



**BULLETIN OF BRITISH  
BYZANTINE STUDIES**

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

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FOREWORD

This year members will notice some improvements in their Bulletin. We hope that the new glossy cover and larger font will make it more attractive. Two new sections have also been added which we hope will continue: 'Museums and Art Galleries in the U.K.' and 'Byzantine Studies in Institutions Abroad'. As always we are very grateful for members' contributions and for the longer articles submitted by members and friends.

The cover photographs this year are of Russian icons on display at the Blackburn Museum and Art Gallery. The front cover shows a representation of the 'Virgin of Kazan', dated to the 18th c. and the back cover one of the Birth of John the Baptist, dated to the 16th c. We are very grateful to the Blackburn Museum both for the loan of these photographs and for the report on the icon collection provided by Adrienne Wallman, its Curator.

Mary Cunningham Corran

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Ruth Macrides

*Chairman, Editorial Committee*

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**United States of America:** George Majeska, John Barker, Dept of History, University of Wisconsin, Madison, Wisconsin 53706  
**Vatican:** Msgr Paul Canart, Biblioteca Apostolica Vaticana, I-00120 Citta del Vaticano

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

## **A. Ex officio (to 1995)**

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Dr Margaret Mullett (Honorary Secretary)  
Mr Michael Carey (Treasurer)  
Professor Averil Cameron, FBA (Chairman,  
Publications Committee)

by virtue of membership of the Bureau of the  
International Association (Constitution V2 (a))  
Professor Robert Browning, FBA  
Professor J.M. Hussey  
Professor Cyril Mango, FBA  
Sir Dimitri Obolensky, FBA

## **B. Elected by the membership of the Society until A.G.M. 1994:**

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Miss Rowena Loverance  
Dr Jonathan Shepard

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Dr Michael Angold  
Dr Liz James  
Dr Ruth Macrides

## **until A.G.M. 1996:**

Mr James Crow  
Dr Lucy-Anne Hunt  
Dr Rosemary Morris

## **C. Co-opted by the Society until A.G.M. 1995:**

Mr Michael Carey (Treasurer)

## **D. Co-opted by the Society until A.G.M. 1995:**

Dr Margaret Mullett (Secretary)

## **E. Ex officio**

Current Symposiarchs: Prof Mango, Prof Bryer, Mr Buckton  
Editor of BBBS, currently Mary Cunningham Corran

## **F. By invitation**

The Secretary of the British Academy, Mr Peter Brown

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Secretary: Department of Greek and Latin, The Queen's University,  
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DE23 6GD



## 2. PUBLICATIONS AND WORK IN PROGRESS

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

**Dr Michael Angold**, Edinburgh

'Were Byzantine Monastic *typika* literature?' in *The Making of Byzantine History. Studies dedicated to Donald M. Nicol* (Variorum, Aldershot, 1993).

**Prof Roderick Beaton**, London

(ed. with Charlotte Roueché), *The Making of Byzantine History. Studies dedicated to Donald M. Nicol*, Publications of the Centre for Hellenic Studies, King's College London, no. 1 (Variorum, Aldershot, 1993); (ed. with David Ricks), *Digenes Akrites: New Approaches to Byzantine Heroic Poetry*, Publications of the Centre for Hellenic Studies, King's College London, no. 2 (Variorum, Aldershot, 1993); 'An epic in the making? The early versions of *Digenes Akrites*' (in the above), 55-72; '*Digenes Akrites* on the computer: a comparative study of the E and G versions', in N.M. Panayotakis, ed., *Archai tes Neoellenikes Logotechnias: Neograeca Medii Aevi*, vol. 2 (Istituto Ellenico, Venice, 1993), 42-68.

Work in progress: The announced bilingual edition of *Two Byzantine Romances*, scheduled to appear in the CUP Medieval Classics series has been shelved. Readers might like to know that the romances *Kallimachos and Chrysorrhoe*, *Belthandros and Chrysantza*, and *Livistros and Rhodamne*, will be published during 1994 in an English translation by Gavin Betts, in the US Garland series.

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

"Come, compassionate Mother..., come, Holy Spirit": a forgotten aspect of early Eastern Christian imagery', *Aram* 3, 1991 [1993], 249-57; 'Some new Syriac documents from the third century AD', *Aram* 3, 1991 [1993], 259-67; 'The Syriac background to Hunayn's translation techniques', *Aram* 3, 1991 [1993], 139-62; 'The Syriac commentary tradition', in C. Burnett, ed., *Glosses and Commentaries on Aristotelian Logical Texts* (Warburg Institute Surveys and Texts 23 (1993), 3-18; 'Anointing in the Syriac tradition', in M. Dudley and G. Rowell, eds., *The Oil of Gladness. Anointing in the Christian Tradition* (London, 1993), 92-100; 'Two Syriac poems on the Invention of the Cross', in N. El-Khoury, H. Crouzel, R. Reinhardt, eds., *Lebendige Überlieferung: Festschrift für H.-J. Vogt* (Beirut/Ostfildern, 1993), 55-82; 'Syrische Marienklage' in *Marienlexikon* 5 (1993), 249-50; 'Christ "the Hostage": a theme in East Syriac liturgical tradition and its origin', in H.C. Brennecke, E.L. Grasmuck, C. Marksches, eds., *Logos: Festschrift für Luise Abramowski* (Beihefte zur ZNW 67, Berlin, 1993), 472-85; 'Fire from heaven: from Abel's sacrifice to the Eucharist. A theme in Syriac Christianity', in *Studia Patristica* 25 (1993), 229-43.

**Prof A.A.M. Bryer**, Birmingham

Ed. with G.S. Georghallides, *The Sweet Land of Cyprus*, Papers given at the twenty-fifth Jubilee Spring Symposium of Byzantine Studies,

Birmingham, March 1991 (Nicosia, 1993); 'Family planning in Trebizond: the AIMA of the Grand Komnenoi', in *To Hellenikon. Studies in Honor of Speros Vryonis, Jr.*, ed. M. Anastos et al., I (New York, Caratzas, 1993), 85-90; 'The Historian's Digenes Akrites', in *Digenes Akrites. New Approaches to Byzantine Heroic Poetry*, ed. R. Beaton and D. Ricks (London, Variorum, 1993), 93-102; 'Tamara and David Talbot Rice', *Cornucopia* 4 (1993), 22-27.  
 Forthcoming: 'Byzantium in the fifteenth century' in *Cambridge Medieval History* VII, ed. C.T. Allmand; 'St Asteios and the amphitheatre at Dyrrhachion', Memorial volume for Laskarina Bouras; entries for *Economic History of Byzantium*, ed. A. Laiou; *Macmillan Dictionary of Art*; and *Encyclopaedia of Anatolian Archaeology*.

**David Buckton**, London

'All that glisters...Byzantine enamel on copper', *Thymiama: Studies in Memory of Laskarina Bouras* (Athens, 1993), 47-9, col.pl.5, pls. 20-21.  
 Forthcoming: Contributions to Angelos Delivorrias and Electra Georgoula, eds., *The Jewellery and Ornaments of the Benaki Museum, Athens*; contributions on enamel to *Macmillan's Dictionary of Art*; 'Chinese whispers: the premature birth of the typical Byzantine enamel', *Byzantine East; Latin West: Art Historical Studies in Honor of Kurt Weitzmann*.

**Prof Henry Chadwick**, Oxford

Revised and enlarged edition of *The Early Church* (Penguin); 'Theodore of Tarsus and Monothelism', in *Logos: Festschrift für Luise Abramowski* (=Beiheft zur Zeitschrift für die neutestamentliche Wissenschaft 67, Berlin: de Gruyter); 'The Sixth Council' (review discussion of R. Riedinger's edition in ACO) in *Journal of Ecclesiastical History* (July, 1993); 'Donatism and the Confessions of Augustine' in *Festschrift für Albrecht Dihle* (Heidelberg); 'The Gospel a republication of natural religion in Justin Martyr', in *Illinois Classical Studies* 1993 (in honour of Miroslav Marcovich); 'Christian and Roman universalism in the fourth century', in *Essays in Tribute to Christopher Stead, Christian Faith and Greek Philosophy in Late Antiquity* (Leiden: Brill); 'Bishops and monks' in *Studia Patristica* 24 (Peeters); 'On re-reading the Confessions of Augustine' (in commemoration of Augustine's ordination as presbyter: Madison, Wisconsin, 1991, Garland Publishing, USA).

**Dr Gillian Clark**, Liverpool

*Women in Late Antiquity: Pagan and Christian Lifestyles* (Clarendon, Oxford); *The Divine Iamblichus*, coedited with H.J. Blumenthal (Duckworth).

Forthcoming: 'Women and asceticism in late antiquity: the refusal of gender and status', in *The Ascetic Dimension in Religious Life and Culture*, ed. V.L. Wimbush and Richard Valantasis (OUP, New York); 'The Fathers and the Children', in *The Church and Childhood: Studies in Church History* 31, ed. Diana Wood (Blackwell); see also *Translated Texts for Historians* (**Announcements**, below).

**H.E.J. Cowdrey**, Oxford

'Pope Victor and the Empress A.', *Byzantinische Zeitschrift* 84/85 (1991/92), 43-8; 'Simon Magus in South Italy', *Anglo-Norman Studies* 15 (1993), 77-90.

Work in progress: A study of Pope Gregory VII.

**A.W. Dunn**, Birmingham

'The kommerkiarios, the Apotheke, the Dromos, the Vardarios, and the West', *BMGS* 17 (1993), 3-24.

Forthcoming: For articles in the proceedings of *Castrum 5* and of the *II International Congress of Bolottan Studies*, the *Macmillan's Dictionary of Art*, *Arkhaiologikon Deltion*, a chapter of the Final Report on the excavations of Byzantine Kourion, and the edition of the Byzantine and Frankish lead seals of Corinth, see previous issues of *BBBS*; 'Loca of maritime traffic in the Strymon Delta (IV-XVIII cc.): commercial, fiscal and manorial', *Proceedings of the International Conference Oi Serres kai i periokhi tous apo tin arkhaia sti metavyzantini kothonia* (Serres, 29.XI- 3.X.1993); 'From polis to kastron in southern Macedonia (III-VIII/IX cc.)', *Proceedings of the international conference Istoriki topographia Makedonias kai Ipeirou* (Pentalophos, 13.V-15.V.1993).

In progress: Completion of study of Byzantine and Frankish small finds and metalwork from excavations of 'Saranta Kolones', Paphos. Completion of study of and commentaries upon the Barber Institute's collection of Byzantine and Frankish lead seals.

**Dr Antony Eastmond**, London

Forthcoming: 'Royal renewal in Georgia: the case of Queen Tamar', in *New Constantines*, ed. P. Magdalino (Aldershot, 1994); 'Creating the female king: art and gender in Georgia', in *Gender in Byzantium: Still an Issue?*, ed. L. James; 'Deliberate mistake or intentional error? Imperial art and "mis"-interpretation in the reign of Andronikos I Komnenos', *Art Bulletin* (Sept., 1994).

**Peter Edbury**, Cardiff

*The Kingdom of Cyprus and the Crusades, 1191-1374* (CUP, 1991); *The Lusignan Kingdom of Cyprus and its Muslim Neighbours* (Nicosia, Bank of Cyprus Cultural Foundation, 1993); 'Propaganda and faction in the Kingdom of Jerusalem: the background to Hattin' in M. Shatzmiller, ed., *Crusaders and Muslims in Twelfth-century Syria* (Leiden, E.J. Brill, 1993), 173-89.

Forthcoming: 'The Lusignan regime in Cyprus and the indigenous population' to appear in A. Ducellier, ed., *Méthodes d'expansion et techniques de domination dans le monde méditerranéen (XIème-XVIème siècles)*, Armand Colin, expected 1994?; 'The Crusader States' and 'Christians and Muslims in the East' in *New Cambridge Medieval History*, vols. 5 & 6 respectively; 'Two thirteenth-century manuscripts of Latin Syrian legal texts from the Acre Atelier', *Journal of the Warburg and Courtauld Institutes* (with Prof Jaroslav Folda, U. of N. Carolina at Chapel Hill).

In progress: *John of Jaffa and the Kingdom of Jerusalem* for Boydell and Brewer; *The Third Crusade* for Longman's *Medieval World* series;

a new edition of the legal treatise by John of Ibelin, count of Jaffa; an English translation of the chronicle attributed to Ernoul.

**Zaga Gavrilović, Birmingham**

Forthcoming: 'Observations on the Iconography of St. Kyriaki, principally in Cyprus', in *Volume of Essays to honour the Memory of Doula Mouriki*; 'Discs held by Angels in the Anastasis at Dečani', in *Byzantine East, Latin West; Art Historical Studies in Honor of Kurt Weitzmann*; 'The Cult of the forty martyrs in Macedonia and Serbia' in *Belfast Byzantine Colloquia The Forty Martyrs*.

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

**Geoffrey Greatrex, Oxford**

Forthcoming: 'The dates of Procopius's works', *BMGS* 1994; 'The two fifth century wars between Rome and Persia', *Florilegium* 12 (1994).

**Dr John Haldon, Birmingham**

*The State and the Tributary Mode of Production* (Verso, London, 1993); *Marxismos kai Istorio-graphia. Prosphates Exelixeis kai Sygchrones Syzêteseis stên Bretania* (Athens, Mnêmôn, 1992); (with W. Brandes) eds., *F. Winkelman, Ausgewählte Aufsätze. Studien zu Konstantin dem Grossen und zur byzantinischen Kirchengeschichte* (CBO & MGS, Birmingham, 1993); 'The Ottoman state and the question of state autonomy: comparative perspectives' in *New Approaches to State and Peasant in Ottoman History*, eds. Halil Berktaş, Suraiya Faroqui, Frank Cass (London, 1992), 18-108; 'Administrative continuities and structural transformations in East Roman military organisation ca. 580-640' in M. Kazanski, ed., *L'armée romaine et les barbares du 4e au 7e siècle*, Colloque du CNRS (Paris, 1993); 'L'armée romaine et les barbares: conclusions pour l'empire d'Orient', *ibid.*; 'Constantine or Justinian? Crisis and identity in imperial propaganda in the seventh century' in P. Magdalino, ed., *New Constantines. The Theme of Imperial Renewal in Byzantium* (Variorum, Aldershot, 1994), 95-107; 'Military administration and bureaucracy: state demands and private interests', *Byzantinische Forschungen* 17 (1993), 43-63; 'The army and the economy: the allocation and redistribution of surplus wealth', *Mediterranean Historical Review* 7 (1992), 133-53; 'Military service, military lands and the status of soldiers: current problems and interpretations', *DOP* 47 (1993); 'Turkey in the Byzantine period', *Encyclopaedia Britannica* (1993 printing).

Forthcoming: 'Quelques remarques sur l'économie byzantine de 600 à 1100. Esquisse comparative', in J. Dalarun, N. Mencotti, *Storia dell' Alto Medioevo Italiano (VI-X secolo) alla Luce dell' Archaeologia*, ed. J. Dalarun, N. Mencotti (Rome, 1993/4); 'Aerikon/aerika: a re-interpretation', *JÖB* (Festschrift H. Hunger, 1994); 'Synônê: re-considering a problematic term of middle Byzantine fiscal administration', *BMGS* 18 (1994); 'Pre-industrial states and the distribution of resources: fiscal structures and military demands', in Averil Cameron, L.A. Conrad, eds., *States, Resources and Armies: Papers of the Third Workshop on Late Antiquity and Early Islam* (Princeton, 1994); 'Seventh-century continuities and transformations:

the Ajnād and the "thematic myth" *ibid.*, 'Strategies of defence, problems of security: the garrisons of Constantinople in the middle Byzantine period', in C. Mango, ed., *Constantinople and its Hinterland*, Oxford, 1994.

In progress: Continuing work on joint book for CUP with L. Brubaker, on Byzantium in the eighth and ninth centuries; preparatory work for major project on urban history of Asia Minor in seventh-tenth centuries with special regard for archaeological and ceramic record; a chapter on aspects of social-economic life in Constantinople in the 7th century to accompany the translation and commentary of the miracles of St Artemius in preparation by J. Nesbitt and V. Crysafulli at Dumbarton Oaks.

**Dr Jonathan Harris**, London

Forthcoming: 'Two Byzantine craftsmen in fifteenth century London', *Journal of Medieval History* (1994 or 1995); 'Cardinal Bessarion' in *Dictionary of Art* (Macmillan).

In progress: *Greek Émigrés in the West, 1400-1520* (a revised version of PhD thesis-- see abstract under **Theses**, below).

**Dr Kara Hattersley-Smith**, London

Forthcoming: 'The documentary evidence for the suburbs of the city of Rhodes under the Hospitallers in the 14th and 15th centuries', to be published in the *Acts of the International Congress: City of Rhodes: From its Foundation to the Turkish Conquest (1523)*, 24-29 October, 1993.

**Barbara Hill**, Belfast

Forthcoming: 'Alexios I Komnenos and the imperial women', *Alexios I Komnenos*, ed. M. Mullett and D. Smythe (*BBTT*, 4.1, Belfast, 1994); 'Imperial women and the ideology of womanhood in the eleventh and twelfth centuries', *Women in Byzantium*, ed. E. James and C. Barber.

**Dr David Holton**, Cambridge

'Cyprus and the Cretan renaissance: a preliminary study of some cultural connections', *Epeteris Kentrou Epistemonikon Ereunon* (Nicosia) 19 (1992), 515-30; *Herakle ton Élegasi: o Basiliás tes Athenas ston Erotokrito*, *Cretan Studies* 3 (1992), 113-29; 'The formation of the future in Modern Greek literary texts up to the 17th century', in *Arches tes Neoellenikes Logotechnias. Praktika tou Deuterou Diethnous Synedriou "Neograeca Medii Aevi"*, Vol I (Venice, 1993), 118-28.

In progress: Critical edition of the 16th-century poem *Istoria tes Sosannes*, by Markos Defaranas; (with Dia Philippides), a computerised concordance and stylistic handbook to *Erotokritos*; (with Peter Mackridge and Irene Philippaki-Warburton), *A reference grammar of Modern Greek* (contract with Routledge).

**Peregrine Horden**, Oxford

'Responses to possession and insanity in the earlier Byzantine world', *Social History of Medicine* 6 (1993), 177-94.

Forthcoming: 'Text and context: the Pantokrator hospital in its middle Byzantine setting'; 'Family, collectivity and institution in the early

Middle Ages: comparative considerations', in P. Horden and R.M. Smith, eds., *The Locus of Care: Families, Communities and Institutions in History*, proceedings of the 1992 Conference of the Society for the Social History of Medicine (London: Routledge).

**Dr Lucy-Anne Hunt, Birmingham**

'The Syriac Buchanan Bible in Cambridge: book illumination in Syria, Cilicia and Jerusalem of the later twelfth century', *OCP* LVII (1991), 331-69; 'A woman's prayer to St Sergios in Latin Syria: interpreting a thirteenth-century icon at Mount Sinai', *BMGS* 15 (1991), 96-145; 'Art and colonialism: the mosaics of the Church of the Nativity, Bethlehehem, and the problem of 'Crusader' art', *DOP* 45 (1991), 69-85; (with S. Skálová), 'Note on a sixteenth-century Cretan Crucifixion icon in Egypt', *Bulletin de la Société d'Archéologie Copte* XXXI (Cairo), 127-29; 'Eternal light and life: a thirteenth-century icon from the Monastery of the Syrians, Egypt, and the Jerusalem Pascal Liturgy', *JÖB* 48 (1993); 'Survey of the illustrated manuscripts in the Mingana Collection in Birmingham', in S. Khalil and J.Nielsen, eds., *Christian Arab Apologetics during the Abbasid period, Proceedings of the first Woodbrooke-Mingana Symposium* (Leiden, 1993), 238-44.

Forthcoming: 'Survey of illustrated manuscripts in the Mingana and related collections, Selly Oak Colleges Library, Birmingham,' *Manuscripts of the Middle East* (Leiden); 'The Crusades: the art and architecture of the Holy Land and its influences East and West', *Atlas of Western Art History* (New York); 'The fine incense of virginity: late twelfth-century Marian devotion in a wallpainting at the Monastery of the Syrians, Egypt'.

In progress: 'The Byzantine mosaics of Jordan in context' for *Palestine Exploration Quarterly* (1994); 'Excommunicata Gerneratione: imagining the other during the period of the Crusades' to appear in E.C. Schwartz, ed., *Encountering the other: the images, production and influence of minorities in Medieval Art; Christian painting in Egypt of the twelfth to fourteenth centuries: a study in cultural interaction*; (with L. MacCoull and in collaboration with W. Abulif, OFM, *Catalogue of the illustrated manuscripts in the Coptic Museum, Cairo* (a volume of the *General Catalogue of the Coptic Museum*).

**Dr Katerina Ierodiakonou, London**

Forthcoming: 'The hypothetical syllogisms in the Greek and Latin traditions (11th-14th century), in *Proceedings of the Dano-Hellenic Symposium on Greek and Latin Philosophy in the Middle Ages* (November 11-14, 1993).

In progress: Byzantine commentaries on Aristotle's *Prior Analytics*.

**Aneta Ilieva, Birmingham**

'The Byzantine Image of War and Peace: The Case of the Peloponnese', *Byzantinische Forschungen* 19 (1993), 183-92; 'The Chronicles of the Morea, of Leontios Machairas and of the Tocco: An Attempt at a Cross-Cultural Typology', in A.A.M. Bryer and G.S. Georghallides, eds., *The Sweet Land of Cyprus. Papers given at the Twenty-fifth Jubilee Spring Symposium of Byzantine Studies, Birmingham, March 1991* (Nicosia, 1993), 421-2 (a summary).

Forthcoming: '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 suppression 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* (Aldershot: Variorum, 1994), 118-34; *Amalrichos A' tes Kyprou*, Antelmos, *Achaias fragkiko prigkipato tes--* articles for the *Egkyklopaidiko Lexiko*, vol. 1, Athens (ed. A.G.C. Savvides); 'Peloponnesian towns under Frankish rule: the evidence of the Chronicles of the Morea and of the Tocco', *BMGS* 19 (1995).

In progress: *The Chronicles of the Morea, of the Tocco and of Leontios Machairas. A Comparative Study*; *Cypriot History Writing under Latin Rule (13th-16th cc.)*

**Dr Liz James, Brighton**

Forthcoming: *Light and Colour in Byzantine Art* (OUP); editor of collection of papers, *Women in Byzantium* (Institute of Classical Studies); 'Zoe: the rhythm method of imperial renewal', with B. Hill and D.C. Smythe (in ed. P. Magdalino, *New Constantines*, Proceedings of the 26th Spring Symposium of Byzantine Studies); 'Monks, monastic art and middle Byzantine church decoration' in *The Evergetis Project, Proceedings of the Third Belfast Colloquium*.

In progress: Representations of St Mary of Egypt; women and ritual, the case of the empress Eirene.

**R.H. Jordan, Belfast**

Forthcoming: 'The monastery of the Theotokos Evergetis, her daughters and granddaughters', in *The Evergetis Project, Proceedings of the Third Belfast Colloquium*.

In progress: revision of an English translation of the Liturgical Typikon for the Evergetis monastery at Constantinople; revision of English translation of Book I of the *Synagoge* of Paul of Evergetis; moderation of translations of Books II, III and IV of the *Synagoge* of Paul.

**Anthony Kirby, Belfast**

(with Pamela Armstrong) 'Text and stone: Evergetis, Christodoulos and Meletios', *The Theotokos Evergetis and eleventh-century monasticism*, 146-61; (with M.E. Mullett) *The Theotokos Evergetis and Eleventh-Century Monasticism*.

**Prof Ernst Kitzinger, Oxford**

'Bizantina, Arte', *Enciclopedia dell' arte medievale*, III (Rome, 1992), 517-34; 'Interlace and icons: form and function in early insular art', *The age of migrating ideas (=Proceedings of the Second International Conference on Insular Art)*, R. Michael Spearman and John Higgitt, eds. (Edinburgh, 1993), 3-15; *I mosaici del periodo normanno in Sicilia, Fasc. II: La Cappella Palatina di Palermo: I mosaici delle navate* (Palermo, 1993).

**Dr A.D. Lee, Lampeter**

*Information and Frontiers: Roman Foreign Relations in Late Antiquity* (CUP); 'Evagrius, Paul of Nisibis and the problem of loyalties in the



mid-sixth century', *Journal of Ecclesiastical History* 44 (1993), 569-85.

In progress: Chapter on the army for CAH XIII; papers on diplomacy in late antiquity; the language of disease in pagan-Christian polemic.

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

(with Prof. A. van Tongerloo) *Dictionary of Manichaean Terms and Concepts, Series One, Middle Iranian, Fasc. 1, Cosmognic and Eschatological Terms in Middle Persian* (Belgian Centre for Manichaean Studies, Leuven, 1993); 'The Heresy of Mani' in Farrokh J. Vajifdar ed. *Papers of the World Zoroastrian Seminar of 7th October, 1990* (London, 1992) 24-31;

Forthcoming: 'Manichaeism and the enigma of Jewish Christianity', Symposium on Patristic Studies, 28th Feb., 1993, Cambridge University; 'Constantine in Middle Ages and Byzantium', Conference on Constantine and the Birth of Christian Europe, University of Warwick, 22nd-23rd April, 1993; 'Nestorianism on the Silk Road', Joint University of Manchester and Metropolitan University of Manchester Conference on Nestorius and His Legacy, 5th April, 1992; 'Manichaean Art and Texts from the Silk Road', The Hirayama Conference on Silk Road Art and Coinage, British Museum, 5-7 July, 1993. 'From Parthian into Chinese, the translation and transformation of Manichaean texts', 12th International Conference of Asian and North African Studies, Hong Kong, 28th Aug. 1993. 'Manichaeism in Early Byzantium - Fact and Fiction in the Photinos Debate', Third International Conference of Manichaean Studies, 30th June-4rd July, University of Calabria, Rende-Cosensa, Italy. 'Manichaeism in Early Byzantium - the Kellis Excavations', International Conference on Byzantium and Central Asia, 24-28th October, 1993, the Hungarian Academy at Rome, Italy.

In progress: (with Dominic Montserrat) *From Constantine to Julian - Pagan and Byzantine Views* (to appear Routledge, 1994, containing translations of *Origo Constantini*, *Pan. Lat.* VI/7 (310), *Vita Constantini Byz.*, ed. Guidi, Libanius, or. 59 and *Artemii Passio*); (with Dominic Montserrat) *Constantine, History, Historiography and Legend* - Proceedings of the CRERS Conference on Constantine and the Birth of Christian Europe (to appear Routledge, 1994); (with G. Mikkelsen, Aarhus) *Corpus Fontium Manichaeorum, Series Sinica, Tractus Pelliot* (to appear 1995, Brepols); (with Z. Rubin, Tel Aviv), *Roman Foreign Policy in the East 3rd-7th C.* (to appear 1995, OUP).

**Andrew Louth**, London

'Eros and Mysticism. Early Christian Interpretation of the Song of Songs', in *Jung and the Monotheisms*, ed. Joel Ryce-Menuhin (Routledge, 1993), 241-54; 'St Gregory the Theologian and St Maximus the Confessor: the Shaping of Tradition', in *The Making and Remaking of Christian Doctrine. Essays in honour of Maurice Wiles*, ed. Sarah Coakley-David Pailin (Oxford, 1993), 117-30; 'St Denys the Areopagite and St Maximus the Confessor: a Question of Influence', *Studia Patristica* 27 (1993), 166-74.



**Anthony Luttrell, Bath**

'Slaves and captives on Malta: 1053/4 and 1091', *Hyphen* (Malta) vii, no. 2 (1992), 97-104; 'The Hospitallers of Rhodes between Tuscany and Jerusalem: 1310-1431', *Revue Mabillon*, lxiiv= n.s. iii (1992), 117-38; 'Emphyteutic Grants in Rhodes Town: 1347-1348', *Papers in European Legal History: Trabajos de Derecho Histórico en Homenaje a Ferran Valls i Taberner*, ed. M. Peláez, v (Barcelona, 1992), 1409-16; 'Mdina Hoard of Muslim Coins: 1698', *Melita Historica*, xi, no. 1 (1992), 19-25; 'Les Hospitaliers à Chypre et à Rhodes: 1291-1522', *L'Ordre de Malte dans les Pays-Bas Méridionaux (XIIe - XVIII siècles)*, ed. M. Forrier (Brussels, 1993), 19-29; 'The Spiritual Life of the Hospitallers of Rhodes', *Die Spiritualität der Ritterorden im Mittelalter*, ed. Z. Novak (Torun, 1993), 75-96; 'Malta and Rhodes: Hospitallers and Islanders', *Hospitaller Malta 1530-1798: Studies on Early Modern Malta and the Order of St John of Jerusalem*, ed. V. Mallia-Milanes (Malta, 1993), 255-84; 'The Greeks of Rhodes under Hospitaller Rule', *Rivista di Studi Bizantini e Neoellenici*, ns. xxix (1993), 20-31; 'Sugar and Schism: the Hospitallers in Cyprus from 1378-1386', *The Sweet Land of Cyprus*, ed. A. Bryer and G. Georgiades (Nicosia, 1993), 157-66.

**Dr J.A. McGuckin, Leeds**

Forthcoming: *At the Lighting of the Lamps. Greek and Latin Hymns from the Early Church (2nd to 10th Centuries)*. Texts and translations with commentary (SLG Press, Oxford, 1994); *St Cyril of Alexandria: The Christological Controversy. The History, Theology and Key Texts of the Controversy between Cyril and Nestorius, covering the Period before and after the Council of Ephesus 431, and the Lead-up to Chalcedon 451* (Brill, Leiden, 1994); *St Cyril of Alexandria: that the Christ is One. Translation, with historical and theological introduction of a key theological treatise of the post-Ephesine period when Cyril was attacking the memory of Theodore and Diodore and attempting to have their tradition proscribed by Theodosius II* (St Vladimir's Press, New York, 1994); 'Structural design and apologetic intent in Origen's Commentary on John', in *Origeniana Sexta* (Paris, ed. Crouzel/Dorival, 1994).

**Rosamund McKitterick, Cambridge**

Ed., *Carolingian Culture: Emulation and Innovation* (CUP, 1993); (with Matthew Innes) 'The writing of History', *ibid.*, 193-220; 'Script and book production', *ibid.*, 221-47; 'The legacy of the Carolingians', *ibid.*, 317-23; 'Nuns' scriptoria in England and Francia in the eighth century', *Francia* 19/1 (1992), 1-35 (it actually appeared in April, 1993); 'Le rôle culturel des monastères dans les royaumes carolingiens du VIIIe au Xe siècle', in *Le monachisme à byzance et en occident du VIIIe au Xe siècle. Aspects internes et relations avec la société*, ed. A. Dierckens and J.-M. Sansterre, *Revue Bénédictine* 103 (1993), 111-24; 'Zur Herstellung von Kapitularien: Die Arbeit des Leges-Skriptoriums', *Mitteilungen des Instituts für Österreichische Geschichtsforschung* 101 (1993), 1-16; 'Ottonian intellectual culture in the tenth century and the role of Theophanu', *Early Medieval Europe* 2 (1993), 53-74.

Forthcoming: (as editor and co-author) *The New Cambridge Medieval History II: 700-900*, Cambridge University Press, in the press; publication due early Spring 1995; *Books, Scribes and Learning in the Frankish Kingdoms, Sixth to Ninth Centuries* (Variorum Collected Studies, Aldershot, 1994).  
In progress: *The Tenth-Century Church in Europe*, Oxford History of the Christian Church.

**Dr Paul Magdalino**, St Andrews

'Ta chartoularata tes Boreias Elladas to 1204' in *To Despotato tes Epeirou. Praktika Diethnous Symposiou gia to Despotato tes Epeirou* (Arta, 27-31 Maiou 1990), ed. E. Chrysos (Arta, 1991), 31-5; 'The Bagoas of Nikephoros Basilakes: a normal reaction?', *Of Strangers and Foreigners (Late Antiquity- Middle Ages)*, ed. L. Mayali and Maria M. Mart (Berkeley, 1993), 47-63; 'The history of the future and its uses: prophecy, policy and propaganda', *The Making of Byzantine History. Studies dedicated to Donald M. Nicol on his Seventieth Birthday*, ed. R. Beaton and C. Roueché (Aldershot, 1993), 3-34; 'Digenes Akrites and Byzantine literature: the twelfth-century background to the Grottaferrata version', in *Digenes Akrites: New Approaches to Byzantine Heroic Poetry*, ed. R. Beaton and D. Ricks (Aldershot, 1993), 1-14.

**Prof R.A. Markus**, Nottingham

'From Caesarius to Boniface: Christianity and paganism in Gaul', *Le septième siècle: Changements et continuités/ The seventh century: change and continuity*, ed. J. Fontaine and J.N. Hillgarth (Studies of the Warburg Institute 42, London, 1992), 154-72; 'Bonifatius comes Africae', *Augustinus-Lexikon* 1 (Basil, 1992), 654-5; 'Interiorità e orizzonte dei segni', in *Ripensare Agostino: Atti del IV Seminario del Centro di Studi Agostiniani di Perugia*, a cura di L. Alici, R. Piccolomini and A. Perretti (Studia Ephemeridis "Augustinianum" 41, Rome, 1993), 13-24.

Forthcoming: 'Augustine on magic: a neglected semiotic theory'; 'The origin of the concept of Christian holy places'; 'Episcopus', *Augustinus-Lexikon*; 'Signs, communication and communities in Augustine's *De Doctrina Christiana*' (Notre Dame Symposium); 'The Jew as a hermeneutic device: the inner life of a Gregorian topos'; Introduction to Augustine's Anti-Donatist works (Città Nuova Editore).  
In progress: A book on Gregory I; Augustine's literary theory and biblical exegesis.

**I.W.G. Martin**, London

'D.M. Nicol, A Bibliography (to 1992)', in *The Making of Byzantine History: Studies dedicated to Donald M. Nicol*, ed. R. Beaton and C. Roueché (Aldershot, Variorum, 1993) = *Centre for Hellenic Studies, King's College, London, Publications*, 1; 'The "Cyprus troubles", 1955-1960 in Kampos. *Cambridge Papers in Modern Greek*, no. 1 (Cambridge, Faculty of Modern and Medieval Languages, 1993).  
In progress: A paper provisionally entitled 'Musical settings of Modern Greek poetry'; a History of Classical Studies at University College, London.

**Lindesay Moffatt**, Cambridge

'Hungarica in the University Library of Cambridge', in *Hungarian Studies* 8/1 (1993), Akadémiai Kiadó, Budapest.

**M.E. Mullett**, Belfast

(with A. Kirby) *The Theotokos Evergetis and Eleventh-Century Monasticism* (BBTT 6.1, Belfast, 1994); 'Alexios Komnenos and imperial renewal', *New Constantines: The Rhythm of Imperial Renewal*, ed. P. Magdalino (SPBS, 2, Aldershot, 1994).

**Dr J.A. Munitiz**, Oxford

'Hagiographical autobiography in the 13th century', *Byzantinoslavica* 53 (1992), 243-9; *Catechisms in the Making: Questions and Answers in the Eighth Century and Today* (=Aquinas Memorial Lecture 1993), Australian Catholic University, Brisbane, 1993, 5-15.

Forthcoming: 'Wonder-working icons and the Letters to Theophilos' (paper at the 8th Conference of the Australian Association for Byzantine Studies, Armidale, 2-4 July 1993).

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 Last Centuries of Byzantium 1261-1453*. 2nd edition, hb and pb (CUP, 1993).

Forthcoming: *Ten Byzantine Ladies, c. 1200-1500* (CUP, 1994); *The Immortal Emperor* (pb edition: CUP, 1994); 'La Quarta Crociata', in *Istoria di Venezia* (Istituto dell' Enciclopedia Italiana: Fondazione Giorgio Cini, 1994).

**Dr Jennifer Nimmo Smith**, Edinburgh

'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), 3-4, 53-72.

In progress: A working text of the *Scholia Alexandrina* on *Sermons* 4 and 5 by St Gregory of Nazianzus.

**Dr Philip Pattenden**, Cambridge

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

**Dr Lyn Rodley**, London

*Byzantine Art and Architecture. An Introduction* (CUP, 1993).

Forthcoming: 'The forty martyrs in Cappadocian painting', to appear in the volume of papers given at the Colloquium on the Forty Martyrs of Sebaste (Queen's University Belfast, March, 1986); 'The art and architecture of Alexios I Komnenos', Papers from the Colloquium on Alexios I Komnenos (Queen's University Belfast, April, 1989); 'The Monastery of the Theotokos Evergetis: where it was and what it looked

like', Papers from the Colloquium on The Monastery of the Theotokos Evergetis (Queen's University Belfast, May, 1992).

**Charlotte Roueché**, London

'Georgina Buckler: the making of a British Byzantinist', R. M. Beaton and C. M. Roueché eds., *The Making of Byzantine History. Studies dedicated to Donald M. Nicol* (Variorum, 1993), 174-96.

**Dr J. Shepard**, Cambridge

The uses of the Franks in eleventh-century Byzantium', *Anglo-Norman Studies* 15 (1993).

Forthcoming: 'A marriage too far?-- Peter of Bulgaria and Maria Lekapena', in *The Empress Theophano*, ed. A. Davids and V. van Aalst (1994); 'The Rhos guests of Louis the Pious: whence and wherefore?', *Early Medieval Europe* 3 (1994).

**Dr Graham Speake**, Oxford

ed., *Annual Report of the Friends of Mount Athos*, 1992; ass. ed., *Journal of Islamic Studies*, vol. 4.

Forthcoming: ed., *A Dictionary of Ancient History* (Oxford and Cambridge, MA: Blackwell, 1994; Harmondsworth: Penguin, 1995); ed., *Annual Report of the Friends of Mt Athos*, 1993; ass. ed. *Journal of Islamic Studies*, vol. 5.

In progress: Preparing a study of the role of the scriptoria on Mt Athos in the transmission of Classical literature.

**Jill Storer**, Hampshire

In progress: Study of the festal cycle in art.

**Dr Mary Whitby**, St Andrews

Forthcoming: 'From Moschus to Nonnus: the evolution of the Nonnian style', in volume of essays on Nonnus, ed. N. Hopkinson, Cambridge Philological Society Supplement; 'A new image for a new age: George of Pisidia on the Emperor Heraclius', Proceedings of 4th East Roman Frontier Conference (held in Cracow, 1992); 'The Devil in disguise: the end of George of Pisidia's *Hexaemeron* reconsidered', *Journal of Hellenic Studies* (1995).

**Dr Michael Whitby**, St Andrews

'Greek historical writing after Procopius: variety and vitality', in Averil Cameron and Lawrence Conrad, eds., *The Byzantine and Early Islamic Near East 1, Problems in the Literary Source Material* (Princeton, 1992), 25-80; 'From frontier to palace: the personal role of the emperor in diplomacy', in Jonathan Shepard & Simon Franklin, eds., *Byzantine Diplomacy* (Variorum, 1992), 295-303; 'The Era of Philip and the Zuqnin Chronicle', *Classica et Mediaevalia* 43 (1992), 179-85; 'Images for emperors in Late Antiquity: a search for a new Constantine', in Paul Magdalino, ed., *New Constantines, the Rhythm of Imperial Renewal in Byzantine History* (Variorum, 1994), 83-93. Forthcoming: 'Military manpower: recruitment and organisation in the late roman army', in Averil Cameron and Lawrence Conrad, eds., *The Byzantine and Early Islamic Near East 3, States, Resources and*

Armies; 'The Persian King at War', in E. Dabrowa, ed., *The Roman and Byzantine Army in the East*.

**N.G. Wilson**, Oxford

Forthcoming: *Photius, the Bibliotheca. A Selection*, translated with notes (Duckworth).

In progress: Greek MSS at Eton College: a new catalogue.

**Dr David Woods**, Belfast

'A historical source of the Passio Typasii', *Vigiliae Christianae* 47 (1993), 78-84; 'Nonnus, an unnoticed governor of Phoenicia, and the myth of a second Council of Tyre', *Latomus* 52 (1993), 634-42; 'Some addenda to PLRE', *Historia* 42 (1993), 122-25; 'Three notes on aspects of the Arian controversy', *Journal of Theological Studies* NS 44 (1993), 604-19; 'The origin of Honoratus of Lerins', *Mnemosune* 46 (1993), 78-86.

In progress: Work has continued on a collection of translations with commentaries of the martyr acts of various of the military martyrs of the Diocletianic persecution.

#### MEMBERS RESIDENT OUTSIDE THE U.K.

**Prof Pauline Allen**, Brisbane, Australia

'Computer and homily: accessing the everyday life of early Christians', *Vigiliae Christianae* 47 (1993), 260-80 (with Wendy Mayer).

Forthcoming: 'Chrysostom and the preaching of homilies in series. A new approach to the twelve homilies in epistulam ad Colossenses (CPG 4433)', *Orientalia Christiana Periodica* (with Wendy Mayer); 'Monophysiten', *Theologische Realenzyklopädie*; *Christ in Christian Tradition* 11/2 (= A. Grillmeier, *Jesus der Christus im Glauben der Kirche*), English translation by J. Cawte and P. Allen (Cassels); *Monophysite Texts of the Sixth Century*, edited, translated and annotated by Albert Van Roey and Pauline Allen (*Orientalia Lovaniensia Analecta*).

In progress: Homilies as a source for social history (4th-8th centuries); Sophronius of Jerusalem, *Synodical Letter*, with a monoenergist dossier (Translated Texts for Historians); Text edition of documents pertaining to the life of Maximus Confessor (*Corpus Christianorum Series Graeca*);

**Dr Catherine Asdracha**, Paris, France

Forthcoming: 'The Byzantine inscriptions of Oriental Thrace: VIIIth-XIth c.', in *Archaiologikon Deltion* (Athens). This is the second part of a wider work which will include all the Byzantine inscriptions of Oriental, now Turkish, Thrace, and the first part of which is already at press in the same journal (see *BBBS* 19, 1993). The present edition contains c. 55 inscriptions which come from eighteen Thracian cities and localities, including Audemion, Hadrianople, Bizye, Ganochora, Garella, Hebdomon, Herakleia, Medeia, Metrai, Panion, Selyvria, Tzouroulos, etc. The publication includes chronological and geographical tables as the preceding ones, photos, facsimiles, as well as an introduction emphasizing the special characteristics of this part.

**Charles Barber**, Champaign, Illinois, USA

'Reading the garden in Byzantium: nature and sexuality', *BMGS* 16 (1992), 1-19; 'From transformation to desire: art and worship after Byzantine Iconoclasm', *Art Bulletin* 75 (1993), 7-16; 'The body within the frame: a use of word and image in iconoclasm', *Word and Image* 9 (1993), 140-53.

In progress: 'Art on the eve of iconoclasm', 'Art and worship in the eleventh century', the Evergetis Project (Queen's University Belfast).

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

'Romanos Melodos, "On the Ten Virgins" (Oxf. 48:51 SC)', *Acta Classica* 36 (1993), 39-54; 'Romanos Melodos, "On Repentance" (Oxf. 52: 8bSC)', *Ekklesiastikos Pharos* 75.1 (1993), 43-53.

Forthcoming: 'An analysis of the form and content of prayer as liturgical component in the hymns of Romanos the Melodist', *Ekklesiastikos Pharos* 75.2 (1993); 'Creation and Fall in Melito of Sardes' *Peri Pascha* (in Afrikaans with English abstract), *Acta Patristica et Byzantina* 4 (1993); 'Sunesius of Cyrene, Hymn 8: A perspective on his poetic art' in *Supplementum to Vigiliae Christianae* (1993), 1-10; 'Proclus of Constantinople Homily 1: A perspective on his Christology', *Patristic and Byzantine Review* 13 (1994); 'Symeon the New Theologian, Hymn 58: a traditional motif in a new context', *Greek Letters* (Athens, 1994) (introduction and translation); 'Proclus of Constantinople, Homily 2: Adam and Eve, and the dogma of the one Christ in two natures', *Hellenika* (1994).

In progress: The homilies of Proclus of Constantinople. Part 1- Homilies on the Nativity and Infancy of Christ (Introduction and Commentary); The Resurrection of Lazarus in Greek homiletics and art; Christ as metaphor in the hymns of Romanos the Melodist.

**Eugenia Bolognesi Recchi Franceschini**, Rome, Italy

Forthcoming: 'The Great Palace of Constantinople: an introduction to main areas of activity, phases of development and ground levels', *JÖB*; 'The first season of the Great Palace Survey in Istanbul', *Acta of the Spring Symposium*, Ankara, May 23-28, 1993 (forthcoming).

**Dr Roberto Campailla**, Comiso, Italy

'Scomparsa a Comiso l'epigrafe a caratteri gnostici', *Il Messaggero del Sud*, Mascalucia (Catania) (2 Oct, 1993), 11; 'L'epigrafe araba di Scoglitti presso Vittorio (RG)', *ibid.*, 11; 'Cava d'Ispica', 'Hybla Minore', *ibid.* (16 Oct, 1993), 13; 'Antiche città scomparse. La maestosa Casmene' *ibid.* (30 Oct, 1993), 13; 'La chiesa dei Templari, Scordia in completo abbandono il complesso di S. Nicola', *La Sicilia*, province of Catania Edition (19 Oct, 1993), 23.

Forthcoming: articles about the disappearance of ancient cities: 'Kaucana', 'antichi villaggi della Valle Camarinense', 'Camarina' in *Il Messaggero del Sud*; 'Santa Croce Camerina', *ibid.*; 'Il quadro bizantino della chiesa di S. Giorgio a Ragusa', *Messaggero del Sud* and *Le pagine del Sud* of Ragusa; 'La struttura urbo-architettonica di Comiso antica e Moderna. Con notizie inedite sul casale Bizantino di Comicio poi Jhomis sotto gli Arabi e i Normanni', *Messaggero del Sud*; 'La chiesa Bizantina di S. Damiano, presso Palagonia', *ibid.* and *Journal of Oriental and African Studies*; 'La chiesa Bizantina di S. Giovanni, presso



Palagonia', *ibid.* and *ibid.*; 'La chiesa Bizantina di S. Giovanni, presso Palagonia', in *ibid.*, *ibid.* and *International Philo-Byzantine Academy and University Magazine*; 'La chiesa rupestre di S. Febronia, Palagonia', in *Messaggero del Sud* and *Journal of Oriental and African Studies*; 'L'iscrizione greca di Palagonia', *ibid.*; 'La chiesa di S. Lorenzo presso Noto', *Messaggero del Sud*, *International Philo-Byzantine Academy and University Magazine* and *JÖB*; 'Il castello di Castelluccio - Mineo-', *Messaggero del Sud*; 'Nicchia absidata con affreschi bizantini e ruderi di chiesetta paleocristiana presso Caltagirone', *Bollettino di Storia Patria del Calatino*; 'Mineo ed il suo territorio in epoca tardo romana-bizantina', *Bollettino di Storia Patria del Calatino*, also published in *Mineo nella storia e negli uomini illustri*, 2nd edition; 'Insediamento di villaggio bizantino in contrada Cifali-Comiso-', *Pagine del Sud*; 'Resti di chiesetta con catacomba nei pressi della torre di Canicarao', *ibid.*; 'Necropoli paleocristiana inedita presso Ragusa', *ibid.*; 'Insediamento di villaggio bizantino in contrada Fratejanni presso Comiso', *ibid.*; 'L'insediamento rupestre di epoca bizantina delle Coste di S. Febronia-Palagonia', *Journal of Oriental and African Studies*; 'Kaucana', *JÖB*; 'La commendata templare e la chiesa di S. Nicolò do Templo in contrada Bulgherano presso Scordia', in magazine of Centro de Estudios Templarios, Portugal and Societa Teosofica 'Brevi note sulla storia dei Templari and Bulletin of the Centro de Estudios Templarios'; 'Nota sui Templari', *Messaggero del Sud*; 'Il monastero di S. Caterina al Monte Sinae', *ibid.*; 'Storia delle forze armate bizantine', *ibid.*

In progress: 'La chiesa di S. Andrea presso Buccheri'; 'Precisazione sulla catacomba a fianco del castello di Donnafugata'; 'The apsed niche with Byzantine frescos near Caltagirone'; 'The Byzantine picture at S. George church of Ragusa'; *Storia archeologica della provincia di Ragusa*; *Il territorio di Palagonia in epoca tardo romana e Bizantina*; *Mineo storia del tempio dei Palici*; 'Il casale di Comiso bizantina e gli altri minori', in *Comiso Viva*, 2nd ed. and *La chiesa dell'Annunziata*; *Comiso nel periodo tardo romano e bizantino ed arabo*; *Le pitture rupestri bizantine della Sicilia*; *Guida di Comiso*.

**Prof Manolis Chatzidakis**, Athens, Greece

Forthcoming: *The Corpus of Post-Byzantine Greek Painters*, edited by the National Research Centre, vol. II.

**Barbara Crostini**, Paris, France

'The principles and aims of the Protheoria', *Ostkirchliche Studien* 42 (1993), 51-59.

Forthcoming: 'The scriptorium of the Monastery of the Theotokos Evergetis' in *Acts of the Belfast Colloquium on the Monastery of Evergetis*, Spring 1992.

In progress: Study of the papers of Père Julien Leroy at the IRHT, Paris, including much material on the *Katecheticon* of Paul of Evergetis, and the text of Theodore Studite, *Magna Catechesis*, Book I, that he established in typewritten form. A great variety of paleographical and critical material left by Père Leroy to the Centre may be consulted by writing to Madam G. Astruc, IRHT, 40 Avenue D'Iena, 75116 Paris.

**Dr Małgorzata Dąbrowska**, Łódź, Poland

'Francja i Bizancjum w okresie wielkiej schizmy zachodniej' = 'France and Byzantium in the time of the Great Western schism', *Acta Universitatis Lodzensis, Folia Historica* 48 (1993), 127-41.

Forthcoming: 'Peter of Cyprus and Casimir the Great in Cracow', *Byzantina* (1994?); 'Dekadencja Bizancjum i losy spadku po Drugim Rzymie' = 'Decadence of Byzantium and the history of its legacy', *Znak* (March, 1994); 'Jan V Paleolog', entry in *Encyklopedia Katolicka*; 'Jan VIII Paleolog', in *Encyklopedia Katolicka*; 'Sophia of Montferrat or a history of one face', *Journal of Women's History*; 'Wciąż jeszcze poznajemy z mało' = 'We still get to know too little', Interview with Prof Anthony Bryer, *Kronika Uniwersytetu Łódzkiego* (December, 1993).

In progress: 'Hexamillion and Varna' for the Symposium on the Battle of Varna organised in Poznań in 1994; 'Recollections of Byzantium in Polish Chronicles of the 16th Century' for *Byzantinoslavica* on the jubilee of Prof Vladimir Vavrinek.

**Claudine Dauphin**, Noisy-le-Roi, France

Review article: 'Man makes his landscape', *Bulletin of the Anglo-Israel Archaeological Society* 11 (1991-2), 22-28; 'A Graeco-Egyptian magical amulet from Mazzuvah', *Atiqot* XXII (1993), 145-147; 'Encore des Judéo-Chrétiens au Golan?', in F. Manns and E. Alliata, eds, *Early Christianity in Context. Monuments and Documents. Essays in Honour of Father E. Testa, OFM on his 70th Birthday*, *Studium Biblicum Franciscanum Collectio Maior* 38, Jerusalem, 1993, 69-84; 'A Byzantine ecclesiastical farm at Shelomi', in Y. Tsafrir, ed, *Ancient Churches Revealed*, Israel Exploration Society, Jerusalem, 1993, 43-48; 'Dora-Dor: A station for pilgrims in the Byzantine period on their way to Jerusalem', in Y. Tsafrir, ed., *Ancient Churches Revealed*, Israel Exploration Society, Jerusalem, 1993, 90-97; 'The Byzantine Church at Nahariya' (in collab. with G. Edelstein), in Y. Tsafrir, ed., *Ancient Churches Revealed*, Israel Exploration Society, Jerusalem, 1993, 49-53; 'Ancient settlements in their landscapes: the results of ten years of survey on the Golan Heights (1978-1988)' (in collab. with S. Gibson), *Bulletin of the Anglo-Israel Archaeological Society* 12 (1992-3), 7-31.

Forthcoming: 'Pèlerinage ghassanide au sanctuaire byzantin de Saint Jean-Baptiste à Er-Ramthaniyye en Gaulanitide', *Peregrinatio. Actae of the 12th International Congress of Christian Archaeology Bonn 22-28 September 1992. Jahrbuch für Antike und Christentum* (Münster); 'Sitting astride territories and religions: Kabri and its region in the Hellenistic, Roman and Byzantine Periods', in A. Kempinski, ed., *Kabri* (Tel Aviv).

**Charalambos Dendrinos**, Athens, Greece

In progress: A critical edition of Manuel II Palaeologus's hitherto unpublished *Opuscula*: (i) *Discourse on the Transcendence of the Holy Trinity in reference to All-notion of Order* (annexed to his treatise *On the Procession of the Holy Spirit*); (ii) *Epistolary Discourse addressed to Alexius Iagoup on the Study of Theology*; (iii) *Oration on Sin and Penance, or on Saint Mary of Egypt* (BHG 6. [1044c]); (iv) *Oration on the Nativity of our Lord Jesus Christ* (BHG 58.a. [1913]); (v) *Oration in Praise of Saint John the Baptist* (BHG 30v. [865v]); (vi) *Eight hundred*



and nine political verses addressed to an Atheist; (vii) Prayer for those in peril or simply at sea adapted from the Psalms; (viii) Admonitions leading to conciseness in expression and tranquility in one's thought.

**Garth Fowden**, Athens, Greece and Princeton, USA

*Empire to commonwealth: Consequences of monotheism in late antiquity* (Princeton, 1993); *The Egyptian Hermes: A historical approach to the late pagan mind* (paperback reprint, corrected and with new preface, Princeton, 1993).

In progress: 'The last days of Constantine: Oppositional versions and their influence'; 'Constantine, Silvester and the church of S. Pleyectus in Constantinople'; interpretation of the Qusayr Amra frescoes.

**Eleni Goustis**, Athens, Greece

Forthcoming: 'Journeys through Byzantium', 6 files/ kits covering a wide range of topics concerning byzantine civilisation and everyday life (see also **Teaching Byzantium**, below).

**Prof Tomas Hägg**, Bergen, Norway

Forthcoming: 'Magic bowls inscribed with Apostles and Disciples Catalogue from the Christian settlement of Hambukol (Upper Nubia)', *Orientalia* 62:4 (1993).

In progress: 'Rhetoric and the translation of culture', a continuing project (together with Professor Jostein Bortnes, Bergen) partly funded by the Norwegian Research Council. The aim is to study the role of rhetoric in the translation of culture across linguistic, regional and temporal borders. It is centred around rhetorical schemata and literary topoi characteristic of the biographical and hagiographical genres, and will focus on three different periods of cultural transition: (1) the transition from civic paganism to Christianity in Late Antiquity (ca. 200-400 AD), (2) the translation of Orthodox Christianity to the Southern and Eastern Slavs (ca. 860-1240), and (3) the reconstruction of the Byzanto-Slav heritage in 19th-century Russian national literature.

**Prof G.L. Huxley**, Dublin, Ireland

'Eusebios on the founding of Trapezous', in *Proceedings*, Black Sea Archaeological Congress, Vani, 1987 (Tbilisi, 1990), 188-201; 'Transhumance on Taygetos in the *Chronicle of Morea*', *Illinois Classical Studies* 18 (1993), 331-34.

**Elizabeth Jeffreys**, Sydney, Australia

'Place of composition as a factor in the edition of early demotic texts', in *Archives des Neellenikes Logotechnias*, Proceedings of the Second International Conference 'Neograeca medii aevi', ed. N. Panayotakis, Istituto Ellenico di Studi Bizantini e Postbizantini de Venezia, Venice, 1993, vol. 1, 310-324; 'The Grottaferrata version of Digenis Akritis: a reassessment', in *New Approaches to Digenes Akritis*, ed. R. Beaton (Variorum, London, 1993), 26-37.

Forthcoming: Studies on various aspects of twelfth-century literature in *Byzantion* and *JÖB*; edition of the *Letters of the Monk Iakovos* (Belgium).

In progress: Editions of *Digenis Akritis*, the *War of Troy*, Manganelos Prodromos. New project: Examination of the manuscript background of literature in late Byzantium and early Modern Greece (with Michael Jeffreys and Alfred Vincent).

**Michael Jeffreys**, Sydney, Australia

'Early Modern Greek verse: parallels and frameworks', *Modern Greek Studies* 1 (1993) (=Journal of Modern Greek Studies Association of Australia and New Zealand), 49-78; 'Proposals for the debate on the question of oral influence in early Modern Greek poetry', in *Archives des Neellenikes Logotechnias, Proceedings of the Second International Conference 'Neograeca medii aevi'*, ed. N. Panayotakis, *Istituto Ellenico di Studi Bizantini e Postbizantini de Venezia*, vol. 1, 251-66.

Forthcoming: 'Studies on various aspects of twelfth-century literature' in *Byzantion and JÖB*; edition of the *Letters of the Monk Iakovos* (Belgium).

In progress: Edition of Manganelos Prodromos. New project (as above, under Elizabeth Jeffreys).

**Haris A. Kalligas**, Monemvasia, Greece

(editor and contributor in) *Travellers and Officials in the Peloponnese. Descriptions-Reports-Statistics*, Papers of the 4th Symposium of History and Art, Monemvasia, 26-28 July, 1991, in honour of Sir Steven Runciman (Monemvasia, 1993).

Forthcoming: 'Grigoris' (in Greek), *Churches in Greece after 1453*, ed. Ch. Bouras (National Technical University, Athens); 'Evage hidrymata kai latinikoi naoi ste Monemvasia gyro sta 1700' (in Greek) in *Festschrift for M. Manoussakas* (Herakleion, Crete); 'Encomio sto frourio ton Ion. O Evliya Celebi ste Monemvasia' (in Greek), volume in memory of Laskarina Bouras (Athens).

In progress: *Byzantine Monemvasia. The City and its Territory*; the ruined church of Asketareia near Monemvasia.

**Sophia Kalopissi-Verti**, Athens, Greece

'Mythological representations in the art of the early Christian period', *Actes de l'Atelier Européen du réseau P.A.C.T., Eurethno. Temps mythique européen*, 14-18 Sept. 1992- Centre culturel Européen de Delphes; 'Painters' portraits in Byzantine Art', *Deltion Christianikes Archaïologikes Etaireias* 17 (1933-94, Volume in Memory of Doula Mouriki).

**Prof. Michel Kaplan**, Paris, France

'Les moines et leurs biens fonciers à Byzance du VIII<sup>e</sup> au X<sup>e</sup> siècle: acquisition, conservation et mise en valeur', *Revue Bénédictine* 103 (1993), 209-23; *La civilisation byzantine*, La Documentation Photographique (Paris, 1993); 'La place du "schisme" de 1054 dans les relations entre Byzance, Rome et l'Italie', *Byzantinoslavica*, LIV (1993) (*Byzantium and its neighbours from the mid-9<sup>th</sup> till the 12<sup>th</sup> Centuries*, papers read at the International byzantinological symposium, Bechyne, September 1990, éd. V. Vavrinek), 29-37; 'Les sanctuaires de Théodore de Sykéon', *Le saint et son sanctuaire à Byzance: textes, images et monuments*, *Byzantina Sorbonensia* 11 (Paris, 1993) 65-80; 'Le saint, le village et la cité', *ibid.*, 81-94.

Forthcoming: 'Evergetis typikon and the management of monastic estates in the XIth century', *Belfast Byzantine Symposium*, May 1992; 'L'Hinterland religieux de Constantinople: moines et saints de banlieue d'après l'hagiographie', *27th Spring Symposium of Byzantine Studies* (Oxford, 1993).

**Dr Bente Kiilerich**, Copenhagen, Denmark

"Individualized types" and "typified individuals" in Theodosian portraiture', *Acta Hyperborea* 4 (1992), 237-48; *Late Fourth Century Classicism in the Plastic Arts. Studies in the so-called Theodosian Renaissance* (Odense University Press, 1993); 'A different interpretation of the Nicomachorum-Symmachorum diptych', *Jahrbuch für Antike und Christentum* 34, 1991 (1993), 115-28.

Forthcoming: 'Sculpture in the round in the early Byzantine period: Constantinople and the East' in *Aspects of Late Antiquity and Early Byzantium* (Transactions of the Swedish Institute in Istanbul); (with Prof Hjalmar Torp) 'Mythological sculpture in the fourth century A.D.: The Esquiline Group and the Silahatara statues', *Istanbulur Mittellungen*.

In progress: The Obelisk Base in Constantinople: Court, art and imperial symbolism.

**Prof. W. Eugene Kleinbauer**, Bloomington, IN, USA

'Nikodim Pavlovich Kondakov: The first Russian Byzantine Art Historian', in *Byzantine East, Latin West. Art Historical Studies in Honor of Kurt Weitzmann* (Princeton, 1994).

In progress: James Robertson's 1853 album of photographs of Constantinople.

**Dirk Krausmüller**, Munich, Germany

Forthcoming: 'The monastic communities of Stoudios and St Mamas in the second half of the 10th century', to be published with the papers of the Belfast Colloquium on the Evergetis Monastery.

**Dr Alexei Lidov**, Moscow, Russia

'L'art des Arméniens Chalcédoniens', *Atti del Quinto Simposio Internazionale di Arte Armena* (1988, Venezia, 1992), 479-95.

Forthcoming: 'The image of the Heavenly Jerusalem in Eastern Christian iconography', 'The canopy over the Holy Sepulchre. On the origin of onion shapes domes', in the collection *Jerusalem in Russian Culture* (New Rochelle, 1993) (papers of the Conference at the Centre for Eastern Christian Culture, Moscow, October, 1991); 'The schism and Byzantine church decoration', *The Nineteenth Annual Byzantine Studies Conference. Abstracts of Papers* (Princeton, 1993); 'Christ as the priest in Byzantine church decoration of the 11th and 12th centuries', *The 18th International Byzantine Congress. Papers*. (New Rochelle, 1994).

**Prof W. Liebeschuetz**, Princeton, NJ, USA

'The end of the Roman army' in J. Rich, ed., *War and Society in the Roman World* (London: Routledge, 1993), 265-76.

Forthcoming: 'A.H.M. Jones and the Later Roman Empire', *Bulletin of the Institute of Classical Studies London*; 'The ecclesiastical historians

on their own times', E. Livingstone, ed., *Proceedings of the XI International Congress of Patristic Studies*.  
 In progress: 'The political role of the circus factions', to appear in a volume in honour of Santo Mazzarino; 'Humor and seriousness in the Anonymous *De Rebus Bellicis*' to appear in the *Proceedings* of a conference on the Eastern Frontier of the Roman Empire held at Cracow in Autumn 1992; 'Politics and administration in the cities of the 5th and 6th centuries', to appear in a Supplementary Volume of RAC; 'Mithraism among the cults of the Roman world', to appear in *Proceedings* of a colloquium held at Rome in 1991 now being edited by John Hines.

**Prof Henry Maguire**, Washington, D.C., USA

'Byzantine art history in the second half of the twentieth century', in *Byzantium, A World Civilization* (Washington, D.C., 1992), 119-55; 'Christians, pagans and the representation of nature', in *Begegnung von Heidentum und Christentum im spätantiken Ägypten* (=Riggisberger Berichte, 1, Riggisberg, 1993), 131-60; 'An early Christian marble relief at Kavala', *Deltion tes Christianikes Archaologikes Etairias* 16 (1991-2), 283-95; 'Disembodiment and corporality in Byzantine images of saints' in *Iconography at the Crossroads*, ed. Brendan Cassidy (Princeton, 1993), 75-83.

**C. Matzukis**, Johannesburg, S. Africa

'The Fall of Constantinople', in *Greek Letters* (Athens) 7 (1992-93), 7-73; 'Conscience and psychology of Michael VIII Palaiologos in the context of a chrysobull', *Ekklesiastikos Pharos* 75 (1), 163-76.  
 Forthcoming: 'Latin attitudes after the Fourth Crusade', in *Acta Patristica et Byzantina*, Pretoria University.

**Dr Oliver Nicholson**, Minneapolis, MN, USA

'The monuments and topography of Eastern Turkey', *Journal of Roman Archaeology* 6 (1993), 467-72 (=review article of T.A. Sinclair, *Eastern Turkey I*); 'Holy Sepulcher, Church of the' in D.N. Friedman, ed., *Anchor Bible Dictionary* (Garden City, NJ, 1992), III, 258A-260B.  
 Forthcoming: (with Caroline Nicholson) 'The Aqueduct at Amasya in Pontus', *Anatolian Studies* 43 (1993); 'The "Pagan Churches" of Maximinus Daia and Julian the Apostate', *Journal of Ecclesiastical History* 45/1 (Jan, 1994).

Forthcoming: Contributions to *The Forty Martyrs of Sebasteia* (Belfast Byzantine Texts and Translations, ed. M. Mullett and A.M. Wilson), viz: 'Last of the persecutors: the Emperor Licinius and the Christians'; 'The Forty Martyrs of Sebasteia: the making and meaning of a myth'; various translations; 'Lactantius on military service', *Studia Patristica* (proofs returned, date of publication unknown); 'Lactantius on military service', *Studia Patristica*; 'Temples filled with rubble: archaeological evidence for the end of Mithraism'.

In progress: Articles: 'The vision of Constantine and the end of the world', 'Theotecnus of Antioch', 'Lactantius and a statue of Constantine'; 'Lust and Lactantius'; 'The Great Statue at Constantinople'; 'Late Antique skyscrapers?' Book: *Lactantius and the Christian Revolution*.

**M.I. Pilavakis**, Thessaloniki, Greece

Ed., *A Liturgical Office to St Markos of Ephesos, composed by the Deacon John Eugenikos* (Thessaloniki, 1994).

In progress: the eight Paracletic Canons to the Holy Virgin the Hodegetria, composed by St Markos of Ephesos, as well as his Monody written for the fall of Thessaloniki to the Turks in 1430.

**Dr Claudia Rapp**, Ithaca, NY, USA

Forthcoming: 'Der heilige Epiphanius im Kampf mit dem Dämon des Origenes, Kritische Erstausgabe des Wunders BHG 601i', *Festschrift für Dieter Harlfinger*, in press; 'Epiphanius of Salamis: the Church Father as saint', *Acts of the XXVth Spring Symposium of Byzantine Studies*, University of Birmingham, 25-28 March, 1991, in press.

In progress: Article on 'Byzantine hagiographers as antiquarians, 7th to 10th centuries'; study of seven late Byzantine *Menologia* containing *Lives* of holy women; critical edition of the *Vita Epiphaniū*, to appear in *Corpus Christianorum*; English translation with introduction and commentary of the *Life of Epiphanius*, to appear in *Translated Texts for Historians* (Liverpool).

**Stephen W. Reinert**, New Brunswick, New Jersey, USA

(with J.S. Allen, C. Ioannides and J. Langdon) eds, *To Hellenikon: Studies in Honor of Speros Vryonis, Jr*, 2 vols. (New Rochelle, NY: Aristide D. Caratzas); 'The Palaiologoi, Yildirim Bayezid and Constantinople: June 1389-March 1391', in *To Hellenikon*, vol. 1, 289-365.

Forthcoming: 'A Byzantine source on the Battles of Bileca (?) and Kosovo Polje: Kydones' Letters 396 and 398 reconsidered', in *Studies in Honour of V. Ménage*, ed. C. Heywood, C. Imber and C. Finkel (Istanbul: Isis Press). Expected 1994. 'From Nis to Kosovo Polje. Reflections on Murad I's final years', in *The Early Ottoman Beylik*, ed. E. Zachariadou (Rethymnon: Institute for Mediterranean Studies). Expected 1994; 'What the Genoese cast upon Helena Dragash's head: coins, not confetti', in *The Presence of Byzantium*, ed. A. Dyck and S. Takacs (*Byzantinische Forschungen* volume honoring Milton V. Anastos). Expected 1994.

In progress: monograph entitled *The Emperor and the Sultan: Manuel II Palaiologos and Yildirim Bayezid, Dimensions of an Encounter*.

**Hilary Richardson**, Dublin, Ireland

'Christian iconography in early Irish and Armenian art', in *Atti del Quinto Simposio Internazionale di Arte Armena*, Venezia, San Lazzaro 1992, 575-93; 'Remarks on the liturgical fan, flabellum or rhipidion', in *The Age of Migrating Ideas*, ed. R. M. Spearman and J. Higgitt (Edinburgh, Nat. Mus. Scot., 1993), 27-34.

Forthcoming: 'The fate of Kingsley Porter' in the *Donegal Annual*.

**Antonios Rizos**, Bochum, Germany

'Hoi krinoi ton Andegavon stous Stagous (The lilies of the Angevins in Stagoi)', *Thessaliko Hemerologio* 24 (Larissa, 1993), 181-2; 'Die Vlach und ihre Pita', *Byzantinoslavica* 53 (1992), 233-6.

Forthcoming: 'Metamorphoseis kai Metanasteuseis; schetika me ta toponymia Kellia kai Lykostomion (Migrations and transformations;

around the toponyms Kellia and Lykostomion)', *Historiogeographika* 4 (Ioannina, 1994).

**Filipe Delfin-Santos**, Lisbon, Portugal

'Heresiologia Bizantina: Sugestões de trabalho para o moderno bizantinista', in *Oriente y Occidente en la Edad Media, Influjos Bizantinos en la Cultura Occidental* (Vitoria-Gasteiz, 1993).

**Dr T.A. Sinclair**, Nicosia, Cyprus

Forthcoming: 'Diar Bakr' in *Encyclopedia Iranica*.

In progress: Article 'The site of Tigranocerta', shortly to be presented for publication, probably in *REArm*.

**B.H. Stolte**, Haren, The Netherlands

'Finium regundorum and the Agrimensores', *Subseciva Groningana* 5 (1992), 61-76; 'Ex Oriente Lex', Inaugural lecture, Chair of Byzantine Law, Department of Legal History, University of Groningen (Groningen, 1993).

**David Turner**, Athens, Greece

In progress: working in collaboration with Prof Godfrey Tanner (Newcastle, Australia) on a definitive publication, translation and extensive commentary of the Life of St Antony the Younger. Finishing articles on Theodore the Stoudite, iconophile-iconoclast polemic and sources, and monasticism in the late 8th and early 9th centuries.

**Prof Dr Franz Tinnefeld**, Munich, Germany

'Idealizing self-centered power politics in the Memoirs of John VI Kantakouzenos' in *To Hellenikon. Studies in honor of Speros Vryonis, Jr.*, vol. I, *Hellenic Antiquity and Byzantium*, ed. J.S. Langdon, S.W. Reinert, J. S. Allen and C.P. Ioannides (New Rochelle, N.Y., 1993), 397-415; 18th International Congress of Byzantine Studies, Round Table: *Peculiarities of the Byzantine State Structure. Introduction; Short report on the Round Table Discussion*, *Byz. Forschungen* 19 (1993), 77f., 145-7; 'Ceremonies for foreign ambassadors at the court of Byzantium and their political background', *Byz. Forschungen* 19 (1993), 193-213; 'Byzantinische auswärtige Heiratspolitik vom 9. zum 12. Jh. Kontinuität und Wandel der Prinzipien und der praktischen Ziele', *Byzantium and its Neighbours from the mid-9th till the 12th Centuries*, Papers read at the International Byzantinological Symposium Bechyne 1990 = *Byzantinoslavica* 54 (1993), I, 21-28; Michael Kerullarios, *Theolog. Realenzyklop.*, vol. 22.

**Prof Hjalmar Torp**, Naestved, Denmark

'The date of the conversion of the Rotunda at Thessaloniki into a church', in *Papers from the Norwegian Institute at Athens* 1 (1991), 13-28; 'Normannerkongen Roger II av Sicilia i lys av bysantinsk og senantikkerskerideologi', *Det Kgl. Norske Videnskabers Selskabs Forhandling* (1991), 101-20.

Forthcoming: 'Thessalonique paléochrétienne. Une esquisse', in *Aspects of Late Antiquity and Early Byzantium* (Transactions of the Swedish Institute in Istanbul); (with Dr Bente Kiilerich), 'Mythological

sculpture in the fourth century A.D.: The Esquiline Group and the Silahtaraga Statues', *IstMitt* 44 (1994).

**Maria Vassilaki**, Chania, Crete, Greece

Forthcoming: 'St Jerome in Venice: on the origin and provenance of a panel now in Chicago', *Festschrift* for Nikos Panayotakis.

In progress: 'A Cretan icon of the Deesis', *Burlington Magazine*.

**S.A. Wallace**, Sydney, Australia

Forthcoming: *Antiquities from Pella: Hennessy and the Australian National Gallery in Canberra* (Sydney, 1993).

**Revd. Christopher Walter**, Athens, Greece

*Prayer and Power in Byzantine and Papal Imagery* (Variorum Collected Series 396); 'Political imagery: Osmosis between East and West', paper given at the symposium *Byzantium and its Neighbours*, held at Bechyně in 1990 (= *Byzantinoslavica* 44 (1993), fasc. 1, 211-17); 'Salome and the head of St John the Baptist', *Revue des études arméniennes* 23 (1992), 509-23; 'Icons of the First Council of Nicaea', *Deltion tis Christianikis Archaologis Etateias*, period 4, vol. 16 (1991-92); 'A new look at the Byzantine sanctuary barrier', *Revue des études byzantines* 51 (1993), 203-28.

Forthcoming: 'Portraits of bishops appointed by the Serbian conquerors on Byzantine territory' Symposium on the 14th Century held in Athens, Nov 12-14, 1993.

In progress: 'The iconography of St Paraskevi (Petka), for a *Festschrift* in honour of Vladimir Vavrinek; long term project on St George.



### 3. FIELDWORK

#### CYPRUS

**A.W. Dunn:** Completion of study of Byzantine and Frankish small finds and metalwork from excavations of 'Saranta Kolones', Paphos.

#### GREECE

**Prof Manolis Chatzidakis:** The special Service of the Academy of Athens 'Corpus of Byzantine Mural Paintings in Greece' has conducted a survey in Kythera, Tilos, Chalki and Veroia (with external collaborators: A Katsioti, E. Papavassiliou and E. Tsigaridas).

**Haris Kalligas:** The survey of the upper city of Monemvasia is in progress assisted by Dr David Hill from the Extra-Mural Studies Department at the University of Manchester and a group of 10 surveyors, in a project of the British School of Archaeology in Athens with the collaboration of the 5th Ephoreia of Sparta. Extensive surveys of churches and houses in the lower city of Monemvasia continue.

**Dr Graham Speake:** Worked on medieval MSS of classical texts in the library of the Holy Monastery of Vatopedi on Mount Athos.

**S.A. Wallace:** Survey of Byzantine foundations in Greece and Cyprus in order to document liturgical arrangements in Middle Byzantine churches. Liturgical arrangements in dated churches with known founders will be tested against the corpus of material in Cappadocia, assembled by the author, in order to determine questions of patronage and purpose in the rock-cut churches on the Anatolian plateau.

#### ISRAEL

**Dr Claudine Dauphin:** Fourth season of excavations is planned at the Byzantine episcopal basilica of Dor on the Mediterranean coast of Israel (October/November 1994)

#### ITALY

**Roberto Campailla:** During 1993 I completed the census of Byzantine monuments at Palagonia (Catania), 22 schedules, and Comiso, 16 schedules, for the Institut für Byzantinistik und Neograziestik of Vienna University. I also completed a survey and drawings of the Templars' castle of 'Casale of Bulgherano' near Scordia (Catania).  
Planned for 1994: To continue the above-mentioned census for the territories of Caltagirone, Mineo, Ragusa and S.Croce Camerina. Study and conservation with survey and presentation of a program on television V3-Telecolor of Catania about the following monuments: (1) Castelluccio, Serravalle countryside, Mineo; (2) Rocca Bassa (Byzantine fresco), Caltagirone; (3) Castle of the templars commedary, Scordia; (4) S. Damiano Church (fresco), Palagonia; (5) Rocca di S. Agrippina countryside, Mineo; (6) Coste di S. Febronia (the entire area), Palagonia; (7) Papajanni countryside, Mineo, ('arcosolio' graves with greek inscriptions); (8) Piano Camuti countryside (farmhouse wich encloses a Byzantine church), Mineo; (9) Mongialini castle, Mineo; (10) Monte Catalfaro, ruins of a castle or tower, Mineo; (11) Annunziato countryside, rupestrian byzantine church, Mineo; (12) S. Agrippina's grave with frescos, Mineo.



## JORDAN

**David Buckton:** Excavation of the Monastery of Lot, Deir 'Ain 'Abata, Jordan (director: Konstantinos D. Politis). The importance of these British Museum sponsored rescue excavations is difficult to exaggerate. 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 seventh-century Islamic conquest of the region. A monastery dedicated to the Old Testament patriarch Lot was conjectured from the sixth-century mosaic map at Madaba, and it was hoped that the Deir 'Ain 'Abata site could be identified as this monastery. The first season of excavations established the site as an early Byzantine monastery, and during the following season pious inscriptions mentioning Lot came to light. In the church of the complex, now revealed as a three-aisled triple-apsed basilica with the east end surviving to the full height of the walls, are mosaic floors incorporating inscriptions dating from AD 606 and 691, the latter date well into the Islamic period. The northern aisle, which is lower than the rest of the church and evidently belonged to an earlier structure, 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).

## TURKEY

**James Crow:** Planned for 1994: a) July: Long Walls of Thrace, with Dr Liz James; b) Sept: Trabzon, Maclea, Gümüşhane with Dr Liz James and Prof A. Bryer.

Survey in Trabzon Vilayet 1993: **Buzluca Kalesi, Arakli Kalesi and Hortokop Kalesi.**

In 1992 we were able to begin the detailed survey of a number of Roman and Byzantine sites associated with the defence and the communications of the region in the first millennium AD. The first site selected was Buzluca kalesi, an enclosed flat topped spur close to the modern village of Buzluca, formerly known as Canayer. Survey in 1992 revealed a fortified enclosure with an area of 4.5 hectares. Two gates survived both with chapels on the first floor. Along the south curtain at least three chapels flanked the wall but no internal structures were investigated. The site was clearly not a Roman fort as had previously been suggested, but its function and date remained unclear.<sup>1</sup>

In 1993 attention centred on the only surviving internal structure. This is a much overgrown ruined building located on the highest part of the site and known locally as the 'havuz' or pool. The main part of the building was cleared of a dense covering of brambles and bracken revealing a centrally planned octofoil church, with an east facing, stilted apse. The building has an overall diameter of 16.80m with three exedra in the middle of the north, south and west sides, linked by segmented walls. The central space was undoubtedly domed but it is not clear whether it was supported on central piers or columns. Two recent holes cut near the centre of the building do not correspond with the position

<sup>1</sup> See A.A.M. Bryer and D. Winfield, *The Byzantine Monuments and Topography of the Pontos* (Washington, D.C., 1985); J.G. Crow, 'Survey at Buzluca, Trabzon Vilayet, Turkey 1992', *Universities of Durham and Newcastle upon Tyne Archaeological Reports* 1992, 16 (1993), 35-38.

any necessary supports. The principal entrance was in the middle of the west exedra, but not enough has survived of the north or south sides to show if these were pierced by doors or just windows. The walls have been very extensively robbed leaving only the mortared rubble core, surviving in places up to 2.80m high. The overall wall width was 1.50m and sufficient traces of facings were seen to show that the segmental walls were curved on the exterior. There was no evidence for the use of brick in either the standing core or the fallen masonry. The construction was similar to the chapels on the curtain walls recorded in 1992.

Only fragments of the narthex were seen, but in the collapsed rubble on the north side, the east apse and side walls of a parekklesion were found. Traces of a matching chapel to the south were also noted. To the east of the north parekklesion further remains of walls suggested an additional building extending against the north side of the church. The overall plan that emerges is of a centrally planned church with a broad narthex and flanking parekklesia, it is quite unlikely any of the known Pontic churches or monasteries and is of a form unparalleled in Anatolia. It is however similar to the monastic pattern established at the Katholikon of the Great Lavra on Mount Athos in the early eleventh century. Fragments of carved stone cornice and a pilaster capital also support a tenth or eleventh century date for the chapels and the main building. In addition to these carvings we were shown the remains of other stonework later reused in village houses. This included the moulded base for a chancel screen and was said to derive from the church.

The plan of the naos is also unusual. The curved walls of the exedrae and the segmental angles make an octofoil with a stilted apse. It is difficult to find close parallels for these elements in either the Byzantine or Caucasian worlds. The curved exterior face for the walls is quite unlike Armenian or Georgian churches where the internal spaces are not articulated on the exterior surfaces. For many of these buildings the interior apses, transepts and vaults appear as if they were hewn out of a solid stone cube. The architecture of the church at Buzluca rejects this tradition so that the interior plan is directly represented by the external surfaces. At the same time this practice is remote from the tradition of church buildings in the Pontos or Anatolia, so that the closest parallels lie in Constantinople and in imperially sponsored building projects.

Byzantine sources report that a monastery of Christ the Saviour was founded at *Sourmaina* in the late ninth century by the father of John of Chaldos.<sup>2</sup> A number of locations for this monastery have been proposed, none at Buzluca/ Canayer. However this monastery is presumably identical with that of the monastery of Christ at Arakli recorded in the first Ottoman defter for Trabzon in 1486.<sup>3</sup> The modern village immediately to the north-east retains the name of Arakli, the modern town of Arakli and its predecessor Konakönü were known as Sümene until the nineteenth century (see Arakli kalesi below).

The identification of the religious settlement at Buzluca Kale with the monastery of Christ the Saviour appears relatively certain. The site differs however from other known monasteries in the Pontos which are frequently located in caves such as at Soumela or Vazelon. Other monastic parallels are not easy to find, a tradition of courtyard

<sup>2</sup> Bryer and Winfield, 327-8.

<sup>3</sup> M. Bilgin, *Sürmene Tarihi* (Istanbul, 1990), 39, n.4, 182-5.

monasteries in a defended enclosure is seen in both Georgia and Armenia as well as the Byzantine world, but rarely do these monasteries extend over such a wide area. It does share the common location away from the main centres of settlement and communications and it was secluded from the coast and the broad valley of the Kara Dere (Hyssos) over the ridge to the east.

Almost nothing is known concerning classical settlement in the Pontos away from the coast. The military harbour and fort at Hyssos Limne/Sourmaina represents the only known settlement of any significance, which by analogy with Arrian's description of the fort at Phasis, was a civil as well as military centre. The most easterly, successful *polis* or Greek city was Trapezous (Trabzon) and we can reasonably assume that the Black Sea forts functioned as surrogate cities, even if Mediterranean urbanism failed to develop as in other parts of the south coast of the Black Sea. It is likely that the fort at Hyssos Limen did not simply control the coastal hinterland but also was concerned to monitor the routes inland across the Pontic Alps to Gümüşhane and Bayburt and eastwards on towards Erzerum (Theodosiopolis). The fate of the late Roman military garrisons on the Black Sea is unknown, but it can be argued that a major monastery is established in the Sourmaina district, in part taking on the former role of the military, as a focus for settlement and administration in the area. Subsequently the focus shifted to the coastal castle of Kalecik and then in early modern times to the later Sourmaina/Sürmene at Konakönü. In the eighteenth and the nineteenth century settlements avoided the valley of the Kara Dere because of malaria, a problem only remedied towards the end of the last century by drainage. Whether this became a problem in the Byzantine period is not known, but it may well have been a major factor in determining the shifting centres of settlement and administration.

I am grateful to all the members of the team who helped to clear the vegetation from the site and particularly to Brian Williams whose persistence and skill created an elegant plan from a mass of rubble and thorns.

#### **Arakli Kalesi**

The site of Arakli Kalesi has been identified with the Roman fort of *Hyssos Limen* visited in the early second century AD by Arrian, governor of Cappadocia. In the early fifth century the garrison was listed as *Cohors Apuleia Cives Romanorum*. An alternative ancient name is *Sousarmia* and the Hyssos river can be equated with the Kara Dere and *Sousarmia* with the town of Arakli.<sup>4</sup> Modern Sürmene is 5 km to the east.

The site of Arakli Kalesi lies a little inland from the modern town on the west side of the valley.<sup>5</sup> The rectangular enclosure measured 138m north to south and 130m east to west. The curtain wall only survived as a rubble core up to 2.5m high. No trace was seen on the north, south or east sides of towers or gates. On the west wall, the uphill, outer side, was masked by hill wash, but on the inner face it was possible to locate the towers by the entrances and traces of stairs which survived. There was clear evidence for an angle tower at the north-west corner together with

<sup>4</sup>Bryer and Winfield, 324-7.

<sup>5</sup>The site was first identified by Bilgin, 31-5.

three interval towers located about 30m apart. There was no sign of a gate on this side. There were no traces of internal buildings.

In form the site is similar to the known Roman forts at Pithyus and Apsarus on the coast of modern Georgia. The exact dating of these sites is disputed, but the fort at Arakli conforms with a standard late Roman type.

I am most grateful to Mark Bowden for directing the survey of this site.

### **Hortokop Kalesi**

The medieval name of *Hortokopion* is cognate with the earlier name of *Gizenenica* which appears in the *Notitia Dignitatum* as *Chaszanenica* garrisoned by *Ala Prima Iovia Felix*.<sup>6</sup> The kale lies in the modern village of Ortaköy, formerly Hortokop, at an altitude of 675m, 360m above the town of Macka and the valley of the Degirmendere. The site occupies a spur and is circular in plan with a diameter of 70m. The perimeter is defended with a curtain wall and 10 semi-circular towers; there is a single gateway on the east side. No trace of internal buildings survives. The date of the structure is not certain. In plan it is unlike the majority of medieval castles in the Pontos, in particular it lacks an inner bailey or keep (içkale) an invariable feature found at Kudera kale nearby. A possible medieval tower is located on the ridge above on a prominent rock called Süper Taş at an altitude of 1098m and this may be the Hortokopion of the medieval sources. Hortokop Kalesi lies above the well preserved remains of the Roman road leading to the Zigana Pass and over the Pontic Alps towards Satala.

Without positive artefactual evidence it is not possible to be certain for a late Roman date, but nonetheless Hortokop remains a very likely candidate for the Roman fort listed in the *Notitia Dignitatum*. Once again I would specially like to thank Mark Bowden and Brian Williams for their recording of the site.

### **Acknowledgements**

The work at Buzluca was funded by the Society of Antiquaries of London, the A.W. Lawrence Fund, the British Institute of Archaeology at Ankara and the University of Newcastle upon Tyne. We wish to thank all these institutions for their generosity.

I am most grateful to the General Directorate for permission to carry out the work in 1993 and particularly to our government representative, Guven Yetişkin of Takat Museum for his assistance. I would also wish to acknowledge the help of Ayse Sevim, director of the Trabzon Museum, and of Sevtap and Sena Türkö in the Trabzon Tourist Information Office. In addition to Mark Bowden and Brian Williams, I would also like to thank the cheerful support and assistance of Liz James, Pamela Grace, Richard Bayliss, Robert Woodside, Theo Crow and students from the Universities of Birmingham and Newcastle upon Tyne: Maeve Jackson, Charlotte Holland, Michael Parkes and Adrian Trevor.

**Eugenia Bolognesi Recchi Franceschini:** After the first season of the great Palace Survey (December 1992), where the ground levels and the terraces were identified, the second season of the Survey (November/December 1993) checked ground levels and location of three

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<sup>6</sup>Bryer and Winfield.

buildings not previously surveyed, of which plans and elevations will be drawn following the measurements and the observations taken *in loco*. A third season is planned for 1994 for completing work in the area.

**Prof Michel Kaplan:** I spent a week around Istanbul surveying the paths of the saint of Constantinople's suburbs, mainly Saint Daniel the Stylite, Kyrillos of Philea, Leontios of Jerusalem and the Akimetoï. The most interesting was found around Durusu (Dercos) about Kyrillos, whose settlement I may have found.

**Dr Chris Lightfoot:** Amorium 1993

The death of Prof R. Martin Harrison in September 1992 only a fortnight after the completion of a successful fifth season at Amorium was a serious blow and a sad loss to the Project. Without his drive and enthusiasm it was at times difficult during the winter of 1992-1993 to see how the Amorium excavations could continue. It is, therefore, a major achievement in itself that work proceeded this summer and that a brief report on the findings can be presented here. A more detailed version will appear in AS 44 (1994).

The sixth season of excavations at Amorium lasted from July 26 until September 3. A further six days were spent conducting a regional survey on behalf of the Ministry of Culture as part of larger scheme to collate and register sites and antiquities throughout the whole of Turkey. The team comprised Dr C.S. Lightfoot, Dr M.H. Ballance, K.L. Barker, L.S. Bown, P.M. Cox, S. Farid, Dr M.A.V. Gill, Dr E.A. Ivison, O. Kızılkılıç, N. Mestci, I. Sjöström-Welsby, R.E. Turnbull, and S.F. Young. Four students from the Department of Archaeology and the history of Art at Bilkent University also took part in the excavations; they were Mercan Araydin, Deniz Atilla, Mustafa Eren and Tuğba Tanyeri. The government representative was Mrs Jale Dedeoğlu from İzmir Archaeological Museum. Thirty-one workmen, all from Hisarköy, were employed for five weeks, Kâsim Eryiğit ably took up the challenge of being the dig's chef, assisted by two of the village women.

Funds were provided by the British Academy, the British Institute of Archaeology at Ankara, the Craven Committee of the University of Oxford, All Souls and St John's Oxford, the Society for the Promotion of Roman Studies, the Seven Pillars of Wisdom, the Byzantine Society, the EC, Bilkent University, the Denis Buxton Trust, the 'Friends of Amorium', and several generous private donations. We are grateful for the help and support given to the Project by Elizabeth Harrison, Wendy Young, Prof Cyril Mango, Dr J.J. Coulton, Fiona Ligonnet, Dr Owen Doonan and Dr Peter Kuniholm. Our thanks also go to Sayın Aykut Ozan (Afyon Valisi), Sayın Cemal Polat (Emirdağ Kaymakamı), Sayın Ali Kocaman (Emirdağ Belediye Başkanı) and most especially, to Jale Dedeoğlu, without whose invaluable help the season would not have been the success it was.

**1) The Lower City Church**

Excavations at the Church were divided into two separate parts. One team continued to remove the rubble deposits both inside and outside the Church. This work confirmed the existence of an atrium, or possibly an exonarthex, to the west of the narthex, and of various rooms to the NE of the apse. A second, smaller team concentrated on the excavation of the

floor in the nave, part of which had been briefly uncovered at the end of the 1992 season. Their careful and painstaking work revealed an opus sectile marble floor in the bema, the base for the templon screen, a row of four large marble slabs forming the base for the ambo, which projected out into the main body of the Church, and the nave floor, comprising both marble and terracotta tiles. In addition, to the west of the ambo was found a hollow mosaic roundel, made of green, blue, black and off-white glass tesserae forming a stylised floral pattern surrounded by nine radial marble slabs. This important discovery is the only piece of mosaic floor as yet found in the Church, and it constitutes a rare example of such work from the Middle Byzantine period.

## **2) The Lower City, Trench AB**

The season's work on the Lower City fortifications concentrated on the excavation of the massive destruction level within the triangular tower. This contained abundant stone and brick/tile debris, together with the carbonised remains of numerous wooden beams. The extraction of the latter for dendrochronological investigation was a major priority. A team from the Malcolm and Carolyn Wiener Laboratory for Aegean and Near Eastern Dendrochronology, Cornell University and led by Dr Peter Kuniholm, visited Amorium on August 13-14 and was able to obtain a large number of excellent samples for analysis. One beam was found to have the bark still intact, and this should provide a precise date for the felling of the timber and, hopefully, for the construction of the tower.

## **3) The Upper City, Trench L**

Excavations continued in the eastern sector where work started in 1992. The trench was also extended southwards in order to investigate the defensive wall, of which only the rear had been excavated last year. The area in front of the wall revealed later additions to the defences and traces of an outer circuit wall that follows the same alignment as the main city wall. Four phases were recorded within the Upper City, the latest of which may belong in the early Seljuk period (12th century). The other three phases produced valuable evidence for the nature of the settlement during the later stages of the Byzantine occupation of Amorium (10th-11th centuries). In the north-west corner of the trench two large Byzantine pithoi, standing 1.40 metres high, were found. Both were empty but still had their covers in place. Each vessel is marked on the side with incised, double-line lettering, probably indicating their capacities. One also bears a large graffito in the form of a monogram on the side and is elaborately decorated on the neck and shoulder. These splendid intact vessels were removed from the trench and installed in a specially-made shelter in the Dig House garden.

## **4) The Upper City, Trench ST**

This year it was decided to open a new trench in the area of the Upper City. The intention was to try to gain a clearer idea of the chronology and stratigraphy of the mound or *höyük* on which the Upper City stands. For this reason a site was selected on the north side of the Upper City where the mound reaches its highest point and where the slope is at its steepest. Another reason for choosing this area was that it provided an opportunity to investigate the nature of the Upper City fortifications where they stood as the main line of defence for Amorium and to



compare this section of wall with that revealed in Trench L, which faces into Lower City. Time allowed only for three steps to be dug this year, taking the trench down a total of 7.5 metres into the side of the mound. Although the step trench produced a wealth of material, including some very fine pieces of Hellenistic black-glazed ware and Roman Eastern Sigillata A, the contexts clearly contained mixed assemblages, presumably deposits laid down in the Byzantine period. It has, therefore, so far failed to provide good stratigraphical evidence for the pre-Byzantine occupation of the mound. Nevertheless, it did produce for the first time since excavations began a coin of the city mint of Amorium (BMC 1, dated after 133 BC).

##### 5) Other Work

At the Dig House work proceeded on the recording and cataloguing of material. The pottery from Trenches AB, L, ST and Sectors A2 and A3 of the Lower City Church was studied. Details of the small finds from previous seasons were checked for publication in the monograph *Amorium: The First Interim Report*, and the work begun last year on cataloguing the glass finds for 1988-1992 was completed. In addition to the glass vessels, Amorium continues to produce significant numbers of glass bracelets, probably constituting the most extensive collection of ancient glass bracelets from any excavation in Turkey.

At the end of the 1992 season eighty-two coins, which had been found between 1988 and 1991, were transferred from Afyon Museum to the Istanbul Restoration and Conservation Centre for cleaning and conservation. Thirty-nine coins were treated in the laboratory, and we are extremely grateful to Dr Revza Ozil and Hande Günyol for carrying out this work for the Amorium Project. These were then recorded, reweighed, cast and photographed before they were returned to Afyon Museum. The remaining coins were subsequently cleaned and conserved by the Amorium conservator, Karen Barker, in Afyon Museum during the course of the 1993 season. These, together with the twenty-nine coins found this year, were also recorded, cast and photographed. Work on the coin report for the monograph *Amorium: The First Interim Report* can now be completed.

Only a few additions were made to the inventory of inscriptions that was compiled in 1992. The most interesting find of 1993 was another section of the inscribed templon architrave from the Lower City Church that was described by Prof Cyril Mango in AS 42 (1992), 212. During the survey carried out after the end of the season's work ten Greek inscriptions were recorded in the villages in the immediate vicinity of Amorium.

Work continued on the formation of a catalogue of all carved stones found since 1987. This task proved formidable, largely because of the overwhelming amount of material produced by the excavation of the Lower City Church. However, good progress was made in processing and analysing the fragments of Roman sculpture, the wall revetment and floor tiles from the Church, and the architectural fragments and liturgical furnishings. The richness of the carved stone from the Church, which belongs firmly in the mainstream of metropolitan Byzantine sculpture, bears ample testimony to the artistic importance of Amorium, and to the continued prosperity and vitality of the city after the disaster of 838.

Finally, work was put in hand to construct a shower/toilet block within the precincts of the Dig House, thereby providing much needed basic facilities for the dig team. These should be operational in 1994.

#### 4. THESES

##### THESES UNDERWAY BUT NOT PREVIOUSLY REPORTED:

- Patrick Amory**, 'Constructions of ethnicity and ethnographic culture in Ostrogothic Italy, A.D. 493-552', PhD, Cambridge University, supervisor Dr Rosamond McKitterick.
- T. Antonopoulou**, 'The Homilies of the Emperor Leo VI', DPhil (continuation of MPhil thesis), Oxford University, supervisor Prof C. Mango.
- Roman Chohij**, 'Church and Sacraments in Theodore the Studite', DPhil, Oxford University, supervisor Dr K. Ware.
- Emma Christian**, 'Ireland, Scandinavia and Rome in the eleventh and twelfth centuries', PhD, Cambridge University, supervisor Dr Rosamond McKitterick.
- Ioanna Christoforaki**, 'On patronage, church building and church decoration in Rhodes and Cyprus (topic)', DPhil, Oxford University, Prof C. Mango.
- Marios Costambeys**, 'Aristocracy and community in Francia and the Lombard kingdom in the eighth century', PhD, Cambridge University, supervisor Dr Rosamond McKitterick.
- Barbara Crostini**, 'The *Katecheticon* of Paul of Evergetis', DPhil, Oxford University, supervisor Dr J. Munitiz.
- Sheila Cummins**, 'The Arian Baptistery at Ravenna', PhD, Indiana University, supervisor Prof. W. Eugene Kleinbauer.
- Nicholas Everett**, 'Literacy in Lombard and Carolingian Italy', PhD, Cambridge University, supervisor Dr Rosamond McKitterick.
- Nicolas Fyssas**, 'The fourteenth-century mural decoration of the Monastery of Ubissi, Georgia', PhD, The University of Athens, supervisor Prof Sophia Kalopissi-Verti.
- Iordanis Grigoriadis**, 'Literary studies in the historical works of Zonaras', PhD, University of St Andrews, supervisors Dr Michael Whitby and Dr Paul Magdalino.
- Mark Gustafson**, 'Lucifer of Cagliari', The University of Minnesota, PhD, supervisor Dr Oliver Nicholson.
- Yitzhak Hen**, 'Popular culture in Merovingian Gaul', PhD, Cambridge University, supervisor Dr Rosamond McKitterick.
- Matthew Innes**, 'The aristocracy and public office under Louis the Pious', PhD, Cambridge University, supervisor Dr Rosamond McKitterick.
- Dominic James**, 'Treasure and Christianity in western Europe, A.D. 350-750', PhD, Cambridge University, supervisor Dr Rosamond McKitterick.
- Dirk Krausmüller**, 'What is wrong with man's behaviour, why is this so, and how can a change for the better be brought about? Putting the changing anthropological and pedagogical concepts of seventh to eleventh century Byzantine monastic literature into their historical context', PhD, University of Munich, supervisor Prof F. Tinnefeld.
- Kate Leeming**, 'The Monastery of Mar Saba in the Early Islamic Period (750-900)', DPhil, Oxford University, supervisor Dr S. Brock.



- Linda Nix**, 'Format and layout of manuscripts written in England c.650-c.1100 and their implications for the transmission of texts', PhD, Cambridge University, supervisor Dr Rosamond McKitterick.
- Andrew Nuttney**, 'The origins of the duchy of Burgundy 733-887', PhD, Cambridge University, PhD, supervisor Dr Rosamond McKitterick.
- Aphrodite Papayianni**, 'Relations between the Empire of Nicaea and the West (1204-1258)', PhD, University of London, supervisor Prof Jonathan Riley-Smith.
- Vincent Rossi**, 'The Mystagogia of St Maximos the Confessor', MLitt, Oxford University, supervisor Dr K. Ware.
- Vanessa Stefanak**, 'Church patronage and endowment in England and on the Continent in the early middle Ages', PhD, Cambridge University, supervisor Dr Rosamond McKitterick.

#### THESES STARTED IN 1993:

- Jane Baun**, 'The Apocalypse of Anastasia: A Middle Byzantine apocryphal vision of the other world', PhD, Princeton University, supervisors Prof Judith Herrin and Prof Peter Brown.
- Rev. G. Calvert**, 'Theodosius the Great and his Panegyricists', Leeds University, PhD, supervisor Dr John McGuckin.
- Mrs H. Hunt**, 'The significance of tears and spiritual compunction in the Greek fathers', PhD, Leeds University, supervisor Dr John McGuckin.
- R.H. Jordan**, 'The intertextuality of the *hypotyposis* of Timothy for the monastery of the Theotokos Evergetis', PhD, Queen's University Belfast, supervisor Dr M.E. Mullett.
- Olga Karagiorgiou**, Art and Architecture (topic), MPhil, Oxford University, supervisor Prof C. Mango.
- George Koulouras**, 'Byzantine Larissa to 1204', MPhil, The University of St Andrews, supervisor Dr Paul Magdalino.
- Wendy Mayer**, 'Where and when did St John Chrysostom preach his homilies? A fresh look at the evidence for assigning provenance and date', PhD, Australian Catholic University, supervisor Dr Pauline Allen.
- Bronwen Neil**, 'An edition of documents pertaining to the Vita of Maximus the Confessor in Anastasius the Librarian's Collectanea', PhD, Australian Catholic University, supervisor Dr Pauline Allen.
- Janet Rutherford**, 'Diodochos of Photike in the Synagoge of Paul Evergetinos', PhD, Queen's University Belfast, supervisor Dr M.E. Mullett.

#### THESES SUCCESSFULLY COMPLETED:

- Filipe Delfim-Santos**, 'Los Filósofos Bizantinos y el Poder: Máximo [de Efeso]', PhD, Autónoma University of Madrid, supervisor Prof G. Fowden.
- Based upon the collection of all sources available on Maximus, the Platonist philosopher and famous *kathegemon* of the Byzantine Emperor Julian, the study attempts to establish his biography, focusing on the master-disciple relationship, the theoretical as well as practical conflict between Philosophy and Power, Maximus' role on Julian's ambitious political and religious program, and the alleged works, extant and lost, of the Ephesian master. It also discusses Iamblichan theurgy, Eunapius' bias against the philosopher, and Maximus' purpose in converting Julian from Christianity to radical Hellenism.

**Antony Eastmond**, 'Royal imagery in the Medieval Kingdom of Georgia 786-1213', Courtauld Institute, London, PhD, supervisor Prof Robin Cormack.

In my thesis I analyse the changes in form and meaning of the visual imagery associated with the ruling Bagrat'ioni family of Georgia in the period of their ascendancy between the eighth and thirteenth centuries. I look at how each monarch sought to display his power to his subjects, and also at the different ways in which power was visualised by the kings and their subjects. I investigate what influences encouraged different monarchs to change the way they depicted themselves. I trace the varying influences of Byzantine and local models of royalty on the image presented by the Bagrat'ionis.

The principal chapters investigate all the surviving royal images, and determine how the use of royal imagery developed. I show that seemingly contradictory images of power could co-exist. My thesis concentrates on the reign of Queen Tamar (1184-1213), which allows for a detailed analysis of the impact of gender on royal imagery. I argue that the construction of imagery was not centrally controlled, and was determined as much in response to individual local conditions as to any central policy of royal 'propaganda'.

**Stephanos Efthymiadis**, 'The "Vita Tarasii" and the hagiographical work of Ignatios the Deacon. A contribution to the study of Byzantine hagiography', DPhil, 1992, The University of Oxford, supervisor Prof Cyril Mango.

This thesis is divided into two parts. In the first part a general survey is attempted of the hagiography that began to flourish after the Seventh Ecumenical Council of Nicaea (787). It moves through a wide range of works composed by important literary figures of the period 787-847. More precisely, it treats the works of the Patriarch Tarasios, Theodore the Studite, John of Sardis, the Patriarch Methodios and Michael the Synkellos. It focuses especially on a particular form of literature, which has been defined as hagiography in high style. It further examines in detail the life and work of one of its leading exponents, Ignatios the Deacon. What distinguishes this hagiography from that produced in Late Antiquity is mainly its sophisticated diction and the convoluted kind of Greek in which it is written. This study tries to set forth the cultural framework in which this literature was produced and consumed, thereby demonstrating its importance as a social phenomenon. In the second part a critical edition is presented of a specimen of hagiography in high style: the Vita of the Patriarch Tarasios, the last hagiographical work of Ignatios the Deacon. This Vita was first edited by the Finnish scholar I.A. Heikel in 1891, but his edition was based on only two of the ten manuscripts in which this text has been preserved. The new edition is complemented by a detailed commentary which lays emphasis on some interesting issues, historical or otherwise. An index nominum and an index verborum are drawn up at the end.

**Jonathan Harris**, 'Greek refugees and immigrants in Western Europe during the fifteenth century', PhD, Royal Holloway and Bedford New College, University of London, supervisor Miss J. Chrysostomides.

This thesis is concerned with the refugees from Constantinople and elsewhere in the Greek-speaking world who migrated to the West as a

result of the disruption caused by the expansion of the Ottoman Empire. The work is based largely on unpublished documentary material drawn from archives in England, France and Italy.

The First and Second Chapters give an account of the two factors which motivated the refugees; the Turkish conquest and the fact that many Byzantines had come to admire the West and to look to it for help against the Turks.

Chapter Three examines how the expectations of the émigrés were not always fulfilled by focusing on their experiences in Rome.

Chapter Four assesses the degree of sympathy with which Westerners viewed the Byzantines and the factors which shaped their attitudes.

Chapter Five demonstrates how, although many of the refugees visited Western Europe visited Western Europe only temporarily to gather alms, others came to settle. The areas in which they congregated and the means by which they supported themselves are discussed: many served as soldiers and held high office in the Church.

Chapter Six suggests that some of them may have possessed skills which were in short supply in some localities and shows how a thorough knowledge of the classical Greek language secured a welcome for Byzantine scholars not only in Italy, but also north of the Alps.

Chapter Seven continues the same theme, arguing that the immigrants brought advanced expertise in shipbuilding, medicine and the manufacture of gold thread. In this way, they not only secured a position for themselves but also passed on something of their own culture to their adopted countries.

The thesis concludes with four Appendices containing the texts of three relevant documents and a list of names of refugees found in the sources.

**E.A. Ivison**, 'Mortuary practices in Byzantium (ca. 950- 1453)', PhD, University of Birmingham, supervisor Prof A.A.M. Bryer.

This thesis presents the archaeological evidence for Byzantine mortuary practices or burial customs between ca. 950-1453. This consists of published and unpublished material from a number of selected sites, studied with reference to primary sources, anthropology and archaeological theory. Four main questions are posed: 1. To ask what archaeology can tell us about the organisation of burial. 2. To ascertain what contribution cemeteries, tombs and their contents can make to the study of hierarchy in Byzantine society. 3. Whether datable features in some burials can be used to date others lacking such evidence, and if so, how far can any development over time be detected. 4. To trace how far burial practices were determined by local or cosmopolitan factors, and to what extent did influences pass between metropolitan centres and the provinces.

The main text (Volume I) is divided into three parts discussing these questions within the contexts of cemeteries and burial churches (Part I, chapters 1-3), the tombs themselves (chapters 4-8), and the associated objects (chapters 9-16). Typologies of tombs and associated artifacts are proposed, together with analytical methodologies for their interpretation based upon archaeological and primary sources. Models derived from these analyses are then tested upon other excavated material. The results of these studies are discussed in the Conclusion.

This thesis concludes that burial in the Byzantine Empire was highly organised and designed to express social hierarchy through the location,

style and contents of burials. Byzantine mortuary practices were not static and were constantly mutating to meet practical, social and spiritual needs. Local resources, social display, religious beliefs and external influences acted as the catalysts for change. The range of artifacts associated with Byzantine burials is more extensive than perhaps expected, and some changes in Byzantine burial after 1204 can be attributed to Western influence, suggesting that the impact of the Frankish conquest upon Byzantium should be re-assessed. In addition, the study of Byzantine funerary archaeology can give fresh insights upon Byzantine society and its uses of material culture, and can contribute to theoretical debate upon funerary archaeology.

Volume II is the database- a gazeteer collection of *Site Studies*, which presents the essential chronological foundation for the main text together with catalogues of tombs and artifacts from the sites under discussion. This is followed by 344 figures preceded by a list of captions.

**Janice James**, 'Early Christian Cathedral Architecture in Trier', PhD, Indiana University, supervisor Prof W. Eugene Kleinbauer.

**Anthony Kirby**, 'The Archaeology of Christodoulos', MA, Queen's University Belfast, supervisor Dr M.E. Mullett.

Hosios Christodoulos, a widely travelled eleventh-century ascetic, is known through a wide variety of sources including one *Bios*, two *Enkomia* as well as autobiographical writings which detail the saint's will and testament, to have founded two monasteries, one at Pyli on the eastern Aegean island of Kos, and another more famous foundation, that of St John the Theologian on Patmos.

The introduction looks at problems that face us in establishing how exactly an eleventh-century monastery may have looked. By using surviving foundation charters it may be possible to ascertain differences (if any) between metropolitan and rural foundations. Is it possible to deduce a certain form of monastic planning through monastic practice? Is there such an institution as an urban or rural type of monastery? Are these influences Anatolian, Greek or metropolitan? Christodoulos's life is traced through the corpus of source material available.

The thesis then follows each stage of Christodoulos's life from Latros to Euboea analysing the relationship between practice and archaeology comparing and contrasting monasteries Christodoulos is known to have visited with other eleventh-century monastic institutions, and concludes with the question of where on the island of Euboea he may have retired to after leaving Patmos. The span of the saint's last twenty years saw him as *protos* and *hegoumenos* of Latros; a guest of Arsenios Skenoures at an unidentified monastery at the strategically important Byzantine naval base at Strobilos on the Carian coast of Asia Minor; founder of a monastery dedicated to the Theotokos on Kos; travelling to Constantinople in an effort to gain the island of Patmos which he obtained with imperial approval after an abortive mission to subdue the unruly behaviour of the monks at the Mountain of Cells near Zagora in Thessaly at Alexios I Komnenos's request; finally after only a few years on Patmos, Christodoulos fled the island (threatened as he had been on Latros by the Secuk Turks) to Euboea just off the eastern coast of Central Greece.

In conclusion, Christodoulos's form of monasticism is characterised through the source material presented in both the textual as well as the monumental evidence available, and its reflection in the monastic buildings.

**T.A. Sinclair**, 'The Government of the Van Region under the Kara Koyunlu', PhD, The University of Birmingham, supervisor Prof A.A.M. Bryer.

During the rule of the Kara Koyunlu over Armenia, from the late 14th century to the demise of the dynasty as a Near Eastern power in A.D. 1469, the Van region was governed essentially by a series of local Kurdish principalities whose princes derived their power from tribal allegiance. Owing to the tribal interrelationships within the respective principalities, to the transhumance patterns of the constituent tribes, and to geographical factors, the principalities formed a local political system which was by and large in equilibrium, that is to say there was little tendency for borders, tribal allegiance and summer and winter pastures to change. In so far as there was a tendency towards such change, the Kara Koyunlu provided the small counterbalance necessary. The Kara Koyunlu achieved this merely by demanding submission from the local principalities and enforcing it where necessary; otherwise they abstained from interference in the principalities' internal affairs. The Kara Koyunlu did directly administer a group of districts in the north-east of the region, but seem to have maintained only a minimum apparatus in those districts too. The thesis emphasises the study of local political institutions and of the interaction between them. They seem to be the key, not only to building up a wider picture of government by successive rulers of the period, but also to an understanding of the lives of the subject Christian populations.

**Sophocles Sophocleous**, 'Le Patrimoine des icones dans le diocèse de Limassol, Chypre, 12e-16e siècles', PhD, 1990, University of Strasbourg, France, supervisor Prof J.-M. Spieser. (Available from Museum Publications, P.O. Box 119, Nicosia, Cyprus).

This thesis was completed after four years' fieldwork in 88 villages and 4 towns in the Diocese of Limassol in Cyprus. This investigation brought to light the heritage of Byzantine icons of the 12th through the 16th centuries found in the geographical area. In all 235 icons were recorded and photographed, 96% of these being published for the first time. Some fascinating examples of Cypriot icons from the 12th and 13th centuries were discovered. For example, the 12th c. icons of the Virgin and Christ belonging to the Monastery of Megas Argos, demolished in 1894, as well as other icons discovered under their metallic covers. There are many examples of 13th, 14th and especially 15th and 16th century icons. The older icons are characterised by a pure Byzantine style marked by Cypriot elements, whilst those of the 15th and 16th centuries show Paleologan reminiscences intermingled with late Gothic and Renaissance borrowings.

**Marianna Spanaki**, 'Byzantium and Modern Greece: Writing from history and P.S. Delta's novels', PhD, University of Birmingham, supervisors Mr C. Alexiou and Prof M. Alexiou.

The aims of this thesis are twofold. First, it explores the relationship between 'nationalism' as a system of thought and the gradual development of interest in Byzantium on the part of Greek intellectuals during the period 1800-1924. The growing interest in Byzantium is reflected in certain studies suggesting a renewed faith in the destiny of the Greek people. With regard to Byzantine Studies, French and German thought, as well as academic developments were very influential and Hellenocentric interpretations of Byzantine sources such as those by G. Schlumberger were greatly appreciated and frequently used.

Secondly, it deals with the interaction between literature and history and seeks to illustrate the literary appropriation of Byzantine history in three historical novels written by one of the main exponents of Demoticism, P.S. Delta (1874-1941). The study of the intertextual relationships between Delta's novels and following Byzantine histories: *L'Épopée Byzantine* by G. Schlumberger, *Chronography* by M. Psellos, *Historia* by M. Attaleiates and the *Alexiad* by Anna Comnena, reveal two important aspects of the writing of history: firstly the narrative techniques employed, and secondly the historical interpretation provided. The novels confirm Susan Suleiman's theory of redundancy linked to didactic types of narrative. The construction of historical argumentation was discussed under the following themes: culture and ethnocentrism, state, social history, Byzantine aristocracy and gender construction and it suggests that the theory of history of the novels follows the patterns of nationalism and historicism. Byzantine beliefs infiltrate the texts and the writer follows Schlumberger's approach to military warfare history. Delta's texts represent popularized forms of history, even though they can be classified as children's literature or historical novels strongly rooted with Educational Demoticism.



## 5. CALENDAR

**Athens:** Postgraduate seminar on 'Social and Spiritual Crisis in Byzantium during the 14th century', organized by the University of Athens (Profs P. Vocotopoulos, N. Oikonomides, S. Troianos and Ath. Kominis), every Wednesday 6-8 pm (Nov 1993- April 1994). More information from Prof N. Oikonomides, Faculty of Letters, Panepistimioupolis, GR-15784, Athens, Greece.

Lectures on History of Art and History of Theatre in the Archaeological Society, every Wednesday 8-9 pm (3 Nov 1993- 16 March 1994). More information from Archaeological Society, Panepistimiou 22, GR-10672, Athens, Greece, tel. 3609689.

Lectures on History of Architecture, organised by the Polytechnic University of Athens (Prof Ch. Bouras) every Thursday 7-9 pm (October 1992- March 1993). More information from Prof Ch. Bouras, Polytechnic University of Athens, Patission 42, GR-10682, Athens, Greece.

Lectures on 'Byzantine Reality and Modern Greek Interpretations', 'Computer Sciences and Humanistic Studies and Arts', special one-day topic (Saturday 23 April 1994) on 'Everyday Life in Greece under the Latin Occupation', organized by the Foundation Goulandri-Chorn almost every day from 7.30- 9 pm (Oct 1993- May 1994). 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). 2 Feb, Dr Ann Moffatt, 'The Master of Ceremonies' bottom drawer: the unfinished state of the *De Ceremoniis*'; 9 Feb, Rowena Loverance, 'A Byzantine bestiary: two examples of Middle Byzantine sculpture'; 16 Feb, Manussos Marangudakis, 'The two faces of Byzantine nationalism under the Isaurian and Macedonian dynasties'; 23 Feb, Judith Waring, 'Monastic reading: where, what, how and why?'; 24 Feb, 12 noon, Dr Anna Wilson, 'Female sanctity in the *Synaxarion* of Constantinople'; 9 Mar, Janet Rutherford, 'Diadochos of Photike and the Evagrian tradition'; 16 Mar, Julian Chrysostomides, 'Byzantine women'; 20 April, Dr Raymond Davis, 'The *Liber Pontificalis* for historians'; 11 May, 4.30 pm, Dr Ruth Macrides, 'The historian in the history: cultural intrusion in Byzantine historiography', 8 pm Dr Michael Angold, 'The autobiographical impulse at Byzantium'; The final lecture, preceding the final party, will be given by Prof Averil Cameron, King's College London.  
Other events: 6- 8 May, Sixth Translators' Meeting for the Evergetis Project.

**Birmingham:** Centre for Byzantine, Ottoman and Modern Greek Studies, *General Seminar* programme, Thursdays 5 pm, Whitting Room, Arts Building. 20 Jan, Prof Thanos Veremis, 'Aspects of Balkan Nationalism'; 27 Jan, Dr Ann Moffatt, 'The master of ceremonies' bottom drawer: the unfinished state of Constantine Porphyrogenitus's "*de ceremoniis*"; 3 Feb, David Winfield, 'The wallpaintings of Lagoudera, Cyprus, 1192'; 24 Feb, Prof Judith Herrin, 'Theoderic, Goth or Roman?'; 3 Mar, Dr Aneta Ilieva, 'Francus contra Graecem?' Identity in the Greek world in the age of the Frankokratia'; 10 Mar, 3 pm, Nubar Hampartumian, 'Romania: the shaping of an identity in the first millenium', 5 pm, Dr Dennis Deletant,



'The Romanian Identity: the last hundred years'; 17 Mar, Dr Peter Mackridge and Dr Eleni Yannakaki, 'The contribution of Greek literature to Macedonian cultural identity'; 5 May, Dr David Ricks, 'The poet as witness: Titos Patrikios and the 'Cold Civil War'; 19 May, Stephen Nash, 'Despatch from Albania'; 26 May, Dr Mary Cunningham Corran, 'Homiletics and identity in the Middle Byzantine period'; 16 June, 550th Meeting of the General Seminar, Dr Hugh Kennedy, 'The Abbasid Revolution', followed by a Summer Party.  
5-6 Mar, SCOMGIU Modern Greek Weekend, convened by Dr Dimitris Tziouvas.

**Cambridge:** Room 1.02, Faculty of Classics, Sidgwick Avenue: Wednesdays, 5 pm: 19 Jan, Dr Eleni Yannakaki, 'History as fiction in Rea Galanaki's *The Life of Ishmael Ferik Pasha*'; 9 Feb, Christopher Robinson, 'The presentation of place and space in the poetry of Yiannis Ritsos, 1934-1947'; 16 Feb, Dr Dimitris Tziouvas, 'Heteroglossia and the defeat of regionalism in Greece'; 2 Mar, Dr Peter Mackridge, 'The Return of the Muses: literary aspects of revivalism in Greece, 1770-1850'; 27 Apr, Dr Margaret Kenna, 'Making a world: political exiles in 1930s Greece'; 11 May, Prof D.M. Nicol, 'Anna Notaras Palaiologina: patroness of the Greek community in Venice (died 1507)'.  
Faculty of History, West Road, Cambridge CB3 9EF. (i) Dr J. Shepard, 'Byzantium and the Medieval World', Easter and Lent terms 1994 (twice termly), Fridays at 4.30 pm in The Cranmer Room, Jesus College. Ask for further details from Dr S. Franklin (Clare College), Dr J. Howlett (Jesus College) or Dr J. Shepard (Faculty of History). (ii) Erasmus Seminar in collaboration with the Universities of London (Courtauld Institute), Utrecht, Groningen and Amsterdam: Word, image and reality in Medieval texts. Tuesdays, 11 and 25 Jan, 8 and 22 Feb, 8 Mar, 12 noon - 3 pm, Barbara White Room, Newnham College. Papers by Prof Robin Cormack and Drs Giselle de Nie, Elsa Strietman, Burcht Pranger, Arjo Vanderjagt and Rosamond McKitterick. Source texts and readings circulated in advance. For further information, please write to Dr R. McKitterick, Newnham College, Cambridge CB3 9DF.

**London:** King's College, Public Lecture: 3 Feb, Third Runciman Lecture: Prof R. Browning, 'Byzantine Thessaloniki: a unique city?', New Theatre, 6 pm. A reception will follow this lecture; 3 March, Dr Anna A. Lemos, 'The Trojan Cycle in East Greek Iconography', New Theatre, 6 pm (with the Greek Archaeological Committee, UK); 16 May, Fifth Anniversary of CHS and launch of the Centre's new journal, *Dialogos. Hellenic Studies Review*, Great Hall, 6 pm.  
*Byzantine and Modern Greek Seminar*, Centre for Hellenic Studies, King's College, Mondays, 5 pm, room B6 (Classics Dept.). 17 Jan, Averil Cameron, 'Byzantine heresiology: a neglected genre'; 24 Jan, Robin Cormack, 'The Madaba map: an art-historical view'; 31 Jan, Alexandra Georgakopoulou, 'Telling the Greek personal story: textuality choices and cultural constraints'; 7 Feb, To be announced; 14 Feb, Andrew Louth, 'Theodore the Studite and Iconoclasm'; 21 Feb, Prof Diskin Clay, 'The marble past in the poetry of George Seferis'; 28 Feb, Jonathan Shepard, 'Embassies and missions, dignified and efficient: the Middle Byzantine period'; 7 March, Prof Judith Herrin, 'Theoderic in Constantinople: Roman and Gothic relations in the late fifth century'; 14 March,

Rosemary Bancroft-Marcus, 'Veneto-Cretan drama: the reader as spectator'. An additional seminar to be given by Dr Ann Moffatt (Canberra) will be arranged in Jan or Feb. Please telephone 071-873-2360 for details, mentioning the Centre for Hellenic Studies.

The British Institute of Archaeology at Ankara, Wed., 9 March, 5.30 pm, Lecture Rm. G6: J.G. Crow, 'Recent Research in the Pontus'. Institute of Archaeology, 31-34 Gordon Square, London WC 1.

The Institute of Classical Studies, 31-34 Gordon Square, London WC1H 0PY. *Medicine, Body, Text*: held at 4.30 pm. 17 Feb, Graham Gould, 'Asceticism, health and the body in fourth-century Egyptian monastic writings'; 24 Feb, Richard Sorabji, 'Desire and the body in the Neoplatonists and St Augustine'; 10 Mar, Aline Rousselle, 'Before martyrdom: *confessiores* and health'; 24 Mar, Sarah Currie, 'Christianizing the death of children'. *Byzantium at the Crossroads: Cultural contacts and exchanges* (a series of seminars organized by Ruth Webb and Barbara Zeitler). Tuesdays, 5 pm in the Summer Term in Room 612. 3 May, Dr Andrew Palmer, 'Byzantium and the Christian East'; Dr Hugh Kennedy, 'The rise of the bourgade: changing patterns of settlement in Byzantine Syria'; 17 May, Dr Jonathan Harris, 'Shipwrights in the west in the 15th century'; 24 May, Fr J. Munitiz, 'Rome and the Empire of Nicaea'; 31 May, Prof R. Cormack, 'Venetian Crete'; 7 June, Dr Antony Eastmond, 'The art of union in Georgian Armenia'.

**Manchester:** British Council, Manchester. 9 Feb, 6.30 pm, Prof A.A.M. Bryer, 'Palaces in Byzantium' (NACF 90th Anniversary Lecture). Eastern Mediterranean Seminar, Manchester University. All are welcome to attend the seminar, which will meet at 4.15 pm in the Seminar Room SG15 in the Department of Middle Eastern Studies. 20 Jan, 'Leslie Brubaker, subject to be announced'; 10 Mar, Florian Sobieroj, 'Aspects of the mystical teaching of the Sufi Abu Bakr al-Shibli and criticism directed against him'; 28 Apr, Nick Sekunda, 'Gift of the Persians'; 12 May, Ruth Davis, subject to be announced. Further information may be obtained from Dr P.C. Sadgrove (Middle Eastern Studies) or Rosemary Morris (Dept of History).

**Oxford:** Byzantine Studies Seminar, Fridays, 5 p.m., The Seminar Room, Corpus Christi College. 28 Jan, Dr C. Lightfoot (to be held in the Institute of Archaeology Lecture Room), 'Recent work at Amorium in Phrygia'; 4 Feb, Dr L. Treadwell, 'Scandinavia, Abbasid trade and numismatics'; 11 Feb, Dr A. Moffatt, 'Dress and décor for ceremonial occasions in Byzantium'; 18 Feb, Dr C. Robinson, 'Urban leadership in seventh-century Northern Mesopotamia: a glimpse into "Dark Age" politics'; 25 Feb, James Howard-Johnston, 'Gibbon and the middle period of the Byzantine empire'; 4 Mar, Cyril Mango, 'The siege of Nicaea by the Arabs (AD 727) and the outbreak of Iconoclasm'. Eastern Christian Studies Seminar, occasional Wednesdays at 5.00 pm, The House of St Gregory and St Macrina, 1 Canterbury Road (Dr. S.P. Brock, Dr. K.T. Ware). 26 Jan, Dr Tamara Grdzeldze, 'St Gregory of Khandza (8th/9th c.) and his influence within the Georgian Orthodox Church'; 9 Feb, Dr Oded Irshai, 'The Jews in Socrates' Ecclesiastical History: some reflections'; 23 Feb, Dr Milka Levy Rubin, 'Monothelites

and Dyothelates in Palestine in the seventh century'; 9 Mar, Dr Christopher Veniamin, 'Gregory of Nyssa, Gregory Palamas and the Energies of God'.

Corpus Christi College Classical Seminar. Wednesdays at 5 pm in the Seminar Room, Corpus Christi College. Papers will include; 9 Feb, Charlotte Roueché, 'The functions of verse in Roman and Late Roman inscriptions' and Prof C. Mango, 'The twilight of Greek epigram'.

The Society for Patristic and Byzantine Studies: Seminars will take place at Merton College at 5.00 pm. 19 Jan, Dr Christopher Veniamin, 'St John Chrysostom and the Light of Tabor'; 2 Feb, Spyridon Aronis, 'St Basil on the Doctrine of Man in his *Lesser and Greater Rules*'; 16 Feb, Marcus Plested, 'The Influence of the Macarian Homilies: A Survey'; 2 Mar, Niki Tsironis, 'Mount Athos through its Photographic Archive'; 16 Mar, Yiota Oikonomaki, 'Liturgical Vessels'. For further information contact Rebecca White (Pembroke College) or Marcus Plested (Merton College).

**Paris, France:** Seminar held at the University of Paris I. Contact Prof Michel Kaplan for more information. *La vie religieuse à Byzance et dans les pays voisins du IV<sup>e</sup> au XII<sup>e</sup> siècle*. 4 Jan, Dr Paul Magdalino, 'Le phoumdax de Raideostos'; 18 Jan, J.-M. Sansterre, 'L'érémisme dans l'hagiographie cassinienne des XI<sup>e</sup>-XII<sup>e</sup> siècles'; 22 Feb, N. Garsoïan, 'Les débuts du monachisme arménien jusqu'à l'avènement des Bagratides'; 8 Mar, N. Garsoïan, 'L'organisation de l'Église arménienne: le patriarcat héréditaire'; 22 Feb, R. Morris, 'Qu'est-ce qu'un typikon?'; 6 Apr, V. Déroche, 'Garde du cœur et ascèse du corps: un nouvel équilibre'; 3 May, B. Crostini, 'À quoi servent les catéchèses: l'exemple de Paul de l'Évergétis'. Next year, we are to go on with byzantine monks and saints; any proposal would be welcome.

**Rethymnon, Crete:** 'Portrait of the Artist in Byzantium', a series of lectures to be held during the Spring term 1994 at the University of Crete, Rethymnon. Speakers will include Dr P. Atzaka, Prof R. Cormack, Dr N. Sevcenko, Dr S. Kalopissi and Dr M. Vassilaki.

**St Andrews:** Dept of Classics: weekly translation class, organized by Dr Michael Whitby in conjunction with Mary Whitby, devoted to Zonaras *History*, Book XI-XII.

**Warwick:** Late Roman Research Centre, Warwick University. 5 March, Pontic Day, University of Warwick, convened by Dr Stephen Hill.

**Warsaw, Poland:** *The Decline of Byzantium*, a series of lectures to be held at the University of Łódź. For more information, contact Dr Malgorzata Dabrowska, The University of Łódź, Institute of History, 27a, A. Kaminskiego St., 90-219 Łódź, Poland.

## 6. CONFERENCES, RECENT AND FORTHCOMING

1993

- 13 March: **Manchester**. A day conference, 'Nestorius and His Legacy', was held at The Manchester Lecture Theatre, All Saints Building, The Manchester Metropolitan University, Manchester.
- 2-6 April: **Oxford**. 'Constantinople and its Hinterland (Thrace and Bithynia)', the 27th Spring Symposium of Byzantine Studies. Syposiarchs: Cyril Mango and Gilbert Dagron.
- 23-23 April: **London**. 'The Contemporary North Caucasus', a two-day conference at the Lecture Theatre, SOAS, Thornhaugh Street, Russell Square, London WC1H 0XG.
- 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.
- 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'.
- 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.
- 4 May: **Oxford**. AGM of the Friends of Mt Athos.
- 8 May: **Manchester**. 'Carpets of Stone: the Graeco-Roman Legacy in the Levant', Manchester University Day School on ancient mosaics, in connection with the exhibition of the mosaics of Jordan at the Manchester Museum.
- 21 May- 5 June: **Rome**. 'The Study of the Christian East in its Institutions and Thought: A Critical Reflection'. Pontificio Istituto Orientale, Piazza Santa Maria Maggiore 7, Roma 00185, Italy.
- 24-26 May: **Moscow**. International Symposium on the Eastern Christian Church at the Centre for Eastern Christian Culture.
- 26 June: **Andros, Greece**. 'Papers on George Seferis' at the Goulandri Cultural Centre. Chairman: Prof B. Hendrickx.
- 1-3 July: **Armidale, Australia, NSW**. 'Religion in the Ancient World'. Organiser: 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. Organiser: Dr Lynda Garland, Dept. of Classics and Ancient History, University of New England, Armidale NSW 2351, Australia.
- 5-10 July: **Macquarie University, Sydney**. 'Ancient History in a Modern University'. Organisers: Dr Alanna Nobbs and Dr Bruce Harris, Ancient History Documentary Research Centre, Macquarie University, Sydney, New South Wales, Australia 2109.
- 23-25 July: **Monemvasia, Greece**. The 6th Symposium of History and Art organized by Monemvasiotikos Homilos, on 'The Peloponnese and the making of Modern Greece'. Participants included J.M. Wagstaff, Timothy Gregory, Richard Stoneman, Johannes Irmscher, G. Tolia, P. Tzermias, A. Veremis.

- 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, held in Lincoln College.
- 1-5 Sept: **London**. 10th Anniversary Conference of the Association Internationale des Etudes Arméniennes held at the School of Oriental and African Studies, University of London.
- 1-4 Sept: **Oxford**. 'Women in Antiquity: New Assessments'. The conference was arranged in connection with the Oxford Women in Antiquity Seminar and in celebration of the Centenary of St Hilda's College. The organizers were Richard Hawley and Barbara Levick. Information from Barbara Levick, St Hilda's College, Oxford OX4 1DY.
- 16-18 Sept: **Reading**. First International Conference on Greek Linguistics, The University of Reading.
- 23-26 Sept: **Ericeira, Portugal**. 1st International Symposium of Templar Studies.
- 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.
- 15 Oct: **Maynooth, County Kildare, Ireland**. 30th Anniversary meeting of Hibernian Hellenists in St Patrick's Collge, Maynooth. Prof George Huxley read a paper on Byzantine responses to early Islam.
- 20 Oct - 3 Jan '94: **London**. 'Gates of Mystery: The Art of Holy Russia'. An exhibition of medieval art from the State Russian Museum, St Petersburg.
- 20-24 Oct: **Poitiers, France**. 'Les Lusignans et l'Outremer'. A Colloquium.
- 22 Oct: **New York City, NY**. 12th International Symposium of the American Institute for Patristic and Byzantine Studies, 'The Unity of the Orthodox Church in the Contemporary Christian World', was held at The Union Theological Seminary. Papers to be published in *The Patristic and Byzantine Review* 13 (1994).
- 28 Oct: **Pretoria, S. Africa**. Conference of Patristic and Byzantine Studies. Chairman: Prof J. Barkhuizen.
- Oct: **Heraklion, Crete**. International Congress on Cretan Icons.
- 4-7 Nov: **Princeton, N.J.** 19th Annual Byzantine Studies Conference held at Princeton University.
- 11-14 Nov: **North Carolina, USA**. Middle East Studies Association (MESA) Raleigh-Durham Research Triangle, North Carolina. Organised by Duke, N.C. Chapel Hill, etc. Panel on Armenia in the Period of the Ottoman-Safavid Wars. Dr T.A. Sinclair read a paper on 'The Administration of the Lake Van Region in the 16th and early 17th centuries'.
- 11-14 Nov: **Athens, Greece**. Dano-Hellenic Symposium on Greek and Latin Philosophy in the Middle Ages.
- 12-14 Nov: **Athens, Greece**. A Symposium on 'The 14th Century, the Epoch of the Last Helleno-Serbian Conflicts. Theory and Practice'.

## 1994

7-8 Jan: **Oxford**. The Royal Historical Society Gibbon Bicentenary Meeting will include Prof A.A.M. Bryer on Gibbon and the Late Roman Empire.

14-16 Jan: **Athens, Greece**. Colloquium on 'Balkans and Eastern Mediterranean', organized in memory of Dionyssios Zakythinos, by the Center of Byzantine Research, National Research Center (Prof Chryssa Maltezou). More information from Center of Byzantine Research- National Research Center (Greece), Vass. Konstantinou 48, GR-11635, Athens, Greece, tel. 7247959, fax. 7216618.

20 Jan: **London**. A British Museum Department of Coins and Medals Day Conference on 'Venetian State Imagery'. For more information contact Barrie Cook, tel. 071-323-8265.

1-4 Feb: **Hobart, Tasmania, Australia**. Australian and New Zealand Medieval and Renaissance Society/ Australasian Historians of Medieval and Early Modern Europe: 'Facts and fictions: representations of medieval and early modern Europe. Information from Dr M.J. Bennett, History Dept, University of Tasmania, Hobart, Tas. 7001.

3 Feb: **London**. King's College London: 'Science in Late Antiquity'. Speakers will include Prof Richard Sorabji, John Lucas, Prof Vivian Nutton and Dr Norma Emerton. Information from Dr John Milton, Dept of Philosophy, King's College London, Strand, WC2R 2LS.

5 Feb: **Coventry**. Day seminar: 'Recent Research in the Pontus', was held at Whitefriars Museum, Gulson Road, Coventry, 10.30 am to 4 pm. Speakers included Richard Bayliss, Prof A.A.M. Bryer, James Crow, Dr Stephen Hill, Jeff Hilton, Dr Stanley Ireland, Clive Waddington, Dr David Winfield. For more information please contact Dr Stephen Hill, Dept of Classics and Ancient History, University of Warwick, Coventry CV4 7AL.

24-26 Feb: **Minneapolis, MN, USA**. A conference on 'The Stranger in the Medieval World'. contact Center for Mediaeval Studies, 301 Walter Library, University of Minnesota, Minneapolis, MN 55455, USA.

16-17 Mar: **Oxford**. 'The Origins of Psychotherapy of the Emotions' at Wolfson College, Oxford. Speakers will include Prof Sir Henry Chadwick and Prof Richard Sorabji.

26- 29 Mar: **Birmingham**. The Twenty-eighth Spring Symposium of Byzantine Studies, 'Mount Athos and Byzantine Monasticism', will be held at the Arts Faculty, The University of Birmingham, with residential accomodation in University House. All Society members are welcome and will be given a discount on their registration fee. For more information, contact Mr A. Dunn, The Centre for Byzantine, Ottoman and Modern Greek Studies, The University of Birmingham, Edgbaston, Birmingham, B15 2TT, England (Telephones: 021-414-5775 and 5777; Fax: 021-414-3595).

29-31 Mar: **Cambridge**. The British-Albanian Historical Colloquium. 'Albania and the surrounding world' at Pembroke College. Information from Dr John Allcock, Research Unit in South East European Studies, The University of Bradford, Bradford BD7 1DP (tel. 0274-383993, fax 0274-720494) or Dr Dennis Deletant, School of Slavonic and East European Studies, University of London, Malet Street, London WC1E 7HU (tel. 071-637-4934 ext 4068, fax 071-436-8916).

7-11 Apr: **Belfast**. Third International Conference on Insular Art, Ulster Museum, Belfast.



14-17 Apr: **Minneapolis, MN, USA.** A conference on Albania Past and Present, featuring a great deal of recent work by Albanians at the University of Minnesota. Contact Professor Diane Katsifas, Dept of Art or Albanian Conference, Dept of Classical and Near Eastern Studies, in both cases University of Minnesota, Minneapolis, 55455, USA.

20-21 Apr: **Warwick.** 'Anthropometamorphosis: modifying the human body in antiquity', The University of Warwick. More information from Marian Franklin, European Humanities Research Centre, University of Warwick, Coventry CV4 7AL.

22-24 Apr: **Athens, Greece.** Fourteenth Annual Symposium on Byzantine and Post-Byzantine Archaeology and Art, organized by the Christian Archaeological Society (Ch.A.E.). Special one-day topic on 'Byzantine Mani, Peloponnese'. More information from Ch.A.E., c/o Byzantine Museum, Vass. Sophias 22, GR-10675, Athens, Greece, tel. 7231570.

22-24 Apr: **Washington, DC.** Dumbarton Oaks Symposium, 'Byzantine Court Culture from 829-1204'. The aim of the symposium will be to provide a detailed analysis of the culture of the Byzantine court during its golden age, from the reign of Theophilos to the 4th Crusade, including palace architecture, gardens and parks, costumes and regalia, court ceremonial and imperial liturgies, hierarchy and titles, rhetoric, court icons, relics of the court, the iconography and ideology of court art and the social composition of the court. While the principle focus of the symposium will be the Byzantine court, attention will also be paid to the relationships between the court at Constantinople and those of other rulers, particularly Abbasid, Fatimid and Norman. In addition, some papers will consider the interaction of the imperial court on earth with the Heavenly Court, especially in the sphere of art. The overall purpose is to present a composite picture of Byzantine courtly society in all of its aspects. The symposium will show both the material life of the court-such as buildings and costumes- and the ideologies which were expressed by the forms of court life. The speakers in the program include specialists in a wide range of disciplines, from half a dozen different countries. For more information contact Dumbarton Oaks, Byzantine Center, 1703 32nd St., NW, Washington, DC 20007. Tel. 202-342-3245.

30 Apr: **Los Angeles, Ca.** 5th Byzantine Colloquium, University of California, organized by A. Dyck, C. Rapp and S. Takacs.

5-7 May: **London.** Fourth Workshop on Late Antiquity and Early Islam (Averil Cameron, Lawrence Conrad, Geoffrey King), Wellcome Institute. Title: 'Patterns of Communal Identity in the Byzantine and Early Islamic Near East'. Numbers are limited; if you are interested in attending, please contact Prof Averil Cameron for details. Centre for Hellenic Studies, KCL, Strand, London WC2R 2LS.

5-8 May: **Kalamazoo, Michigan, USA.** 29th International Congress on Medieval Studies.

13-15 May: **Princeton, New Jersey.** Conference on Byzantine Cyprus in Memory of Doula Mouriki.

26-28 May: **Leuven, Belgium.** European Science Foundation: Network on the Classical Tradition in the Middle Ages and Renaissance: Final Symposium at the Catholic University of Leuven. N.G. Wilson will give a paper, 'The manuscripts of the Greek Classics in the Middle Ages and the Renaissance'.



24-26 May: **St Petersburg, Russia.** A Conference devoted to the 100th anniversary of the publication of 'Vizantijskij Vremennik' and the 100th anniversary since the founding of the Russian Archaeological Institute in Constantinople. The Conference will be held under the auspices of the Division of History of the Russian Academy of Sciences, the Institute of General History, the Institute of Slavic and Balkan Studies and the State Hermitage. The main topic of the deliberations will be 'Russian Byzantinology: Achievements and Prospects'. The sessions will meet at the Hermitage. For more information, contact G.G. Litavrin, Chairman of the Organizing Committee.

Jun: **Cambridge, Mass.** The 5th International ARAM Conference will be held at Harvard University on the subject of the historical identity of the Arameans. (Details may be obtained from Dr P. Machinist, ARAM Harvard, Dept of Near Eastern Languages and Civilizations, 6 Divinity Avenue, Cambridge, MA 02138, USA).

1-3 Jun: **Moscow, Russia.** An international symposium entitled, 'The Miracle-Working Icon in Orthodox Culture' to be held in conjunction with the exhibition 'Russian Miracle-Working Icons' at the Tretyakov Gallery. The themes of the Symposium will be: 1) The historical types of the miracle-working icon; 2) Icon worship in Russia: the Byzantine archetype and the national image; 3) The miracle-working icon in the liturgical context; 4) The architectural setting of the miracle-working icon; 5) The 'tale about the icon' in the Eastern Christian tradition; 6) The iconography of miracle-working icons and their illustrated tales; 7) New data about miracle-working icons. For more information contact Dr Alexei Lidov, Centre for Eastern Christian Culture, 125565, Moscow Festivalnaya 7-2. Phone 457-34-33.

12-14 Jun: **Hannover, Germany.** 'Jenseits von Kriegen und Konflikten-Gemeinsame Lebenswelten und Politische Visionen der Kaukasischen Völker in Geschichte und Gegenwart'. Deutsche Kaukasuskonferenz. For more information contact Seminar für Sprachen u. Kulturen des Vorderen Orients, Islam-wissenschaft, z.Hd. R. Motika, Sandgasse 7, 69117 Heidelberg, Germany. Tel. 06221-542969. Fax. 06221-542963.

28-30 Jun: **London.** Institute of Jewish Studies 40th Anniversary International Conference: 'Jewish Intellectual History' at University College London. Information from Prof M.J. Geller, Dept of Hebrew and Jewish Studies, University College London, Gower Street, WC1E 6BT. (tel. 071-380-7171, fax. 0044-71-387-8057).

Jul: **Newcastle.** An exhibition by the British Council and Newcastle University on the life and times of Gertrude Bell.

2-3 Jul: **Varna, Bulgaria.** International Conference, 'Cultural, Historical and Ethno-political Contacts between Christianity and Islam in the Balkans, 14th-15th c'. For more information contact: Varna Summer International Festival, Varna Municipal Council, Culture Division, 9000 Varna, Bulgaria. Tel. 52/227-188; 52/222-425. Fax. 52/220-101.

4-7 Jul: **Leeds.** An International Medieval Conference.

10-13 Jul: **Sydney, Australia.** 'Chronicles and Chroniclers, East and West' at the University of Sydney. The purpose of the conference is to explore the genre of chronicle writing in its ancient and medieval manifestations. More information may be obtained from the convenors: Dr Brian Croke, Macquarie University, Sydney, NSW 2109 or Mrs Elizabeth Jeffreys, University of Sydney, Sydney, NSW 2006.

- 22-24 Jul: **Monemvasia, Greece**. The 7th International Symposium on History and Art on 'The Peloponnese and Italy'. For information please write to H. Kalligas, Monemvasia 23070, Greece. Fax: 0732-61781.
- 23-28 Aug: **Istanbul, Turkey**. Symposium: 'From Constantine the Great to Sultan Mehmed the Conqueror'. The Symposium will be composed of five sessions covering the following themes: 1) Urbanism in Constantinople; 2) Art and Architecture of Byzantine Constantinople; 3) Constantinople as an urban and economic centre; 4) Constantinople and its relations with the Islamic Turkish world; 5) Social and everyday life in Constantinople. For more information contact Sadberk Hanım Müzesi, 25-29 Piyasa Caddesi, 80890 Büyükdere, Istanbul, Turkey. Tel. (90-0212) 2423813-14. Fax (90-0212) 2420365.
- Sept: **Kottayam, India**. International Syriac Conference to be held by the St Ephrem Ecumenical Research Institute, Kottayam. (Details from the Director, SEERI, Baker Hill, Kottayam, Kerala 686001, India).
- 5-7 Sept: **Manchester**. 'Serfdom and Slavery' to be held at the University of Manchester. Speakers will include Dr Rosemary Morris. Information from Fran Morris, Dept of History, The University, Manchester M13 9PL.
- 5-10 Sept: **Nicosia, Cyprus**. 'Cyprus and the Crusades'. A Conference.
- 19-21 Sept: **Birmingham**. The Second Woodbrooke-Mingana Symposium, on Coptic Arabic Christianity before the Ottomans, will be held at Woodbrooke College. (Details from Dr S. von Sicard, CSIC, Selly Oak Colleges, Birmingham B29 6LQ).
- 25 Sept-1 Oct: **Split, Croatia**. 13th International Congress of Early Christian Archaeology. Information from Dr E. Marin, Archaeological Museum, Zrinsko-Frankopanska 25, 58000 Split, Croatia.
- 19-22 Oct: Milan, Italy. The 5th National Congress of Byzantine Studies. Organizing Committee and information: c/o Università degli Studi, Istituto di Filologia classica, via Festa del Perdono 7, 20122 Milano (tel. 2.58352791/4; fax 2.58305401).
- 20-23 Oct: **Ann Arbor, Michigan, USA**. The 20th Annual Byzantine Studies Conference will be held at the University of Michigan. The conference is an annual forum for the presentation and discussion of papers on every aspect of Byzantine history and culture, and is open to all, regardless of nationality or academic status. Abstracts must be received by March 15, 1994 and can be mailed to Ralph W. Mathison, Program Chair, Dept of History, University of South Carolina, Columbia, S.C. 29208 (tel. 803-777-5195). Abstracts can also be transmitted by Fax (803-777-4494) or E-mail (N330009@UNIVSCUM.CSD.SCAROLINA.EDU).
- 27-29 Oct: **Vasco, Spain**. 'Neograeca Medii Aevi: III Coloquio. Prosa y verso en Griego Medieval', Departamento de Estudios Clásicos, Universidad del País, Spain. Organiser: J.M. Egea, Filología Griega, Apt. Postal 2111, E-01006 Vitoria-Gasteiz, Spain.
- Oct: **Pennsylvania, USA**. The 13th International Symposium of the American Institute for Patristic and Byzantine Studies on 'Saints and Martyrs in Christian Tradition' will be held in the third week of October. For more information contact Prof Dr Constantine Tsirpanlis, 12 Minuet Lane, Kingston, NY 12401, USA.
- Oct: **Nicosia, Cyprus**. Cyprus American Archaeological Research Institute 2nd Symposium. 'Cities on the Sea'. The conference will stress the role of the sea in the life of Cyprus and the Eastern Mediterranean in general from prehistoric times to the end of the Middle Ages. Subjects include: seafaring, ship construction, trade, history, archaeology, marine

geomorphology and geology. Information from Stuart Swiny, Director, CAARI, 11 Andreas Demetriou, Nicosia 136, Cyprus (Fax 357-2-461-147).

### 1995

1-4 Apr: **St Andrews, Scotland**. The 1995 meeting of the Classical Association. One section will be devoted to Late Antiquity. For further information, contact Michael Whitby.

7-9 Jul: **Brisbane, Australia**. Ninth Conference of the Australian Association for Byzantine Studies. Title: 'The Sixth Century: End or Beginning?'. Convenor: Prof P. Allen, Australian Catholic University, McAuley Campus, P.O. Box 247, Everton Park, Qld. 4053. Tel. (61+7) 855-7235. Fax: (61+7) 855-7262.

July: **Melbourne, Australia**. Conference on Patristic Theology and Spirituality. Convenor: Rev. L. Cross, Australian Catholic University, Christ Campus, 17 Castlebar Road, Oakleigh, Victoria 3166. Tel. (61+3) 563-3631. Fax: (61+3) 563-3605.

13-19 Aug: **Berlin**. 21st International Congress of Papyrology. Information from Dr Günter Poethke, Ägyptisches Museum und Papyrussammlung, Bodestraße 1-3, D-10178 Berlin.

25-28 Sept: **Oxford**. VI International Conference of Aram. "Palmyra (Tadmor)". Oxford University.

### 1996

5-10 Aug: **Copenhagen**. 19th International Congress of Byzantine Studies. Information from Kirsten Fledelius, Anne-Mette Gravgård, or Jorgen Raasted, Comité national danois des études Byzantines, Université de Copenhague, Institut de l'histoire, Njalsgade 102, DK-2300 Copenhagen, Denmark.

## 7. 28th SPRING SYMPOSIUM OF BYZANTINE STUDIES

### 'Mt Athos and Byzantine Monasticism'

Symposiarch: Professor Anthony Bryer

The Symposium will be held in the Arts Faculty at The University of Birmingham, with residential accommodation in University House. The Symposium is sponsored by the Society for the Promotion of Byzantine Studies in association with the Friends of Mount Athos.

The Holy Mountain of Athos stretches into the midst of waters as the heart and hearth of Orthodox spirituality. For over one thousand years its fire has faithfully been tended by martyrs, monks and musicians, patrons, peasants and pilgrims, solitaries, scholars-- and the odd scoundrel. It computes its own time, but cannot be timeless. Its monasteries regulate immense spiritual richness, but cannot be penniless. Nor can they be unmixed with the world, for like Delos, no one is born on Athos. In medieval terms, making a Hagiorite was as daring and costly as putting a man on the moon, for he had to start from earth too. Hence the light of Athos has always reflected the cultures and

economies of secular societies which it in turn enflamed and part possessed. This Symposium attempts to bring together recent work on the Holy Mountain in its specifically Byzantine context, but opens further discussion in time and place.

The programme will be as follows: Saturday, 26 March, 12 pm: Opening of the Symposium by Sir Steven Runciman. Session I: From Stoudios to Athos. I.1. Bishop Kallistos Ware, 'Athanasios the Athonite (d.1001) and Byzantine monasticism'; I.2. John McGuckin, 'Symeon the Theologian (d.1022) and Byzantine monasticism'; I.3. Rosemary Morris, 'The origins of Athos'; I.4. Charalambos Bakirtzis, 'Byzantine monasteries of Athos: Eastern Macedonia and Western Thrace'. II.1. Dirk Krausmüller, 'The Athonite monastic tradition in the eleventh century'; II.2. Alice-Mary Talbot, 'Athos and women'; II.3. Archimandrite Ephrem Lash, 'Athos: a working community'.

Sunday, 27 March, from 9.00 am: Communications. From 2.30 pm: III.1. Alan Harvey, 'Middle Byzantine Athos'; III.2. Nikolaos Oikonomides, 'Late Byzantine Athos'; III.3. Vassiliki Kravari, 'Pastures and the Athonite economy'; III.4. Elizabeth Zachariadou, 'A Safe and Holy Mountain'. IV.1. Robert Allison, 'Libraries of Athos: the example of Philotheou'; IV.2. Grigoris Stathis, 'Byzantine and Post-Byzantine musical manuscripts of Athos'; IV.3. Alexander Lingas, 'Hesychasm in music'. 9.30 pm: Annual General Meeting of The Society for the Promotion of Byzantine Studies in University House Library.

Monday, 28 March from 9.00 am: Communications. From 10.30 am: V.1. Paul Mylonas, 'The art and architecture of Athos'; V.2. Peter Burridge, 'The development of the Athonite monastery'; V.3. John Voyadjis, 'The Towers of Athos and 'Tsimiskes's' Tower in the Lavra'; V.4. Gunther Schiemenz, 'The painted psalms of Athos'. From 2.15 pm: VI.1. Bernadette Martin-Hisard, 'Athos and the Caucasus'; VI.2. Virgil Candea, 'Athos and Romania'; VI.3. To be arranged; VI.4. Paschalis Kitromilides, 'Athos and the Enlightenment'.

## 8. ANNOUNCEMENTS

### Obituaries

We announce with regret the deaths of the following Byzantinists and friends: Gordana Babić, Ernest J.W. Hawkins, Elektra Megaw, Simon Szyszman, Tamara Talbot-Rice.

#### **Gordana Babić, 1932-1993.**

Gordana Babić belonged to the younger post-war generation of Yugoslav art historians and Byzantinists who made a great impact on the progress of studies in their field. Conscious of the importance of the material still insufficiently available to scholarship, they directed their activity towards research and preservation of monuments, accompanied, as soon as circumstances improved, with a steady flow of well documented publications. Teaching of a large number of enthusiastic students and a fruitful communication with centres for Byzantine studies abroad, were part of that forward looking movement, where impressive results were achieved, often in spite of obstacles of all kinds. In all that, Gordana's merit was immeasurable.

A graduate of Belgrade University (1955) where she was a pupil of G.Ostrogorsky and S.Radojčić, she also spent a period of study in Paris under A. Grabar and later at Dumbarton Oaks. She received her doctoral degree at the Sorbonne in 1963, with the thesis *Les chapelles annexes des églises byzantines: Fonction liturgique et programme iconographique* (published in the series *Bibliothèque des Cahiers Archéologiques*, Paris 1969).

Back in Belgrade, Gordana worked in the Institute for preservation of Monuments where she met her future husband, Momčilo Djordjević, also engaged in the research and documentation of medieval art. In their home, a small old house and rustic garden overshadowed by a cherry tree, scores of Byzantinists from abroad were always greeted with traditional hospitality.

In 1979, Gordana started her teaching career at the Department of Art History, University of Belgrade, where she was a professor until the day of her sudden death, last December. Earlier, she had been rewarded a prize from the Johann Herder foundation in Vienna; she was elected member of the Serbian Academy of Sciences and Arts in 1988.

Acquainted to the smallest detail with Serbian medieval heritage and the art of the period of the Ottoman rule, Gordana also possessed a thorough knowledge of Byzantine art and culture as a whole. One of her main efforts consisted in researching the relationships between the art of Byzantium and that of the Slavonic lands influenced by it. Author of two monographs - *Bogorodica Ljeviška* (with D.Panić) (1975) and *Kraljeva Crkva u Studenici* (1987) and of a great number of important shorter studies, she also contributed to several major publications on Serbian medieval wall painting and icons, at home and abroad. High on the list was also her editorial work, including that of the journal *Zograf*.

A sense of urgency, lest something untoward happened to the given monument before it revealed all about its past, especially in areas of Yugoslavia where, even in peace-time, access could not always be guaranteed, was almost second nature to Gordana - a feeling she shared with her husband, who died in 1988, and with many of her compatriots.

Hence her total involvement and wish to do the utmost, although never at the expense of the highest level of scholarship.

The atmosphere of isolation in which she and her Serbian colleagues found themselves since the summer of 1992 hit her profoundly: anxiety, disappointment and pressure took their toll. One of her last pleasures was her participation, with other Serbian colleagues, to the *Symposium on Byzantine-Serbian relations in the 14th century*, organized in Athens and Iraklion by the Greek friends last November.

Gordana Babić took great care in raising new generations of art-historians and was much loved by her students. Many of them have now emigrated or are facing a bleak future at home. If one day they succeed in continuing the work of their teacher, there will be no better memorial to a talented scholar who has left us before time.

(Zaga Gavrilović)

**Ernest J.W. Hawkins, 1905-1993.**

Ernest Hawkins died aged 88 on 8 June and obituaries appeared in the *Independent* (Robin Cormack) and the *Times* (Cyril Mango). We both worked in the field with him; but his dominant presence in Istanbul, where he enthusiastically shared his extraordinary knowledge of the methods of production of mosaic and fresco with anyone prepared to spend the time to look, and his attendance at International Byzantine Conferences and the Spring Symposia will mean that many knew him and his attitudes. No one is ever likely to match his intuitive understanding of the procedures of Byzantine artists, which he derived through his own training and early career as a sculptor and stone calligrapher and from his close study in the monuments.

He spent years in St Sophia and the Kariye Camii, and is ultimately responsible for methods of consolidation of the decoration in Istanbul, where he vehemently opposed repainting or reworking, as part of his logic that what is seen should be as close to the original work as possible. He was appalled to discover some of the jobs done on mosaics in Italy- he felt when in Monreale that if the mosaic looked medieval, it was almost certainly modern. Only in Cefalu did he feel that the medieval mosaic had substantially survived. His method of dealing with mosaics in Italy was to look for patches of crudely restored tesserae, and to ask whether the adjacent more intact sections might perhaps have survived from the Middle Ages. He admired the work of Per Jonas Nordhagen, for example in describing the mosaics of Pope John VII, for he felt that he had notably managed to detect the work of the original medieval artists from among centuries of repair and restoration. Hawkins himself was uncomfortable among the mosaics of Ravenna, and in San Marco, he was amazed when Otto Demus seemed prepared to photograph and describe mosaics which were so coated with grime that they were undatable. At Nea Moni on Chios he said it must be true that earlier in this century the mosaics were removed from the walls and hung out on lines like washing. One of his greatest surprises was to go to Sinai after Weitzmann claimed that the photography of the apse was finished and to find the whole surface coated with yellowed nineteenth-century varnish, unnoticed by the team of recorders. Incidentally at the time he cleaned off this varnish with the help of the monks, he made notes of which he sent the only copy to Weitzmann in which he said he tried to demonstrate why the mosaic was coeval with the Justinianic church. Later in life, he gave several



(unpublished) lectures in which he changed his mind and claimed that the mosaics were later, perhaps around 600. He also came to believe that the apse mosaics of Kiti were late seventh century rather than Justinianic.

He first went to St Sophia at Istanbul in 1938, and came back after service in the war to continue work in Whittemore's team. After Whittemore's death in 1950, Hawkins was able to work in the monuments which he thought the most important. He was adamant that what mattered most in restoration work was not the mechanical side of the operation, but the formulation of important questions and the establishment of a method which would solve them. What was important in his eyes was the determination of the date and precise character of the work of the artist or artists involved. He regarded the production of a work of art the result of skill and talent triumphing over the problems set by the commission. He was happy to have reached final conclusions in a number of notorious puzzles. Among these in St Sophia were the dating of the apse Virgin to the ninth century; the demonstration that the buskins of the emperor in the narthex panel were originally painted in red vermilion (he relished in private that he thus contradicted Whittemore's (1933) bogus lyrical passage about the white shoes of the emperor at certain ceremonies, such as those of Easter week, so that in the mosaic 'the smooth saffian leather of their surface clings gently to the form beneath'); and the establishment that the plaster rinceau cornices in the south-west vestibule were medieval, not the work of the Fossati, and conversely that many of the other cornices were 19th-century plaster of Paris and not medieval. His observations on the mosaics of St Sophia convinced Underwood, Kitzinger and others that byzantine mosaics were made pragmatically on the site, and were not ready-made panels transported from a studio. Only an artist working on site could have made the practical decisions about the necessary tilting of the tesserae, the admixture of silver tesserae in the gold backgrounds, and the necessary touching-up with paint over the finished job.

He was equally able to solve many details of the 14th-century operation in the Kariye Camii. He was quite certain that he had demonstrated that the remaining marble revetment in the main Comnenian church could only have been the work of the restoration of Metochites, and that this was the explanation for the backward slope of the band of opus sectile between the top of the revetment and the earlier marble cornice. The twelfth century church, he had shown, was decorated with mosaic beneath the cornice- he found sufficient evidence of the plaster setting bed and twelfth-century fragments to be sure of this. Unfortunately Underwood ignored the evidence, and even the publication of Ousterhout underplayed the clear indications that Hawkins had on this point.

Hawkins was at his happiest when he felt in the presence of the original work of the Byzantine mosaicist, wall painter, sculptor or architect. Since all their skills were combined in his view at their best in St Sophia, he was convinced that the greatest privilege in life was to work in that building. He simply could not understand why Whittemore and subsequently Dumbarton Oaks were not prepared to make all efforts to uncover every mosaic there, whether figurative or ornamental, and to explore every corner. We owe to him the discovery and consolidation of byzantine works of great quality and historic importance. He hoped that the next generation would continue his work of discovery and



conservation in his spirit of enterprise. After all his energy and achievement in adding to our knowledge of byzantine monuments, one of his last questions was to ask how his successors at Dumbarton Oaks and elsewhere could stand by and watch the destructions of unexplored materials in the Lebanon, Turkey, north Cyprus, Yugoslavia and elsewhere.

*Ernest Joseph Weaver Hawkins, architectural sculptor and Byzantine mosaic and wallpainting restorer, born Dulwich 24 April 1905. Apprenticed to Lawrence Turner, architectural sculptor, 1922-27, and worked at Canterbury Cathedral, Westminster Cathedral, and the Old Hall, Lincoln's Inn; technical assistant, Byzantine Institute of America, 1938-62, Assistant Field Director and Research Associate, Dumbarton Oaks Center for Byzantine Studies, Washington, DC, 1963-1975, FSA (1957), OBE (1971), Freeman of the City of London (1981).*

(Robin Cormack)

### Periodicals

**Al-Masaq. International Journal of Arabo-Islamic Mediterranean Studies.** The editors 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, UK (please send abstracts of proposed articles). UK and Europe £6.00 and US \$12.00, Al-Masaq Subscriptions, IMP, School of History, University of Leeds, Leeds LS2 9JT, UK.

**Kampos. Cambridge Papers in Medieval Greek.** The Modern Greek Section of the Faculty of Modern and Medieval Languages at the University of Cambridge announces this new serial publication. It is intended to appear annually and will contain the edited texts of some of the public lectures given in the preceding year. Issue No. 1 was published in October 1993. Contents:

Jane K. Cowan (University of Sussex): 'Politics, identity and popular music in contemporary Greece'

Sarah Ekdawi (Dublin): 'The erotic poems of C.P. Cavafy'

Geoffrey Horrocks (St John's College, Cambridge): 'Clause structure in Greek: evidence from subject-object symmetries'

Ian Martin (University College, London): 'The "Cyprus troubles" 1955-1960'

David Ricks (King's College London): 'Cavafy translated'

Price per copy: £7.00 (including postage). Orders to: The Secretary, Department of Other Languages, Faculty of Modern and Medieval Languages, Raised Faculty Building, Sidgwick Avenue, Cambridge CB3 9DA. Please make cheques payable to 'The University of Cambridge'.

**Modern Greek Studies (Australia and New Zealand) 1, 1993** (Journal of the Modern Greek Studies Association of Australia and New Zealand) -- will accept papers on aspects of Byzantium that are of relevance to Modern Greek society. Contact the editors: Anna Chatzinikolaou, Department of Near Eastern and Classical Studies, University of Melbourne, Parkville, Victoria 3052, Australia and Elizabeth Jeffreys, Department of Modern Greek, University of Sydney, Sydney NSW 2006,

Australia. Details of subscription costs from Anna Chatzinikolaou, address as above.

### Series

**Belfast Byzantine Texts and Translations** announce the publication of the first volume in the Evergetis series, *The Theotokos Evergetis and Eleventh-Century Monasticism*, ed. Margaret Mullett and Anthony Kirby (BBTT, 6.1, Belfast, 1994), ISBN: 085389-503-1, 21 chapters, xvi: 408 pp + xvi plates. Prepublication price: £20 until after the Symposium. For all sales, standing orders, etc., contact Mrs Betty Robinson, School of Greek, Roman and Semitic Studies, Queen's University Belfast, Belfast BT7 1NN, Northern Ireland.

**Translated Texts for Historians, Liverpool University Press**, now distributed in the USA by 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.

Gillian Clark, Dept of Classics and Ancient History, Liverpool L69 3BX; E-mail egclark@liverpool.ac.uk

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

Mary Whitby, School of Greek, Latin and Ancient History, St Andrews KY16 9AL; E-mail jmw3@st-andrews.ac.uk

#### **Published 1993:**

Eutropius, *Breviarium*, ed. Harry Bird

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

*The Seventh Century in the West-Syrian Chronicles*, ed. Andrew Palmer, Sebastian Brock, Robert Hoyland

#### **Forthcoming 1994:**

Aurelius Victor, *Caesars*, ed. Harry Bird

Caesarius of Arles: *Life, Testament, Letters*, ed. William Klingshirn

Bede, *On the Tabernacle*, ed. Arthur Holder

#### **Expected 1995:**

*Liber Pontificalis 3*

Sophronius of Jerusalem, *Synodical Letter, Letter of Sergius to Honorius; Ekthesis*

Ps-Dionysius of TelMahre (John of Ephesus, *Ecclesiastical History*, pt. 2)

Texts in preparation include:

Philostorgius, *Ecclesiastical History*

Mark the Deacon, *Life of Porphyry of Gaza* (Georgian and Greek versions)

*Life of Symeon the Fool* and other texts on holy folly

*Life of Epiphanius of Salamis*

George of Pisidia, *Panegyrics at the Court of Heraclius*

Themistius, *Selected Orations*

Damascius, *Philosophical History*

**The University of Minnesota Press** will continue its successful series **Medieval Studies at Minnesota**, in co-operation with the Center for Medieval Studies at the University. Enquiries to the Press or the Center, Minneapolis MN 55455, USA.

### Books

Copies of **Byzantine Diplomacy**, Papers of the Twenty-fourth Spring Symposium of Byzantine Studies, Cambridge, March 1990, edited by Jonathan Shepard and Simon Franklin (SPBS Publications, 1, Variorum, 1992) are still available to members at the reduced price of £25, including p & p. Please send your orders to Mary Cunningham Corran, Membership Secretary, SPBS, 44 Church Street, Littleover, Derby DE23 6GD.

### General

Members of the Society for the Promotion of Byzantine Studies: Please note that the **Annual General Meeting** of the Society will be held in the course of the 28th Spring Symposium of Byzantine Studies: Sunday, 27 March, 1994, at 9.30 pm in University House Library, The University of Birmingham, Edgbaston, Birmingham B15 2TT. The meeting will be addressed by Karsten Fledelius, organizer of the 19th International Byzantine Congress, 1996. The SPBS Executive will meet at 9.30 pm on Saturday, 26 March.

We announced last year the foundation of the **Association pour l'Antiquité Tardive** in Paris (see *BBBS* 19, p.44). Dr Oliver Nicholson writes that there is an independent movement to start a Society for Late Antiquity in the U.S.A. The idea was mooted at the American Philological Association's meeting in Washington, D.C., December 1993. The idea would be to have a group which laid on an annual Late Antique panel at the A.P.A. meeting (attended by many U.S. classicists). The instigators of this idea are Michelle Salzman (Dept. of Classical Studies, Boston University, 745 Commonwealth Ave., Boston, Mass., 02215) and Emily Albu Hanawalt (same address). The proposed panel for 1994 is 'The Family in Late Antiquity'.

'**Byzantium**', an exhibition of Byzantine objects from British collections, will be on view at the British Museum from December 1994 to April 1995. It will cover the geographical extent of the late Roman and Byzantine empires, from northern Italy to Egypt and from the Straits of Gibraltar to the Caucasus. The time-scale will cover the eleven centuries or so between the foundation of Constantinople in AD 330 and the fall of the city in 1453, with a continuation into the immediately post-Byzantine period. The story will unfold in a series of chronological and thematic sections, illustrated by superb works of art, weapons, instruments, utensils and other artefacts from the British Museum and the British Library, the Royal collections, the National Gallery, the Victoria and Albert Museum, the Science Museum, museums and college libraries in Oxford and Cambridge, and many other public and private collections. The 1994/5 exhibition is designed to coincide with the XXIXth Spring Symposium of Byzantine Studies, which is being held for the first time in London, 7-10 April 1995. There will be a series of concerts, lectures and other events throughout the duration of the exhibition.

**The Centre for Byzantine, Ottoman and Modern Greek Studies** at the University of Birmingham announces that Dr J.F. Haldon, Reader in

Byzantine Studies, succeeded Professor A.A.M. Bryer as Director of the Centre on 1 January 1994. Professor Bryer took voluntary early retirement on 30 September 1993 and was re-engaged on 1 October 1993 as a part-time appointment. He intends to devote the next few years to private research and Public Oratory. The Centre will appoint a new Lecturer in Byzantine Studies from 1 September 1994.

**The Centre for Research in East Roman Studies:** The Centre was established in 1992 within the Department of Classics and Ancient History to coordinate research in an area of Ancient History and Archaeology in which individual members of staff have already established an international reputation. The appointment of Dr Montserrat to a Lectureship in East Roman Studies greatly strengthened the existing research strength. The Centre was officially opened by Prof Fergus Millar, FBA, Camden Professor of Ancient History at Oxford, with an Inaugural Lecture entitled 'Caravan Cities- The Eastern Roman Empire and Long Distance Trade'. This was followed by a series of three lectures by Dr Erica Hunter (Cambridge) on 'Christianity East of the Euphrates'. The series of public lectures ended with a well publicised and well attended lecture by Peter Conolly, FSA, on 'The Battle of Cynoscephalae' with a practical demonstration of Roman weaponry (using exact replicas). The Centre co-sponsored with the EHRC a major conference on 'Constantine and the Birth of Christian Europe'. Participants included leading scholars from UK and N.America. The main project of the Centre, the Manichaean Data-Base and Dictionary Project under Dr Lieu, was awarded a second major research grant by the British Academy. This was augmented by the award of a prestigious British Academy Visiting Professorship to the Centre from Prof Peter Nagel (Bonn) to participate in the project.

**The European Medieval Academy** was founded in 1992 with the object of matching Europe's new economic and political organisms with a forum specifically devoted to Europe's medieval past. About 30 Founding Fellows from the member countries, including three from Britain, have been elected. Further information concerning membership, planned activities and conferences etc. is available from the Secretary, Dr Margarete Newels, Erlenweg 16, D-5300 Bonn, Germany.

**Friends of Mt Athos.** Meetings planned for 1994:

10 January: Vassilopita party at the Maria Andipa Icon Gallery, 162 Walton Street, London SW3 2JL, 6.30-9 pm

26 March: Informal meeting with short talks on the theme 'Athos Today' in University House Library, Birmingham, to coincide with the 28th Spring Symposium of Byzantine Studies, 9.30 pm.

18 May: AGM at the House of St Gregory and St Macrina, 1 Canterbury Road, Oxford OX2 6LU, at 4 pm.

Members might be interested to learn of the **Hagiography Society**, which like the SPBS aims to coordinate information about members' current research interests and also organizes sessions at major Medieval conferences in the USA and UK. For more information write to Sherry L. Reames, Department of English, University of Wisconsin, 600 North Park Street, Madison, WI 53706, USA.

**King's College London:** Prof Roderick Beaton announces that following the election of Prof Averil Cameron to the Wardenship of Keble College Oxford, from the 1994/5 academic session, approval has been given by the Principal of King's College London for a new appointment to be made to the Chair of Late Antique and Byzantine Studies with effect from September 1994. It is hoped that the appointment will be announced in late April or May.

**The Marjory Wardrop Scholarship**, to be offered by the University of Oxford for Georgian (Transcaucasia) Studies:

The Marjory Wardrop Fund was established 'for the encouragement of the study of the language, literature, and history of Georgia, in Transcaucasia'. One of the purposes to which the fund may be applied is 'the assistance of carefully selected British\* students' to engage in such study.

Applications are accordingly invited by 30 April 1994 for a Marjory Wardrop Scholarship to be offered, from 1 October 1994 or a date to be agreed, for two years in the first instance, with the possibility of renewal for a third year. The scholarship is available for-- but not restricted to-- study for a higher degree; it can, for example, be held for postdoctoral research. Subject to the agreement of the board of management, the scholarship may be held at any institution. The amount of the award will be of the order of that of a current British Academy Studentship or such other sum as may be determined in the light of the proposed research and of the financial circumstances of the successful candidate.

Applications from eligible candidates including a *curriculum vitae*, details of the proposed research, and the names of two academic referees, should be sent to:

The Secretary of the Marjory Wardrop Fund  
University Offices  
Wellington Square  
Oxford OX1 2JD (tel. 0865-270199; Fax. 0865-270708)

Applicants should arrange for their referees to submit references in confidence to the Secretary by the same date. Interviews for short-listed candidates will be arranged in May or June.

\*This scholarship is advertised under the provisions of Section 34 (2) of the Race Relations Act 1976.

**Ian W.G. Martin** announces that he has now retired from the Library of University College, London, and has become an Honorary Research Fellow in the Greek and Latin Department. He continues to be a member of the University of London subject sub-committee on Byzantine Studies (of which he was secretary and bibliographer for twelve years).

**A new correspondence course** has been launched by the Rand Afrikaans University, Johannesburg in Modern and Medieval Greek. More information may be obtained from Dr Corinna Matzukis, Rand Afrikaans University, PO Box 524, 2000 Johannesburg, S. Africa.

### **War Damage to the Serbian Orthodox Heritage in Croatia, Bosnia and Herzegovina.**

Zaga Gavrilović writes:

Reports containing lists of Serbian Orthodox churches and their contents and of other cultural monuments destroyed or damaged in the current conflict, have been issued by the Institute for the Preservation of Monuments of Culture and by the Museum of the Orthodox Church in Belgrade. Great concern is expressed for the loss of life and for the irreparable damage caused to the cultural heritage of all three warring factions. As far as the destruction of Serbian Orthodox churches is concerned, details are given on the means which had been available, in spite of obvious difficulties, for obtaining reliable information from the affected areas. On the basis of that information, it is stated that until November 1993, 156 Serbian Orthodox churches have been destroyed, many of them outside the actual war-zone. There are also 169 heavily damaged churches, 30 destroyed cemeteries (some completely ploughed over) and 65 burnt down parochial homes. The Reports draw particular attention to the massive and deliberate destruction of Serbian Orthodox heritage during the Second World War and its relevance in the events of today. Tragically, in a great number of cases the pattern has been repeated: often, the same churches which have been restored or rebuilt after the war, have been the victims.

Parts of museum collections which survived the 1941-1945 horror or were painstakingly reassembled in the post-war period, have been targeted and are disappearing rapidly. The losses caused by an explosion of a planted device in the Museum of the Serbian Orthodox Church in Zagreb in June 1992, are now sadly joined by the destruction of the buildings and the contents of the Orthodox church of St Nicholas and the Diocesan Palace at Karlovac, in Croatia, caused by explosion on the 25th December 1993. All over Bosnia-Herzegovina, plunder and destruction are rife. An uncertain fate has hit a precious and well-known collection of icons, mostly Italo-Cretan, at Livno in Herzegovina (now Tomislavgrad, under Croat administration). Before the attack on Livno, when they were massacred or expelled, the Serbian population refused to allow their icons to be taken away to safety, as the belief in their protection was their only remaining hope. Some of these works of art may be now reaching the Western markets, as a recent interview with a dealer on BBC Radio 4 indicated.

Without taking sides in the political aspect of the conflict, the importance of this heritage must be recognized and concern for it publicly expressed, as its disappearance has not been noted by the media. Although the majority of monuments in question date from the post-Byzantine period, they indicate the spread of Byzantine Orthodoxy in the Balkans: they represent a vital link with earlier traditions and illustrate a continuity spanning a millenium.



## 9. RESOURCES

**The Register of Byzantine Photographic Resources in the UK- an update:** Since the announcement in the Bulletin of 1992 of the establishment of a Register of photographic resources, members have been sending a steady trickle of information, for which I am very grateful. A brief handlist will appear in the next edition of BBBS. Any further contributions should be sent to Liz James, School of European Studies, University of Sussex, Falmer, Brighton, BN19QN.

**The Evergetis Photographic Archive:** In conjunction with the Evergetis Project based in Belfast with Dr L. Rodley as project advisor on Art and Archaeology, the Evergetis photographic archive is being developed by Anthony Kirby concentrating mainly on monastic monuments extant or in a ruinous state. So far approximately 1,200 photographs have been taken and form of what promises to be an extensive and comprehensive archive. Grants from the British Academy as well as The Seven Pillars of Wisdom have helped in the formation of this archive. At the present time a list of sites and monuments has been compiled, but in due course a database incorporating a bibliography of each of the monuments will be made. There is always a need for further additions and further photographs will be added to the archive during the course of 1994. Anyone interested in contributing to the archive should contact Anthony Kirby on 0232 245133 extension 3817 for further details.

**Paris:** Barbara Crostini writes that a great variety of paleographical and critical material left by Père Leroy to the Institut de Recherche et d'Histoire des Textes may be consulted by writing to Madame G. Astruc, IRHT, 40 avenue d'Iena, 75116 Paris.

**Washington, D.C.:** The Dumbarton Oaks Byzantine Library, Acquisitions Lists. The Acquisitions Lists of the Byzantine Library of Dumbarton Oaks, which were originally generated for in-house use, have proved to be a rather useful source for learning about new publications. To have even greater distribution and usefulness, we are starting, as a successor to our Acquisitions List, a new bi-monthly publication. This expanded list will continue covering all the monographic titles in Byzantine subjects received by the Dumbarton Oaks Byzantine Library; it will have an additional coverage of periodical literature, i.e. all articles relevant to Byzantine Studies published in the approximately 850 current journals received by our Library, as well as continuations received on standing order. In the first issues, we are including both current acquisitions and books received by our Library since 1991. Once the listings for the years 1991 to 1993 are completed, current literature will be covered systematically.

Information contained in the Enhanced Acquisitions List will cover the entire scope of Byzantine Studies, as reflected in the collection of the Dumbarton Oaks Byzantine Library. Citations will be arranged alphabetically within each broad subject category: (Art; Archaeology incorporating Architecture; Auxiliary Disciplines incorporating Epigraphy, Numismatics, Papyrology, Manuscript Studies, Palaeography; Festschriften and Conference Proceedings; History incorporating Church History; Law incorporating Canon Law; Literature incorporating



Language and Philology; Music; Philosophy; Science; Theology). Full bibliographic information will be provided for each citation, as well as a brief abstract, if the contents are not obvious from the title. To subscribe to the Acquisitions List, apply to Victoria Erhart, Dumbarton Oaks, 1703 32nd Street, N.W., Washington, D.C. 20007, USA.

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## 10. TEACHING BYZANTIUM

This year **Eleni Goustis**, of Athens, Greece, offers the following report on material which she has devised for teaching Byzantine Studies to children:

**'Journeys through Byzantium'**: six files/kits covering a wide range of topics concerning Byzantine civilization and everyday life.

Teaching Byzantine Studies in Greece does not present the same problems as teaching the subject abroad. There are however some common difficulties, especially regarding the restricted bibliography available to teachers who wish to introduce the subject to classes aged 11-15.

'Journeys through Byzantium' aims to give teachers material to use in the classroom when introducing the subject. The series includes 6 files/kits, each covering one of the following subjects: public buildings, doctors and medicine, books and manuscripts, food, textiles and public entertainment.

The series in no way aims to provide a comprehensive overview of Byzantine history, but rather to make Byzantium accessible in a way which will encourage further reading and provide motivation for visiting museums and exhibitions. The text, based exclusively on Byzantine sources, is complemented by reproductions of icons, manuscripts, photographs of monuments, art objects etc. Each kit also includes maps, posters, a chronological table of major events in Byzantine political history and activities the children can undertake at school or at home-cooking a Byzantine meal, for example.

The series is currently being prepared to appear in Greek, but interest expressed by teachers, librarians, museum curators in Britain and the US would prompt us to proceed with an English version. We would be glad to provide any further information.

(Eleni Goustis, Kaleidoscope Publications, 50, Omirou Street, Athens  
106 72, Greece)

# 11. XXVIIIth SPRING SYMPOSIUM and OTHER RECENT CONFERENCES

The Twenty-seventh Spring Symposium of Byzantine Studies:  
Constantinople and its Hinterland (Thrace and Bithynia), University  
of Oxford,  
Friday 2-Tuesday 6 April 1993.

A novel feature of this Symposium was that, instead of being a British effort with some foreign participation, as in previous years, it was designed from the start as an Anglo-French collaboration. The French contingent, led by **Gilbert Dagron**, made an essential contribution that reflected the high standards we have come to expect from the Paris school. The programme of 28 main papers and 21 short communications was spread over 4 days. The Symposium, attended by about 200 persons, opened with an introductory lecture by Cyril Mango, Symposiarch, together with Gilbert Dagron.

The subsequent sessions were arranged as follows. At the first session, devoted to THE LAND AND ITS PRODUCTS, **Cyril Mango** spoke of the water supply in an attempt to define the early Byzantine catchment area and bring out the dependence of the capital on its European hinterland. **Jean Durliat** (*L'approvisionnement régional de Constantinople, IVe-IXe siècle*) examined, both in terms of origin and administration, the differences between the Early and Middle Byzantine periods. The latter, taken from a different point of view, was also a major component of **Paul Magdalino's** paper ('The urban revival of Constantinople [9th-12th c.]: institutions and infrastructure'), who stressed the importance of the *oikoi* as units of both consumption and production. Two further papers were thematically connected with the same topic: **Gilbert Dagron's** 'Les pecheries de Constantinople', which both described the working of the fisheries and laid stress on the imperial laws relating to this activity; and **Johannes Koder's** communication on the supply of fresh vegetables.

Because of the withdrawal of a promised paper by Nicholas Oikonomides, the session on ADMINISTRATION was limited to **Cécile Morrisson** ('Diffusion de la monnaie constantinopolitaine: routes commerciales ou routes politiques?') and **Ihor Sevcenko** ('The effectiveness of the imperial government in the hinterland of Constantinople') who discussed the rather tenuous control of Bithynia by imperial authority as evidenced by the correspondence of Theodore the Studite.

The third session, DEFENCE, consisted of **James Crow** ('The Long Walls of Thrace, success or failure?') and **John Haldon** ('Strategies of defence, problems of security: the garrisons of Constantinople in the middle Byzantine period'), followed by two case histories, **James Howard-Johnston**, ('The siege of Constantinople in 626') and **Michel Balard** ('La défense de Constantinople en 1453'), the latter stressing the unreliability of eyewitness accounts.

The fourth session, COMMUNICATIONS BETWEEN CAPITAL AND HINTERLAND, included **Clive Foss** on 'Nicomedia' (a survey both of its history and archaeological remains), **Michel Kaplan** ('Les saints de la banlieue constantinopolitaine et leurs monastères'), **Jacques Lefort**

('Relations entre Constantinople et la Bithynie'), and **Patricia Karlin-Hayter** ('The hinterland and the patron-saint').

The fifth session, INHABITANTS, COLONISTS, CONQUERORS, consisted of papers by **David Jacoby** ('The Jews in Constantinople and its Hinterland'), **Jonathan Shepard** ('Constantinople- gateway to the north: the Russians') and **Chrysa Maltezou** ('Venetian "habitatores", "burgenses" and merchants in Constantinople and its hinterland [XII-XIV centuries]). Unfortunately, Halil Inalcik ('The Ottoman survey of 1455') was unable to be present.

The sixth session, MANUFACTURE AND EXPORT, included two papers on marble: **Nusin Asgari** speaking on 'The Proconnesian production of architectural elements in Late Antiquity, based on evidence from the marble quarries' and **Jean-Pierre Sodini** on 'La sculpture médiévale à Constantinople'. There were then four papers devoted to glazes, glass and enamel by **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') and **David Buckton** ('A luxury trade: Constantinopolitan enamel production and export'). Finally, **Anna Muthesius** spoke on 'Silken Splendour: political economy within Constantinopolitan silk production and trade'.

The seventh and final session, CULTURAL RELATIONS, featured **Denis Feissel** on 'Les épitaphes à Constantinople', **Rosemary Morris** on 'Monastic culture in Bithynia: the case of Mt Olympos', and **Irmgard Hutter** on 'Scriptoria in Bithynia'.

On the final morning there were two simultaneous sessions of short communications devoted to the theme of the Symposium. The abstracts follow.

The last session of the main papers was, appropriately, followed by an exhibition of MANUSCRIPTS FROM THE HINTERLAND OF CONSTANTINOPLE, organised by Irmgard Hutter in Christ Church Library. A second exhibition, THE BYZANTINE BRIDGE BETWEEN EAST AND WEST: MANUFACTURE AND TRADE, 300-1453 AD, organised by Marlia Mango was held in the Ashmolean Museum where there was a second Byzantine exhibition of TEXTILES FROM BYZANTINE EGYPT organised by Helen Whitehouse. Francis Warner kindly arranged a performance of his 2-act play, BYZANTIUM, which was held in Exeter College chapel and there were, additionally, two evening receptions, one in the Ashmolean to view the exhibitions and one at the University Museum of Natural History, where Gilbert Dagron's lecture on the fisheries was given.

The Symposium was greatly assisted by generous support from Oxford University (the Hulme Fund, the Faculties of Literae Humaniores and Medieval and Modern History, Christ Church), the Collège de France and the CNRS, the Society for the Promotion of Byzantine Studies, and the Maison Française. The 'Byzantine Bridge' exhibition in the Ashmolean Museum was sponsored by the A.G. Leventis Fund, Marchessini & Co. and Parfums Rochas (makers of 'Byzance').

(Prof Cyril Mango, Symposiarch)

## Communications: Abstracts

**Marie-France Auzepy**, 'L'empereur dans la ville (VIIIe - Xe s.): mobile et immobile' (to be published with main papers).

**Jonathan Bardill**, 'Brickstamps and the date of St Polyeuktos'

Mango and Ševčenko have argued for construction dates 524-7 on the grounds that Gregory of Tours tells of the gilding of the roof when Juliana was alive and when Justinian was emperor, which suggests completion in 527 or 528, and since a scholion on the epigram in *Pal. Anth.* states that the church took three years to build.

The majority of the bricks from the site carried indictions B'-E' or IA'-ID'. In his contribution to the excavation report, Hill suggested that construction began in indiction IB' and ended in indiction D', giving a building-period of 6-8 years (518/9- 525/6), roughly agreeing with Mango and Ševčenko's suggested dates. But the indictions form two clear groups, since there are almost none with indictions IE' and A'. Harrison realised this and suggested that the B'- D' cluster related to Mango and Ševčenko's 524-7, and that the IA'- ID' cluster consisted of old stock from an earlier indiction cycle.

Gregory of Tours' story of the gilding of the roof does not necessarily indicate the date of the church's completion: it is clear that the gilding was unnecessary and expensive elaboration to prevent Justinian acquiring Juliana's wealth. All that is certain is that the absence of Areobindus's name in the dedicatory inscription indicates a date for the carving of the entablature after his death c. 512. It is possible, therefore, that the cluster IA'- ID' indicates the years 517/8 - 520/1, and that these are new dates for the church's construction.

No analysis of the indictions upon bricks of a known architectural context was undertaken in the report. But bricks associated with the foundations bore indictions B' - E', and bricks associated with the superstructures bore indictions IB' - ID'. These two groups therefore correspond with the two major clusters of indictions seen when all the stamps from the site are considered. The substructures would therefore appear to date to 507/8 - 521/3 and the superstructures (and entablature inscription) to 517/8 - 521/2. This redating would also explain why many bricks from the IB' - ID' cluster evidently come from the highest levels of the church (being lighter than the other bricks and very fragmentary). An objection is that the scholion states that it just took three years to build the church.

The historical sources explain the five year gap between construction of the foundations and the superstructures. Areobindus becomes consul in 506, and construction begins shortly after. He is urged to take the crown in 512 but flees, and construction ceases. Anastasius attempts to win Juliana over to his side, but she remains firmly Orthodox. Perhaps she is prevented from building an effective monument to the Theodosian dynasty by the emperor. Religious problems continue in 513-5 with Vitalian's attacks on Constantinople. Anastasius dies in 518 and construction resumes.

**Claudia Barsanti and Alessandra Guiglia Guidobaldi**, 'Introduction to a catalogue of the windows of St Sophia in Constantinople'

The 6th-century chancel screen of the church of San Clemente in Rome finds its closest parallels in contemporary Constantinopolitan sculpture, especially in the slabs and the soffitti of the windows of the galleries of Justinian's St Sophia. In examining this material for our recent publication on St Clemente we were surprised to find that there is no detailed study that defines the outstanding importance of these Constantinopolitan reliefs. It is, in fact, strange that the marmoreal decoration of St Sophia-- more than 100 slabs and soffitti *in situ* safely dated-- has never been the subject of a detailed study, and is only occasionally brought to the fore as a chronological reference point for the noteworthy series of similar material dispersed throughout the Byzantine world. In this paper we will discuss the preliminary results of our research, which form part of a much larger programme aiming at the full publication of all this material in St Sophia.

**Anthony Bryer**, 'Black Sea fish and salt' (no abstract received).

**Geoffrey Greatrex**, 'Procopius and Agathias on the defences of the Thracian Chersonese'

This communication compares passages from Agathias and Procopius relating to the walls defending the Thracian Chersonese, which successfully withstood an attack by the Kotrigurs in spring 559. It is argued that since Procopius fails to mention such a noteworthy event in so panegyric a work as the *de Aedificiis*, it is unlikely that he can have written the work after this invasion. Other arguments too are employed in favour of an earlier dating of the *de Aedificiis*. It is unlikely that he can have written the work after this invasion. Other arguments too are employed in favour of an earlier dating of the *de Aedificiis*; cf. G. Greatrex, 'The Dates of Procopius' works', *BMGS* 18 (1994).

**Judith Herrin**, 'Bithynian clay beds and Byzantine polychrome ware: Evidence from the Kalenderhane excavations'

Very little is known to date about the clay beds that supplied the ceramic trade of Constantinople in the medieval period. Yet a wide range of glazed and coarse wares appear to have been produced in the capital from the fourth to the fifteenth centuries, implying a constant demand for clay of all types. The construction industry alone must have needed a vast amount of unrefined clay for the tiles, pipes, amphorae and other elements used in buildings. And the high quality glazed wares, made in both white and red clays, required much purer supplies also in considerable bulk.

In other centres of ceramic production, for instance medieval Bulgaria, the identification and excavation of clay beds and firing kilns provides evidence of the organization of a local pottery industry. This produced building materials for the new capital, Preslav, as well as decorative tiles and pottery for secular and ecclesiastical buildings elsewhere. Similarly, in Cherson and Corinth medieval kilns formed part of industrial complexes connected with ceramic and glass production. Since it is always easier to establish a kiln close to a clay bed rather than to transport heavy clay to a kiln, the same pattern of production may be assumed at Constantinople. But unfortunately so far no kilns have been excavated in the metropolis.

Local production in Constantinople can not be doubted, however. The existence of misfired glazed pots at Kalenderhane Camii, thrown out as wasters, seems to confirm the fact. In addition, a significant number of pottery types, of amphorae for example, are thought to have originated in the city. So it appears likely that local clay beds would have provided the basic materials for both coarse and fine ware production.

This short communication will provide evidence for such local production in the case of polychrome ware. It will argue that this dramatic new art form was first developed in Bithynia, where clay beds provided a suitably high quality white ware. Brilliantly colored glazes were then used to apply additional decoration. The new style was rapidly diffused and copied in Bulgaria, Cherson and Constantinople, a local variant of this ware was produced, often slightly different in both quality and decoration. While the evidence from Kalenderhane Camii can not assist in establishing the date of this innovation, it does reveal a local centre of production of polychrome ware in medieval Constantinople.

**Paul Hetherington**, 'Empythio: A Thracian *frouion* of John VI Cantacuzene'

The towers of a small fortress still stand on the edge of the village of Pythio (medieval Empythio), some 8 kilometres from Didymoteichos, looking eastwards over the flat valley of the Marica river. Its interest lies chiefly in four features:

1. It is known to have been built by John VI Cantacuzene, as he refers to this *frouion* some six times in his *Histories*, saying twice that he built it 'from its foundations'.

2. The approximate date when it was built can be established from the same source as between 1323 and 1329, Alexios Apokaukos besieged it unsuccessfully in 1344.

3. Its central feature of two unequal towers linked by a high wall with an elaborate gateway has not been significantly altered. Although now in unsafe condition, it can be evaluated as offering largely the same forms as when John Cantacuzene built it.

4. By any standards the *frouion* is an elaborate and expensive structure. The larger of the towers is three storeys and some 15 metres in height, and each floor is formed from four shallow circular brick vaults; these twelve shallow cupolas provided the ceilings of the ground, first and second floors, and a stone staircase leads up from floor to floor inside the eastern side of the tower. No timber was used in its construction.

The *frouion* at Pythio therefore offers a chance to evaluate an example of late Byzantine prestige military architecture, sited in the Thracian hinterland, built by John Cantacuzene when he was about 30 years old, and with its main forms still largely in the state in which he left it.

**Eric Iveson**, 'A Byzantine City and its Cemeteries: the Case of Constantinople'

No symposium dedicated to the history and archaeology of the capital should neglect that most enduring aspect of urban life-- the burial of the dead. This communication discusses the following aspects of burial in Constantinople, using primary sources and archaeological evidence: 1. The types of cemetery and burial place attested in the City. 2. How these burial places were founded and administered, and 3. The types of tomb



found in the City. To put the capital in context, I will also comment upon the extent to which Constantinopolitan burial practices influenced those of its provinces.

**Johannes Koder**, 'Fresh vegetables for the capital, or: where did the cabbage for 375,000 *politai* come from?' (to be published with main papers).

**Stephen McCotter**, 'Tactics of siege warfare in the Early Byzantine period'

(No abstract received). Summary: This communication dealt with the early sieges of Constantinople and especially attacks on the capital before 626. It also looked at the nature of such attacks and the methods by which they were conducted and defended against. It also took into account the question of the Theodosian land walls and how much difference they made to the defence of the city in the early period.

**Nevra Necipoglu**, 'Economic conditions in Constantinople during the siege of Bayezid I (1394-1402)' (to be published with main papers).

**Oliver Nicholson**, 'The Great Statue at Constantinople'

No one could claim that the statue which once crowned the Porphyry Column at the centre of the Forum of Constantine in Constantinople has lacked scholarly attention. The earliest allusions to it consistently call it a statue of the emperor Constantine himself, but it was certainly, to judge from the descriptions, a radiate statue facing East, and later Byzantine writers often refer to it as a statue of Apollo or the Sun. The purpose of this paper is not to take up the question whether or not the statue was originally intended to represent Constantine or Apollo or the Sun or all three. It is rather to ask what the point would be if the statue did stand for either Sol or Apollo as well as for the emperor. Scholars have seen various significances in the possible multiple meaning of the statue: it has seemed a sign of residual paganism in the first Christian emperor, a street joke (Garth Fowden, *JnLRomSt* 81 (1991), 128-31) or an instance of alleged 'ambiguitas Constantiniana' (M. DiMaio et al, *Byzantion* 58 (1988), 353-57). All these interpretations are inimical to Eusebius's claim that Constantine founded Constantinople to be a Christian city. Our argument will be that it is perfectly possible to understand the possible double or triple meaning of the statue in a Christian fashion, and that by considering such significances we may come to understand a Christianity characteristic less of later Byzantine Orthodoxy than of the court of Constantine.

The key is not Eusebius, a provincial bishop with limited contact with the emperor, but Lactantius, who had spent more than a decade in and around courts, who was tutor to Constantine's son and who dedicated the latter edition of his *Divine Institutes* to Constantine himself. It is remarkable that this uncompromising Christian apologist has little to say against Apollo; indeed he claims that the oracles of the god are occasionally accurate (*Inst* 1,7,1; cf. 11,16). More to the point, his explanation of the way that paganism came to exist in a world which was created in the first place by the God of the Christians, sheds light on Constantine's treatment of paganism at Constantinople. G. Dagron has suggested that pagan religion at Constantinople was mobilised to honour



the imperial family, the religious value of the gods was transferred to Constantine and his mother (*Naissance d'une capitale*, 374). Such a process would neatly reverse that by which earthly rulers of the mid-2nd millennium B.C., Saturn, Jupiter and their family, had, according to Lactantius (*Inst* I, 8, 4-23, 5), been turned into gods. After their deaths the distraught subjects of these unprecedentedly powerful figures had begun to make statues of them and worship them; the traditional myths were garbled versions of their *res gestae* put about by poets who write 'lying panegyrics' like those Lactantius had often heard at court. Constantine on the porphyry column could have been associated with Apollo as much to demythologise the God as to glorify the emperor. Both were human rulers; no ambiguity need be supposed.

The Sun presents more interesting problems. Helios had been the object of a city cult at Byzantium; earlier emperors had instituted various worship of Sol; Constantine himself had, in the years before he came to the East, shown Sol on his coins (P. Bruun, *Arctos* 2 n.s. (1958), 5-35), though there is no evidence that he, unlike his colleague Licinius, ever offered cult to the Sun (Oliver Nicholson, '...the Emperor Licinius and the Christians', forthcoming in ed. M. Mullett, *The Forty Martyrs*). Sol-Helios is often characterised by scholars as a pagan divinity (G. Dagron, *Naissance*, 42, couples 'des rites solaires et des symboles païens'; cf. C. Mango, *Développement urbain de CP*, 25). It may be easier to see it simply as the Sun, obviously the greatest power in the heavens; there was a proverb 'what do they see who do not see the Sun?' (*Inst* V, 20, 2). The Sun could not be the exclusive property of any religion, though in a competitive world various cults could claim it, from the Mithraists (M. J. Vermaseren, *The Paintings of the Mithraeum at Santa Maria Capua Vetere*) through the pontifices Dei Solis instituted by Aurelian at Rome, to the Christians. If we are to understand the power of the Sun as ambiguous, it is not an ambiguity that smoothes over differences; rather the obvious power of the Sun was mobilised by different religious groups for their own purposes. These groups included the Church. Lactantius was of course careful to distinguish between God and the Sun (*Inst* VI, 2, 3-5), but he also thought that the Sun had been made to show what God's unique majesty was like (II, 5, 1). Indeed, day and night, the Sun, single hot and powerful, and the stars, multifarious cold and incapable of dispersing the darkness, were a deliberate image of the true religion of the Most High God and the false superstitions of the pagans (II, 9, 11-14). A reference to the Sun may not be a reminiscence of pagan honour paid to that power, it may recall the unique majesty of the Christian God. If the Sun could point to the power of the Most High God so, according to Lactantius (*Epit* 2, 2-5) and other Christians, could the authority of a single emperor. The possible association of Constantine's statue with the Sun is susceptible of thoroughly Christian interpretation. The Sun is not the private property of pagans or Christians; it may be seen as the power which both parties need to claim as obviously their own. Such competition for the commanding heights of the divine economy, rather than a tactful or diplomatic ambiguity, is what we should associate with the Age of Constantine.

The argument so far has rested on a hypothesis, that the great statue of Constantine may have had multiple meanings; it is hoped that this has been a means of uncovering something of the character of Christianity at the court of Constantine. It remains to underline some indubitably

Christian characteristics of the statue and the rites associated with it. Constantine emerges from his letters as unequivocally Christian, as a ruler not afraid to threaten the provincials of Palestine with the pains of Hell if they did not believe, as one who could use diplomatic correspondence to try and convert the Shah of Persia. The revolutionary nature of Constantine's convictions is illustrated by the fact that in the ceremonies concerned with his statue no blood sacrifice was offered. To a later generation of Christians even these bloodless rites might seem questionable; in Constantine's time the lack of blood sacrifice was itself a sign of vigorous Christianity. In previous reigns all public business had opened with some sort of sacrifice; only 20 years before the statue was erected, three young Christians had died for assaulting a provincial governor to stop him from sacrificing (*Eus. Mart. Pal.* 9, 4-5). With Constantine what had been normal practice from time immemorial became illegal; at Hispellum in Umbria, as at Constantinople the emperor was honoured with bloodless ceremoniew (*J. Gascou, M.E.F.R.* 79 (1967), 600-59). What might seem improper to Christians of the age of Theodosius I was at the cutting-edge of conversion in the time of Constantine. One further feature of the statue may perhaps suggest a Christian interpretation of it. The statue looked towards the East. From an early time Christians had prayed towards the East, as they waited for the Sign of the Son of Man to appear in the Heavens (*E. Peterson, Ephem. Liturg.* 59 (1945), 52-68). Constantine's rise to supreme power had taken place in an atmosphere of eschatological expectation; Lactantius's *Institutes* closes with a long and circumstantial prophecy of the End. Geographical considerations were obviously important in laying out the City. But could it be that Constantine, in facing his radiate statue towards the rising Sun, wished to show himself expecting the Second Coming of Christ? Of course not all of his subjects understood his intentions, whatever they were; there were bound to be those who did not understand, or did not want to understand, what it was that Constantine might mean by a Christian Empire. But it is not impossible that we can see something of what Constantine intended by considering the arguments of his Christian courtier Lactantius.

**Vasso Pennas**, 'The mint of Constantinople during the 6th Century A.D.: The case of a rare Justinian half-follis of indiction II'

In this short communication a rare half-follis of Justinian I, with the mint mark P and an indictional type of dating is presented (INDI II). The coin under discussion was donated to the Numismatic Museum of Athens by a private collector and constitutes the second known specimen of this unusual type. However the mint mark on the example from the Dumbarton Oaks Collection, illustrated and briefly commented on by Hahn in a series of articles and the first volume of *Moneta Imperii Byzantini*, is written in Latin, P.

Hahn has attributed half-folles and *dekanummta* of Justinian I with the mint mark P to Constantinople, considering P as an abbreviation of 'polis', meaning Constantinople as *polis par excellence*. Other suggestions however exist.

The specimen under discussion stimulates a further documentation of the above interpretation and leads to a re-examination of some existing propositions on the practices of the Constantinopolitan mint and the numismatic policy of the emperor Justinian I.

For instance Hahn proposes that the half-*folles* with INDI II, a date corresponding with the 27th regnal year of the emperor Justinian I, that is 553/4, revive a peculiar practice adopted in the half *folles* and *dekanummia* pieces of the Constantinopolitan mint before the year 538, when dating by regnal years was introduced. This practice was based on the compulsory change of the varieties on 20 and 10 *nummia* pieces, on the occasion of indiction-changes. Consequently Hahn suggests that during the 27th year of Justinian's reign the operation of the mints was disturbed, since no issues of this regnal year are recorded. However, a follis of Constantinople from this very year was found some years ago in the Philiatra hoard/ 1960, which also has been donated to the Numismatic Museum of Athens.

**Alessandra Ricci**, 'The Reverend John Covell's description and drawings of the landwalls of Constantinople (1674)'

In September of 1674, when the Reverend John Covell, accompanied by two escorts, undertook his survey of the landwalls of Constantinople, the monument was not unknown to the western world. Echoes of the key role it played during the final days of the Byzantine empire had long spread both in Christian and in Islamic realms. Pierre Gyllius d'Albi's publication in 1561 on the antiquities of Constantinople included the first detailed information about the landwalls. The French naturalist measured the width of the tripartite defensive system, miscounted the 96 towers-- he counted 250-- in the *eccelsus murus* interior and mentioned six gates. However, his humanist bias can be detected in his lengthy description of the mythological reliefs displayed on the sides of the Golden Gate's *protyrus*. Gyllius d'Albi's work soon became a well-known travel companion for western visitors to the city, as well as a model which was systematically imitated if not directly copied in subsequent travellers' accounts.

Covell's later account of the landwalls (British Museum, Add. Mss. 22,912), although comparable in length to d'Albi's, is a far more accurate survey that contrasts to the earlier humanistic work and its seventeenth-century imitators. The Reverend's description of the landwalls, the Propontis and Golden Horn walls form the bulk of this manuscript description of the city's Byzantine and post-Byzantine monuments which Covell intended to publish upon his return to England.

This paper will analyze the original contributions of Covell's unpublished study of the landwalls of Constantinople that has remained unknown to specialists. In particular it will focus on the author's description of the gates, their architectural components, toponymy, as well as their relationship to the neighbouring urban areas. In some instances Covell's observations about the landwalls refer to original architectural elements which have since disappeared, thus making this study crucial to our understanding of this complex monument. The Reverend's written account of the landwalls is also accompanied by a map of the city drawn by the author and including a descriptive legend for nine of the twelve gates that pierced the fortification. A measured section drawing reproduces the tripartite defensive system with a high degree of accuracy.

This paper will make known to specialists a unique resource for the study of a monument whose original form and state of conservation are

questions of immediate concern given the Turkish government's current campaign of restoration on the monument.

**Hilary Richardson**, 'The Jewelled Cross and its canopy: from Hagia Sophia to Georgia and Ireland'

In Byzantium the theme of the jewelled cross underneath a canopy can be seen in a very important location. It is placed in a position of great consequence in the inlaid decoration of St Sophia. In the west wall of the nave above the central Imperial Door through which the emperor and the patriarch entered the church, there is a panel in opus sectile showing an aedicula surmounted by a dome-like canopy. The richly jewelled cross has a pyramid base and a bird perches on either side of the baldacchino which shelters the cross. Three pearls are suspended from each of the transverse arms of the cross and curtains hang on either side. A small equal-armed cross decorates the centre of the ribbed canopy.

The idea of a jewelled cross is linked to events in Jerusalem from the time of Constantine, especially to the Finding of the True Cross by his mother, St Helena, in 326. Thus an ornate cross appears in the view of the Holy City in the apse of S. Pudenziana in Rome (c. 400) and other splendid examples are found in Ravenna, both in mosaics and in marble, and often on shrines made to enclose relics of the True Cross.

Jerusalem, the ultimate focus of Christian devotion, provided a common inspiration for the St Sophia Cross and for works of art in the Caucasus region and as far west as Ireland. The building activities of Constantine and Helena in the first part of the fourth century, and the Finding of the True Cross captured the attention of the whole Christian world and held it for many years afterwards. A number of parallel features indicates the common bond of ideas:

1) The stepped or pyramid base, representing Golgotha, the place of the skull, e.g. in Ireland the Killamery Cross, or in Georgia the stele from Gounia Kala, the relief on St George's church, Tache Bache, and the 6th c. relief at Edsani Sion.

2) The representation of jewelled crosses in paintings, mosaics, manuscripts and most surprisingly in stone: the Ahenny crosses (8th-9th c.) of the old kingdom of Ossory openly copy in stone a metal-covered jewelled prototype.

3) The canopy, baldacchino or cap covering the cross has allusions to Sion and the Holy Sepulchre. It occurs on both Georgian and Irish monumental crosses, two regions where free-standing sculpture from the Early Christian period survives, and is surely more than a coincidental resemblance having regard to the whole series of shared themes as exemplified in the St Sophia inlay. Georgian pre-altar crosses, such as the fine group from Svanetia, continue the tradition of St Nino's cross of the fourth century. The cap is part of the whole ensemble and is frequently a shrine. The cap-stones of the Irish crosses are similar, sometimes portraying a miniature church which must relate to Jerusalem and the shrine built by Constantine to mark the place of Christ's Resurrection.

All these representations from Byzantium, Georgia and Ireland, although far flung and different in their own way, contain the same fundamental themes linked to Jerusalem, and show the common unity of early Christendom.

**Constanze Schummer, 'Chrysostom in Constantinople: Not carrying a Baedeker'**

Far from simply featuring a saintly bishop and a vindictive empress, as has often been presumed, St John Chrysostom's fall from grace and office as Bishop of Constantinople was a storm that broke over the entire city, and at the centre of this storm revolved interdiocesan rivalries, pious ladies, an unpopular archdeacon, Origenist monks, the inheritance of widows, a leper hospital, the Arian Gothic leader Gainas, silver statues of the Empress Eudoxia, the poor of the city, a private tragedy concerning Eudoxia and Arcadius, and even a charioteer killed in action in the hippodrome.

The communication will use some events and some significant excerpts from his sermons and speeches to show how the spiritual radicality and the outspokenness of Chrysostom's behaviour contributed to make a highly explosive mix out of all these ingredients, with special attention to the dangers of his habitual use of 'the basileus' as a figure of speech in his sermons. These examples illustrate that the provincial preacher failed to adjust to the conditions of the capital, to realize that what was acceptable elsewhere might be disastrous here. Chrysostom had never before had to interact with imperial authority and its ramifications on a direct and continuous basis. He had developed his habits over long years in the late antique city of Antioch with its features of paganism and Christianity, of city state and regional centre, with its coexistence of different ways of life and thought. And he apparently never understood how differently worked the mechanisms and hierarchies of a capital only existing to be the platform and focus of imperial power, which would not admit any alternative 'Weltbild'. Therefore he often needlessly antagonised members of the established groups in Constantinople. The art of not ruffling the feathers of authority while not compromising one's spiritual integrity was beyond his nature, for the science of exerting sustained spiritual influence while moving unharmed in court circles he lacked the experience and the understanding, perhaps the 'urbanity'.

**Dion C. Smythe, 'The *Politikon Genos* in eleventh- and twelfth-century Constantinople and its hinterland'**

This communication stressed that the two-fold divisions of Byzantine society common in the sources are not expressions of a single division, but mark out the variety of ways in which Byzantium (like any other complex society) was articulated. Use was made of Cheynet's *Pouvoir et contestations à Byzance* (1990) to show that the division between *politikon* and *stratitikon* was not useful in identifying those in power in the eleventh century. A brief review of the occurrence of the term in literary histories followed. Two conclusions were drawn: i) that the *oikos* is the micro structure of sociological analysis that allows eleventh- and twelfth-century Byzantine to be understood; ii) that the complex reality of *politikon* and *stratitikon* can only be understood in terms of a dynamic interaction between the micro structures (the *oikoi*). The communication ended with the presentation of two structuralist views of Byzantine society (eleventh and twelfth century respectively), followed by a *very* schematic outline of what the goal should be, presented visually.



**Alice-Mary Talbot, 'The Monastery of the Theotokos tes Peges in Constantinople'**

The Monastery of the Theotokos tes Peges, located just outside the land walls of Constantinople, was one of the most important shrines of the Byzantine capital, functioning throughout the Byzantine era, from the 5th-15th c. It was the site of imperial processions and ceremonies, and its miraculous spring water attracted crowds of pilgrims in search of healing. It was viewed by Prokopios as a 'guardian amulet' of the capital, as a protective anchor of the land walls along with the church of the Virgin at Blachernae. Yet the complex has attracted little attention from scholars, in part because none of the buildings of the Byzantine period survives, and in part because the literary evidence bearing on the shrine is scattered and in some cases difficult of access.

This paper will briefly review the history of the Pege monastery, beginning with the foundation of the shrine by Emperor Leo I, then focussing on the addition of a second larger church by Justinian I, the collapse of the dome of the Justinianic church in the earthquake of 869, and the restoration of the church under Basil I and Leo VI. Following the fall of Constantinople to the Crusaders in 1204, the monastery was taken over by the Latins, and the spring ceased to work miracles. The waters remained ineffective even after the restoration of the city to the Byzantines in 1261 because of the Unionist religious policy of Michael VIII, and regained their healing powers only during the reign of Andronikos II. Ca. 1300 there was a revival of the cult of the Theotokos tes Peges, as manifested by the literary activity of Nikephoros Kallistos Xanthopoulos, who wrote a *Logos* on the shrine and its miracles, as well as an *akolouthia* for the Virgin. Moreover, there is evidence that a new icon type of the Theotokos tes Peges was developed in the early 14th c., first attested in a mosaic on the underside of a ciborium over the spring.

In addition to the writings of Xanthopoulos, the paper draws on Prokopios' *De Aedificiis*, the anonymous 10th-c. account of *Miracula* at the shrine, the *De Ceremoniis*, and scattered references to Pege in historical narratives and hagiography.

**F. Trombley, 'The Sklavinias of Thrace (7th-8th centuries)'**

My paper will examine the subject of the Sklavinias of Thrace during the 'Dark Age'. It will seek to reconcile sundry reports found in the *Life* of St Gregorios the Decapolite, *Miracula of St Demetrios*, Theophanes' *Chronographia*, and select inscriptions with the evidence of Slavic toponymy (beginning with M. Vasmer's *Die Slaven in Griechenland*) and the archaeology of select coastal sites (both from direct personal observation and the useful P. Sustal, 'Thrakien' (1991) in *TIB*).

Seeking a clearer definition of the term 'Sklavinia'-- which is hardly as simple a task as P. Charanis supposed in *Balkan Studies* (1970), 1-34-- I shall demonstrate that these 'Sklavinias' were not, strictly speaking, collections of isolated Slavic communities living adjacent to Greek towns, but in fact usually bore the name of *phylon* (e.g. the Rhychnian *phylon* of Western Thrace) whose combined tribes might number upwards of 15 - 20,000 men, women and children.

The use of the Sklavinias as sources of manpower for population transfer schemes by Constans II (642-663 in *Oriente*) and Justinian II (685-695), presupposes at least rudimentary familiarity by village-sized units of Slavs with Mediterranean agricultural methods, as also a degree

of Hellenization, in order to make them adaptable to the requirements of the Byzantine fiscal system. The periodic failure of these schemes does not, strictly speaking, disprove the argument.

Finally, I shall attempt to reach conclusions as to the locale of the Thracian Sklavinias. Rather than a gigantic 'Sklavinia', Thrace should be seen as an area of mixed Greek and Slavic habitation, with Sklavinias lying in river valleys and distinct from the *territoria* of the surviving Roman towns and Kastras. Nor does the occasional or numerous settlement of Slavic clan and family units in these *territoria* force the conclusion that all was one great 'Sklavinia' (*pace* a recent book by Ph. Malingoudis).

**Mehmet Ihsan Tunay**, 'Byzantine frescoes at Enez in Thrace' (was unable to attend).

Enez is a very small town in Turkey near the Greek border. It was founded in Classical times and occupied during the Roman, Byzantine and Turkish periods. The University of Istanbul has been conducting excavations for many years in this town. In recent years they have assigned the Byzantine period to me. In 1991/92 my students and I cleaned the frescoes of Enez St Sophia, which was not previously known to us. The building is in very bad condition and will soon have gone for good. If we did not hurry the frescoes were going to disappear with the building.

We have cleaned the part above the main entrance where a fragment of fresco was visible, and we have started to check some of the corners where there is Turkish plaster. This process will be continued. Now even if the building disappears (which will take only one more strong earthquake), we will at least have the pictures.

**Maria Vassilaki**, 'A matter of Constantinopolitan taste: the evidence of a 14th-c. icon'

This paper takes as evidence a 14th-c. icon from the Benaki Museum, Athens (entry no. 2972) in order to discuss an artistic phenomenon, which though appearing to be unique or an hapax (because no other icons like this are known to us) may be seen as the outcome of certain historical and political circumstances prevailing in 14th-c. Constantinople. It can also be linked with trade activities and commercial communities in Constantinople. These circumstances and conditions may have influenced and formed a certain artistic taste and style which is clearly reflected in the Benaki Museum icon.

The icon has a central panel showing the Virgin of Tenderness and a border of Christological scenes in stucco alternating with busts of the apostles in egg tempera. The central panel is crowned by an arch supported by two spiral columns, and is decorated by two medallions in gold glass (in the so called 'verre eglomise' technique) with the busts of the evangelists Luke and Matthew. The representation of the Virgin has a strong western character, found mainly in Italian paintings and this is further underlined by the woodcarving of the icon and the gold glass medallions, both of which find their parallels in works of art connected with the area of Venice. The icon, however, must have been executed in Constantinople in the mid-14th c.

The Benaki Museum panel can be better understood as the pretentious commission by an individual with a taste for Italian art. It can be seen as



the product of a workshop familiar with Italian art. It can also be understood as the commission by an individual, with a taste for Byzantine steatites and enamels. The Christological scenes, which were executed in stucco, imitate steatite plaques and the gold glass medallions imitate enamels. The combination of all these different techniques (egg tempera, stucco and gold glass) in one panel is not simply unusual for a Byzantine icon but unique. This uniqueness I will now try and place in its context.

**8th Conference of the Australian Association for Byzantine Studies  
(Armidale, 2-4 July 1993)**

The title chosen for the Conference, *Conformity and Non-Conformity in Byzantium*, failed to attract the attention of most of the contributors, but the Conference itself provoked a varied range of interesting, if isolated, papers (from Pauline Allen's calling in question the accepted dates of many Chrysostom homilies [Day 1] to John Cowdrey's review of 11th century Western Reformers' views of Constantine the Great [Day 3]). An original feature was the parallel celebration of an International Conference on *Religion in the Ancient World* (1-3 July), organized by Matthew Dillon, the husband of Lynda Garland who organized the Byzantine Conference. Several participants spoke at both conferences, providing a welcome series of reminders that the two subjects are closely related. At the Byzantine Conference new officers were elected to guide the Australian Association, Pauline Allen as Chairperson (in place of Roger Scott) and Lynda Garland as Treasurer and Editor of the Newsletter (replacing Ann Moffatt). The Acta are due to be published by Adolf M. Hakkert in *Byzantinische Forschungen*, vol. XXI. The 9th Conference is already planned for 7-9 July, 1995, in Brisbane.

(Dr. Joseph Munitiz, S.J.)

**Three Patriarchs (BHG 1386) Symposium on Egina  
(September, 1993)**

Through the hospitality of Dr Anthanasios Angelou (now in the University of Ioannina) the seminar normally organized by Drs Julian Chrysostomides and Joseph Munitiz in London was able to hold a September session lasting five days on the island of Egina, where Dr Angelou owns a pistachio farm with a small renovated farmhouse (just large enough to hold a table and ten chairs).

A very civilized timetable allowed the members to sightsee, swim and siesta in the early part of the day, then work began between 4 and 5 pm, and went on till a late supper at 9 or 10, giving satisfying sessions of 5 or 6 hours (with appropriate interruptions).

We were able to revise the translation of the main text (previously collated and established), along with most of the two alternative endings, and the related Pseudo-Damascene *Letter to Theophilos*. We also benefited from a progress report on doctoral work by one of the participants, John Davis.

Present were past and present members of the seminar, including Mrs Irene Crook and Miss Diana Maynard from London, Dr Christopher Walter, Miss Maria Kouli and Mr Dendrinios Charalambos from Athens,

and colleagues of Dr Angelou from Ioannina (Drs Taxiarches Kollas and Michael Kordosis).

All found this an excellent opportunity to consider the text from different angles and with new eyes. Indeed this venture could usefully serve other Byzantinists of one way to further Byzantine Studies *sans peine*.

(Dr. Joseph Munitiz, S.J.)

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## 12. THE XIX. INTERNATIONAL CONGRESS FOR BYZANTINE STUDIES

18-25 August, 1996: Copenhagen

The Congress will be held at the University of Copenhagen, Old University Main Building and adjacent buildings, opening and closing sessions in the Cathedral of Copenhagen. The proposed title is 'Byzantium- Identity, Image, Influence' (alternative title: 'Balance of a Century and New Developments'). Congress bureau: DIS Congress Service Copenhagen, Herlev Ringvej 2C, DK-2730 Herlev, (tel. 45-4492-4492).

Thematics of Plenary Sessions: At Moscow the Danish National Committee put forward a chronologically arranged list of 10 main themes for the plenary sessions. This list was criticized by several members of other national committees. This led to a more thematic approach, based on three themes: the identity, the image and the impact of Byzantium. This idea has been discussed with some national committees and individual scholars, and in spring 1993 with the president and the secretary-general when they visited Copenhagen. No consensus has been reached so far. Representatives of the four Scandinavian committees discussed the question at a meeting in Norway at the University of Bergen, and agreed upon the present 'Outline and Questions'. Now it is up to the International Committee to make its choice in the matter. Regarding the general thematics two proposals have emerged so far:

### Alternative A: **Byzantium- Identity, Image, Influence**

Plenary Session 1: 'The Identity of Byzantium'. How did the Byzantines experience themselves- and how is it possible today to define the particular character of Byzantium and its inhabitants?

Plenary Session 2: 'The Image of Byzantium and its Influence on Other Societies before 1453'. What was the image of Byzantium in the contemporary world- and what was the nature of the contacts between Byzantium and other states, peoples and civilizations? In which ways were they influenced by Byzantium?

Plenary session 3: 'The Image and Influence of Byzantium after 1453'. Byzantium experienced by posterity: as an important field of study, as a living source of inspiration, as a strange and exotic world, or as an example of a depraved, authoritarian and decadent society?- Is it at all possible to determine the actual legacy of Byzantium.

A plenary session 4 as an open option.

#### Alternative B: **Balance of a Century and New Developments**

Plenary session 1: 'Trends and Schools of Byzantine Studies 1896-1996'. The scholarly development from Karl Krumbacher and Carsten Hoeg to the present day.

Plenary session 2: 'Instruments of Scholarship and Spread of Knowledge'. Which tools have been developed for the scholarly study of Byzantium since the XVIII Congress, and what has been done to promote the knowledge of Byzantium to a wider public?

Plenary session 3: 'Present and Future of Byzantine Studies. Ongoing projects, planned and desirable projects, new initiatives for broadening the knowledge of Byzantium in education and in the general public.

A plenary session 4 as an open option.

Other features will include poster sessions, colloquys, *tables rondes* and exhibitions. Excursions and concerts will also be arranged.

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### **13. MUSEUMS AND ART GALLERIES IN THE U.K.**

This section represents a new departure for *BBBS*. In successive issues we will publish reports written by curators or scholars associated with various art galleries in Great Britain which contain objects which are of interest to Byzantinists. In this first report, the curator writes about the museum's collection of icons:

Blackburn Museum houses the largest public gallery of icons in the British Isles. Our first collection, acquired in 1971 from Whalley Abbey, had been put together by a Blackburn cotton manufacturer, Thomas Boys Lewis. Then in 1982, thanks to the support of the National Art-Collections Fund, the Museum was bequeathed a collection formed by Kathleen A.J. Fenwick.

Three of the finest icons, however, were brought from Russia in the early 1930s by William, 1st Baron Strang of Stonesfield, after his posting to the British Embassy in Moscow. Since 1980 these icons have been on loan to us from his son, Professor Colin Strang. We have also been fortunate recently in receiving three 15th century Russian icons on loan from an anonymous donor.

The icons in our collection can be divided into two groups: icons of the Mother of God, and general Saints icons. There are more than three hundred icon types of the Mother of God and within each type there is rich variation, depending on the provenance, epoch and iconographer. Two main groupings can be discerned: one emphasises the divinity of Christ and the other his humanity. In the first type, the Mother-Child bond is kept secondary and usually the Virgin is shown pointing us to her Son and Christ in turn generally faces us in an attitude of blessing. He is often standing or at least sits upright. Examples of this type in our collection are *Mother of God Hodigetría (One Who is Guide on the Road)*, a 17th century icon from Anatolia (Asia Minor), *The Kazan Mother of God* (18th century Russian Provincial), *The Kazan Mother of God* (late 18th

century Russian-Palekh School) and *The Mother of God Enthroned* (Greek 18th-19th century).

In the *Mother of God Hodigetria* we see certain common symbols such as the white and red garments of Christ acknowledging Him as the giver of light and life to humanity, whilst Mary's earth-red maphorion shows that she is the giver of our human nature and the three stars on her garment represent her perpetual virginity. This icon's prototype was said to have been painted by St Luke and it was a common type in Syria by the 6th century.

*The Kazan Mother of God* is called after the city where it first appeared in 1579 and it helped to establish the Christian faith among the local people who had recently been freed from the Tatar Khanate. In the Palekh School icon it is possible to note the Virgin's features-- her organs of reception (eyes, nose) are enlarged and elongated respectively because holy people seek to receive God. Her lips are by contrast small and unsensual.

*The Mother of God Enthroned* was known as early as the 7th century in mosaic form in Cyprus. It has deep theological significance, its point being not so much that the Virgin is enthroned but that she is herself the throne of God Incarnate.

Icons emphasising Christ's humanity include *The 'Loved by God' (Bogolubskaya) Icon of the Mother of God* (late 18th-early 19th century Russian), *Our Lady of the Unfading Rose* (Greek Islands, 18th-19th century), *Vladimir Mother of God* (one is mid 18th century Russian and the other 19th century Russian) and *The Kykko Mother of God* (19th century Greek).

The prototype of the *Bogolubskaya* was painted by order of Prince St Andrew Bogolubsky in memory of his vision of the Virgin in 1157, while the prototype of the *Vladimir Mother of God* was brought from Constantinople to Kiev in 1155 from where it was eventually moved to Vladimir and later to Moscow. It is perhaps the most venerated of all icons in Russia. *The Kykko Mother of God* is so called after Mount Kykko in Cyprus where tradition says it was brought from Constantinople in about AD 1000.

The saints icons in our collection include:

*The Birth of John the Baptist* (Russian, Novgorod School, about 1500). An iconographic technique in use here is to show the buildings from many angles at once so that the contemplator is drawn out of a natural, created plane of existence into heavenly, liturgical time and space. Stylistically this icon, one of the ones on loan from Professor Strang, is probably the best in the collection. Another icon of *St John*, shown as the prophet pointing the way to Christ, is Southern Russian 18th century and was probably invented by a local iconographer who had no ready access to icons of more established design.

*St George and the Dragon*. We have two versions--a late 16th century Russian icon, probably from Pskov (the dominant use of green and of pearls on the clothing is typical of this area) and a 19th century Maronite Christian icon from Syria or Lebanon painted in a folk style.

*Saints Constantine and Helen* (Russian provincial, about 1700 AD), an icon type used for the two saints' joint feast on May 21st.

*Abel the First Martyr* (early 18th century Russian). This is the only icon the museum has actually purchased. It belongs to the top row of a large iconostasis in the company of other Old Testament patriarchs.

*St Nicholas.* Nicholas is a much-loved saint in the Orthodox Church and is easily recognisable by his white, curly short beard and high forehead. Being a Bishop he is shown wearing the omophorion, holding the Gospel book, and raising his right hand in blessing. We have two icons of St Nicholas. One dates from 1705 and is attributed to the Russian Stroganoff School which was set up in the 17th century by the wealthy Stroganoff family as independent of the monasteries. The other St Nicholas is a 17th century icon from Asia Minor.

We have two icons of the *Archangel Michael*. One is from the Russian Palekh School (c. 1800 AD) and the other is 18th-19th century Russian.

*Elijah* is another Old Testament figure and again is a saint much loved by the Russians and Greeks. There are two main icon types of Elijah--one shows him in his cave and highlights his ascetic struggles and the other shows him being taken to heaven. Both aspects are shown in our icon which is a northern Russian Provincial icon dating from the 18th century.

*St Feodor* (Moscow, 18th century). Prince Feodor of Yaroslavl who died in 1300 is accompanied by his sainted sons David and Constantine. Feodor became a monk and is shown in his monastic clothing rather than in his earlier princely finery as a token of superiority of spiritual riches over material riches.

*Deesis*, meaning intercession, refers to icons which show the Virgin, John the Forerunner, and other saints on either side of Christ. We have two early 18th century ones and a Greek one from the 19th century. In addition, the three fine 15th century icons of the Moscow School, recently acquired on loan, represent *Christ, the Mother of God, and St John the Forerunner*.

There is also a *Hodigetria with Four Saints* (Triptych)-- Greek Provincial Monastery School, and a Russian *Trinity with Saints*.

We were very fortunate in getting the services of the Orthodox monk and iconographer, Brother Aidan, who prepared a display showing how icons are made and this has added enormously to our interpretation of the collection. I am also indebted to Brother Aidan for providing a full catalogue to our collection (most of the information in this article is taken from that) and although unfortunately not illustrated it does provide very full details (obtainable for £1 by post). Most of the icons are on display, in some cases specially lit by fibre optic lighting, and we would be happy to welcome any interested visitors. The museum is open Tuesday to Saturday, 9.45 a.m. to 4.45 p.m.

(Adrienne Wallman, Keeper of Art)

#### 14 . BYZANTINE STUDIES ABROAD

In another new section, *BBBS* aims to provide annual reports on Byzantine Studies in foreign countries or institutions. Our first report was written by Dr Małgorzata Dąbrowska of Łódź, Poland:

Polish Byzantine Studies started as a continuation of the field of Classical literature. The interest in Byzantium was first promoted by Leon Sternbach (1864-1940), professor of Classics at the Jagiellonian University in Cracow. Known as an expert on the writings of Gregory of Nazianzus, Sternbach was also author of studies concerning George of Pisidia, Psellos and Constantine Manasses. Sternbach's research programme was continued by his students: Tadeusz Sinko and Jan Sajdak, professors at Jagiellonian University. Sinko focused on Gregory of Nazianzus, Basil the Great and John Chrysostom. He also wrote a manual entitled *Greek Literature*, the third section of which (4th-8th c. AD) covered Byzantine literature. J. Sajdak also followed his tutor and concentrated on the writings of Gregory of Nazianzus. It was Sajdak who wrote *A History of Byzantine Literature* published before the Second World War. Sternbach had one more famous student, Kazimierz Kumaniecki, who pursued his scholarly career at the University of Warsaw. Kumaniecki published studies of Procopius's *Anecdota*. Moreover, he devoted his attention to the obscure monody on Hagia Sophia and to Theophanes's *Chronicle*.

Polish historians took an interest in Byzantine Studies in the course of their research on late medieval Poland. In the 14th century, Poland gained sway over Ruthenia. Quite a few scholars focused on the relations between state power and the Ruthenian church, which had owed its allegiance to the Patriarch of Constantinople. Accordingly, Father Jan Fijałek wrote about the Orthodox sees in Ruthenia before the Polish-Lithuanian union (1897), whereas Kazimierz Chodynicki wrote the famous monograph, *Orthodox Church and Polish State* (1932).

The first historian to take up Byzantine Studies as a separate field was Oskar Halecki, professor of Warsaw University. Following his predecessors' interest in religious issues, Halecki dealt with John V Paleologus's journey to the West and with the emperor's conversion to Roman Catholicism. The first Polish department of Byzantine History was established in Warsaw in 1935. Its head, Professor Kazimierz Zakrzewski, worked on the early Byzantine Empire, e.g. the rule of Emperor Arcadius. Zakrzewski started a seminar in Byzantine Studies at the University of Warsaw, but his work was stopped by the war. It was only in 1957 that a Department of Byzantine History was set up at the University of Łódź. Its head was Professor Halina Evert-Kappesowa, Zakrzewski's former student. At the beginning of her career, Prof Kappesowa focused on the Union of Lyon. After the war however her major interest became the Byzantine village between the 7th and the 9th centuries.

The Department of Byzantine Studies in Łódź is composed of historians, whereas the Byzantine Studies in Warsaw group includes philologists, historians, art historians and theologians. The head of Classics, Prof Oktawiusz Jurewicz, is Kumaniecki's former student. Professor Jerewicz is known not only as the author of a thesis on Andronicus I but also as the translator of Byzantine texts by Photius, Psellos and Anna Komnena.



He also wrote 'A History of Byzantine Literature'. His interest in promoting Byzantine and Modern Greek literature is shared by his former students, now colleagues: Prof Helena Cichocka, expert on Byzantine rhetoric and author of a work on Zosimos, and Dr Małgorzata Borowska, who has been working on a translation of 'Basil Digenes Akrites'. Other historians working in the field are Prof Ewa Wipszycka, who focuses on monasticism in Egypt (6th-7th c) and Prof Tadeusz Wasilewski, whose major interest is Byzantine administration. Other Byzantine scholars in Warsaw are Prof Elzbieta Jastrzębowska, historian of early Byzantine art, and Father Marek Starowieyski, author of numerous works in the field of Patristics.

The University of Poznań is famous for its research on Cyril and Methodius. The subject has been explored by Prof Tadeusz Lehr-Spławiński and by his students, now lecturers, Prof Jan Leśny and Prof Leszek Moszyński, currently teaching at the University of Gdańsk. The junior staff connected with Byzantine Studies are as follows: Dr Kazimierz Iłski, who deals with Theodosius II, and Dr Jerzy Prostko-Prostyński, who works on the reign of Justinian.

The Jagiellonian University in Cracow also set up a Department of Byzantine History, whose head is Prof Maciej Salamon. His major field of research is Byzantine numismatics. Other representatives of Byzantine Studies in Cracow are Prof Maria Dzielska, whose research centres on early Byzantium and Prof Hanna Różycka-Bryzek, who studies Byzantine art.

At the Catholic University of Lublin Byzantine Studies are promoted by Prof Barbara Filarska, a historian of early Christian art.

In Łódź Byzantine Studies have been continued by the former students of Prof Halina Evert-Kappesowa: Prof Waldemar Ceran, Dr Piotr Krupczyński and Dr Małgorzata Dąbrowska. Prof Ceran is researching the position of lawyers and doctors in Byzantium. His other subject is the relationship of the Church with Julian the Apostate. Dr Krupczyński deals with the Byzantine army, while Dr Dąbrowska focuses on the reign of the House of Palaeologus. The junior staff follow Prof Ceran's interests; thus M. Kokoszko, Sławomir Bralewski and Teresa Wolińska are all studying early Byzantium.

In the introduction to her students' and her translation of Ostrogorski's manual, Professor Kappesowa expressed her concern about the future of Byzantine Studies in Poland. In her opinion, the difficulties in gaining materials restrict the choice of subject matter. Nevertheless, in spite of these problems, the number of publications concerning Byzantium has been steadily increasing. What is more, Byzantine Studies have gained the status of a regular subject within the university curricula. Apparently, the limited access to source materials does not render the quest less worthwhile and attractive.

Byzantine scholars in Poland already form a numerous group. Most of them belong to the Committee of Byzantine Studies within the Polish Academy of Sciences. The Committee in turn belongs to the Association Internationale des Etudes Byzantines. Professor Jurewicz is Head of the Committee, with Prof Ceran as its Deputy Head. Sessions with the participation of foreign scholars are held three or four times a year.

Byzantine scholars in Poland look forward to the edition of the Encyclopaedia of Byzantine Culture, which was submitted for publication some years ago. No journal for Byzantine Studies in Poland has been set



up yet. However, the contributions of Polish scholars are published abroad, due to the kindness of editorial staff of *Byzantinoslavica*. Every year Prof Ceran prepares a bibliography of Polish contributions to Byzantine Studies for this journal.

The information concerning Byzantine Studies in Poland before the second world war was taken from the introduction to Ostrogorski's manual edited by Prof H. Kappesowa. I hope that this text will show how particular Byzantine interests were passed on from tutors to students, gradually involving the staff of prominent Polish universities.

(Dr Małgorzata Dąbrowska, Łódź)

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## 15. COLLABORATIVE PROJECTS

### **The Evergetis project, Queen's University of Belfast 1992-3**

The second year of the Evergetis project, funded by the British Academy and the Bank of Ireland, made progress on all fronts. The major advance was the planning of the computerisation of the project by Dion Smythe to provide a database of monasteries, monastic personnel as well as bibliography and the text files. The administrative team (Dr Morris, Dr Rodley, Mr Jordan) met in Belfast; the liturgy team (Professor Taft, Dr Rodley, John Klentos, Mr Jordan) met in Rome; the spirituality team (Dr Cunningham, Dr Turner, Barbara Crostini, Camilla Bentliff, Mr Jordan and the Friday seminar) met twice in Belfast. Two honorary research assistants gave sterling assistance in the office: Janet Rutherford catalogued microfilm of manuscripts and Gail Nicholl collected ground plans of monasteries. The editing of the first volume continued throughout the year with the editorial help of Catherine Burns.

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#### **Journals**

*Late Antiquity/Antiquité Tardive*, 1st issue May 1993, 315 FF, publ. by Brepols

*Graeco-Arabica* IV (1991), V (1992), VI (1993), European Cultural Centre of Delphi, Delphi, Greece, \$50 ea. + p&p

## 17. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES

(a) We are sorry to announce the deaths of several eminent Byzantinists and friends, including Gordana Babić, Ernest J.W. Hawkins, Elektra Megaw, Simon Szyszman, Tamara Talbot-Rice (see Section 8: **Obituaries**, above).

The following new members have applied for membership since the A.G.M., March, 1993: Chris Ambrose, Panos Anagnostopoulos, Jane Baun, Prof Martin Biddle, Mr Roberto Campailla, Joanna Christoforaki, Trevor Curnow, Fatos Dingo, Prof Wesam Farag, Valika Foundoulakis, Stavros Gouloulis, Geoffrey Greatrex, Anthony Hirst, Dr B.J.R. Hodgson, Mr A.C. Kedros, Dr David C. Larsen, Dr Andrew Louth, Anne McCabe, Anne McClanan, Daniel Nerlich, The Hon. F. Noel-Baker, Sophia Oikonomou, Annabelle Parker, David H. Pellatt, Ms Stephanie Pemberton, Iakovos Potamianos, Revd Ian J. Prior, Peter Sarris, Mrs Vered Shalev, Dr Marianna Spanaki, Matthew J. Spencer, Paul Stephenson, Revd Terence John Towers, Mrs E.O. White, Mr E.J. Winnington-Ingram.

(b) **Membership of the Executive.** At the AGM Tim Boatswain, Rowena Loverance and Dr Jonathan Shepard retire from the executive of the Society. (They are eligible for reelection.) Nominations for three members to be elected at the meeting please to the Secretary, SPBS, School of Greek, Roman and Semitic Studies, QUB, Belfast BT7 1NN. by Thursday 24 March. 1994.

(c) **Minutes of the Annual General Meeting held at noon in the Taylorian Institute on Sunday March 1993 in the course of the XXVII Spring Symposium of Byzantine Studies.**

Present: Sir Steven Runciman (in the chair), Dr Margaret Mullett (Secretary), Dr Mary Cunningham (Membership Secretary), Professor Averil Cameron (Chairman, Publications Committee), and 47 other members and observers from foreign national committees of the International Association. Apologies: Professor Bryer (Chairman).

117. The minutes of the Annual General Meeting of the Society 112-116 held on Saturday 28 March 1992 were adopted.

118. In the absence of the Chairman the Secretary reported on a mixed year (AM 7501, Ind XIV). Colleagues and members who had died during the year were very much missed: special mention was made of Professor Martin Harrison and of Dr Cynthia Stallman. It had been a busy year; the Society had published *Byzantine Diplomacy* which was on sale to members of the Society at half price at the Symposium. Thanks were extended to Professor Cameron, Chairman of the Publications Committee and to the editors, Jonathan Shepard and Simon Franklin. The Bulletin was also commended to the Society: a bumper issue of 84 pages! The Editor, Dr Mary Cunningham Corran, was thanked with her committee (Mrs Roueché chair, Dr Macrides and Dr James). The Society had supported excavations at Amorium, which will continue after the sad death of Professor Harrison, and St Lot (which appeared on the front of *BBBS*); it had also funded a survey at Canayer, two colloquia and one text. The Lawrence Fund, administered by the Society and the Seven Pillars of Wisdom Trust, had agreed to support a survey of medieval

castles in Anatolia and a text. The Treasurer was thanked for his efforts. It was clear that a great deal of serious work was in progress in the subject: fieldwork at Amasra and Sinop; the London project on Late Antiquity and Early Islam which had produced its first book; the Evergetis project, busy on all fronts, the Manichaean database and the Porphyrogenitus project, all of which are described in *BBBS* 19 (1993). The Society was also rethinking its procedures and in particular its handling of subscriptions and mailing to members. Officers were aware for example that year after year some Bulletins had never reached their destination. The Executive had decided first to create the position of Membership Secretary and second to arrange for dispatch by that Secretary rather than by a commercial firm. We were delighted that Dr Mary Cunningham Corran had agreed to serve in this capacity. She has stocks of Bulletins and membership forms and should be consulted about all membership issues. Good news was reported: Liz James and Charles Barber have both been appointed to lectureships in Art History, Charles in Illinois and Liz in Sussex, a sign of the excellent work being done by young British Byzantinists. Finally the Secretary reported on two major national events, first the Research Assessment Exercise. It was clear that Byzantine Studies had come well out of the exercise, although the subject was losing ground overall in that this time it was assessed along with Classics and Modern Greek (in 1989 with Modern Greek and in 1986 alone). It was important that the excellent work done in the subject should be seen to be done; the subject needs a clear voice and concerted effort to fulfil the aims of SPBS. The second major event was not nearly so cheerful: the withdrawal of Academy funds from the Society. While the full effect was not known, and the Treasurer would give more details, the Executive Committee considered various possibilities and reluctantly decided that it was necessary to raise the subscription. This did on the other hand allow us to look again at what the Society offers its members. The membership had changed a great deal since its foundation when the international dimension was stronger than the national. Now many younger members and lay members had joined and the need to fulfil their needs as well as those of the subject in National academic politics was clear. The Secretary urged the membership to suggest what it would like its Society to do and promised that the Executive would be bringing proposals to the next AGM. She concluded with birthday wishes to Sir Steven who was to celebrate his 90th birthday in July: POLLA TA ETH.

119. The Treasurer spoke to his report (*BBBS*, 19 (1993), 79-80).

120. The President intoned the names of 20 new members.

121. Mrs Zaga Gavrilović raised the question of the destruction of Byzantine monuments in Bosnia; the meeting passed a resolution deploring the destruction of all monuments in the former Yugoslavia.

122. After a gripping count by Belfast and Birmingham research students, James Crow, Rosemary Morris and Lucy-Anne Hunt were elected to the Executive Committee to serve until AGM 1996.



**(d) Treasurer's Report for 1993****General Fund: Income and Expenditure Account 1.1.93 - 31.12. 93**  
(with comparative figures for 1992).

<b>Receipts</b>	<b>31.12.93</b>	<b>31.12.92</b>
Balance at Bank brought forward	3,485.21	4,592.29
Subscriptions	3,556.44	2,920.31
BBBS sales ( 1992 advertising)	249.25	102.00
Deposit interest	198.59	305.36
Grant: British Academy	--	<u>2,000.00</u>
	7,489.49	9,920.96
<b>Less</b>		
XXVI Symposium (St Andrews)	--	1,750.00
XXVII Symposium (Oxford)	1,500.00	500.00
Membership Secretary's fee	750.00	--
BBBS editorial fee	--	800.00
Postage and stationary (and 1992 printing) (Note 1)	361.05	1,043.16
AIEB subscription (Note 3)	--	128.38
Treasurer: secretarial assistance (Note 3)	--	293.75
Committee expenses	--	44.85
Membership list	48.23	50.61
Grants (Note 4)	--	1,825.00
Bank charge (returned cheque)	4.00	--
Total expenditure	<u>2,663.28</u>	<u>6,435.75</u>
Balance at Bank carried forward	<b><u>£4,286.21</u></b>	<b><u>£3,485.21</u></b>

**Notes**

1. The printing cost of BBBS for 1992 is charged, in the usual way, to the General Fund. The printing and other costs for 1993 only are charged to the Publications Fund, as agreed by the Executive Committee.
2. No demand for the AIEB subscription was received or paid for 1993. The subscription for 1993 and 1994 were paid in January 1994.
3. The fee for secretarial assistance to the Treasurer for 1993 was not paid until after 31.12. 93 and will appear in the 1994 accounts.
4. Due to the withdrawal of the regular British Academy grant (see BBBS 1993) the Executive Committee did not feel able to make any grants during the year. This policy will be reconsidered in 1994 in the light of the Society's financial position in that year following the subscription increase.

**Publications Fund**

<b>Receipts</b>	<b>Year to</b>	
	<b>31.12. 93</b>	<b>31.12. 92</b>
Balance at Bank brought forward	8,080.15	6,019.87
Donation (See Note 1)	1,875.00	2,005.00
Income tax refund	625.00	825.00
Deposit Interest	264.88	508.91
Sale of 'Byzantine Diplomacy' (Note 2)	670.00	930.00
BBBS advertising	<u>80.00</u>	<u>80.00</u>
	11,595.03	10,368.78
<b>Less Expenditure</b>		
Varlorum (for 100 copies 'Byzantine Diplomacy')		2,073.75
BBBS (1993) expenses (Note 3)		214.88
Printing	495.00	
Editorial fee	750.00	
Postage and miscellaneous	192.20	
Total expenditure	<u>1,437.20</u>	<u>2,288.63</u>
Balance at Bank carried forward	<b>£10,157.83</b>	<b>£8,080.15</b>

**Notes**

1. This represents the second instalment of an anonymous donation amounting in total (with associated tax refunds) to £5,000.

2. 'Byzantine Diplomacy':

Cost of 100 copies	2,073.75
Sales	<u>1,600.00</u>

Deficit at 31.12.93 £473.75

3. See Note 1 to the General Fund Account.

### THE LAWRENCE FUND

This Fund is administered jointly by the Executive Committee of the Society and the Trustees of the Seven Pillars of Wisdom Trust. A second (and final) contribution of £5,000 to the Fund was received in 1993. This has been paid (or promised) as follows:-

Amorium Project (the late Professor R.M. Harrison)	3,250.00
Canayer Project (Mr J. Crow and Professor A.A.M. Bryer)	1,000.00
Saranda Konones Castle, Cyprus (Mr A. Dunn)	<u>750.00</u>
	<b>£5,000.00</b>

### ANNUAL GENERAL MEETING

The Annual General Meeting of the Society for the Promotion of Byzantine Studies will be held in University House Library at 21.30 on Sunday 27 March 1994.

#### AGENDA

122. Adoption of the Minutes of the last Annual General Meeting of the Society 117-121 held at Oxford on Sunday 4 April 1993 (see above).

123. Chairman's Report.

124 Treasurer's Report (see above).

125. Election of New Members.

126. Election to the Executive Committee (nominations to the Secretary before 24 March 1994).

MARGARET MULLETT  
Secretary

Sir STEVEN RUNCIMAN  
President

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