



**BULLETIN OF BRITISH
BYZANTINE STUDIES**

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FOREWORD

As last year, we want to thank all members for the information which they have sent in; we are also very glad to have received some information for inclusion from other national committees. We commented last year on the gratifying increase in foreign membership; next year, we propose to invite members to let us know of occasions when they expect to be in the British Isles - or indeed in Europe. It is not uncommon to learn that fellow scholars are coming when it is too late to benefit fully from their presence by arranging and advertising a lecture or a seminar. If you expect to be in the British Isles - or even within easy reach - do please inform the Secretary or the Editors as early as possible.

Next year is Congress Year. We particularly draw the attention of members to section 7 below, encouraging the submission of contributions.

We are very grateful to Dr. Paul Williamson, of the Victoria and Albert Museum, for providing our cover picture. This mosaic fragment, in the collection of the Museum for more than a century, has recently been re-examined by Dr. Irina Andreescu, who considers that this is the original head of Christ from the apse mosaic of S. Michele in Affricisco, Ravenna (c.545). The mosaic restorer Giovanni Moro was responsible for dismantling the mosaic, which was subsequently re-erected - drastically restored - in the BodeMuseum in East Berlin. Moro appears to have removed - and sold - this and other heads from the mosaic. We again owe many thanks to our subeditor, Denise Carson and to computer and printing centre staff at Belfast and King's College London.

Rowena Loverance & Charlotte Roueché

1. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES EXECUTIVE COMMITTEE

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Sir Steven Runciman, FBA (president)
Prof. Robert Browning, FBA
Prof. J.M. Hussey
Prof. Cyril Mango, FBA
Sir Dimitri Obolensky, FBA (past Secretary)

B. Elected by the membership of the Society

until A.G.M. 1990:

Mr Costa Carras
Dr. John Haldon

until A.G.M. 1991:

Professor Martin Harrison
Professor Averil Cameron FBA
Dr Simon Franklin

until A.G.M. 1992:

Dr Lyn Rodley
Professor A. A. M. Bryer (Chairman)
Dr David Buckton

C. Co-opted by the Committee until A.G.M. 1990:

Mr Michael Carey (Treasurer)

D. Co-opted by the Society until A.G.M. 1990:

Dr Margaret Mullett (Secretary)

E. Ex officio

Current Symposium organiser

Editors of BBBS, currently Rowena Loverance & Charlotte Roueché

F. By invitation

The Secretary of the British Academy, Mr Peter Brown

Addresses

Chairman: Centre for Byzantine, Ottoman and Modern Greek Studies, University of Birmingham, P. O. Box 363, Birmingham B15 2TT

Secretary: Department of Greek and Latin, The Queen's University, Belfast BT7 1NN

Treasurer: 5, Lincoln's Inn Fields, London WC2A 3BT

Editors: Department of Byzantine and Modern Greek Studies, King's College London, Strand, London WC2R 2LS

**Chairmen, Secretaries and Addresses of National Committees of the
International Association of Byzantine Studies:**

Australia: Mr R D Scott, Dr B Croke, Department of Classical Studies, University of Melbourne, Parkwill, Victoria 3052

Austria: H Hunger, W Horandner, Institut für Byzantinistik und Neograzistik der Universität Wien, Postgasse 7, A-1010 Wien

Belgium: A Leroy-Molinghen, M R Noret, 4, Bd de l'Empereur, 1000 Brussels

Brazil: Angela Commene, G Kambani, 505 St Laurent Blvd suite 106, Ottawa K1K 4-4, Canada

Bulgaria: D Angelov, V Tapkova-Zaimova, Bd Christo Kabakciev 79, Sofia 11 Bulgaria

Canada: Sheila D Campbell, Franziska E Shlosser, Pontifical Institute of Mediaeval Studies 59 Queen's Park Crescent East, Toronto, Ontario, M5S 2C4

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

Cyprus: C Hatzipsaltis, PO Box 1435, Nicosia, Cyprus

Czechoslovakia: R Dostalova, V Vavrinek, Institut des Etudes Grecques, Romaines et Latines pres l'Academie Tchecoslovaque des Sciences et Lettres, Lazarska 8, 120 00 Prague 2

Denmark: K Fledelius, A-M Gravgaard, Centre d'Etudes Byzantines, Institute d'Histoire, Université de Copenhague, Njalsgade 102, DK -2300 Copenhagen S

East Germany: J Irmischer, DDR-1086 Berlin, Leipziger Strasse 3-4; Postfach-Nr 1310

Eire: G Watson, T N Mitchell, Academy House, 19 Dawson Str, Dublin 2

Finland: Heikki Kirkinen, Paavo Hohti, Suomen Kulttuurirahasto PL203 SF-00121 Helsinki 12

France: Cecile Morrisson, Jean-Pierre Sodini, College de France (Annexe), Centre d'histoire et civilisation de Byzance, 52 rue du Cardinal Lemoine, F-75005 Paris

Great Britain: Anthony Bryer, Margaret Mullett, The British Academy, 20-1 Cornwall Terrace, London NW1 4QP

Greece: M Chatzidakis, J Karayannopoulos, Université de Thessalonique, 54006

Hungary: Joseph Perenyi, Pesti Barnabes u 1 PF 107 H-1364 Budapest V

Israel: David Jacoby, Dept of History, The Hebrew University Mt Scopus IL-91905 Jerusalem

Italy: A Garzya, S Impellizzeri, Università degli Studi di Napoli, Dipartimento di Filologia classica, 80133 Napoli, Via Porta di Massa 1

Netherlands: Hennephof, W G Brokkaar, Jan van Eyckstraat 18 NL 1077 LK Amsterdam

Poland: O Jurewicz, H Cichocka, Al Armii Ludowej 6/134 PL 00671 Warsaw

Romania: Alexandru Elian, Tudor Teoteoi, E Popescu, Alea Vaea Florilor 1-bloc Z7 ap 42 sect 6, 77376 Bucharest

Spain: Manuel Fernandez-Galiano, Pedro Badenas, C/Duque de Medinaceli, 6; E28014 Madrid

Sweden: Lennart Ryden, Jan Olof Rosenquist, Uppsala University, Dept of Classical Philology, Byzantine Studies, PO Box 513, S751 20 Uppsala

USSR: G Litavrin, I Cicurov, Moscow 117036, Ulianova 19, National Committee of Historians of USSR - Byzantine Section

United States of America: George Majeska, John Barker, Dept of History, University of Wisconsin, Madison Wisconsin 53706

Vatican: Msgr Paul Canart: Biblioteca Apostolica Vaticana, I-00120 Citta del Vaticano

West Germany: A Kambylis, G S Henrich, Mittelweg 90, D-2000 Hamburg 13

Yugoslavia: B Ferjancic, L J Maksimovic, Vizantoloski Institut SANU, Knez Mihailova 35/111, YU-11000 Belgrade

2. PUBLICATIONS AND WORK IN PROGRESS

Please note that we do not include reviews, and that we try not to repeat information already given in earlier volumes of BBBS

U. K. RESIDENT MEMBERS

Dr.M. H. Ballance, Oxford

Byzantine Emporio (with J. Boardman, S. Corbett, S. Hood) *B. S. A Suppl.* Vol 20 (1989).

In progress: *Tabula Imperii Romani* sheet J36 (Ancyra - Iconium); article on some Byzantine buildings in central Anatolia; other results of a mainly Roman survey done there in the 1950's.

Roderick Beaton, London

"Modern ποιητάρηδες and medieval poetry in vernacular Greek", Πρακτικά Β' Διεθνούς Κυπριολογικού Συνεδρίου, Τόμος Γ' Νεώτερον Τμήμα, (Nicosia 1989), 485-94. *The Medieval Greek Romance*, Cambridge Studies in Medieval Literature 6 (Cambridge 1989).

In progress: *Medieval Greek database*: A British Academy funded project to produce a computer corpus of late Byzantine vernacular texts for textual analysis and editorial purposes (with the co-operation of Tina Lendari, research assistant).

S. P. Brock, Oxford

The Bible in the Syriac Tradition (St Ephrem Ecumenical Research Institute, Kottayam [Kerala, India], 1989). *Spirituality in the Syriac Tradition* (St Ephrem Ecumenical Research Institute, Kottayam, 1989). 'The sinful woman and Satan: two Syriac dialogue poems', *Oriens Christianus* 72 (1988), 21 - 62. Maggnanuta: a technical term in East Syrian spirituality and its background', *Mélanges Antoine Guillaumont (Cahiers d'Orientalisme* 20, 1988), 121 - 9. 'Three thousand years of Aramaic literature', *Aram* 1 (1989), 11-23. 'The dispute between Soul and Body: an example of a long-lived Mesopotamian literary genre', *Aram* 1 (1989), 53 - 64. 'A Syriac verse homily on Elijah and the widow of Sarepta', *Le Muséon* 102 (1989), 93 - 113.

Dr T.S. Brown, Edinburgh

New foreword and bibliography to revised edition of Marc Bloch, *Feudal Society*, 2 vols., trans. L.A. Manyon (London, 1989)

Forthcoming: 'Louis the Pious and the papacy: a Ravenna perspective', in P. Godman and R. Collins, ed., *Charlemagne's Heir: New perspectives on the Reign of Louis the Pious* (Oxford U.P.); 'The History of Otranto, 500-1480' in D. Wilkinson, ed., *Otranto, i The Pottery* (British School at Rome); 'Ebrei e orientali a Ravenna' in A. Carile, ed., *Storia di Ravenna*, ii, secoli iv-ix (Comune di Ravenna); (with N. Christie) 'Was there a Byzantine model of settlement in Italy (6th-8th centuries)?' in *Le Modèle Culturel Byzantin en Italie. Table Ronde* (Ecole Française de Rome)

In progress: 'Italy 425-600' chapter 19 of *Cambridge Ancient History*, iv, ed. A. Cameron, J. Matthews and B. Ward-Perkins; 'Romans and Lombards in Italy' chapter 13 of *New Cambridge Medieval History*, vol. i, ed. E. James; 'Byzantine Italy c. 680 - c. 876', chapter 13 in *New Cambridge Medieval History*, vol. ii, ed. R. McKitterick; *Early Medieval Italy 500-1200* (Longman's History of Italy, vol. 1).

Professor A. A. M. Bryer, Birmingham

'Αναφορά από την Ημέρα καί τό Birmingham', in *Από τόν Ελληνισμό του Ποντου, I Ημέρα*, ed. P. G. Tanimanidis (Thessaloniki 1988), 181-3, 208-11; reprinted in *B' Pankosmio Synedrio Pontiakou Ellenismou* (Thessaloniki 1988), 83-7. 'Alexios I of Trebizond', *Dictionary of the Middle Ages* (New York 1989) 168-70.

In progress: Work on the archives of Soumela.

David Buckton, London

Forthcoming: 'The chalices of San Marco, Venice: material, form and function', *The Treasury of San Marco: a symposium*, ed. Margaret Frazer, New York/Milan;

Medieval enamel in the British Museum, vol. I (European enamel to c. 1100, Byzantine enamel).

In progress: *Byzantine enamel* (Alexandria press).

Professor Averil Cameron, London

'Gelimer's Laughter: the case of Byzantine Africa', in F.M. Clover and R.S. Humphreys, eds., *Tradition and Innovation in Late Antiquity* (Madison, Wisconsin, 1989), 171-90. 'Virginity as Metaphor. Women and the Rhetoric of Early Christianity', in Averil Cameron, ed., *History as Text. The Writing of Ancient History* (London, 1989), 184-205

Forthcoming: 'The Life of the Patriarch Eutychius: models of the past in the late sixth century', in G. Clarke, ed., *Reading the Past in Late Antiquity* (Sydney: Pergamon Press, 1990); 'Disputations, polemical literature and the formation of opinion in the early Byzantine period', *Papers of the Symposium on the Literary Debate in Semitic and Related Literatures, Groningen, March 1989*; 'Byzantium and the Past in the Seventh Century: the search for redefinition', in J. Fontaine and J. Hillgarth, eds., *The Seventh Century: Change and Continuity* (London: Warburg Institute, forthcoming)

In progress: interdisciplinary research project on late antiquity and the rise of Islam; preparation of critical guide to the literary source material.

Professor Henry Chadwick, Cambridge

'Ego Berengarius', *J.T.S.* ns 40/2 (Oct. 1989), 414 - 45; articles on Eusebius of Caesarea and G. D. Mansi for Blackwell's *Dictionary of Historians*; on Augustine in E. B. King and J. T. Schaefer (edd.), *St Augustine and his influence in the middle ages* (University of the South Press).

In progress: annotated translation of Augustine's *Confessions*; article on 'Humanität' for *Reallexikon für Antike und Christentum*.

P. Crone, Oxford

Pre-industrial societies, (Oxford, Basil Blackwell, 1989)

In progress: 'Kavadh's heresy and Mazdak's revolt' (for *Iran* 1991).

J. G. Crow, Warwick

Forthcoming: 'Military Aspects of the XL Martyrs of Sebasteia'; (with Stephen Hill) 'Kastamonu and the Comnenes' and 'Amasra, a Byzantine and Genoese Naval Fortress on the Black Sea'; (*Fortress* 1990).

In progress: Byzantine Amasris and Paphlagonia; Late Roman Fortifications in the Balkans and the East.

Nicholas de Lange, Cambridge

'Midrach et Byzance', *Revue de l'Histoire des Religions* 206 (1989), 171-81

Forthcoming: 'Qui a tué les Juifs de Byzance?' in *Politique et Religion dans le Judaïsme antique et médiéval* (Paris); 'A Fragment of Byzantine Anti-Christian Polemic', *Journal of Jewish Studies*; 'Ibn Ezra and Byzantium' in *Proceedings of the International Symposium on Abraham Ibn Ezra and his Age* (Madrid)

Dr. Peter W. Edbury, Cardiff

'Cypriot Society under Lusignan rule', a chapter in *Caterina Cornaro Queen of Cyprus* edd. D. & I. Hunt, (Trigraph, London, 1989), 17-34. 'La classe des propriétaires terriens franco-chypriotes et l'exploitation des ressources rurales de l'île de Chypre', *État et colonisation au Moyen Age* ed. M. Balard (La Manufacture, Paris, 1989), 145-52.

Forthcoming: Contributions to *The Atlas of the Crusades* ed. J. Riley-Smith, (Swanston Publishing); chapters entitled 'The Political History of the Medieval Kingdom of Cyprus, 1324-1432' and 'The Later Lusignans, 1432-1489' for a general *History of Cyprus* ed. Th. Papadopoulos (to be published in Greek); 'The Livre of Geoffrey Le Tor and the Assises of Jerusalem' *Estudios sobre Historia de la Administración en Europa* (a collection of essays being published by the University of Malaga to mark the centenary of the birth of Fernando Valls Taberner (1888-1942); 'Preaching the Crusade in Wales' to appear in a volume of papers presented at an Anglo-German medievalists' conference held at the German Historical Institute in London in July 1987; 'Propaganda and Faction in the Kingdom of Jerusalem: the background to Hattin' to appear in a volume of papers presented at a conference held at the University of Western Ontario in November 1988.

In progress: A monograph, *The Kingdom of Cyprus and the Crusades* for the Cambridge University Press; chapters entitled 'The Crusader States (and Cyprus)' and 'Christians and Muslims in the East' for the *New Cambridge Medieval History* vols. 5 (*The Thirteenth Century*) and 6 (*The Fourteenth Century*) respectively.

Catia Galatariotou, Cambridge

'Eros and Thanatos: A Byzantine Hermit's Conception of Sexuality', *BMGS*, 13 (1989).

Forthcoming: *The Construction of Sanctity. The Byzantine Case of Neophytos the Recluse*. (Cambridge University Press); 'Open Space Closed Space: The Perceived World of Cecaumenos and Digenes Akrites'. Papers of the Belfast Colloquium on Alexios I, ed. M. Mullett; 'The Bishop and the Hermit: Church Patronage in Action in Twelfth-Century Cyprus'. *Επετηρίς Κέντρου Επιστημονικών Ερευνών*, 18 (1990) (Nicosia).

In progress: 1. A Study of Byzantine Conceptions of Insanity.

Zaga Gavrilovic, Birmingham

'Frescoes in the Vestibules of the Church of the Virgin at Studenica. Iconographic Programme and symbolic Meaning' in *Studenica et l'Art Byzantin autour de l'année 1200. Académie Serbe des Sciences et des Arts*, Belgrade (1988), 185-192; 'Between Latins and Greeks: Some Artistic Trends in Medieval Serbia, 13th to 14th centuries' in *Nottingham Medieval Studies* Vol.33 (1989), 76-90.

Forthcoming: 'The Portrait of King Marko at Markov Manastir 1376-1381' in *XIX Spring Symposium of Byzantine Studies*; 'Kingship and Baptism in the Iconography of Decani and Lesnovo' in *Decani and the 14th Century Art in the Byzantine World*; 'The Cult of the Forty Martyrs in Macedonia and Serbia' in *Belfast Byzantine Colloquia, The Forty Martyrs*; 'The Archbishop Danilo II and the Themes of Kingship and Baptism in the 14th Century Serbian Painting' in *The Archbishop Danilo II and his Times*.

Dr J.F. Haldon, Birmingham

'The Feudalism Debate Once More: the case of Byzantium', *Journal of Peasant Studies* 17/1 (Oct. 1989) 5-39. 'Late Roman Society and its Normative Structures: some critical perspectives', *Rechtshistorisches Journal* 8 (1989), 69-81. 'Byzantium Transformed: a review article', *The International History Review* 11 (1989), 313-91.

Forthcoming: *Constantine Porphyrogenitus, Three Treatises on Imperial Military Expeditions*. Introduction, text, translation and commentary (*Corpus Fontium Historiae Byzantinae* vol. 28, Vienna 1989) (328pp.); *Byzantium in the Seventh Century: the transformation of a culture* (Cambridge University Press, 1990); 'The Writings of Anastasius of Sinai: a key source for seventh-century East Mediterranean history', in *The Early Medieval East: Problems in the Literary Source Materials*, edd. A. Cameron, L.A. Conrad (Princeton 1990); 'The Development of a Frontier Culture: Byzantium and the Caliphate from the Seventh to the Eleventh Centuries', in *Papers of the Tenth International Economic History Congress* (Louvain 1990); 'Administrative and Institutional Continuity in Seventh-Century East Roman Military Organisation: the *Junds*, the themes and the *duces limitaneorum*', in: *L'Armée romaine et les barbares du IVe au VIIe siècle*. Colloque du CNRS; 'State Theory and the Medieval State: some comparative perspectives' (*New Left Review*, 1990); 'Medieval Societies and their Ruling Classes: the Problem of State Autonomy' (*Comparative Studies in Society and History* 1990).

In progress: 'Military Lands, Recruitment and the State: a Review of the Problems and the Sources', *BMGS* 15 (1991); *The Miracles of Artemius*. Translation and commentary (Translated Texts for Historians, Liverpool University Press).

Bernard Hamilton, Nottingham

(ed., with B. Arbel and D. Jacoby) *Latins and Greeks in the Eastern Mediterranean after 1204* (Frank Cass, London 1989). 87-110. 'The Cathars and the Seven Churches of Asia' in J.D. Howard-Johnston, ed., *Byzantium and the West, c. 850-1200*. Proceedings of the XVIII Spring Symposium of Byzantine Studies = *Byzantinische Forschungen*, xiii (1988); 'Manuel I Comnenus and Baldwin IV of Jerusalem', J.

- Chrysostomides, ed., *Kathegetria: essays presented to Joan Hussey for her 80th Birthday*, Camberley, 1988, 353-75.
- Brenda Hampton**, Belfast/London
 'Bits, Bytes and the Byzantinist: databases reviewed', *BMGS*, 13 (1989)
- Professor R. M. Harrison**, Oxford
A Temple for Byzantium (London 1989). 'Dogu Phrygia'da Amorium (Hisarköy) Yüzey Arastirmasi', *VI Arastirma Sonuclari Toplantisi* (Ankara 1988), 191 - 200.
 'Amorium 1988 - a preliminary report', *BBBS* 15 (1989), 15-16. 'Amorium 1987', *Anatolian Studies* (1988), 175 - 84. 'Early Byzantine Archaeology at Amorium', *Fifteenth Annual Byzantine Studies Conference*, (Amherst 1989) 40 - 41.
- Dr. Alan Harvey**, Birmingham
 Forthcoming: *Economic expansion in the Byzantine Empire, 900 - 1200* (Cambridge 1990).
- Kara Hattersley-Smith**, London
 Forthcoming: (with V. Ruggieri, SJ) 'A Byzantine city near Osmaniye (Dalaman) in Turkey: A preliminary report', *Orientalia Christiana Periodica* (1990).
- Muriel Heppell**, London
The Paterik of the Kievan Caves Monastery, Harvard Library of Early Ukrainian Literature, English Translations: Volume I, 1989; 'The Latin translation of the *Ladder Of Divine Ascent* of St John Climacus', *Mediterranean Historical Review*, 4/2 (December 1989).
 In progress: The Hesychast Movement in Bulgaria and Serbia.
- Dr. Paul Hetherington**, London
 'Enamels in the Byzantine World: Ownership and Distribution', *BZ* 81 (1988).
- Christine Hodgetts**, Warwick
 'Venetian Officials and Greek Peasantry in the fourteenth century' in *Kathegetria*, essays presented to Joan Hussey, 1988
 In progress: Preparation for publication of *Venetian colonies of Coron and Modon 1204-1400*.
- David W. Holton**, Cambridge
 'Modern Greek studies: a mythical crisis', *Journal of Modern Greek Studies* 7 (1989), 49-52; 'Cavafy and the art of self-deception', *Modern Greek Studies Yearbook* (1989), 143-62.
 Forthcoming: 'Orality in Cretan narrative poetry', *BMGS* 14 (1990); 'Modern Greek today: one grammar or two?', accepted for publication in the Proceedings of the Conference on 'Greek outside Greece' (Birkbeck College, London, June 1989).
- Lucy-Anne Hunt**, Birmingham
 "Note on an unknown 'Italo-Cretan' icon in Cairo", *Byzantion* 58 (1988), 394-9.
 Entries on MSS New York Pierpont Morgan M 586, M 612, M577 in F.D. Friedman (ed.), *Beyond the Pharaohs: Egypt and the Copts in the 2nd to 7th centuries A.D.* (Museum of Art, Rhode Island School of Design, 1989) 220-2. "The al-Mu'allaga Doors reconstructed: an early 14th century sanctuary screen from Old Cairo", *Gesta* 28 (1989), 61-77.
 Forthcoming: "Images of Women for Women? The case of Latin Syria".
 In progress: The manufacture, import and use of icons in medieval Egypt; catalogue of the illustrated manuscripts of the Selly Oak Colleges, Birmingham; catalogue of the illustrated manuscripts of the Library of the Coptic Museum, Cairo.
- R.H. Jordan**, Belfast
 In progress: Evergetinon - Draft of English translation of vol. 1 completed. Liturgical Typikon of the monastery of Theotokos Evergetis - English translation in progress. Mousai of Alexios Komnenos - work on text and translation in progress.
- Geoffrey King**, London
 (With J. L. King and J.D. Deemer) 'Some Churches of the Byzantine Period in the Jordanian Hawran', *Damaszener Mitteilungen*, 3 (1988), 35-75. (With C. J. Lenzen, A. Newhall, J. L. King and J. D. Deemer, 'Survey of Byzantine and Islamic Sites in Jordan. Third Season Preliminary Report (1982): The Southern Ghor', *Annual of the Department of Antiquities of Jordan (ADAJ)* 31 (1987), 439-59.

Dr Peter Lock, York

'The Medieval Towers of Greece: A Problem in Chronology and Function', *Mediterranean Historical Review*, 4 (1989), and also in *Latins and Greeks in the Eastern Mediterranean after 1204*, B.Arbel, B.Hamilton, and D.Jacoby,edd. (Cass,London 1989).

Forthcoming: 'D. G. Hogarth (1862 - 1927): "a specialist in the science of archaeology"', *BSA* 1990.

In progress: i) *The Franks in the Aegean Area* for Longmans to appear 1992; ii) *The Venetian Towers of Euboea*; iii) *The Venetian Topography of Messenia* with C.Hodgetts. iv) ed., with G.Saunders, *Essays on the Medieval Archaeology of Greece* (BAR, Oxford 1990); v) Work on the Accaiuoli archive Florence for the CABBAGE Survey to appear 1994 (?).

G.A. Loud, Leeds

'An introduction to the Somerset Domesday', in *The Somerset Domesday* (London: Alecto Historical Editions 1989), 1-31. 'The Muslim world before 1096', *The Crusader Chronicles*, ed. E. H. Hallam (London: Phoebe Phillips Editions 1989), 19-57.

Forthcoming: 'The Liri Valley in the Middle Ages', in *The Settlement of the Liri Valley, Southern Italy*, edd. I. F. Martini & J. W. Hayes (probably to be Princeton University Press); 'Norman Italy and the Holy Land', *The Latin Establishments in the Levant and the Crusade*, ed. B. Z. Kedar (Yad Ben-Zvi, Jerusalem); 'Anna Komnena and her sources for the Normans of southern Italy', *Alexius I Komnenos*, ed. M. Mullett (Belfast).

In progress: translations of the 12th century south Italian chronicles of Alexander of Teleso and Falco of Benevento; A study of the lands of the monastery of St. Sophia, Benevento, in the 12th and 13th centuries; (In the long term) a book on the Latin Church in Norman Italy.

A. T. Luttrell, Bath/Birmingham

'English Levantine Crusaders: 1363-1367', *Renaissance Studies* 2 (1988) 143 - 53. 'The Hospitallers of Rhodes confront the Turks: 1306 - 1421', *Christians, Jews and other worlds: patterns of conflict and accommodation*, ed. P. Gallagher (Lanham 1988), 80 - 116.

Ruth Macrides, St. Andrews

Forthcoming: 'Kinship by arrangement: the case of adoption', *DOP* (1990); 'Problems of Dowry and Inheritance in the Patriarchal Register', in *Ein Fleisch, ein Gut?*, ed. P. Simon (Munich, 1990); 'Perception of the Past in twelfth-century writers of history' in *Perception of the Past in Twelfth-century Europe* ed. P. Magdalino; 'Subversion and Loyalty in the Cult of St. Demetrios' *BS* 52 (1991)

Paul Magdalino, St. Andrews

'Between Romaniae: Thessaly and Epirus in the Later Middle Ages', *Latins and Greeks in the Eastern Mediterranean after 1204* edd. B. Arbel, B. Hamilton, D. Jacoby (London, 1989), 87-110. 'Honour among Romaioi: the framework of social values in the world of Digenes Akrites and Kekaumenos', *BMGS* 13 (1989) 183-218.

Forthcoming: 'St Demetrios and Leo VI', *BS*.

R. A. Markus, Nottingham

'E.A.Thompson and the study of late Antiquity' *Nottingham Medieval Studies* 32 (1988), 6-10. 'Essere cristiano secondo Agostino' *Agostino d'Ippona: Quaestiones disputatae*, ed. M. Nicolosi (Augustiniana. Testi e studi, 4. Palermo, 1989) 23-32. *Conversion and disenchantment in Augustine's intellectual development* (The Saint Augustine Lecture, 1984. Villanova, 1989, viii+46p)

Forthcoming: 'Heresy, orthodoxy and conciliation: the legacy of Pelagius', *The evolution of orthodoxy*, ed. R. D. Williams (C.U.P., Cambridge); 'From Rome to the Barbarian Kingdoms, 330-700', *Oxford Illustrated History of Christianity*, ed. J. McManners (O.U.P.); 'Manicheism revisited: Augustine's *Confessions* and the controversy with Julian' *Festschrift for T. Van Bavel*; 'De ciuitate dei: Pride and the common good', *PMR* 1987 Proceedings 245-59 and *Augustinian Studies*; 'From Caesarius to Boniface: Christianity and paganism in Gaul', *The seventh century*:

change and continuity, edd. J. Fontaine & J. N. Hillgarth; *The end of ancient Christianity* (Cambridge University Press, 1990?)

In progress: A book on Gregory I; *History of the papacy*, vol. 1 (Longman).

Dr. M. A. Michael, London

Forthcoming: 'Destruction, Reconstruction and Invention: the Hungerford Hours and English Manuscript illumination of the early fourteenth century', *English Manuscript Studies* 2 (1989).

In progress: "Art, Education and Politics in the reign of Edward III"; "The contacts between Eastern and Western Art in the 13th century".

Ms. E. L. Moffatt, Cambridge.

"Libraries and Palaces by the Venetian Lagoon and by the River Danube: recent visits to Greek and Hungarian research centres abroad", *Cambridge University Libraries Information Bulletin* 26, 1989.

Dr. M. E. Mullett, Belfast

In progress: work on Originality; the Forty Martyrs; Alexian literature; Evergetis project; letters in Byzantine Diplomacy; genre; literacy.

Dr. J. A. Munitiz, Oxford.

'Catechetical Teaching-Aids in Byzantium', in *Kathegetria, Festschrift for Prof. Joan Hussey*, ed. J. Chrysostomides (Porphyrogenitus, London, 1988 [publ. 1989]), pp. 69-83.

Forthcoming: 'An Alternative Ending to the Letter of the Three Patriarchs', *Orientalia Christiana Periodica* (proof stage); 'Nikephoros Blemmydes: Encomium on St John the Theologian' (BHG 931), *Analecta Bollandiana*.

In progress: (1) 'The Letter of the Three Patriarchs' (BHG 1386), critical edition with J. Chrysostomides and C. Walter; (2) Anastasius of Sinai, *Questions and Answers*, critical edition.

Dr. Jennifer Nimmo Smith, Edinburgh

The Pseudo-Nonnos Mythological Commentaries on four sermons by Gregory of Nazianzus (*Corpus Nazianzenum*)

Dimitri Obolensky, Oxford

"Cherson and the conversion of Rus': an anti-revisionist view", *BMGS* 13 (1989) pp. 244-56.

Forthcoming: "Olga's Conversion. The Evidence Reconsidered", *Harvard Ukrainian Studies*, 12 (1988).

K.S. Painter, London

(with F. Baratte) *Trésors d'orfèvrerie gallo-romains* (Réunion des Musées Nationaux, Paris, 1989)

Forthcoming: 'A fragment of a glass dish in the Antiquarium Comunale, Rome' (Glass and silver donative dishes). in *Kölner Jahrbucher* 1990; (with D.B. Whitehouse) *The Portland Vase*.

In progress: *Roman Silver Plate - 1st century BC to 7th century AD*

Dr R. Denys Pringle, Edinburgh

'Crusader Castles: The First Generation', *Fortress*, 1 (1989), 14 - 25. 'A Templar Inscription from the Haram al-Sharif in Jerusalem', *Levant*, 21 (1989), 197-201; (with R.P. Harper) 'Belmont Castle 1987: Second Preliminary Report of Excavations', *Levant* 21 (1989), 47 - 61.

Forthcoming: *The Churches of the Crusader Kingdom of Jerusalem: A Corpus*, 3 vols (Cambridge University Press)

In progress: Post excavation work on Belmont Castle, Israel.

Lyn Rodley, London

In progress: Introduction to Byzantine Art and Architecture (textbook)

Dr. J. Shepard, Cambridge

"When Greek Meets Greek: Alexius Comnenus and Bohemond in 1097-98", *BMGS* 12 (1988), 185-277. "Tsars in Troubles", *Historical Journal*, 32 (1989), 413-23.

Forthcoming: (with Douglas Lee) "A Double Life: Placing the *Peri Presbeon*", *Byzantinoslavica*; "Alexius and Diplomacy", *Proceedings of April 1989 Colloquium*, Belfast

T.A. Sinclair, Birmingham

Eastern Turkey: An Architectural and Archaeological Survey Vol.II (London, Pindar Press). "Muslim Fortifications in the Near East in the Time of the Crusades", short contribution to *The Crusader Chronicles* (ed. E. Hallam; London 1989)

Forthcoming: Vols.III (Jan. 1990) and IV (March 1990) of *Eastern Turkey* as above (note increase in number of vols. from the three stated in *BBS* 14 (1988)).

In progress: Thesis on the Kara Koyunlu administration in the L. Van region to 1400, at Birmingham University, Centre for Byzantine etc. Studies.

Dion C. Smythe, Belfast

In progress: (with M. E. Mullett) Editing Proceedings of Belfast Byzantine International Colloquium II, on Alexios I Komnenos.

Michael Vickers, Oxford

"A 'new' capital from St Polyeuktos (Sarachane) in Venice", *Oxford Journal of Archaeology* 8/2 (1989) 227-30.

Forthcoming: "Wandering stones: Venice, Constantinople and Athens", in K. L. Selig and E. Sears (eds.) *The Verbal and the Visual: Essays in Honor of William S. Heckscher* (New York, Italica Press 1989).

J. M. Wagstaff, Southampton

In progress: Settlement and population change in the Morea.

L. M. Whitby, St Andrews

(with Mary Whitby) *Chronicon Paschale 284-628 AD translated with notes and introduction* (TTH, Liverpool 1989). 'Procopius and Antioch', *BAR* 1989.

Forthcoming: Greek Historical Writing after Procopius; Variety and Vitality.

Mark Whittow, London

Forthcoming: *The Making of Orthodox Byzantium c.600 - 1025* New Studies in Medieval History, (Macmillans, London 1990); *Social and Political Structures in the Maeander Region of Western Asia Minor on the Eve of the Turkish Invasion* Oxford Historical Monographs.

In progress: Research on i) The Late Roman and Byzantine élite - with particular attention to the structures of provincial society - both as an end in itself and within a wider Mediterranean context; ii) The Maeander region in western Turkey throughout the Byzantine period, with special reference to castles and settlement [see under Fieldwork below]; iii) The late Roman and Byzantine city; iv) Late Roman - Byzantine province of Kerak, Jordan in connection with the Faris Project [see under FIELDWORK below].

N. G. Wilson, Oxford

'Variant readings with poor support in the manuscript tradition', *Revue d'Histoire des Textes* 17 (1987, appeared 1989), 1 - 13.

Forthcoming: a paper on the Florentine Pandects as seen by a Greek palaeographer.

In progress: monograph on Greek studies in Italy in the 15th century.

MEMBERS RESIDENT OUTSIDE THE U.K.

Dr P. Allen, Queensland.

'Some Aspects of Hellenism in the Greek Church Historians', *Traditio* 43 (1987); 'An Early Epitomator of Josephus: Eustathius of Epiphaneia', *BZ* 81 (1988); (ed.) *Eustathii Monachi Epistula de duabus naturis* (*Corpus Christianorum Series Graeca* 19) (Turnhout-Leuven U.P., 1989).

Forthcoming: 'Heresies and Heretics in the Greek Church Historians: Studies in Socrates and Theodoret', in *Reading the Past in Late Antiquity*, ed. G. Clarke et al.

In progress: *Monophysite Texts of the Sixth Century* (with A. Van Roey); *Leontius of Constantinople. Homilies* (tr. and commentary, with C. Datema); (with J. Cawte) English Translation of A. Grillmeier, *Jesus der Christus im Glauben der Kirche II/2; Documenta ad vitam Maximi Confessoris spectantia* (*Corpus Christianorum Series Graeca*).

Benjamin Arbel, Jerusalem

'A Royal Family in Republican Venice: the Cypriot Legacy of the *Corner della Regina*', *Studi Veneziani*, n.s. 13 (1988), 131-52'. 'Venice and the Jewish Merchants of Istanbul in the Sixteenth Century', in A. Toaff, ed. *The Mediterranean and the Jews*:

Finance and International Trade (XVIth-XVIIIth Centuries), Ramat Gan, 1989, 92-109. 'Traffici marittimi e sviluppo urbano a Cipro (secoli XIII - XVI)', *Città portuali del Mediterraneo: archeologia e storia*, ed. E. Poleggi (Genua, 1989), 89-94. 'Résistance ou collaboration? Les Chypriotes sous la domination vénitienne', *État et colonisation au Moyen Age et à la Renaissance* ed. M. Balard (Lyon, 1989), 68-83. Editor (with B. Hamilton and D. Jacoby), *Latins and Greeks in the Eastern Mediterranean after 1204* (also published as a special issue of the *Mediterranean Historical Review*, Vol. 4 No 1), (London, 1989). 'The Cypriot Nobility from the Fourteenth to the Sixteenth Century: a New Interpretation', *Latins and Greeks*, 175-97.

Forthcoming: 'Cypriot Society under Venetian Rule', a chapter prepared for the collaborative *History of Cyprus*, published by the Makarios III Foundation, Nicosia; 'Sauterelles et mentalité: le cas de la Chypre vénitienne', *Annales. Esc.*; 'Salomone Ashkenasi: mercante e armatore', in the Proceedings of the International Conference *Presenza ebraica fra Trieste, Austria, Friuli ed Istria: economia e società* (Trieste-Udine, June, 1989); 'The Reign of Caterina Cornaro as a Family Affair', *Caterina Cornaro da Cipro ad Asolo*, ed. A. Zorzi.

Barry Baldwin, Calgary

'Nicholas Mysticus and Roman History', *Byzantion* 58 (1988), 174 - 8. 'The Description of Agamemnon in Digenis Akritas', *BMGS* 12 (1988), 279 - 81. 'Corippus and Ennius', *ICS* 13 (1988), 175 - 82. 'Notes on St Basil's Essay on Greek Literature', *Patristic/Byzantine Review* 8 (1989), 123- 34. 'Illiterate Emperors', *Historia* 38 (1989), 124 - 6

Forthcoming: *Roman and Byzantine Papers* (Amsterdam, 1989 - in press) 'Some Aspects of Commodian', *ICS* 14 (1989); 'Fulgentius and his Sources', *Traditio* 45 (1989); 'On the Date of the Anonymous *Peri Strategikes*', *BZ*; 'A fragment of Barlaam's Work "On The Gods Introduced By the Greeks"', *Byzantine Studies*; 'The Epigrams of Leo the Mathematician', *BMGS* - (1989 or 1990)

In progress: Notices of early Byzantine literary personages, *Oxford Dictionary of Byzantium*. A chapter on Byzantine Theatre in *Cambridge Documents in Theatre History*.

Manolis Chatzidakis, Athens

Greek painters after the fall of Konstantinople (1450-1830) with an introduction, vol. 1, Αβέρκιος - Ιωσήφ, in greek, Athens 1987 [published by the National Research Foundation - Centre of Neohellenic Studies, no 33]. Volume 2 expected in 1990.2. (With N. Drandakis, N. Zias, M. Acheimastou-Potamianou and Ag. Vassilaki-KarakatsaniNaxos, in *Byzantine Art in Greece* (Editor Manolis Chatzidakis) in greek, english ("Melissa", Athens 1989). Next volumes of the same series on *Krete* and *Euboiá* expected in 1990. Δ.Χ.Α.Ε. (Deltion of the Christian Archaeological Society), vol. 14 (1987-1988), Athens 1989: twenty articles on Byzantine and Post-byzantine Art and Archaeology, most in greek with summaries in english or french, pp 370. Volume no 15 expected 1990. *Ninth Annual Symposium of Byzantine and Post-byzantine Archaeology and Art: Programm and Summary of Papers and Reports*, Athens 26-28 May 1989 (in greek).

Forthcoming: Editor, *Corpus de la peinture murale byzantine*, vol.1. Kythera, in greek and french, (Academy of Athens, expected in 1990).

Maria Constantoudaki, Athens.

Forthcoming: "An Icon of the Birth of the Virgin by Michael Damaskinos, in Bologna, Italy", *Proceedings of the Sixth International Congress of Cretan Studies* (Canea, Crete, 24-30 August 1986), vol. II, Canea, Crete (in press); "The destroyed painting with the Battle of Lepanto in the old Byzantine Museum in Zante", *Proceedings of the Fifth International Congress of Ionian Studies* (Agostoli, 17-21 May 1986), vol. II, Cephalonia, Greece (in press); "Theophanes, Marcantonio Raimondi, subjects all'antica and grotesques", *Aphieroma* (dedicatory volume) to Manolis Chatzidakis, Athens (in press)

In progress: *The S. Charokopos collection of icons in the Korgialeneios Library of Argostoli, Greece; Icons, the Public, and Taste in Venetian Crete in the Fifteenth and*

Sixteenth Centuries. (Initially an M.A. Report at the Courtauld Institute of Art, University of London, with a scholarship from the British Council, 1985-86).

Malgorzata Dabrowska, Lodz.

XXII Sympozjum Bizantynologiczne w Nottingham, "Kwartalnik Historyczny" *Historical Quarterly*, (1988), z.2, 285-288. Published in 1989. "L'attitude pro-byzantine de Saint Louis. Les opinions des sources francaises concernant cette question" *Byzantinoslavica* 50 (1989), fasc. 1, 11-23.

Forthcoming: "Hellenism at the Court of Despots of Mistra in the First Half of the Fifteenth Century", *Wydawnictwo Uniwersytetu Jagiellonskiego Publishers of Jagellonian University*; "Despotat Epiru w swietle najnowszych badan' historycznych / The Despotate of Epiros in the Light of the Latest Research", - *Studia Balcanica Posnaniensa*; "Paul Emile Lemerle 22 IV 1903 - 17 VII 1989", *Studia Zrodloznawcze/Studies on Sources*; The entries on the family of Palaeologus /105/ in *Encyklopedia kultury bizantynskiej / Encyclopaedia of Byzantine Culture*, ed. O. Jurewicz, (Panstwoowe Wydawnictwo Naukowe / State Scientific Publishers). The translation from English of a chapter in *Encyclopaedia of the Ancient World*, (Wydawnictwo Lodzkie / Lodz' Publishers).

In progress: Mixed marriages in Imperial Family of Palaeologus, 13-15th Century / thesis.

Dr. Claudine Dauphin, CNRS, Paris

'Les "Kōmai" de Palestine', *Proche Orient Chrétien* 3 (1987), 251-67.

Forthcoming: 'Golan Survey, 1988', *Hadashot Arkheologiot*, Jerusalem; 'Golan Survey, 1988', *Excavations and Surveys in Israel*, Jerusalem; 'Roman and Byzantine Settlements in ancient Gaulanitis', *Palestine Exploration Quarterly*, London; 'Er-Ramthaniyye Surveying an Early Bedouin Byzantine Pilgrimage Centre in the Golan Heights', *Bulletin of the Anglo-Israel Archaeological Society*, London; 'The Golan in the Byzantine Period', *American Schools of Oriental Research Newsletter*, Philadelphia; 'Grants given by the Society', *Bulletin of the Anglo-Israel Archaeological Society*, London; (with S. Gibson) 'Landscape Archaeology at Er-Ramthaniyye in the Golan Heights', in *Actes des Xèmes Rencontres Internationales d'Archéologie et d'Histoire d'Antibes (Archéologie et Espaces)*, 19-21 Octobre, 1989, Antibes

In progress: Byzantine Palestine from the IVth to the VIth century A.D.: demographic and socio-economic problems

Garth Fowden, Athens

Forthcoming: "Religious Developments in Late Roman Lycia: Topographical Preliminaries", in *Tomas Dekaetiridas Kera* (Athens 1990); "Sacrificiorum Abolentur Insania: Comments on Late Roman Legislation as Historical Evidence".

In progress: *Sages and Cities. Society and the Holy in Late Antique Paganism*.

Walter K. Hanak, Sheperdstown, West Virginia

Forthcoming: *Nestor-Iskander. A Tale of Constantinople (of Its Origin and Fall to the Turks in 1453). The Troitso-Sergeevaia Lavra Ms.; The Origin of Russia*.

In progress: *A History of the Great Moravian Empire*.

Professor G. L. Huxley, Dublin.

East Rome and the Evangelization of Russia. A Lecture (Athens 1989). "Theoktistos, Abasgia and Two Eclipses", *Byzantinoslavica* 50 (1989) 9-10. "Saint Basil the Great and Anisa", *Analecta Bollandiana* 107 (1989) 30-32.

Elizabeth Jeffreys, Melbourne

'Malalas' Use of the Past', in *Reading the Past*, ed. G.W. Clarke, Canberra. 1989

Forthcoming: 4 chapters on Malalas' thought world, sources, chronological structures and textual transmission, in *Studies in John Malalas*, ed. E.M. Jeffreys, with B. Croke and R. Scott, Sydney (1990) = *Byzantina Australiensia* 6; 'Modern Greek Studies in Australia: a survey', *Mantatophoros*, 1990.

In progress: edition of the letters of Jakovos Monachos; edition of the *War of Troy* (still imminent); edition and study of the poems of Manganeios Prodomos, with special reference to the Sevastokratorissa Eirene; commentary on Books I-XII of Malalas.

Michael Jeffreys, Melbourne

Forthcoming: sections on the language and textual tradition of Malalas' chronicle, in *Studies in John Malalas*, ed. E.M. Jeffreys, with B. Croke and R. Scott, Sydney (1990); = *Byzantina Australiensia* 6.

In progress: edition of the letters of Jakovos Monachos; edition and study of the poems of Manganeios Prodromos; Prodromoi (discussion of the multiple authorship of the Prodromic corpus).

Dr. Michel Kaplan, Paris

'La place des soldats dans la société villageoise byzantine (VII^e - X^e siècles', *XVII^e Congrès de la Société des Historiens Médiévistes de l'Enseignement Supérieur Public*.

Forthcoming: 'Les normes de sainteté à Byzance', *Mentalités* 1990.

In progress: Saints, sainteté et société à Byzance jusqu'au XII^e siècle.

Dr. A. D. Lee, Auckland

'Close-kin marriage in late antique Mesopotamia', *GRBS* 29 (1988). 'Campaign preparations in late Roman-Persian warfare', *The Eastern Frontier of the Roman Empire*, edd. D. French and C. Lightfoot (BAR Oxford 1989). 'Procopius, Justinian and the *kataskopoi*', *CQ* 39 (1989). 'Syme and Late Roman Studies', *Prudentia* 21 (1989).

Forthcoming: (with J. Shepard) 'Placing the *Peri Presbeon*: a double life'.

In progress: *Information, Frontiers and Barbarians in Late Antiquity*.

Professor H. Maguire, Illinois

(with Eunice Dauterman Maguire and Maggie Duncan Flowers) *Art and Holy Powers in the Early Christian House* University of Illinois Press, Urbana, 1989 (catalogue of an exhibition at the Krannert Art Museum, Champaign, and the Kelsey Museum, Ann Arbor).

Forthcoming: 'Style and Ideology in Byzantine Imperial Art'.

Donald M. Nicol, The Gennadius Library, Athens

'The Fate of Peter of Courtenay, Latin Emperor of Constantinople, and a Treaty that never was', *Kathegetria. Essays Presented to Joan Hussey* (1988), 377 - 83.

'Popular Religious Roots of the Byzantine Reaction to the Second Council of Lyons', *The Religious Roles of the Papacy. Ideals and Realities, 1150-1300*, ed. C. Ryan. *Papers in Mediaeval Studies* 8 (Toronto: Pontifical Institute of Mediaeval Studies, 1989), 321 - 39.

Forthcoming: *Who was who in the Byzantine Empire; Byzantium, Venice & The Fourth Crusade* (Inaugural Lecture, Gennadius Library, 1989); *Joannes Gennadios: The man* (A biographical sketch).

Dr. Alanna (Emmett) Nobbs

'Philostorgios' View of the Past', in *Reading the Past in late Antiquity* ed. G. Clarke with B. Croke, R. Mortley and A. Nobbs, ANU Press

In progress: Translation of and Commentary on Philostorgios

Jacques Paviot, Paris

'Gênes et les Turcs (1444, 1453) sa defense contre les accusations d'une alliance', in *La Storia dei Genovesi*, vol. IX, Genoa, 1989, pp 129-37.

Hilary Richardson, Dublin

'Affinities between the Irish High Cross and early medieval carvings in the Caucasus region', *IV^e Symposium International sur l'Art Géorgien (Recueil de Rapports)*, Vol 1, 581 - 91 Tbilissi 1989. 'Public monuments in Armenia', *International Conference on Sculpture, Conference Report*, Sculptors Society of Ireland (at Trinity College Dublin, 29 - 31 August 1988) 96-97

'Christian iconography in early Irish and Armenian art' in *Fifth International symposium on Armenian art Abstracts of the papers* 80 - 81. 'Celtic Art' *An introduction to Celtic Christianity* ed J. Mackey, (T and T Clark, Edinburgh 1989), 359 - 85.

Forthcoming: 'Christian Iconography in early Irish and Armenian art' *Proceedings of the Fifth International Symposium on Armenian Art*.

In progress: 'Visual arts and society', *A New History of Ireland* vol.1, OUP

Philip Rousseau, Auckland

'Basil of Caesarea, *Contra Eunomium*: the main preoccupations', *The Idea of Salvation*, edd. D. W. Dockrill and R. G. Tanner, (Newcastle, N. S. W. 1988), 77 - 94. 'Basil of Caesarea: Choosing a past', *Reading the Past in Late Antiquity*, edd. G. Clarke et al. (Sydney 1989).

Forthcoming: 'Christian Asceticism and the Early Monks', in *An Introduction to Church History* (London 1990).

In progress: A biographical study of Basil of Caesarea.

Margaret H. Thomson, Toronto

'The Symbolic Garden. Reflections Drawn from a Garden of Virtues. A XII century Greek Manuscript, edition and translation, (Captus University publications Ontario, 1989).

Professor Franz Tinnefeld, Universität München

Forthcoming: 'Michael I. Kerullarios, Patriarch von Konstantinopel (1043-1058).

Kritische Überlegungen zu einer Biographie', *Jahrbuch der Österreichischen Byzantinistik* (1989); 'Zur Geschichte der Sammlung griechischer Handschriften in der

Bayerischen Staatsbibliothek München', *Festschrift für Klaus Wessel*; 'Von Tradition

und Wandel humanistischer Erziehung in Byzanz', *Gymnasium*; 'Demetrios Kydones:

His Cultural Background and Literary Connections in Thessalonike', *Macedonian*

Studies, Vienna; 'El mito de Heracles y Teseo en la tradición bizantina', *Proceedings*

of II Curso de Otono de Estudios sobre el Mediterraneo Antiguo, Malaga 1989;

'Michael Kerullarios', 'Niketas Stethatos', entries in: *Theologische Realenzyklopädie*.

In progress: *Demetrios Kydones, Briefe, übersetzt und erläutert*, vol. II (99 letters of the period from 1374 to 1382).

Christopher Walter, Athens

'The Iconography of the Prophet Habakkuk', *Revue des Études Byzantines*, 47. '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 Thracian Horseman:

Ancestor of the Warrior Saints?' *Byzantinische Forschungen* 11.

Forthcoming: (with Paul Canart, Jeffrey Anderson) *The Barberini Psalter*; The

Iconography of the Forty Martyrs in the Marginal Psalters, *Belfast Byzantine*

Colloquium on the Forty Martyrs of Sebasteia; 'The Cycle of Saint George at Decani,

Decani & the XIV Art in the Byzantine World. Saint George Kephalophoros,

Mélanges Manolis Chatzidakis. The Aristocratic Psalters and Ode Illustration in

Byzantium, *Byzantinoslavica*; 'Three Notes on the Iconography of Dionysius the

Areopagite, *Revue des Études Byzantines*.

In progress: The Triumph of Good over Evil in Byzantine Iconography; The Abgar

Cycle.

3. FIELDWORK

ISRAEL/PALESTINE

Dr R. Denys Pringle: In 1989: Survey (with M. Pease) of the castles of Latrun (le Toron), Yalu (Castellum Arnaldi), al-Burj/Khirbat Tantura, Bait 'Itab (Bethaatap), Bait Jubr at-Tahtani, Kafr Lam (Cafarlet), Khirbat Rushmiya (? Francheville), Khirbat Kurdana (Recordane), Safad, Mi'iliya (Chastiau dou Rei), Hunin (Castellum Novum), Umm at-Taiyiba (Forbelet), and Burj Bardawil. Study of the churches of St John (cain Karim), Holy Archangels (Dair az-Zaituniya, Jerusalem), and Zir'in (Jezreel).

JORDAN

Geoffrey King: Study of Roman, Byzantine and Islamic pottery from Jordan. Commenced 1989. The project involves the analysis of sherds collected in the Hawran, the eastern desert, the Balqa, the Dead sea shore and the Wadi Araba in 1980-1983. The project is based at British Institute for Archaeology and History at Amman. With C.J. Lenzén, Institute of Archaeology and Anthropology, Yarmouk University, Irbid, Jordan.

Mark Whittow: 1989: Second Season, Faris Project: the excavation, survey and study of a medieval village in the province of Kerak, Jordan (Directors, Dr. J. Johns, University of Newcastle, Ms. A. McQuitty, British Institute for Archaeology and History at Amman). Report appears in *Levant* XXII (1989) - the site should be of particular interest to readers of *BBBS* as providing clear evidence of rural continuity from the 1st century B.C. through to the Ottoman period. Planned for 1990 Third season Faris project.

TURKEY

J. Crow: 1990: Continuing field survey of late Roman and Byzantine Amastris. Excavations at Amorion.

Professor R. M. Harrison: *Amorium 1989 - The Second Report on the Excavations.*

The site of Amorion is in eastern Phrygia, 70 km. north-east of Afyon. There was a *huyuk* in the prehistoric and Iron Age, but the town grew during the Hellenistic, Roman and Early Medieval periods, and it was destroyed by the Arabs in 838. There was some later mediaeval material, but it ceased after the 13th century. The purpose of the excavation was to study the Roman and Mediaeval periods.

The Turkish authorities kindly issued a permit for the second excavation in 1989 (cf. *AS* 38 (1988), 175-184; *BBBS* 15 (1989), 15-16; *BSC* Amherst 15 (1989), 40-41).

We employed 48 workmen from the village, and 14 staff: Professor R. M. Harrison, Dr. J. Lloyd, Mr. M. Jecock, Miss A. Claridge, Miss I. Sjöström, Dr. N. Asgari, Dr. D. Welsby, Dr. H. Dodge, Dr. N. Christie, Miss I. Firatli, Mr. S. Hepar (the official representative), Dr. M. Gill, Mrs. L. Bown and Mrs. E. A. Harrison. The following very kindly made grants: Oxford University (the Craven Committee, the Meyerstein Trust, Lincoln College and All Souls College), the British Academy, the British Institute of Archaeology at Ankara, Koç Holding AS, the Society of Antiquaries of London, three private supporters, the Seven Pillars of Wisdom Trust, a Greek film company, the Society for the Promotion of Roman Studies, the Society for the Promotion of Byzantine Studies, Swan's Hellenic Ltd., and the Denis Buxton Trust. We are very grateful to Mr. A. Akat for the permit.

Excavations

We carried out a general survey of the Upper Town by a regular grid of 25 metre squares (covering a total area of c. 5 hectares), and dug three trenches, one in the Upper Town and two (which we started last year) in the Lower. The Upper Town

trench (about 10th century and later?) revealed an upper city wall, a narrow gateway, a rectangular tower, two rooms, a street, and a well; in the Main Trench in the Lower Town, there is a large structure of mortar and rubble (a palace, or official building?) which belongs to the 6th century or later (although there is some clear re-use or rebuilding, perhaps in the 11th century); and in the third trench we have part of the city wall (3 m wide), a triangular tower (probably datable to the 5th century), and a gateway. In each of the three trenches, pottery of the Byzantine period is all local, although the study of the ceramic evidence is still at a preliminary stage. Although the site was increasingly important until the Arabs destroyed it (A.D. 838), it has few small-finds (e.g. marble or bronze) or non-local pottery.

From the Museum of Afyon, we made casts of 24 coins minted at Amorium, which are 'Greek'; 3 of them are Hellenistic, 21 are Roman.

One of the latter is apparently not known.

Future Work

This was, however, only the second season, and we expect to get a great deal more in the course of the third, in 1990. This excavation was extremely successful and has highlighted the site's great potential. Next year we would seek to develop the chronology through more intensive excavation of the existing trenches. Our survey and trenches suggest that the character of social and economic life within Amorium from the Roman period to the early Byzantine changed significantly. Although Amorium grew from an ordinary town in the 2nd or 3rd century A.D. to a major city in the 6th century, it eventually developed in the 7th and 8th centuries into the main centre of the Anatolic Theme.

Stephen Hill: *Amasra (Amastris) in Paphlagonia: Survey work, 1989.*

Work continued on the survey project at Amasra (ancient Amastris) extending the programme which was commenced in 1988. The work in 1989 was supported by grants from the Society for the Promotion of Byzantine Studies, the British Institute of Archaeology at Ankara, and the British Academy. The main part of this year's survey work concentrated on the Kale and its monuments, particularly the Land Walls and the Byzantine churches. Detailed plans were made of the churches, and, with the use of an EDM (Electromagnetic Distance Measurer) and theodolite, it was possible to establish the alignments in the fortifications, thus adding substantially to the accuracy of the detailed measurements which were made last year.

Detailed analysis of the churches revealed traces of a first period apparently contemporary with the main period of construction of the defenses, whilst the churches as they survive appear to be contemporary with the second main period of Byzantine defensive construction. The smaller church contains rebuilds which are apparently of Genoese date. It seems likely, then, that the churches as they now survive were built in the 9th-10th centuries, and remained in use until the Turkish occupation in the 15th century when they were converted for Islamic use. The smaller church has lost its roof, and is deteriorating as a consequence of water penetration combined with recent local seismic activity. As well as planning the churches in detail, surveying traverses were made in order to establish their positions relative to the other remains in the Kale.

As well as establishing the general alignments of the fortifications, detailed studies were made in the areas of the main east and west gates, the İç Kale, the outer wall on the landward side, and the area of the Boz Tepe gate. These studies confirmed the impression formed last year that relatively little of the surviving defences can be attributed to the period of Genoese occupation of Amasra in the 15th century, with even the İç Kale, which has distinctive Genoese superstructures and outworks, having substantial surviving Byzantine work. We were able to establish that there are at least four building phases visible in the surviving main gates, and again made traverses to establish their precise relationship in plan to the rest of the defences.

An area of ground in front of the outer wall had been cleared of vegetation shortly before our arrival. This allowed us to study that section of the defences in some detail, and we were able to demonstrate that the outer wall was constructed over and included parts of a Late Roman bath house, with its attendant water pipes and cisterns. From our examination of an old hole cut through this area, and by plotting

visible fragments of Late Roman masonry we were able to establish the approximate dimensions of the ditch in front of the Land Walls. These discoveries were of particular interest since they indicate that the Late Roman city of Amastris extended under the area now occupied by the Byzantine Kale, and it seems likely that the construction of the Kale, which involved very complicated planning and the takeover of occupied parts of the Late Roman city, was centrally funded from Constantinople, perhaps as a base for the Byzantine navy, rather than being a rushed piece of Late Roman urban defensive work, centred on an ancient acropolis.

In the last week of work, we devoted some time to the further exploration of the Kale with a view to preparing for further survey work next year. In the course of this work we discovered a postern gate at the centre of the outer wall on the landward side, well-hidden by the fuel store of a modern apartment block, and large sections of the northern wall of the Kale, including a postern gate near the larger church (Fatih Camii) and a Byzantine chapel set within the northeast corner tower. We were also able to establish the existence of both inner and outer walls on the former island of Boz Tepe. Recent seismic activity has disturbed a stretch of the inner wall on Boz Tepe, revealing its original internal timber framework.

A considerable amount of time was devoted to surveying the Bedesten, a major brick-faced concrete building of the Roman period, and to emergency conservation work which was necessary to preserve the integrity of the northern internal cross wall, which had deteriorated considerably since last year. After permission was obtained from the Ministry, we contracted and paid for the erection of 5 concrete piers which should secure the future of this part of the building which had become extremely weak and dangerous. This construction work was financed by funds from the University of Warwick.

P. Lock : 1990: The Crusader Settlement in NorthWest Turkey, 1205-1224. Reconnaissance planned for April or September.

Mark Whittow: 1989: Due to permit difficulties the first season of the Macander Castle Survey planned for September 1989 has had to be postponed to March/April 1990.

1990: First Season of the Macander Castle Survey, (now formally established as the *Oxford University/ British Institute of Archaeology at Ankara Survey of Medieval Castles of Anatolia*), March/April 1990. The first phase of the project will last five years, and will study the history of Byzantine and Turkish settlement in the Macander valley region of western Turkey. Sites covered will include Mastaura, Yöre kalesi, Orthosia, Harpasa, and Antioch on the Maeander. The first season's work will be at the Mastavra kalesi, Bozyurt köy, Nazilli; the second season's at the Yılanli kalesi, Birgi, Ödemiş. Annual reports will appear in *Anatolian Studies*.

MUSEUMS

EGYPT

Lucy-Anne Hunt

Planned for 1990, Study of illustrated MSS, Coptic Museum, Cairo.

GREAT BRITAIN

Maria Constantoudaki:

Byzantine and post-Byzantine icons in British public collections. (Project carried out with a Centenary Bursary from the British School at Athens).

A survey of icon collections in museums and public galleries in London and its vicinity (the British Museum, the National Gallery, the Victoria and Albert Museum, the Royal Collection, the Hampton Court Palace, the Christ Church Picture Gallery in Oxford, the Fitzwilliam Museum in Cambridge).

ITALY

G.A. Loud April-June 1990 at the British School of Rome as Balsdon Senior Research Fellow, working in the Vatican Library, and at Benevento and Cava dei Tirreni, and possibly other archives in southern Italy.

4. THESES

Theses under way but not previously reported

Constanze M. F. Schummer, *Heaven and the Basileus in St. John Chrysostom*, Ph.D. thesis

Luke Treadwell, *The Smanid dynasty of Eastern Iran*, Oxford, supervisor Dr. P. Crone.

Theses started in 1989:

Jonathan Bardill, *Early Byzantine Brickstamps*, Warwick, M. A. by research, supervisor Dr. Stephen Hill.

Natalia Deliyani, *Erotokritos* (precise topic to be defined), Cambridge, supervisor Dr. D.W. Holton.

Robert Hoyland, *Jews, Christians and Pagans/Muslims in the Near East c. 550 - 700 A.D.*, Oxford, supervisor Dr. P. Crone.

G. Ince, *Byzantine Palaiochora*, King's College London, supervisor Professor A. M. Cameron.

Anthony Kirby, *The Archaeology of Christodoulos* M.A. Belfast.

Dirk Krausmüller, *Zur Entwicklung der Idiorrhythmie in griechisch-orthodoxen Klöstern vom 14. zum 16. Jahrhundert*, Universität München, supervisor Professor Franz Tinnefeld

Paula McMullan, *The Revival of the Cities in Asia Minor* M.A. Belfast.

Aisha Said Abu-Jadayel, *Changes in the Byzantine Empire during the seventh century, concentrating on economic and social changes*, Ph.D. thesis, Riyadh

Theses successfully completed

Pamela Armstrong, *The Lives of Meletios of Myoupolis* M.A. dissertation, Belfast 1989.

Osios Meletios, an eleventh-century ascetic who founded at least twenty-three monasteries on Mount Kithairon in Central Greece, was the subject of two independent *Lives*. His hagiologists, who wrote approximately one generation after the saint's death, were noted Constantinopolitan figures of the twelfth century, Nikolaos, Bishop of Methone, and Theodoros Prodromos.

The introduction traces the manuscript tradition and previous editions, discusses the chronological framework of Meletios' life as well as the lives of the authors, and attempts to analyse both the common elements and the independent character of each *Life*.

The translations form the principal part of the work. They tend to be literal, in an attempt to convey the individual author's style. The commentaries contain references to the quotations from the *Lives*, points of linguistic interest, - proposed emendations to the Greek text, comments on historical events, identification of historical characters, explanations of aspects of the monastic life referred to in the texts and interpretations of some passages where the meaning is obscure.

Ms. C. Constantoudaki, *Michael Damaskinos (1530/35 - 1592/3). A Contribution to the study of his painting.*
 Doctoral Dissertation, University of Athens, 1988

The subject of this dissertation (pp. viii + 626 and 278 pls.) is the post-Byzantine painter Michael Damaskinos (1530/35 - 1592/3), who lived in Crete and Italy and produced an important and many-sided artistic oeuvre. The main body of the thesis consists of the Preface, the Introduction, four chapters and the Epilogue. The thesis is completed by an Appendix of archival documents, two glossaries (of the Greek and Venetian documents), a list of archival sources, bibliography, index of subjects of Damaskinos' paintings, catalogue of plates and figures (mentioning also the sources of the illustrations) and the plates.

The Introduction surveys the social and cultural conditions in Venetian Crete, an important economic and strategic centre of the period, as well as the conditions of work of the Cretan painters in the capital Candia (now Herakleion).

The first chapter focuses on Damaskinos' biography on the basis of some known information and the new documents discovered by the author in the State Archives of Venice. Among the most interesting of these new documents regarding the painter's activity in Crete, are those on his workshop and the implements and materials of his profession, the commissions of large altarpieces (*pale d'altare*) for prominent catholic churches in Candia, the demand and dissemination of his drawings.

In the second chapter certain issues pertaining to Damaskinos' artistic production are examined, such as the chronology of his paintings - (from a total of eighty-eight paintings only two are dated); their subject-matter and iconography (either following Byzantine models or achieving originality due to the assimilation of western elements); the production of other Cretan painters; Damaskinos' attitude towards the earlier iconographic tradition; technical elements and the evolution of his style; his signatures and his commissioners.

The third chapter discusses western influences on Damaskinos's work. These influences are sometimes limited to details. More often they form broader parts in the paintings and contribute to the formation of new iconographic types. Less frequently western iconography and style are entirely adopted.

Damaskinos' residence in Venice (1568/9, 1574 - 83) further determined his artistic evolution. Living in this important artistic centre he was influenced by Venetian Mannerism (especially by Bassano, Veronese, Tintoretto). On the other hand he was influenced by the Renaissance art of Central and North Italy. The author has been able to identify a number of paintings which served as sources for Damaskinos' work either through direct knowledge or through engravings. Among them are works by Leonardo and Raphael, Jacopo Bassano, Paolo Veronese, Jacopo Tintoretto and others.

Italian drawings and engravings played an important part in shaping Damaskinos's compositions. He was a collector of drawings by Parmigianino and other Italian artists (in 1581 he sold them to the sculptor Alessandro Vittoria). Moreover, he used engravings by Marcantonio Raimondi, Cornelis Cort, Agostino Carracci and others. The diversity of the above prototypes attest to the Cretan artist's eclecticism.

The fourth chapter consists of a series of six catalogues raisonnés. Catalogues I-III include eighty-eight hitherto known works by Damaskinos (eleven of which are attributed to the painter for the first time); Catalogue IV includes works mentioned only in written sources of the sixteenth and seventeenth centuries; Catalogue V consists of paintings related to Damaskinos's style; and Catalogue VI includes icons with false signatures with Damaskinos's name or icons wrongly attributed to him. Most of the painter's works are in Crete, Corfu and Venice.

In the Epilogue the artistic production of Damaskinos as a whole is appraised, with particular stress on the creative combination of both Byzantine and western features, and the influence of his art on the subsequent development of post-Byzantine painting is briefly commented upon.

Eighteen documents regarding Damaskinos's life and activity are published in the Appendix. Seventeen were hitherto unpublished and nine were for the first time discovered by the author. All of them are preserved in Venice, either at the State Archives (where the archives of the Venetian Duke of Candia and the notaries of Candia are housed) or at the Old Archives of the Greek Confraternity of Venice.

The Plates (1-278) illustrate most of Damaskinos' works (with numerous unpublished details), works of other post-Byzantine painters as well as works of European art related to the content of the present dissertation.

John Davis, *Digenis Akritis: a comparison of passages from the Escorial and Grottaferrata texts*.

MA dissertation, King's College London, 1989

A detailed comparison of the two earliest witnesses to the byzantine epic reveals that the relation between the two is unlikely to be one of direct dependence and emphasises the distinctive characteristics in narrative style and structure of both versions.

Kara M. Hattersley-Smith, *Corpus Christi College, Byzantine public architecture, between the fourth and early eleventh centuries A.D., with special reference to the towns of Macedonia*.

D. Phil., University of Oxford, Trinity Term 1988.

This thesis is concerned with the changing nature of public architecture primarily in the urban centres of Macedonia as reflected in the literary and archaeological records from the fourth to early eleventh centuries.

Chapter one examines the literary evidence for the Macedonian cities between the fourth and seventh centuries. By piecing together what are largely fragmentary references to the cities scattered through a wide variety of sources, some impression is gained of the extent to which they were affected by such major events as imperial visits, foreign invasions and natural disasters. Of the greatest importance for the last hundred years of this period are the *Miracula* of St. Demetrius which throw considerable light on the development of Thessalonica and the surrounding area.

Chapter two is the first of two chapters to deal with the archaeological evidence for some of the Macedonian cities between the fourth and seventh centuries. The city-sites examined here include Stobi, Philippi, Heraclea Lyncestis, Amphipolis and Bargala, where extensive excavations relating to this period have been undertaken. The findings from each site are discussed separately and assessed for the light they throw on the city's development.

Chapter three deals with the excavated remains and extant monuments of early Christian Thessalonica. Here, as at the other sites, the evidence points to both continuity and change in the city's physical appearance with the construction of several large churches at or near the sites of ancient public monuments.

Chapter four examines the scant archaeological and literary evidence for the Macedonian towns and cities between c.700 and the early eleventh century. Despite gaps in the available material it is suggested that the prevalent pessimistic assumption of a 'dark age' between the seventh and ninth centuries should be tempered and the period seen as part of Byzantium's transition from the ancient to the medieval epoch.

The aim of the final chapter is to compare the evidence from the Macedonian cities with what is known about the two southern Balkan cities of Athens and Corinth between the fourth and early eleventh centuries in order better to assess the factors which brought about the physical transformation of the cities.

Dr Michael E. Martin, *The Venetians in the Black Sea, 1204-1453*.

Ph.D. Birmingham 1989.

This thesis examines the development and progress of Venetian trade and trading stations in the Black Sea in the period between the Fourth Crusade and the fall of Constantinople to the Ottomans in 1453. After a review of the sources, the thesis

sketches the stages in relations between Venice and the Byzantine empire which led the Venetians to become involved in the region. During the period of the Latin empire, the Venetians, their resources overstretched elsewhere, were not much interested in the Black Sea. In the later thirteenth century, their enterprises in the Black Sea were still fitful. With the fourteenth century, however, came the burgeoning of Venetian commerce following the papal prohibitions on trade with the Saracens. In the first part of the century stations were established at Trebizond and at Tana. The commerce of the former almost at once exceeded that of the Venetians in regions where they were longer established. At Tana the Venetians sought to maintain their station despite innumerable difficulties. The continual hostility of the Genoese did much to determine the character of the Venetian achievement in the area. The objects of trade and especially the slave trade are examined. The development of the administration of the stations is discussed. In the fifteenth century, the difficulties multiplied, yet Venice retained its commitment to, and faith in, the Pontic trade especially in Tana. Briefly, a new station was established on the Dnestr. With the capture of Constantinople, Venetian international trade was replaced by local traffic and the Venetian stations in the Pontus were abandoned. It is hoped to publish.

Michael Martin, London *The Artists of the Walter of Milemete Treatise* (PhD. 1986)

Ilias Pontikos, *A Miscellany in the Philosophical Tradition of Michael Psellos; Codex Baroccianus graecus 131, ff.397v-446v* (PhD Thesis, University of London, 1989).

Introduction to and transcription of some 40 ff. from a difficult 13th cent. MS, containing a rare sample of teaching material (11th and 12th centuries) covering a wide range of philosophical, medical, cosmological and theological questions clearly influenced by the Psellos tradition; most of the texts have been identified and the introduction discusses the philosophical (partly neo-Platonic, partly Aristotelian) background; in the transcription, numerous corrections are suggested. A unique contribution to our knowledge of teaching in the 12th century and a further unravelling of the complex material contained in this exceptional manuscript.

5. CALENDAR

Athens: Fortnightly seminars, on Tuesday at 7p.m., are held at the *Centre Byzantin*, 67 Asklipiou Street, GR. 106 80 Athens (telephone 3601 824), at which Byzantine scholars are invited to present work in progress. Any Byzantinist visiting Athens is welcome to attend. [P Catling and D Turner]: Jan 23 Antonio Corso; Feb 6 Christopher Walter; Feb 19 Eric Ivison; March 20 David Turner; April 3 Natia Poulou. Please telephone for further information.

Belfast: *Byzantium in Belfast*, various Wednesdays 8pm. Dept of Greek and Latin, Queen's University (Dr M Mullett). Jan 24 Dr D Pringle; Jan 31 Dr L James; Feb 28 Dr M Martin; Feb 28 Dr D Holton; March 14 Dr B Stolte; April 25 M Chambers; May 2 Dr M Vassilaki; June Dr R Cormack. Fellowship of St Alban and St Sergius, Belfast Branch. Dept of Greek and Latin, Belfast Branch (Donal Savage and Noel Irwin), will meet several times this year. Text seminar on *Mousai*, Fridays at 4.00, Dept of Greek and Latin, Queens University.

Wiles Lectures 1990 under the auspices of the Wiles Trust. A series of lectures on the subject of community will given in May by Prof. A A M Bryer.

Birmingham: CBO and MGS *General Seminar* programme, other Thursdays 5pm Whitting Room Arts Building. Jan 18 Dr R Cormack; Jan 25 Dr Elena Frangakis-Syrett; Feb 1 Dr Nuket Esen; Feb 8 Dr A Muthesius; Feb 15 Z Stravrides; Feb 22 Dr C Heywood; Mar 1 Prof G Savvides; Mar 8 Prof M Ursinus; Mar 15 Prof P Kitromildes

3pm Dr M Constantoudakis 5pm; Mar 22 Prof E Chrysos; May 3 G Peers; May 17 Dr R Scott; Jun 7 Dr C Matzukis; Jun 14 AGM of Centre 3pm and Dr R van Boeschoten 5pm.

Aims and Methods Seminar; Numismatic Seminar (Spring term, Thursdays at 2.00, see Nubar Hampartumian); *Text Seminar* (Thurs at 3.00 see Dr John Haldon). *Postgraduate Seminar and Gender Studies Seminar* (see Marianna Spanaki).

Cambridge: *Special lectures on Modern Greek themes:* certain Thursdays 5pm Faculty of Classics, Room 13 (D Holton).

Seminar: Byzantium and the Medieval World Fridays at 4.15 p.m. Twice termly; in the Cranmer Room, Jesus College.)

Lecture series: C. Galatariotou, Constantinople and its Provinces in the Middle Byzantine Period.

Droitwich: L.A.Hunt, *Art and Life in the early Medieval World (East and West)*, Continuing Studies Class, The Old Library, Thursdays 10.15 - 12.15.

Glasgow: *Roman Society and Classical Association*, 7.30, The College Club, The University, Glasgow, Feb 26 Dr Jill Harries, Claims of Right, protest and alienation in the Later Roman Empire.

Liverpool: *Liverpool Centre for Medieval Studies:* Lecture series and seminars. Senior Common Room, Dept of History, University of Liverpool, (Dr M T Gibson).

London: Byzantine Seminar, Kings College 5.00, Committee Room. Jan 15 Prof R Browning; Jan 29 Revd Dr J Munitiz; Feb 5 Dr D Buckton; Feb 12 Dr D Ricks; Feb 19; Dr N de Lange; Feb 26; Dr L Rodley; March 12 Dr C Heywood.

Public lectures: March 5, 6.00, New Theatre, King's College, Prof G Savidis: 'Mr Seferis' archaeological picnic: the archaeological poems of George Seferis'. Mar 12, 5.00, Somerset House Lecture Theatre, Prof A Kazhdan (Dumbarton Oaks): 'Byzantine saints' lives as a source for art history' (King's College & the Courtauld Institute).

Warburg Institute 5.00 Jan 22 Prof R M Beaton: 'History and ethnography of the Greek musical tradition'.

March 27th, 5 p.m.: Seminar A. Kazhdan, 'Preparing a concordance to Choniates'.

Hellenic Society, Institute of Classical Studies 5.00 Jan 11 Prof R M Beaton: From Epic to Romance: Byzantine literature of the twelfth century.

Queen Mary and Westfield College, *Accordia lecture* 5.30 Jan 30 Dr T S. Brown: Urban life Byzantine Italy, AD 540-1100.

British Museum Society, Jeffrey Hall, Institute of Education 6.15. Feb 13 Dr M Vickers: Wandering Stones: Jerusalem, Constantinople and Athens.

King's College, Inaugural Lecture, *Chair of Late Antique and Byzantine Studies*, May 15 Prof A Cameron: The use and abuse of Byzantium.

Postgraduate Byzantine Seminar at the Warburg Institute, Woburn Place, London 5.00. Feb 13 R Webb; Feb 20 E James; Mar 13 K Hattersley-Smith; Mar 20 S Currie.

Maynooth: *Hibernian Hellenists*, includes G.L. Huxley, Chazaria and adjacent territories in Byzantine texts. Feb 16, 9.00.

Oxford: Lecture by C. Dauphin 'On the Pilgrim's Way to the Holy City of Jerusalem: the Byzantine basilica of Dor', *Maison Française*, 23rd May 1990.

Paris: *Les saints et leur sanctuaire à Byzance: textes, images et monuments* (Dr.Michel Kaplan, J. -P. Sordini and Catherine Jolivet). Will be published

St Andrews: *Scottish Hellenic Society* - various Tues and Thurs, Osgood Room (Dr R Macrides).

Text seminar on Zonaras, Fridays at 2.00, Dept of Medieval History, University of St Andrews.

6 CONFERENCES, RECENT AND FORTHCOMING

1988

2nd-5th Nov., **Los Angeles** Meeting of *The Middle East Studies Association of North America* T. A. Sinclair writes: This included the following : panels: (1) Studies in Ottoman History and Society; (2) Architecture and ceremonial in the Medieval Islamic Palace, including a paper on Madinat al-Zahra by Ruggles; (3) Ottoman Trade, 1650-1918. In general the content of the conference was felt to be too skewed towards modern historical studies, sociological analyses etc.. As a result a group called Middle East Medievalists (MEM) has been set up, and this is sponsoring a panel at this November's conference, which will in any case have half a dozen panels devoted to Timurid and Turcoman subjects.

8-10 Dec., **Oxford**: *British Association for Near Eastern Archaeology*. Speakers included C. Dauphin 'Archaeological demography: the example of Byzantine Palestine'

1989

Oslo: *The Norwegian Altar frontals in their European Context*: papers delivered on English, Italian German and Scandinavian painting. Influence of Byzantine Art on Italy and Europe discussed (M.A. Michael)

Jan 7, **Birmingham**: Colloquium on *The life and work of George Thomson*, organised by the School of Antiquity and the School of Continuing Studies, Faculty of Arts, University of Birmingham. Speakers included R Hilton, T Enright M MacConghail, M Alexiou and R Browning.

Feb 4, **Birmingham**: *Aphrodite's Island 9000 Years of Cypriot Culture*: A day school organised by The School of Antiquity of the University. Speakers included Prof G Cadogan, R Loverance and N Coldstream. Chairman Dr K A Wardle.

Feb 17: *The Hibernian Hellenists* met at St Patrick's College **Maynooth**. Papers included Dr M Mullett on 'Writing in early Medieval Byzantium.'

Feb 18, **Birmingham**: Informal Colloquium on *Ruy Gonzales de Clavijo*, Centre for Byzantine, Ottoman and Modern Greek Studies. This was intended to explore the possibilities for a new edition and commentary on Clavijo, and was initiated by A.A.M.Bryer. T. A. Sinclair, by way of illustrating the potential for a historical commentary, gave a short talk on two historico-geographical problems arising from Clavijo's journeys in Armenia: his crossing of Mt. Ararat, and his probable return route.

Mar 3-4, **Birmingham**: *SCOMGIU Modern Greek Weekend*, convened by Dr D Tsiovas.

Mar 4, **Liverpool**: *Day Conference on Art and History*, organised by the Liverpool Centre for Medieval Studies and the Dept of Continuing Education, University of Liverpool. Speakers included Dr N J Morgan, J Higgit and T A Heslop.

Mar 11, **Belfast**: *Alexios Komnenos*, Research Seminar on the Mousai, Queen's University.

Mar 11: **London**, British Museum 4th Annual Byzantine Study Day - *Byzantium in the 6th century*.

March 18-21 **Birmingham**, *XXIII Spring Symposium*. See Report below.

April 14-16, **Belfast**: *Alexios I Komnenos*: International colloquium, Queen's University. See report below.

May: **Antalya**: Symposium on *Current Archaeology in Turkey*; speakers included R. M. Harrison.

May 6, **Southampton**: *The Art and Architecture of the Early Christian Church*. Day school in Dept of Adult Education, University of Southampton.

May 5-7: **Washington**. Dumbarton Oaks Symposium: *Byzantine Family and Household* directed by Prof A Laiou of Harvard. Dumbarton Oaks Center for Byzantine Studies 1703 32nd St NW Washington DC 20007.

May 12-13, **Oxford**: *Orality in Medieval and Modern Greek Poetry*. A SCOMGIU Colloquium, . Speakers included P Mackridge, R Beaton, D Holton, R Finnegan, D Ricks, M Herzfeld and C Robinson.

May 12-14, **Minnesota**: *Roman Tradition and the Formation of the Middle Ages: the Role of Ceramic Evidence*. A conference convened by S McNally and I Schrunck at the University of Minnesota.

May 20-21, **Edinburgh**: *Jerusalem in the Western, Byzantine and Muslim traditions*: Informal conference convened by Dr M Angold, Dept of History, University of Edinburgh. Speakers included Constanze M. F. Schummer, "Chrysostom and the Heavenly Jerusalem",

May 26-28: **Athens** Ninth Symposium of *Byzantine and Post-Byzantine Archeology and Art*, organised by the Christian Archeological Society.

30th May-3rd June, **Lyon**: Fourth Conference on *The History and Archaeology of Jordan*.

July 14-16, **Sydney**: Sixth Conference of the Australian Association for Byzantine Studies: *Byzantium's Present and Future*: University of Sydney. Convenors Dr B Croke, 30 Johnson St, Lindfield NSW 2070 and Mrs E Jeffreys, Dept of Modern Greek, University of Sydney. The keynote speaker was Prof A A M Bryer from the Centre for Byzantine, Ottoman and Modern Greek Studies in the University of Birmingham.

July, **Bradford**: *6th International Boiotian Conference*: Speakers included P. Lock, "The History of Frankish Boiotia: Problems and Perspectives".

July 1 - 4, **Munich**: Colloquium on Family Property Law, Historisches Kolleg. Speakers included R. Macrides

July 16-20, **Sonderborg**, Denmark: *Text edition workshop* of the Association Internationale des Etudes Armeniennes. For further information, contact Dr M Stone, PO Box 16174, Jerusalem, Israel.

July 20-22, **Monemvasia**: *The Peloponnese in the 14th century*.

Aug 16-24, **Jerusalem**: *Tenth World Congress of Jewish Studies*. There was a small number of contributions on Byzantine subjects.

September, **Bangor**: *Monasticism conference*: speakers included G. A. Loud, 'Monarchy and monastery in the Mezzogiorno: St. Sophia, Benevento and the Staufers'.

Aug 30-Sep 5, **Sofia**: *6th Congrès International d'Etudes de Sud-est Europeen*. Sections were devoted to archaeology and antiquity, the Middle Ages, the Modern period, 20th century, literature and linguistics ethnography and folklore, art, historiography and bibliography. C. Walter reports: This was devoted mainly to the impact of the French Revolution on South-East Europe. A modest number of art historians, all from the Balkans or further East, had for their theme: Les centres du developement artistique dans la peinture balkanique au XVI^e et XVII^e siècles.

Sep 24-27, **St Andrews**: *The perception of the Past in Twelfth-Century Europe*. Paul Magdalino reports: Papers of interest to Byzantinists were: Simon Franklin, 'Porrowed time: the perception of the past in twelfth-century Russia'; Tom Brown, 'The political use of the past in Norman Sicily'; Ruth Macrides and Paul Magdalino, 'The Fourth Kingdom and the rhetoric of Hellenism'.

October, **Amherst**: *Byzantine Studies Conference*; speakers included R. M. Harrison. 10 to 19 Oct. **Tbilisi**: Hilary Richardson writes: The Sixth *International Symposium on Georgian Art* was a very successful meeting. Twenty two nationalities were represented, with large contingents from Greece, Yugoslavia, East and West Germany, and Italy. Some one hundred participants came from countries outside the Soviet Union, while a further two hundred were from the various Soviet Republics. Separate sections were assigned to Sculpture, Medieval Architecture, Medieval Painting and Modern Georgian Art. There was a two day visit to Telavi in Eastern Georgia to study monuments in that area, including Alaverdi cathedral, Ikalto, Shuamta, Ninotsminda

and Gurdjaani. It was noticeable that many churches, closed for worship in recent years, have been brought back into use.

19-21 Oct., **Antibes**: *Xèmes Rencontres Internationales d'Archéologie et d'Histoire d'Antibes*; Speakers included C. Dauphin in collaboration with S. Gibson: 'Landscape Archaeology at Er-Ramthaniyye in the Golan Heights'. Poster: 'Landscape Archaeology in the Golan'

Oct 20-22, **Athens**: Το Βυζάντιο κατά τον 12ο αιώνα, / *Byzantium around the Twelfth Century: Byzantine canonists and Ecclesiastical Authorities*: A symposium organised with the financial assistance of the Commercial Bank of Greece. Speakers included S Trionos, Ioli Kalavrezou, H Hunger, C. Gallager, K Pitsakis, D Simon, S Peredithis, Saradi-Mendelovici, G Dragon, P Magdalino, B Stolte, O Lampsithis, I Medvedev, Ch. Bartikian and N Oikonomides.

Oct 12-26, **Macedonia**: *At the crossroads of Europe*: a Study Tour. Organised by the School of Continuing Studies, University of Birmingham [Mrs J Burl].

November, **Salford**: History Workshop Conference on *Class, Community and Conflict*, at the University. Speakers included C. Galatariotou (in the "Historical Materialism and the Middle Ages" section): "The Uses of Religion in Byzantium".

Dec 2, **Belfast**: *Byzantium around 1100*. A dayschool organised by the Institute of Continuing Education, Queen's University. Speakers: Dr L Rodley, B Hill, D Smythe, T Simpson, Dr M Mullett.

7-9 December, **Edinburgh**, *British Association for Near Eastern Archaeology*: Speakers included C. Dauphin in collaboration with S. Gibson: 'Landscape Archaeology in the Golan: Dolmens, Fields and an Early Byzantine Bedouin Pilgrimage Centre'

1990

Feb: 15th, **Dunedin**: Conference of ANZAMRS the Association for Medieval and Renaissance Studies, New Zealand. Membership is \$A25, students \$A10 and includes the subscription to the Association's journal, *Parergon*. Enquiries to Dr G Barnes, Treasurer, English Dept, University of Sydney, NSW 2006.

Feb 24, **London**: British Museum Study Day, *Byzantium and Islam*. Details from Education Service, British Museum, London.

March 31-April 2, **Cambridge**: XXIVth Spring Symposium of Byzantine Studies: *Byzantine Diplomacy*. Speakers include: Prof A Kazhdan, Prof G Majeska, Prof E Chrysos, Dr D Lee, Prof J Herrin, Prof T Noonan, Dr J Haldon, Dr H Kennedy, Dr J Shepard, Dr R Macrides, Dr R Cormack, Dr M Mullett, Dr C Galatariotou, Prof S Reinert, Prof N Oikonomides, Prof A Bryer, Prof I Sevcenko, Prof Sir Harry Hinsley, Dr M Kunt. Further information from Roland Kenyon c/o Faculty of History, Cambridge CB3 9EF.

April 4-8, **Vancouver**: *The Medieval Academy of America and the Medieval Association of the Pacific* (MAP) Conference.

April 19-25, **Spoleto**: *The century of iron: Myth and Reality in the tenth century*. A conference at the Italian Centre for High Medieval Studies. Speakers: For further information contact Prof Ovidio Capitani, the President of the Centre, Palazzo Ancaiani, 06049 Spoleto, Italy.

April 27-28, **Brussels**: *Le souverain à Byzance et en Occident du VIIIe au Xe siècle*. An International Colloquium convened by Professors M M Despy, A Dierkens et J-M Sansterre, Institut of Hautes Etudes de Belgique. For further details contact Alice Leroy - Molinghen, Professeur à l'université. Avenue du Roi - Chevalier, 30 1200 Brussels.

April 27-28, **Washington**: *The Holy Image*: The annual Byzantine symposium at Dumbarton Oaks, co-directed by Professors H Belting and H Kessler. The Holy Image. Recognizing the advances already made in the theology of the icon, the ascription of icons to specific places and periods, and the study of particular subjects depicted on individual works, the 1990 Dumbarton Oaks Byzantine Studies symposium will focus on the religious political and social context of the holy image. Organised

around the broad themes of society, cult practice and theory, the symposium will attempt to situate the holy image in in Byzantine and Medieval culture, to compare the form and structure of iconic images to other modes of art, to evaluate the effect on the medieval audience, to locate the display of the holy image in its architectural and ceremonial contexts and to integrate what can be understood of practice with what known about the theory of images.

Seventeen papers dealing with material ranging from antiquity to the late Middle Ages and from Syria to France will attempt to answer two basic questions: what was the use of the holy image in society (including the church) and did the holy image have a status of its own distinguishable from religious painting in general. To place your name on the mailing list please write: The Byzantine Symposium, Dumbarton Oaks, 1703 32nd St., NW, Washington, DC 20007.

May 18-20, **Athens**: The Tenth annual Symposium on *Byzantine and Post-byzantine Archaeology and Art*. One-day special subject on the archaeological evidence for the decline of the Ancient World (6th-7thc.) Organised by X.A.E. (Christian Archaeological Society)

June 8-10, **Athens**: Greek - Georgian Symposium, *Relationships of Byzantine and Georgian Art*. Organised by X.A.E. (Christian Archaeological Society)

July 11-12, **London**: Centre for Hellenic Studies, in conjunction with the Greek Language Research Group, conference, *Greek outside Greece*, Council Room, King's College London, 11 and 12th July, 1990. For further information write to Professor R. M. Beaton, King's College London.

July 16-21, **Heidelberg**: Joint workshop of AIEA and the Society for Armenian Studies N America on *The role of the Bible in Armenian History and Culture*. For further information contact Prof Chr. Burchard, Theologisches Institut, University of Heidelberg.

July 23-5, **St Andrews**: Colloquium, *The Theodosian Code*. There has been a marked growth of interest in recent years in the Theodosian Code as a text and a major source for Late Roman History and law. If there sufficient interest, it is proposed to hold in St Andrews a small colloquium of historians and lawyers to pool the results of research and exchange ideas. For further information please Dr J Harries, Dept of Ancient History, St Andrews, Fife.

Aug 26-Sept.2, **Madrid**: *17th Congrès International des Sciences Historiques*. The Byzantine section will have sessions on 'Le non - conformisme byzantine apres Justinien', 'Recrutement biens militaires', and 'La Maladie'. Proposals for sessions on sigillography and 'Byzance dans le grand commerce medieval' are also being considered. There will be a colloquium organised by the Society for the Study of the Crusades on 'Les minorités religieuses dans les états 'croisés' d'Orient et d'Occident (Etats latins, Sicile, péninsule ibérique. For the latter contact Prof Jean Richard, 22 rue Pelletier de Chambure, F.2100 Dijon France.

September, **Crete**: An international congress on *El Greco* is planned in Iraklion.

10-15 Sept., **Bechynne**: *Byzantium and its neighbours from the mid-9th till the 12th Centuries*.

c. Oct 20, **Athens**: Το Βυζάντιο κατά τον 12ο αιώνα, / *Byzantium around the Twelfth Century: Byzantine canonists and society*. A symposium organised with the financial assistance of the Commercial Bank of Greece. For further information write to Professor N. Oikonomides, Iphigeneias 76, GR 176 72 Athens.

25 - 28 Oct., **Baltimore**: 16th Annual *Byzantine Studies Conference*. Those who wish to be included in the program should submit a one-page abstract, postmarked no later than March 16 (March 2 if posted abroad) to Nancy Patterson Sevchenko, 6 Follen Street, Cambridge, MA 02138. Enquiries about attendance should be sent to Gary Vikan and William Tronzo, c/o The Walter's Art Gallery, 600 North Charles Street, Baltimore MD 21201.

1991

Aug 8-15: *XVIIIe Congrès International des Etudes Byzantines*, Moscow.
For details see below.

7. CONGRESS

8 - 15 August 1991
Moscow

We have been asked to publicise the First Circular announcing the 18th Congress, to be held in Moscow in 1991. Although "suggestions" were invited by September 1989, we understand that it is not too late for those who wish to speak to offer a paper, and we strongly encourage members to consider doing so, as soon as possible. If you have any questions, you should write to:
Professor G. Litavrin, Moscow 117036, Ulianova 19, USSR.

Le XVIII Congrès International se tiendra à Moscou du 8 au 15 août 1991 dans les locaux de l'Université de Moscou.

Le Congrès aura une structure quadripartite, à savoir:

1. Thèmes généraux des séances plénières
2. Tables rondes
3. Colloques
4. Sections:
 - a) 6 sections correspondent aux thèmes généraux;
 - b) les 7^e et 8^e sections seront consacrées aux relations internationales;
 - c) 13 sections par discipline.

Les thèmes généraux des séances plénières seront les suivants:

1. Byzantina, Metabyzantina et la Russie (IX - XVII^e ss.);
2. Macro- et microstructures dans la société byzantine;
3. Les liens politiques et culturels de Byzance avec les pays du Caucase;
4. Byzance et les Pays de la Mer Noire (XIII^e - XV^e siècles);
5. Histoire des études byzantines;
6. Instrumenta studiorum: a) Corpus fontium historiae Byzantinae; b) Tabula imperii Byzantini; c) Archives de l'Athos; d) Prosopographie de l'Empire Byzantin; e) Géographie historique; f) Perspectives des méthodes quantitatives;
7. Les facteurs sociaux et politiques dans le développement de l'art byzantin;
8. Littérature laïque et ecclésiastique de Byzance: Auteur et lecteur.

Le Comité d'Organisation considère que les **tables rondes** sont la forme la mieux adoptée pour mener la discussion sur les problèmes étudiés depuis longtemps pour faire le bilan et proposer des moyens nouveaux des études

Les thèmes des tables rondes (14 en nombre) seront les suivants:

1. Levels of Literacy in the Byzantine Empire (VIII^e - XV^e ss.);
2. Byzance et les Slaves. Installation et la ville balkanique;
3. Colonat et paroikia (continuité et discontinuité);
4. La législation des empereurs de la dynastie Macédonienne;
5. Ville et village à Byzance;
6. Particularités de la structure étatique à Byzance;
7. "L'Antiquité" des Byzantins connue et méconnue;
8. La guerre et la paix dans la conception des Byzantins;
9. Mode de vie et façon de penser des Byzantins;
10. Les courants des idées: traductions et circulation des livres à Byzance;
11. Le statut social d'un militaire.
12. Thesaurus et lexica linguae Graecae medievalis;
13. Bureaucratie byzantine (X^e - XII^e ss.);
14. Problèmes de l'histoire économique de Byzance.

La tâche des **colloques** est différente. Il s'agit d'attirer l'attention des spécialistes sur les problèmes mal étudiés et en partie nouveaux.

Les thèmes des 16 colloques seront les suivants:

1. L'Art de la capitale et de la périphérie, la dynamique des rapports réciproques;
2. Byzance entre l'Occident et l'Orient;
3. Les communications et l'information entre les Byzantins et entre Byzance et les pays voisins: Formes, Directions, Centres;
4. Les saints et le voyage;
5. La place de l'art byzantin de la fin du XIV^e et première moitié du XV^e siècle dans l'histoire de la culture artistique de Byzance et de l'Europe;
6. Les écritures des livres et des documents grecs manuscrits du IX^e au XVII^e ss.;
7. Le livre byzantin;
8. Le ménage et la vie quotidienne de la famille byzantine;
9. Maladie et société;
10. Les conséquences du progrès démographique et des changements ethniques (VII^e - XII^e ss.);
11. La maison de Dieu à Byzance: Liturgie, Structure, Symbolique, Esthétique;
12. Nouvelles découvertes dans les études byzantines: monuments de la culture matérielle et spirituelle;
13. Liturgie et art;
14. Hagiographie et Littérature profane;
15. Les saints slaves dans l'icônographie orthodoxe;
16. Nouveaux dans la sigillographie.

Quant aux sections on a fait les propositions suivantes:

1. Byzantina, Metabyzantina et la Russie (IX - XVII^e ss.); [5 séances];
2. Macro- et microstructures dans la société byzantine; [5 séances]
3. Les liens politiques et culturels de Byzance avec les pays du Caucase; [4 séances]
4. Byzance et les Pays de la Mer Noire (XIII^e - XV^e siècles); [4 séances]
5. Histoire des études byzantines; [2 séances]
6. Instrumenta studiorum; [2 séances]
7. Byzance et états slaves [4 séances];
8. Byzance et le monde musulman (les Arabes, les Seldjouks, les Ottomans) [3 séances];
9. Numismatique, épigraphie [2 séances];
10. Paléographie, codicologie^o [2 séances];
11. Papyrologie, coptologie [2 séances];
12. Histoire du droit [3 séances];
13. Géographie historique [2 séances];
14. Histoire de l'art (peinture, architecture, arts appliqués; [5 séances];
15. Langue et littérature. L'écrivain et le lecteur. Traditions et innovations [4 séances];
16. Philosophie et théologie [3 séances];
17. Histoire de l'église [3 séances];
18. Diplomatie [2séances];
19. Science et éducation [2séances];
20. Archéologie [4 séances];
21. Histoire de la musique [2 séances].

L'étendue des **rapports**, selon la pratique générale, ne doit pas dépasser 20 - 21 pages dactylographiées (pour le thème 6 10-15 pages), celle des **résumés** des communications 1 ou 2 pages dactylographiées.

Le **temps** de parole sera limité à 30 m. pour la présentation des rapports (pour le thème 6- 15 m.), 15 m. pour la lecture des communications.

Tous les particuliers et les institutions qui désirent prendre part au Congrès sont priés d'envoyer leurs suggestions avant le 1 septembre 1989.

Les rapports et les communications, selon le mode habituel, ne pourront concerner que les points du programme du Congrès. Le Comité d'Organisation vous prie de bien

vouloir indiquer sur le bulletin d'inscription ci-joint (voir dernière page) la section et le titre de la communication que vous comptez y présenter. Le Comité d'Organisation et le Bureau de l'Association se réservent le droit de désigner les conférenciers des séances plénières. Les participants des tables rondes sont choisis par les animateurs. Le Comité d'Organisation prévoit des tours touristiques et des tours culturels dont le programme sera publié dans la circulaire No. 2. Des expositions d'icônes, de manuscrits, d'objets trouvés lors de fouilles archéologiques, d'objets d'arts appliqués seront organisées au cours du Congrès. Langues de Congrès: Russe, Grec, Français, Anglais, Allemand, Italien.

Circulaire N 1
URSS, 117036, Moscou
19, rue Dm. Uljanov
Comité d'Organisation
tel. 123-90-03

COTISATION

avant le 1 mars 1991

après le 1 mars 1991

\$120	participants	\$145
\$80	personnes qui accompagnent	\$95
\$70	étudiants	\$85

Les quote-parts de participation sont indiquées en dollars Américains et devront être versées au compte N 70102592 Vnechéconombank de l'URSS, 103016 Moscou, Kopievski per 3/5

La circulaire N 2 sera envoyé en decembre 1990

REGISTRATION FORM

Nom, prénom

Adresse:

Thème du rapport (communication)

Section (colloque)

Date _____ Signature: _____

8. ANNOUNCEMENTS

Obituary Notice

Father Joseph Gill, S.J. (8 IX 1901- 15 X 1989)

J. Munitiz writes:

The idea of publishing a critical edition of the Acts of the Council of Florence was the brain-child of a German Jesuit, Fr Herman, based at the Oriental Institute in Rome. When Joseph Gill arrived there after the war (in which he had served as an R.A.F. chaplain in the Middle East) he was invited to join the project, and began by writing an article comparing the different editions of the Council's decrees. Thus he discovered at last in his middle 40's the life's work that would satisfy his soul: the promotion of solid scholarship in the service of the Roman Catholic Church. Scholarship and Church service held equally important rank for him, though understandably, many others found the combination difficult, if not questionable. Gill's masterpiece however was his history, *The Council of Florence* (1959), written with excellent knowledge of the sources in precise yet elegant English which carries the reader along (some have claimed that the final version owed much to the pruning performed by one of Fr Gill's sisters, to whom he remained greatly attached all his life). In the same area, and also important, were his life of *Eugenius IV* (1961) and *Personalities of the Council of Florence* (1964). He also wrote a shorter account of the Florentine council that appeared only in its French translation (*Histoire des Conciles Oecuméniques*, t.9, Paris 1965). When 66 years of age he retired from Rome, where he had been Rector of the Oriental Institute during the crucial years of the Second Vatican Council, and moved to Campion Hall, Oxford. In his penultimate year there he was gratified to see two books published, one a Variorum reprint of a good selection of his major articles (*Church Union: Rome and Byzantium (1204-1453)*), the other a brand new account of Byzantine-Papal relations in the 13th and 14th centuries (*Byzantium and the Papacy 1198-1400*, Rutgers University Press, 1979). In 1980 he retired to Birmingham, intending to put away his Byzantine interests, but the near-by Centre for Byzantine, Ottoman and Modern Greek Studies (to his delight he was created an honorary member of staff of the Faculty of Arts of the University) would entice him out occasionally to meet old friends at the Spring Symposia.

With the death of Joseph Gill the world of British Byzantine studies loses one of its patriarchal figures - a tall, gaunt man, his silvery hair carefully swept into place, a hoarse voice with faint traces of Yorkshire still traceable, an old-school courtesy coupled to a directness that could be breath-taking in its bluntness. He delighted in meeting people, even when well over eighty years old, and he clung to his opinions with a tenaciousness that inspired both dismay and admiration.

Periodicals

Dr. T. S. Brown, Department of History, Edinburgh University, writes:

Since March 1989 I have been submitting entries recording new work published in the U.K. for the periodical *Byzantinoslavica*. I would be grateful if publishers and authors would inform me of new publications (particularly books) once they appear so that entries can be submitted promptly.

Byzantine Studies/Etudes Byzantines is now edited and published by Walter K. Hanak. The *New Series*, commencing with volume 1, 1989, will appear on a regular basis and will be published in two fascicles per year. Scholarly articles will be refereed and will be published within one year of submission, except where extenuating circumstances arise. Contributions of articles, notes, and other scholarly materials are welcome. Articles and notes may appear in English, French, German, Italian, Russian, or Modern Greek, and citations and quotations may appear in any of fifteen languages, including among other Hebrew, Arabic, and Turkic. Texts for consideration should be sent to the Editor, Prof. Walter K. Hanak, Department of History, Shepherd College, Shepherdstown, WV 25443, U.S.A.

Belfast: A.A.M. Bryer will give the Wiles Lectures, in May 1990 on the subject of Community.

Each cohort of Byzantine Studies undergraduates will act as a reader for the Prosopography of the Byzantine Empire under the supervision of Dr. M. Mullett for a text or texts of Dr Martindale's choosing and will write the work up as a computer project, the means to be decided by computer experts at both ends.

Birmingham: *Centre for Byzantine, Ottoman & Modern Greek Studies*

Ottoman Studies: Dr Johann Strauss of the German Oriental Institute, Istanbul, was appointed to the lectureship in Ottoman Studies on the departure of Dr Michael Ursinus to take up the chair of Ottoman Studies in Freiburg, from January 1990.

Cypriot Studies: Dr Maria Roussou was appointed to a new Lectureship in Cypriot Studies from January 1990.

Barber Institute: Liz James was appointed to a Heywood Fellowship in Byzantine Art from October 1989.

London, King's College: The Centre for Hellenic Studies will henceforth hold an annual Byzantine and Modern Greek Seminar, as well as public lectures, discussions and other events including some addressed to a wider public. To be put on the mailing list, please apply to the Director (Averil Cameron), Centre for Hellenic Studies, Dept. of Classics, King's College London, Strand, London WC2R 2LS.

Athens: Professor G. L. Huxley retired as Director of the Gennadius Library in the American School of Classical Studies in Athens on 30th June 1989; he has been succeeded by another member of the Society, Professor Donald Nicol.

Australia: The Australian chapter of the Association Internationale des Etudes Armeniennes was founded in 1988; contact Dr Geoffrey Jenkins, Dept of Near Eastern, University of Melbourne, Parkville, Vic. 3052. The current president of the AIEA is AIEA is Melbourne graduate Dr Michael Stone, PO Box 16174, Jerusalem.

Beirut: Microfiches of Manuscripts in Lebanon. The Centre d'Etudes et de Recherches sur l'Orient Chretien (CEROC) has a project to produce a systematic microfiche record of Christian manuscripts in Lebanon. Address: Po Box 90-675, Beirut.

Caucasia: Society for the Study of Caucasia (SSC); Founded in 1985; for information contact Prof Howard I Avonson, Center for Balkan and Slavic Studies, University of Chicago, Illinois 60637 or Prof Robert H Hewison, Dept of History, Glassboro State College, New Jersey 08026.

Cyprus:

Study Tour, 4th-11th April 1990

The purpose of this 8 day tour is to study the heritage of the Orthodox church on the island of Cyprus. We will be visiting many of the churches and monasteries on the island in order to study their architecture, wall paintings and icons. Amongst the places we will be visiting are the monastery of St Neophytos near Paphos, churches in the Troodos mountains, the 6th century church of Kiti near Larnaca, the ancient city of Kourion at Limassol, and the famous collection of icons in the Byzantine Museum in Nicosia. As we will be in Cyprus the week before Easter we should experience some of the liturgical preparations for Holy Week.

The provisional date for the tour is 4th-11th April 1990. The price of the tour is expected to be approximately £400 for bed and breakfast accommodation in twin rooms, taverna lunch on tour, return flight from Manchester, and coach transport round the island.

Anyone interested in joining the tour should contact Ken Parry on 061 449 9035

Georgia: *Summer School in Georgian Studies*

On behalf of the Organizing Committee of the Summer School in Kartvelian Studies, E. Khintibidze writes:

We are happy to announce the first Summer School in Kartvelian (Georgian) Studies for non-Georgians to be held 1 July to 15 August, 1990.

The Summer School in Kartvelian Studies is sponsored by Tbilisi State University, the Georgian Academy of Sciences, and the Ministry of Foreign Affairs of the Georgian SSR.

The school will offer intensive instruction in Modern Georgian. Students can also attend lectures on Georgian history, literature, language, and art and thus become acquainted with Georgia's cultural and historical past and her present achievements.

In the first year, 1990, the costs of instruction and of room and board of foreign students will be met by Tbilisi State University. Students will be housed at the student dormitory of the University. Should they prefer, foreign students may arrange with Intourist in Tbilisi for room and board at a hotel, at their own expense. Students are expected to pay their own round trip air fare to Tbilisi.

Those who wish to attend the summer school should communicate with Tbilisi State University by 1 February 1990.

Address: 380028, Tbilisi, I. Chavchavadze Ave. 1, Tbilisi State University, Summer School in Kartvelian Studies.

Romania: Richard Clogg writes:

One of the casualties of the fighting in Bucharest has been the Central University Library. Its gutted ruins featured prominently in much of the television coverage. While much of what has been destroyed can never be made good, some can and must be replaced if one of Romania's leading academic institutions is to have a library worthy of its status. The universities will have a vital part to play in the rebuilding of Romania and it is essential that they have the equipment for the difficult tasks that lie ahead. For this reason a 'Books for Romania' appeal has been launched in this country. A similar appeal is under way in France and no doubt in other countries as well. The primary objective is to assist in rebuilding the once extensive holdings of the Central University Library. Any duplicates will be distributed to other academic libraries.

Many of us have academic books of one kind or another, duplicate copies or books for which we no longer have any use, that would be very welcome in Romania, where the purchase of foreign language books has for years been very seriously restricted by shortages of hard currency. We are therefore appealing for books which might appropriately find a place in a university library. They can be in any language and on any subject, and should preferably be in hardback and in reasonable condition. The British Council has kindly agreed to help with their transportation to Romania. Books can be sent directly to 'Books for Romania', c/o Professor R.J. Crampton, Rutherford College, The University, Kent CT2 7HX. Alternatively, in London, books and periodicals (marked 'Books for Romania') can be sent to Richard Clogg, care of the Department of Byzantine and Modern Greek, King's College London. An appeal has also been launched for money to pay for books and periodicals specifically requested by our Romanian colleagues. Cheques should be made payable to 'Books for Romania' and direct payment may be made to the Midland Bank, Whitefriars, 2 Gravel Walk, Canterbury, Kent CT1 2JP, sorting code 40-60-11, account number 41341596. I much hope that you will be able to contribute in kind or in cash to this appeal. The problems that lie ahead for our Romanian colleagues are daunting indeed. This is one practical way in which we can express our solidarity and contribute, in a practical way, to the rebuilding of the country's academic life.

Washington. Dumbarton Oaks Transparencies List. Dumbarton Oaks (1703 32nd St. NW Washington DC 20007) has produced a computerized list of its colour transparencies of mosaics and frescoes from the churches of Greece, Turkey and Italy. All images in the lists are organised by the church division according to their location. If one wishes to search how often a particular image appears in mosaics and frescoes and where, their computer can provide this service.

9. BYZANTINE BIBLIOGRAPHY 1989

We are very grateful to the Library staff at Dumbarton Oaks for providing the bulk of the entries here, and to Mr. J. S. Morris, of Basil Blackwell Ltd, for providing sterling prices (some of which must be approximate). We are also very glad that members have started to send in contributions for this list - please continue to do so.

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10. SALONICA: THE SECOND CITY

XXIIIrd Spring Symposium of Byzantine Studies

Accounts of Symposia are commonly introduced by the Symposiarch. I substitute a critical account of it by a Symposiast, to be published elsewhere, omitting only some more exotic references to myself. It illustrates the impossibility of satisfying all customers all the time in a 'directed' Symposium, which is the Society's tradition, if not policy; and does greater justice to post-Byzantine *Slonki*.

The Symposium will not be published. I therefore include more abstracts, of communications especially, than usual, and have rearranged all papers into three headings in roughly chronological order: I History; II Art and Architecture; III Literature and Thought.

One of the best attended symposia for many years, we were only sorry that Professor Ioannes Karayannopoulos (Thessaloniki) was unable to attend to give his paper on Byzantine Thessaloniki, which was circulated *in extenso*.

The Symposium stood in memory of its old friend and colleague, Laskarina Bouras, who died on 10 March 1989.

Anthony Bryer
Symposiarch

INTRODUCTION

Steven Bowman (Cincinnati):

The XXIIIrd Spring Symposium of Byzantine Studies at the University of Birmingham was held from 18-21 March 1989, hosted by the Centre for Byzantine Studies and Modern Greek and the Department of Extramural Studies at that institution of higher learning for the Society for the Promotion of Byzantine Studies, under the patronage of the British Academy and the Hellenic Foundation, and under the aegis of Saint Demetrios.

The theme of the symposium was Thessaloniki / Thessalonica / Solun / Selanik / Saloniki as a second city throughout its generations. The theme presumably captures the dilemma of contemporary Birmingham although one suspects that the claim to be a Second City may be disputed by a host of British sites.

It was not a typical conference. The mind of Birmingham's Anthony Bryer is too fertile for such mundaneness. Rather it was in its sweep of time and subjects something more appropriate to Jerusalem than to Athens. Bryer conceived of a diachronic presentation of Salonika from its origins at the beginning of the Hellenistic period to the present. His vision was not exceeded by the program.

Thessaloniki has been around the Thermaic Gulf for some 2400 years and has borne Macedonian, Roman, Byzantine, Latin, Ottoman and Greek rule. (Following the program, we ignore the recent German interlude.) Myriads of Balkan *ethnoi* have lived within her walls. Her rich hinterland extending into the Balkans defined her exports by sea to east Mediterranean markets. Her insalubrious plains crippled armies from the north for over a millenium. And of course there were the Jews.

The symposiarch wanted to touch all of Thessaloniki and what it meant to everyone in the area. Alas the vicissitudes of scholarship resulted in an unbalanced view of the city and her rich traditions. Greek scholars and Byzantine interests predominated, with excellent reports on art and architecture as well as the restoration work that has occupied the archaeological service since 1978. The vitality of the Hellenistic-Roman period was all but ignored save for an introductory survey. The rise of Macedonian Christianity as evidenced in the New Testament was ignored in favor of Byzantine churches. There were no corresponding communications on Thessaloniki's synagogues throughout the millennia. Perhaps one might mention the recycling of a Samaritan inscription from the Roman ruins to the 14th-century Gate of Anna Palaeologina in the *kastro*. There it rests under Anna's dedicatory inscription, much too weathered to be read, on one of the two great orthostats that support the massive

stone lintel. Do all three stones come from a recycled Jewish building of the pre-Byzantine city? (Cf. Ya'akov Shibi's discussion and edition in *Zion*, 1977).

Thessaloniki was created as the port for her Macedonian hinterland. The Greek-speaking bastion faced centuries of Slavic migrations in the middle Byzantine period. It was her missionaries, Cyril and Methodius, who brought Byzantine Christianity to the Slavs, then created an alphabet for their languages (borrowing a few Hebrew letters in the process) and translating the liturgy and other Judeo-Christian texts so basic to their new identity. These brothers then sired the birth of Slavdom's historic identity. Thessaloniki thus becomes the mother of the Slavs and Saint Demetrios, the city's protective warrior martyr, one of their own. Other *ethnoi* such as Vlachs and Gypsies would contribute to the variegated hues of her environs.

But it is to the Jews of Byzantine Saloniki that we turn since this topic was neglected through lack of a volunteer to present it. The 11th-century community, apparently well established, appears full blown in the throes of a messianic excitement attending rumors of the approaching Crusaders whom they called Ashkenazim! Alexios Komnenos had to suspend their tax burden since they had sold shops and patiently were awaiting the messianic ferry to repatriate them to Jerusalem. (How much the more so would this attitude have been apropos during the tragic dodecanal from 1931-1943.) This messianic fervor with its endemic mysticism will be a constant in Jewish Saloniki through to the twentieth century Zionist manifestation and response.

Poets and mystics frequented the city including the disciples of the inimitable Abraham Abulafia. Maimonides was copied. Kabbalah circulated. All of this is *disciplina obscura* to the non-Hebrew scholar save for one or two monographs. Therefore we have no right to castigate scholars of any period for not using materials unavailable to them. Jewish scholarship should well cease to be as insular in their interests as their ethnic counterparts. Aegean Jewry is too important historically to be relegated to specialists. Unless proper overviews and detailed essays are presented, this Jewry will continue to be treated peripherally by Jewish and non-Jewish scholar alike.

The famous Jewish textile industry of Saloniki about which Ben Braude spoke in his stimulating survey of the Ottoman Jewish experience had of course its Byzantine antecedent in the Jewish silk guild to which Benjamin of Tudela alludes. Despite the discontinuity from a Greek-speaking Romaniote to a Spanish-speaking Sephardi/Ottoman period, one can trace important periods of the Jewish textile trade from the Hellenistic through the modern period in the city.

Aside from Braude's enlightening synthesis and a few allusions in other papers, Jewish Salonika during the Ottoman period was submerged in a discussion of a Greek-Turkish rivalry surrounded by a sea of Balkan revolutionary *ethnoi*, all of whom directed their appetites toward Salonica. Neither was there any analysis of the Ottomanization of the city's churches and their eventual resanctification as Greek religious or national sites. Only one minaret after all still stands in Selanik.

Salonica's 20th-century revolutionary ferment and social protest, the latter apparently endemic in its long traditions - what little we know about the 14th-century Zealots took up much of the discussion in this session - was explored almost as if there were not a majority of Jews in this multi-ethnic city. And who should know and appreciate this even if Joseph Nehama's multi-volume (and unfortunately out-of-date) surveys were known to more scholars. And who would care that Jews were perhaps the central political fulcrum in the tragic generation of their decline and destruction from 1912-1943?

But this was not a Jewish symposium on Thessaloniki. Rather it was Bryer's and this amiable symposiarch whose patriarchal visage twinkles like a Hassidic tsaddik attempted his own balance. Too few of the participants however had the range to follow his exploration of the internal and external pressures and predicaments of a Second City. (Saloniki, we should note, was honoured by the sobriquets *'Ir ve-em be-yisrael* and *Yerushalayim shel ha-balkan*.) Most however enjoyed the quality of the papers, the wonderful exhibits of Salonicaniana drawn from hitherto unknown Birmingham archives, and the professionalism of the Centre.

I. HISTORY

The context was introduced by Richard Tomlinson and Anthony Bryer. Besides that of Ioannes Karayannopoulos, there are no abstracts of papers or communications by Keith Hopwood (Lampeter) on "Thessaloniki between zone and Theodoric"; Wesam Farag (Kuwait) on "The Arab attack on Saloniki in 904"; Paul Magdalino (St. Andrews) on "St. Demetrius and Leo VI"; Vladimir Vavrinek (Prague) on "Solun and the Slavs"; Feroz Yasamee (Manchester) on "Selanik and the Young Turks"; or Antonis Liakos (Thessaloniki) on "Cultural innovation and social protest in 20th Century Thessaloniki".

I.1. **Archie Dunn** (Birmingham): *Aspects of a Macedonian context (Late Roman and Middle Byzantine. (Introductory paper).*

A number of longstanding contextual problems were re-assessed. The linked problems of habitation, demographic and political change in southern Macedonia in general are explored via a consideration of the Roman-thru-Byzantine "urbanization/ruralisation" debate, Late Roman depopulation and Middle Byzantine repopulation, the transition from Late Roman *provincia* (Macedonia Prima) and "urban" territoria to Dark Age *Sklaviniai* and their strongly resisted conversion into new Byzantine provinces (*themata*) in the 9th century.

Thessaloniki's changing status under the Principate and the Dominate, and the enhancement of its position as an administrative headquarters in the 4th, 6th and 8th centuries are considered next; then its emergence in the 9th century as centre of a large new *thema* (Thessaloniki); then the resilience of the new Byzantine system, the resistance in the 10th century to Bulgaria, and the 11th and 12th centuries as an era of regional resurgence.

The relevance of these aspects of "context" to Thessaloniki's internal history is then considered. Thessaloniki's importance as the headquarters of military, fiscal and civil administrative corps has great significance for its history as a centre of cultural production. The equivalence of these corps with Late Roman and Middle Byzantine references to an urban élite is considered. The problem of the administrative organization of Late Roman and Middle Byzantine Thessaloniki itself is posed here; then the changing importance of the state's economic operations relative to private operations in handling products of the Macedonian hinterland (viz. the gradual rise of Thessaloniki as a centre of commercial exportation of the agricultural and pastoral products of southern and northern Macedonia).

I.2. **Sotiris Giatsis** (Thessaloniki): *The context of the massacre in Salonica's hippodrome in 390. (Communication).*

Seven thousand people are said to have lost their lives in the hippodrome of Salonica in 390. Contemporary sources do not make it clear whether the massacre was precipitated by a common riot (such as those in other large early Byzantine cities), or by some conscious popular political expression. But there are indications that Theodosius I ordered the massacre to satisfy Gothic mercenaries in the city. That Ambrosius denied Theodosius's entry to the church of Milan and that the latter repented of his crime are significant.

I.3. **Philip Grierson** (Gonville & Caius College, Cambridge): *Minting at Thessaloniki. (Discussion paper).*

Historians are usually inclined to regard numismatists' preoccupation with mints as little better than antiquarianism. If coins circulate throughout a country, as modern coins do in Britain, does it matter whether they were minted in London or at Llantrisant? Today, and indeed at many historical periods, it does not, but for past times it is often worth trying to discover why a mint was situated in a particular locality, how far its periods of activity can be related to what we know of its political or economic importance - minting activity, indeed, forms part of the evidence for these - and whether its products formed part of the general circulating medium or were intended for only local use.

These points are worth studying in relation to Thessaloniki, though there are some paradoxical elements in the enquiry. The origin of Thessalonican coins was in the fourth century carefully indicated on the coins themselves, despite their being intended for general circulation; they are indeed found throughout the Empire. Mint identifications continued for the most part through the fifth century, though with greatly reduced output. In the sixth century only certain denominations were marked, and the identification of the unmarked ones - essentially the gold - has been the subject of much recent research. But during several decades of the century the copper struck at Thessaloniki, with origins partly marked and partly unmarked, was kept for local circulation by being issued in denominations not minted elsewhere.

In 629/30 the introduction of new coinage types at Constantinople was accompanied by the closing of all provincial mints save Alexandria, and when minting in the city was later resumed, perhaps not before the eleventh century, its coins can only be identified by peculiarities of design or fabric. There are no mint-marks as such, and the attributions of specific coins to Thessaloniki are sometimes open to debate. In any case, the coins struck after Alexius I's great minting reform of 1092 were for the most part intended for general circulation, and only a few special groups, notably the copper coins attributable to Anna of Savoy, seem to have been local in character. These were perhaps the last Byzantine coins struck in the city, though one would have expected issues in the five years 1382-7 when it was governed by the future Manuel II.

1.4 Klaus-Peter Matschke (Leipzig): *The Zealot movement in Thessaloniki, 1342-1350.* (Discussion paper)

The Zealot movement in Thessaloniki in these years had both an urban and a state dimension, and left traces in both the city and the empire.

1. The movement aimed to change the power relations within the city. Alongside the aristocratic city council and the city governor there appeared the leader of an urban faction or party and the representative of an urban quarter, and these were able, together or separately, to articulate the interests of broader urban groupings and to achieve the temporary withdrawal of representatives of the central power, along with a certain remodelling of other urban institutions. The strengthening of urban autonomy was, however, not the aim of the movement but rather the result.

2. The movement set out to make certain changes in the economic and social structure of the city. Both individual and collective seizures of aristocratic property occurred on the part of the rebellious populace; confiscations of property were carried out by representatives of the Zealots; and supporters of the rival emperor were taxed in the name of the legitimate ruler. The traditional policy of falling back upon Church and monastic wealth was pursued by the regency in Constantinople rather than by the Zealots in Thessaloniki. One result of the movement was possibly that a relative strengthening of the position of the Church in the social and economic sphere occurred.

3. The Zealots did not represent a firm organisation with a clear programme. They are on the contrary evident only in occasional concrete cases, entirely dependent on a few leading personalities, orientated towards the political and social defeat of their antagonists, dependent on traditional organisational groupings such as that of the inhabitants of the harbour quarter, but not identical with them.

4. The Zealots were legitimists, supporters of Orthodoxy and defenders of private property, albeit in a specific allocation which secured them an independent position in the civil war, and which gave their actions a significance from both the perspective of the state and of society.

1.5. Antonios Risos (Bochum): *The Vlachs of Larissa during the 10th century.*

The Italiotai described in the *miracula Sancti Demetrii* as making pilgrimage to St Achillius were Vlach newcomers to Thessaly which was already settled by Sklaveniai.

Constantinople settled loyal Italians in Larissa and reactivated the Achillius - cult to integrate the Slavs. Thessalian Vlachs served as *foederati* in the Byzantine army. Czar Samuel too used them as soldiers. To flatter the Larissans Samuel venerated St.

Achillius splendidly. Samuel's consort, who bore him his successor, was Vlach. Samuel's politics initiated Vlach participation in the Bulgarian affairs. No Vlach state ever existed in Thessaly.

1.6. Dion Smythe (Belfast): *"The Jews are much oppressed in this place, and live by the practice of handicraft"*. (Communication)

Jewish Thessaloniki is often thought of only in terms of the Ladino - speaking Sephardic communities under the Turkokratia. Some indication of the place of Yevanic - speaking Romaniot Jews in mid - Byzantine Thessaloniki was given by examining two documents: a letter written in about 1096, telling of a movement of Messianic expectation in Thessaloniki; and the passage from Benjamin of Tudela, where he describes the community at Thessaloniki on his journey in the 1160's. It was suggested that the history of Byzantine Jewry in the twelfth century forms much more of a unity in historico-religious terms with Latin Christians, Orthodox Christians and Muslims than is normally recognised.

1.7. Benjamin Braude (Boston): *The Jewish context*. (Discussion paper)

In the days of Byzantium Salonica was the empire's second city and towards the end it was the first. Before the Ottoman conquest its population may have reached twenty-five to forty thousand but in the years of warfare as the empire collapsed it declined badly. With the consolidation of Ottoman rule the city once again returned to a place of pride.

Economic geography made Salonica a natural entrepot despite the fact that its unsalubrious climate made it an unappealing place to live. It was located at the nexus of the major east - west and north - south routes of the Balkans. Situated near the mouths of the Vardar and Gallikos rivers it controlled through these river valleys the easiest entry from the eastern Mediterranean to Central Europe. Its excellent harbor was convenient to the major sea-routes of international commerce.

In addition to these advantages it also had ready access to a large and potentially prosperous hinterland capable of producing food, minerals, and other raw materials. It was Ottoman maintenance of the political unity of the Balkans which gave it great economic strength. The centers of production, consumption, and distribution were thus allied and their focus was the city of Salonica.

The major employer and polluter of the Ottoman city was the textile industry, particularly the manufacture of woollen broadcloth. Its production capacity was approximately 40,000 pieces of woollen cloth per year which placed it among the major Mediterranean centers. An important question for scholars interested in the continuity of Byzantine and Ottoman social and economic history is the origins of the textile industry. Was it a new Ottoman development or merely the continuation of a longstanding Greek enterprise? My argument, drawn from a variety of Turkish, Hebrew, and Greek sources, is that this was a new industry with few roots in Byzantine Thessalonike.

First, there was a general decline in the level of technology in Byzantine society before its final collapse. Second, a significant part of the indigenous population of Salonica was transferred elsewhere in the aftermath of the Ottoman conquest. Third, the technology and terminology of the Ottoman industry reflected the Iberian Jewish origin of its practitioners. Fourthly, Ottoman sources speak only of Jews who produce Salonica broadcloth, though there is evidence that Iberian Muslim refugees were also involved, there is no evidence of Greek or Turkish involvement.

Thus the history of the Salonica broadcloth industry is an example of a phenomenon characteristic of Ottoman policy in the Balkans, the ethnic division of geography, wherein the major cities became Muslim and, occasionally Jewish, centers, while the countryside remained Orthodox Christian. It is also an example of the discontinuity of Byzantine and Ottoman social and economic history.

The industry was also the mainstay of Jewish Salonica, the most long-lived major Jewish community in modern Jewish history.

1.8. Vasilis Dimitriadis (Crete): *Ottoman Selanik* (Discussion paper)

Thessaloniki, the second town of the Byzantine Empire after Constantinople, surrendered to the Turks in 1387, became part of the Ottoman State around 1394, was returned to the Byzantine emperor in 1403, was handed over to the Venetians in 1421 and taken by Murad II in 1430. After all those adventures the town was almost deserted and in ruins. Its new rulers took great efforts to make it prosperous again. Many Greek inhabitants were persuaded to return, Turks from other parts settled there also, and large numbers of Jews, immigrants from Spain and Central Europe took refuge in Thessaloniki mainly during the 16th century, changing the ethnic composition of the town's population and its face.

Selanik was administratively a *sandjak* of the Papa Livasi, an area covering almost all the Balkans. Because of its importance and the great income deriving, it was usually given to retired or dismissed highest dignitaries. Nevertheless, during the time of the empire's decline in the 17th and 18th centuries, the administration was almost completely corrupted and incapable of exercising any real control in the town. Its masters were the local notables, the janissaries and Albanian mercenaries. Only in the mid-19th century did the Ottoman government manage to take the town under its control again.

The newly arrived Jews gave a new push to the textile industry already existing in the town. Great quantities of a special cloth for the Janissaries uniform were manufactured exclusively by the Jews in the town. During the 18th century Thessalonika became an important export trade centre of wheat, wool, cotton, textiles, tobacco, wax and other raw materials. In the 19th century it was one of the greatest East Mediterranean import centers for European products, especially textiles. At the end of the same century, being now the capital of a *vilayet*, Selanik played an important role in the political movements, which led to the domination of the Young Turks. Turkish rule ended in 1912 when Thessaloniki became a Greek town.

I.9. Michail Spatarelu (Birmingham): *Salonica and the Romanians.* (Communication)

In the post - Byzantine period there were three particular links between Salonica and the metropolitanates of Wallachia and Moldavia, which were forged by three archbishops:

1. Niphon (+1508), twice ecumenical patriarch (1486 - 88 and 1497 - 98) after a previous ministry as archbishop of Salonica (1483 - 86), went to Wallachia (1503 - 5) and reorganized the ecclesiastical life of that province. He was canonised in Wallachia (1517).
2. Athanasios Patellaros (+1660) sought the protection of the Moldavian *voivode* Basile Lupu, managing to be reimposed as ecumenical patriarch in 1652, after other archiepiscopal and patriarchal ministries in Salonica and Constantinople. He tried without success to establish for himself a Ruthenian patriarchate.
3. Gabriel Callimachi (+1786), Moldavian by origin, had a very long archiepiscopal ministry: 15 years in Salonica and 26 years in Iasi. Unlike his brother John Theodore who ruled in Moldavia as a typical Phanariot, Gabriel promoted a new alliance with Orthodox Russia, which was ended by the tsarist annexation of the eastern part of Moldavia (1812).

The monastery of St. John of Focsani was granted between 1663 - 1863 to the monastery of St. Athanasios of Salonica.

II. ART AND ARCHITECTURE

Besides the papers abstracted below, Yanni Petsopoulos showed a film of the paintings of the Protaton, on which Robin Cormack led discussion. There were exhibitions of the Coinage of Thessaloniki (Nubar Hampartumian); Photographs of Salonica from 1900 (Dick Elliot and Diana Wardle), and "Salonica observed, 1915-18" (water colours by David Wishart). There are no abstracts of Communications by Zaga Gavrilovic (Birmingham), on *St. Demetrius in Serbian medieval art and tradition*; or John Lowden (Courtauld, London), on *Is the artistic style of a locale, the style of the local artists?*

II.1. Kara Hattersley-Smith (Oxford), *The Early Christian Churches of Macedonia and their patrons*

In this paper, the author examines the evidence for patronage of the large and richly decorated churches in Macedonia during the early Christian period. The principal source of information is epigraphic, and is drawn mainly from the city-sites of Thessaloniki, Stobi, Heraclea Lyncestis, Philippi, Amphipolis and Bargala where the most extensive excavations in the region have taken place. A further source is the *Miracula Demetrii* where references are made to gifts by wealthy and influential citizens of Thessaloniki to the basilica of St. Demetrius. As has been shown for other parts of the Empire, it would appear that in addition to the works undertaken by local members of the clergy, a significant number of Macedonia's churches were built and decorated by subscription by several private individuals, who would thus have qualified for the title *ktistai* - founders.

II.2. Ken Parry (Manchester): *The figure of Ezekiel in the Hosios David mosaic.* (Communication)

I took a fresh look at the figure of Ezekiel in the Hosios David mosaic in the light of Jewish and early Christian mysticism. The usual interpretation of this figure, at the left hand side of the depiction, is that Ezekiel is either 'shading his eyes', or 'watching in terror', or 'looking with surprise' at the brightness of the vision of Christ in Majesty. The interpretation offered here is that Ezekiel is shown in a prayer posture which is well documented in Jewish sources, particularly the Jewish mystical tradition of the Merkabah. There are close parallels between the visionary experiences of the Merkabah mystics and certain Christian visionary works from the early Christian period. This communication attempts to explore some possible links between these visionary accounts and the depiction of Ezekiel in Byzantine iconography.

II.3 Jean-Michel Spieser (Strasbourg): *St. Demetrius.* (Discussion paper.)

Evidence is reported on several aspects fundamental to an understanding of the monument. Apart from any discussion of chronology, it is demonstrated that the building was constructed in a single phase. A metrological study of its alternating system of columns and pillars - one of its most indicative features - shows a unit of construction that survived up to 1917. The intercolumnar structure gives a measured unit which is consistent throughout the various sections of the church.

Next, other sources of evidence, historical and archaeological, point to the unlikelihood of a reconstruction of the ensemble after the fire of 620-30. Further evidence, particularly of the capitals used in the construction, does not contradict the interpretation given here, even if it does not dispel the late dating which is usually accepted. But an early 5th century dating must also be renounced, even though it is rarely put forward, as must a more usual dating in the middle or last quarter of the 5th century. The same thing applies to the mosaics of the North nave; stylistically they are possibly dateable to the early 6th century, although a later date cannot be ruled out. Closer analysis of the iconography of the mosaics might well offer further clues.

II.4 Kalliope Theodoridou (Thessaloniki): *Byzantine archaeological discoveries after the earthquake of 1978: Hagia Sophia and Acheiropoietos.* (Discussion paper)

The extensive researches undertaken in order to restore the numerous Byzantine, post-Byzantine and Turkish monuments in Thessaloniki, after the earthquake of 1978, brought to light invaluable new information about their architectural history. Two of the most characteristic and crucial cases are Hagia Sophia and Acheiropoietos basilica.

Hagia Sophia was erected on the site of a huge five-aisled basilica, which was most possibly destroyed by the earthquake of 618 cited in the *Miracles* of St. Demetrius. Its present form is due to six major construction periods: Phase A (after 618), originally designed with vaulted galleries, incorporated a part of the previous basilica as an exonarthex; Phase B (after the earthquake c. 630), remodelling of the galleries, which became timber-roofed, and reconstruction of the dome; Phase B1 (8th century, after a

fire); Phase C 10th century) -Phase D (11th century) and early Turkish repairs and additions.

Acheiropoietos was erected on the site of a Roman complex, some walls of which had been incorporated in the basilica. In its present state the building preserves five major construction phases: Phase A, erection of the basilica; Phase B (6th century) remodelling of the staircase and additions at the north and east side; Phase C (618 - c. 630), extensive repairs due to strong earthquakes, which had also destroyed some other buildings in the city; Phase D, early Turkish remodellings after the loss of the clerestory and the west gallery; Phase E, extensive early - 20th century reconstructions.

Emphasis was put on the scale of damage caused to the city's monuments by the 7th century earthquakes.

II.5. *Efthalia Constantinides* (Athens): *The Katholikon of the monastery of the Panagia Olympiotissa at Elasson in Northern Thessaly*. (Communication)

The Katholikon of the Monastery of the Olympiotissa at Elasson in northern Thessaly can be classed among the most important monuments of the late Byzantine period in Greece. On the basis of historical considerations and the evidence provided by the architecture and the painted decoration as well as the date carved upon the original wooden portals of the main entrance, the foundation of the monastery can be placed at the turn of the thirteenth century.

The grandiose scale of the Katholikon and the high artistic quality of the paintings indicate an ambitious patronage. This is, moreover, corroborated by the luxurious western doors incised with a date which can be read as 1295/6 or 1300/5, as well as by two later documents: a chrysobull of 1336 by the Emperor Andronikos III, preserved in a copy probably of a decade later, and a sigillion issued by Patriarch John IV Kalekas in 1342, which has survived in a slightly later copy.

A survey of the architecture of the Katholikon discloses considerable affinities both with the monuments of the Despotate of Epiros (the Paregoritissa at Arta) and of Thessaloniki (the Church of the Holy Apostles). A detailed study of the extensive painted decoration of the Katholikon leads to the conclusion that it should be assigned to the artistic orbit of Thessaloniki and the area of its cultural influence. Among the monumental decorations of this period, the closest parallels, both in terms of iconography and style, have been found in the Protaton on Mount Athos (c. 1290) and Saint Clement (the Virgin Perivleptos) in Ohrid (1295/6), as well as Saint Achilleus at Arilje (1296), Saint George at Omorphi Ecclesia near Kastoria (c. 1300), and the Parecclesion of Saint Euthymius in Thessaloniki (1303/4). For the cultural connections of this monument, of particular interest is the illustrated Akathistos Hymn, which represents the earliest extant example of this cycle, and may be attributed to Hesychast influence of Athonite provenance.

The foundation of the Olympiotissa was realised during the reign of the Emperor Andronikos II (1282 - 1328) and at a time when the spiritual climate had been greatly activated by Patriarch Athanasius I (1289 - 1293 and 1303 - 1309), a remarkable monastic personality active for a number of years on Mount Galesion and Mount Athos. Athanasius was referred to by Gregory Palamas as a "father of Hesychasm." It may be postulated that, under the pervading influence of this saintly Patriarch, numerous relatives of the Emperor, as well as local aristocracy and bishops, were incited to renovate and/or construct churches and monasteries. This may serve to explain the notable building activity initiated after 1290, which continued throughout the reign of Andronikos II.

In the case of the Panagia Olympiotissa at Elasson, the patrons should be identified as being the Sebastokrators Constantine and Theodore (1289 - 1303) co-rulers of Thessaly and sons of John Doukas, to whom Thessaly was bequeathed by his famous father, the Despot of Epiros, Michael II Angelos Komnenos Doukas, in 1268. It is postulated that the personal prestige acquired through such artistic patronage was not overlooked by the two Sebastokrators, whose father and grandfather had been the founders of notable monastic establishments, a tradition also adopted by

contemporaneous rulers and relatives of Constantine and Theodore in neighbouring regions such as Epiros, and by distinguished prelates in the city of Thessaloniki.

II.5. Jill Storer (Birmingham): *Samuel, the horn of anointing, and St Nicholas Orphanos.* (Communication)

The figure of Samuel, dressed as a priest and holding the horn of anointing, appears in the *Anastasis* scene and other contexts in the later 13th century; outstanding examples occur at St. Nicholas Orphanos, Thessaloniki, and *Tou Christou*, Veroia. This communication offers an explanation of Samuel's distinction at this period, in connection with the rite of unction added to the Byzantine coronation liturgy, and patriarchal and imperial claims in respect of the *myron* after 1204. Samuel's figure would suggest the contemporary Orthodox hierarch, and represent the Church in the *Anastasis* cast which may reflect the interests of various sections of Byzantine society.

II.7. Charles Barber (Courtauld, London): *Theodora: the representation of an empress in sixth-century Byzantium.* (Communication)

I argued that the Theodora panel in S. Vitale, Ravenna represents the Empress as a paradoxical figure and that such a representation was to be expected of this society. The Empress, as a public woman, transgressed the boundaries of the public male world and the private female world accepted in Byzantium. The Justinian and Theodora panels are tied by as many significant differences as parallels. Justinian has an entourage of public male figures, Theodora of public male and private female. The Empress marks the boundary between the sexes. Within her niche are a single male and female figure, they act as signifiers of her ambivalent position.

II.8. Liz James (Courtauld, London): *The colour of the Byzantine rainbow.* (Communication)

Byzantine depictions of the rainbow fall into two categories. Naturalistic rainbows are those showing the colours we might expect. Non-naturalistic ones are represented by a single or double arc of one basic colour. This can be red, blue, silver or yellow. Rainbows are found in scenes of the Covenant of Noah and of Christ in Glory, particularly at the Ascension. In the former, the rainbow is always naturalistic; in the latter, the non-naturalistic dominates. An explanation of this is provided by Scriptural and exegetical references, through which it is shown that this sort of rainbow is a manifestation of the glory of the Lord. This pictorial representation of divine light is reflected in the colours used.

II.9. David Buckton (British Museum): *The enamel of Salonika.* (Communication)

A group of *cloisonné* enamel jewellery of *circa* AD 900 was shown to relate to the celebrated bracelets found in Thessalonike in 1956. The group contained items previously considered much older - the so-called Risano pendant in the Ashmolean Museum, Oxford, and a silver ring from the Mani, now in the Byzantine Museum in Athens. The distribution, significantly to the west of Constantinople, suggested Thessalonike as the probable centre of production.

A later group of pendent reliquaries was almost certainly related to Thessalonike by iconography, recording in miniature a monumental representation in the church of St Demetrios there. The miniature figure of the saint lying in his *ciborium* had parallels in Crusader and, particularly, pilgrimage art, implying a date in the second half of the 12th century, or in the 13th.

Many of the slides had been taken by Laskarina Bouras (+ 10 March 1989), to whom the contribution was dedicated.

II.10. Sotirios Kissas (Thessaloniki): *Artistic metalwork as a commodity production in Byzantine Thessaloniki.* (Discussion paper)

I examined artistic metalwork (in gold, silver, and copper) in medieval Thessaloniki through the surviving artefacts that may for various reasons (such as the origin or name of the artist or a specifically local cult or tradition) be attributed to workshops of the

city, and all kinds of written sources which have a direct or indirect bearing on the subject.

The following works belong to the early Christian period: i) the Augst disc, the work of Pausylipus of Thessaloniki (mid-4th c.); ii) the *Missorium* of Theodosius I, which belongs to the Royal Academy of History in Madrid and dates from 388; iii) the reliquary from the village of Nea Irakleia, now in the Archaeological Museum of Thessaloniki (5th c.); iv) the *enkainion* of Thessaloniki's *extra muros* basilica (5th c.); v) the reliquary No 67/1 in the Bavarian National Museum; vi) a gilded cast bronze plaque and a copper candelabrum, both from the early Christian basilica underneath the Church of Hagia Sophia in Thessaloniki (5th c.); and vii) a number of smaller gold items (rings, ear-rings, plaques, and buckles) from the city's early Christian cemeteries.

Two sources mention metalwork in Thessaloniki in the early Christian period: they are the *First book of Miracles of St Demetrius* (which chiefly refers to the saint's hexagonal silver ciborium) and the *Passio Altera* (on which Theodotus, Bishop of Ankara, based his own writings), which mentions the 'Coppersmiths' Arcade', where metal artefacts were chiefly made and sold, and the manufacture of small boxes containing relics of St Demetrius.

Very few objects survive from the eighth and ninth centuries: only some copper crosses bearing engraved or relief representations of saints. The writer discusses the information encountered in the *Life* of St Euthymius the Younger, the account of the translation of the relics of St Theodora of Thessaloniki, and the work of John Cameniatas. It was at this period that the cult of the aromatic oil of St Demetrius and St Theodora began and the mass production of the leaden flasks (known as *koutrouvia*) in which it was transported all over the world. The cloisonné bangles from Thessaloniki and the gold reliquary No 16a from Halberstadt Cathedral both date from the tenth century.

A small cast copper icon of St Nicholas and the commissioner surrounded by saints in medallions and, probably, the silver reliquary in the form of an octagonal ciborium bearing a representation of the coronation of Constantine X and Eudocia both date from the eleventh century.

Twelfth-century works are: the silver boxes Nos 24 and 26 from Halberstadt Cathedral; the silver boxes of the Great Laura and Vatopedi Monastery on Mount Athos; the gold seal-ring of Constantine Mastoules in the Hermitage collection; two gold bracelets in the collection of Eleni Stathatou; and the small copper plaque bearing a representation of St. Demetrius the Almsgiver in the National Archaeological Museum of Sofia. At this point the author mentions the information offered by the *Timarion*, the Narrative of the deacon Nicasius about the transfer of the cover (*prokalymma*) of St Demetrius's reliquary to the monastery of the Pantocrator in Constantinople, and Eustathius of Thessaloniki.

Certain amulets containing relics of St Demetrius (British Museum 1926.4.9.1 and Dumbarton Oaks collection) date from the period of Latin domination (1204-24), and the information given by the Serbian writer Teodoslij, biographer of St Sabbas of Serbia, about metal workshops in the city, dates from the same period (1219). John Apocaucaus's information about the silver seal he ordered from one of the city's workshops dates from the time of Theodore Comnenus (1224-30). The testament of Matthew Perdicarēs (1243 - *Actes de Lavra*, II) refers to works from the period which followed. For historical reasons, the silver cope of the icon of Our Lady of Freising is considered to be the work of a Thessalonican workshop.

In his *Encomium of St Demetrius*, John Stauracius (late 13th c.), the cartulary of the Metropolis of Thessaloniki, offers interesting information, as also do Nicephore Gregoras, Manuel Philes, the testament of Theodore Carabas (1314 - *Actes de Chilandar*), the testament of Theodore Sarantenus (1326 - ed. G. Theodoridis), Philotheus Kokkinos' *Encomium of St Gregory Palamas*, and the decision of the Synodical Tribunal of Thessaloniki about Maria Devlidzini's dowry (1384 - *Actes de Docheiariou*).

The works produced in this period include: the Thessalonian *epitaphios* in the Byzantine Museum of Athens; a number of small copper items for ecclesiastical and

everyday use; the leaden *enkainion* of the Church of the Transfiguration; and the silver cope of the icon of the Virgin Mary 'Hope of the Despairing' from the Church of Panagouda. Athonite tradition has it that the bronze doors of the catholicon of Vatopedi monastery and the icons of the Virgin and Child and the Hospitality of Abraham at Vatopedi were also produced in Thessaloniki.

No works survive from the fifteenth century; information is offered by the inventory of the Monastery of Megali Panagia (1406), the *Notitiae Thessalonicenses*, and John Anagnostes (1433).

I also included information given by earlier scholars (such as Petros N. Papayecoryiou) and by the local Greek press about works that existed in the city until the end of the last century but have now vanished.

I then attempted an interpretation of the term *chrysepilectes*, which was used in the early fourteenth century to denote the function of certain government officials in the city who were responsible for controlling the quality of the gold.

The paper closed with observations on problems concerning supplies of raw materials (processed or unprocessed metal), the administrative framework of the metal workshops, the city's markets, the position of artistic metal artefacts in the city's internal and external trade, and the day-to-day life of Thessaloniki's inhabitants according to their social position.

II.11. Panayotis Vocotopoulos (Athens): *Later Byzantine churches of Thessaloniki*. (Discussion paper)

A dozen churches in Thessaloniki and its immediate neighbourhood may be dated to the 10th-14th centuries, but most of them date from the late 13th and the 14th century. They follow plans which were current in Constantinople, Mount Athos and the Balkans. It is surprising that not one of them was influenced by the magnificent cathedral of Saint Sophia in Thessaloniki, which inspired the architects of many churches in adjacent regions. The masonry differs from that that applied in the capital and displays links with central and eastern Macedonia and Thessaly. An exception is provided by the Panagia Chalkeon, where the typically Constantinopolitan concealed course technique bias applied. In the organization of façades and brick ornamentation, links with Constantinople are evident in churches built by patrons connected with the capital, such as the Panagia Chalkeon and the Holy Apostles. Thessaloniki did not elaborate new plans or techniques, but played an important role in retransmitting metropolitan ones to other regions, especially to Serbia.

II.12. Machiel Kiel (Bonn): *St Sophia: its conversion to a mosque and the fate of its ecclesiastical property*. (Discussion paper)

Sometime in the 16th century, St Sophia in Thessaloniki was converted into the mosque of Ibrahim Pasha. Several dates have been suggested in the 1520's and in the 1590's. An Arabic inscription, once situated above the entrance of the mosque but now apparently lost, is a somewhat curious chronogram: 930 = 1523/24. The text is partly "published" by Evliya Chelebi.

There was no certainty as to which church served as Metropolitan cathedral of the city. Nor is it known how this (and other) great Byzantine churches managed financially in the first century of Ottoman rule, when the largest remained in the hands of the Christian community.

Unpublished Ottoman documentation from the early 16th century solve these problems. The first document is a detailed population and taxation register T.D. 70 from 1519, where the church of St Sophia is mentioned as being the Metropolitan church of the city and where a list of its property is given (shops, houses etc.) which was the source of income allowing the church as an institution to function. The second document is the copy of a letter of the government to the Cadi and the Head of the Department of Finances of the provincial administration of Thessaloniki, preserved in the copy book of the correspondence between the Imperial State Council and the provinces, dated 25 November 1521. This states that the property of the church was taken away and made state property. An exact register of the extent of the property had to be made. The third document is a description of the property of the Vakf of Grand

Vizier Ibrahim Pasha in the city, designed for the upkeep of the "Noble Mosque of Aya Sophia" built by him. This document is preserved in detailed version in the Mufasssal Tahrir of this part of Macedonia, T.D. 403 from between 1523 and 1530, and in a slightly different version in the Synoptic register T.D.167 from 1530. Lowry and Beldiceanu dispute the date of T.D.403, but focus too much on one detail. The real truth lies, as usual, between the extremes. The documents give an idea of how the Greek community financed its churches and how the Ottoman community acquired a new and large mosque.

Ibrahim Pasha was executed in 1536 but the state took over the responsibility of his foundation in Thessaloniki; a synoptic account of July 1551 records considerable works of maintenance and rebuilding done at government order.

In the great conflagration of 1890 the church/mosque was badly damaged. It was repaired at the expense of Sultan Abdulhamid II, in whose time Ottoman art, stone cutting, calligraphy etc. underwent renaissance. Three colour slides from before 1912, when the mosque was again made a church, show some of the repair of the late 1890's, which also brought the magnificent Byzantine mosaics back to light. The slides show the Sultan's Loge and the *minbar* of the mosque, beautiful works of art, destroyed after the take-over of 1912.

The last source used is a note in the provincial yearbook of the *Vilayet* of Selanik from 1324 (1906/07), which has interesting details on the conversion of the church.

III. LITERATURE AND THOUGHT

III. **Peter Wirth** (Stuttgart): *Eustathius of Salonica: language, style, literary horizon*. (Discussion paper)

Based on the rhetorical material of Eustathius' work, to appear in the *Corpus Fontium Historiae Byzantinae, series Berolinensis*, I show the distinctive formation of Eustathius's Atticism. Torsten Hedberg, in his book *Eustathius als Attizist*, used only the evidence revealed in his commentaries on Homer. It is now possible to make explicate his grammar, syntax and style completely.

From the new material we can obtain a new idea of his literary horizon, which shows overwhelming knowledge of ecclesiastical and profane literature.

Finally, I discuss how Eustathius wrote history in the context of his spiritual world, and how we should understand the genesis of his famous *Fall of Thessalonica*.

III.2. **Earl Collins** (Belfast and Athens): *Prayer and mystical theology in the works of St Gregory Palamas*. (Discussion paper)

I began by comparing the negative reactions of Western scholars to the doctrines of St. Gregory Palamas, with his high reputation in the contemporary Orthodox church. These reactions were seen to have ranged from an assault on "Palamism" as a novel pseudo-spirituality to charges of philosophical ineptitude and the misuse of Patristic sources. As a result of this, much discussion has revolved around attempts to prove or refute his so-called "Patristic Pedigree." Such a sterile approach was not continued in this paper, which assumed that Palamas could reformulate the tradition in a way which was creative but not simply innovative. Instead an attempt was made to gain access to his theology at three points.

1. The distinction of essence and energies in God was presented as the formulation of earlier Byzantine speculation on the Divine attributes, and the experimental conceptualisation of that which enabled Byzantine theology - symbolic, kataphatic, apophatic and mystical - to be developed.

(2) The hesychast dispute was presented as the Palamaite opposition to the rationalisation of Byzantine theology by Barlaam of Calabria. In particular it was insisted that Palamas postulated a higher experience of the Divine than that which negative theology - divorced from prayer - could offer. It was claimed that he was correctly interpreting the Dionysian tradition.

(3) It was then suggested that prayer for Palamas was the "instrument" which enabled the traditional Byzantine theological methods to become an experimental fact. In this way, theology which in traditional Byzantine terms was primarily a

contemplative vision, was enabled to achieve the transcendence of the rational, in mystical experience. Thus the fourteenth century debate was the reaffirmation of the fundamental position of Byzantine theology from the fourth century onwards, and not simply the victory of a monastic anti-intellectualist elite. Some further comments were offered on the similarities and differences between this tradition; and the tradition of Latin mysticism in the Rhineland. Finally, a plea was made that Palamas be interpreted in Byzantine terms - in the context of the total experience of Orthodox Christianity.

III.3. Franz Tinnefeld (Munich): *Demetrius Kydones; his Cultural background and literary connections in Thessalonike.* (Discussion paper)

In one of his letters (188, 16 - 17 Loenertz) Demetrius Kydones, the well-known Byzantine statesman and scholar, born in Thessalonike about 1324, calls it a "permanent home of poets and rhetors". It is true that Thessalonike experienced a certain cultural revival during the Palaeologan epoch, but it never became a centre of intellectual activity like Constantinople, where, in the words of Ihor Sevcenko, "the imperial sun still warmed best". Several sequences of teachers and pupils, beginning from the late thirteenth century, can, however, demonstrate a new situation in Thessalonike. There is a direct line from Joseph Rhakendytes, teacher of Thomas Magistros, to Philotheos Kokkinos as well as Gregorios Akindynos and Demetrios Triklinios, pupils of the latter; another one from Gregorios Sinaites to Isidoros Bucheir and to his pupil Demetrios Kydones; and a third one from Neilos Kabasilas to his nephew Nikolaos Kabasilas as well as Demetrios Kydones.

In particular from Neilos, a man of brilliant erudition, Kydones seems to have received his formal education. This education enabled him, once he had left his native town in 1345, to come to terms with the methods of Western scholasticism, after he had been introduced to Latin by a Dominican of Pera. As a matter of fact, his preoccupation with Thomas Aquinas took him far away from the Orthodoxy of his teachers. Although from 1347 on Kydones spent most of his life in Constantinople, he continued to keep in touch with educated friends in Thessalonike. But apart from his extensive correspondence with the co-emperor Manuel (1382 - 86), only one long and deep personal and literary connection to a man in his native town can be ascertained, that with his pupil Rhadenos. This correspondence is a touching document of a scholar's attempt to transmit his own erudition to a young compatriot, who unfortunately was less gifted and open to intellectual influence than his teacher would have wanted.

III.4. Andrew Palmer (Groningen): *Power and religious commitment at Edessa.* (Communication).

Chronicon anonymum ad annum Christi 1234 pertinens, ed. J.B. Chabot (Paris, 1920), ch. 102 tells how Heraclius expelled the Monophysites from the cathedral at Edessa; the text is from the early ninth-century history by the Monophysite patriarch Denis, of the Tell-Mahrte family of Edessa. This is one of the four great families named here for Heraclius's reign: "These men and their ancestors had endowed the great church" with all its treasure and investments. The implication is that these great Monophysite families had endowed the cathedral with profit - making investments for some time past; yet until the Persian conquest of 610 the cathedral had belonged to the Chalcedonians (chs. 88-9). Compare ch. 87, where John the Rusaphite (by implication already a Monophysite) is described as an imperial official personally favoured by the emperor Maurice. *Ergo*: the Monophysite aristos of Edessa were "the King's Men" until 610.

There were the usual parties and the Symposium concluded with a Macedonian Feast, held under the eye of St. Demetrios -- whose identity remains as obscure as ever.

A.A.M.B

11. BELFAST INTERNATIONAL BYZANTINE COLLOQUIA, 2 ALEXIOS I KOMNENOS

The second Belfast Byzantine colloquium met at Portaferry on 14-16 April of this year. Participants, including some ex-martyrs, gathered in Belfast during the Friday, visiting the National Trust property at the Crown Bar and the City Hall before the formal opening by the Vice-Chancellor and departure in private cars for Portaferry. After smoked salmon, Guinness stew and Irish coffee we met in the drawing room for the opening session.

Margaret Mullett, using the Menandrian prescription for *epibaterion* introduced Portaferry to the participants and then using the prescription for *basilikos logos* introduced the participants to each other. Then, straying occasionally into *psogos*, *epitaphios logos* and monody she finally introduced Alexios I Komnenos. Alexios was emperor at a crucial point in Byzantine history after the arrival on the scene of the Normans and the loss of Asia Minor and he may well have been responsible for the First Crusade. No monograph has appeared since Chalandon's in 1900 and Byzantinists' thinking has changed a great deal since then, diverging radically in recent years. For Ahrweiler he was the providential saviour who snatched the empire from the jaws of defeat. For Lemerle he was rather a false *deus ex machina* who turned the empire away from its eleventh-century path of peace and prosperity down the rocky slope which led to 1204. For Hendy he is the great reformer, but for Angold he 'remained true to the system of government he inherited; he patched it up and made it work'. Many questions are unsolved. Where was the ancestral home of the Komnenoi and has Kastamonu anything to do with it? What was the importance of family to Alexios and was he overshadowed by his wife, girlfriend, daughter and mother? Can anything be said of his education? What can be said of perceptions of Alexios and in particular of the *Alexiad*? Was Alexios a major patron of art? of literature? and was his overhaul of the financial system an economic miracle or simply a catastrophic devaluation? How successful was he as a soldier? How important was castle building? How real was the reconquest, and how was the East lost? How equitable was Alexios's administration and how innovative? What can be said about Alexios as law-giver? How right are we to see Alexios as Thirteenth Apostle or is the energetic, theologically interested heresy-hunter a creation of Anna's *Alexiad*? Or can we read political opposition where Anna writes heresy? Was Alexios interested in the monasteries? In holy men? Finally there is the question of his achievement: do we see him as initiating change or as responding to events? The deathbed of Alexios acts as a focus for many problems and tensions of the reign and is highlighted by the *Mousai*, used only by Angold and Clucas in recent years, the latter to portray Alexios's ethos as anti-intellectual, repressive, militaristic and philistine. Is this fair use of a sophisticated text heavy with neoplatonic references? How should it be used? Imperial rhetoric of the 1180s and 1110s fails to drop the mask; Anna is suspect: are we to regard the *Mousai* as a true self-portrait of Alexios himself? The colloquium dutifully applied itself to all these questions, remembering at every turn the work of Paul Gautier, whose early death has sadly deprived the subject of his learning and energy.

Work progressed vigorously on the Saturday in the seminar room with papers on art and archaeology. **Lyn Rodley** discussed the visual evidence for *Alexios and Art*: The *Alexiad* says very little about art or architecture - most references to buildings simply locate events, and works of art re mentioned chiefly in non-descriptive contexts (such as the confiscation of church treasure to pay for military campaigns). It is unlikely that this negative feature of the *Alexiad* simply reflects a lack of interest in material culture on the part of Anna Komnena; it may instead indicate that Alexios was not a conspicuous patron of the arts. The only one of her father's commissions that Anna does describe is the Orphanage, a large philanthropic establishment. Similar

purpose is evident in the Pantocrator Monastery, the chief commission of Alexios' son John II, which housed an elaborate hospital. Komnene patronage may, therefore, have been intended to demonstrate philanthropic virtue rather than personal indulgence, thus distancing the Komnenoi from the extravagances of the last Macedonians, who squandered the fortune left by Basil II. The surviving Komnene monuments of Constantinople are architecturally unambitious, using well-established forms and, in the case of the Pantocrator churches, rather casual assembly of elements; more subtle church building is found in the Greek provinces. It may also be the case, therefore, that in the Komnene period the capital was not the most active centre of architectural achievement; lack of imperial leadership in patronage may have been a contributory factor.

One area of artistic endeavour in which the Komnenoi do appear to have had interest is that of imperial imagery. Documentary sources describe portraits of successive Komnene emperors, clearly aiming to show the Komnenoi as proper successors to earlier rulers. A similar motive may also underlie the placing of the John II panel in Hagia Sophia, as a pendant to the Zoe panel.

Stephen Hill on behalf of **James Crow** looked at Alexios's possible patris, *Kastamonu and other Paphlagonian castles*.

This paper was concerned to discuss one aspect of the possible family origins of the Komnenoi. Kastamonu is an inland city in the heartland of the province of Paphlagonia, with a substantial medieval fortress built on an acropolis rock. It was suggested as early as 1842 by Ainsworth that the Greek name Kastamona was a corruption of *Kastra Komnenon*, but the idea is probably an example of back etymology since a family with a better claim to connections with Kastamona, the *Kastamonites*, is known to have founded a monastery on Athos in 1037, and Niketas Kastamonites was an officer in Alexios Komnenos' fleet. The existence of this family name does serve to suggest that Kastamona must have been in existence by the latter part of the 10th century, and this ties in with the evidence which links the Komnenoi with the city, for Isaac I Komnenos is reported to have used his castle at Kastamona as a gathering point during his revolt against Michael VI Stratiotikos in 1057, whilst he deposited his wife for safe-keeping at the Paphlagonian *phourion* of Pimolissa (Osmancik). Anna Komnena and Nikephoros Bryennios both record how Alexios Komnenos visited his grandfather's town on the way back to Constantinople after the capture of Roussel, and it seems likely that by this stage the family seat at Kastamona was not in use since Bryennios records that Alexios wept when he saw his grandfather's home deserted. The grandfather in question was presumably Manuel Komnenos Erotikos, father of Isaac, and a general under Basil II. From both Anna and Bryennios one derives the impression of a Komnene family connection with Paphlagonia, but the campaigns of John II Komnenos in the area between 1130 and 1135 are more likely to have been inspired by considerations of strategy than sentiment. After John's campaigns, which involved turning siege engines against Kastamona, the city was finally lost to the Byzantines.

The physical remains of the castle at Kastamonu are predominantly Turkish, but heavy blockwork is visible in some parts, especially the northwest curtain and the area of the outer gate. Comparison of the construction at Kastamonu with that of neighbouring Paphlagonian castles suggests that its interpretation as a dynastic stronghold which came into being in the 10th century is quite plausible. The Byzantine work in the castle at Kastamonu is not dissimilar to that of the theme fortresses of Ankara and Amasya (7th to 9th centuries), but lacks the Classical *spolia*, and is on a much less grand scale. The multi-period walls of Amastris on the Paphlagonian coast, which date from ca 700 onwards provide the best parallels for Kastamonu.

After very quick questions we were back in the drawing room listening over coffee to reports from the Max Planck Institut in Frankfurt. **Ludwig Burgmann: Jurists and Legislators: Aspects of Law-making in the time of Alexios I**

A survey of Alexios' legislative activity reveals certain characteristics regarding form and content. Apart from the two well-known novels on betrothal and several decrees on ecclesiastical matters there is a relatively large number of "laws" concerning questions of court procedure in its widest sense. These latter without exception respond to petitions or memoranda submitted to the emperor by private persons, or officials respectively, some of them actually taking on the diplomatic form of a *lysis*. The decisions were, nevertheless, intended to be, and accepted as, generally effective rules. The surviving *hypomneseis* reflect an atmosphere of vivid legal discussions in the higher courts of Constantinople, the imperial answers quite often contain thorough discussions of the juridical problem and lengthy quotations from the legal literature, the solution, as a rule, not introducing new provisoris but, in fact, merely restating the Justinianic rules.

None of these features is restricted to the reign of Alexios; the concentration of pertinent cases, however, seems significant. A closer look at the chronology shows that the latest relevant decree dates from 1095, whereas the same phenomena can be observed already under the Dukai. Thus, the beginning of the stimulating influence of jurisprudence on legislation seems to coincide with the appointment of a "law professor" by Constantine IX and lasted but two generations. The peculiarity of this legislation is best shown by contrasting it with that of Manuel I, whose laws covered similar subject matters, but did so in a different manner and were stimulated by different motives.

and **Joseph A. M. Sonderkamp: The Empire's Secret Agents.**

Alexios Comnenos's novel *collat.* 4.27 (Zachariae) is dated traditionally, following Zachariae, to 1085 rather than 1100, the novel being interpreted as a confirmation of privileges, granted by the new emperor. This interpretation does not seem very convincing. In September of 1085 Alexios was not a newly crowned emperor any more, whose favour the church would eagerly try to secure. Nor are there specific reasons, why Alexios should have granted the bishops any privileges in September of 1085. In addition there are technical points which make it highly improbable that the novel *collat.* 4.27 could have been issued in September of 1085. So the menologem should be interpreted as referring to September of 1100.

As to the motives which prompted this novel, one has to distinguish between its two parts, section 1-3 and 4 of Zachariae's edition respectively.

Part one is inspired by Alexios's eastern policy. Most of the bishops had fled from their sees in Anatolia as a consequence of the Seljuq invasion. For the empire, however, it was essential that the ecclesiastical network in Asia Minor was kept as intact as possible. All the more so, since it had become clear that Anatolia could not be reconquered within a short span of time. The church's role was to keep the East Byzantine as long as the Seljuq occupation lasted. One of the major problems of this policy was that the Seljuq takeover had stripped the dioceses of most of their income. By repeating the laws of Isaakios Comnenos and Konstantinos Monomachos, which had transformed traditional donations made by the faithful to the bishops into legal claims, Alexios tried to secure a regular if modest income for the Anatolian bishops and thus secure one of the prerequisites for his new Anatolian policy. Such a motive again points to 1100 rather than 1085 when the hope of a quick reconquest of Asia Minor had not yet vanished.

The final section of the novel, concerning details of jurisdictional competence, does not seem to be in any way connected with Alexios's Anatolian policy. This does not provide an argument against the novel's authenticity as it was not inconceivable for Byzantine emperors to legislate on completely unrelated matters in one and the same novel. The motive for this final section remains somewhat unclear as we still do not

know, what exactly the fine called *aerikon* was paid for. So much seems clear: that the tax collectors infringed on ecclesiastical jurisdiction in *aerikon* cases. Therefore Alexius (re)stated where the line should be drawn. In a final clause it is said that in "all *psychiká* and more specifically marriages" only the bishop is competent. *Psychiká* here cannot mean "pious bequests", as Zachariae would have it, but only "spiritual matters", as Dölger has interpreted the term. The clause is phrased as if it repeated a rule of long standing. But for all we know this was the first time that the state recognised the church's claim that marriages belonged to the "spiritual matters". At present no explanation for this change can be offered.

After discussion and coffee we moved straight on to consider vital questions of Alexios and the Church from **Paul Magdalino, Rosemary Morris and Dion Smythe.**

Paul Magdalino: *The Reform Edict of 1167*

This Paper attempted to fill a gap in the already considerable scholarly discussion of one of the most important legislative acts of the reign. The following conclusions were reached concerning the content, purpose and effect of the Edict/Novel in which Alexios set out a programme for reforming the preaching standards of the clergy:

1. There was more to the motives behind the Novel than the threat of heresy which it invoked and the imperial piety which it advertised.
2. Although a deliberate act of 'caesaropapism', the Novel did not echo the famous precedents set by Justinian and Heraclius, and aimed at producing concrete results as well as scoring ideological points against the Church. The 'staff appraisal' scheme stipulated by the Novel probably was carried out, and its vague provisions concerning *didaskaloi* probably did result in the creation of a college of 12 preachers/teachers headed by the three Scriptural teachers attached to Hagia Sophia - these were not, however, 'theology Professors' in the western medieval or modern sense.
3. The Novel had three unstated purposes: (a) to create better career prospects for educated men; (b) to put the guardianship of Orthodoxy firmly in the hands of the cathedral clergy rather than the monks, towards whom Alexios seems to have cooled after his mother's death; (c) to disseminate government propaganda and inform on disaffection at a time when Alexios' throne was being threatened by Bohemond's plans for a second invasion of Epiros.

Rosemary Morris: *Alexios Komnenos and the Monasteries*

By the end of the eleventh century, aristocratic patronage of monasteries was well established and the houses founded by Michael Attaleiates and Gregory Pakourianos, for example, were amongst those patronised by Alexios Komnenos. Like his predecessors he also continued imperial gifts of *roga* and general concern for the houses on Athos. But there is little evidence of any great devotion to monasticism on his part. He certainly knew and admired St Christodoulos of Patmos and had visited St. Cyril Phileotes, but, on closer examination, the hand of his mother, Anna Dalassena, is very evident in the organisation of privileges and exemptions for the monastic houses with which the Komnenos family was associated. It is not even clear that Alexios founded his own house. In general his attitude to monasticism was correct but distant. Where he is found involved to any great degree with monastic affairs it was generally for two reasons; firstly, to avoid scandal and lack of discipline and to uphold right order and correctly observed privilege (as in the case of the Vlach and eunuch scandals on Mt. Athos, where Alexios showed extreme irritation with the rival deputations of monks who pestered him in Constantinople) and secondly, to avoid creating more friction in areas where Komnene family land grants had stirred up monastic anxieties and resentments. His apparent pandering to the demands from certain Athonite houses for the continuance of grossly illegal tax advantages has to be seen in the context of extensive Komnene land-holding in the same area. In sum, Alexios' watchword, insofar as the monasteries were concerned seems to have been 'pragmatism'. He respected those who showed loyalty and service to him such as St.

Symeon the Sanctified of Xeropotamou) and hit hard at those responsible for any kind of disruption within the monastic world. He was correctly orthodox enough to promote the monastic life and to see it as an important protective force for the Empire, but he was not personally involved in more than an entirely conventional way with the fortunes of individual monks and monasteries.

Dion Smythe: *I'm o.k., you're not o.k.; heresy under Alexios Komnenos.*

Any consideration of heresy under Alexios I Komnenos will turn first to the eminently quotable account of Basil the Bogomil in Book XV of the *Alexiad*. What should be striking about this narrative is not Basil's ultimate fate, but the great efforts Alexios is shown to have made to persuade Basil of the error of his ways. Anna's portrayal of her father's manly vigour is well recognised; less attention seems to have been paid to her portrayal of her father's skills in *logoi*, used to convert those who have fallen amongst the tares. In part, this is due to the complication added by the tendency to use 'heresy' as a useful catch-all to remove opponents of the new Alexian regime. The efficacy of the witch-hunt to silence unwanted criticism is clear, and Alexios I Komnenos was no more Machiavelli than because- he also made use of it. Material opposition, provincial opposition, dynastic opposition may all have been subsumed in heresy, but there was also a bedrock of religious motivation. Heresy cannot exist without an orthodoxy supported by the dominant ideology in society; but, prior to that, the dominant ideology will have no desire to define that orthodoxy unless new methods, approaches and applications are being made to the Holy, as people try to make sense of the world they experience.

Discussion spilled into the dining room as we sustained ourselves with Strangford fish soup and local cheeses. Participants next divided into various parties: *archaeologists* led by Dr. Bruce Campbell of the Department of Geography QUB to explore the towerhouses of Strangford; *walkers* led by Anthony Kirby on foot to the Derry churches; and *muses* who set up camp in the front garden to decide on *crucis* in the three translations of the poem contributed by Charlotte Roueché in London, Patricia Karlin-Hayter in Brussels and Bob Jordan and his team in Belfast. On the return of the expeditions we enjoyed tea - and the first two papers - outside.

Bob Jordan, *The Mousai: Work in Progress*, explained that a translation of the *Mousai* of Alexios Komnenos with accompanying commentary is in progress, based on the text in the edition by P. Maas, *BZ*, 22 (1913). Though the project is based in Belfast it was hoped that quite a number of scholars would make their contribution to what is an important and neglected document of the period. The project began as a final year set book in Belfast and a beginners' Greek text in London and then underwent four intense day-long sessions when the Belfast translation was corrected and honed with the help of the London version by a small group. A further revision was possible at the colloquium with particular help from Patricia Karlin-Hayter and Charlotte Roueché. Work continues in Belfast in 1990, on the commentary and on other texts attributed to Alexios. We are still concerned, as we were at the colloquium, with elucidating numerous references and allusions in the text, and larger problems; for example does it have a single or composite authorship? Why does it bear the name *Mousai*? Were there or were there intended to be nine poems? Is the setting described in the first poem real or is it contrived? Then there is the burning question of authorship: could Alexios himself have written one or other or both *Muses*? Or should we look for an author for the whole document as we have it from the milieu of Nicholas Kallikles or Michael Italikos?

Charlotte Roueché then put it into context with *The Mousai and the 'Advice and Anecdotes' of Kekaumenos*.

The first part of the paper was a discussion of the genre of the Mousai. Although it is in verse (and so discussed under verse by Hunger, *HPL* II.160) its antecedents are to be found in prose. Firstly, there is the tradition of admonitory literature: this originates, in the Greek tradition, with the Isocratean addresses *Ad Demonium* and *ad Nicoclem*, and in the Hebrew tradition, with the Wisdom literature of the Old Testament. Such a genre, therefore, had impeccable antecedents for a Byzantine author. Parallel to this tradition is that of the *florilegia*, collections of useful quotations arranged in a variety of ways by various authors. I would argue that it is a mistake to see these as 'inferior'; the recent work by P. Odorico (*Il prato e il ape*, Vienna 1986) has demonstrated that *florilegia* could be carefully composed by individuals, to reflect their own concerns.

The admonitory treatise, and the *florilegium* of moral sentiments should therefore be seen as parts of one literary tradition. Both treatises and *florilegia* are normally addressed to the young, and often to the pupils or the sons of the authors.

A variant on this tradition, which again originates with the Isocratean corpus, is that of advice to a ruler. I would argue that it may be misleading to group this advisory literature with the form known as the 'Mirror for Princes'. The latter is properly the portrayal of an ideal prince, with an admonitory intention, and the idea originates with Xenophon's *Education of Cyrus*. But the former - the admonitory treatise addressed to a prince - is best understood as a variant on the tradition of 'private' admonitory literature, with which it often overlaps. These treatises too are often written by - or in the name of - a father or a teacher of the ruler.

From the Hellenistic and Hebrew texts, to the Byzantine ones, the admonitory treatises - whether addressed to a private citizen or a ruler - are characterised by jerky transitions from topic to topic: they come close to being lists, which is why I feel that they should not be separated too widely from the *florilegia*. It is important to see that this is traditional to the genre, and not a mark of naivety, or incompleteness. It is a characteristic of the 'Advice to an Emperor' of Kekaumenos, and of the Mousai of Alexios. But while both these works are typical of the tradition in many ways, they have a new characteristic in common: both authors illustrate general points by reference to their own contemporary experience. This seems an important new departure - perhaps more significant than the innovation found in the Mousai, and the contemporary Spaneas, of phrasing such material in verse. This latter development is perhaps a reflection of a general trend in many forms of literature in the twelfth century.

We then moved indoors for a fierce discussion of these issues. **Patricia Karlin-Hayter** proposed that the text is heavily interpolated; **Margaret Mullett** proposed authorship early in the reign of John to reinforce concepts of continuity which he so badly needed and **Betty Robinson** proposed a date later in the reign of John to recall him to his ancestral duty; **Dion Smythe** suggested a late date contemporary with (and in competition with) the writing of the Alexiad. Majority opinion however was clearly in favour of Alexian authorship. We moved on to two stimulating papers on other works recently placed at the turn of the eleventh century.

Catia Galatariotou: *Open space/Closed space: the perceived world of Kekaumenos and Digenes Akrites*.

The paper discusses aspects of Kekaumenos' *Admonitions* and of the Grottaferrata *Digenes Akrites*, and is specifically concerned with the numerous instances in which the two appear to oppose each other completely in terms of attitudes and mentalities. It is argued that the basic differences between the two texts can be abstracted to one opposition: that between Open Space (in *Digenes*) and Closed Space (in Kekaumenos); in and out of which movement is either easy and constant (*Digenes*) or suppressed (Kekaumenos). Within this context, the paper explores the different way in which the world is perceived by *Digenes* and by Kekaumenos, through the way each perceives the relationship between the Self and the five senses of the body. This is extended to

the way in which each relates to civilised society, and to Nature; and finally to the way in which each relates to buildings: the Home and the Castle become unconscious metaphors for the way the Self relates to the world through the senses. The above reading reveals each of the two texts to be an internally coherent construct, since each remains throughout consistent in its relation to the perceived world. Without disputing the existence of factual reality, it is suggested that this always coexists with personal reality; and that especially in Kekaumenos' case the subjective perception of the world shaped the text much more than social events did.

and **Roddy Beaton**, *Cappadocians at court: Digenes and Timarion*.

Two very different literary texts of the Comnenian revival are considered together, and a literary and cultural context is proposed for them in the later years of Alexios' reign. The texts are the epic/romance *Digenes Akritas* and the Lucianic satire, *Timarion*. Both, it is proposed, form part of a literary response to the loss of Anatolia in the wake of 1071 and it is suggested that *Digenes*, as well as *Timarion* may have been written at Constantinople. Discussion of *Timarion* leads to a proposed redating of the text to the period c. 1110-18 (earlier than is commonly supposed.), and examination of the text reveals allusions both to *Digenes* and to the eastern frontier. It is not accidental that the principal characters of both texts are Cappadocians.

The placing of these texts together, and in the reign of Alexios, helps to fill an otherwise unexplained gap in literary history between the time of Psellos and the rise of Prodhomos and his contemporaries in the reign of John II; and identifies *Digenes* and *Timarion* as 'keynote' texts setting the agenda for the subsequent literary revival under John and Manuel.

Drinks and Greek food followed, and we reassembled in the drawing room to consider the other key text of the colloquium, the *Alexiad* of Anna Komnene.

James Howard-Johnston: *Anna's contribution to the Alexiad.*

After a preliminary sketch of Anna's life and intellectual interests, which were principally philosophical until she took over her late husband's projected *Alexiad*, the paper examines Anna's own account of her working methods and of the difficulties she encountered in gathering useful material at a considerable remove from the reign of Alexios. The possibility is raised that she is not quite as candid as she might have been in acknowledging her debt to written sources. The coverage of the *Alexiad* is then surveyed, note being taken of the predominance of densely textured campaign narratives and the comparative paucity of court, metropolitan and diplomatic history - a distribution of interest on the part of the historian which is hard to square with Anna's experience and known high-brow intellectual concerns.

Attention is then turned to the text where two distinct hands are detected at work - the first responsible (i) for the flowing narratives punctuated with delightfully-told anecdotes which enliven the history and (ii) for the great majority of the detailed accounts of military operations which take up by far the greatest part of the text; the second (i) for a considerable number of over-ornate and stilted passages, notably those in which the official government line is defended against attack, and (ii) for sections of remarkably confused and confusing military history.

The thesis is now advanced that the plan and composition of most of the *Alexiad* should be attributed to Nikephoros Bryennios, Anna's husband, and that Anna's contribution should be viewed as the modest one of arranging the vast array of material at varying stages of drafting which she found in the dossier bequeathed to her when Nikephoros died, providing some infill, adding linking passages, and imparting to the whole a literary gloss. If this interpretation holds good, the *Alexiad* ceases to be a finished, polished work of history by a single, shaping intellect, but becomes something almost as interesting - viz., an amalgam of diverse materials at different stages of production which reveal to us the working methods of the most talented of all

Byzantine historians, Nikephoros Bryennios, and enable us to discern some of the documentary sources, chiefly military dispatches, which provided him with his most of his raw material.

It follows that the Alexiad must not be treated as a full, carefully considered and rounded account of the reign of Alexios Komnenos, which covers every important aspect of policy, but rather allowance should be made for numerous silences, or virtual silences, (e.g. on Byzantine negotiations and propaganda in the West both before and after the First Crusade, or on the traditional exercise of imperial patronage within the capital city which was essential to secure as vulnerable a regime as that of the Komnenoi).

The next morning we considered diplomacy. Sadly Jonathan Shepard could not be with us but **Graham Loud** was able to expand on *Anna and her sources for the Normans*.

Byzantine historians of the eleventh century took little interest in the Normans of Southern Italy. Their viewpoint was derived from Constantinople and only when Italian affairs impinged upon the wider destiny of the empire as a whole, as with the revolt of George Maniakes, did they take any notice of events in the West. Anna's Alexiad presents a quite different picture. On the face of it this seems surprising. While there was in general a high level of communication between southern Italy and Byzantium, Anna makes great play of her own isolation and difficulty in obtaining evidence. She depended on her own eyewitness experience and on her husband Nikephoros Bryennios, but on what else? She is surprisingly well informed about the Normans, even where she claims ignorance. Much of her narrative runs parallel with that of William of Apulia, and is probably independent of it, although three specific passages point to a common source, or at least to the possibility that Anna had access to information on the Norman side. In three other passages, the revenge of Gregory VII on the emperor Henry IV's envoys, Bohemond's pretended death and Guiscard's capture of William Mascabeles, she seems to have access to stories circulating in Southern Italy which were part of the legend of the Norman conquest of the peninsula. Even when she appears to be at her most fanciful she was not inventing her material about the Normans of southern Italy.

Alan Harvey then initiated us into *Financial crisis and the rural economy*.

The financial crisis early in Alexios' reign arose out of the state's political and military difficulties. The reign was marked by a concerted effort to maximise its tax revenues from the provinces. The fiscal system had fallen into a state of confusion which had its origins in the debasement of the coinage. The rate of taxation had to be revised regularly to compensate for the diminished value of the coinage. The state exploited the close link between the payment of the land-tax and landownership to appropriate land as taxes were increased. Powerful landowners exploited their influence to keep their payments low, while others found their payments becoming more onerous. The resulting variations in the rates of payment were ended in the fiscal reform of 1106-9 when the higher rates were applied generally. The amount of money extracted in taxation from the rural population was increased.

and after room for strenuous questioning we moved back into the seminar room for a session on war and administration.

Mark Whittow explained to us *How the East was lost*

During Alexios' lifetime three decisive conquests transformed the cultural map of the Mediterranean world: that of the Spanish meseta by the Christian kingdoms of the north; that of Sicily by the Normans; and that of Asia Minor by the Turks. In each case the decisive factor was not temporary political disunity or the results of any particular defeat, but the fact that the conquered peoples had come up against a fundamentally more militaristic neighbour. In this respect it is striking that both Anna

Comnena and the anonymous author of the *Gesta Francorum* (although with different value-judgements) link the Franks and the Turks in contrast to the Byzantines.

To call the Byzantines 'unmilitaristic' is of course only relative, but it is a judgement made by contemporary western observers, and it draws attention to a fundamental structural difference between Byzantine and western society at this date. In the west a feudal society had developed (I see no need to shy from this term) where a culture of heroic violence was intimately linked to the occupation of the land by a variety of terms perhaps best summed up in the image of the seignorial castle and the mounted knight. In the Byzantine world the relationship between the aristocracy and the land was rather different. Research into the social and political structure of the Maeander region of western Asia Minor (Oxford, D.Phil. 1987; publication forthcoming) suggests that for the most part Byzantine aristocrats were absentee landlords whose estates were an economic rather than a political asset. The real centre of power and political life was Constantinople, where influence based on the ownership of land and clientage in the provinces would count for little. The principal exception to this had been the eastern frontier magnates, but their power had been broken by Basil II. Their late eleventh century successors were demonstrably not interested in a constant battle with the Turks for the possession of Asia Minor, but without that commitment the Comnenian reconquest had no hope of reversing the effects of Manzikert. Whereas Alexios' contemporary, Alfonso VI of León-Castilla, could harness the private military enterprise of his subjects, Byzantine efforts were largely confined to imperial expeditions. An effective reconquista would have been foreign to the structure of the Byzantine world.

Then Patricia Karlin-Hayter characterised Alexian reform as *Winding up the Welfare State*.

The original theory of the Roman empire was that sovereignty was vested in the Senate and the People, but the People had delegated theirs to the Emperor. He was their representative; herein lay his legitimacy. This formulation was expressly taken over by Justinian. The iconoclasts promulgated a new constitution. The Emperor was mandated by God to care for the People: *Since He has entrusted the power of empire to Us, . . . ordering Us to feed his most faithful flock, We believe that nothing can be more urgent or more important than, in exchange, to govern in judgment and justice those entrusted by Him to Us, etc. (Eclogae, Spulber, 3)* One example of the literal way in which this was perceived by the bureaucratic privileged, re Alexios' gifts to relations: ἐντεῦθεν τῶν βασιλείων προσόδων, μᾶλλον δὲ εἰπεῖν τῶν κοινῶν καὶ δημοσίων, οὕτω διανεμηθεῖσιν τὸ βασιλικὸν ταμεῖον ἢ τὸ κοινὸν πρυτανεῖον ἐστένωτο (Zon. 3, 732, 15). The Byzantine Senate, unlike the Roman, was the emperor's council of top servants of the crown, often of modest origins. The empire was run as a bureaucracy by the Emperor, assisted by civil servants, his *douloi*, chosen not for birth, but for efficiency. Romanos II, Constantine VII, Basil II and probably other Xth c. emperors legislated to curtail the constant increase of their estates and power by the *dynatoi* at the expense of the *penētes*. Defending the poor from those who would devour them was both interested, and the duty of Christian emperors - *philanthropia* - in Basil's words: 'useful to the community, favoured by God, a source for the fisc and of value to the state'. The otherwise indefensible term 'welfare state' is used above to underline the remarkable nature of supporting the *penētes* by slanting the law in their favour. Svoronos' 'La fameuse législation contre les puissants ne prit jamais le caractère d'une réforme sociale. Elle ... ne visait essentiellement que des buts fiscaux' (IX, p.4) must not obliterate altogether the concept of the Emperor responsible for the state and for God's flock. Although condemned to failure (the *dynatoi* could not in the end be controlled. The danger did not become apparent to Constantinople until it was out of hand, and, in any case, they were too far away) this attempted 'welfare state' is an interesting phenomenon. Its most spectacular move was

setting up the φοῦνδαξ, the attempt at a state monopoly in wheat to prevent speculation in famine.

With Alexios, the δυνάτοί took over. In two or three passages of the *Mousai*, the Emperor's subjects are described as consisting of 'the City and the Army'. What this means is made clear; among the *topoi* on reigning justly, one concrete example is given, a warning the Emperor must prevent, lest the city be filled with hatred of him. And what is this injustice singled out for attention? Civil servants throwing doubt on the validity of chrysobulls: ἡ πόλις will not stand for it. Alexios' duty is, apparently, to the Army and the holders of chrysobulls. The interests these lines serve are very clear. While they are staggeringly reminiscent of Attaleiates, I find it hard to believe that Alexios composed them.

Zonaras, writing his obituary, and having allowed him considerable personal qualities, carries on: *The virtues of an emperor and a private individual are not the same. He must add δικαιοσύνης φρόντις and τῶν ὑπηκόων προμήθεια and be set on preserving traditional national custom. Alexios was more set on changing custom . . . καὶ τοῖς πράγμασιν οὐχ ὡς κοινοῖς οὐδ' ὡς δημοσίοις ἐκέχρητο καὶ ἑαυτὸν οὐκ οἰκονόμον ἤγητο τούτων, ἀλλὰ δεσπότην . . . he treated the Senate with contempt. Nor did he respect justice in all matters, ταύτης γὰρ ἴδιον τὸ τοῦ κατ' ἄξίαν ἐκάστω διανεμητικόν: relations, and some of those close to him were treated royally. Not so the rest of the εὐ γεγονότων . . . (Zon. 766, 5 - 767, 2).* How peasants fared may be found in Mouzalon's defence of his παραίτησις.

while Paul Magdalino looked at *Innovations in Government*

This paper looked at two other aspects of Alexios' regime which left an enduring mark on Byzantine society;

1. *Family government.* The emphasis on kin, on intermarriage with other powerful families, and on sharing imperial power and status among the extended imperial family, distinguished the Komnenoi from earlier dynasties (apart from the Doukai) and gave point to Zonaras' characterisation of Alexios' government as a private enterprise. In this, Alexios was strongly influenced by the women in his life and by the Caesar John Doukas. The novelty of his regime is evident in three measures which he took at the outset: (a) the appointment of his mother as head of the administration; (b) the wording of the chrysobull which defined her powers and confirmed in advance all her decisions "whether justified or unjustified"; (c) the creation of the post of logothete of the *sekreta*. The prosopography of this post during Alexios' reign shows that its incumbent, although initially a chief secretary to the emperor's mother, eventually became a virtual prime minister, with special competence in legal/fiscal matters.

2. *The Orphanotropheion.* This vast philanthropic complex, at the tip of the acropolis of ancient Byzantium, was Alexios' most lavish act of patronage outside the family as well as his most ambitious building project. Allegedly catering for thousands of inmates, it comprised hostels for the old and infirm, administrative buildings, a grammar school which offered free tuition, a church and perhaps as many as four monasteries. Attention was drawn to the following points which have not been brought out in previous discussions:

(a) The date of the foundation (early to mid 1090s) suggests that it was both an act of gratitude for deliverance from the Pechenegs and an act of atonement for the sins (especially the extortionate taxation) for which Alexios had been criticised by the Church.

(b) The foundation was a legitimate way of 'recycling' sacred property, and therefore of extracting maximum publicity value from wealth which the imperial government could not properly put to secular use.

(c) As a rationalisation' of all existing old-age homes (γηροκομεία), whose properties it had acquired. (Zonaras), the *Orphanotropheion* must have owned the domains in western Macedonia listed in the *partitio Romaniae* (1204) as *pertinentia Girocomion* (= ἐπισκέψεις γηροκομείων).

(d) Although the *Orphanotropheion* was a 'renewal' of an ancient foundation, its most likely model was not the old Orphanage, but the recent and neighbouring complex of St. George at the Mangana founded by Constantine IX Monomachos, whom Alexios was, in this respect, trying to emulate.

(e) The importance of the foundation in the twelfth century is reflected in its association with some illustrious intellectual figures - Alexios Aristenos, Nicholas and Michael Hagiotheodorites were Orphanotrophoi; Theodore Prodromos was on the payroll - and in the fact that imperial triumphs of the Comnenian period passed through or close by the complex. The free grammar school education available there must also have helped to intensify literacy and promote social mobility.

We were ready for a glorious buffet luncheon in the conservatory and the garden prepared by Tony Simpson and the student *sebastoi*, who excelled themselves throughout. We had invited our sponsors (the Northern Bank, the Northern Ireland Tourist Board, Arthur Guinness, the Society for the Promotion of Hellenic Studies and GUB as well as the SPBS) and our kind host, Dr Boaden of the Marine Biology Station who stayed for the final session. We thanked also the team who made it possible; Betty Robinson, who magically transforms the house in the space of a day, Anna Wilson and Clemence Schultze for their good friendship and useful skills, the student *sebastoi*, Barbara Hill the *Chartophylax* and Paula McMullan the *Protobestiaria*. Dion Smythe was the hero of the weekend. After Lyn Rodley arranged the iconography for a group photograph of the deathbed of Alexios we reassembled in the back garden for the final paper, dragging Bob Jordan and Charlotte Roueché away from their text, but failing to entice the *sebastoi* who were tied to the kitchen sink. Michael Angold, who had nobly abstained from alcohol throughout the proceedings clutched a personal bottle of Bushmills and in his *persona* as *maistor ton rhetoron* offered us his thoughts on the weekend:

The *Mousai* must come as close as anything to uncovering the *persona* adopted by Alexius I Komnenos. There is a contrast between a stress on the conventional responsibilities of a Byzantine emperor and a grasp of the realities of power. They reveal a man who beneath the cloak of conventionality liked to think that he could be decisive and had a grip over his government and his family; it was a view that would later be enshrined in his daughters' history of his reign. The purpose of the colloquium was to penetrate beneath these convenient masks. Margaret Mullett set out the major problems: Was Alexius the restorer of the Empire along traditional lines or its destroyer? Did he initiate new policies or did he only react to events and pressure groups? Was he just a figure head who represented the interests of a particular family and was dominated by a series of powerful women? Alexius came out of a fairly searching examination with his traditional reputation as a strong and resourceful ruler, if anything enhanced. He, rather than any of his womenfolk emerged as the dominant personality of his reign. His mother turned out to be rather less formidable than is usually supposed; she had no perceptible influence on Alexius' legislation and was increasingly reliant upon the logothete of the *sekreta*. Very little attention was paid to his wife, and his daughter's reputation as a historian suffered by comparison with that of her husband Nicephorus Bryennius. If Alexius took little direct interest in monastic foundations and piety and gave his mother and later his wife their heads in this field, it was a reflection of their lack of political importance; but it was a different matter, when it came to the problem of *charistike*. Lay control of monasteries was politically sensitive. Alexius would intervene to bring a modicum of order in this area. He was even more actively concerned with the repression of heresy and the reform of the

church. These were measures that gave substance to his claims to be restoring the moral and spiritual health of the Empire. Ever the realist, he also concentrated on reforming the fiscal system in such a way that the state benefited. The toughness of his regime was apparent from the ruthless way he was prepared to exact taxation. Like most successful rulers, Alexius turns out to have been a pragmatist. Having secured power, he was determined to hold on to it. If it required bold measures, he was willing to take them, but he preferred to react to events. One telling point in this respect: he preferred to make law by the use of the rescript rather than through the novel. His main concern at home was to squash potential opposition and to impose an order which placed the emperor at the centre of society. In doing so, he stifled many of the more interesting developments of the eleventh century: Constantinople's social and political ferment was damped down and the patriarchate lost much of the freedom of action it had won over the previous half-century.

Concentration on the main conclusions reached in the course of the Colloquium is bound to obscure not only how rich and varied the contributions were, but also how skilfully a key text was deployed. We kept coming back to the *Mousai*. The colloquium had the great merit of rescuing this text from neglect. It is in the tradition of "Admonitions" - a genre that was normally the very stuff of conventionality - but Alexios, like Kekavmenos, was able to inject a revealing personal element. In that respect, at least, he conformed to one of the more positive literary developments of the 11th century. The 'Byzantium in Belfast' colloquia have evolved a very fruitful formula. Long may they continue!

13. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES

(a) Membership

We are sorry to announce the death of several eminent Byzantinists: at home, the Rev. Prof. J. Gill, S. J. (of whom an obituary appears above) and Dr D. Balfour, who were both members of this society; overseas, Professor Paul Lemerle (who died in 1989) and Professor L. J. Westerink (who died in January 1990)

The following new members were elected during 1989 at the AGM in March and the Executive Committee meeting in November:

A. S. Abul-Jadail, K. Adshead, Dr L. Barrick, B. Bott, Dr. L. Burgmann, Mrs M. Cloake, Dr H. E. J. Cowdrey, M. Constantoudaki, B. Croke, Dr M. Dabrowska, J. C. Davis, K. Eriksson, S. Fassoulakis, G. S. Georghallides, M. Haag, B. Hampton, M. K. Hardy, B. Hill, Prof. Dr J. Irmscher, Dr K. Hattersley-Smith, H. Kalligas, A. Kirby, M. Maas, S. McCotter, P. McMullan, Dr J. R. Melville-Jones Dr M. Michael, Prof D. Mitchell, B. J. W. Mitchell, Dr A. Moffatt, the Hon. F. Noel-Baker, D. Pallas, E. Papazyan, C. P. Phylactou, S. W. Reinert, M. Riddle, Dr J. A. M. Sonderkamp, A.J. Summers, F. D. Santos, Prof. Dr. F. Sumer, Prof. Dr F. Tinnefeld, P. Treadwell, Rev. Dr H. J. M. Turner, S.-A. Wallace, A. Whitmore, C. Wright.

(b) **Minutes of the Annual General Meeting**, held at 9 pm on Saturday 18 March 1989 in the University of Birmingham

Present: Sir Dimitri Obolensky (in the Chair), Professor Antony Bryer (Secretary) Mr Michael Carey (Treasurer), 31 other members and observers from foreign National Committees of the International Byzantine Association.

Apologies for absence: Sir Steven Runciman (President); Professor Averil Cameron (Chairman).

93. The Minutes of the Annual General Meeting of the Society (88-92) held on 26 March 1988, and Minute of an Extraordinary General Meeting of the Society held on 19 October 1988, were adopted.

94. The Hon. Sir Steven Runciman was reelected President of the Society, to serve for three years until AGM 1992.

95. On the resignation from that office of Professor Anthon Bryer, Dr Margaret Mullett was elected Secretary of the Society and of the Executive Committee, to which the Society coopted her as a member of the committee to serve for three years until AGM 1992.

96. On the resignations from the elected membership of the executive Committee of Dr Rosemary Morris and Dr Margaret Mullett; Dr David Buckton and Dr Paul Magdalino were reelected to serve for three years until AGM 1992; Professor Anthony Bryer was elected to serve for three years until AGM 1992; and Mr Costa Carras was elected to serve for one year until AGM 1990.

97. For the Chairman, the Secretary reported an eventful year. Its editors, Rowena Loverance and Charlotte Roueché, were congratulated on a bumper issue of *BBBS* 15 (1989), which was threatening to replace the International Association's *Bulletin d'Information et de Coordination*. Members of the Society had received Dr Magdalino's *Byzantine Studies in Great Britain and Northern Ireland: a Guide for University Applicants* and his report on preparations for the next International Byzantine Congress, Moscow 1991. The British Academy's Prosopography of the Byzantine Empire was now under way. Professor Donald Nicol had been replaced in the Koraes chair at King's College London by Dr Roddy Beaton, where Professor

Cameron had been appointed to a new chair of Late Antique and Byzantine Studies. The future of Professor Cyril Mango's Bywater and Sotheby chair at Oxford seemed now assured. But this year it was the turn of the Birmingham Centre to express concern for its future, with the possible loss of its integral post in Ottoman Studies. But British Byzantine Studies had never been more active and can take heart from the growing membership of the Society which now stood at about 250. Equally encouraging was that the Society's 1989 symposium had also attracted about 250 members, from 20 countries, the largest of such gatherings since the 1970s.

98. The Treasurer presented his report for the calendar year 1988 (see *BBBS* 15 (1989), p. 47) and thanked the Hellenic Foundation in particular. But the increase in subscription to £10 per annum had not been noted by many members. He noted that membership ceases on two year's unpaid subscription, and urged members who had not already done so to complete new bankers orders and, preferably, deeds of covenant from which tax could be regained. He reminded members aged 65 and over that they could now compound for £50.

99. Twenty-three new members were elected.

(c) Treasurer's Report for 1989

Society for the Promotion of Byzantine Studies.
Income and Expenditure Account 1.1.89 - 31.12.89
(with comparative figures for 1988)

Receipts	1989	1988
Balance brought forward	3,775.67	3,314.85
Subscriptions	2,328.78	1,267.15
<i>BBBS</i> (sales)	231.50	106.00
Income tax refund	202.28	-
Deposit interest	665.25	273.52
Grants: Hellenic Fund	1,000.00	
British Academy	1,500.00	2,250.00
	<u>£9,703.48</u>	<u>£7,211.52</u>
Payments	1989	1988
XXIII (XXII) Symposium	1,428.90	1,606.14
<i>BBBS</i> : typing & editing	624.45	64.00
Postage & stationery	45.52	270.84
AIEB subscription	114.71	122.77
Committee & Travel Expenses	33.55	438.30
Treasurer: secretarial assistance	287.50	172.50
Printing Brochure	-	434.80
Professor D M Nicol: presentation	26.50	
Grants:		
Professor R M Harrison (Amorium)	100.00	100.00
Dr K D Politis (Deir Ain Asta)	100.00	
Armenian Earthquake Appeal	100.00	
University of Warwick (Amasra)	50.00	
Queens University of Belfast (Alexius I)	150.00	
Balance carried forward	6,868.85	3,775.67
	<u>£9,703.48</u>	<u>£7,211.52</u>

d)

ANNUAL GENERAL MEETING

The Annual General Meeting of the Society for the Promotion of Byzantine Studies will be held at Selwyn College, Cambridge, on Saturday 31 March 1990 at 9.30 p. m. during the course of the XXIV Spring Symposium.

AGENDA

100. Adoption of the Minutes of the last Annual General Meeting of the Society (93-99) held on Saturday 18 March 1989; see (b) above.

101. Chairman's Report

102. Treasurer's Report (see (c) above)

103. Election of New Members.

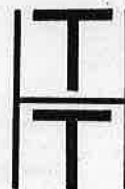
104. Election to the Executive Committee

105. Any Other Business (notice of which should be sent to the Secretary before **15 March 1990**).

MARGARET MULLETT
Secretary

STEPHEN RUNCIMAN
President

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