



**BULLETIN OF BRITISH
BYZANTINE STUDIES**

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being the Bulletin of the Society for the Promotion of Byzantine Studies

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FOREWORD

As always, we would like to thank all members for the information which they have sent in; as we have always emphasized, this is your Bulletin and it depends on your willingness to contribute. The Bulletin seems to grow each year, partly because of the addition of new sections such as 'Teaching Byzantium', but also because members are increasingly sending us interesting material. We hope that this will continue in the future and that as a result the Bulletin will be disseminated ever more widely, both here in the U.K. and abroad.

The cover illustration this year shows the entrance to the cave in the north aisle of the Byzantine monastery at Deir 'Ain 'Abata, Jordan, now identified as the church of St Lot. This is the cave where Biblical tradition says that Lot took refuge after the destruction of Sodom. The mosaic inscription is dated to April 606. The excavations at Deir 'Ain 'Abata, which are directed by Constantine Politis, have been continuing since 1987, as a joint project of the British Museum and the Ministry of Tourism and Antiquities, Jordan. The Jordanian authorities have recently decided to open the site to the public, once the necessary work of consolidation has been completed.

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The Secretary of the British Academy, Mr Peter Brown

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Cavallo, ed., *L'uomo bizantino* (Rome-Bari, Laterza, 1992), 129-64; 'The Byzantines and Homer', in R. Lamberton and J.J. Keaney, eds., *Homer's Ancient Readers* (Princeton University Press, 1992), 134-48; 'A Fourteenth-Century Prose Version of the Odyssey', *DOP* 46 (1992) = *Homo Byzantinus. Papers in Honor of Alexander Kazhdan*, 27-36.
Forthcoming: (with C.N. Constantinides) *An Album of Dated Greek Manuscripts from Cyprus* (Washington-Nicosia, 1993); 'The City and the Sea. Constantinople and its Maritime Environment' in S. Vryonis, ed., *The Greeks and the Sea* (New York, 1993).

Dr Leslie Brubaker, Birmingham

'The Introduction of Painted Initials in Byzantium', *Scriptorium* 45 (1991), 22-46; 'The Vita Icon of St Basil', *Four Icons in the Menil Collection, The Menil Collection Monographs* 1, ed. B. Davezac (Houston, 1992), 70-93; (with A. Littlewood) 'Byzantinische Gärten', *Der Garten von der Antike bis zum Mittelalter*, ed. M. Carroll-Spillecke (Mainz, 1992), 213-48; 'Parallel Universes: Byzantine Art History in 1990 and 1991', *Byzantine and Modern Greek Studies* 16 (1992), 203-33.
Forthcoming: *The Homilies of Gregory of Nazianzus in Paris: Image as Exegesis. Studies in Manuscript Illumination* (Princeton University Press); 'The Sacred Image East and West: an Introduction' and 'Image, Audience, and Place: Interaction and Reproduction' in R. Ousterhout and L. Brubaker, eds., *The Sacred Image East and West. Illinois Byzantine Series* 4 (University of Illinois Press); 'To Legitimize an Emperor: Constantine and Visual Authority in the Eighth and Ninth Centuries', in P. Magdalino, ed., *New Constantines* (London: Variorum).
In progress: 'Byzantine Art History in 1991 and 1992', for *Byzantine and Modern Greek Studies* 17 (1993); 'Memories of Helena: Patterns in late Antique and early Byzantine Imperial Female Patronage', for L. James, ed., *Gender in Byzantium* (London: BICS Supplement); 'The Vatican Christian Topography revisited: where, when and why was it made?'; 'Ivories and Ideologies: the Trier panel and the Palazzo Venezia Box reconsidered'; *Iconoclasm: Byzantium in Transition 730-950* (with Dr J. Haldon) (Cambridge University Press).

Prof A.A.M. Bryer, Birmingham

Forthcoming: 'The Grand Komnenos and the Great Khan at Karakorum in 1246', *Festschrift for Claude Cahen*; 'AIMA in the blood of the Grand Komnenoi', *Festschrift for Speros Vryonis*; 'Grégoire and Digenis', a chapter in *CMH*, VII; ed., with G.S. Georghallides, *The Sweet Land of Cyprus*, Papers given at the 25th Spring Symposium of Byzantine Studies; Hippocratic Oration, 1992.

Professor Averil Cameron, London

Ed. with Lawrence I. Conrad, *The Byzantine and Early Islamic Near East I. Problems in the Literary Source Material, Studies in Late Antiquity and Early Islam* (Princeton: Darwin Press, Inc., 1992); 'New themes and Styles in Byzantine Literature, 7th-8th Centuries', in Cameron and Conrad, eds., *The Byzantine and Early Islamic Near East I. Problems in the Literary Sources* (Princeton, Darwin Press, 1992), 81-105; 'The Language of Images: Icons and Christian Representation', in D. Wood, ed., *The Church and the Arts, Studies in Church History* 28 (Oxford, 1992), 1-42; 'The Literary Sources for Byzantium and early Islam. Collaborative work in Great Britain. Report on progress', in P. Canivet and J.-P. Rey-Coquais, eds., *La Syrie de Byzance à l'Islam, VIIe-VIIIe siècles, Actes du Colloque international*, 11-15 Sept. 1990, Lyon - Maison de l'Orient Méditerranéen / Paris - Institut du Monde Arabe (Damascus, 1992), 3-13; 'Byzantium and the Past in the Seventh Century: the Search for Redefinition', in Jacques Fontaine and J.N. Hillgarth, eds., *Le septième siècle. Changements et continuités. The Seventh Century. Change and Continuity* (London, The Warburg Institute, 1992), 250-76.
Forthcoming: *The Later Roman Empire* (London: HarperCollins, Fontana History of the Ancient World, Feb. 1993); *The Mediterranean World, AD 395-600* (London: Routledge, Sept. 1993).

Prof Henry Chadwick, Cambridge

Christianity and Humanity (Tübingen, Mohr); 'Humanität', in *Reallexikon für Antike und Christentum*.

Gillian Clark, Liverpool

Women in Late Antiquity: Pagan and Christian Lifestyles (Clarendon Press, Oxford. In press: publication March 1993); *Augustine: The Confessions. Landmarks of World Literature* series (Cambridge University Press. In press: publication August 1993); *The Divine Iamblichus*, introduced and coedited with H.J. Blumenthal: papers from a conference at Liverpool 1990 (Duckworth). In press: publication 1993.

In progress: *Augustine: The Confessions (selections)*. Cambridge Imperial Library (Latin text and commentary) (Cambridge University Press. Submission 1994); *Exemplary Passions: Women and Hagiography in late Antiquity and the early Middle Ages*. Collaboration with Jocelyn Wogan-Browne.

H.E.J. Cowdrey, Oxford

Forthcoming: 'Pope Victor and the Empress A.', *BZ* 84 (1993).

In progress: A general study of Pope Gregory VII.

Barbara Crostini, Oxford

Forthcoming: 'The Principles and Aims of the Protheoria', *Ostkirchliche Studien* (1993);

'Towards a Study of the Scriptorium of the Monastery of the Theotokos Evergetis: Preliminary Remarks', among the papers of the Belfast Byzantine Colloquium, 1992.

Archie Dunn, Birmingham

'The Exploitation and Control of Woodland and Scrubland in the Byzantine World', *BMGS* 16 (1992), 235-98; 'The Byzantine Topography of South-East Macedonia: A Contribution', *Recherches Franco-Helléniques* 1 (Thessaloniki, 1990), 307-32.

Forthcoming: 'From Polis to Kastron in Southern Macedonia: Amphipolis, Khrysoupolis, and the Strymon Delta', Conference Proceedings of *Castrum* 5; 'The Kommerkiarios, the Apotheke, the Dromos, the Vardarios and the West', *BMGS* 17 (1993); 'The Strymon Delta Project 1982-1987', *Archaiologikon Deltion* (1990); 'Historical and Archaeological Indicators of Economic Change in Middle Byzantine Boeotia and their Problems', a paper delivered to the II International Congress of Boeotian Studies (September, 1992); *The Byzantine and Frankish Lead Seals from the American Excavations at Corinth 1925-1990* (to be published by *Hesperia*).

Dr Peter W. Edbury, Cardiff

'Looking back on the Second Crusade: some late Twelfth-Century English Perspectives' in Michael Gervers, ed., *The Second Crusade and the Cistercians* (New York: St Martin's Press, 1992), 163-9; 'The Medieval Kingdom of Cyprus', *Medieval History* 2 (1992), 86-91.

Forthcoming: Chapters on the political history of Cyprus, 1324-1429 for a collaborative *History of Cyprus* to be published in Greek under the auspices of the Archbishop Makarios III Foundation, Nicosia (editor, Th. Papadopoulos). (expected 1993); '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 to be published by Brill (editor M. Schatzmiller). (expected mid-1993); '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 (editor A. Haverkamp). (expected 1993); 'The Lusignan Regime in Cyprus and the Indigenous Population' to appear in a volume of papers presented at a conference entitled *Méthodes d'expansion et techniques de domination dans le monde méditerranéen (XIème-XVIème siècles)* sponsored by the C.N.R.S. and held in Toulouse May 1991 (editor A. Ducellier); 'Law and Custom in the Latin East: Les Lettres du Sepulcre' to appear in a volume of papers presented at the Society for the Study of the Crusades and the Latin East conference held in Syracuse, N.Y. in July 1991. To be published by the University of Florida Press: provisionally entitled *New Directions in Crusade Studies* (editor M.

Markowski); 'The Templars in Cyprus' to appear in a volume of papers presented at the Military Orders conference held in London in Sept 1992 (editor Malcolm Barber).
In progress: *John of Jaffa and the Kingdom of Jerusalem*..

Dick Elliott, Nottingham

Forthcoming: 'Lemnos and its Castle?' in *Fortress* (May or August, 1993).

Dr Jeffrey M. Featherstone, Oxford

Forthcoming: *Nicephorus Patriarcha. Refutatio et Eversio, Corpus Christianorum, Series Graeca* 31 (1993?).

In progress: Edition and translation of Theodore Metochites's Poems; translation of the Life of S. Maiona of Constantinople.

Dr S. C. Franklin, Cambridge

Byzantine Diplomacy, ed. with Jonathan Shepard (London, 1992); *Homo Byzantinus. Papers in Honor of Alexander Kazhdan*, ed. with Anthony Cutler (= *Dumbarton Oaks Papers* 46, Washington, D.C., 1992); 'Borrowed Time: Perceptions of the Past in Twelfth-Century Russia', in *The Perception of the Past in Twelfth-Century Europe*, ed. P. Magdalino (London, 1992), 157-71; 'Greek in Kievan Rus', in *Homo Byzantinus* (see above), 69-81; (compiled) 'Bibliography of Works by Alexander Kazhdan', *ibid.*, 5-26; 'Diplomacy and Ideology: Byzantium and the Russian Church in the mid-Twelfth Century', in *Byzantine Diplomacy* (see above), 145-50; 'O "filosofakh" i "filosofii" v Kievskoi Rusi', *Byzantinoslavica* LIII (1992), 76-88.

Rev Prof W.H.C. Frend, F.B.A., Cambridge

'Pagans, Christians and the Barbarian Conspiracy of A.D. 367 in Roman Britain', *Britannia* 23 (1992), 121-31; 'A New Eyewitness of the Barbarian Impact on Spain 409-419', *Antiqua Cristiana* 7 (1990, publ. 1992), 333-41.

Forthcoming: (with G. Dragas and S. Kontoyannis) 'Some Further Liturgical Fragments from Q'asr Ibrim', *Jahrbuch für Antike und Christentum* 36 (1992); 'Saint George: Patron Saint of England and Nubia', *Studies in Church History* (1993).

In progress: *Christian Archaeology: A History*, for Cassells, London.

Prof E.B. Fryde, F.B.A., Aberystwyth

Forthcoming: *The Greek Manuscripts of Lorenzo and Piero de' Medici, 1469-94*, to be published by the National Library at Aberystwyth (1993).

Zaga Gavrilović, Birmingham

'The Archbishop Danilo II and the themes of Kingship and Baptism in 14th century Serbian painting', *L'Archevêque Danilo II et son époque, Académie Serbe des Sciences et des Arts, Colloques scientifiques*, Vol. LVIII (1991), 471-9.

Forthcoming: 'The cult of the forty martyrs in Macedonia and Serbia', in *Belfast Byzantine Colloquia, The Forty Martyrs*; 'Discs held by angels in the Anastasis at Dečani' in *Byzantine East, Latin West; Art Historical Studies in Honor of Kurt Weitzmann*; 'The Serbian Orthodox Church: History and Artistic Tradition', *Sophia*, Manchester.

In progress: (with Hero Granger-Taylor) 'The embroidered belt of Branko Mladenović'.

Dr Kara M. Hattersley-Smith, London

Forthcoming: 'Documentary and Archaeological Evidence for Greek Settlements in the Countryside of Rhodes in the 14th and early 15th Centuries A.D.' in *Proceedings of the Conference on the Military Orders. Fighting for the Faith and Caring for the Sick*, 3-6 Sept, 1992, St John's Gate, London.

Dr Paul Hetherington, London

Forthcoming: 'Vecchi, e non antichi: Differing Responses to Byzantine Culture in Fifteenth-Century Tuscany', in *Rinascimento* 32 (1992).

Dr Christine Hodgetts, Warwick
In progress: Venetian Colonies of Coron and Modon 1200-1500.

Dr Peregrine Horden, Oxford

'Disease, Dragons and Saints: the Management of Epidemics in the Dark Ages', in Terence Ranger and Paul Slack, eds., *Epidemics and Ideas: Essays on the Historical Perception of Pestilence* (Cambridge, 1972), 45-76.

Forthcoming: 'Possession without Exorcism: the Response to Demons and Insanity in the earlier Byzantine Middle East', *Studi Medievali* (special issue); 'Empire of Signs: Constantinople and its Patriographers', *Journal of Roman Archaeology*; (with Nicholas Purcell) *The Corrupting Sea*: vol. 1 of *The Mediterranean World. Man and Environment from Antiquity to the Middle Ages*.

Dr James Howard-Johnston, Oxford

The Scholar and the Gypsy. Two Journeys to Turkey, Past and Present (with Nigel Ryan) (Sinclair-Stevenson, 1992).

Forthcoming: 'The Official History of Heraclius' Persian Campaign (in memory of L. Sternbach)' in the *Proceedings of the Colloquium on the Roman and Byzantine Army in the East*, held at Krakow 7th-9th September, 1992; 'The Two Great Powers in late Antiquity: A Comparison' in the *Proceedings of the Third Workshop of the Late Antiquity and Early Islam Project on States, Resources and Armies*.

In progress: *The Last Great War of Antiquity*.

R.H. Jordan, Belfast

In progress: English Translation of *Evergetinon*, Vol. I; English translation of the Liturgical Typikon for the Evergetis monastery at Constantinople.

Prof Ernst Kitzinger, Oxford

'The Pantokrator Bust: Two Medieval Interpretations', *Tesserae: Festschrift für Josef Engemann* (Münster, 1991), 161-3; 'The Son of David: a Note on a Mosaic in the Cappella Palatina in Palermo', *Euphrosinon: Aphieroma ston Manoli Chatizidaki* (Athens, 1991), 239-42; 'Artistic Patronage in Early Byzantium', *Settimane di studio del Centro italiano di studi sull'alto medioevo* 39 (1992), 33-55; *I mosaici del periodo normanno in Sicilia*, Fasc. I: *La Cappella Palatina di Palermo- I Mosaici del Presbiterio*, Accademia Nazionale di Scienze, Lettere e Arti di Palermo, 1992.

Nicholas de Lange, Cambridge

'Jews and Christians in the Byzantine Empire: Problems and Prospects', in *Christianity and Judaism*, ed. Diana Wood (*Studies in Church History*, 29, Oxford, 1992).

Forthcoming: 'Byzantium in the Cairo Geniza', *Byzantine and Modern Greek Studies*; 'The Jews of Byzantium and the Greek Bible' (Conference proceedings); 'Jewish Education in 12th-Century Byzantium' (in a Festschrift).

In progress: Byzantine Jewry: religious and cultural studies.

Dr A.D. Lee, Lampeter

'The Role of Hostages in Roman Diplomacy with Sasanian Diplomacy', *Historia* 40 (1991), 366-74; (with J. Shepard) 'A Double Life: Placing the *Peri presbeon*', *Byzantinoslavica* 52 (1991), 15-39.

Forthcoming: *Information and Frontiers. Roman Foreign Relations in Late Antiquity* (CUP, 1993); 'Evagrius, Paul of Nisibis and the Problem of Loyalties in the mid-Sixth Century', *Journal of Ecclesiastical History* (1993/4).

In progress: chapter on late Roman army for CAH XII; papers on late Roman diplomacy; the language of disease in pagan-Christian polemic.

S.N.C. Lieu, Warwick

Manichaeism in the Later Roman Empire and Medieval China, 2nd edn. (fully revised and expanded) *Wissenschaftliche Untersuchungen zum Neuen Testament* 63 (Tübingen, 1992).

Work in Progress: with Dr. Dominic Montserrat, *Manichaean Sources in Greek, Latin and Syriac* (contract under negotiation with Mohr of Tübingen); with Dr. Dominic Montserrat, *From Constantine to Julian - A Documentary History* (containing, Aur. Victor, *Anon. Vales. I, Pan. Lat. 6, Byz. Vit. Const.* (ed. Opitz), Libanius, *Or. 59, Artemii Passio*, sel. inscriptions and papyri) (contract signed with Routledge); *Manichaean Studies* Vol. 1 (contract signed with Brill).

Nikolai Lipatov, Birmingham

Forthcoming: 'The Problem of the Authorship of the Commentary on the Prophet Isaiah attributed to St Basil the Great' in E.A. Livingstone, ed., *Studia Patristica* (Papers of the 11th International Conference on Patristic Studies, Oxford 1991), v. XXVII (Peeters, Louvain, 1993).

In progress: 'Theophrastus as a source of botanical knowledge of St Basil the Great'; 'Local saints of the Holy Russia: Prince Dimitrii and Hermit Nectarii of Bezhet'sk'.

Anthony Luttrell, Bath

'Englishwomen as Pilgrims to Jerusalem: Isolda Parewastell, 1365' in *Equally in God's Image: Women in the Middle Ages*, ed. J. Holloway, J. Bechtold and C. Wright (New York, 1990), 184-97; 'The Military and Naval Organization of the Hospitallers at Rhodes: 1310-1444', in *Das Kriegswesen der Ritterorden im Mittelalter*, ed. Z. Novak (Torun, 1991), 133-53; (with T. Blagg), 'The Papal Palace and other Fourteenth-Century Buildings at Sorgues near Avignon', *Archaeologia* 109 (1991), 161-92; 'Medieval Malta: The Non-Written and the Written Sources', in *Malta: A Case Study in International Cross-Currents*, ed. S. Fiorini-V. Mallia-Milanes (Malta, 1991), 33-45; 'Notes on Cyprus and Aragon: 1306-1386', *Epetiris tou Kentrou Epistemonikon Ereuvon*, 18 (1991), 129-36; 'The Roots of Medieval Gozo', in *Al-Masaq: Studia Arabo-Islamica Mediterranea* 4 (1991), 51-57; (with T. Blagg and A. Bonanno) Excavations at Hal Millieri, Malta (University of Malta, Malta, 1991), pp. 152; *The Hospitallers of Rhodes and their Mediterranean World* (Variorum: Collected Studies Series, London, 1992), pp. ix, 324.

Dr R.J. Macrides, St Andrews

The Scottish Connection in Byzantine and Modern Greek Studies, St John's House Papers 4 (St Andrews, 1992), 1-21;

'Dowry and Inheritance in the Late Period: some cases from the Patrachal Register', in *Eherecht und Familiengut in Antike und Mittelalter*, ed. D. Simon (Munich, 1992), 89-98; 'History-writing in the Twelfth Century', in 'The Fourth Kingdom and the Rhetoric of Hellenism' (with P. Magdalino), *The Perception of the Past in Twelfth-Century Europe*, ed. P. Magdalino (London, 1992), 120-39; 'Perception of the Past in the Twelfth-Century Canonists', in *Byzantium in the Twelfth Century*, ed. N. Oikonomides (Athens, 1992), 589-99; 'Dynastic Marriages and Political Kinship', in *Byzantine Diplomacy*, ed. J. Shepard, S. Franklin (London, 1992), 380-410; 'Bad Historian or Good Lawyer? Demetrios Chomatenos and Novel 131', *Dumbarton Oaks Papers* 46 (1992), 187-96.

Dr Peter Mackridge, Oxford

'The Metrical Structure of the Oral Decapentasyllable', *BMGS* 14 (1990), 200-12.

Forthcoming: 'An editorial problem in medieval Greek texts: the position of the object clitic pronoun in the Escorial *Digenes Akrites*', in *Neograeca medii Aevi, II: Origini della letteratura neograeca* (Venice); 'He these tou adynatou typou tes prosopikes antonymias ste mesaionike demode hellenike', *Epistemonike Epeterida Philosophikes Scholes Panepistemiou Thessalonikis*; '"None but the brave deserve the fair": abduction, elopement, seduction and marriage in the Escorial *Digenes Akrites* and Modern Greek heroic songs', in *Digenes Akrites: New Approaches to Byzantine Heroic Poetry*, ed. R. Beaton.

Dr Paul Magdalino, St Andrews

The Empire of Manuel I Komnenos (CUP, 1993); ed., *The Perception of the Past in Twelfth-Century Europe* (London, 1992); 'Constantinople and the ἔξω χῶραι in the Time of Balsamon', *Byzantium in the 12th Century. Canon Law, State and Society*, ed. N.

Oikonomides (Athens, 1991), 179-98; 'Enlightenment and Repression in Twelfth-Century Byzantium. The Evidence of the Canonists', *Byzantium in the 12th Century*, ed. Oikonomides, 357-74; (with R. Macrides) 'The Fourth Kingdom and the Rhetoric of Hellenism', *The Perception of the Past*, ed. Magdalino, 117-20, 139-56; 'Eros the King and the King of Amours: Some Observations on *Hysmine and Hysminias*', *Dumbarton Oaks Papers* 46 (1992), 197-204.

Dr Rosemary Morris, Manchester

'Divine Diplomacy in the Late Eleventh Century', *BMGS* 16 (1992).

Forthcoming: 'Alexios Komnenos and the Monasteries', in *Alexios I Komnenos*, ed. M.E. Mullett and D. Smythe; 'Succession and Usurpation: Politics and Rhetoric in the Late Tenth Century', in *New Constantines*, ed. P. Magdalino; 'The Political Saint of the Tenth and Eleventh Centuries', *Vorträge und Forschungen*, 1993; 'Spiritual Fathers and Temporal Patrons. Logic and Contradiction in the Byzantine Monasticism of the Tenth Century', *Revue Bénédictine*, 1993; 'Conclusion' in *The Monastery of the Evergetis*, ed. M.E. Mullett etc.; *Monks and Laymen in Byzantium 843-1118*, now with CUP.

In progress: Commentary on the Administrative *typikon* of the Evergetis Monastery in Constantinople as part of the *Evergetis Project* under the direction of Dr Margaret Mullett at Queen's University, Belfast.

Dr M.E. Mullett, Belfast

'The Language of Diplomacy', *Byzantine Diplomacy*, eds. J. Shepard and S. Franklin (SPBS, Aldershot, 1992), 203-16; 'The Madness of Genre', *Homo Byzantinus, Papers in Honor of Alexander Kazhdan*, eds. A. Cutler and S. Franklin, DOP 46 (1992), 233-43.

Forthcoming: 'Alexios I Komnenos and Imperial Renewal', *New Constantines*, ed. P. Magdalino; ed. (with A. J. Kirby), *The Monastery of the Theotokos Evergetis and Eleventh-Century Monasticism* (BBTT, 6.1, Spring 1993).

In progress: Evergetis project; friendship and enmity; Theophylact and Ochrid.

Rev Dr Joseph Munitiz, Oxford

Forthcoming: 'Hagiographical Autobiography in the 13th Century' (communication for XVIIIth International Byzantine Congress, Moscow).

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.

Prof D.M. Nicol, Cambridge

The Immortal Emperor. The Life and Legend of Constantine Palaiologos, Last Emperor of the Romans (CUP, 1992); *Byzantium and Venice* (pb. edition: Cambridge, 1992); *Venezia e Bisanzio* (2nd Italian translation of *Byzantium and Venice*: Rusconi: Milan, 1992).

Forthcoming: *The Immortal Emperor* (Greek translation: Athens, 1993); *Ten Byzantine Ladies (13th to 15th centuries)*; *The Last Centuries of Byzantium*, (new and revised edition: CUP, 1993).

Dr Jennifer Nimmo Smith, Edinburgh

Pseudo-Nonniani in IV Orationes Gregorii Nazianzeni Commentarii editi a Jennifer Nimmo Smith Collationibus Versionum Syriacarum a Sebastian Brock Versionisque Armeniacae a Bernard Coulie additis Corpus Christianorum Series Graeca 27, Corpus Nazianzenum 2 (Turnhout Brepols Leuven University Press, 1992).

Forthcoming: 'The Georgian Versions of the Pseudo-Nonnos Mythological Commentaries and their Greek Originals' in collaboration with Dr Tamar Otkhmezuri, Institute of Manuscripts, Tbilisi, Georgia, in *Le Muséon* 1993.

In progress: A working text of the *Scholia Alexandria*.

Ken Parry, Manchester

In progress: Contributing editor to the *Dictionary of Eastern Christianity* (Blackwell, projected to appear 1995).

Dr Philip Pattenden, Cambridge

In progress: *John Moschus Pratum Spirituale* (editio critica major: Corpus Christianorum series graeca, Louvain; editio minor: Sources Chrétiennes, Lyons); plus separate English translation (now complete) and commentary.

Dr R. Denys Pringle, Edinburgh

Publications: *The Churches of the Crusader Kingdom of Jerusalem: A Corpus*, vol. I, A-K (excluding Acre and Jerusalem) (Cambridge University Press: Cambridge 1992), xxiv + 329 pp., CCVI pls., 86 figs; 'Aqua Bella: The Interpretation of a Crusader Courtyard Building', in B.Z. Kedar, ed., *The Horns of Hattin* (Yad Izhak Ben-Zvi/Israel Exploration Society/Variorum: Jerusalem-London 1992), 147-67; 'T.E. Lawrence as Photographer', in L. Grant, *Along the Golden Road to Samarkand: Photographs of Monuments in the Middle East by A.W. Lawrence, T.E. Lawrence and Robert Byron* (Courtauld Institute Galleries: London 1992), 13-4.

Forthcoming: 'Burj Bardawil and Frankish Settlement North of Ramallah in the Twelfth Century', in K. Athamina, ed., *The Frankish Wars and their Influence on Palestine* (Bir Zeit University); 'Towers in Crusader Palestine', *Chateau Gaillard* 16 (1992).

In progress: *The Churches of the Crusader Kingdom of Jerusalem*, vol. II (of 3); *Secular Buildings in the Crusader Kingdom of Jerusalem: An Archaeological Gazetteer*; 'Town Defences in the Crusader Kingdom of Jerusalem'; 'Templar Castles on the Road to the Jordan'; work on Qal'at Jaddin (*Judyn*) and other Crusader castles.

Charlotte Roueché, King's College London

Forthcoming: *Performers and Partisans at Aphrodisias in the Roman and Late Roman periods. Journal of Roman Studies Monograph* 6. ISBN 0 907764 17 7. (From 1 January 1993).

Dr Jonathan Shepard, Cambridge

(with Douglas Lee), 'A Double Life: Placing the *Peri Presbeon*', *Byzantinoslavica* 52 (1991), 15-39; 'Concerning the *De Administrando Imperio*', *Byzantinoslavica* 52 (1991), 148-54; 'Some Remarks on the sources for the conversion of Rus', in *Le origini e lo sviluppo della Cristianità slavo-bizantina* (Nuovo studi storici 17), Rome, 1992, 59-95; 'Byzantine Diplomacy, 800-1204: Means and Ends', in J. Shepard and S. Franklin, eds., *Byzantine Diplomacy* (Aldershot, 1992), 41-71; ed. (with S. Franklin) *Byzantine Diplomacy* (Aldershot, 1992).

Forthcoming: 'The Great Catacalon Cecaumenus', *Byzantine and Modern Greek Studies* 16 (1992); 'The Uses of the Franks in Eleventh-Century Byzantium', *Anglo-Norman Studies* 16 (1993); 'Slavs and Bulgars', *New Cambridge Medieval History*, II, ed. R. McKitterick (1993); 'Byzantium in Equilibrium'; 'Byzantium Expanding'; 'Bulgaria: The Rival Balkan Empire'; 'Byzantium and the West'; all in *New Cambridge Medieval History*, III, ed. T. Reuter (1993); 'Symeon of Bulgaria, Peacemaker', *Studia Slavico-Byzantina* 2 (1994). In progress: (with Simon Franklin), *The Beginnings of Rus*.

Dr Dion C. Smythe, Belfast

'Why do Barbarians stand round the Emperor at Diplomatic Receptions?' in *Byzantine Diplomacy*, ed. Franklin and Shepard (Aldershot, 1992), 305-12.

Forthcoming: 'Zoë and the Rhythm Method of Imperial Renewal' (with B. Hill and E. James) in *New Constantines*, ed. Paul Magdalino; 'Words on Women' in *Gender in Byzantium: Still an Issue?*, ed. Barber and James.

Dr Graham Speake, Oxford

Forthcoming: ed., *A Dictionary of Ancient History* (Oxford: Blackwell, 1993).

Dr Michael Vickers, Oxford

(with C. Mango and E.D. Francis), 'The Palace of Lausus at Constantinople and its collection of ancient statues', in *Journal of the History of Collections* 4 (1992) 89-98; 'Phidias' Zeus and its fortuna', *Ivory in Greece and the Eastern Mediterranean from the Bronze Age to the Hellenistic Period*, edited by J. L. Fitton (British Museum Occasional

Papers 85), 217-25; '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 1990), 225-242.

Katharine Vivian, Presteigne, Powys

'Tradition in Georgia', *Journal of the Society for Central Asian Studies*; trans., *Kartlis Tskhovreba (The Georgian Chronicle)*, with a preface by A.A.M. Bryer (Adolf M. Hakkert, 1991).

Dr J.M. Wagstaff, Southampton

'Further Observations on the Location of Grand Magne', *Dumbarton Oaks Papers* 45 (1991), 141-8; 'Agricultural Terraces: The Vasilikos Valley, Cyprus' in M. Bell and John Boardman, eds., *Past and Present Soil Erosion: Archaeological and Geographical Perspectives*, Oxbow Monograph 22 (Oxford 1992), 155-66; (with E. Frangakis-Syrett) 'The Height Zonation of Population in the Morea, c. 1830', *Annual of the British School at Athens* 87 (1992), 439-46.

In progress: Contribution to the Balbura Project directed by Dr J.J. Coulton.

Dr Ruth Webb, London

In progress: An edition and study of Manuel Moschopoulos' scholia to the *Eikones* of the Elder Philostratos and their place in Late Byzantine education. Research on female entertainers in Late Antiquity and Byzantium.

Dr Michael Whitby, St Andrews

'Greek Historiography after Procopius: Vitality and Diversity', in Averil Cameron, Larry Conrad and Geoffrey King, eds., *Studies in Late Antiquity and Early Islam* (Darwin Press, 1992), 25-80.

Forthcoming: 'The Zuqnin Chronicle and the Era of Philip', in *Classica et Medievalia* 1993; Four articles for CAH XIV on the successors of Justinian, the late Roman army and the Balkan provinces; 'Recruitment in Late Roman Armies from Justinian to Heraclius', in Averil Cameron and Geoffrey King, eds., *Studies in Late Antiquity and Early Islam*.

Dr Mary Whitby, St Andrews

Forthcoming: 'From Moschus to Nonnus: the evolution of the Nonnian style', in collection of essays on Nonnus, ed. Neil Hopkinson (?Cambridge University Press); 'A poet's perspective: George of Pisidia on the Emperor Heraclius', in *Proceedings of Eastern Frontiers Conference*, held in Cracow, September 1992.

In progress: Annotated translation of poetry of George of Pisidia for *Translated Texts for Historians*.

Dr A.M. Wilson, Birmingham

'Centaur and Synkrisis in Gregory Nazianzen', in XXVII *Studia Patristica* (1992).

N.G. Wilson, Oxford

'A Greek palaeographer looks at the Florentine Pandects', in *Subseciva Groningana* 5 (1992), 1-6; *From Byzantium to Italy* (London: Duckworth, 1992).

David Woods, Belfast

'An Earthquake at Constantinople: Augustine's *De Excidio Urbis* VI.7', *Augustiniana* 42 (1992), 331-7; 'Two Notes on the Great Persecution', *Journal of Theological Studies*, N.S. 43 (1992), 128-34; 'A Note Concerning the Regii Emeseni Iudaei', *Latomus* 51 (1992), 404-7; 'The Martyrdom of the Priest Basil of Ancyra', *Vigiliae Christianae* 46 (1992), 31-9; 'The Relics of the Gothic Martyrs Inna, Rema, and Pinna', *Museum Helveticum* 49 (1992), 256-7.

In progress: A collection of translations of the earliest Greek or Latin acts of the military martyrs of the Diocletianic persecution, with accompanying historical commentaries. The military martyrs chosen include Christopher, Menas, Typasius, Varus, Callistratus, Maurice of Apamea, Theodore the Recruit, and Andrew the Tribune. The more familiar

military martyrs of this period have been deliberately excluded, the emphasis being on texts untranslated previously.

MEMBERS RESIDENT OUTSIDE THE U.K.

Dr Catherine Asdracha, Paris

Forthcoming: 'The Byzantine Inscriptions of Oriental Thrace: XIIth -XVth c.' in *Archaiologikon Deltion* (Athens). This is part of a wider work which will include all the Byzantine inscriptions of oriental, now Turkish, Thrace and will be divided into three more units: Middle-Byzantine period, Early-Byzantine period and *sine anno*. The present edition contains 43 inscriptions which come from ten Thracian cities and localities, including Hadrianople, Selyvria, Ganos, Hexamilion, Kallipolis, Medeia, etc., and principally Ainos and the island of Imvros. The last two places give inscriptions mainly from the time of Gattilusi domination, those of Imvros dating exclusively from the XVth century. The publication includes chronological and geographical tables, photos, facsimiles and an introduction pointing out the significance of the whole.

Prof J.H. Barkhuizen, Pretoria, S. Africa

'Romanos Melodos: Kontakion "On the Harlot". A Translation', *Greek Letters* 6 (1991), 8-18 (published in 1992); 'Kassia and the Sinful Woman of Luke. 7.36-50' (in Afrikaans), *Hypomnema, Festschrift dedicated to Prof J.P. Louw* (University of Pretoria Press, 1992), 21-32.

Forthcoming: 'The "New Son" of the Robber in Romanos Melodos Canticum 23. A Traditional Biblical and Patristic Motif', *Hellenika* (1992); 'Christ as Metaphor in the Hymns of Romanos the Melodist (Part 2)', *Acta Patristica et Byzantina* 3 (1992); 'Proclus of Constantinople: Homily 14, "On the holy Pascha". Translation and Analysis', *Acta Patristica et Byzantina* 3 (1992); 'Romanos the Melodist, Kontakion 55 SC: A Prayer of Penitence', *Ekklesiastikos Pharos* (1992); 'Synesius of Cyrene, Hymn 8: A Perspective on his Poetic Art', in *Vigiliae Christianae* (Supplementum) 1992; 'Romanos Melodos, "On the Ten Virgins" (Oxf. 48:51 SC)', *AClass* (1993); 'Romanos Melodos, "On Repentance" (Oxf. 52: 8b SC)', *Ekklesiastikos Pharos* (1993); Symeon the New Theologian, Hymn 58: A Traditional Motif in a New Context. Translation with Introduction', *Greek Letters* 7 (1993); 'Prayer as liturgical component in the hymns of Romanos the Melodist' in *Festschrift Dr. C. Matzakis* (Rand Afrikaans University, 1993); 'Romanos Melodos: Earthquakes and Fires. Kontakion 54', *JÖB* 45 (1995).
In progress: Christ as Metaphor in the hymns of Romanos the Melodist (Part 3); The Return of the Prodigal Son as Liturgical Image in Romanos the Melodist, Kontakion 49 (Oxford), 28 (SC); The Greek Homilies of Proclus of Constantinople (390-446). Introduced, Translated and Annotated; A Metaphorical Perspective on the Christology of Proclus of Constantinople; Proclus and Romanos as sources for the social history of Constantinople in the fifth and sixth century (project in conjunction with Dr Pauline Allen, Australia).

Prof Manolis Chatzidakis, Athens

Forthcoming: *The Corpus of Byzantine Mural Paintings in Kythera, Greece*, edited by the Academy of Athens.

Dr Efthalia Constantinides, Athens

The Wall Paintings of the Panagia Olymptissa at Elasson in Northern Thessaly, vol. I Text, Vol. II, Plates. Publication of the Canadian Archaeological Institute at Athens (Athens, 1992).

Dr Malgorzata Dabrowska, Lodz, Poland

'Faux patriarche de Constantinople et vrai empereur de Byzance à Paris vers la fin du XIVe siècle', *Acta Universitatis Lodzensis, Folia Historica* 44 (1992), 75-90.
Forthcoming: 'Family Ethos at the Imperial Court of Palaiologos according to the Testimony of Theodore of Montferrat', *Byzantina et Slavica Cracoviensia*; 'Francja i

Bizancjum w okresie wielkiej schizmy zachodniej' ('France et Byzance au temps du Grand Schisme'), *Acta Universitatis Lodziensis, Folia Historica*.
In progress: (1) Latin wives of Palaiologian emperors (book) (2) Peter I of Cyprus in Poland (article) (3) To be beautiful in Palaiologian Byzantium (article) (4) French chroniclers on schismatics in the 15th century (article).

Dr Claudine Dauphin, Noisy-le-Roi, France

'Golan Survey-1988', *Excavations and Surveys in Israel 1989/1990*, vol. 9 (1991), 6-7.
Forthcoming: 'A Graeco-Egyptian Amulet from Matzuvah', *Atiqot* (Jerusalem); 'A Rock Cut Tomb at Sajur (Shazur)', *Atiqot* (with E. Braun and G. Hadas); 'Encore des Judéo-Christiens au Golan?', in Manns, F., ed., *Volume in Honour of Father E. Testa, Studium Biblicum Franciscanum Collectio Maior* (Jerusalem).
In progress: Book on the demography and socio-economics of Byzantine Palestine (IVth-VIIth C.) nearing completion.

A.R. Dyck, Los Angeles, California

Forthcoming: *Epimerismi Homerici*, 2 (expected date of publication: 1993).

Melita Emmanuel, Athens

'Οι τοιχογραφίες του Αγ. Δημητρίου στο Μακρυχώρι και της Κοιμήσεως της Θεοτόκου στον Οξύλιθο της Εύβοιας', ed. by the Society of Euboean Studies, Athens 1991; 'Die Fresken der Muttergottes-Hodegetria-Kirche in Spelies auf der Insel Euboia (1311). Bemerkungen zu Ikonographie und Stil', *BZ* 83 (1990), 451-67; 'Die Fresken der Kirche des Hosios Ioannes Kalybites auf Euboia', *Byzantinoslavica* 52 (1991), 136-44.
Forthcoming: Essays for the Dictionary of Art (Macmillan Publishers): 'Mystras', 'Monumental Painting and Mosaics: 330-843', 'Monumental Painting and Mosaics: 1204-1453'.
In progress: A study of the hairdressings and headdressings of Byzantine ladies.

Garth Fowden, Princeton and Athens

Forthcoming: *Empire to Commonwealth: Consequences of Monotheism in Late Antiquity* (Princeton University Press); reprint (corrected and with new preface) of *The Egyptian Hermes: A Historical Approach to the Late Pagan Mind* (Princeton University Press, in the Mythos paperback series).

Prof George Huxley, Dublin

'Byzantinohazarika', in *Hermathena. A Trinity College Dublin Review* 148 (Summer, 1990), 69-87; 'Women in Byzantine Iconoclasm', *Women and Byzantine Monasticism. Proceedings of the Athens Symposium*, 1988 (Publications of the Canadian Archaeological Institute at Athens, 1, 1991), 11-24; 'Armeniaca in the Library of the Royal Irish Academy', *Newsletter, Association internationale des Études arméniennes* 17 (1992), 39-41; 'Caucasica in the Library of the Royal Irish Academy', *ibid.*, 42-6.

Dr Aneta Ilieva, Sofia, Bulgaria

'The Mountain in the Geographical and Cultural Space of the Peloponnese during the Middle Ages (before the Tourkokratia)' 'Ιστοριογεωγραφικά, 3 (1989-90) (Giannena-Thessalonike, 1991), 11-24; 'Franks and Greeks: Patterns of Initial Co-existence in Morea and in Cyprus after the Chronicle of the Morea and Leontios Makhairas', in Πρακτικά του Δ' Διεθνούς συνεδρίου Πελοποννησιακών σπουδών (Corinth, 9-16 September 1990), vol. 1 (Athens, 1992), 145-61.
Forthcoming: "'Then the Kings and the Lords one after another built churches and many monasteries...": Patterns of Initial Co-existence between Franks and Greeks in 13th-Century Cyprus', in Michael Markowski, ed., *New Directions in Crusade Studies*, University Press of Florida; 'The Byzantine Image of War and Peace: The Case of the Peloponnese', *Byzantinische Forschungen* 19 (1993), 191-200; 'The Extermination of the Templars in Cyprus according to the Chronicle of Leontios Machairas', in Malcolm Barber,

ed., *The Military Orders. Fighting for the Faith and Caring for the Sick* (Proceedings of the Conference held at St John's Gate, Clerkenwell, London, September 3-6, 1992).
In progress: *The Chronicles of the Morea, of the Tocco and of Leontios Machairas. A Comparative Study* (negotiations with E.J. Brill, Leiden); 'O, City, eye of the universe'..., vol. 1 (4th-mid 7th cs.).

Prof Dr Johannes Irmscher, Berlin

Articles in Angelo di Berardino, ed., *Encyclopedia of the Early Christian Church*, trans. by Adrian Walford, I and II (Cambridge, 1992); Articles in Angelo di Berardino, ed., *Diccionario patristico y de la antigüedad cristiana* I (Salamanca, 1991) and II (1992); *Die Blütezeit des byzantinischen Staates im 10. Jahrhundert. Eine Aufsatzsammlung* (Amsterdam, 1992); Darin Vorwort und zur byzantinischen Literaturlandschaft des 10. Jahrhunderts; 'Oriental Christian Writing as a Component of the Literature of Late Antiquity', A. Wetzler, E. Hammerschmidt, *Proceedings of the XXXII International Congress for Asian and North African Studies* (Stuttgart, 1992), 223-5; 'Die Anfänge der neugriechischen Grammatik', *Renaissance-Hefte* 1 (1992), 3, 32-7; 'Die Gründung des Akademieinstituts für griechisch-römische Altertumskunde 1955', *Zeitschrift für Geschichtswissenschaft* 40 (1992), 646-9; 'Die seminaribus internationalibus quae "Da Roma alla Terza Roma" inscribuntur', *Melissa* 49 (1992), 13 f; 'Judentum, Christentum und Islam'. Einleitende Bemerkungen 17^o Congreso internacional de ciencias históricas II: Sección cronológica (Madrid, 1992), 575-7; 'Inhalte und Institutionen der Bildung in der Spätantike Carsten Colpe, Ludger Honnefelder, Matthias Lutz-Bachmann', *Spätantike und Christentum* (Berlin, 1992), 159-72.
Forthcoming: 'Bertha von Sulzbach, Gemahlin Manuels I', *Byzantinische Forschungen*; *Civitas: la storia di una nozione*; Protokoll: L'Africa Romana, and more.
In progress: *Lexikon der Byzantinistik*.

Prof Michael Jeffreys, Sydney, Australia

'Political verse for Queen Atossa', *Classica et Medievalia* 42 (1991), 1-4 (with O.L. Smith).
Forthcoming: 'Who was the sebastokratorissa Eirene?' (*Byzantion*; with E.M. Jeffreys); Early Modern Greek verse: parallels and frameworks, *Modern Greek Studies* 1, 1993 (Journal of Modern Greek Studies Association of Australia and New Zealand); Προφορικό ύφος: εκουσία μίμηση ή αθέλητη έξη (*Origini della letteratura neogreca* (ed. N. Panayotakis, Istituto Ellenico di Studi Bizantini e Postbizantini de Venezia).
In progress: Edition of the court poetry of Manganeios Prodromos; examination of the manuscripts of early demotic Greek verse.

Mrs Elizabeth Jeffreys, Sydney, Australia

'The Song of Songs and twelfth-century Byzantium', *Prudentia* 23 (1991), 36-54.
Forthcoming: 'Place of composition as a factor in the edition of early demotic texts', *Origini della letteratura neogreca* (ed. N. Panoyotakis, Istituto Ellenico di Studi Bizantini e Postbizantini de Venezia); 'Who was the sebastokratorissa Eirene?' (*Byzantion*, with M.J. Jeffreys).
In progress: Edition and translation of Digenis Akritis; examination of the manuscripts of early demotic Greek verse.

Sophia Kalopissi-Verti, Athens

'Dedicatory Inscriptions and Donor Portraits in Thirteenth-Century Churches of Greece', *Österreichische Akademie der Wissenschaften Philosophische-Historische Klasse, Denkschriften*, 226 Band, Veröffentlichungen der Kommission für die Tabula Imperii Byzantini, Band 5 (Vienna, 1992).
Forthcoming: Ο ναός του Αρχαγγέλου Μιχαήλ στον Πολεμίτα της Μέσα Μάνης in Αντίφωνον, volume dedicated to Professor N.B. Drandakis, Thessalonica 1993, 451-74 (in press); Ανασκαφή παλαιοχριστιανικού οικισμού στην Καρδάμaina (αρχαία Αλασάρνα) της Κω in Πρακτικά Α' Επιστημονικής Συνάντησης για την ανάδειξη αρχαιολογικών χώρων στο Αιγαίο. Μυτιλήνη 1991 (in press); 'Painters in Late

Byzantine Society. The Evidence of Church Inscriptions', *Cahiers Archéologiques* 42 (1994).

Prof Michel Kaplan, Paris

Les hommes et la terre à Byzance du VI^e au XI^e siècle: propriété et exploitation du sol, Publications de la Sorbonne (Byzantina Sorbonensia 10); 'Maisons impériales et fondations pieuses: réorganisation de la fortune impériale et assistance publique de la fin du VIII^e à la fin du Xe siècle', *Byzantion* 61 (1991), 340-64; 'Le village byzantin: naissance d'une communauté chrétienne', Villages et villageois au Moyen-Âge', Société des Historiens Médiévistes de l'Enseignement Supérieur Public, Paris 1992 (*Publications de la Sorbonne- Série Histoire Ancienne et Médiévale*-26), 15-25; 'Michel IV, Byzantin de la Décadence', *Le Monde* (31 Juillet, 1992); 'La horde croisée à Constantinople', *Le Monde* (1 Aout, 1992).

Forthcoming: 'Théodore de Sykéôn et ses sanctuaires', *Le saint byzantin et son sanctuaire: textes, images et monuments* (Séminaire de l'Université Paris I, 1989-1990) to be published as *Byzantina Sorbonensia* 11, expected spring 1993. 'Le saint, le village et la cité, *ibid.*'; 'Les moines et leurs biens fonciers à Byzance du VIII^e au Xe siècle: acquisition, conservation et mise en valeur', *Revue Bénédictine* (1993); 'Evergetis typikon and the management of monastic estates in the XIth century', Belfast Byzantine Colloquium (May, 1992).

Patricia Karlin-Hayter, Brussels

'Notes sur le Michel III du Logothète', in *Byzantion* 62; 'Further Notes on Byzantine Marriage: Raptus-ἀρπαγή or μνηστεία in *Homo Byzantinus* =DOP 46 (1992), 133-54. Forthcoming: 'Où l'abeille butine. La culture littéraire monastique à Byzance aux 8^e et 9^e siècles', in *Revue Bénédictine* 103 (1993); 'Choice, transl. and introd. passages Attaleiates and Kekaumenos for Patrimoine littéraire européen; Theodore Studites' letter Fa 37. Sketch for a self-portrait.

In progress: The patron-saint business; History VIth-Xth c.; Clandestine imperial propaganda; David, Symeon and George of Mitylene; Patriarchate CP; Eighth ecumenical Synod (869).

Prof W. Eugene Kleinbauer, Bloomington, Indiana

Early Christian and Byzantine Architecture: An Annotated Bibliography and Historiography (Boston: G.K. Hall; distributed in Europe by MacMillan, 1992), 923 pp.

Dirk Krausmuller, Washington, D.C.

Forthcoming: 'Studios in the 10th and 11th centuries', to be published with the papers of the Belfast Colloquium on the Evergetis Monastery.

Prof A.R. Littlewood, London, Ontario, Canada

'Gardens of Byzantium' in *Journal of Garden History* 12.2 (1992), 126-53 (was guest editor for whole number that contained papers from a colloquium on 'Gardens of the Ancient Mediterranean' held in October 1990 at the University of Western Ontario).

Forthcoming: 'The Erotic Symbolism of the Apple in Late Byzantine and Meta-Byzantine Demotic Literature' in *BMGS*; Chapter (with L. Brubaker) on gardens in Byzantine art and literature in M. Carroll-Spillecke, ed., *Der Garten von der Antike bis zum Mittelalter*.

In progress: *Michaelis Pselli Tractatus Grammatici et Rhetorici* for Teubner; *Originality in Byzantine Art, Literature and Music* (editing of a collection of essays and attempts to find a publisher).

Prof Henry Maguire, Washington, D.C.

(with Demetra Papanikola-Bakirtzis and Eunice Dauterman Maguire) *Ceramic Art from Byzantine Serres*, University of Illinois Press, Urbana; 'The Mosaics of Nea Moni: An Imperial Reading' in *Homo Byzantinus. Papers in Honor of Alexander Kazhdan* (=DOP 46), 205-14.

Dr C. Matzakis, Johannesburg, S. Africa

'Choniates and Human Perspectives', *Ekklesiastikos Pharos* 73 (Johannesburg, 1991), 104-110; 'Homer within the Byzantine Framework', *Akroterion* 37 (Stellenbosch, 1992), 2-5.

Forthcoming: 'The Fall of Constantinople', *Greek Letters* (Athens). An Introduction with translation into English (in the fifteen-syllabic metre) of the 1204 Fall of Constantinople; 'Providentialism in Niketas Choniates and Nikephoros Gregoras', *Acta Patristica et Byzantina* (Pretoria, 1993).

Dr Oliver Nicholson, Minneapolis, Minnesota

'Lactantius's History of His Own Time: The First English Translation of *De Mortibus Persecutorum* (1687)', *Studia Patristica* XXIII (Leuven, 1989), 256-65; (with Mrs C.A.F.S. Nicholson) 'Lactantius, Hermes Trismegistus and Constantinian Obelisks', *Journal of Hellenic Studies* 109 (1989), 198-200; 'Flight in Persecution as Imitation of Christ: Lactantius *Divine Institutes* IV, 18, 1-2', *JTS* 40 n.s. (1989), 48-65.

Forthcoming: 'Lactantius on Military Service' forthcoming in *Studia Patristica* (Proceedings of the 11th International Patristics Conference, Oxford, 1991); 'The "Pagan Churches" of Maximin Daia and Julian the Apostate' in *Journal of Ecclesiastical History*; Contributions to forthcoming two-volume project *The Forty Martyrs of Sebasteia* (ed. M.E. Mullett and A.M. Wilson, Belfast Byzantine Texts and Translations, forthcoming in 1993): (1) 'Last of the Persecutors? The Emperor Licinius and the Most High God'; concluding article: 'The Forty Martyrs of Sebasteia: the Making and Meaning of a Myth'; editorial work on other contributions; Index to the articles volume; Translations for the texts volume of Gaudentius of Brescia, Gregory of Tours and Ignatios Life of the Patriarch Tarasios; 'The Aqueduct at Amasya in Pontus', jointly with Caroline Nicholson, forthcoming *Anatolian Studies*; 'The Topography and Monuments of Eastern Turkey', review article of T.A. Sinclair, *Eastern Turkey* I, forthcoming in *Journal of Roman Archaeology*; 'Viewing Fair Melrose Aright: Perception and Presentation of Historical Sights' to be published in Peter Wells, ed., Report of conference on Perception and Presentation of the Past, Center for Ancient Studies, University of Minnesota, October, 1987; article on Holy Sepulchre in *Anchor Bible Dictionary*, ed. David Noel Freedman (Garden City, N.Y., 1992).

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Antonios Risos, Bochum, Germany

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Philip Rousseau, Auckland, New Zealand

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Forthcoming: *Basil of Caesarea* (Berkeley: University of California Press); 'Asceticism and Monasticism' in *The Cambridge Ancient History*, XIV. New Edition, ed. Averil Cameron, John Matthews, Bryan Ward-perkins and Michael Whitby (Cambridge: CUP); 1500 word entry on early medieval monasticism in *The Blackwell Encyclopaedia of Medieval, Renaissance and Reformation Christian Thought*, ed. Alistair McGrath.

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Prof Dr Franz Tinnefeld, Munich

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Maria Vassilaki, Chania, Crete

'Some Remarks on Cretan Painting of the Early Fifteenth Century' (in Greek), *Euphrosynon. Studies in Honour of M. Chatzidakis* (Athens, 1991), vol. 1, 65-77.

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Rev Christopher Walter, Athens

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3. FIELDWORK

GREECE

Prof A.A.M. Bryer: If British Byzantinists do not know about Peter Kuniholm's project, they should, for it bids fair to putting some archaeologists and art historians out of some of their work. For a decade or so, Kuniholm and his team have been sampling and dating timber in sites in Byzantine lands. With admirable *glasnost*, the project circulates an annual bulletin of preliminary findings. The 1992 report runs from 7th millennium B.C. Catal Hüyük to an Oflu mosque of 1896 A.D., by way of 200 medieval buildings, mostly in northern Greece. The way to get hold of this information is to subscribe to the project—the U.S. National Endowment for the Humanities matches every donation. I commend the enterprise strongly. For further details, write to Professor Peter Kuniholm, Aegean Dendrochronology Project, History of Art and Archaeology, C-35 Goldwin Smith Hall, Cornell University, Ithaca, N.Y. 14853, U.S.A.

Prof Manolis Chatzidakis: The special Service of the Academy of Athens 'Corpus of Byzantine Mural Paintings in Greece' has conducted a survey in the islands Kythera and Chalki. A new survey in all over the Dodekanese and the city of Veroia has begun.

Dr Kara Hattersley-Smith: Third research trip to Rhodes planned for October (?) in connection with a joint project together with Anthony Luttrell and Julian Chrysostomides on the Greek inhabitants of Rhodes under the Hospitallers. Our most important source of evidence are those portions of the Hospital's archive that survive in Malta. They include examples of land grants naming tenants, conditions and rents, and provide topographical details and information on contiguous landholders. This evidence in turn throws up questions concerning land measures, settlement in towns and country, surviving architectural remains and place names. The purpose of my trip in 1993 will be to build on the finds of my visits to Rhodes in 1990 and 1991 as a result of which connections were made between the modern toponymy of the island and those places in the Hospitaller documents that deal with land grants. Although the toponymy of Rhodes has remained largely unchanged for centuries, detailed knowledge of that toponymy is disappearing. As more and more people turn away from agriculture so the names of fields, woods, vineyards and pastures around the towns and villages are forgotten. It is placenames of this kind that are preserved in the Hospitaller documents and as our research has shown in many cases can be plotted on the ground today.

Sophia Kalopissi-Verti: Excavation (since 1985) of an Early Christian settlement in Kardamena (ancient Halasarna) on the island of Kos (in collaboration with G. Alewras and M. Panagiotidi).

ISRAEL/PALESTINE

Dr R. D. Pringle: Visits to Crusader sites in Israel/ Palestine (March, 1992).

JORDAN

David Buckton: Rescue archaeology: excavations at Deir 'Ain 'Abata, Jordan. The final season of Excavation at this site, high above the southern tip of the Dead Sea, between Kerak and the lowest point on earth, Safi, has just finished.

The archaeological site is perched on a mountain-ledge subject to falling rocks from above and erosion from its edge. Besides the obvious rescue aspect, one of the original aims of the excavation was to obtain evidence of the continuity or abandonment of occupation in the face of the Islamic conquest. A monastery of 'St Lot', the only one in Christendom dedicated to this Old Testament patriarch, was known from a sixth-century AD map, and it was hoped that the site above the Dead Sea could be identified as this monastery.

The first season of excavations established the site as a Byzantine monastery of about the sixth century AD. During the second season in 1989/90, graffiti mentioning Lot and identified as pious inscriptions left by pilgrims came to light. In the course of the third

season (1990/91), but delayed until September-December 1991 by the conflict in the Gulf), the site was revealed as the cult centre of Lot.

The church of the complex is a three-aisled triple-apsed basilica, the east end surviving to the full height of the walls. There are mosaic floors in all the aisles, that in front of the site of the main altar incorporating an inscription dating from AD 691. The northern aisle, which is lower than the rest of the church and seems to have belonged to an earlier structure, has a doorway in its apse, in front of which is a mosaic inscription dating from AD 606. The doorway leads into a cave in the mountain, clearly believed to have been the one in which Lot and his daughters lived after the destruction of Sodom and Gomorrah (Genesis 19). The cave has a mosaic floor, below which are fifth and sixth-century AD artifacts; finds above the mosaic are from the 'Abassid period.

The final season has concerned itself primarily with the cave, in which have been found three flights of steps leading to a chamber lined with white marble. This chamber is probably to be interpreted as the inner sanctum of the cult complex. The building immediately north of the church has also just been excavated and identified as the refectory.

Early recognition of the importance of the site led the British Museum to become the principal sponsor of these excavations, contributing most of the funds and supplying skilled personnel (for photography, conservation, illustration, and organization). The BM benefits from a generous division of the finds with the museum at Kerak Castel.

The director of the excavation, Mr Konstantinos D. Politis, has published interim reports on the previous seasons in the *Liber Annus* and the *Annual of the Department of Antiquities of Jordan*. He delivered a well-attended and well-received public lecture at the British Museum on the third season and will be up-dating this at King's College London on 15th February (5 pm).

KUWAIT (1990), BAHRAIN (1991) AND QATAR (1992)

Dr D.A. Agius: Fieldwork in search of clues on types of boats (medieval and post-medieval) in the Gulf comparing the data with BC period.

MALTA

Anthony Luttrell: Work on the Hospitallers' Archives.

1992: four weeks in the Hospitallers' Archives (National Library of Malta): November-December 1992.

1993: Research on the Hospitallers of Rhodes in Italy: three months at British School at Rome (Balsdon Fellow) and three months at Orleans (CNRS Directeur de Recherche).

TURKEY

Prof A.A.M. Bryer: At long last, British Byzantinists are putting the Pontos back on the map, not least because Turkish authorities are better disposed towards applications for permits on this neglected shore. On 21 January 1993 (before this Bulletin is circulated), eight are meeting in Birmingham to discuss their fieldwork of 1992 from Amastris and Sinope to the Pontic limes east and south of Trebizond, which will continue in 1993.

J.G. Crow (and Prof A.A.M. Bryer): Survey at Buzluca, Trabzon Vilayet, Turkey 1992.

The coast and mountains to the east of Trabzon is a region of Turkey largely neglected by travellers and archaeologists of all periods, with the notable exception of the Byzantine topographical surveys carried out in the 1960's and 70's by Bryer and Winfield (1985). The survey of the site at Buzluca represents the first serious attempt to investigate the archaeology of the region using modern survey techniques and we are encouraged that the Turkish Department of Antiquities now recognise the importance of Turkish and foreign archaeologists working in regions such as this, where there is poor knowledge of the archaeological resource. Initially we are concerned to record the surviving structural evidence for the Roman and early Byzantine military presence but in subsequent seasons we hope to be able to place this in a broader chronological and environmental setting.

In order to establish the nature of the site at Buzluca it was decided to carry out a detailed topographical survey of the site and the standing remains at a scale of 1:500 using a Zeiss Elta 6 total station, with more detailed plans and elevations of individual buildings at

a scale of 1:50. The project was directed by Mr James Crow and Professor Anthony Bryer, Mr Mark Bowden (RCHME) was responsible for surveying and Mr Brian Williams for planning. Dr Elizabeth James (Courtauld Institute) was art historian and we were assisted by six undergraduate students from the Universities of Birmingham and Newcastle upon Tyne. Our government representative was Sayin Asuman Güngör of Bursa Museum, and we would also like to acknowledge the help of Sayin Ayse Sevim of Trabzon Museum. In particular all the team wish to express their thanks to Cumhur Odabaşioğlu and his family for the help and kindness they showed us.

The site at Buzluca (formerly known as Canayer) lies on an isolated spur to the east of the modern village within 1.5 km of the Black Sea coast and is 30 km east of Trabzon. The site is linked by a narrow, steep sided valley leading to the coastal headland of Arakli Burunu. Recent studies of the classical and medieval topography have suggested that this may be the site of Hyssos Limen (harbour)/ Susurmaina an important Roman and early Byzantine military centre, first recorded by Arrian in the early second century AD and connected with the anchorage at Arakli and the mouth of the Kara Dere (Hyssos river) (Bryer and Winfield 1985: 326-7). The recent publication of a local history of Sürmene (Bilgin 1990, 31-5) records for the first time a rectangular enclosure at Arakli Kalesi of typical Roman form. This is situated in the valley of the Kara Dere, the classical Hyssos, just south of the modern town of Arakli and is a more likely candidate for the auxiliary fort of Hyssos Limne recorded by Arrian and attested in the *Notitia Dignitatum* (Or. XXXVIII 34).

The principle access to the site at Buzluca is from the south, where the spur narrows to a width of only 100 m. Overall the enclosure is trapezoidal in shape broadening to the north, with a maximum length north-south of 220 m and east-west of 200 m. The north side is very irregular with a deep re-entrant midway along its length. The ground falls very steeply to the east and north, but with a distinct shoulder to the west. There is a gentle slope across the site from south to north. The slopes and plateau are covered by hazelnut orchards, with small clearings on level ground for the cultivation of maize and beans.

The main structural feature is the curtain wall and its associated towers and other buildings. Stretches of curtain survive on all four sides up to 40 m in length. To the west, north and east the wall formed a terrace cut into the hillside rarely exceeding 1 m in width. To the south the outer face is mainly obscured by hill wash and wall core only survives on the inner, north, face. Along the 100 m length of the south curtain are four well preserved structures aligned west to east. The best preserved is the south-east angle tower. On its north exterior face is a fine chamfered cornice at the same level as the surviving floor inside the tower. Traces of this cornice may be seen around all four sides of the exterior, at the south-west angle the cornice was masked and preserved by the curtain wall with an unweathered profile. This indicates that the tower did not project in front of the curtain wall and that it was structurally earlier than the curtain. At the east end of the interior of the tower are the remains of an inscribed apse, there was a door to the west. Below the level of the cornice the mortared rubble walls are faced with uncoursed basalt rubble blocks, but, by contrast, above it the walls both inside and out are faced with thin limestone slabs presenting an ashlar or blockwork face. Similar construction is seen on the south curtain towers and at the west and north gates. Towards the west end of the south curtain and at the south-west angle are two small churches 8.5 m long and 5 m wide, constructed astride the curtain wall both with external semicircular apses. Remains of the chamfered cornice are visible at the south-west angle, although the wall is curved at the angle below the cornice suggesting that at this point the curtain wall preceded the building of the church. Apart from this evidence for three single-cell churches along the south curtain, there also appears to be a row of lean-to buildings towards the east end, one of which may preserve an inscribed apse. The south gate cannot be identified with certainty.

On the west side the curtain wall survives in a number of places with the traces of three internal towers, but the major feature is the west gate. This takes the form of an internal tower gate with a barrel vault, aligned east-west at right angles to the curtain. The remains of an apsidal east-end survive on the first floor, above the vault. The west wall of the tower-church stands to a height of 7.47 m above the modern floor of the vault and is pierced by a window 1.38 m high and 0.36 m wide. At the north-west angle is a square tower, unusually for Buzluca without evidence for a church.

The principle surviving defensive structure is the north gate, like the west gate it has an upper storey with a second floor apse aligned to the east. Unlike the west gate the upper church is supported on a transverse barrel vault, so that it is clear that the alignment of the church determined the plan of the gate. Gate arches survive to the north and south, but the ends of the vault are also open to east and west so that the upper storey is supported on four piers like a tetrapylon. There is a chamfered cornice and there are facing-slabs and decorative pilasters similar to the south-east tower and west gate. Only fragments survive of the curtain wall round to the east side. Against the inside of the east curtain is a large building 15.5 m long by 8.3 m wide, abutting it to the south are the remains of a ruined apse. To the west of it on the highest point within the enclosure is a large structure overgrown with dense vegetation, locally known as the *havuz* or open cistern. The outline of a multi-apsidal plan could be seen with rectangular buildings to the west, these buildings had been cleared and inadequately planned in 1988. It is hoped to carry out a detailed survey of this structure in 1993. Apart from these structures the interior was empty of visible archaeological remains; roof tiles of varying fabric and colour represented the overwhelming majority of surface finds, with only three pottery sherds. Recent cutting of open field drains across much of the interior of the site had revealed neither pottery or structural remains. It is clear however that there are extensive hillwash deposits on even shallow slopes, so that further remains could well be obscured especially around the north perimeter. An alternative explanation for the absence of surviving internal structures could be the extensive use of timber buildings in what remains a richly wooded landscape.

Structurally the remains appear to belong to one major period, with additional buildings constructed against the south and west walls. Excluding the central buildings (*havuz*), there are five churches along the curtain wall, with two other possible apsidal structures. At the gates and the majority of towers it appears that religious architecture takes priority over the requirements of defence. The site is clearly not a Roman or late Roman fort and the fort of Hyssos Limen may be better identified at Arakli Kalesi noted above and within 2 km south-east of the site at Buzluca. Buzluca is unlikely to date before the sixth or seventh centuries AD and it has been suggested that the medieval and modern name of Herakleia/ Arakli derives from the campaigns of the emperor Heraclius in the Pontos between 622 and 626 (Bryer and Winfield 1985: 327). The recent survey has shown Buzluca to be an impressive single period site close to the castle and cape at Arakli Burunu. It is hoped that study of the architecture, stone fragments and the pottery will allow a clearer understanding of the chronology of the site and that this will allow a better understanding of its function. This is clearly different from most other medieval sites in the region whether secular or religious. The principal monuments surviving from the medieval period are churches and castles (See Bryer and Winfield 1985). Castles invariably are located on isolated hilltops such as Hamurgan Kalesi behind Stirmene or rocky coastal promontories like Kalecik Kalesi to the west of Arakli Burunu. The situation of Buzluca on a spur does not fit within these categories especially as there is no additional defence at the more vulnerable southern end of the site. But perhaps we are misunderstanding the nature of the defences: along the short, hundred metre cordon on the south side are located at least three churches, partly within and partly projecting in front of the walls. Conventionally we may expect this line to form part of a fortification even if it does not match other sites locally. Alternatively the curtain-churches and their holy relics and icons may constitute the principle supernatural protection for the site. If the association of Buzluca with Herakleia, founded by the emperor Heraclius between 622-6, is correct, this places it in a period of military and ideological crisis in the Byzantine empire. In the accounts of early seventh century sieges contemporary texts and chronicles give greater prominence to the intervention of Divine aid; whether St Demetrius at Thessaloniki or the Holy Virgin at Constantinople in 626. The combination of supernatural and physical defence is not unique to the Byzantine world, but at Buzluca we may have an example where the divine is given precedence over the practical needs of defence. This need not be the only interpretation of the site, alternatively the remains may represent some form of monastic or pilgrimage centre, although this is likely to have been early or shortlived as no records have survived in the later medieval documents from the Pontos.

Further investigation of the multi-apsed building (*havuz*) at Buzluca in 1993, together with a geophysical survey, may provide a clearer idea of the function of the site as a whole.

In addition it is hoped to be able to plan and survey the probable Roman military sites at Eski Pazar, Arakli Kalesi and Hortokop to the east and south of Trabzon.

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M. Bilgin, *Sürmene Tarihi* (Istanbul, 1990).

Dr Stephen J Hill: Preliminary visit to Sinop (Sinope) to prepare for rescue excavation of Byzantine church at Çiftlik with Sinop Museum.

A.J. Kirby: July to September 1992.

With a research grant from the British Archaeological Institute at Ankara and a grant from the British Academy funded Evergetis Project based in Belfast I was able to undertake a photographic survey of monasteries in Turkey and thus establish a photographic archive of monasteries for the project. For a month I was based near Bafa Gölü under Beşparmak Dağ in Caria where I was able to photograph many of the monasteries around and on islands in the lake. In particular I was able to reach one of the typika monasteries, the Stylos monastery which is situated on the northern slopes of Beşparmak Dağ (Mt Latros) and dates from the tenth century. The large monastery of Jediler (Kellibara) on the southern slopes of the mountain was recorded as were the monasteries at Kahve Hisar Adası, Merinet, Herakleia Adası, İkis Adası (which has an inscription on the door lintel leading into the Katholikon dating the church to 1230-1231), and Menet Adası.

Taking valuable advice from Lyn Rodley, I was able to visit other monasteries on the central Anatolian plateau as well as on the southern coast of Turkey, and monasteries on the southern coast of the Sea of Marmara. Churches recorded are St Helena's at Silile near Konya (as well as details of rock-cut churches just to the south-east of the monastery; Kemerli and Kara Kilise, Helvedere on the slopes of Hasan Dağ in Cappadocia; the two churches close to Güzelyurt in Cappadocia; the church of the Archangels at Sige (Kumyaka), Fethiye and Kemerli Camii at Tirilye (Zeytinbağı), the Medikion monastery close to Tirilye, the eighth century monastery of St John the Divine (Ayani Kilise) at Pelekte, and another typikon monastery, that of St Abercius (Elegmoi) at Kuşunlu, all positioned on the south coast of the Sea of Marmara. On the Mediterranean coast Cumani Camii was recorded at Antalya as were the two basilicas that can be found at Side. Finally the churches at the site of Sebaste (Selçikler) near Uşak were recorded.

In total over seven hundred photographs were taken and are currently being catalogued.

Prof C. Mango: Amorium 1992

A sixth season of survey and excavation was carried out in August 1992 under the direction of the late Prof R.M. Harrison, seconded by Dr C. Lightfoot. Work was continued in three areas, namely: i) South side of upper town plateau, next to a gate (Trench L), where evidence of squatter-type occupation from the 14th to the 19th century was found. ii) The large basilica in the lower town. Its interior has now been cleared to a level of 50 cm. above the original floor. Quantities of wall mosaic cubes, painted plaster (some still adhering to the walls) and sculptural elements have been found. iii) Area of gate and triangular tower on the south-west flank of the lower town (Trench AB). The structural history of this part of the fortifications has been further elucidated. A small hoard of coins of Constantine X and Romanus IV found in the two-room Middle Byzantine house located behind the tower appears to have been secreted at the time of the first Seljuk attacks. Environmental research bearing on plant samples and animal bones was carried out simultaneously.

It is intended to publish the results of the first six seasons in book form (to appear in 1994). The excavations will be continued in 1993 under the direction of Dr Lightfoot. (CM summarizing Interim Report by R.M. Harrison, N. Christie and others).

Dr J.M. Wagstaff: Ethnographic and geographical study of land use change in the Yayla District of south-western Turkey in connection with the Balboura Project.

4. THESES

THESES UNDERWAY BUT NOT PREVIOUSLY REPORTED:

Nadia Anaxagorou, 'Narrative and Stylistic Structures in the Chronicle of Leontios Machairas', Oxford University, DPhil, supervisor Dr Peter Mackridge.

Theodora Antonopoulou, 'The Homilies of the Emperor Leo VI', Oxford University, MPhil.

Geoffrey Greatrex, 'Procopius and the Persian Wars', Oxford University, DPhil, supervisor Dr James Howard-Johnston.

Katrina Kavan, 'Art and Miracle', University of London, PhD.

Dirk Krausmüller, 'Monastic Ways of Life and Concepts of Salvation in 9th to 12th Century Byzantium', University of Munich, PhD, supervised by Prof F. Tinnefeld.

Fr Maximos Lavriotes, 'Early Christian interpretations of Old Testament Theophanies', Cambridge University, PhD.

Nikolai Lipatov, 'Commentary on the prophet Isaiah by St Basil the Great: Study, translation and commentary', The University of Birmingham, PhD, supervisors Dr A.M. Wilson, Prof A.A.M. Bryer and Dr I. Torrance.

THESES STARTED IN 1992:

Pamela Armstrong, 'Byzantine and Late Pottery in Northern Greece' (field), Queen's University, Belfast, PhD, supervisors Dr M.E. Mullett and Dr J. Hayes.

Catherine Burns, 'Sanctity and Community in Byzantine Constantinople' (field), Queen's University, Belfast, supervisor Dr M.E. Mullett.

Ioanna Constantinidi, 'Byzantine and Ottoman Chaldia', University of Birmingham, PhD, supervisor Prof A.A.M. Bryer.

Barbara Crostini, 'An Edition of Paul of Evergetis Catecheseis', Oxford University, MPhil, supervised by Fr J. Munitiz, Campion Hall.

S. Currell, 'Asceticism and Society in Egypt and Syria (select comparative themes)', University of Warwick, MA, supervisor Dr S.N.C. Lieu.

T. Lennon, 'Palmyra in the Age of Odaenathus and Zenobia', The University of Warwick, MA, supervisor Dr S.N.C. Lieu.

Costas Moustakas, 'Late Byzantine and early Ottoman Macedonia' (field), University of Birmingham, PhD, supervisors Prof A.A.M. Bryer and Dr Rhoads Murphey.

Maria K. Papathanassiou, 'Stephanos von Alexandria und sein alchemistisches Werk', Berlin, supervisor Prof Dr Johannes Irmscher.

P. Stephenson, 'Byzantium in the Balkans in the Eleventh and Twelfth Centuries' (title not yet determined), Cambridge University, PhD, supervisor Dr. Jonathan Shepard.

THESES SUCCESSFULLY COMPLETED:

Kemal Çiçek, 'Zimmi (non-Muslims) of Cyprus in the Sharia Court, A.H. 1110-39/ 1698-1726 A.D.', University of Birmingham, PhD, supervisor Prof A.A.M. Bryer.

Based on the records of the proceedings of the sharia court (Şer'iye sicilleri), this study contributes to the understanding of the legal status of the non-Muslims (zimmi) in Ottoman Cyprus at the beginning of the eighteenth century:

Having introduced the sources and determined their limitations, which defined the topic under discussion, the sicils are studied for their diplomatic properties. Then, a brief evaluation of the administrative and political circumstances under which the zimmi and Muslim population of the island lived is made. An analysis of nearly 2000 recorded cases indicates that the Church of Cyprus was not as influential in the administration of the island in general in this period as has sometimes been thought. Its role was confined to the distribution of non-Muslims' tax burden and gathering these taxes and dues, and representation of the zimmi in official matters. Furthermore, the jurisdiction of the Church appears to have been less significant than was anticipated and the cadi's court held a central position in the life not only of the Muslims, but also the zimmi, who brought before him all matters including personal law and matrimonial law, theoretically under the jurisdiction of the Orthodox Church of Cyprus. Analysis shows that 40% of all recorded cases involved at least one non-Muslim. This represents the highest figure so far obtained for the zimmi communities anywhere in the Ottoman Empire.

It was obvious that in general the zimmi had recourse to the cadi's court on a voluntary basis and when they did so, they were subject to Islamic law in all aspects. With regard to Muslim-Christian relations in Cyprus, a very different picture has thus emerged from that portrayed by the travellers and historians in this period. The records show that the cadi upheld their rights against Muslims and notable officials rather than the contrary. The conclusion is that the general decline observed in the late eighteenth century in the legal status of zimmi in the Ottoman empire was not yet very noticeable in Cyprus during the period studied.

Earl Martin Collins, 'Prayer and Mystical Theology in Eleventh-Century Byzantium', Queen's University, Belfast, PhD, supervisor Dr M.E. Mullett.

This thesis assesses the impact of the teaching on prayer of Symeon the New Theologian by looking at three other writers of the eleventh century: Paul of Evergetis, Peter of Damascus and Elias Ekdikos. A theoretical introduction sets the context of tradition and traditions, a second chapter surveys the sources and a third deals with the question of monastic 'decadence'. The heart of the thesis is chapters 4-7, each of which deals with one author. It is established (contrary to the frequent assumption which sets Symeon the New Theologian apart from his contemporaries and successors) that there is substantial agreement among all the writers on the place of prayer (within a complex mixture of elements which constitutes monastic life), how prayer was to be performed, the state to which it tends and the results it is expected to produce. Where Symeon differs is in a total theological vision that is really a development of Byzantine theology towards a pneumatological structure in theology which had enormous consequences in other areas of the Christian life: the sacraments, the question of absolution, holy orders and the necessity for conscious experience. It is argued that Symeon (contrary to another frequent assumption) cannot be taken as the ideal or as a representative Byzantine mystic or as a natural stage in a single tradition which connects with the fourteenth-century hesychasts. The conclusion reveals the complexity of eleventh-century traditions and teachings on prayer, calls for more detailed studies of aspects of the teaching of Symeon and for further work on the Evergetis texts.

Eugenia Drakopoulou, 'Kastoria. The Inscriptions in the Churches and the Development of the Town from the 12th to 16th Century', University of Athens, PhD, supervisor Prof N. Oikonomidis.

The votive and founder inscriptions of Kastoria appear with the publication of this thesis. The latter is an in-depth analysis of the historic events and the social-economic conditions that led to the important cultural development of this Macedonian town from the 12 to 16 centuries.

Henri Franses, 'Symbols Meaning, Belief. Donor Portraits in Byzantine Art', Courtauld Institute of Art, London, PhD, supervisor Prof R. Cormack.

My research has involved an examination of the interaction between human and divine represented in donor portraits, both 'internally', that is from a contemporary theological point of view, and 'externally', using theories from modern social anthropology, primarily those of Bourdieu. This has led to the conclusion that the representations of the exchange involved must be characterised in something more than naively realistic terms. Rather, both the subject depicted and the images themselves participate in the complex process of mediation, through which the supernatural is constituted in opposition to the natural.

A chapter of this thesis, entitled 'Sin, forgiveness, and the many faces of the Byzantine Afterlife', was awarded the N.H. Baynes prize for '...an essay on some aspect of the history, including art, religion and thought, of the Mediterranean lands within the period 400 B.C. and A.D. 1453', University of London, 1992.

Costas Moustakas, 'Byzantine Kastoria', University of Birmingham, MPhil, supervisor Prof A.A.M. Bryer.

The present work is an investigation of the life of Kastoria in the Middle Ages. Kastoria was a medieval town which emerged in the ninth century. Before then there is evidence of a

town built in the period of Justinian I (527-62) on the same site and complete obscurity for the period between the sixth and ninth centuries.

Kastoria was an important town, as indicated by the large number of surviving Byzantine monuments. These monuments have served as an extended field of study with regard to Middle and Late Byzantine painting and architecture. Nevertheless the political history of Kastoria has not been thoroughly studied yet and there are several less known and not well-defined points. A large part of this study is a narrative from the emergence of the town in the ninth century until the Ottoman occupation in the late fourteenth century; obscure and confusing points are discussed with solutions being suggested. Other sections deal with topographic, ecclesiastical, demographic, social and economic matters in order to complete the study of the town and its surrounding region in that particular period.

In contrast to other districts of Macedonia, Kastoria lacks enough documentary information. The research was mainly based on fragmented information from literary sources, supplemented by evidence from the towns' own monuments (offered by the inscriptions of the churches mainly).

Claudia Rapp, 'The *Vita* of Epiphanius of Salamis- A Historical and Literary Study', Oxford University, DPhil, supervisor Prof Cyril Mango.

This is the first comprehensive study of the *Vita Epiphani*, which has hitherto been neglected because of its legendary character. My approach is to see the *Vita* for the hagiographical work it wants to be, rather than to criticize it for its lack of historical accuracy. It is the work of a compiler who had before him two sets of notes dealing with Epiphanius's monastic life in Palestine and his episcopate in Cyprus respectively. The compiler's activity can be dated to the 5th and 6th century, possibly the mid 5th century. His main sources are the *Vita Antonii* and Socrates's *Church History*. The *Vita* is rare in relying on wall-paintings in the saint's church, and it is unique in incorporating a metrical dialogue relating Epiphanius's visit to the Persian court.

The *Vita* depicts the major events in Epiphanius's life, albeit in altered form. It shows Epiphanius as an ascetic in the tradition of St Anthony, later as a model bishop, and always as a miracle-worker of world-wide renown. In addressing Epiphanius's controversial role in the exile of John Chrysostom, the compiler gives the first written version of the story of the Empress Eudoxia's clash with the Patriarch over a widow's vineyard and the story of the audience in which Epiphanius opposed Eudoxia's plans to exile John. The *Vita Epiphani* is the source for both these stories in the Chrysostomic hagiography from the 7th century. By emphasizing the miraculous and glossing over the unpleasant, the hagiographer is successful in presenting Epiphanius as a great saint.

Appended to the thesis, in a separate volume, is a new, critical edition of the *Vita Epiphani* with a running commentary, preceded by a discussion of the manuscript tradition of the text.

Panos Savorianakis, 'Cos in the 18th Century', University of Birmingham, MPhil, supervisors Prof A.A.M. Bryer and Dr J. Strauss. (no abstract received).

Dion C. Smythe, 'Byzantine Perceptions of the Outsider in the Eleventh and Twelfth Centuries: A Method', University of St Andrews, PhD, supervisor Dr P. Magdalino.

This thesis examines the portrayal of outsiders- by gender, religion, race and τάξις- in Michael Psellos's *Chronographia*, Anna Komnene's *Alexiad* and Niketas Choniates's *Narrative*- using sociological theories of deviancy. The twofold aim is to 'treat texts seriously', localised in Jakobson's speech-event nexus of addresser, context, content, contact, code and addressee; and secondly to understand the texts as statements of the dominant élite.

Outsiders are defined (using the labelling orientation) as people successfully defined as deviants; deviant behaviour is whatever they do. The dominant élite creates cultural boundaries, and places individuals in outsider roles on the other side of those boundaries. Outsiders can be understood only in terms of who defines them as deviant; there is no material reality to deviancy. Stereotypes, which identify social categories of people by evaluative trait-characteristics, are necessary elements of human cognition; they become

prejudice only when they are over-generalised, based on too limited data, applied too widely and maintained in the face of contrary empirical evidence.

The analysis of the three texts in depth allows the identification of those groups labelled as outsiders by these expositors of the dominant ideology. My conclusion is that these authors portray a picture of the Byzantine outsider, which is coherent between this limited sample group, allowing for individual variation. These authors used stereotypes to conceptualise and encode in the linguistic and lexicographical complexities of their texts the outsiders they identified in their societies. Their presentation uses stereotypes, but does not descend to prejudice.

T.E. Urbainczyk, 'Socrates Scholasticus: Historian of the Church and State', University of Birmingham, PhD, supervisors Dr J. Haldon, Dr A. Wilson.

Chapter 1 places Socrates Scholasticus in his historical background, picking out the few personal details to be found in his history and setting them in a wider context. Chapter 2 then describes the Ecclesiastical History, looking at Socrates's own claims for it as well as its known sources and Socrates's method of using these sources. Socrates's theory of history is examined in chapter 3. He sees events in Church and state as connected by some kind of sympathy and I argue that this view affects his whole approach to his work. His view that unity of Church and state is an unquestioned good influences his narrative. Chapter 4 sets his work in its literary context looking at similarities to and differences from other histories, both ecclesiastical and classical. The rest of the thesis illustrates the way Socrates's theory affects his history by focussing on his attitudes to bishops (chapter 5), emperors (chapter 6) and the enemies of unity, that is, heretics, usurpers and barbarians (chapter 7). I argue that he includes information on secular events in order to illustrate his theory that troubles in the Church cause troubles in the state.

Ruth Webb, 'The Transmission of the *Eikones* of Philostratos and the Development of Ekphrasis from Late Antiquity to the Renaissance', The Warburg Institute, PhD.

The thesis describes and analyses the ways in which the *Eikones* have been read and used from the time of their composition in the third century AD to the mid-sixteenth century.

The first three chapters analyse the levels of voice and narrative in the text and set the work in the context of late antique culture and education, relating it to the theory and practice of ekphrasis as defined in rhetorical handbooks and as exemplified in other texts of the second to fourth centuries. The resulting definition of ekphrasis as a vivid evocation of an event or entity allows a reconsideration of Philostratos' descriptive techniques in the *Eikones* and of ancient ekphrasis of works of art in general.

The next section traces the ways in which ekphrasis in general was adapted to a Christian context by Byzantine authors and describes the use of the *Eikones* in the teaching of classical Greek in Late Byzantium. This part of the thesis includes an edition of the unpublished grammatical scholia to the text and a discussion of their attribution, composition and role in teaching.

The final section describes the use of the *Eikones* in the teaching of Greek in fifteenth-century Italy on the basis of evidence from manuscripts and printed books. This provides a context against which to consider the new interest in the reconstruction of Philostratos' paintings in the sixteenth century as shown in the paintings by Titian, Giulio Romano and others based on the *Eikones*. The extent of Philostratos' influence on the art criticism of the first half of the sixteenth century is also discussed.

5. CALENDAR

Athens: Lectures in the History of Art and Architecture, The Archaeological Society, Panepistemiou 22, 106 72 Athens, tel. 3609689. All meetings held on Wednesdays, from 8.00- 9.00 pm, 4 Nov. 1992- 17 March 1993.

Lectures on the History of Architecture, organised by the Polytechnic University of Athens (Prof Ch. Bouras) every Thursday 7-9 pm. More information from Prof Ch. Bouras, Polytechnic University of Athens, Patission 42, GR-10682, Athens, Greece.

Post-graduate seminar on 'The Monastery of Studio', organised by the University of Athens, Profs. P. Vocotopoulos, N. Oikonomides, S. Troianos and Ath. Kominis, every Wednesday 6-8 pm (Nov.- April 1993). More information from Prof N. Oikonomides, Faculty of Letters, Panepistimioupolis, GR-15784, Athens, Greece.

Lectures on 'The Patriarchal Centers of Orthodoxy', 'Material, Natural and Spiritual Environment in Byzantine and Post-Byzantine World', and 'Sinai', organised by the Foundation Goulandri-Chorn almost every day 7.30-9 pm (Oct. 1992- May 1993). More information from Goulandri-Chorn Foundation, M. Avriliou 5, Plateia Aeridon, Plaka, GR-10556, Athens, Greece, tel. 3219196.

Belfast: *Byzantium in Belfast*, various Wednesdays 8 pm in Dept. of Greek and Latin, Queen's University (Dr M.E. Mullett). 3 Feb, Dr Gordon Kendal, 'Language and Silence: Reflections of St Paul and St Gregory Palamas'; 10 Feb at 12 noon, James Crow, 'Survey at Canayer', 10 Feb at 8 pm, James Crow, 'The Long Walls in Thrace'; 24 Feb, Dr Roger Wilson, 'The Decline of the City in Late Roman North Africa'; 3 Mar, Dr Paul Magdalino, 'Comnenian Constantinople'; 10 Mar, Dr Andrew Palmer, 'The Legend of Edessa in Mesopotamia'; 24 Mar, Stephen McCotter, 'A Pig's Eye View of Byzantine Siege Warfare'; 28 Apr, Dr Stephen Hill, 'Michael Gough, The Emperor Zeno and some Cilician Churches'; 7 May, Dr James Kelly, 'Questions of Orality and Context in Greek Folk-Tales'; 12 May, Dr L.-A. Hunt, 'The Churches of Old Cairo: Christian-Muslim Cultural Interaction, 12th- 14th Centuries'; last paper of the year will be given by Prof Averil Cameron.

Birmingham: Centre for Byzantine, Ottoman and Modern Greek Studies, *General Seminar* programme, Thursdays 5 pm, Whitting Room, Arts Building. 21 Jan, 'Recent discoveries in the Pontos: 3-6 pm, brief presentations of Herakleia-Sourmaina (Canayer-Bozluca), Amastris (Amasra), and Sinope walled sites and cities; and Palapantos (Baladan) church; by Jim Crow, Dr Stephen Hill and Prof Anthony Bryer; (25 Jan, Monday, Arts SCR, with Gender Seminar and Medieval Society: Prof Averil Cameron on Women in Byzantium); 12 Feb, Dr Charles Stewart, 'Race', Syncretism and Nationalist Strategy in Modern Greece'; 4 Mar, Paul Bergne, 'Identity and nationalism in Muslim Central Asia'; 11 Mar, Prof Robert Ousterhout, 'Ethnic identity and symbolic appropriation in early Ottoman architecture'; 18 Mar, Prof Gilles Grivaud, 'Cypriot identity in medieval and renaissance Cypriot chronicles'; 13 May, Dr Sebastian Brock, 'The identity of religious dissent: the separation of the oriental churches in Late Antiquity'; 20 May, Dr Jonathan Shepard, 'New frontiers and outposts of empire'; 27 May, Dr Peter Mackridge, '"And the Turk remained a Turk": Turkish characters in Greek literature and Greek self-perceptions'; 17 Jun, 534th meeting of the General Seminar: Dr Michael Angold, 'Autobiography and identity in Byzantium', followed by a summer party.

Aims and Methods Seminar and *Numismatic Seminar* (see Gaye Bye, Secretary); *Postgraduate Seminar* (see Nikolai Lipatov); *Gender Studies Seminar* (see Marianna Spanaki).

Cambridge: Room 1.02, Faculty of Classics, Sidgwick Avenue, Wednesdays, 5 pm. 27 Jan, Dr Michalis Chrysanthopoulos, title to be announced; 3 Feb, Dr Sarah Ekdawi, 'In search of the Greek spirit: Isadora Duncan, Eva Palmer and associated visionaries'; 17 Feb, Dr Geoffrey Horrocks, 'Subject-object asymmetries and interpretation in Modern Greek and English'; 24 Feb, Dr Georgia Farinou-Malamatari, 'Myrivilis and Beratis: two versions of the war novel in Greece' (in Greek); 5 May, Dr Peter Mackridge, '"And the Turk remained a Turk": Turkish characters in Greek literature, and Greek self-perceptions'; 12

May, Dr Jane Cowan, 'Cultural politics, identity and Greek popular music in the 1980s: from purist revival to new fusions'.

Byzantium and the Medieval World (directed by S. Franklin, J. Howlett and J. Shepard), Fridays at 4.30 pm, Jesus College, twice termly.

Coventry: The University of Warwick, Centre for Research in East Roman Studies. Lecture series: 18 Feb, 7 pm, Prof. Barkay, 'New Archaeological Discoveries in Jerusalem'; 12 Feb, 26 Feb and 5 Mar, 10-11.30am, 203 Arts Bldg. Warwick, Dr Erica Hunter, 'Christianity East of the Euphrates' (three lectures); date to be fixed, Dr T. Rajak, 'Caesarea Maritima'. Graduate Greek Reading Classes: Winter Term 1992, Eusebius, *vita Constantini* I; Spring Term 1993, John Lydus, *de mensibus* (Tuesdays 2-4, Rm. 220, Arts Building, Warwick-- all welcome).

Derby: St. Helen's House, King Street, Derby. tel. (0332)- 255801. A Nottingham University/ WEA series of fifteen lectures illustrated with slides, entitled 'Glories of the Byzantine World'. An attempt to introduce Byzantine Art and Architecture in their historical and geographical context to a lay audience. Topics to be covered include mosaic, wall-painting, ikons, illuminated manuscripts, sculpture and carving in relief in various materials; palaces, castles and fortifications, churches of all sorts, and their interior and exterior decoration. Lecturer: Dick Elliott.

Dublin: An innovation in the curriculum of the School of Classics at Trinity College, Dublin has been a series of lectures on Byzantine History given by Prof G.L. Huxley in the Spring of 1993.

Lampeter, Wales: A half-unit course (20 classes) on 'Justinian and the 6th century' will be available at Lampeter from 1993-4. Contact Dr A.D. Lee, Dept of Classics, St David's University College, University of Wales, Lampeter SA48 7ED.

Lodz, Poland: The Seminar of Byzantine History at the University of Lodz is expecting visits from Prof Anthony Bryer (The University of Birmingham) and Prof Era Vranoussi (University of Thessalonike). These guests will participate in sessions of the Byzantinological Commission of the Polish Academy of Sciences.

London: *Byzantine and Modern Greek Seminar*, Centre for Hellenic Studies, King's College, Mondays, 5 pm, room B6 (Classics Dept.). 18 Jan, Michael Jeffreys, 'Oral traditions in late Byzantium'; 25 Jan, Antony Beevor, 'the Cretan resistance, 1941-45'; 1 Feb, 'The Byzantine Saint': discussion of the recent book by Catia Galatariotou, *The Making of a Saint. The Life, Times and Sanctification of Neophytos the Recluse*, Cambridge, 1991; Averil Cameron (KCL), Lyn Rodley (London), Andrew Louth (Goldsmith's); 8 Feb, Amalia Arvaniti, 'The rhythm of Modern Greek from a linguistic perspective'; 15 Feb, Konstantinos D. Politis, 'Early Byzantine monasticism and Christian continuity during the early Islamic period, in the light of the recent excavations at the monastery of Agios Lot at Deir 'Ain 'Abata, Jordan'; 22 Feb, Aglaia Kasdagli, 'Thomas Gordon-- a Scottish fighter and historian of Greek independence'; 1 Mar, Dr Ruth Webb, 'Language in the late Byzantine educational system'; 8 Mar, Christopher Robinson, 'Place in the early poetry of Ritsos'; 15 Mar, Prof Ihor Ševčenko, 'Byzantium and the west in the tenth century'.

Other events held by the Centre for Hellenic Studies, King's College London:

4 Feb: Second Runciman Lecture: Prof D. Nicol, 'AD 1354. A Fateful Year for Byzantium', New Theatre, 6 pm.

24 Feb: 'Democracy, Ancient and Modern': the Rt. Hon Enoch Powell and Dr R. Osborne, Great Hall, 6 pm.

March (date and title to be notified): Modern Greek Lecture: Prof P.J. Vatikiotis.

Manchester: A series of evening lectures organized by the Committee for the Study of Eastern Christianities at Manchester Metropolitan University (formerly the Polytechnic).

Details from Burjor Avari, Academic Division, Manchester Metropolitan University, Manchester M15; tel. 061-247-1023.

Day Conference: 'Nestorius and his Legacy' at the Manchester Metropolitan University, on Saturday, March 13th, 1993. Speakers will include: Sebastian Brock, John McGuckin, Sam Lieu, Alan Williams, Erica Hunter, J.P. Coakley, David Melling and Ken Parry. Further details from the Dept of Extra-Mural Studies, University of Manchester, Manchester M13, tel. 061-275-3271.

Eastern Mediterranean Seminar, 4.15 pm in Seminar Room SG15, Dept of Middle Eastern Studies, The University of Manchester. 21 Jan, Andrew Jotischky, 'Monks and Monasteries in the Latin Orient: The Origins of the Carmelite Order'; 4 Feb, Suha Taji-Farouki, 'A Case Study in Contemporary Political Islam and the Palestine Question: The Islamic Liberation Party'; 4 Mar, Huseyn Sirriyeh, 'Constitutional Change and its Consequences in Contemporary Lebanon'; 11 Mar, Rhoads Murphy, 'Ottoman Traders and the Overseas Trade in the early Seventeenth Century'; Eva Hornung, 'The Arabian Nights and the Orientalist Tradition'.

Newcastle and Durham: Phoenix, The North-East Society for Near Eastern Archaeology: 17 Feb, Newcastle, 5.30 pm, Mr St John Simpson, 'New developments in Sassanian archaeology'; 16 Mar, Robert Ousterhout, 'From Enez to Edirne: Byzantine remains in the Evros Valley'. There are also two day-schools to note, both in Newcastle: 24 Oct, 'Ancient Corinth, new work on the city and its sanctuaries', details from the Dept of Classics, University of Newcastle, 091-222-7966; 27 Feb, 'Gertrude of Arabia, an unknown heroine', details from the Dept of Continuing Education, University of Newcastle, 091-222-6546. Further information may be obtained by ringing 091-374-2910.

Oxford: Byzantine Studies Seminar, Hilary Term. 5 pm, Wednesdays, Lecture Room 2, History Faculty Building. 3 Feb, Geoffrey Greatrex, 'Procopius: an Assessment'; 17 Feb, Marlia Mango, 'Imperial Art in the Seventh Century'; 24 Feb, Theodora Antonopoulou, 'The Homilies of the Emperor Leo VI'; 10 Mar, Robert Ousterhout, 'Discoveries at Didymoteicho in Thrace'.

Wed., 3 March: Prof R.W. Thomson will be giving his inaugural lecture, 'Armenia: the Making of a Tradition' at 5 pm in the Ruskin Lecture Room, Ashmolean Museum.

Eastern Christian Studies Seminar, occasional Wednesdays at 5:00 pm, St Gregory's House, 1 Canterbury Road (Dr. S.P. Brock, Dr. K.T. Ware). Provisional dates for Spring term: 27 Jan, 10 Feb, 24 Feb, 10 Mar. Speakers have yet to be finalised.

Seminar on 'Topics in Medieval Greek Grammar', convened by Dr Peter Mackridge, 5 pm, room T7, 47 Wellington Square. 21 Jan, Prof Michael Jeffreys, 'The *dekapentasyllavos* and the mixed language of late Byzantine texts'; 17 Feb, Takashi Tachibana, 'Spatial expressions in Byzantine vernacular literature'; 24 Feb, Peter Mackridge, 'The medieval Greek infinitive in the light of modern dialectal evidence'; 3 Mar, Dr Geoffrey Horrocks, 'Perfects'; 10 Mar, Dr David Holton, 'Future and conditional periphrases in 16th- and 17th-century Cretan literature'.

AGM of the Friends of Mt Athos, 4 May at 4 pm, St Gregory's House, 1 Canterbury Road, Oxford.

Paris: Seminar, 'Armées, frontières et déplacements à Byzance (IVe-XVe siècles). Every Tuesday, 10-12 am. This seminar is a continuation of the one held during the year 1991-92. 5 Jan, C.Zuckermann, 'État sans frontières: Byzance dans le premier siècle après l'invasion arabe (suite)'; 19 Jan, C. Morrisson, J.-Cl. Cheynet, 'Les revenus des soldats'; 23 Feb, J.-P. Arrignon; 2 Mar, B. Isaac, 'The Byzantine Army in the Desert in Syria, Arabia and Palestine: Strength and Function'; 9 Mar, T. Ulbert, 'La frontière jordanienne aux IVe-Ve siècles'; 6 Apr, F. Micheau; 4 May, M.-F. Auzépy; 18 May, S. Tomekovic, 'Les représentations des saints militaires'. Next year the seminar will resume with Byzantine monks and saints; any proposal would be welcome. Contact Prof Michel Kaplan, University Paris 1.

St Andrews: Weekly translation class, organized by Michael and Mary Whitby, devoted to Evagrius's *Ecclesiastical History*, with a view to the publication of an annotated translation.

Thessalonike: 'Image of Byzantines in France at the End of the Middle Ages', lectures at the University of Thessalonike by Dr Malgorzata Dabrowska, March 1993.

6. CONFERENCES, RECENT AND FORTHCOMING

1992

- 6-9 Feb: **Melbourne, Australia.** XVIth Conference of ANZAMRS (Australian and New Zealand Association for Medieval and Renaissance Studies) at Trinity College, University of Melbourne. Contact Robyn E. Smith, English Department, University of Melbourne, Parkville Vic 3052.
- 15-16 Feb: **Dumbarton Oaks.** Colloquium on 'Sexual relations in marriage and outside in ancient and mediaeval societies: the issue of consent'.
- 27-28 Feb: **Groningen.** 'Travel descriptions: fiction, literary tradition, scholarly discovery and observation'. Information from Dr Z. Von Matels, Klassiek Instituut, University of Groningen, Postbus 716, 9700 AS Groningen, The Netherlands, or 44 Newton Road, Cambridge CB2 2AL (tel. 09 04 223 322103).
- 29 Feb: **London.** Byzantium and the National Curriculum. A Study Day for Teachers at the British Museum (in association with the Society for the Promotion of Byzantine Studies). British Museum Education Service (Byzantium, Great Russell Street, London WC1B 3 DG, tel. 071 323 8511/ 8854).
- 12-16 March: **Derry.** 'The Culture and Cultures of Europe: The Irish Contribution'.
- 13-15 March: **Jerusalem.** 'The Frankish Wars and their Influence on Palestine', conference held at Bir Zeit University.
- 14 March: **London.** Aphrodisias Excavations Fourth International Colloquium. The Great Hall, King's College, London. The overall theme was 'Buildings and benefactors'. Speakers included Peter Rockwell, M. Max Guy, Prof P. Gros, C. Julius Ziolos, Dr J.M. Reynolds, Prof R.R.R. Smith, Dr D Theodorescu, Dr N. Chaisemartin, Dr A. Lemaire, Dr P. Linant de Bellefonds, Dr Sheila Campbell, Gerhard Paul and Ulrike Outschar. Information from Aphrodisias Colloquium, Dept of Classics, King's College, London WC2R 2LS.
- 27-30 March: **St Andrews.** 26th Spring Symposium of Byzantine Studies: 'New Constantines. The rhythm of imperial renewal in Byzantine history'. To be edited and published by Dr P. Magdalino, University of St Andrews, St Andrews, Fife KY16 9AL.
- 3-4 April: **Pennsylvania, U.S.A.** 'The Medieval City under Siege'. Conference held at the State College, Pennsylvania.
- 9-11 April: **Cambridge.** 'The Ottoman Empire in the Eighteenth Century', first Skilliter Library International Colloquium in Ottoman History, Newnham College, Cambridge.
- 13-15 April: **Cambridge.** Colloquium on primitive communism at Gonville and Caius College.
- 1-3 May: **Washington, D.C.** Dumbarton Oaks Symposium, 'Law and Society in Byzantium, 9th-12th Century'. Organized and directed by Prof Dieter Simon, Director of the Max-Planck-Institut für Europäische Rechtsgeschichte, in Frankfurt, Germany. For information contact Dumbarton Oaks, 1703 32nd Street, N.W., Washington, D.C. 20008, USA (tel. 202-342-3234).
- 1-4 May: **Murloagh House, County Down, N. Ireland.** The Third Belfast Byzantine International Colloquium: The Monastery of the Theotokos Evergetis and eleventh-century monasticism. Organized by Dr M.E. Mullett, Dept of Greek and Latin, The Queen's University of Belfast BT7 1NN.
- 7-8 May: **London.** International Symposium, 'Byzantine Heroic Poetry: New Approaches to Digenes Akrites' held at King's College London under the auspices of the Centre for Hellenic Studies, organized by Prof R. Beaton and Dr David Ricks. Fourteen papers were read by speakers from Greece, Australia, USA, Germany, France, Cyprus and Armenia as

well as UK, and the proceedings ended with a round-table discussion of all the speakers; 72 participants had registered in advance. Abstracts of the papers are being published in the Modern Greek international newsletter *Mandatoforos*. A volume of essays based on the papers given is being published by Variorum later in 1993 (See Beaton/ Ricks-publications).

9 May-1 June: **York**. 'Serbian-Orthodox heritage in Croatia: War damaged Serbian Orthodox churches'. Exhibition of photographs, with an introduction. Institute of Advanced Architectural Studies, University of York.

14-16 May, 1992: **Brussels**. 'Le monachisme à Byzance et en Occident du VIIIe au Xe siècle; Aspects internes et relations avec la société' under the joint auspices of Brussels University and the Monastery of Maredsous. Speakers included Prof Michel Kaplan and Patricia Karlin-Hayter.

15-17 May: **Athens**. Twelfth Annual Symposium of Byzantine and Post-byzantine Archaeology and Art, organised by the Christian Archaeological Society (X.A.E.) in Athens. Special topic: 'The Art in the 18th Century'. More information from X.A.E. Byzantine Museum, Vass. Sofias 22, GR-10675, Athens, Greece.

July: **Aix-en-Provence**. Symposium on the Economic and Social History of the Ottoman Empire.

24-26 July: **Monemvasia**. Fifth Symposium organized by Monemvasiotikos Homilos: 'Towns and Cities in Byzantine Peloponnesus'. Information from Haris A. Kalligas, Kanari 24, 145 63 Kifissia, Greece (tel. 01-8014071) or 230 70 Monemvasia (tel. 0732-61284).

14-16 Aug: **Leicester**. 'Reconquest, discovery and expulsion: Iberia and 1992' (commemorating the conquest of Granada, the first American voyage of Christopher Columbus, and the expulsion of the Jews from Castile and Aragon) at Stamford Hall, just south of Leicester. Contact: Dr Norman Housley, Dept of History, University of Leicester, Leicester LE1 7RH.

Sept: **Ravenna**. International Congress entitled 'Teoderico e il suo tempo'.

3-6 Sept: **London**. 'The Military Orders: fighting for the faith and caring for the sick' at St John's Gate, Clerkenwell, London, EC1 M4DA. Speakers included Prof Michael Gervers, Dr Anthony Luttrell and Prof Jonathan Riley-Smith. Contact Miss Rosemary Biley, 13 Highcombe Close, Mottingham, London SE9 4QH.

3-6 Sept: **Chios, Greece**. Homereion: 'Homer in Modern Greek Literature'. The Congress was attended by delegates from Germany, Italy, Cyprus, Greece and South Africa.

6-10 Sept: **Levadia**. 2nd International Congress of Boeotian Studies in Greece. The Congress consisted of four sections: Prehistoric and ancient times; Byzantine and Middle Ages; Modern Times; Present Day Problems of Boeotia. Information from Society of Boeotian Studies, 5 Chalcocondyli St., 5th floor, Athens 106 77.

18-20 Sept: **Johannesburg**. A national colloquium on the teaching of Patristic and Byzantine subjects at South African Universities. Almost all students taking Greek as a subject at South African Universities do so with a view to obtain a degree in Theology. This gives those universities teaching Greek the necessary motivation to include Patristic and Byzantine subjects in their Greek courses apart from teaching New Testament Greek. Participants in this colloquium discussed possible courses (apart from those already in existence) in Patristics and Byzantine studies as well as handbooks on particular themes.

3-4 Oct: **Oxford**. 'Byzantine Wall Paintings', held at the Dept for Continuing Education, The University of Oxford. Speakers included Zaga Gavrilović, Dr Nicholas Gendle and Mrs K. Storer.

8-11 Oct: **Urbana-Champaign, Illinois**. The 18th annual Byzantine Studies Conference at the University of Illinois in Urbana-Champaign. Sessions included Byzantine Ceramics, Byzantine Archaeology, Teaching about Byzantine Women, Art and Architecture in the Age of Justinian, Sacred Biography in Byzantine Society, Current Issues in Manuscript Illumination.

14 Oct: **London**. One-day colloquium on Greece and Europe, King's College, Council Room, 11 am- 5 pm. Speakers: Dr P. Carabott, Dr S. Economides, Dr P. Grambas, Dr M. Mazower, G. Varouxakis. Public Lecture by Prof P. Kitromilidis, 'Europe and the Dilemmas of Greek Conscience', Great Hall, 6 pm.

- 29- 31 Oct: **London**. Third Workshop, Late Antiquity and Early Islam: 'States, Resources and Armies', Council Room. For more information contact Prof Averil Cameron, Centre for Hellenic Studies, King's College, London.
- 18 Nov: **Johannesburg**. Conference of the South African Patristic and Byzantine Society, held at the Greek Orthodox Church of Kosmas and Damianos. Prof J.H. Barkhuizen was re-elected as chairman of the society and read a paper entitled 'The Massacre of the Innocents in Early Byzantine Literature and Art'. Dr Corinna Matzukis read a paper entitled 'Rhetoric in Nikephoros Chrysoberges and Nicholas Mesarites'. The conference of the above society is an annual event and takes place in October/November of each year.
- 20-22 Nov: **New York**. Symposium on 'The Cradle of Democracy. Athens Then and Now', Alexander S. Onassis Center for Hellenic Studies, New York University.
- 11 Dec: **London**. The Warburg Institute organized a day-long conference of younger academics entitled 'Medieval Voices'.

1993

- 13 March: **Manchester**. A day conference, 'Nestorius and His Legacy', 10 am -4 pm, to be held at The Manchester Lecture Theatre, All Saints Building, The Manchester Metropolitan University, Manchester. Speakers will include John McGuckan, Sebastian Brock, Alan Williams, Ken Parry, David Melling, Erica Hunter, Sam Lieu and J.F. Coakley. For further details contact Enrolment Secretary, Dept of Extra-Mural Studies, University of Manchester, Manchester M13 9PL.
- 2-6 April: **Oxford**. 'Constantinople and its Hinterland (Thrace and Bithynia)', the 27th Spring Symposium of Byzantine Studies. Syposiarchs: Cyril Mango and Gilbert Dagron. Contact 'BYZOX', Exeter College, Oxford OX1 3DP, England. (See Section 7 for more information).
- 23-23 April: **London**. 'The Contemporary North Caucasus, a two-day conference to be held at the Lecture Theatre, SOAS, Thornhaugh Street, Russell Square, London WC1H 0XG. Speakers will include Marie Broxup, Musa Shanibov, Dalkhan Khodzhaev, Julian Birch, Riex Smeets, Robert Chenciner, Elizabeth Fuller, John Colarusso, Alec Abregov and Hassan Dzutsev. Tel. 071-323-6368/ 6032. Fax 071-436-3844.
- 22-23 April: **Coventry**. A two-day symposium on 'Constantine and the Birth of Christian Europe, organized by the Centre for Research in East Roman Studies in conjunction with the European Humanities Research Centre at Warwick University. Speakers will include Anna Wilson, John Matthews, Stuart Hall, T.G. Wilfong, Graham Gould, Stephen Hill, Averil Cameron, Timothy Barnes, Roger Tomlin, Stephen Mitchell and Sam Lieu. Further details from Director, Centre for Research in East Roman Studies, Classics and Ancient History, Warwick University, Coventry CV4 7AL (please mark envelope with 'Constantine Symposium).
- 23-25 April: **Athens**. 13th Annual Symposium on Byzantine and Post-Byzantine Archaeology and Art, organized by the Christian Archaeological Society (Ch.A.E.) in Athens. Special one-day topic on 'Byzantine Phokis and Beotia, Central Greece'. More information from Ch.A.E., c/o Byzantine Museum, Vass. Sophias 22, GR-10675 Athens, Greece, tel. 7231570.
- 30 April to 2 May: **Washington, D.C.** Dumbarton Oaks Symposium on 'Byzantium and the Italians, 13th to 15th Centuries', directed by Angeliki Laiou and John Barker. Contact Dumbarton Oaks, 1703 32nd Street NW, Washington, D.C. 20007, U.S.A.
- 4 May: **Oxford**. AGM of the Friends of Mt Athos. 4 pm at St Gregory's House, 1 Canterbury Road.
- 21 May- 5 June: **Rome**. 'The Study of the Christian East in its Institutions and Thought: A Critical Reflection'. Details from Rev Prof Robert Taft, S.J., Pontificio Instituto Orientale, Piazza Santa Maria Maggiore 7, Roma 00185, Italy. (tel. 06-6701-7139. Fax: 06-446-5576).
- 1-3 July: **Armidale, Australia, NSW**. 'Religion in the Ancient World'. Contact Mr Matthew Dillon, Dept. of Classics and Ancient History, University of New England, Armidale NSW 2351.

2-4 July: **Armidale, Australia, NSW.** 'Conformity and Non-Conformity in Byzantium'. Eighth Australian Association for Byzantine Studies Conference. It is expected that visiting speakers for the Byzantine conference will include George Dennis, J.A.S. Evans, Robert Hohlfelder, Armin Hohlweg, Joseph Munitiz, Philip Rousseau, Lennart Ryden, Tassilo Schmitt and Robin Seager. Deadline of offers for papers: 1 March, 1993. Contact Dr Lynda Garland, Dept. of Classics and Ancient History, University of New England, Armidale NSW 2351, Australia; tel (167) 73-2555. Joint registration is available for the two conferences.

5-10 July: **Macquarie University, Sydney.** 'Ancient History in a Modern University'. This conference will cover a wide field which will correspond to the diversity of teaching and research at Macquarie: the Ancient Near East, Greece and Rome (including Early Christianity and Late Antiquity). Offers of papers should be sent to Dr Alanna Nobbs or Dr Bruce Harris, Ancient History Documentary Research Centre, Macquarie University, Sydney, New South Wales, Australia 2109 (tel. 02 805 7512, fax 02 805 8892). Other enquiries should be addressed to Mrs Pat Geidens at the same address.

23-26 Aug: **Groningen.** COMERS Conference, 'Centres of Learning'. Information from Dr J.W. Drijvers, Dept of History, Faculty of Arts, University of Groningen, PO Box 716, 9700AS Groningen, Holland.

23-29 Aug: **Oxford.** 4th International Conference on Greek Palaeography, to be held in Lincoln College. It is hoped that the main sessions will be devoted to (i) Book hands and documentary hands, (ii) Book production: codicological aspects, (iii) Copyists, patrons and collectors in the Renaissance, and (iv) Production of illuminated manuscripts. Anyone interested who has not received the first circular should write to N.G. Wilson, Lincoln College, Oxford OX1 3DR.

1-5 Sept: **London.** 10th Anniversary Conference of the Association Internationale des Etudes Arméniennes to be held at the School of Oriental and African Studies, University of London. Contact John Wright, CASC (Centre for the Advancement of the Study of the Caucasus), SOAS, Thornhaugh Street, Russell Square, London WC1H 0XG.

1-4 Sept: **Oxford.** 'Women in Antiquity: New Assessments'. The conference is arranged in connection with the Oxford Women in Antiquity Seminar and in celebration of the Centenary of St Hilda's College. The theme of the Conference is developments in the history of women and gender both in Graeco-Roman and in other culture down to AD 1000. The organizers are Richard Hawley and Barbara Levick. Information from Barbara Levick, St Hilda's College, Oxford OX4 1DY (tel. 0865-27637, fax 0865-276816). Registration forms will be available in September 1992.

27-30 Sept: **Oxford.** Fourth International Conference of Aram, 'The Arab-Byzantine-Syriac cultural interchange during the Umayyad era in Syria'. Details from Dr Shafiq AbouZayd, ARAM, Oriental Institute, Pusey Lane, Oxford OX1 2LE.

4-7 Nov: **Princeton, N.J.** 19th Annual Byzantine Studies Conference to be held at Princeton University. The Byzantine Studies Conference is the annual forum for the presentation and discussion of interdisciplinary research on all aspects of Byzantine Studies, and is open to all, regardless of nationality or academic status. Anyone wishing to read a paper at the conference should submit an abstract of no more than 500 words in length, including the author's name, address, academic affiliation (if any), paper title, time (15 or 20 minutes), and notice if projection facilities are required. They should be received by March 16, 1993, by David Olster, Program Chair, History Dept, Patterson Office Tower no. 1775, University of Kentucky, Lexington, KY 40506.

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1-4 Feb: **Hobart, Tasmania.** Joint Conference of the Australian and New Zealand Medieval and Renaissance Society (ANZAMRS) and the Australasian Historians of Medieval and Early Modern Europe (AHMEME) on the theme 'Facts and Fictions: Representations of Medieval and Early Modern Europe'. Convener: Dr M.J. Bennett, History Dept, University of Tasmania, Hobart, Tas. 7001.

26-29 March: **Birmingham.** 28th Spring Symposium of Byzantine Studies on 'Mt Athos' to be held at The University of Birmingham, with residential accommodation in University House. The Society's Symposium will return home to its well-tried though always

evolving format, with particular attention to freshly tilled fields of research on Athos and Byzantine monasticism, coupled with an understanding of the needs and pockets of members of the SPBS and students, whose meeting it is. Besides Communications there will be seven main sessions, led by three or more discussion papers with an active chairman, at present tentatively entitled: (1) Monasticism before Athos; (2) Spirituality; (3) Community; (4) Economy; (5) Patronage, art and architecture; (6) Liturgy, music manuscripts; (7) Athos beyond Athos. Views on academic content and arrangements are welcomed by the local steering committee. Please write, the sooner the better, to the Symposiarch, Prof A.A.M. Bryer, Centre for Byzantine, Modern Greek and Ottoman Studies, The University of Birmingham, Birmingham B15 2TT, England.

1996

5-10 Aug: Copenhagen. XIX Congrès international d'études Byzantines. The suggested theme is *Le rayonnement de Byzance*, although there will be no programme in any detail until after the inter-congress meeting in 1993. Excursions are projected to medieval churches influenced by Byzantium to the west of Copenhagen and in southern Sweden.

Themes proposed for the plenary sessions:

1. The political, economic, religious and cultural radiation of the Byzantine empire before the arrival of Islam.
 2. The radiation of Byzantium into Latin, Germanic and Slavic Europe and into the Levant before the appearance of Islam and the beginning of the Crusades.
 3. The significance of Byzantium for the 'Latins' of the West, North and East at the time of the Crusades.
 4. The influence of Byzantium on the Slav world from the 11th to the 15th centuries.
 5. Byzantium and the Turks-- Byzantine influence on the Turks before and after the conquest of Constantinople in 1453.
 6. Byzantine influence in the orthodox world between the fall of Constantinople and the end of the nineteenth century.
 7. The influence of Byzantium and its image in Western Europe from the 15th to the 19th century.
 8. Byzantium today: Image and influence in the islamic world.
 9. Byzantium today: Image and influence in the orthodox world.
 10. Byzantium today: Image and influence in the west and globally.
- For suggestions contact Kirsten Fledelius (president), Anne-Mette Gravgaard (secretary/treasurer) or Jorgen Raasted, Comité national danois des études Byzantines, Université de Copenhague, Institut de l'histoire, Njalsgade 102, DK-2300 Copenhagen S. Tel: + 45 3154 2211, Fax + 45 3195 5825

7. 27th SPRING SYMPOSIUM OF BYZANTINE STUDIES

'Constantinople and its Hinterland (Thrace and Bithynia)

Joint Symposiarchs: Cyril Mango and Gilbert Dagron

The Symposium will be held at Exeter College, Oxford University, from Friday 2nd - Tuesday 6th April, 1993. Speakers and titles are as follows:

Sat, 3rd April: Cyril Mango, 'Introduction' and 'The water supply of Constantinople'; Jean Durliat, 'L'approvisionnement régional de Constantinople, 330-900'; Paul Magdalino, 'The urban revival of Constantinople (9th-12th c.): institutions and infrastructure'; Cécile Morrisson, 'Diffusion de la monnaie constantinopolitaine: routes commerciales ou routes politiques?'; Ihor Ševčenko, 'The effectiveness of the imperial government in the hinterland of Constantinople'; James Crow, 'The Long Walls of Thrace, success or failure?'; John Haldon, 'Strategies of defence, problems of security: the garrisons of Constantinople in the middle Byzantine period'; James Howard-Johnston, 'The siege of Constantinople in 626'; Michel Balard, 'La défense de Constantinople en 1453'.

Sun, 4th April: Clive Foss, 'Nicomedia'; Michel Kaplan, 'Les saints de la banlieu constantinopolitaine et leurs monastères'; Jacques Lefort, 'Relations entre Constantinople et la Bithynie'; 12 noon, ANNUAL MEETING OF THE SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES; David Jacoby, 'The Jews in Constantinople and its Hinterland'; Jonathan Shepard, 'Constantinople- gateway to the north: the Russians'; Chrysa Maltezou, 'Venetian "habitatores", "burgenses" and merchants in Constantinople and its hinterland (XII-XIV centuries)'; Halil Inalcik, 'The Ottoman survey of 1455'; Gilbert Dagron, 'Les pecheries de Constantinople'.

Mon, 5th April: Nusin Asgari, 'The Proconnesian production of architectural elements in Late Antiquity, based on evidence from the marble quarries'; Jean-Pierre Sodini, 'La sculpture médiévale à Constantinople'; John Hayes, 'The Constantinople tradition of glazed wares'; Marlia Mango and Robert Mason, 'Glazed "Tiles of Nicomedia" at Constantinople, in Bithynia and elsewhere'; Julian Henderson, 'Glazes and glass at Constantinople'; David Buckton, 'A luxury trade: Constantinopolitan enamel production and export'; Denis Feissel, 'Les épitaphes à Constantinople'; Irmgard Hutter, 'Scriptoria in Bithynia'; Rosemary Morris, 'Monastic culture in Bithynia'; Patricia Karlin-Hayer, 'The hinterland and the patron-saint'.

Exhibitions to be held in conjunction with the Symposium: 'The Byzantine Bridge between East and West: Manufacture and Trade, 300-1453 AD', 'Textiles from Byzantine Egypt' and 'Manuscripts from Scriptoria in Bithynia'. A play, 'Byzantium', by Francis Warner, will be performed at 8 pm, Monday.

Tues, 6th April: Communications and the Closing of the 27th Spring Symposium.

For more information, please write to 'BYZOX', Exeter College, Oxford OX1 3DP. Registration will close on 15th March, 1993.

8. ANNOUNCEMENTS

Obituaries

We announce with regret the deaths of the following Byzantinists and friends:

Father Benedict/ Paul Egglezakis, died October, 1992.

Mary Gough, 30 May 1914- 18 January 1992.

A full and varied life led Mary Gough, or Mary Ormsby as she then was, from being one of the very first British women to qualify as a naval architect, through driving ambulances and directing the routes of convoys in the North Atlantic during the Second World War, to a further career working in Turkey with her husband, the late Professor Michael Gough, whom she married in 1946.

In the spring of 1949 the Goughs set off for Turkey, the first of many journeys to a country which was to become the main interest of Mary's life. She always claimed a secondary role, as a draughtsman rather than an archaeologist. Perhaps the most significant of her published drawings is *A Classical Map of Asia Minor*, by William Calder and George Bean (1958). But she established herself as a writer with the publication, in 1954, of *The Plain and the Rough Places*, a book describing the Goughs' work in Cilicia. For over twenty years the Goughs carried out research together in Turkey culminating in the excavations at Alahan, the important Early Byzantine pilgrimage site in the Isaurian Taurus. After her husband's early death in 1974 Mary Gough produced several articles on early Byzantine monuments of Cilicia and Isauria, as well as organising the study of the finds from Alahan, and editing the final report *Alahan, an Early Christian Monastery in Southern Turkey* (1985). Mary was still an active member of the Council of the British Institute of Archaeology at Ankara when she died, and will be remembered fondly as a great encourager of young scholars commencing fieldwork on Byzantine sites in Anatolia.

(Dr Stephen Hill)

Jane Hampartumian, 24 April 1947- 17 September 1992.

Jane was not a professional Byzantinist. She was a very professional archivist. Trained in History and Medieval Archaeology at Birmingham (1966-69) and in Palaeography at the Bodleian (1969-70), she was appointed Archivist at Lichfield Joint Record Office from 1970, a title which eventually hid responsibility for cathedral, diocesan, borough, county and other archives almost as numerous as her Byzantinist and numismatist, Armenian and Romanian friends, for whom she cared equally warmly.

Jane first explored churches behind Trebizond with Birmingham friends in 1969. It grew upon her. In 1971 she took horse in the Chaldian mountains and located and recorded the Armenian Vank near Gümüşane, among other sites she published in 1972. But it was not until 18 March 1978 that Jane Isaac met her Armenian: Nubar Hampartumian, when he spoke at the 12th Spring Symposium of Byzantine Studies in Birmingham. It was a perfect match. Nubar was appointed Keeper of the Whitting Collection of Byzantine Coins at the Barber Institute and honorary Lecturer in Numismatics at the University of Birmingham.

Jane Hampartumian died after a car accident on 17 September 1992. She was buried in Lichfield according to Anglican and Armenian rites, leaving Nubar, their daughters Amy (12) and Sylvia (10), and a host of friends who will not forget her brave spirit or quick smile.

(Prof A.A.M. Bryer)

Professor Richard Martin Harrison, MA, FSA, 16 May 1935- 9 September 1992.

Martin Harrison's peaceful death at home in September 1992 was something of a shock, coming as it did scarcely a week after the completion of the sixth season of fieldwork at the site of Amorium in Phrygia. Although he had been suffering since 1986 from the effects of strokes which had left him at times struggling for speech, he had seemed to be improving noticeably, and one felt that a giant in the fledgeling subject of Byzantine archaeology had passed untimely away.

The son of George Lawrence Harrison, Martin was educated at Sherborne School and Lincoln College, Oxford, graduating from the latter in 1959. His father, who was an engineer, encouraged him in technical drawing and also in trips to Europe where he developed an interest in watercolour painting. In later life these skills were turned to archaeological purpose, and his paintings of the mosaics at Al Oda survive as the main record of the monument where he worked under the late Michael Gough. That expedition formed part of one of his earliest trips to Turkey, at the end of his first year at Oxford. For safety's sake he had secreted a large denomination Turkish banknote at the end of a tube of toothpaste. This was all the travelling money for himself and his companion, but when removed from its hiding place it had lost all its colour. Here too the water colours were invaluable. Martin restored the shading as best he could and exchanged his note in failing light at the end of the day.

Martin at first specialised in Classical archaeology, and his first publication on 'An Etruscan Cippus in the Ashmolean Museum', appeared in the *Papers of the British School at Rome* in 1960, shortly after his graduation. But through his involvement with Michael and Mary Gough and his work in Lycia with his new wife Elizabeth (née Harkness-Browne) whom he married in 1959, Martin developed a special interest in Late Roman and Early Byzantine archaeology which he was to maintain through his academic life. This was apparent when, as Controller of Antiquities in Cyrenaica in 1960-1961, he took a particular interest in the Early Christian remains of such sites as Ras-el-Hilal as well as those of Cyrene itself. The early fieldwork on the churches of Lycia carried out by Martin and Elizabeth Harrison was truly heroic, and remains an important landmark in Early Byzantine studies for demonstrating that monuments in the mountains of one of the remoter provinces of Asia Minor were not only influenced by but also exerted an influence on Constantinople in terms of architecture and sculpture.

He was appointed to a lectureship at the University of Newcastle upon Tyne in 1964, just as he was commencing the major excavation in Istanbul which was to become the work for which he will be chiefly remembered. The remains of Anicia Juliana's church of Hagios Polyeuktos at Saraçhane had been partially exposed by road-works in the Spring of 1960 and were identified by Cyril Mango and Ihor Sevcenko. In collaboration with Nezih Firatli of the Istanbul Museum, and with funding from Dumbarton Oaks, Martin directed six seasons of excavations from 1964 onwards. The project uncovered the foundations of a major early sixth century church along with one of the most important assemblages of early Byzantine architectural sculpture. *Excavations at Saraçhane in Istanbul*, Volume One, appeared in 1986, and was followed in 1989 by the less technical, but more lavishly illustrated *A Temple for Byzantium*. Finally in 1992 the second volume of the excavation report appeared, consisting of John Hayes's analysis of the pottery from Saraçhane. These volumes provide a study of a key monument at a vital point in the development of early Byzantine architecture. The church of Hagios Polyeuktos stands at a high point in the development of the so-called 'Domed Basilica', and was an immediate precursor of Justinian's church of Hagia Sophia. Martin's account of tracking down the *disiecta membra* of the church via Venice to places as far afield as Barcelona and Köln is a fascinating detective story in its own right, and the study of Anicia Juliana's aspirations to rival Solomon in her building campaign casts interesting light on the motivation of early Byzantine building patrons. It is a tribute to the importance of the excavations at Saraçhane that scholars are still discussing the form of the building and its ultimate significance.

After Saraçhane Martin returned to fieldwork in Lycia, conducting studies of patterns of upland settlement on Alaca Dag above Denre (Myra). It was a privilege to accompany him on a long walk from Denre to the early Byzantine settlement at Alakilise, where we were received like visiting royalty by the two remaining inhabitants of the Akkaya family, he a venerable veteran of Gallipoli, she even older, both deriding their soft descendants who had abandoned the yayla in favour of growing tomatoes in the coastal plain. The climb up Alaca Dag was an achievement in its own right, since Martin had recently suffered massive injury to his hip, but that difficulty and a flying bullet (probably meant for a partridge rather than his characteristic beret) were both treated with equal equanimity.

Whilst this work in Lycia was being carried out, and Saraçhane was being written up, Martin was already contemplating a major new undertaking. I can vividly remember him pointing across the dusty southern plateau in 1972 and saying 'There is the site of Amorion,

it could provide all the answers to understanding the archaeology and history of Byzantine Asia Minor'.

Martin had been appointed founding Professor of the Department of Archaeology at the University of Newcastle upon Tyne in 1971. He moved on to the Chair of the Archaeology of the Roman Empire at Oxford and a Fellowship at All Souls in 1985. It seemed like a very appropriate return, but, tragically, Martin suffered a stroke during his first year in his new position. The stroke affected his command of language, but somehow with great determination he fought through. In the early days of his illness he could hardly communicate but still played the cello (an activity which he had taken up in adult life during his time at Newcastle). He soon returned to academic business, and started his project of excavating the great Anatolian city and theme castle of Amorion, work which was to see him through to the end of his life. He was appointed Research Professor of Roman Archaeology at the University of Oxford in 1991. His very last days saw him planning next year's work at Amorion, in the light of acquisition of land in which the southern part of the now largely exposed basilica is to be found. The Amorion project is sufficiently well established to survive him, but the first volume of publications, writing up of which is well advanced, already has his stamp firmly set upon it.

Martin was a man of aphorisms: one of his favourites, which referred both to his fieldwork in Lycia and his study of the Anastasian walls of Constantinople was that, 'The bill-hook is mightier than the spade'. He was ever fond of Turkish proverbs such as 'Don't roll up your trousers until you come to the stream', or 'Where Allah closes one door, he always opens another'. Postcards with such encouraging or consolatory messages were regularly dispatched to his students and would turn up in outlandish places, confidently dispatched to vague addresses which always seemed to work.

Martin was also an engaging raconteur: his stories were often enough at his own expense, notably his account of how he solved the stratigraphical mystery of alternating black and white layers which sealed the mosaic in the rock-cut church of Al Oda. A loose cigarette end gave rise to a minor conflagration which converted the uppermost layer of goat dung into a fine white powder. It was a mark of his humanity that he could make jokes about the effects of his illness on his language. Thus having first confusingly referred to the first volume of the Sarāḫane report as his 'suitcase', he was entertained to continue calling it that subsequently.

Martin is survived by his wife, three daughters and a son. He has also left a wide circle of friends, including collaborators and former students who are scattered, like the subjects of his research, from Hadrian's Wall to Anatolia. Although his work is unfinished, the Amorion project will be continued by the team which he built up there, and others are still demonstrating the significance of his work at Sarāḫane. In the long term the most vital aspect of Martin's contribution may well be his opening up of the narrow tracks of Classical archaeology and encouragement of the study of Late Antiquity.

(Dr Stephen Hill)

Father John (Ivan Mihailovich) Meyendorff, 1926- 22 July 1992.

The sudden death of Fr John Meyendorff, a priest of the Orthodox Church, in the summer of 1992, shortly after he had taken early retirement from his teaching post at Fordham University, deprives the world of Byzantine scholarship of one of its most distinguished figures. His early doctoral work in Paris on Gregory Palamas was a major contribution to the revival of interest for this polemical theologian, in whose defence Meyendorff wrote many pages and aroused no small controversy. But the wide scope of his interests soon found expression in many other publications, both French and English. Anything to do with *Byzantium and the Rise of Russia*, the title of his CUP work was grist to his mill, and he also wrote an exceptional study of Christology in the Orthodox tradition. Later he provided a broad survey of Byzantine theology (the fruit of his many years of teaching at both Fordham University and St Vladimir's Orthodox Theological Seminary in New York), and a series of articles (mainly historical) around the theme of Catholicity, but these major works were backed up by numerous articles on a wide variety of themes. Although the present writer never knew him personally, many have commented on Fr John's outstanding work as a teacher. He was magnanimous in his respect for other points of view, while holding firmly to his views of 'orthodoxy', and there are many testimonies

to his friendliness. His death while still in his early sixties leaves a widowed wife and many bereaved friends, pupils and admirers, along with several unfulfilled writing projects. However even an incomplete list of his best known works confirms how greatly we were all already in his debt.

Bibliography: *Grégoire Palamas, Introduction à l'étude de Grégoire Palamas, Patristica Sorbonensia* 3 (Paris, 1959) (Eng. tr. *A Study of Gregory Palamas*, 1964); *Défense des saints hésychastes*, 2 vols., *Spicilegium sacrum Lovaniense* 30-31 (Louvain, 1959) (an edition of this unpublished work); *The Orthodox Church* (1961, 1981²); *Le Christ dans la théologie byzantine, Bibliothèque Oecuménique* 2 (Paris: Cerf, 1969) (Eng. tr. *Christ in Eastern Christian Thought*, 1975); *Marriage: An Orthodox Perspective* (1971, 1975²); *Byzantine Theology: Historical Trends and Doctrinal Themes* (New York: Fordham University Press, 1974, 1979²); *Living Tradition* (1978); *Byzantium and the Rise of Russia: A Study of Byzantino-Russian Relations in the Fourteenth Century* (CUP, 1981); *The Byzantine Legacy in the Orthodox Church* (1982); *Catholicity and the Church* (New York: St Vladimir's Seminary Press, 1983).

(Rev. Joseph A. Munitiz)

Cumhur Odabasıoğlu, 1926- 20 January 1993.

Cumhur Odabasıoğlu died suddenly of a heart attack in Trabzon on Wednesday 20 January 1993. Founder of the Society of Black Sea writers, he was author of four books on the history of Ottoman Trabzon, with more to come, and was sometime mayor of the city. From a small office, No. 64, above the port of Dafnus, he revived the historic Trebizond-Tabriz transit route after 1948, spending some years in Iran. A great traveller himself, he made the pilgrimage to Mecca thirteen times and cared for a xenophobic number of British and other travellers who passed by No. 64, from Rose Macaulay onwards. He was a member of the S.P.B.S.

(Prof A.A.M. Bryer)

Dr Cynthia Stallman-Pacitti, 9 April 1956- 15 October 1992.

Cynthia Stallman-Pacitti, a senior lecturer in the department of Classical and Near Eastern Studies, died of cancer on 15 October 1992 at the age of 36. After Melbourne firsts in both BA (1977) and MA (1979) and an Oxford DPhil (1986), she returned to a lectureship in 1987. Along the way she held one of this University's two travelling scholarships plus the Alma Hansen scholarship, and had been a Junior fellow at Harvard's Dumbarton Oaks Center for Byzantine Studies (1982-3); Visiting Fellow in Classics at Harvard (1983-4); a teaching assistant at Harvard (1984) and the Queen's University, Belfast (1986). Her main research interest was Greek hagiography, particularly its use of apparently bland narrative as a medium for politico-religious propaganda. In addition to a number of articles she published *Cyril of Scythopolis, A Study in Hagiography as Apology* (Brookline, Mass., 1991). Her second book will be published in 1993, the first edition and translation of *The Life of Saint Pancratius of Taormina*, which purports to be about a disciple of Saint Peter written by a contemporary. Cynthia shows (amidst much else) that it is a fiction invented centuries after its dramatic date to bolster one side's claim in a dispute over ecclesiastical jurisdiction. She was enormously popular as a teacher, clear, stimulating and also caring, able to assist and excite. Of the thirty students who completed the questionnaire for her last course, none ranked it lower than a B on an A to E scale covering twenty items.

Cynthia's many friends among Byzantinists across the world knew her as 'the big Cyn'. However inappropriate the sobriquet, she did combine a sense of fun, which was ever-present and often outrageous, with a serious purpose in most activities. She was fond of telling hilarious stories about her brief career in rowing at Oxford, but there was also the reminder that hers was the first women's crew to win their oars at Balliol and a reminder too that she was the first woman ever to preside over Balliol's Arnold and Brakenbury society. She was equally proud of being the first woman appointed to a lectureship in Classics at the University of Melbourne (though the department does now have a woman lecturer in each of its other sections, Modern Greek, Archaeology and Hebrew). Cynthia despised anything false, particularly the current prevalence of academic tinsel. As a

colleague she was forthright. A department head was told he had produced 'not a strategy plan but the real-estate agent's blurb'. She was similarly blunt about the contrast between our university's expensive image of excellence and the fact of Australia's worst-funded Arts Faculty. But despite vigils spent in marking, preparation or writing while coping with one or other baby (though her husband Nick, she emphasised, always did at least his share), the essays were marked promptly, the lectures were fresh and scholarly and the publications continued. Somehow she found time also to represent us on the Classical Association's teachers' wing, so providing that vital liaison with the schools. She had a remarkable talent for friendship. Her hearty laughter and her understanding will be remembered and especially her own strength in confronting death. A fortnight before she died, though she could still walk she attended church in a wheelchair as the Orthodox Church provides no seats. So when she arose and walked to take communion, the congregation gasped at the miracle, a reaction which Cynthia related with mirth though knowing that there would be no miracle. Our loss, in comparison with that of husband Nick and her two small daughters, may seem small, but only in that comparison.

Bibliography: *Cyril of Scythopolis* (Brookline, Mass: Hellenic College Press, 1991); 'Attitudes to Constantinople in the Accounts of Russian Travellers', *Australian Slavonic and East European Studies* 2/2 (1988), 43-50; 'Pseudo-Prochorus' Acts of the Apostle John and the Byzantine View of the Apostolic Past', *Studia Patristica* 23 (1989), 87-90; 'A Mistranslation in the Slavonic Lenten Triodion', *Irish Slavonic Studies* 10 (1989), 93-4; 'The Encomium of St Pancratius of Taormina by Gregory the Pagurite', *Byzantion* 60 (1990), 334-65; 'The Past in Hagiographic Texts: St Marcian of Syracuse', in Graeme Clarke et al., eds., *Reading the Past in Late Antiquity* (Canberra, 1990), 347-65; (forthcoming) *The Life of St Pancratios of Taormina*, to be published in the *Byzantina Australiensia* series; 'A Byzantine Source for some Calabrian Toponyms', *Historiographica* 3 (1992); 'A Note on Pliny, NH III.91', *Historia* (1992).

(Dr Roger Scott)

Father Ted Storman, SJ, 29 July 1912- 4 June 1992.

For a full obituary and bibliography, see the *Byzantine Studies in Australia Newsletter* XXVII (December, 1992), 5- 13, available from Ann Moffatt, Art History Dept., ANU, Canberra ACT 0200.

Periodicals

Al-Masaq: Studia Arabo-Islamica Mediterranea. International Journal of Arabo-Islamic Mediterranean Studies. The editors of *Al-Masaq* welcome articles with special interest in interdisciplinary and cross-cultural investigation of the Arabo-Islamic Mediterranean; write to Dr D.A. Agius, Arabic Studies, University of Leeds, Leeds LS2 9JT.

The Bulletin d'Information et de Coordination of the International Byzantine Association 16 (1991) is still available on a first-come, first-served basis to members sending a cheque for £2.00, made out to 'The University of Birmingham, a/c LYC 840', to The Secretary, Centre for Byzantine, Ottoman and Modern Greek Studies, The University of Birmingham B15 2TT.

Byzantine and Modern Greek Studies has initiated a yearly review of the scholarly literature on Byzantine art history. To ensure inclusion, offprints and review copies of relevant articles and books should be sent to Dr John Haldon, editor, *BMGS*, Centre for Byzantine, Ottoman and Modern Greek Studies, The University of Birmingham B15 2TT. The first installment appears in *BMGS* 16 (1992); the editor and author would welcome comments.

Canadio-Byzantina, A Newsletter published by the Canadian Committee of Byzantinists. *Canadio-Byzantina* 2 (November, 1992) contains news of Canadian Byzantinists and their activities. The chairman, Dr Daniel Sahas, announces that he is hoping to form a 'Canadian Society of Byzantine Studies' and that a constitution is presently being drafted. For more information write to Daniel Sahas, University of Waterloo, Waterloo, ON N2L 3G1, Canada. Tel. (519) 885-1211, 3xt. 3565; Fax (519) 746-3097.

Early Medieval Europe, a new journal to be published by Longman, 1 (1992), is designed to provide a forum for historians of Europe between the fourth and eleventh centuries. Editorial enquiries should be addressed to Dr Tom Brown, Dept of History, University of Edinburgh, 50 George Square, Edinburgh EH8 9JY.

Sophia, published by The Committee for the Study of Eastern Christianities, Manchester Metropolitan University. This new journal covers subjects of interest to Byzantinists and theologians with an interest in the Eastern Orthodox Churches. The first volume, which has already appeared, contains the following articles: 'Eternal memory', by Dimitri Brady and Fani Balamoti; 'An end to the silence', by Bishop Christopher and Michael Keogh; 'The role of the icon in the Eastern Orthodox tradition', by Ken Parry; 'Icon-making as a model of Orthodox cosmology', by Brother Aiden; 'Uses of religion in Byzantium', by Catia Galatariotou; 'The Oriental Orthodox tradition', by Sebastian Brock; 'Holy space: notes on the shape of Eastern Orthodox Liturgy', by David Melling. The price of subscription (one-two issues per year) is £5.50 including postage. Cheques payable to 'Manchester Metropolitan University', from Burjor Avari, All Saints Building, Manchester Metropolitan University, Manchester M15.

Series

Belfast Byzantine Texts and Translations announce the publication of *From Erudition to Inspiration: A Booklet for Michael* (Essays in Honour of M.J. McGann), (BBTT 5.2, Belfast, 1992) at £12.95 (+ £1 p&p), xxv + 81 pp. Also available is his inaugural lecture at £2.95 (+ 50p. p&p). For all sales, standing orders etc. contact Mrs Betty Robinson, Department of Greek and Latin, the Queen's University of Belfast, Belfast BT7 1NN, Northern Ireland.

Dumbarton Oaks is planning a new series of English translations of the *vitae* of selected Byzantine saints. For the initial phase of the project, publication is planned of the following *vitae* and synaxarion notices:

Anthousa, daughter of Constantine V (*Synax CP* 613-614)
 Anthousa of Mantineon (BHG 2029h)
 Athanasia of Aegina (BHG 180)
 David, Symeon and George (BHG 494)
 Elizabeth the Thaumaturge (BHG 2121)
 Ioannikios, *vita* by Peter (BHG 936)
 Lazaros of Mt Galesios (BHG 979)
 Marina-Maria, transvestite nun (BHG 1163)
 Mary of Egypt (BHG 1042)
 Mary the Younger of Bizye (BHG 1164)
 Matrona (BHG 1221)
 Nikephoros I, patr. of CP (BHG 1335)
 Theodora, 9th c. empress (BHG 1731)
 Theodora of Arta (BHG 1736)
 Theodora of Thessaloniki (BHG 1737-1739)
 Theodosia (*SynaxCP* 828-830)
 Theoktiste of Lesbos (BHG 1723-1724)
 Thomais of Lesbos (BHG 2454)

For more information contact Dr Alice-Mary Talbot, Dumbarton Oaks, 1703 32nd St, N.W., Washington, D.C. 20007.

The Medieval Mediterranean. Peoples, Economies and Cultures, 400-1453: Call for Manuscripts!

Editors: Michael Whitby, Paul Magdalino, Hugh Kennedy (St Andrews), David Abulafia (Cambridge), Benjamin Arbel (Tel Aviv), Mark Meyerson (Notre Dame).

This series provides a forum for the publication of scholarly work relating to the interactions of peoples and cultures in the Mediterranean basin and the Black Sea area and is intended for readers with interests in late antiquity, the Middle Ages (Italy, Spain, the Latin East), Byzantium, Islam, the Balkans and the Black Sea. Manuscripts (in English, German and French) should be 60,000 to 120,000 words in length and may include illustrations. The editors would be particularly interested to receive proposals for monograph studies; studies with texts; editions with parallel translations of texts or collections of documents; or translations provided with full annotation.

First volumes (to be published in 1993):

Hiroshi Takayama, *The Norman Kingdom of Sicily and its administration*; M. Shatzmiller and J.G. Rowe, eds., *Crusaders and Muslims in 12th-century Syria*.

Contact Dr Michael Whitby, Reader in Ancient History, St Salvator's College, University of St Andrews, St Andrews, Fife KY16 9AL, Scotland.

Publisher: E.J. Brill, Leiden, The Netherlands.

Translated Texts for Historians, Liverpool University Press.

TTH is now distributed in the USA by the University of Pennsylvania Press. The General Editors are happy to supply information on forthcoming texts: please do check with us if you are thinking of translating a text from the period c.300-800 AD, because there have been cases of duplicated effort. We are:

Gillian Clark, Dept of Classics and Ancient History, University of Liverpool, Liverpool L69 3BX.

Margaret Gibson, St Peter's College, Oxford OX1 2DI.

Mary Whitby, School of Greek, Latin and Ancient History, St Andrews KY16 9AL.

Published in 1992:

Cassiodorus, *Variae*: selections, ed. Sam Barnish

Lives of the Eighth-Century Popes (Liber Pontificalis II: 715-816 AD) ed. Raymond Davis

Victor of Vita, *History of the Vandal Persecution*, ed. John Moorhead

Forthcoming March 1993:

Eutropius, *Breviarium*, ed. Harry Bird

Vegetius, *Epitome of Military Science*, ed. Nicholas Milner

Syriac Sources for C7 History, ed. Andrew Palmer and Sebastian Brock with Robert Holyland.

Third Workshop, Late Antiquity and Islam: 'States, Resources, Armies', King's College London, 29-31 October, 1992.

This Workshop, for which a grant was received from the Society, was the third in a series organised by the interdisciplinary research project on Late Antiquity and Early Islam (Dr. L.I. Conrad, Professor Averil Cameron, Dr. G.R.D. King), which focuses on the eastern Mediterranean in the period c. AD 565 to 750. It concentrated on issues of recruitment and organisation of armies, taxation and state finance and 'state formation', Sasanian, Arab and Byzantine. Speakers and topics were: John Haldon (Birmingham), 'Remarks on states, resources and armies, and the nature of pre-industrial societies'; James Howard-Johnston (Oxford), 'The two great powers in late antiquity: a comparison'; Ella Landau-Tasseron (Jerusalem), 'Features of the pre-conquest Muslim armies: the time of Muhammad'; Jean-Michel Carrié (Paris), 'Système fiscale et organisation militaire romano-byzantins'; Hugh Kennedy (St. Andrews), 'The finance of the military in the early Islamic state'; Zeev Rubin (Tel Aviv), 'Kings, nobles and military power in Sasanian Persia: the reforms of Khosro I and their aftermath'; Fred M. Donner (Chicago), 'Centralized authority and military autonomy in the early Islamic conquests'; Benjamin Isaac (Tel Aviv), 'The army in the late Roman east: the Persian wars and the defence of the Byzantine provinces'; Ralph-Johannes Lilie (Berlin), 'Araber und Themen. Zum Einfluss der arabischen Expansion auf die byzantinische Militärorganisation'; Michael Whitby (St. Andrews), 'Recruitment in Roman armies from Justinian to Heraclius (c. 565-615)'; Khalil Athamina (Birzeit), 'The private

militias during the Umayyad period'. Discussants of papers were: Michael Whitby, Hugh Kennedy, Maribel Fierro (Madrid), Patricia Crone (Cambridge), Lawrence Conrad (London), Jim Crow (Newcastle), John Haldon, Mark Whittow (Oxford), Fred Donner.

The Workshop papers will be published by Darwin Press, Inc., Princeton, in the series *Studies in Late Antiquity and Early Islam as The Byzantine and Early Islamic Near East III*. Vol. I, *Problems in the Literary Source Material*, ed. Averil Cameron and Lawrence I. Conrad (the papers of the First Workshop, held in 1989), has recently been published; Vol. II, *Land Use and Settlement Patterns* (the papers of the Second Workshop, held in 1990), is in press. The Fourth Workshop is planned for May, 1994, and will explore questions of community and identity. It will be held at the Wellcome Institute, London.

Books

Following the death of **Mary Gough** in January 1992, Claudine Dauphin and Leo Gough (son of Michael and Mary Gough) have decided to publish a volume in memory of **Michael Gough** which they are now editing. Entitled *On the Road to Paradise*, it will be published in late 1994 as an *Oxbow Monograph in Archaeology* by Oxbow Press, Oxford. The linked themes of the volume are travel, pilgrimage and monasticism and their economic ramifications. The contributors are British, French, German, Turkish and Canadian Classicists and Byzantinists who have been trained or influenced by Michael Gough, or who have continued his work.

Julian Chrysostomides announces the '**Porphyrogenitus Project**': **A Lexicon of Abbreviations and Ligatures in Greek Minuscule Hands (8thc to c.1600)**, which is now in an advanced stage. For more information contact J. Chrysostomides, Reader in Byzantine History, Royal Holloway, University of London, Dept of History, Egham, Surrey TW20 OEX. (Tel. (0784) 443301; Telex: 935504; Fax: 0784-433032). (See also section 14: Collaborative Projects, below).

General

The Association for Late Antiquity/ Association pour l'Antiquité Tardive invites interested persons to join. The Association was founded at the time of the XIth Congress of Christian Archaeology in 1986, and now has some 250 members. It has already organised three 3-day conference-visits: the next will be at Barcelona in June 1993. As well as producing an annual Bulletin (free to all members) it is launching, in January 1993, a new periodical, *Antiquité Tardive/Late Antiquity*, which will be available to members at a reduced price.

The annual subscription is 100 French Francs/£10/\$US 20. to be sent to Professor Noël Duval, BHR (Paris IV), 1 rue Victor Cousin 75005 Paris. If you would like to join, and would find it easier to pay in sterling, please send a cheque, made out to Association for Late Antiquity, to Mrs. Charlotte Rouché, Department of Byzantine and Modern Greek Studies, King's College London WC2R 2LS.

British Institute of Archaeology at Ankara Travel Grants. The BIAA normally offers six travel grants of up to £500 each, with a closing date of 1 February, payable for the following financial year from 1 April. Further details from the Assistant Secretary, BIAA, 31-34 Gordon Square, London WC1H 0PY.

An Institute for Eastern Christian Studies has been established at Nijmegen in the Netherlands. The main purpose of the Institute is to further the academic study of Eastern Christianity. The main activities of the Institute are as follows: (a) Teaching (at university level); (b) research; (c) management and extension of a specialized library; (d) editing and publishing the learned periodical 'Het Christelijk Oosten' ('The Christian East'); (e) giving information and advice. Staff members include Dr B.J. Groen, director; Dr H.G.B. Teule, lecturer and librarian; Mrs M.B. Th. Smits-van Dieren, Secretary; C.H. Krijnsen.

Secretary to the editors. For more information, write to The Institute for Eastern Christian Studies, Erasmusplein 1, 6525 HT Nijmegen, The Netherlands. Tel. 080-615603.

Swan Hellenic Travel Scholarships. Swan Hellenic offer six free places to students annually on Hellenic Cruises. Undergraduate and postgraduate students of all aspects of Byzantine Studies are eligible. Scholarships are advertised in the bulletin *Archaeology Abroad* (to which applicants should subscribe for £5) each October and awarded in December. Further details from the Secretary, *Archaeology Abroad*, 31-34 Gordon Square, London WC1H 0PY.

Warwick University announces the Establishment of a Centre for Research in East Roman Studies.

Geographical and chronological delimitations.

The geographical definition of East Roman is the provinces of the Roman Empire which came under the Praetorian Prefect of the East in the Late Empire, i.e. the Balkans, Turkey, Syria, Israel, Lebanon, Jordan, Egypt, Libya and the western frontier regions of Saudi Arabia and Iraq and the Black Sea region of the USSR. Chronologically, the Centre will concern itself with the history (in the broadest sense) and archaeology of these areas from the late Hellenistic to the Early Byzantine period.

Location of the Centre.

The Research Centre in East Roman Studies will be located entirely within the Department of Classics and Ancient History.

Aims

(1) To encourage and co-ordinate research in the history, archaeology, literature, religion, economy, palaeo-ecology and of the eastern, especially the Asian provinces of the Roman Empire (esp. Syria, Palestina, Arabia, Mesopotamia, Cilicia, Cappadocia) and the Balkans, as well as Rome's cultural and religious relationship with Persia and Western Central Asia.

(2) To give focus to the existing research strength of the Department of Classics and Ancient History in these areas, to co-ordinate research, to organise research seminars and conferences and to co-ordinate archaeological work with institutions with similar research interests.

(3) To attract funding for research projects and to launch a periodical publication or monograph series in the subject area which could be exchanged for serial publications of other research institutions in related fields.

(4) To strengthen existing links with the British Institute of Archaeology at Ankara, the British School of Archaeology in Jerusalem, the British Archaeological Expedition in Iraq, the British Institute of Archaeology at Amman and the Centre of Byzantine Studies at Birmingham and Centre for Hellenic Studies at King's College (KQC) London.

Membership

The membership of the Centre shall comprise the Director, any academic and research staff engaged in research with the Centre; visiting and associate fellows appointed by the University on the recommendation of the Director and the Executive Committee; such other persons as may be approved by the executive Committee.

The Director

1992-1995 Dr. Samuel N. C. Lieu, Reader in Ancient History

The Advisory Committee

Membership

(i) The Vice-Chancellor, or his nominee (*ex officio*)

(ii) The Director (*ex officio*)

(iii) The Chairman of the Department of Classics and Ancient History (*ex officio*) Prof. D. J. Mosley

(iv) The Director of the European Humanities Research Centre (*ex officio*)

(v) The Chairman of the Board of the Faculty of Arts (*ex officio*)

(vi) A member of the research staff of the Centre (1992-93) Dr. Dominic Montserrat

(vii) The Chairman of the Board of Graduate Studies

(viii) Up to three members of the academic staff of the University on the nomination of the Director of the Centre (1992-95): Dr. S. J. Hill, Dr. S. Ireland and New Lecturer in Classics and Ancient History.

(ix) External Members (1992-95):

Prof A. A. M. Bryer, FSA, Professor of Byzantine Studies, Birmingham University.

Prof Averil Cameron, FBA, Professor of Late Antique and Early Byzantine Studies, London University.

Prof Fergus G. B. Millar, FBA, Camden Professor of Ancient History, Oxford University.

Dr David French, Director, British School of Archaeology at Ankara (Turkey)

Mr Michael MacDonald, Hon. Secretary, British Institute of Archaeology at Amman (Jordan)

Whitting Fellowships in Byzantine Studies in the Centre for Byzantine, Ottoman and Modern Greek Studies, The University of Birmingham.

In accordance of the will of the late Dr Philip David Whitting, the Centre offers up to two renewable Whitting Fellowships annually from 1 October. The award of a Fellowship is primarily dependent upon a research proposal in any field of Byzantine Studies, whether towards a higher degree or not, and regardless of applicants' age and academic status. However, Whitting Fellowships are not intended to supplement British Academy Studentships and the like, or to pay registration fees. Whitting Fellows are expected to contribute to a lively interdisciplinary research school and its seminars, with some appropriate teaching, at the Centre in Birmingham. They will enjoy honorary status in the University.

The emolument is £400 a month, or £4,800 a year, which is not expected to be taxable if it is the only source of income. In addition a Whitting Fellow may claim up to £1,000 a year for research expenses.

There are no application forms. Candidates should apply by letter with a curriculum vitae, list of publications and the names and addresses of two referees, together with a research proposal of 500 or more words, before 11 May, 1993, to Professor A.A.M. Bryer, CBO & MGS, University of Birmingham, Birmingham B15 2TT.

Congratulations to Dr Sebastian Brock, who has been awarded an Honorary Doctorate by the Pontifical Oriental Institute in Rome.

Leslie Brubaker announces that from 1992 until 1995 she will be on the Advisory Committee of the International Center for Medieval Art (with headquarters at The Cloisters, The Metropolitan Museum of Art, New York). If any member of the SPBS has information that s/he would like forwarded to the ICMA, she will be happy to pass it on. In addition, the ICMA is interested in promoting its house journal, *Gesta*, in Great Britain, and would be pleased to send a complimentary copy to those unfamiliar with it: please contact her and she will make the arrangements: Dr Leslie Brubaker, Centre for Byzantine, Ottoman and Modern Greek Studies, The University of Birmingham, Birmingham B15 2TT.

Dr Corinna Matzukis announces that a correspondence course in Modern Greek Studies will be introduced at the Rand Afrikaans University as from 1 January 1993. The Rand Afrikaans University known as RAU is the only university in Africa which offers courses in Byzantine and Modern Greek. For further information write to The Chairman, Dept of Classics, RAU, P.O. Box 524, Aucklandpark 2006, S. Africa.

9. RESOURCES

Belfast: As part of the Evergetis archive, a collection of black and white enlarged contact prints of Byzantine monasteries, largely but not exclusively eleventh-century, has been begun by Anthony Kirby. He hopes to take up the work again in the summer and to evolve a system of providing film and instructions for anyone willing to record the current state of monasteries wherever in Byzantine lands they are travelling. Please contact Anthony Kirby, Evergetis Project, Queen's University Belfast, BT7 1NN.

10. TEACHING BYZANTIUM

This year we are concentrating on the problems of teaching Byzantine Studies to extra-mural audiences. We have received reports from two individuals who are actively involved in this process, Dick Elliott of Nottingham, who teaches a course on Byzantine Art and Architecture at St Helen's House in Derby and Dr Lucy-Anne Hunt, who has taught for a number of years at the School of Continuing Studies at the University of Birmingham.

Dick Elliott writes: My experience of 'Teaching Byzantium' at University Extra-Mural and W.E.A. level has been mainly limited to Byzantine Art and Architecture. Inevitably some history comes into it. It would be difficult to describe the building of Ayia Sofia without mentioning Justinian, icons without discussing iconoclasm, and various castles and walls without saying whom they were designed to keep out. I have not attempted to teach Byzantine history or literature as such: I am not qualified to do so, and I am very much the amateur over art and architecture.

I came to the subject through teaching ancient Greek and ancient history at school; and in the course of more than twenty visits since 1949 to Greece and to other lands that were once part of the Byzantine Empire, I became increasingly interested in its art and architecture. I have built up a large collection of slides, which I use to illustrate my talks. I normally deal with a very much older age-group than was being considered in Rowena Loverance's article in BBBS 18. In my last three courses over half the members have been senior citizens. They are not studying for any qualification or exam: they want to be stimulated and entertained, and, of course, unlike a school audience, if they don't enjoy what they are getting, they can vote with their feet and stay away.

I recently asked my present class why they had come. Apart from the standard answers of wanting to get out of the house, meet fresh people, and learn something new, the following were some of the replies: 'We had done quite a bit on the Roman world and this seemed a natural follow-on', 'Not a period we ever heard anything about at school', 'Sounded like something completely different', 'Interested in the architecture of all periods, and know nothing of Byzantine', 'Seen some Byzantine churches in Yugoslavia/ mosaics in Ravenna and wanted to know more', 'Recent trip to Greece included a week in the Mani'.

I usually start by explaining something of the geographical and historical background and give out time-charts to provide some idea of who and what were important when, and where the main examples of Byzantine Art and Architecture can be seen today. I then give a taste of what the course is about by showing a few slides to illustrate each of the topics we shall later be covering in more detail, e.g. in art, mosaics, wall-painting, icons, illuminated manuscripts, carving in stone, wood and ivory, metal-work, etc.; in architecture, castles, fortifications, palaces and above all, churches. I try to stress the interdependence of much of the art and architecture e.g. that it would be ridiculous to look at the construction of Ayia Sofia and not its mosaics or vice-versa. I also stress that a very large proportion of both were inspired by religion.

If members of the class are planning a visit, or have already been to any areas of which I have slides, I try to use these to illustrate particular points. If the course is long enough I try to include some sessions devoted to particular places e.g. Palermo and Monreale, Istanbul, Thessaloniki, Mystra, the Mani. Apart from slides my main teaching aids are the black-board, a few models I have made to illustrate the problems of putting a dome on a square crossing, squinches, pendentives etc., and I have been lucky in that the Librarian

has usually been able to supply all the books I asked for and, where necessary, I have been able to fill up the book-box from my own collection.

Other courses I have given in the past have been an illustrated history of Crete, which I called 'Minos to Zorba', and 'Greece off the Beaten Track'. Both these included a large Byzantine element, but I think that a fairly general course on the art and architecture is particularly suitable at this level and seems to have quite a wide appeal. I have twenty-seven members in my present class in Derby but, judging by past experience, when I gave similar courses in Nottingham, I would probably get very few takers if I offered the same course next year. If, however, someone could give a course on, say, Byzantine history or literature, it might go down well, and then art and/or architecture could be tried again a few years later.

It is not easy to find out how much an adult audience is taking in, since they are not being regularly tested or examined. Asking them questions can give a partial idea, and their questions often make it very clear to me that I have not explained something successfully. There are, thank goodness, usually several people who are prepared to ask questions and to make contributions, but with larger classes (over 20) it is difficult to get everyone involved, and even with smaller groups there are usually a few shy, silent ones. It is very rewarding when some of these come up at the end and say how much they have enjoyed the course.

Lucy-Anne Hunt writes: It is a good time to be asked to write something about Byzantine Studies in Continuing education from a personal point of view because I was actually teaching Byzantine art history last term. This is not usually the case: it has to be faced that Byzantine Studies is a minority subject and has to be squeezed in around other, seemingly more 'mainstream' subjects.

There are several advantages to teaching Byzantine Studies in a liberal adult education setting. It can have more of a free rein than in many internal University Departments: Byzantine art history is not always included in Art History degrees, for example, and where it is it usually plays a small part. From an academic point of view it means that I can happily teach in an interdisciplinary way, in my case drawing on history, archaeology and texts as well as 'straight' art history, because students (or class participants as we now call them) don't take exams-- or not at the moment anyway. Students too are very rewarding. They have often travelled and therefore have experience of having visited Byzantine monuments. They are often widely read in a variety of subjects and also frequently know their Bible. They also have a great deal to bring to the subject. For example, in a session studying Byzantine manuscripts at the Selly Oak Colleges' Library one man revealed himself to be a book-binder and had various points to add about the bindings. Another was a coin collector with an interest in Byzantine coins; another member of the class visited Georgia a few years ago and offered her slides for use, and several were practising Christians with a good knowledge of theology. They are all there because they want to learn and are keen to read and contribute.

I do have to face certain realities. One is that this is a largely white, professional, middle-class clientèle. Byzantine Studies in a Continuing Education setting is not reaching the masses, I fear. But then the same can be said for the undergraduate teaching of the subject. (Here there is a difference with Continuing Studies classes in Islamic art history which are attended by ethnic minority class participants and people who have come into contact with Islamic culture through their work).

There are many possibilities in teaching Byzantine Studies. One is the flexibility of format of many courses. This enables the use of Saturday and weekend schools, residential and study tour programmes as outlets. Much can be done in conjunction with other organisations: churches, museums, galleries etc. especially using exhibitions and permanent collections on display in this country. The growing freedom to include practical courses within the Continuing Studies Visual Arts and Architecture programme that I organize throughout the West Midlands means that I have been able to organise workshops on icon painting, for example.

There are some limitations. One is that longer in-depth courses in Byzantine art history can only realistically be taught at intervals. Students have a charming habit of getting hooked on the subject. If it is taught say every five years or so, each time there will be a core of people from previous years, but not necessarily a vast new group of people. One

way around this is to draw people into Byzantine studies from, say, western medieval studies, with a degree of biased and nifty teaching that brings Byzantium in at every conceivable turn. But even so a course on Byzantium can only realistically be taught at calculated intervals. As far as my everyday teaching is concerned, I am more a western medievalist than a Byzantinist. That is not to say that this is not 'good' for me academically as it makes me read much more widely than I would as a pure Byzantinist. But it does put Byzantine Studies in a permanently secondary role, dependent on being sheltered by other subjects. A major factor here is the vulnerability of the subject: my post is that of a general art historian. Byzantine Studies is in general dependent on the energy and enthusiasm of individuals rather than on institutional support. I am of course fortunate in having links with the Centre for Byzantine Studies at the University of Birmingham, and for others in Continuing Education internal contacts are equally important. There are the financial restrictions which are faced by any subject in higher education which mean that, for example, few books are now being bought. But the much greater fear-- and this affects Byzantine Studies as much as any other field currently being taught-- is that the funding for Liberal Adult Education will be further reduced or even stopped altogether. One development that can be predicted is the growth of examined courses: certificates, diplomas, part-time degrees, masters degrees, etc. I would like to see Byzantine Studies work around these problems. This would imply looking favourably on access courses and unconventional channels of entry of students, especially mature students, onto degree courses. Byzantine Studies could find itself modularised as a unit in a wider degree framework. But at least it would be taught and would survive. Effectively this would see the elision of much that is now divided between internal and external studies in university teaching.

11. SPRING SYMPOSIUM AND EVERGETIS COLLOQUIUM

26th Spring Symposium of Byzantine Studies
New Constantines: The Rhythm of Imperial Renewal in Byzantine History
University of St Andrews, Friday 27 - Monday 30 March 1992

There is no getting away from it: the history of Byzantium is the history of its emperors. The 26th Spring Symposium faced up to this fact by taking as its theme 'New Constantines: the Rhythm of Imperial Renewal in Byzantine History'. 21 main papers and 16 short communications took 140 symposiasts over the eleven centuries of the empire's existence by considering various ways in which emperors, empresses and their subjects experienced and represented imperial tradition and imperial succession, with constant reference to the precedent set by the founder of Constantinople.

Day 1 was devoted mainly to the period from the 4th to the 8th century. **John Matthews** presented an overview of 'the emperor in the Late Roman world', contrasting the ideal of *tranquillitas* projected by 4th-c. emperors with the hectic pace at which they moved. **Peter Heather** looked at the provincial base of the new, eastern court aristocracy. **Roger Scott** compared and contrasted the image of Constantine the Great presented by the 6th-c. chronicler Malalas with the much more developed and dogmatic myth transmitted by Theophanes at the beginning of the 9th c. Papers by **Jill Harries** on Theodosius II and by **Bernard Stolte** on Justinian's legal codification offered a fresh look at the two most prominent reigns of the 5th and 6th centuries. **Michael Whitby** and **John Haldon** then presented two differing interpretations of the revival of old imperial names in the critical transition period of the late 6th and the 7th century. In the evening, **Marlia Mundell Mango** demonstrated the confident variety of imperial art in the seventh century, revisiting both the David Plates and the Great Palace mosaics.

Averil Cameron opened Day 2 by emphasising the importance of the inappropriately named 'Dark Ages' of the 7th and 8th centuries for the formation of the imperial culture of the 9th and 10th centuries with which the rest of the day's main papers were concerned. **Leslie Brubaker**, **Athanasios Markopoulos** and **Andreas Schminck** looked at the ways in which art, historiography and hagiography were used to identify the Macedonian emperors with Constantine the Great. **Henry Maguire** spoke on 'Imperial Gardens and the Rhetoric of Renewal'. **Andrew Palmer** conducted a dizzying *tour de force* from Abgar to Constantine Porphyrogenitus, taking in Heraclius along the way.

Moving on from the Constantinian ideology of the 'Macedonian Renaissance', Day 3 began with **Rosemary Morris** discussing the rhetorical arguments deployed to justify the brutal *coup* by which John I Tzimiskes seized power from Nikephoros II Phokas. **Eric McGeer** surveyed the intellectual culture of warfare which accompanied the rise of these soldier emperors and the military aristocracy to which they belonged. The next three papers looked at aspects of the political instability of the 11th century. In a joint paper, **Barbara Hill** (in absentia), **Liz James** and **Dion Smythe** brought out the importance of the empress Zoe for legitimising the power of her three husbands. **Michael Angold** looked at the ideological tensions within the governing elite and traced the process by which the Christian humanism of the programme of imperial renewal under Constantine IX Monomachos eventually gave way to Orthodox reaction. **Ludwig Burgmann** analysed a piece of legislation prompted by the high turnover of emperors before the next imperial revival under the Komnenoi. Looking at the aftermath of this revival, **Ruth Macrides** traced the 12th-c. roots of the imperial image propagated by the last 'New Constantine', Michael VIII Palaiologos. **Donald Nicol** ended the symposium on a tragi-comical note, speaking about the last Byzantine emperor, Constantine XI, and some of his more unlikely self-appointed successors.

There were three sessions of short communications, 1 on the afternoon of Day 2, and 2-3 in parallel on the afternoon of Day 3:

1. **Camilla Bantliff**, 'The Life of St Mary of Egypt as Propaganda for Imperial Renewal'; **James Crow**, 'The Silivri Kapı Hypogeum and the Chronology of the land Walls of Constantinople'; **Christine Milner**, 'The Image of the Rightful Ruler: Anicia Juliana's Constantine Mosaic in the Church of Hagios Polyeuktos'; **Frank Trombley**, 'Heraclius' First Campaign against Rhazates'; **Maciej Salamon**, 'Constantinian References in the Coin Legends of Constans II - a Case of Commonplace Propaganda'; **Eugenia Bolognesi**, 'De Caerimoniis I.83'.
2. **J.H.A. Lokin**, 'Charles the Great as Constantinus novus'; **Christine Angelidi**, 'Constantinople vécue par ses habitants: du récit patriographique au récit des miracles'; **Shaun Tougher**, 'The Wisdom of Leo VI'; **Melita Emmanuel**, 'Headdresses of Empresses and Princesses and of the Women of the Aristocracy in Byzantium'; **Anna Wilson**, 'Imperial Sanctity: the View from the *Synaxarion*'.
3. **Margaret Mullett**, 'Alexius I and the Comnene Revival'; **Peter Lock**, 'The Latin Emperors as Heirs to Byzantium, 1204-1261'; **Antony Bryer**, 'Family Planning in Trebizond: AIMA in the Blood of the Grand Komnenoi?'; **Antony Eastmond**, 'Imperial Power in Georgia: the Case of Queen Tamar'; **Zaga Gavrilovic**, 'The Concept of the "New Constantine" in Serbian Medieval Literature and Art'.

The Symposium also included two features highlighting the past involvement of the University of St Andrews in Byzantine and Modern Greek Studies. Symposiasts received copies of a booklet, published specially for the occasion by the University, in which **Ruth Macrides** sketched the background to the temporary establishment of a lectureship in Modern Greek at the end of the last century on the initiative of the third Marquess of Bute (R.J. Macrides, *The Scottish Connection in Byzantine and Modern Greek Studies*, St John's House Papers 4 [St Andrews, 1992]). **Mary Whitby** and the University Library organised an exhibition, 'Scots Excavators in Istanbul', of photographs and papers from the Walker Trust Archive, to illustrate the Trust's excavations at the Great Palace of Constantinople in 1935-8 and 1951-4. At the reception held to mark the opening of the exhibition, **Lorne Macintyre**, biographer of Sir David Russell, the Trust's administrator in the 1930s, gave a revealing account of the background to the excavations.

The Symposium was greatly assisted by generous support from the Society for the Promotion of Byzantine Studies, the University of St Andrews, the Hellenic Foundation, the British Academy, the Russell Trust, the Society for the Promotion of Hellenic Studies, and the Bank of Scotland. Thanks to the generosity of these bodies, together with the cooperative efforts of the organising committee and their university departments in reducing or absorbing administration and publicity costs, the Symposium produced a healthy surplus which allows the resulting publication to include rather more of the proceedings than would otherwise have been possible. The volume, scheduled to appear in 1994, will be the second in the S.P.B.S. publications series produced by Variorum.

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Belfast Byzantine Colloquia

3. The Monastery of the Theotokos Evergetis and Eleventh-Century Monasticism

The third of the Belfast international colloquia was held from 1-3 May 1992 in Murlough House, County Down. Fifty-three participants, from California, Manitoba, Rome, Paris, Munich, Scotland and England, gathered in Belfast from the Thursday afternoon (Liz James came earlier to help) and after registration by project secretary Lorna Chesney were issued with the book of Evergetis texts compiled by Anthony Kirby and transported by minibus to Dundrum and the nature reserve at Murlough. At a sherry reception provided by Down District Council the colloquium was opened by Pro-Vice-Chancellor Leslie Clarkson and after the traditional Strangford oysters and guinness stew served by student paroikoi the work of the weekend began.

Margaret Mullett welcomed all participants and established the typikon of the community's weekend activity. She outlined what little is known of the Evergetis (not to be

confused with the monastery of Christ Evergetes) and formulated the great question not only of the weekend but also of the project: was the monastery influential in the development of Byzantine monasticism or is it coincidental that an enormous body of text relating to it in an extremely rich manuscript tradition has survived? We would survey the documentation for the monastery-- from the most material to the most spiritual-- in order to establish the state of the question in each area in turn. With tasks set for the morrow for all, participants turned to sampling (according to the strength of their asceticism) Bushmills whiskey or the dreaded cumin drink of the ktetorikon typikon which did not make the sick better and indeed made the healthy feel ill. We must have got the recipe wrong; no ill-effects were reported.

On Saturday morning we started early with the material evidence, where Evergetis is so lamentably lacking. Lyn Rodley introduced us to 'Evergetis: where it was and what it looked like':

Location: Evidence from the Foundation Typikon and from papal records of the Latin Occupation period place the Monastery about two miles outside Constantinople, probably beyond the land wall in the Haznedar valley. A Metochion, visited by Anthony of Novgorod and Sabas of Serbia and mentioned in the Anonymous Description of Constantinople, was just inside the city, in the neighbourhood of St Andrew in Krisei (Koca Mustafa Pasa Camii). The Metochion was probably dedicated to St Andrew the Apostle, but came to be associated with St Andrew Salus, whose staff-relic it housed. Further dependencies of the Evergetis are implied by provision in the Foundation Typikon for stewardship of metochia and other properties.

Appearance: The monastery of the first founder, Paul, seems to have been a modest settlement of a few cells (and, presumably, a chapel). His successor Timothy built a much grander establishment, probably on traditional lines, with a perimeter wall lined with rooms enclosing a courtyard. Alms were dispensed regularly from a gate-house in the wall. The Katholikon, which was circled by a procession on the anniversary of its consecration, must have been free-standing in the courtyard. There are indications in both the Foundation Typikon and the Liturgical Typikon that the monastic community was fairly large, so cells were probably built in one or more tiers above ground-level utility rooms. There was a clothing store, and provision must also have been made for storage of food and fuel, and for stabling animals. There may have been special rooms for the cashier/ accountant and the skeuophylax, and a library. The refectory is mentioned in both typika and there must also have been a kitchen and bakery. The monastery had two semandra-- the 'large' one and the 'refectory' one, the latter possibly of bronze. There was a phiale (fountain/ basin) in the courtyard, the subject of some ceremonial visits. The bath-house was available to the monks only three times a year unless they were ill. Sick monks were cared for in a nosokomeion within the monastery. The infirm of the general population, and travellers, were sheltered outside the monastery, in a xenodocheion built on land donated by a patron.

The katholikon, dedicated to the Theotokos Evergetis, had a narthex and possibly exonarthex. 'Royal doors' into the naos and the term 'great church' for the katholikon borrow the nomenclature of Hagia Sophia in Constantinople and indicate the synaxarion of H. Sophia as one of the sources for the Liturgical Typikon. There was also a chapel of the Saviour and a chapel or church of Holy Apostles. The founders may have been buried in a crypt below the katholikon, or in a funerary chapel in a cemetery outside the monastery which served as a general burying-ground.

Stephen Hill gave us some ideas on how to recognise a monastery (no abstract received) with special thoughts on Eski Gümüş, present in the entrance hall in a wonderful exhibition of Michael Gough's drawings and photographs. **Pamela Armstrong** and **Anthony Kirby** gave a joint paper entitled 'The Evidence of Christodoulos and Meletios', on two eleventh-century monastic founders and their monastic building:

While there are no known surviving remains of the Evergetis monastery, the establishments of two other eleventh-century holy men, Christodoulos of Patmos and Meletios of Myoupolis, survive to varying degrees, as do texts relating to their foundations. An examination of how standing remains correlate with the written word is

posited as a possible approach to reconstructing, metaphorically at least, the buildings associated with the *Evergetinon*.

Osios Christodoulos's foundation of the monastery of St John the Evangelist on Patmos is well documented in his *hypotyposis* as well as his *diatheke*. However the saint's first foundation, the monastery dedicated to the Theotokos on the island of Kos, is mentioned in the above texts without reference to any *typikon* of this monastery. The structural remains of this monastery are limited to the *katholikon*, a rectangular barrel vaulted building constructed from roughly layered ashlar stone as well as spolia from an earlier church which is documented to have stood on the site; the *synthronon* within the *bema* gives in situ archaeological proof. Christodoulos's first monastic foundation (which appears to have been of a purely functional nature without any architectural embellishments) parallels Timothy's description of Paul's foundation of the Evergetis which he describes as being a humble institution.

There is no *typikon* for Osios Meletios: evidence for his monasteries and the extent of his influence has to be gleaned from two sometimes contradictory *Vitae*. It is argued that the differences in the *Vitae* are significant while at the same time illuminate in different ways the monasticism practised by Meletios.

Finally, differences and similarities between Paul and Timothy Evergetis, and Christodoulos and Meletios are suggested.

Liz James then offered us thoughts on 'the image of angels: monks and monastic art':

The case for 'monastic style' has been exploded. What remains is monastic art, art made in monasteries and for monasteries. This paper asked the question, 'What is the point of monastic art?' It began by looking at the sanctoral cycle of Byzantine wall decoration. A cursory survey of sanctoral cycles in tenth to twelfth century monastic churches in Greece and Cyprus indicated that the choice of saints in church decoration appears arbitrary and without a consistent pattern in the selection of individuals. I argued that there must be some order to the choice of saints but that it depended to some extent on the perceived purpose of art in churches. This purpose differed for lay and ecclesiastical patrons. Studies of eleventh century monastic spirituality indicate that the monk was regarded as a compatriot of the saints, already a part of the angelic choir. So, for the lay person, the sanctoral cycle can be seen as stressing the holiness of the living monk and underlining the efficacy of monastic prayer. For the monk, it provided a reminder of the 'angelikos bios' and the purpose of monastic life.

After coffee in the drawing room we turned to the context of Evergetis and to an important paper by Graham Loud on 'Monte Cassino and Byzantium in the tenth and eleventh centuries':

The monastery of the Theotokos Evergetis was given to Montecassino in 1206. While the most probable reason for that was the importance of the then Abbot of Montecassino at the papal Curia, there had been a long connection between the abbey of Montecassino and the Byzantine Empire, dating back to the late ninth century. Indeed the twelfth-century Montecassino chronicle alleged that Alexios Komnenos 'cherished it above all other monasteries of the Latin name'. However, the relationship between Montecassino and Byzantium was very much dependent on the political relations between the empire and the indigenous political authorities in southern Italy, especially the Lombard Princes of Capua, and tended to follow the swings and roundabouts of their diplomacy. Both pilgrimage and the emigration of Greek monks northwards from Calabria during the tenth century gave the abbey closer contacts with the Greek world, but it is easy to overestimate the significance of this. While Montecassino played an important part in the narrative of the Greek 'Life of St Nilos of Rossano', the abbey chronicle did not even mention St Nilos. Later, under the abbacy of Desiderius of Benevento (1958-87) there were certainly close diplomatic contacts with, and cultural borrowings from, the imperial court (which are examined in the light of the abbey's relations with Robert Guiscard, the conqueror of Byzantine Italy). But these owed as much to the Byzantine government's desire to exploit Montecassino's influence at the papal court as they did to a disinterested desire by the western monks to profit from Byzantine culture, and the influence of that culture at Montecassino has often been overestimated. Cassinese art borrowed eclectically, from other sources as well as

Byzantium, and there is little or no evidence of translations from the Greek being done at the abbey during this period. One must therefore guard against an over-enthusiastic exaggeration of the significance of Cassinese relations with Byzantium, and in the first years of the twelfth century Montecassino was very much in the vanguard of the western cause in the dispute between the two Churches, Latin and Greek.

Muriel Heppell then introduced us to 'The early history of the Kievan Monastery of Caves':

The theme of this paper is the history of the Kievan Monastery of Caves, from its foundation early in the eleventh century by the hermit Antony, to its development into a large and highly organised cenobitic community in the later decades of that century. Special attention is focussed on the main source for the history of the monastery, the so-called *Paterik* of the Monastery of Caves; the introduction of the Studite Rule c. 1062, under the superior Feodosi; and the subsequent tensions between the demands of the Rule and the individualism of the monks. The monastery's role in the development of religious art, chronicle writing and hagiography in Kiev Rus' is also briefly treated.

Since the colloquium took place in Ireland we felt it important that one paper should deal with the eleventh-century church in Ireland. This was offered by Ann Hamlin on 'Eleventh-century monasticism in Ireland':

The eleventh century occupies a pivotal place in Irish history, between the end of the Viking period and the arrival of the Normans, yet it is inadequately studied and still imperfectly understood, not least the state of the church.

There was active contact between the Irish church and the church outside Ireland in the eleventh century, through pilgrimages to Rome, travelling churchmen, Irish foundations on the continent, and the consecration of Irish bishops at Canterbury. The late eleventh century saw the beginnings of a reform movement in the Irish church, but what was being reformed?

The words used for clerics in eleventh-century annals provide some clues. The *comarba* was spiritual heir of a founding saint, apparently taking over the role of abbot. The *fer leigind* ('master of learning') was a scholar and teacher, and other terms include bishop, priest and prior. Most common is *airchinnech* (erenagh), the successor to the church lands, and it is clear that erenaghs were not in orders and were regarded as laymen.

Eleventh-century sources show how closely the church was tied into secular society. Churchmen travelled round with important relics, using them sometimes in warfare but more usually in peacemaking. Prominent clergy were often members of royal families, and regional kings also travelled, spending the major festivals, like Easter, at their principal family churches.

What was a major ecclesiastical settlement like in the eleventh century? At Armagh we know there were many churches, several residential quarters, a round tower and a guesthouse. The king of the Uí Néill had a house and there was a royal graveyard. Armagh was also a place of scholarship and teaching, craftsmanship and trade. I see Armagh as an ecclesiastical 'town' rather than a monastery. One or more of its churches may have had an attached community of religious, but this would have been part of a complex pattern, with religious and secular elements intermixed. A similar case can be made for Kells.

The eleventh century was a period of active craftsmanship and scholarship. Shrines made for three important manuscripts bear inscriptions dating them (or parts of them) to the eleventh century: the *Soiscél Molaise*, the *Cathach* of Columba, and the Stowe Missal. Latin learning was still important but Irish scholarship was specially prominent, both for religious and secular subjects. Old records, like genealogies, historical tracts and place-name lore, were collected and written down. The eleventh-century Clonmacnois manuscript, *Leabor na hUidre* (Book of the Dun Cow), for example, includes the earliest text of the *Táin Bó Cúailnge* and Irish and World Histories, as well as religious texts.

How do monasteries fit into this picture? My reading of the evidence suggests that there were many churches and churchmen in eleventh-century Ireland but probably few monasteries of a 'classic' kind. There are occasional references to abbots and monks; there were groups of enclosed monks following a rule at some of the great establishments; some of the scholarly and craft activity may have been carried out in a monastic milieu. It is clear,

however, that in many cases former monastic lands were controlled by erenagh families who may or may not have provided the service of a church, priest and sacraments. Eleventh-century monasticism in Ireland can thus be glimpsed only dimly as one element in a complex pattern which had developed during six centuries.

Participants and large picnic hampers then piled into cars and the minibus to visit local monastic sites under the wise guidance of **Ann Hamlin**. From Nendrum we returned via Downpatrick to hear a session on liturgy. **Robert Taft** gave us help with the general historical context of the development of the Byzantine rite in his paper entitled, 'The Typikon of Evergetis in the history of Byzantine liturgy':

The liturgical tradition of the patriarchate of Constantinople is a hybrid of Constantinopolitan cathedral liturgy and Palestinian monastic elements gradually synthesized during the 9th to the 14th centuries in the monasteries of the Orthodox world. In the Middle Ages the other Chalcedonian Orthodox patriarchates adopted this rite. Its history can be divided into five phases: (1) Paleo-Byzantine (3-4th centuries), (2) imperial (5-6th centuries), (3) the Dark Ages and Iconoclasm (610-ca. 850), (4) the Studite era (ca. 800-1204), and (5) the Neo-Sabaitic denouement (1204-1261).

1. We know nothing of the liturgy of Byzantium before the second half of the 4th century except that it derived from Antioch.

2. But during the Golden Age of Justinian I (527-565) and beyond, the liturgy of Constantinople will be heavily marked by ritual and theological explication, especially the splendor of its processional services, originally developed to combat the Arian heretics. These Constantinopolitan stationary services would leave an indelible stamp on the rites of the Great Church, and occupy a major portion of the space and symbolism of the classic liturgical commentators from St Maximus Confessor (ca. 630) on.

3. The 7th century began a period of decline, leading into the crisis of Iconoclasm, forcing the Church to turn inward and consolidate its tradition. By the 8th century, the traditional 'cosmic' liturgical interpretation of Maximus Confessor has begun to give way before a more literal and representational narrative vision of the liturgical rites.

4. The 'Studite' Era from about 800 until the Latin conquest of 1204-1261 is largely an age of recovery and consolidation in the Byzantine Empire, inaugurating the period of monastic dominance in the Orthodox Church. This was largely due to the leadership of St Theodore of Stoudios (d. 826) and his followers, who in 799 took over and revived the dying Monastery of Stoudios, inaugurating the era of the Studite reform.

The Victory of Orthodoxy in 843 stimulated a liturgical reform on several levels: changes in the Euchology under patriarch St Methodius I (843-847); the development of the Studite Monastic Rite via the introduction of Palestinian monastic usages into the offices of the Studite monks; new Holy Week and Easter services resulting from the same synthesis; new Church music; a new Church architecture; and new iconographic programs reflecting the two-tiered symbolism of the new mystagogy of Patriarch St Germanus I. Such unitary decorative schemes were feasible only in churches so small that the whole decorated interior could be seen at one glance. This compression of liturgical activity to within ever-smaller church buildings was accompanied by a shift toward greater symbolization, as rites lost their original purpose to survive only as symbolic relics.

By the end of this period the Middle-Byzantine synthesis is complete. And the stage is set for the Typikon of Theotokos Evergetis, surely one of the most important medieval liturgical texts come down to us from Byzantium. In many ways it can be considered the apex of the Studite era.

5. Meanwhile, with the early breakdown of Studite cenobitism after the Fourth Crusade and the rise of Athonite monasticism, we enter the final phase of our history, characterized by the abandonment of the Studite offices in favor of the more austere neo-Sabaitic usages of Palestinian monasticism as restored in the 12th century. The victory of the Athonite hesychasts in the 14th century puts the final seal on these developments.

John Klentos discussed the 'Typology of the Typikon as liturgical document':

This paper deals with ecclesiastical documents commonly referred to as 'typika'. It offers a brief etymology of the word 'typikon' before moving on to a summary of typika as

liturgical documents and a preliminary analysis of the so-called Typikon of Evergetis as a liturgical document.

The paper presents a survey of various scholars' definitions of typika. From these definitions, the author compiles a list of seven characteristics of documents called typika:

1. They contain information for celebrating the hours and eucharistic liturgy.
2. They provide guidelines for ritual observances associated with major feasts and fasts.
3. Information is usually organized as a detailed calendar.
4. They presume and regulate elements found in a variety of books, indicating them with incipits.
5. They usually contain idiosyncratic local practices.
6. They order the liturgical elements according to general or universal rules and traditions.
7. They were intended for local use, grew out of local practices and existed in many different forms.

The paper outlines a developmental history of typika. The first stage ordered the basics of daily liturgy (i.e. the psalmody, hours, and eucharistic liturgy). The second stage took into account the festal and paschal cycles together with their accompanying hymnody. The third stage coincided with the completion of the annual cycle of daily commemorations. Typika of this final stage arbitrated between various elements (i.e. texts proper to the day, troparia associated with major feasts, hymns from the oktoechos, and standard components of the offices) which were intended to be inserted at the same place in any given service.

The author then turns to the so-called Typikon of Evergetis (ms ATH 788), pointing out that it is actually composed of two distinct documents: a liturgical typikon (ff. 1-179) and an administrative typikon (ff. 180-222). The latter is a monastic rule containing liturgical information characteristic of the first stage of development. The former is a developed liturgical typikon not unlike Latin Ordines containing abundant regulations which indicate it to be a product of the third stage of typikon development.

Charles Barber offered 'The monastic typikon for art historians':

This paper reviewed a number of the ways in which art historians have used liturgical typika to further their understanding of Byzantine art. The paper pointed to some difficulties in the retrieval of information from texts, arguing that attention be paid to the nature of the text prior to the search for data. The paper also asked questions of the presumed links between art and liturgy, suggesting that these are specific rather than general. Particular attention was paid to use of typika in the interpretation of the founder's image.

We then turned to monastic administration with Dirk Krausmueller's paper on 'The monastic communities of Stoudios and St Mamas in the second half of the tenth century':

The specific character of Evergetian monasticism and its innovative elements can only be properly evaluated within the context of Constantinopolitan monastic traditions. In order to elucidate this context, this paper focuses on the communities of Stoudios and St Mamas in the later tenth century. It is based on the Studite Hypotyposis, on the Ascetic Chapters of the Studite monk Symeon the Eulabes and on the catecheses Symeon the New Theologian wrote for his monks in St Mamas. A reconstruction of the daily routine in these monasteries shows how much the life of the monks was dominated by economic needs. The survival of the communities depended on the existence of a stable administrative system with well defined functions and a hierarchy of command. The institutional framework in itself, however, did not guarantee the functioning of this system. The sources show that monks did not automatically feel obligated to behave towards their fellow officers as their positions required them to do. It becomes clear that they felt loyalty and trust only after personal relations had been established between them. The social structure of St Mamas and Stoudios was geared to such a behaviour. The monks were linked together not only through their functions, but also through a network of personal contacts. Integration into this network depended on the initiative of the new members. They had to visit others and demand to be informed about the rules governing the interaction. It was through these contacts that the community was constituted. There was, however, the danger that monks would show the same behaviour during their work and thus subvert the structure of the administration. This danger was averted by introducing a double standard

for the evaluation of behaviour. Active networking was sanctioned in the private sphere only, i.e. after Compline when monks visited each other in their cells, whereas during work hours subordination was expected. In fact, monks could point to their obedience as officers to bolster their claims for a higher status in the private sphere. They would do so because higher personal status was a precondition for access to a higher office. The networking of the monks was regulated through rituals. When they visited each other they exchanged presents or had meals together. In Stoudios and St Mamas monks could have private possessions, but they might also use the resources available to them through their offices in order to fulfil their social obligations and to pursue their careers.

After dinner we turned to monasticism viewed from the twelfth century and **Michael Angold's** paper on 'Monastic satire in the twelfth century':

Only Theodore Prodromos's *Against the Abbots* strictly speaking counts as a monastic satire. In it he recounts to the Emperor Manuel Comnenus the discomforts and the irregularities of life at the Constantinopolitan monastery of Kyr Philotheos. These might easily be dismissed as the small change of monastic life, were it not for one consideration: the monastery of Kyr Philotheos occupied a distinguished place in the history of monastic reform in 11th-century Byzantium. In many ways, it was the precursor of the Evergetis in the promotion of the contemplative life at Constantinople. By the mid-12th century it was no longer a haven of the contemplative life, more an exemplar-- at least for the abbots and their cronies-- of gastronomic excess. I take this to reflect the way that the currents of monastic reform associated with the Evergetis had lost their inspiration and appeal. It left a vacuum which Manuel Comnenus's efforts to revitalise the contemplative life failed to fill. Instead, there were 'Holy Men' each with their different specialties. They were a feature of Byzantine monastic life but the intensity of their exhibitionism on the streets of Constantinople at this time seems unprecedented.

It was not only the contemplative life of the monasteries of Constantinople that was eclipsed in the twelfth century. Mount Athos's reputation seems to have suffered as a result of the scandals of Alexius I Comnenus's reign. There is a distinct impression that in the 12th century Byzantine monasticism was losing its way. This is the theme of Eustathius of Thessalonica's review of the state of monastic life in his diocese. It is not a satire, as such, but there are elements of satire to be found in the tract. Eustathius's attitude towards the monasteries that came under his supervision was shaped by his idealisation of Manuel Comnenus's efforts to reform monastic life. This helps to explain the harsh judgements that he passed, but they were not that far from the mark. There is plenty of evidence, including some garnered from monastic typika, to support the archbishop's criticisms.

Satire and allied writings from the 12th century provide, I would submit, a reasonably accurate picture of the state of Byzantine monasticism. It was a time of stasis, in all meanings of that word.

Discussion of this paper was eventually adjourned to the beach at dawn before an interdenominational service led by Joseph Munitiz, John Turner and Kallistos Ware (George Woodman made the arrangements) and further considerations on monastic organisation. Two papers took rather different approaches to the interrelationships of the administrative typikon of Evergetis and other ktetorika typika. **Robert Jordan** cautiously spoke of 'Evergetis, her daughters and granddaughters':

The aim of this paper is to set out in broad outline, with some detailed textual analysis, the nature of the influence which the hypotyposis that Timothy wrote for the monastery of the Theotokos Evergetis exerted on other typika.

Besides Timothy's text, the other texts discussed are:

- (a) the hypotyposis of John for the monastery of St John Prodromos at Monacheion,
- (b) the typikon of the Empress Irene Komnene for the monastery of the Theotokos Kecharitomene,
- (c) the typikon of the Sebastokrator Isaak Komnenos for the monastery of the Theotokos Kosmosoteira,
- (d) the typikon of Athanasios Philanthropenos for the monastery of St Mamas,

(e) the typikon of Nikephoros Mystikos for the monastery of the Theotokos τῶν Ἁλίων βωμῶν,

(f) the diataxis of Neilos, bishop of Tamasia, for the monastery of the Theotokos τοῦ Μαχαίρᾶ,

(g) the typikon of Sabbas for the monastery of Chelandri on Mt Athos.

The relationships of these documents at a superficial level are clear enough and they are obviously of prime importance in any discussion of development and/or reform in Byzantine monasticism during this period. However there is much work still to be done in an effort to refine these relationships yet further and quantify the borrowing that they reveal. This can only be done by a close and detailed examination of each of the above texts and any others that prove to be related.

In this paper I also show how it is possible through such a study (a) to shed light on those matters of immediate concern that influenced the authors as they wrote, and (b) to gain clues to the methods by which some of these typika were actually put together.

A full and detailed discussion of the textual interrelationships of these documents, and possibly others, is the subject of a doctoral research programme I am currently engaged on.

John Thomas, more boldly, posited 'Documentary evidence from the monastic *Typika* for the Evergetian reform movement':

The paper examined the institutional history of Byzantine monasticism from the mid-eleventh down to the fourteenth century, using ten of the texts from the Byzantine Monastic Foundation Documents project for which translations are being prepared for publication by Dumbarton Oaks. The typikon of Lazarus of Mount Galesios illustrates a traditional private religious foundation in the mid-eleventh century, at which cenobitical institutions were undergoing severe stress. By way of contrast, the great reform monastery of Evergetis at Constantinople was one of the new 'independent and autonomous' foundations. Its typikon, a radical document, is hostile to privileges and social distinctions, and showed no tolerance for the use of consecrated property for private gain.

Three typika of the twelfth century, Kecharitomenē, Kosmosoteira, and Mamas, borrowed heavily from the Evergetis typikon and were ideologically part of the reform tradition. Their authors drew on the experiences of religious controversies subsequent to the Evergetis typikon, and amplified that document's concern with curbing financial irregularities and official corruption. Yet these aristocratic authors were uncomfortable with the egalitarian aspects of Evergetis, and sought to introduce changes that allowed more scope for privilege.

The influence of Evergetis remained surprisingly strong in the latter half of the twelfth century, influencing two Cypriot foundations: Neilos of Tamasia's monastery at Machairas and Neophytos's famous Enkleistra. Evergetian influence was felt also in Palaiologan times, witness Irene Choumnaina's utilization of a chapter that goes back ultimately to Evergetis in a surviving fragment of her lost typikon for the convent of Christ Philanthropos, and also Joachim of Zichna's typikon for the monastery of St Joh the Forerunner near Serres.

In time the radical impetus of Evergetis petered out, tempered by successive generations of founders with different patronal perspectives who nevertheless felt obliged to adopt as much as possible of the text of the Evergetis typikon or subsequent exemplars of the reform tradition. In this respect the history of Byzantine monasticism is not so different from the history the monastic reform movements of the medieval West, with the familiar cycle of reform, followed by decay, followed by the need for yet another reform. The fate of the Evergetian tradition also is instructive for showing how the Byzantines, confronted by a need for innovation, could create a largely new canon of authority (based only in part on late antique precedents), then slowly alter it over the centuries to fit changing circumstances without ever seeming to repudiate the canon itself.

After coffee, two papers reconstructed from very little direct evidence the economy of Evergetis. **Michel Kaplan** talked about 'Managing monastic estates':

We'll start with what we learn from its typikon about how Evergetis' property was managed. The monastery was situated on the founder Paul's patrimonial property. Most

properties have then been bought. A part of this property was close to the monastery, situated two miles from Constantinople; another part was in Thracia, but Evergetis had lands as far away as Eastern Macedonia. The monastery's *autodespoteia* was confirmed by chrysobull. Responsibility for managing the property mainly relied on the abbot; the *oikonomos* held a *diakonia* in theory involved with estate management, but he was mainly the abbot's presumptive successor. The aim allotted to estate management was, at least to a certain extent, to produce surplus. Monks chosen by the abbot were sent either as *metochelarioi* or, if the estate was not a *metoch*, as managers. Most lands were entrusted to tenants, mainly *paroikoi*.

To compare with the Evergetis, we'll mainly use other typika from the XIth century together with information drawn from the Athonite archive documents and saints' lives. A monastery had first to acquire estates. For Attaliatès's or Pakourianos's foundations, it came both from the original endowment, nearly the whole founder's fortune, and from the use of a part of the surplus. Irene Doukaina provided as well portions offered by entering nuns and pious donations. To the very small monastery of the Merciful Virgin in Macedonia, which owned at the beginning only 162 *modioi* of fiscal land bought by its founder, Alexios I gave 500 *modioi* more, with an *exkouseia* for the farmers. The will of John Xénos, who founded a real net of little houses, discloses much patient acquisition work. Big Athonite monasteries proved to be equally successful in using purchases, exchanges and gifts; their richness was the result of patient collection. They also acquired entire monasteries, soon turned into metochs.

The lands of Athonite monasteries mainly spread in Chalcidic and, beyond, in Eastern Macedonia; estates owned by Lazaros of Mt Galesion, as well as those gathered by John Xenos, were situated within a comparatively short range. On the contrary, estates of Attaliatès's and Pakourianos's foundations were scattered like the fortune of their founders.

The legal status was of much concern for the management. A monastery would in theory depend on the church ordinary; the Galesion monastery depended on the metropolitan of Ephesus, although its Bessai annexe was *autodespotos*. However, in most typika, during the founder's and his direct descendants' life, the monastery generally remained patrimonial. But, if descendants were lacking, the monastery would be granted *autodespoteia*, sometimes enforced by *exkouseia* and *solemnion*; *charistike* was prohibited. After the founders' or the founder's descendants' death, management was ensured by the abbot and the *oikonomos*, a *diakonia* appeared under Justinian. Very little monasteries, like the Merciful Virgin, could have no *oikonomos*.

The best description of the *oikonomos's diakonia* is found in Irene Doukaina's typikon, as nuns couldn't manage their estates. The *oikonomos*, a eunuch priest, looked after all the properties of the monastery and kept a close eye on the accounts of the estate managers and building stewards. Helped by a *paroikonomos*, he brought the income of the estates to the abbot. Similar was the organization of the Petritzos monastery. In other typika, all dealing with male monasteries, the *oikonomos* played a minor or sometimes a very different role; as in Attaliatès's *diataxis*, he seemed mainly to be the assistant and presumptive or regular successor of the abbot. However, the place he took in managing estates is confirmed by Athonite documents.

In Pakourianos's typikon, dependent monasteries seem to be managed by their monks; other estates received *epitropoi*. In Irene Doukaina's monastery, they are called *pronoetai* for land and *oikologoi* for buildings. *Metochs* were made a general system by Athonite monasteries; monks systematically founded metochs in order to set their territory; one of them, sent from the main monastery to take up management, became the *oikonomos* of this *metoch*. Monks set *paroikoi*, whose *pakton* they collected, but they themselves planned gardens and built mills. Pakourianos's monastery, apart from the usual tenants, kept 'despotic' lands, where wage earners were employed. Neither the Kecharitomene monastery nor Attaliatès's or Pakourianos's foundations relied only ground rent. They also took part in field cultivation. Monks went onto their estates not only to watch the *paroikoi*, but also to make gardens or to build mills. Lavra and Iviron chartered ships to take corn produced on their estates to be sold not only in Thessaloniki, but in Constantinople as well. Management of monastic estates finally came to look very much like that of big private *oikoi*. Monks had become good managers and the Evergetis monastery appears to exemplify this.

Alan Harvey in a complementary paper discussed 'Land, taxation and trade in the monastic economy of the eleventh century':

Typika are of limited value to the economic historian. Even the most useful, like those of Pakourianos and Attaleiates, which provide details of the monasteries' properties and fiscal privileges, only show their possessions at a specific time. To obtain an impression of the development of the monastic economy during the eleventh century it is necessary to use the archive material from Mt Athos. The acquisition of properties by Lavra and Iviron, their fiscal status and the commercial activities of the Athonite monks are outlined and an attempt is made to assess the similarities and differences between their economies and that of Evergetis, which was situated just outside Constantinople. The means by which they extended their landownership-- donations, bequests, purchases and the acquisition of other monasteries-- would have been identical. It is likely that the fiscal status of the properties of Evergetis, Lavra and Iviron was similar for most of the eleventh century. Although Evergetis did receive chrysobulls, their content is unknown. However, the range of obligations for which landowners received immunities in the eleventh century were reasonably standardised. In the reign of Alexios I fiscal pressure on landowners intensified. Lavra was successful in resisting it, but Iviron lost several of its properties through confiscations by the state. The effectiveness of Evergetis in withstanding this pressure would have depended on its influence at court. Evidence of the monasteries' commercial activities is more restricted and only hypotheses rather than firm conclusions can be suggested. Arguably, Evergetis's location near Constantinople gave it an economic advantage over the Athonite monasteries when it sold its surplus produce, but its ability to exploit market conditions was subject to a major constraint, the monastery's own food requirements. The practical problems involved in transporting bulky produce like grain over long distances meant that monasteries were most likely to use wheat from the estates located closest to them in order to feed the monks. The Athos monasteries could ship wheat from the eastern Chalkidike to meet their consumption requirements and a larger proportion of the produce from the estates around Thessaloniki could be sold. In contrast Evergetis might have been compelled to retain for consumption a larger proportion of wheat from its estates near Constantinople, the largest market in the empire, while selling off grain from its more distant properties even if market conditions there were less favourable. The hypothesis applies only to commerce in bulk produce. The options were greater when trading in other produce and there is evidence that the Athonite monasteries often sold wine in Constantinople.

Two final papers carried the discussion on to the plane of monastic spirituality. John Wortley discussed the monastic top twelve in a paper on 'The genre and sources of the *Evergetikon*':

The *Synagôgê* of Paul, founder of the Constantinopolitan Monastery of the Evergetis (ob. 1043) is a vast compilation (over half a million words) bringing together extracts from other works under two hundred heads (*hypotheses*) of the author's devising. The work has been classed as an anthology by Richard but, whilst in some ways it fits into the tradition of the anthology, in some ways the title is misleading. The author did not start out with fine selections and ask himself how he could arrange them; he set out with *hypotheses* and searched for material to support them. Thus the *Synagôgê* is a filing cabinet, rather than a display cabinet. One can go further: in an age of encyclopaedism, Paul produced an encyclopaedia (albeit not an exhaustive one) of the monastic life, dealing with aspects of that life from the first stirring of a vocation to the time when a man might be called upon to rule a community. It is clear that Paul used thirteen principal sources in varying degrees, one of which (and frequently drawn upon) was a compendium of saints' lives: the *Mênologion* of 'The Metaphrast'. The remaining twelve include the *Dialogues* of Gregory the Great (45/948 citations, about the same as from Palladios and Maximos Confessor.) The three most frequently used sources are, in ascending order:

Isaiah of Scété (86 extracts, but by another token this ranks even higher, for almost the whole of the *Asceticon* is included here;) Ephraim 'Graecus' (i.e. the famous Syrian in Greek translation) quoted 11 times, often at great length; finally, what Paul calls *The Gerontikon*, cited no less than 217 times, even at greater length than Ephraim in many

instances. Paul's *Gerontikon* is an as yet unrecognised collection of the sayings (ἀποφθέγματα) and tales (διηγήσεις ψυχοφελείς) of the Desert Fathers which contains several items not known from other sources. As these are mostly tales rather than sayings, it is likely that Paul's *Gerontikon* was a fairly well developed form of the systematic, rather than of the alphabetic-anonymous, type of collection.

Kallistos Ware dealt with the extremely important subject of 'Prayer and the Sacraments in the Evergetinon' (no abstract received). The meeting then adjourned to the garden room for a buffet lunch for our sponsors devised from food mentioned in the foundation typikon to the accompaniment of music provided by the Evergetis string quartet. It was an opportunity to thank not only the sponsors without whom the colloquium could not have happened (the British Academy, the Hellenic Foundation, the Northern Ireland Tourist Board, QUB, and the Hellenic Society, and local sponsors the Ormo Bakery, Rocwell Spring Water, Tyrone Chrystal, the Ulster Bank and the Northern Bank) but also all those who worked so hard to make the meeting a success: the student paroikoi under their headwoman Kellie McGrattan, Anthony Kirby with Marian Cinnamon, Moya Girvan and Lorna Chesney in the office, and Mrs Connor, Betty Robinson and above all Christine Robertson for making us so comfortable. After lunch we reassembled in the drawing room where **Rosemary Morris** drew threads together and led a fruitful discussion. We touched on many subjects: the nature of monastic reform, the relation between Paul's Evergetis and Timothy's Evergetis, the implications of the apparent centrality of the texts. But all were aware that this discussion was only a beginning, for unlike other Belfast colloquia we knew from the start that it was only the beginning of an enormous amount of work. An earnest of this was a series of workshops which took place during the weekend, when the advisers took stock and planned ahead, when the liturgy team sat down with Dmitrievsky and planned out their work, when we discussed the nature of commentary work and after a dinner enriched by Michel Kaplan's kind gift of excellent wine heard from **John Thomas** of the progress of the Dumbarton Oaks Typikon project. Some continued to work; others tested the board-games or read the typikon pastiche-- complete with founder-- devised by first year Byzantine Studies students. After breakfast the next morning only the translators (**Mary Cunningham Corran**, **Robert Jordan** and **John Turner**) were left working with one of their twice-yearly workshops; survivors had lunch in a local pub and were driven back to Belfast. Among those who stayed a little longer were the two young research students embarking on Evergetis theses: **Barbara Crostini** heard while she was still with us that she had been awarded a Rhodes scholarship to work on the catecheses of Paul. The first volume in the Evergetis series will be the papers of the colloquium which will serve as an assessment of the state of the question at the beginning of the project. The colloquium is over but the project lives on. (See also Section 13: Collaborative Projects, below).

12. EXHIBITION

'Byzance': Musée du Louvre, Paris, 6 Nov. 1992- 1 Feb. 1993

We received two reports about the important exhibition entitled 'Byzance' which was organized at the Musée du Louvre in Paris this year, one written by Professor Michel Kaplan (The University of Paris) and the other by Dr John Lowden (The Courtauld Institute of Art, London). We decided to print them both, since they present different approaches to the exhibition and neither duplicates what the other has to say.

(I) Report on the Exhibition, by Prof Michel Kaplan.

Le musée du Louvre organise jusqu'au 1er février une exposition des objets byzantins des collections publiques françaises, dont le commissaire est Jannic Durand. L'exposition couvre la période de la fondation à la chute de Constantinople, de 330 à 1453. Elle rassemble des objets du musée du Louvre, de la Bibliothèque Nationale, de nombreux musées et de trésors ecclésiastiques de provinces.

Les fonds où a puisé l'exposition expliquent à la fois la seule véritable faiblesse qui est le manque d'icônes, comme les points forts: ivoires, reliquaires et bijoux, manuscrits, monnaies et tissus. Une bonne partie des objets qui se trouvent en France ont en effet été ramenés par les Croisés et ainsi offerts à des églises occidentales, ou bien offerts ultérieurement, notamment au XVII^e siècle, comme cadeaux de luxe à des souverains français, ou encore rassemblés par des collectionneurs de la même époque, avant que Byzance ne fasse l'objet d'une appréciation péjorative, oeuvre des Lumières.

L'exposition, qui suit l'ordre chronologique (époque protobyzantine, époque iconoclaste, époque des Macédoniens et Comnènes et époque postérieure à la Quatrième Croisade) est agrémentée de panneaux historiques comprenant des cartes qui, si l'on passe sur quelques erreurs de détail, aident correctement à la compréhension historique.

On sera frappé par la qualité des ivoires, notamment pyxides, dyptiques consulaires et plaques comme le fameux ivoire Barberini, qui ornent la salle protobyzantine. Celle-ci permet de se faire une idée de la naissance du monnayage byzantin. Elle présente aussi quelques icônes de la haute époque. Elle permet de mesurer l'impact de la christianisation comme la survie des motifs antiques.

Dans la salle consacrée à l'iconoclasme, le plus spectaculaire réside dans les tissus et dans certains manuscrits. Les monnaies du VIII^e siècle et du début du IX^e permettent également de se saisir l'évolution politique vers le principe dynastique.

Les salles sur l'époque mésobyzantine donnent une bonne idée de la richesse artistique et intellectuelle de Byzance à son apogée. Les coffrets d'ivoire, dont celui de Troyes qui a conservé sa décoration peinte, permettent de juger des goûts raffinés et profanes de l'aristocratie de l'époque. Les manuscrits nous font vivre le passage de l'écriture onciale à la minuscule cursive, mais aussi l'évolution de la miniature; le bijoux, les restes de céramique permettent de se faire une idée de la vie quotidienne. Le plus impressionnant réside sans doute dans les pièces de tissus, de très grandes dimensions, dans lesquelles les ecclésiastiques occidentaux enveloppaient leurs plus saintes reliques, beaucoup plus anciennes, dès qu'ils obtenaient ces pièces splendides de soie. Faute d'icônes, les plaques d'ivoires et de stéatite permettent d'appréhender l'art de l'image et l'apparition des scènes majeures de la sensibilité religieuse byzantine (étimasia, déesis).

Les dernières salles permettent de juger de l'évolution artistique des deux derniers siècles, et notamment de l'influence réciproque des arts byzantins et occidentaux, tant pour les enluminures des manuscrits, par exemple dans le Job de 1362, que dans la sculpture qui réapparaît. Les icônes, presque toutes crétoises, complètent cette revue très riche de l'art byzantin et, plus généralement, d'une civilisation peu connue en France. Et l'on ressort frappé à la fois par la très grande unité et par la simplicité expressive d'une civilisation qui rend sa grandeur au terme byzantin, un terme que les intéressés n'utilisaient d'ailleurs pas.

(II) Report on the Exhibition by Dr John Lowden.

The editors of *BBBS* requested a short report on the major exhibition, *Byzance*. Although at the time of writing it can still be visited in the Louvre, it will have closed before this Bulletin appears in print. Rather than review the exhibition (which I have done for the *Burlington Magazine*), it seemed therefore more appropriate to raise some general issues

for a readership of Byzantinists. If this counts as being wise after the event, then the justification I would offer is that it also provides the opportunity to be wise before any comparable future event: there are lessons that can be learned.

First, it must go on record that this exhibition was a remarkable achievement, doubtless the result of careful planning and skilful organisation. It brought together all the best known works of Byzantine art in French public collections, and displayed them to a wide public with an unashamed enthusiasm for their aesthetic beauty. The hefty catalogue, with its many illustrations, will be a standard work of reference for the foreseeable future. All Byzantinists are enormously indebted to the Louvre for providing the opportunity to see the objects, for producing the catalogue, and for introducing a large public to Byzantium. Nobody should underestimate the myriad problems that surely had to be overcome before a project on this scale could succeed.

As an art historian and a Byzantinist, however, I was taken aback by the way the exhibition was organised. It presented a survey of Byzantine art, arranged by chronology and subdivided by material, reaching in a single progression from 'the beginning' to 'the end'. Although this might seem an obvious and straightforward scheme, if it is not complimented in some way by alternative approaches it makes Byzantine art, in my view, more not less difficult to understand (even to enjoy). Instead of this unitary view, it would have been possible to conceive of a variety of separate approaches, focused on the presentation of particular objects in distinct sections of the exhibition. For example, the intriguing patterns of continuity and discontinuity, obscured by a strictly chronological approach, could have been revealed by grouping objects from different periods: ivories from the early and middle centuries, let us say, or manuscripts from the middle and late centuries. The use to which certain objects, or types of object (e.g., those for the liturgy) were put is something which could have been explored. The preservation and later use of objects within a Byzantine context would have been worth considering. The techniques by which certain objects were produced, and their current state of preservation could have been investigated with the help of scientific examination. The means by which such objects came to France, and how they were then used, would have been an intriguing and original subject. Finally the architectural and cultural context for which the objects were made needed to be presented in some way, perhaps in a tape-slide show, or more ambitiously (and expensively) through video.

Rearranging some of the material in the Byzance exhibition would not, in my view, have made it any less accessible to the public. In one key area, indeed, the exhibition as it was must have left most visitors baffled. That was the exceptionally terse labelling of the objects. This may well have been the decision of the designer. I do not believe that accompanying some objects (not all of them of course) with explanatory text, photos, or diagrams, 'compromises' them in any way. On the contrary, I think that it is essential. We have to credit the visitor with the ability to distinguish between a Byzantine work and a photo or panel of text. The uncurious always have the option of ignoring supporting material if they so wish. Byzantine art has a strong aesthetic appeal. Our responsibility as Byzantinists, however, goes beyond the enjoyment of looking at it. We need to try to understand and explain why we have these objects, and why they look the way they do. It is this knowledge that we need in our turn to communicate to the exhibition-visiting public. The Louvre have shown us one way of doing that. Who will now take up the challenge?

In relation with the exhibition a lecture series was held in the Museum auditorium on 'Byzantium and Images', every Monday at 6.30 pm from 5th October to 7th December, 1992:

5 Oct: André Guillou, 'Le monde des images à Byzance'.

12 Oct: Jean-Pierre Sodini, 'Images sculptées et propagande impériale du IV^e au VI^e siècle'.

19 Oct: Anna Karitoni, 'Image sacrée, signe sacré: l'émancipation de la Crucifixion'.

26 Oct: Gilbert Dagron, 'L'image de culte et le portrait'.

2 Nov: Cyril Mango, 'L'attitude byzantine à l'égard des modèles gréco-romains'.

9 Nov: Robin Cormack, 'L'Empereur à Sainte-Sophie: voir et être vu'.

16 Nov: Gordana Babic, 'Les images byzantines et leurs degrés de signification'.

23 Nov: Nancy Patterson-Ševčenko, 'Les rapports entre fidèles et figures saintes à l'intérieur des images'.

30 Nov: Anthony Cutler, 'Les fonctions et destinataires du luxe'.

7 Dec: Todor Sabev: 'L'iconoclasme: aspects théologiques, sociaux et culturels'.

Lectures were attended by a regular and faithful crowd, so it was hard to get a seat unless you arrived early.

(Prof Michel Kaplan, Paris)

13. COLLABORATIVE PROJECTS

'Porphyrogenitus Project': A Lexicon of Abbreviations and Ligatures in Greek Minuscule Hands (8thc to c.1600), now in an advanced stage.

The abbreviations and ligatures have been reproduced directly from facsimiles of mss which span a wide range of subjects. They were scanned on a Hewlett-Packard ScanJet IIC, edited and converted to outline Postscript form. They were then incorporated as graphic elements into an otherwise TeX document on a Viglen IV/33 running Eberhard Mattes' emTeX, converted to PostScript using ArborText's DVILASER/PS, and finally printed on the University of London Computer Centre's Linotronic 300.

The aim of this project is to incorporate as full a number of abbreviations and ligatures as possible, so that it may become a useful aid not only to students of Greek palaeography, but also to scholars. We should therefore be grateful to scholars for contributions that might enable us to achieve our aim. Should you be interested in suggesting mss which would provide useful material, we will supply you with a list of mss so far used in the compilation in order to avoid reduplication. Any contribution would be fully acknowledged. The format of the volume will be as follows:

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Introduction by Prof P.E. Easterling (University College, London)

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Blank pages for additional abbreviations and ligatures

N.B. The Introduction would define the period covered by the Lexicon (roughly eighth century to c. 1600, but not excluding earlier material too rigidly). The classification of abbreviations would be set out as in Cappelli, with a further note on ligatures.

Research Director: J. Chrysostomides, Reader in Byzantine History.

Research team: Charalambos Dendrinos, John Chrysostomides.

Computer advisor: Philip Taylor.

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The Evergetis Project, Queen's University Belfast, 1991-2

The first year of the Evergetis project, funded by the British Academy and the Bank of Ireland, went in some ways very much as planned. Anthony Kirby began to assemble an archive of microfilm, xeroxes and books relating to the archaeology, economy, administration, liturgy and spirituality of eleventh- and twelfth-century monasteries. A team of translators for the Evergetinon was collected and met in Belfast for the first time in November 1991 with advisers Joe Munitiz (spirituality) and Rosemary Morris (administration); Robert Jordan (Book I and moderation), John Turner (Book II), Camilla Bentliff (Book III) and Mary Cunningham Corran (Book IV). At this first meeting a series of test pieces were attempted by all, including the Belfast Friday seminar, currently checking and annotating R.H. Jordan's work on Book I; a certain amount of standardisation was agreed. A colloquium was held in May 1992 to establish the state of the question; see above, Section 11 and the forthcoming publication with BBTT. A series of workshops allowed the translators to continue discussions and to see their work in context; we met again in October 1992; a pattern has now become established, whereby the project organises sessions on Friday and Sunday, and the translators set an agenda of problems on Saturday. Other developments were less predictable. We recruited another adviser, a typically helpful and efficient offer from Lyn Rodley. We were delighted to meet two research students who are starting work on the project, John Kmentos on a commentary on the liturgical typikon in Rome with Professor Taft and Barbara Crostini on the catecheses of Paul in Oxford with Dr Munitiz. We were also delighted when Rosemary Morris was awarded a Senior Research fellowship by Manchester University during 1992-3 for a commentary on the administrative typikon. Dion Smythe joined the project in October 1992 to plan and begin to implement its computerisation. He has begun an Evergetis newsletter for the scattered members of the project; do contact him if you would like to be included on the mailing-list. We are enormously grateful to all who are so enthusiastic and generous about so many different parts of the work, and we will do our best to keep everyone in touch over the years of the project.

Dr M.E. Mullett

Data-Base of Manichaean texts and Dictionary of Manichaean Terms and Concepts

Report 1991-92: Progress Report.

We are pleased to report to the readers of BBS that the project has had an excellent year. The award of a major Leverhulme grant to the project means that Dr. Montserrat is able to devote himself full time to the project and there is a strong possibility that the Greek and Latin sections of the Data-Base will be completed by the end of this academic year. Dr. Hunter (Cambridge) with the assistance of Ms. Tondeur (London) has completed the Syriac sections with generous help from Dr. Sebastian Brock (Oxford). Preliminary indices for all the Syriac texts now on the Data-Base have also been compiled. As for the texts in Coptic, we would like to acknowledge the voluntary assistance of the Rev. Dr. Michael Browder (Virginia, USA) who single-handedly indexed every word of the published portions of the Coptic *Kephalaia*, the longest single surviving Manichaean work (over 400

pages!). Dr. Montserrat and Dr. Gardner (Edith Cowan, Australia) are well on their way to completing an English translation of this same work. Drs. Lieu and Montserrat are at present engaged in producing English translations of all the main Manichaean sources in Greek and Latin. This includes the Cologne Mani-Codex (Greek), the Tebessa Codex (Latin) and the main citations of Manichaean writings in patristic literature (esp. from the writings of St. Augustine).

With regards to texts from Central Asia, we reckon that 85% of all Middle Persian and Parthian texts have now been data-processed and about 55% indexed. In this the assistance of Prof. D. N. MacKenzie (Göttingen) has been invaluable. He has kindly checked a large number of the texts on the Data-Base against the large photographic collection of Turfan manuscripts at Göttingen. Prof. MacKenzie has also compiled a word-index to Sogdian Manichaean texts derived from a data-base compiled by Dr. N. Sims-Williams (SOAS). Prof. MacKenzie's index, however, is compiled on a main-frame computer at Göttingen and we very much hope that in due course we shall be able to produce a more 'user-friendly' version of this index. All the main Chinese texts have been data-processed but continuous technological advance in 'in-put systems' for Chinese scripts for the Macintosh has meant constant re-calligraphing (on computer) of the 9th C. variant characters. This has proved very demanding on both time and resources. A word-index has now been compiled of the *Traktat Pelliot*. Dr. Sundermann (Brandenburger Akad.) has made available to us his yet unpublished edition of the Parthian and Sogdian versions of this text and a multilingual index of the *Traktat* is at present being compiled. Dr. Bryder (Lund) has translated the first two hundred lines of the London *Hymnscroll* and has begun the task of indexing the whole text.

Prof. A. van Tongerloo (Leuven) has reported good progress on the data-processing of the Turkish Manichaean texts. Prof. van Tongerloo's translation and commentary for the Turkish texts is at present only available in Flemish but he hopes to produce an English version of his work. Indexing of these texts has yet to begin.

Dr. Lieu's work for the project in this academic year has been concentrated on the compilation of the *Dictionary of Manichaean Terms and Concepts* using the indices which he himself and other scholars have generated from the Data-Base. Dr. Lieu has completed the abstraction of key-terms from the key sources on cosmogony in Syriac, Greek, Chinese and Middle Persian. Dr. Montserrat has begun the task of producing an English-Coptic index to the *Kephalaia*.

The University of Warwick has established a Centre for Research in East Roman Studies to provide an institutional base for the project (see below). A new lectureship in East Roman Studies with preference for someone who could contribute to research in either Manichaean studies or the archaeology of Roman Asia Minor has been advertised. The Manichaean Data-Base project was adopted as an Associate Project of UNESCO's Integrated Study of the Silk Road.

Problems

It would be wrong, however, not to report on difficulties encountered by the project. The foremost technical problem concerns the Coptic font which was specially designed by Dr. Paul van Lindt (Leuven) for the data-processing of Manichaean texts from Medinet Madi. Unlike commercial fonts such as Nag Hammadi or Bold Coptic, this allows for a certain degree of word-search without having to memorize complex tables of transcriptions. However in the course of transfer of documents from van Lindt's data-base on IBM to that of the project which is Macintosh-based, the letters h and y are frequently confused. The source of the error has now been finally identified and corrected by Dr. Bryder (Lund) but only through the creation of a new font which he has done jointly with Dr. Pedersen of Aarhus (Denmark). Dr. Bryder does not think that the original errors in the transferred documents could be corrected by simply using a 'macro'. It looks increasingly likely that the 600 pages of Coptic texts now on the Data-Base on Macintosh will have to be either re-proof read or partially re-data processed. However, we are quite prepared to give access to this material even though users must check every word in which these letters occur.

Prof. van Tongerloo has reported difficulties in fund-raising for the project in Belgium. The Catholic University of Leuven is already committed to a number of on-going large scale projects on the Ancient World and Prof. van Tongerloo finds his applications on

behalf of our project constantly competing with projects applying for renewals or extensions to their existing major grants. He is at present exploring the possibility of combining the application for our project with that of another Research Professor (Classics) in the hope that a joint-application will carry more weight. At present Prof. van Tongerloo is aided almost entirely by research students on a voluntary basis. Senior colleagues at his university however has suggested that he should take the project to Strassbourg where apparently EEC funding exists for projects in humanities with a scientific or technological dimension. Dr. Lieu intends to visit Prof. van Tongerloo at Leuven in the New Year to discuss these funding issues.

The recent fall of the £ against both the Belgian Fr. and the Swedish Kr. is indeed bad news for an international project which has received its principal funding from UK sources. The Directors have decided that as much as possible of the remaining data-processing work should be done in the U. K. so as to avoid transferring funds either to Sweden or Belgium. This also means that the work on the Arabic, Sogdian and Old Turkish parts of the Data-Base will have to be 're-resourced' as the U. K. lacks specialists in these areas who have the time or the academic reason to participate in the project. We shall be sending out appeals (probably via this *Bulletin*) to other Byzantine scholars, especially those who can read Arabic and knows how to use an Apple-Macintosh, for assistance.

Use by other scholars

The Data-Base, though only 75% complete, is already proving useful to a number of scholars and students both in Manichaean studies and in linguistics. In the last academic year two Oxford-based students, one from Germany and the other from Denmark (ERASMUS), have made fortnightly visits to Warwick either to consult the Data-Base or to attend special seminars using texts which were being edited or translated. Since September, the project has been supplying a steady stream of data-processed texts to Münster where a grammar of Manichaean texts in Middle Persian and Parthian is being compiled. Detailed indices of the Syriac texts compiled by Dr. Hunter, Ms. Tondeur and Prof. Reeves have been sent to assist scholars in Australia working on the newly discovered texts from Kellis.

Technical Information

For those who are interested to use the material which have now been data-processed, access is by permission of the Directors who will in turn seek permission from the original editors. The texts are word-processed on Apple-Macintosh using Microsoft Word. The following fonts are used: Greek (Kadmos-Sal+), Coptic (Paul Van Lindt's specially devised font - this or its new version can be provided), Syriac (Estrangela - MacSemitic), Middle Persian and Parthian (TSuperFrench), Sogdian (TSuperFrench + SSuperGreek), Chinese (MacChinese - you will need the 9th century variants and phonetic characters which the project can provide). The texts are all at present on File-Format. The more important texts will in due course be transferred to Hypercard for easy access.

Publication

The publishers Mohr (Siebeck) of Tübingen have expressed strong interest in publishing two volumes from the material now assembled on the Data-Base. The first will be the English translation of the *Kephalaia* by Dr. Montserrat and Dr. Gardner and the second will be a selection of texts in Greek, Latin and Syriac. We are in the process of finalising the terms of the contract.

At a meeting of the directors of the project at Lund in November, decision was made to launch a publication series: *Corpus Fontium Manichaeorum*. Prof. van Tongerloo, the Editor-in-Chief, will begin discussion with Brepols of Turnhout (Belgium), the well known publisher of *Corpus Christianorum*. The series will make full use of the material now on the Data-Base and priority will be given to texts which were published at the beginning of this century and which are now in the greatest need of revision.

Conference

More than thirty scholars from fifteen countries attended the July Symposium organized by the Project at the Royal Asiatic Society in London. It was the first time that the new Manichaean texts from Kellis were made known to the scholars in the UK. Dr. Colin Hope gave a general overall view of the excavation at Kellis, Dr. Alcock commented on personal names in the Coptic (Manichaean ?) names, Dr. Jenkins spoke on trilingual (Syriac-Coptic-Greek) texts and Dr. Gardner spoke on the wooden boards containing the beginnings of some lines of Manichaean psalms, the fuller versions of which can be found in the yet unpublished first part of the Coptic Manichaean Psalm-Book from Medinet Madi now in the Chester Beatty Collection.

Schedule for 1992-93 (UK)

The main tasks for this academic year in order of priority are:

- (a) the completion of the data-base of texts in Middle Persian and Parthian
- (b) the completion of the indexing and translation of texts in Middle Persian and Parthian
- (c) the completion of indices for Manichaean texts in Greek and Latin
- (d) the indexing of the London *Compendium* (Chinese)
- (e) the translation of the Coptic *Homilies*
- (f) the adaptation of the Göttingen Index of Sogdian Manichaean texts to the same 'user-friendly' format as the other indices compiled from the Data-Base
- (g) extend the coverage of the Dictionary to the *Kephalaia*
- (h) to initiate the data-processing of the Coptic Psalm-Book from Medinet Madi, the second longest extant Manichaean work

(Dr. Samuel N. C. Lieu and Dr. Dominic Montserrat)

European Science Foundation Project on 'The "Transformation of the Roman World": New Approaches to the Emergence of Early Medieval Europe'.

From January 1993 the European Science Foundation will be funding a five-year project on the 'Transformation of the Roman World'. The period to be covered is the fourth to ninth centuries. The main focus will be on Western Europe in that period, but regular comparison with developments in Byzantium, the Middle East and North Africa is envisaged.

The Foundation, which is based in Strasbourg, organises international scientific programmes in the sciences and humanities. The purpose of these programmes is to provide some co-ordination of research throughout Europe and to facilitate the exchange of ideas. The project on the 'Transformation of the Roman World' is to consist of five or six teams each of which will be studying a theme. The themes identified by the co-ordinating committee are 'Imperium, gentes et regna', 'Settlement in town and countryside', 'Production, distribution and demand', 'Transformation of beliefs and culture' and 'Power and Society'.

On the whole scholars involved in the project will not be expected to begin an appropriate piece of research ex nihilo. Rather, the aim of the programme is to advance the subject by bringing together scholars, from different intellectual traditions and from the whole range of appropriate disciplines, who are already involved in relevant research. For this reason the membership of individual teams will be determined in such a way as to ensure that there is genuine international and interdisciplinary representation and that the most significant areas of current research are properly represented. Each team will meet twice a year, and all those involved will be invited to attend three plenary conferences during the five years in which the programme is operational. Among the topics to be treated at the plenary conferences are the question of comparison between the East and West and the related issue of the impact of changing frontiers and communications on perceptions of space.

Clearly there are limits on the numbers of scholars who can be directly involved. Nevertheless the intention of the ESF is that the programme should serve the wider scholarly community. To this end there will be regular publications. More immediately the

project organisers aim to set up an index of scholars working in the field, together with a repertorium of related research projects. In addition a newsletter will be published to inform all interested parties of relevant meetings and conferences to be held in Europe or elsewhere. If anyone has information relating to appropriate research projects or meetings, if they wish to be included in the index of scholars, or if they wish to receive the newsletter they should write to Dr Ian Wood, School of History, University of Leeds, Leeds LS2 9JT.

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- Yiannis, J. J.**, ed., *The Byzantine Tradition after the Fall of Constantinople*, U. Press of Virginia, 1991, ISBN 0-8139-1329-2, pp. 352, 140 illustr., £39.95

15. CHAIRMAN'S REPORT

Universities Funding Council: Research Assessment Exercise 1992

These ever more distracting academic 'exercises' began modestly enough in 1986, when 'Byzantine Studies' were located in (I think) three Universities and graded in mystery. In those days 'stars' were awarded, like school prizes, unwelcome because they lost friends, especially among the great majority of Byzantinists who were not consulted or considered.

In 1989 the University Grants Committee launched a more elaborate Research Assessment Exercise, this time proposing that as a category 'Byzantine Studies' be thrown in with 'Modern Greek'. With some mutual delicacy, both the Executive Committee of the Society for the Promotion of Byzantine Studies and the Standing Committee for Modern Greek in Universities protested that they would prefer their research to be considered separately. A delegation from the SPBS interviewed the UGC. The UGC took no notice. Instead it asked the SPBS and the SCOMGIU to recommend two assessors. For their respective bodies, Sir Dimitri Obolensky and Dr Robin Fletcher took on the invidious task. They examined both Byzantine and Modern Greek Studies in three Universities (Birmingham, London and Oxford, to which they recommended a grade of 4 out of 5 in each) and Modern Greek alone in Cambridge. Once again, Byzantinists in equally lively centres and kellia beyond a supposedly golden triangle, or quadrangle, were left out--almost certainly to enhance the research standing of their Universities or departments under other hats. But the SPBS executive was concerned that our subject had become near invisible, and disturbed by looming financial implications. Universities were confused by what to make of the gradings: were they to bring lowly-graded departments up to scratch or reward those which were highly regarded?

The answer was there for all to see by the 1992 exercise, when the new Universities Funding Council bared its teeth. An important part of UFC core funding to Universities is now directly dependent upon research grades awarded subjects and University departments through a chillingly simple formula: $G - 1 \times R$ (where G = grade and R = researcher with something to show when the photograph was snapped last year). Furthermore, the number of categories it recognised shrank further through simplification. If Byzantinists and Modern Greek scholars had objected to being bedded together in 1989, we now found ourselves bundled in with Panel 60, Cost Centre UFC34/PFC16, called 'Classics and Ancient History', and in small print 'Also includes Byzantine and modern Greek' (sic). Your Committee protested, of course. We knew that British Byzantinists have a high international standing--witness the impressive showing of younger British scholars at the Moscow Congress of 1991--but our subject now lay beneath the horizon at home. The different ways in which Byzantine Studies have taken root in British Universities may have something to do with it and, paradoxically, with its flourishing today: it is the most hardy of trees which force their way through cracks in the pavement. It may also be that some British 'Byzantinists' would prefer to wear another hat when called to judgement: that most of us wear more than one is part of our scholarly strength. Of Classicists, Byzantinists and Neo-Hellenists some of us are, dammit, three in one. But your Executive Committee was confident enough to ask the UFC to stand British Byzantinists up to be counted. The UFC took no notice. Instead it asked the SPBS and the SCOMGIU to recommend two assessors. For their respective bodies, their chairmen, Professors Anthony Bryer and Roddy Beaton, did their duty. As full members of Panel 60, they joined six Classical and Ancient Historical scholars selected by the UFC from a list put forward by the Council of University Classical Departments. Only a proportion of British 'Byzantinists' came under the scrutiny of Panel 60, but I was asked to advise on the work of some, but not all 'Byzantinists' identified by Panel 62 (History), and of no 'Byzantine' theologians, art historians or art historians.

I do not know whether it was more disagreeable to walk up and down Tottenham Court Road while one's own institution was being discussed, or to sit in an airless room in a place misnamed 'Metropolis House' to discuss the research of others. But the good side of it was that a reading programme, which for months covered the dining room table, left me deeply impressed by the authority and skills, liveliness and range, of Byzantine research in Britain today, together with an understanding of how solid are the individual and collaborative projects to come tomorrow. For this opinion members of the SPBS need not

just take my word, but read this *Bulletin*, in which there is most of the same evidence. But in Panel 60 there was (Colossians, iii, 11) neither Greek nor Jew, Barbarian nor Scythian-- or for that matter Byzantine nor Modern Greek. The result is that Byzantinists were submerged in 1992 without official trace, though some may smile knowingly to each other when they observe the ratings.

Three final observations are necessarily personal opinion too:

(1) The formula $G - 1 \times R$ means nothing without a £ multiplier, the size of which is yet unknown. Watch for it. Some Byzantinist departments supposedly depend upon 'Special Factor Funding'-- I say supposedly because I do not think that they have yet seen a penny of it. Academic Byzantinists should be vigilant that monies earmarked for their labours are not siphoned by their institutions into a local funding formula which favours paperclips.

(2) The pattern of these obviously costly Research Exercises is that subject nets are thrown ever wider, to embrace ever more frequent introspections. No doubt the SPBS will protest again when the next exercise comes round, asking for the special but inadequate treatment we got in 1985 or even 1989. But the fact is that we have lost that battle. I wonder whether the very maturity of our subject makes it so necessary today-- when, say, any self-respecting Department of History must be regarded as naked without a Byzantinist... No? Looking around, I see what you mean. British Byzantinists are wearied of breaking through cracks in the pavement. They should flourish, like everyone else, in the broader groves of academe. But if that is your argument, we must think beyond our own concerns.

For the Humanities, a larger question is how frequently we must examine ourselves. It was answered by the UFC on 8 December 1992, a week before it announced its results, in a complacent circular to Universities indicating that so successful had been the Exercise that we were asked how successful it had been, and as a reward promised a return of the plague in three years' time. The circular may be compared with that of 2 August 1917 by H.A.L. Fisher, historian but then President of the Board of Education, who spotting a minor commercial consequence of the expected defeat of Germany (where doctorates spun out for 5 years and more) and noticing that U.S. Universities had been quick to undercut with a 4-year program, urged British Universities to offer a 3-year programme, which deplorably remains the cycle of British funding today.

But the pace of research in the Humanities is not triennial. It takes a deep breath for our Byzantinist students to commit and train themselves to serious research, and it is not true that penury sharpens scholarship. PhD topics are narrowed. Teachers want to get on with their own research plans too, which sometimes take time: Arnold Toynbee's, on Constantine Porphyrogenitus, of 1910 was completed in 1973. If the UFC wishes to look at the Humanities it should do so in a quinquennium at least, or teachers and students under pressure will turn out rubbish.

(3) Even more crucial to the depth and scope of long-term research is the long-mooted Humanities Research Council. Never having met an objector, I am not sure who is against a HRC, and why, though members of both the BA and the CVCP (if you have got this far, I do not have to spell out acronyms) hint darkly that the one body is less enthusiastic than the other and that anyway we should address our concerns somewhere else, such as in Whitehall-- what is certain is that the entrancing address of Honeypot Lane is not the place. It is equally certain that we must watch out that a Humanities Research Council is able to improve upon present research funding and not just open another crack in the pavement.

Professor Pat Easterling was the exemplary chairman of Panel 60. Part of her report follows.

(Prof A.A.M.Bryer)

1. Background.

The decision to link Classics and Ancient History with Byzantine and Modern Greek Studies may have been a fairly arbitrary one, but in practice the Panel has worked as a coherent team, and members have been impressed by the generally high level of work submitted in the Byzantine and Modern Greek areas. Those Institutions where the subjects were graded last time under the separate heading of 'Modern Greek and Byzantine Studies' have either held their position or improved upon it.

2. Role of the Panel.

The Panel has been conscious throughout of the serious financial implications of the grades awarded. It has seen its own role as to ensure, through careful scrutiny of the recent evidence, that the high international standing of Classical, Byzantine and Modern Greek research in the United Kingdom should be fully appreciated.

3. General Observations.

The overall impression gained by the Panel from detailed study of recent publications and close analysis of Forms RA5a and b, and RA6, is one of remarkably high quality and vigorous productivity. In some cases this state of affairs can be attributed to the stimulating effect of recent re-groupings of personnel. But it is noteworthy across virtually the whole range of Units-- and all the more striking in view of the severe burdens under which academics labour these days. No Department outside Oxbridge can have escaped pressure to admit more and more students at all levels; and even in the most selective institutions there has been a greater need to devote time to 'remedial' teaching in response to changes in the school curriculum.

In these unfavourable circumstances the actual achievement of many individuals, and of whole Departments, is extremely impressive. All members of the Panel regularly evaluate publications from leading European countries, the U.S.A. and the Commonwealth, and they do not exaggerate when they state that British scholarship stands in the forefront of most areas of Classics, Ancient History, Byzantine and Modern Greek Studies.

They are less confident, however, that this buoyant situation is sustainable in the present funding climate. They are conscious of deep demoralisation affecting many senior and active members of Departments, who see their time eroded by the ever-increasing demands of teaching and administration, and are beginning to fear that Research Assessment Exercises held at very frequent intervals threaten to reduce the high quality of British scholarship and research. There is a real danger that the fundamental but unglamorous types of research which do not produce rapid results, publishable at regular and frequent intervals, will be discouraged by Departments anxious to improve their ratings. As well as robbing scholarly activity of its more generous and public-spirited aspects, such a trend could only lead to an overall decline in quality. Another cause for concern is the number of outstandingly able and productive colleagues who have left the U.K. in the past decade, a largely one-way traffic which shows no sign of being at an end. We hope that it will come increasingly to be recognised that the working time of highly qualified academics is a scarce asset and that improving the efficiency of the university system must involve, as an essential component, ensuring that that time is employed as far as humanly possible in doing things that cannot be as well done by anyone else.

(P. Easterling, University College, London)

16. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES

The British Academy, The British National Committee of the Association Internationale des Etudes Byzantines, The Society for the Promotion of Byzantine Studies.

(a) Subscriptions to the Society for the Promotion of Byzantine Studies

The Chairman reports:

Un peu d'histoire. The British National Committee (BNC) of the Association Internationale des Etudes Byzantines (AIEB) which ran the 13th International Byzantine Congress, Oxford (1966), became by invitation in 1981 one of the BNCs of International bodies which was sponsored by the British Academy (BA), which assumed responsibility for travel expenses for meetings of the BNC, and subsequently an annual grant of never more than £2000-- this last primarily intended as a subvention to bring foreign speakers to Spring Symposia of Byzantine Studies, but also covering expenses such as the BNC's annual subscription to the AIEB.

In 1992 the Overseas Policy Committee of the BA recommended that it should shed all its financial responsibilities to its BNCs, including the Byzantine. The British Academy gave notice that it would no longer support our BNC after the financial year ending 31 March 1993. At its meeting at the British Academy on 5 October 1992, the Byzantine BNC expressed regret that, along with all other BNCs, the BA had renounced financial support for it, and thanked the BA for its encouragement and support over many years. The BNC was assured that it could continue to enjoy the hospitality of BA committee rooms in which to meet, and that applications for grants for conferences, symposia and the like, either through the BNC, or by individual Byzantinists, would continue to be welcomed. Further, the BNC would continue to be under the academic aegis of the BA, which is written into the constitution of the SPBS.

I would not have dragged yet another acronym into this, for it is not the concern of the BA, but the fact is that the British Academy's decision leaves the Society for the Promotion of Byzantine Studies (SPBS) in the lurch. By 26 March 1983 the old Byzantine BNC (of once six eligible persons) had become so large that the SPBS was founded in Birmingham to welcome and encourage what is now a Society of over 300 people concerned with Byzantine Studies. So far as the AIEB and the BA was concerned, the BNC remained the same body. So far as the SPBS was concerned the BNC was simultaneously its elected Executive Committee. Any theologian will understand. Lawyers may consult the Constitution of the SPBS (unlike the BNC a charity), in *BBBS*, 10 (1984), 36; amended in *BBBS*, 15 (1989), 44-46; amended in *BBBS*, 17 (1991), 54-55; and happily no need to amend again, save for one figure.

In 1983 members' individual subscription to the SPBS was set at £5 p.a., raised to £10 p.a. in 1988. Along with the financial support of the BA, the Executive Committee was therefore able to support, through members' subscriptions, a number of Byzantine archaeological, museum and other worthy projects, local colloquia, the fares of young Byzantinists to the Washington Congress of 1986 and the Moscow Congress of 1991, reduced members' registration at Spring Symposia, and, not least, this Bulletin-- which is quite the most useful in the Byzantine world. In 1990 we felt confident enough to launch a successful appeal to members and others to set up a Publications Fund, which began a series of Proceedings of our Spring Symposia from the 24th at Cambridge, 1990 (*Variorum*, 1992). But the Academy's decision of 1992 puts the BNC, your Executive, back into the financial position in which it stood before 1981, aside from the healthy Publications Account. There is only one way out of the lurch.

On 5 October 1992 the Executive recommended that members' subscription be raised from 1 January 1994 from £10 to £20 p.a., but introduced a new category of student membership of £10 p.a. Members aged 65 and over may still compound for five times the annual subscription, now £100. See our Treasurer's slip, included in this Bulletin, which gives details of Standing Orders.

(A.A.M.B.)

(b) Membership

We are sorry to announce the deaths of several eminent Byzantinists and friends, including Fr Paul Egglezakis, Jane Hampartumian, Mary Gough, Prof Martin Harrison, Prof John Meyendorff, and Dr Cynthia Stallman. (See Section 8: Obituaries, above).

The following new members have joined the Society since October 1992: T. Antonopoulou, Mrs Patricia Bannard, B. Crostini, T. Frost, Prof W. Eugene Kleinbauer, I. Kritikou, Christopher Lillington-Martin, A. Markopoulos, Mrs Olivera Nedic, Katerina Nicolopoulou, Mr E.J. Winnington-Ingram, Mr R.C.C. Temple, M. Vaiou, Judith Waring, Mrs E.O. White, David Woods, J. Wortley, M. Zulieta.

(c) **Minutes of the Annual General Meeting**, held at 9 pm on Saturday 28 March 1992 in the Common Room, St Salvator's Hall in the University of St Andrews in the course of the XXVI Spring Symposium of Byzantine Studies.

Present: Sir Steven Runciman (in the chair), Professor Anthony Bryer (Chairman), Dr Margaret Mullett (Secretary) and other members and observers from foreign national committees of the International Byzantine Association.

112. The minutes of the Annual General Meeting of the Society 105-111 held on 25 March 1991 were adopted.

113. The Chairman reported on a year (AM7500, IndXIII, first year of the patriarchate of Bartholomew) in which the Society met under the cross of St Andrew and under the benevolent presidency for Time Immemorial of Sir Steven Runciman. The membership stood at 350 and was increasing, but among other losses during the year the meeting remembered Doula Mouriki. It had been a year for publications. The Appeal, announced at the previous symposium, had made a series of symposium volumes, published with Variorum, possible, and the first, *Byzantine Diplomacy*, would be published in the course of the summer. The last symposium to be published outside the new series, on Cyprus, was progressing well and would be buckram bound with 70 colour plates. The *Bulletin* had been taken over by Dr Mary Cunningham Corran; she was congratulated on a very full volume. The Society's publications were also to help with teaching; the Executive had decided to give money to a joint publication with the British Museum for schools; a successful Study Day on Constantine had been held. Professor Cameron, chairman of the Publications Committee, was thanked for all this activity. Members were reminded of the international *Bulletin d'information et de coordination* on sale in the bookroom and thereafter from the Chairman for £2; it gave the credit for British Byzantine activities to France but was nevertheless commended. The Society had been active at the international congress in Moscow. Small grants had been awarded to the excavations at Amorion, surveys at Amasra and Canayer, a workshop of the Byzantium and Islam project and to the Evergetis Colloquium. The Society was negotiating with the UFC over the next Research Assessment Exercise; Byzantine Studies was not only combined with Modern Greek this time but also with Classics and Ancient History. A survey of photographic material had been set in train by the Chairman and Dr James. Activity in collaborative projects, in London with the Byzantine and Islam project and in Belfast with the Evergetis project was commended, and two financial gleams of light, the Lawrence bequest and two Whitting fellowships, were noted.

114. The Treasurer presented his report for the calendar year 1991, see *BBBS*, 18 (1992), 58-9. He noted the healthy state of the Publications fund and explained the origins of the Lawrence fund, see *BBBS*, 18 (1992), 33-4. Applications to support an archaeological project or the edition of a text were welcomed before 31 August 1992; they would be considered by a subcommittee of the Executive composed of the Treasurer, Professor Browning and Professor Mango.

115. The President intoned the names of 29 new members.

116. On the retirement from the elected membership of the executive committee of Mr Buckton, Dr Magdalino and Professor Bryer, three members, Dr Angold, Dr James and Dr Macrides, were elected until AGM 1995. It was reported that the executive had elected Mr Carey and Professor Bryer as Treasurer and Chairman respectively for one more term until AGM 1995; the Secretary was elected for one more term until the same meeting. The President was acclaimed For Time Immemorial.

(d) Treasurer's Report for 1992

General Fund: Income and Expenditure Account 1.1.92 - 31.12.92 (with comparative figures for 1991).

Income	1992	1991
Balance brought forward	4,593.29	7,777.38
Subscriptions (less refunds)	2,920.31	2,396.96
BBBS (sales and advertising)	102.00	160.00
Deposit Interest	305.36	855.73
Grant: British Academy	2,000.00	2,000.00
	£9,920.96	£13,190.07
Expenditure	1992	1991
XXVI Symposium (St Andrews)	1,750.00	2,000.00
XXVII Symposium (Oxford)	500.00	--
BBBS expenses		
Editor's honorarium	800.00	
printing and postage	<u>781.16</u>	
	1,581.16	1,423.80
Postage and stationary	262.00	615.89
AIEB Subscription	128.38	132.59
AIEB Bulletin	--	25.00
Committee expenses	44.85	124.50
Treasurer: Secretarial assistance	293.75	290.62
Membership list: computerisation	50.61	73.75
Moscow Congress: expenses	--	56.63
travel grants	--	
		1,604.00
Grants: (See Note)	1,825.00	1,250.00
Transfer to Publications fund	--	1,000.00
Balance carried forward	3,485.21	4,593.29
	£9,920.96	£13,190.07

Notes

Grants 1992:	Professor Harrison (Amorium)	250.00
	Dr S. Hill (Amasra)	225.00
	King's College London (Late Antiquity and Early Islam)	250.00
	Queen's University of Belfast (Colloquium)	250.00
	Professor Bryer & Mr J. Crow (Canayer)	250.00
	Mrs P. Armstrong (Meletios)	250.00
	Dr M. Angold (Byzantine Cities)	250.00
	Dr K.D. Politis (Deir 'Ain Abata)	<u>100.00</u>
		£1,825.00

Publications Fund

Balance at 1.1.92	6,019.87
Donations (Hellenic Fund £2,000) (See Note 1)	2,005.00
Deposit Interest	508.91
Income Tax repayment	<u>825.00</u>
	9,358.78
Less:	
Variorum for 50 copies 'Byzantine Diplomacy'	2,073.75
<u>Less sales</u>	<u>930.00</u>
	1,143.75
BBBS 1993 expenses	214.00
<u>Less advertising</u>	<u>80.00</u>
	134.88
	<u>1,278.63</u>
Balance at 31.12.92	<u>£8,080.15</u>

**Society for the Promotion of Byzantine Studies
The Lawrence Fund**

(Administered jointly by the Society and the Seven Pillars of Wisdom Trust)

The sum of £5,000 was received from the Trustees of the Seven Pillars of Wisdom Trust and this was allocated as follows:--

The late Professor R.M. Harrison (for Amorium)	2,000
Dr Mark Whittow (Oxford/Ankara Survey of mediaeval castles in Anatolia)	1,000
Dr M.E. Mullett (The writings of Alexius I Comnenus texts and commentary)	1,000
Professor A.A.M. Bryer and Mr J. Crow (for Canayer)	<u>1,000</u>
	<u>£5,000</u>

Not all these grants had been paid by 31st December 1992.

A further £5,000 has been promised for 1993/94 by the Seven Pillars of Wisdom Trustees, of which £2,000 has been allocated in advance for the Amorium Project. Application for grants from the remaining £3,000 should be made to the Treasurer at 5 Lincoln's Inn Fields, London WC2A 3BT not later than 31st August 1993. Applications should relate to projects.

ANNUAL GENERAL MEETING

The Annual General Meeting of the Society for the Promotion of Byzantine Studies will be held in Exeter College Hall, Oxford, at 12 noon on Sunday 4 April 1993, during the 27th Spring Symposium of Byzantine Studies.

AGENDA

117. Adoption of the Minutes of the last Annual General Meeting of the Society (112-116) held at St Andrews on Saturday 28 March (see above).

118. Chairman's Report.

119. Treasurer's Report (see above).

120. Election of new Members.

121. Election to the Executive Committee (nominations should be sent to the Secretary before 1 April 1993).

MARGARET MULLETT
Secretary

Sir STEVEN RUNCIMAN
President

Australian Association for Byzantine Studies
BYZANTINA AUSTRALIENSIA

Vol. 7: *THE CHRONICLE OF MARCELLINUS*

A translation (with Mommsen's Latin text) and commentary by Brian Croke, forthcoming Sydney, May 1993. Price: Aus\$21.00 (+ \$5 p. and p.), US \$30.00*, UK £21.00*, DM 36.00* (*including postage). ISBN 0 9593626 6 5

This book provides the Latin text and an English translation (the first into any modern language) and commentary for the *Chronicle* of Marcellinus *comes*, covering the period AD 379 to 534, and its anonymous continuation to AD 548. Marcellinus' chronicle was itself intended as a continuation of that of Jerome, but concentrating on the Eastern Roman world. It was written in Constantinople for a local audience and the city is a major focus for the events recorded. Marcellinus provides an eye-witness account of the riots under the emperor Anastasius in 512, the revolt of Vitalian, and the Nika riots under Justinian in 532 and other local events.

Marcellinus, like Justinian and his uncle the emperor Justin, were all from the same Latin-speaking region of Roman Illyricum and the chronicle provides much important information on the confrontation in this region in the fifth and sixth centuries between Romans and invaders (Huns, Ostrogoths and Bulgars), but of special interest are his poignant personal observations on the situation.

Croke sets Marcellinus' *Chronicle* within the broader Byzantine context and his research makes it more accessible to a range of users, notably historians of late antiquity and art historians.

Still available:

- Vol. 1: *Byzantine Papers*, edd. E.M. and M.J. Jeffreys and A. Moffatt, Canberra, 1981. Price: Aus\$15 + \$5 p. and p.; US\$24*, UK£15*, DM30*.
- Vol. 2: *Zosimus, New History*, trans. R. T. Ridley, Canberra, 1982. Price: Aus\$18 + \$5 p. and p.; US\$27*, UK£18*, DM33*.
- Vol. 3: Lemerle, P., *Byzantine Humanism*, trans. H. Lindsay and A. Moffatt, Canberra, 1986. Price: Aus\$18 + \$5 p. and p.; US\$27*, UK£18*, DM33*.
- Vol. 4: *The Chronicle of John Malalas*, trans. E.M. and M.J. Jeffreys and R. Scott etc, Melbourne, 1986. Price: Aus\$27 + \$5 p. and p.; US\$36*, UK£27*, DM42*.
- Vol. 5: *Maistor: Studies for Robert Browning*, ed. A. Moffatt, Canberra, 1984. Price: Aus\$18 + \$5 p. and p.; US\$27*, UK£18*, DM33*.
- Vol. 6: *Studies in John Malalas*, ed. E. Jeffreys with B. Croke and R. Scott, Sydney, 1990. Price: Aus\$27.00 + \$5 p. and p.; US\$36*, UK£27*, DM42*.
- Vol. 8: Eustathios, *The Capture of Thessaloniki*, trans. J.R. Melville Jones, Canberra, 1988. Price: Aus\$21 + \$5 p. and p.; US\$30*, UK£21*, DM36*.
- Vol. 9: Leontius, *Fourteen Homilies*, trans. P. Allen and C. Datema, Brisbane, 1991. Price: Aus\$21 + \$5 p. and p.; US\$30*, UK£21*, DM36*.

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