by his flock, seated on a rocky landscape and playing a

musical instrument accompanied by Melodia, the inspiring female personification. The type occurs in ten psalters almost identically reproduced and in all examples it is their frontispiece. As for the source, the type seems to have been created as follows: In manuscripts it was introduced as a miniature showing a shepherd-musician alone without the allegory, as the ninth century Chlodov psalter suggests, which provides the earliest example. But the shepherd-musician type was not invented for psalters; it was already known from earlier representations of Orpheus. In the ninth century it penetrated into psalters not as a frontispiece of the Psalter but as a narrative illustration for Psalm 151. A century later, as the Paris psalter suggests (the earliest example) a new iconography appeared adding to David the female allegory. This type was again not new in conception, for it adopted the well-known motif of a loving couple. What is new in this case is the combination of these two separate pictorial schemes which resulted in a new type of miniature: the Author Portrait of David and Melodia.

iv. **Andréas Nicolaïdes** (Provence): Aspects du Jugement dernier à l'église de la Panayia à Moutoullas, Chypre.

La paroi méridionale, sise dans le narthex/portique de l'église sus- mentionnée, est tapissée d'une composition du Jugement dernier-inédit. Elle fut exécutée au XIV<sup>e</sup> siècle; temps, alors obscurcis par la domination autoritaire et quasiment inquisitoriale de l'Eglise latine. Ce n'est donc pas un mince paradoxe, que le peintre qui oeuvre ici reproduise le schéma iconographique byzantin traditionnel, accosté, au demeurant d'images corollaires. L'on y saisit, en particulier, références explicites aux questions d'actualités--conflit ecclésiastique- ainsi que le caractère signifiant des fonctions funéraires des lieux.

v. **Dion Smythe** (St Andrews): Descriptions of Outsiders in Anna Komnena's Alexiad.

Frequently, one feels that Anna Komnena wrote in rose coloured spectacles, as well as amid the gathering gloom. If The Alexiad is a mirror for princes, what distortions are there in the images reflected back of the objects of the outsiders? (What could be an objectionable reification of individuals merely illuminates more clearly their alienation from society.) In looking closely at some of the descriptions of outsiders in the work, I attempt to show that the outsiders are perceived and portrayed in many different ways on many different levels to achieved the desired effect. My main point is that there is a great diversity in the portrayal of the outsider within The Alexiad, and I hope that the evidence I present will provide new perspectives on the complexities of the work.

vi. **Bernard H. Stolte** (Groningen): (No) pictures for lawyers.

Legal literature is not a promising field if one looks for contributions to the history of art. Although Byzantium's case is no exception to this rule, there are a few aspects in which it turns out to be special, especially if compared to Western legal literature of the same period. (It will, of course, be remembered that both East and West started with the same body of material, viz. the Justinian legislation.) The following points will be dealt with:

1. Illustrations of legal manuscripts.
2. Imagery in legal texts and legal imagery in literary texts.

3. Two Byzantine texts compared: the Latin constitution *Tanta* and its Greek twin *Dedoken*, both introducing the Digest.

4. Imagery in Byzantine legal texts after Justinian.

The conclusion will be that Byzantine legal literature is more concerned with literary conventions than its Western counterpart, but (therefore?) less informative on the law.

vii. **Maria Vassilaki (Khania):** Iconographic cycles from the Life of St Constantine the Great in Cretan churches.

The stimulus for this paper was provided by four scenes from the life of St Constantine the Great to be found in a Cretan church dedicated to Sts. George and Constantine at Pyrgos, dated 1314/15. They depict the Birth of Constantine, Constantine as a baby being led to Court of Diocletian, the Battle at the Milvian Bridge and Christ blessing Sts. Constantine and Helen. Scenes from the life of St Constantine are also found in two more Cretan churches both dedicated to St Constantine, the one in Kritsa (dated 1354/55) and the other in Avdou (dated 1441).

These cycles seem to be unique since no other Byzantine monumental iconographic cycle from the life of St Constantine the Great is known to us. Instead, scenes from the life of Constantine are found in Romanesque churches (for example, the chapel dedicated to San Silvestro in the church of Santi Quattro Coronati, Rome of 1246 and the church of San Silvestro at Tivoli, of the first quarter of the 13th century), where they occur in a cycle on the life of Pope Sylvester and illustrate the story of his meeting with Constantine in Rome. The occurrence of this meeting was never recognized by the Eastern Church because it was used by the Western to validate the supreme authority of the Pope.

Some iconographic features in the cycle of St Constantine at Pyrgos show a remarkable affinity with Romanesque painting and indicate a special connection, which might be connected with the fact that Crete was under Venetian occupation from 1210 onwards. But given the ideological significance of the events depicted in the Romanesque scenes from the life of Constantine, they could hardly stand as the prototype for the Pyrgos iconographic cycle. In fact their existence provoked the Pyrgos cycle in response. These iconographic cycles from the life of St Constantine the Great should also be seen against their social and political context. At a time when Cretans were under Venetian occupation it was crucially important for them to emphasize their Byzantine origin and identity in every possible way. And the iconographic cycles from the life of St Constantine the Great were one way of doing just this, since Constantine served as a double symbol, both political and religious in nature. He was the first emperor of the Byzantine Empire, the one who had established Christianity as the official religion of the Empire and a great saint of the Orthodox Church.

## 11. THE SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES

(a) **Minutes of the Annual General Meeting** held at 9 p.m. on Saturday 21 March 1987 in the University of Birmingham.

**Present:** Sir Steven Runciman (President), Professor Averil Cameron (Chairman), Professor Anthony Bryer (Secretary), Mr Michael Carey (Treasurer) 41 other members and observers from other National Committees of the International Byzantine Association.

83. The Minutes of the last Annual General Meeting of The Society (76-82), held on 24 March 1986, were adopted.

84. The Chairman reported another busy and fruitful year. The 1986 Manchester Symposium would be published by Dr Rosemary Morris. The Society was well represented at the 1986 International Congress in Washington; the 1991 Congress would meet in Moscow. Thanks to its editors, BBBS, 13 (1987) showed that Byzantinists worked twice as hard as everyone else, and the 1987 Birmingham Symposium confirmed support for the subject in a wider community, while the Society itself welcomed 45 new members since the last A.G.M.

Despite such signs of unprecedented liveliness in the subject, current pressures on Universities revealed how dangerously precarious the institutional basis of it was. Under various guises there were only 18 University Byzantinists in post, and only two permanent chairs, of which the Bywater and Sotheby at Oxford was certainly under threat. Members were urged to support their Society's representations to the U.G.C. and other bodies, which had the backing of the President of the International Association, to retain the academic base of the subject. The Society was founded in faith in the future of British Byzantine Studies, and the 21st Symposium showed that we still have it.

85. The Treasurer presented his report for the fifteen months ending on 31 December 1986 (see BBBS, 13 (1987), 48), which was adopted. He explained that future accounts would be presented on a calendar basis and that there had been exceptional expenditure in difficulties over subsidising British speakers' travel grants to the Washington Congress, which had not prevented the award of other grants towards the Society's objects.

86. Thirty new members were elected. (See Minute Book).

87. The next Annual General Meeting was arranged during the 22nd Spring Symposium of Byzantine Studies, Nottingham, March 1988.

**(b) Treasurer's Report for 1987****Income and Expenditure Account 1.1.87 - 31.12.87****RECEIPTS**

Balance brought forward (corrected)	1,502.74
Subscriptions	902.10
BBBS (sales and advertising)	287.14
Income tax refund	113.94
Grants: Hellenic Fund (1986/87)	750.00
Hellenic Fund (1987/88)	1,000.00
British Academy (1987/88)	1,250.00
Deposit interest	85.18
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	5,943.10
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**PAYMENTS**

Birmingham University: XXI Symposium	1,749.28
BBBS (typing and photocopying)	197.30
Postage (KCL)	139.77
AIEB subscription	46.65
Legal expenses re PAK travel	190.25
Travel expenses	75.00
Treasurer: secretarial expenses	230.00
Balance at Bank 31.12.87	3,314.85
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	5,943.10
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**M. V. Carey**  
Treasurer

**(c) The Annual General Meeting** of the Society for the Promotion of Byzantine Studies will be held at the University of Nottingham at 9.30 p. m. on Saturday 26 March 1988, during the course of the XXIIInd Spring Symposium of Byzantine Studies.

**AGENDA**

**88.** Adoption of the Minutes of the last Annual General Meeting of the Society, held on 21 March 1987; see (a) above.

**89.** Chairman's Report.

**90.** Treasurer's Report; see (b) above.

**91.** Election of new members.

**92.** Any other business.

NOTE: nominations for agendum 91, and notice of items for agendum 92 should be sent to the Secretary before 21 March 1988.

**STEVEN RUNCIMAN**  
President