



BULLETIN OF BRITISH
BYZANTINE STUDIES

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

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FOREWORD

This is an important year for Byzantinists in Britain. The major exhibition at the British Museum (see Section 12) has brought Byzantium to the attention of the public and the SPBS has benefited by the addition of many new membership subscriptions. We must live up to the challenge of continuing to promote the subject, however, both for our members and for the general public. The lectures being organized in London in connection with the exhibition provide an excellent precedent; so do the Byzantine tours and cruise on offer this year (see Announcements, Section 8). It is to be hoped that these ventures will continue in future years and that more people will learn to value and protect the Byzantine legacy.

The cover photographs this year are of Byzantine ivories belonging to the Liverpool Museum and currently in the exhibition at the British Museum. The front cover shows St John the Baptist, dated to the 10th or 11th centuries, and the back cover the Clementinus diptych, dated to AD 513, Constantinople (see pp. 80-81). The photographs are reproduced courtesy of the Board of Trustees of the National Museums and Galleries on Merseyside. The editor wishes to thank this body and the organizers of the Byzantium Exhibition in London who helped to make them available.

Mary B. Cunningham
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Lucy-Anne Hunt, Liz James, Ruth Macrides
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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. Abbreviations follow those established by the Oxford Dictionary of Byzantium (Oxford, 1991).

Dr Michael Angold, Edinburgh

'Monastic satire and the Evergetine monastic tradition in the twelfth century', in *The Theotokos Evergetis and Eleventh Century Monasticism*, ed. M. Mullett and A. Kirby (BBTT 6.1, Belfast, 1994), 86-102; 'Imperial renewal and orthodox reaction: Byzantium in the eleventh century', in *New Constantines: The Rhythm of Imperial Renewal in Byzantium, 4th- 13th Centuries*, ed. P. Magdalino (Aldershot, 1994), 231-46.
Forthcoming: *Church and Society in Byzantium under the Comneni (1081- 1261)* (Cambridge University Press).

Theodora Antonopoulou, Oxford

Forthcoming: 'A new palimpsest manuscript of the homilies of the Emperor Leo VI'.

Michael H. Ballance, Cheltenham

In progress: Inscriptions of Amorion (for the monograph on the excavation). Short article on the Middle Byzantine Church at Fisandon (now Dereköyü), Lycaonia; article on topography of Apameia in Phrygia (Byzantine Pisidia) including Early Byzantine church; article on topography of Eumeneia (Phrygia Pacatiana).

Prof R. Beaton, London

Forthcoming: *Concordance to Digenes Version E* (with J. Kelly and T. Lendari) (Heraklion and Rethymnon: Crete University Press, due early 1995); 'Epic and romance in the twelfth century', in A. Littlewood (ed.), *Originality in Byzantine Literature, Art and Music*. (Oxford: Oxbow, due 1995); 'The Byzantine revival of the ancient novel', in G. Schmeling, ed., *The Ancient Novel: A Handbook* (Amsterdam: Brill, due 1995/6); 'Oralità e scrittura nel romanzo greco del tardo Medioevo', in A. Pioletti, ed., *Medioevo romanzo e orientale. Oraltà, scrittura, modelli narrativi* (Catania/ Verona: Rubbettino, 1995/6); *The medieval Greek romance* (paperback, revised and expanded ed.) (Routledge, due early 1996).

Dr S.P. Brock, Oxford

'From Annunciation to Pentecost: the travels of a technical term', in *Eulogema. Studies in Honor of R. Taft, S.J. (Studia Anselmiana 110, 1993)*, 71-91; 'The prayers of St Isaac the Syrian', *Sobornost/ Eastern Churches Review* 16:1 (1994), 20-31; 'Reading between the lines: Sarah and the sacrifice of Isaac (Gen. 22)', in L. Archer, S. Fischler and M. Wyke, eds., *Women in Ancient Societies* (London, 1994), 167-80; 'Greek and Syriac in Late Antique Syria', in A.K. Bowman and G. Woolf, eds., *Literacy and Power in the Ancient World* (Cambridge, 1994), 149-60.

Robert Browning, London

(with C.N. Constantinides), *Dated Greek Manuscripts from Cyprus to the Year 1570* (Nicosia-Washington, Cyprus Research Centre-Dumbarton Oaks, 1993) [published 1994].

Leslie Brubaker, Birmingham

Ed. (with R. Ousterhout), *The Sacred Image East and West*, Illinois Byzantine Series 4 (Urbana, 1994); 'To legitimize an emperor: Constantine and visual authority in the eighth and ninth centuries', in *New Constantines*, ed. P. Magdalino (London: Variorum, 1994), 139-158.

Forthcoming: *Image as Exegesis: The Homilies of Gregory of Nazianzus in Paris* goes to press in December with CUP (UK); it should be out late in 1995; 'Miniatures and liturgy: evidence from the ninth-century codex Paris. gr. 510', in *Byzantion*.

In progress: (with J. Haldon), *Iconoclasm: Byzantium in Transition, 730-950* (CUP); 'Images of a lost world recycled: the Vatican Christian Topography and the reshaping of the past in Byzantium'; 'The David controversy: ninth-century images, twentieth-century arguments'.

Prof A.A.M. Bryer, Birmingham

'Saint Asteios and the Amphitheatre Chapel at Dyrrachion', *Thymiana. Studies in Memory of Laskarina Bouras* (Athens 1994), 41-5 and pl. 19; 'The Grand Komnenos and the Great Khan at Karakorum in 1246', *Itinéraires d'Orient. Hommages à Claude Cahen= Res Orientales VI* (1994), 257-61; 'Trabzon Imperatorluğu'nda Gemicilik', *Trabzon* 7 (1993), 18-27; 'Byzantynskyje coraz atrakcyjniejsza', *Kronika* (Lodz) 6 (1993), 29-31; 'Zaro Aga (1774-1934)', *Cornucopia* 7 (1994), 80-2. Forthcoming: Ed., 28th Spring Symposium of Byzantine Studies on Mount Athos and Byzantine Monasticism (1994) for the SPBS.

Prof Averil Cameron, Oxford

Ed. with G.R.D. King, *The Byzantine and Early Islamic Near East II: Land Use and Settlement Patterns* (Princeton, Darwin Press, 1994); 'Texts as weapons: polemic in the Byzantine dark ages', in Alan Bowman and Greg Woolf, eds., *Literacy and Power in the Ancient World* (CUP, 1994), 198-215; 'Early Christianity and the discourse of female desire', in S. Fischler, L. Archer, M. Wyke, eds., *Women in Ancient Societies. An Illusion of the Night* (London, 1994), 152-68; 'The Jews in seventh-century Palestine', *Scripta Classica Israelica* 13 (1994), 75-93.

Prof Henry Chadwick, Oxford

Tradition and Exploration (Canterbury Press, Norwich).

Ioanna Christoforaki, Oxford

'Evidence concerning patrons and donors in the medieval churches of Rhodes, 1204-1522', Proceedings of the International Colloquium on 'Rhodes 2,400 years', held in Rhodes (October 24th-29th, 1993).

James Crow, Newcastle

'Alexios Komnenos and Kastamonu: castles and settlement in middle Byzantine Paphlagonia', in *Alexios I Komnenos, Belfast Byzantine*

Colloquia, ed. M. E. Mullett (1995), 11-33; 'The Long Walls of Thrace', *Constantinople and its Hinterland*, ed. Cyril Mango and Geoffrey Greatrex (1995), SPBS 3, (Variorum, Aldershot), 107-22; continuing fieldwork and research on the Anastasian Wall and the water supply of Constantinople in 1995.

In progress, study with Liz James and Anthony Bryer of the middle Byzantine church and possible monastic settlement at Buzluca (Sourmaina) near Trabzon.

Dr M. B. Cunningham, Birmingham and London

'The use of the stemmatic method' in David Balfour, ed. *A Supplement to the Philokalia. The Second Century of Saint John of Karpathos* (Hellenic College Press, 1994), 33-41.

Forthcoming: 'Innovation or mimesis in Byzantine sermons?', in A. Littlewood, ed., *Originality and Innovation in Byzantine Literature, Art and Music* (Oxbow, 1995); 'Basil of Caesarea, On the holy forty martyrs', in *The Forty Martyrs*, ed. M. Mullett (Belfast, 1995?)

In progress: (with Pauline Allen), collaborative project on the preacher and his audience; revision of thesis on St Andreas of Crete; 8th c. homilies on the Theotokos.

Dr K.R. Dark, London

Civitas to Kingdom (London: Pinter, 1994); 'The Constantine Bowl: a late Byzantine diplomatic gift?', *The Burlington Magazine*, vol. CXXXVI no. 1101, December 1994, 829-31.

Forthcoming: 'A Byzantine warrior at Tipaza', *Byzantion; Byzantine Pottery*.

In progress: Pottery from the Great Palace at Constantinople.

C. Dendrinos, London

In progress: Manuel II Palaeologus's Meditation on His Recovery from Serious Illness, accompanied by his Letter to the Most Holy Hieromonks and Spiritual Fathers David and Damianus; A debate between Demetrius Chrysoloras and Antonio d'Ascoli on the question: If it is better to be than not to be, how could Christ say to Judas that it would be better for him if he had not been born [Matth. 26: 24]?, followed by Manuel II Palaeologus's clarification on the debate.

A.W. Dunn, Birmingham

'The transition from polis to kastron in the Balkans (III- VIIcc.): general and regional perspectives', *BMGS* 18 (1994), 60-80.

Forthcoming: 'From polis to kastron in southern Macedonia and southern Thrace (III- VIII/IX cc.)', *Proceedings of the International Conference Istoriki topographia Makedonias kai Ipeirou*; 'Heraclius' "reconstruction of cities" and their sixth-century Balkan antecedents', *XIII Congressus internationalis archaeologiae christianae* (Vatican City/The Archaeological Museum of Split); 'The control and exploitation of arboreal resources in the Aegean world', *L'uomo e la foresta. Secc. XIII- XVIII* (XXVII. Settimana di studi. Istituto internazionale di storia economica, Prato, 1995).

In progress: 'Byzantine Macedonia and the Aegean: the distribution and functioning of ports and havens': *Crossroads of the Balkans from Antiquity to the European Union* (International Symposium, The

University of Thessaloniki, 1995); 'The exploitation and control of wetlands in the Byzantine world': *Zones côtières et plaines littorales dans le monde méditerranéen médiéval: défense, peuplement, et mise en valeur* (International Colloquium, Ecole française de Rome, 1996).

Antony Eastmond, London

'An intentional error? Imperial art and "mis"-interpretation under Andronikos I Komnenos', *ArtB* 76 (1994), 502-10.

Prof W.H.C. Frend, Cambridge

'Martyrdom in East and West: The Saga of St George of Nubia and England', *SChH* 30 (1993), 47-56; 'Pagans, Christians and the "Barbarian Conspiracy" of 367 in Roman Britain', *Britannia* 23 (1992), 121-31; (with George Dragas and Spyros Kontogianni) 'Some further Greek liturgical fragments from Qasr Ibrim', *JbAChr* 35 (1992, publ. 1994), 119-134; 'Out of step? Augustine's reactions to the barbarian invasions of the West 407-417', *Augustinus: Charakteria Augustinianum* (Festschrift Josepho Oroz Reta) (Madrid, 1994), 241-255; 'Monanismus', *TRE, Theologische Realenzyklopädie*, Bd. xxii, 1/2 (Berlin/New York, 1994), 271-279; 'Edward Gibbon (1737-1794) and Early Christianity', *JEH* 45/4 (Oct., 1994), 661-672.
In progress: *Christian Archaeology. A History* (London: Cassells, 1995).

Zaga Gavrilović, Birmingham

(with H. Granger-Taylor) 'Embroidered Belt or Border (mid 14th century)' in D. Buckton, ed., *Byzantium, Treasures of Byzantine Art and Culture* (London, 1994), 208-11.

Forthcoming: 'Discs held by Angels in the Anastasis at Dečani', in *Byzantine East, Latin West: Art Historical Papers in Honor of Kurt Weitzmann*; 'The Cult of the forty martyrs in Macedonia and Serbia', in *Belfast Byzantine Colloquia, The Forty Martyrs*; 'Observations on the iconography of St Kyriaki, principally in Cyprus', in *Volume of Essays to honour the Memory of Doula Mouriki*; 'Serbia. Medieval Art, Introduction', *Macmillan Dictionary of Art*; 'Serbian Christianity', *A Dictionary of Eastern Christianity* (Blackwells).

Geoffrey Greatrex, Milton Keynes

Forthcoming: 'Procopius and Agathius on the defences of the Thracian Chersonese' in *Constantinople and its Hinterland* (Aldershot, 1995); 'The family of Procopius of Caesarea', *Medieval Prosopography* (1995); ed. (with C. Mango and G. Dagron), *Constantinople and its Hinterland* (Aldershot, 1995).

In progress: (with Jonathan Bardill) 'Antiochus the praepositus: a Persian eunuch at the court of Theodosius II'; 'The Nika riot: a reappraisal' and general treatment on the topic of classicising historiography as part of a wider project on 'The Arts and Society in the Later Roman Empire'.

Dr John Haldon, Birmingham

'Synōnē: Re-considering a problematic term of Middle Byzantine fiscal administration', *BMGS* 18 (1994); 'Invisible cities, hidden agendas', a review article of *The Invisible City. Monetary, administrative and Popular Infrastructures in Asia and Europe, 1500-1900*, by Frank

Perlin (Aldershot, Variorum, 1993), in *Journal of Peasant Studies* 21/2 (1994), 308-321.

Forthcoming: *State, Army and Society in Byzantium: Approaches to Military, Social and Administrative History, 6th-12th Centuries* (Aldershot: Variorum, 1995); 'The miracles of Artemios and contemporary attitudes: context and significance' in *The Miracles of Saint Artemios: Translation, Commentary and Analysis*, by J. Nesbitt, V. Crysafulli (Leiden: Brill, 1995); 'South India, the segmentary state and the tributary mode: suggestions from the European periphery', in *Festschrift for Burton Stein* (Cambridge/ Pondicherry, 1995); '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, 1994/5); 'Strategies of defence, problems of security: the garrisons of Constantinople in the Middle Byzantine period', in C. Mango, ed., *Constantinople and its Hinterland* (Aldershot, 1995); 'Greece in the Byzantine period' and 'Turkey in the Byzantine period' in *Encyclopedia Britannica* (1994 printing); 'Kosmas of Jerusalem and the Gotthograikoi', *BS* 56 (1995) (Festschrift for Vladimir Vavrinek); (with Hugh Kennedy) 'Regional identities and military power: Byzantium and Islam c. 600- 750' in Averil Cameron, L.A. Conrad, eds., *Patterns of Communal Identity in the Late Antique and Early Islamic Near East* (Princeton, 1996).
In progress: Continuing work on the book *Byzantium in Transition, 730-900* (with Dr L. Brubaker) (CUP, 1996); preparation of a book entitled *Warfare, State and Society in the Byzantine World, 6th- 15th Century* (UCL Press, 1998); and preparatory work for major project on urban history of Asia Minor in seventh-tenth centuries with special regard for archaeological and ceramic record.

Jonathan Harris, London

Forthcoming: 'Byzantine medicine and medical practitioners in the West: the case of Michael Dishypatos', *REB*; 'Bessarion on shipbuilding: a re-interpretation', *BS* (forthcoming, 1996).

Dr Paul Hetherington, London

'The Byzantine enamels on the Cross of Zavis: a contribution to its history', in *Θυμιαμα στη μνήμη της Λασκαρίνας Μπουρα*, Vol. I, 119-22, vol. II, pl. 61-62 (Athens, 1994, Benaki Museum); 'A Well-head in Iznik: an example of Laskarid taste?' in *BZ* (1994), Heft 2, 471-6.
Forthcoming: 'The Frouirion of John VI Cantacuzenus at Pythion' in *JÖB* 45 (1995).

In progress: 'Διονυσίου τοῦ ἐκ Φουρνᾶ, Ἑρμηνεία τῆς ζωγραφικῆς τέχνης', (Saltykov-Schedrin State Library, St Petersburg, cod.gr. 708); revised edition of text published in 1909, with revised commentary (in Greek) first published in 1974, Agra Editions, Athens.

J.D. Howard-Johnston, Oxford

'The Official History of Heraclius' Persian Campaigns' (in memory of L. Sternback) in E. Dabrowa, ed., *The Roman and Byzantine Army in the East* (Krakow, 1994), 57-87.

Forthcoming: 'The siege of Constantinople in 626', in C. Mango and G. Greatrex, eds., *Constantinople and its Hinterland*, 129-40; 'Anna

Komnene and the Alexiad' in M. Mullett, ed., *Alexios I Komnenos*, 275-317; 'The great powers in late antiquity: a comparison', in A. Cameron and L. Conrad, eds., *The Byzantine and Early Islamic Near East 3: States, Resources and Armies*.
In progress: A two-volume history of the 602-30 Roman-Persian war.

K. Ierodiakonou, Oxford

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

Dr Liz James, Brighton

Forthcoming: *Light and Colour in Byzantium* (Oxford, 1996)

In progress: Work on Byzantine empresses; Byzantine women in popular fiction.

Anthony Kirby, Belfast

Ed (with M.E. Mullett), *The Theotokos Evergetis and Eleventh-Century Monasticism* (BBTT 6.1, Queen's University Belfast, 1994).
Forthcoming: article on Christodoulos for BS.

Dr A.D. Lee, Lampeter

Forthcoming: 'Morale and the Roman experience of battle' in A.B. Lloyd, ed., *Battle in Antiquity*; 'The army' in *Cambridge Ancient History XIII* (AD 337-425).

In progress: 'When the great envoy of the Persians comes': *De Caeremoniis* I, 89-90; *Diplomacy in the Late Roman World: Institutions and Strategies*; the mutilation of usurpers in Late Antiquity; the language of disease in pagan-Christian polemic.

A.E. Licudi, London

In progress: The work and activities of the Licudi Brothers in Russia in the 17th century, and the work and activities of other branches of the Licudi family in Greece, Venice, Italy and Austro-Hungary since 900 AD.

W. Liebeschütz, Nottingham

'Ecclesiastical historians in their own times', *StP* 24 (1993), 151-63; 'A.H.M. Jones and the *Later Roman Empire*', *The Later Roman Empire Today*, Papers given in honour of Professor John Mann, Inst. of Archaeology London, 1993, ISBN 0-905853-32-6, 1-8; 'Realism and fantasy: the anonymous *de rebus bellicis* and its afterlife', *The Roman and Byzantine Army in the East*, ed. E. Dabrowa (Krakow, 1994), 119-39.

Forthcoming: 'Civic finance in the late Roman period: the Laws and Egypt', *BZ*; 'Pagan mythology in the Christian Empire', *International Journal of the Classical Tradition*.

S.N.C. Lieu, Warwick

Manichaeism in Mesopotamia and the Roman East, *Studies in Greco-Roman Religions* (Brill, 1994).

Forthcoming: (with D.A.S. Monsterrat), *From Constantine to Julian, pagan and Byzantine views* (Routledge, to appear spring 1995); (with D.A.S. Monsterrat), *Constantine: History, Historiography and Legend* (Routledge, to appear summer 1995).

Dr Graham A. Loud, Leeds

'The case of the missing martyrs: Frederick II's war with the Church 1239-1250', *Studies in Church History* 30 (*The Church and Martyrdom*) (1993), 141-52; 'Montecassino and Byzantium in the tenth and eleventh centuries', *The Theotokos Evergetis and Eleventh-Century Monasticism*, ed. M. Mullett and A. Kirby (BBTT 6.1, 1994), 30-55; 'The Liri Valley in the Middle Ages', *Archaeological Survey in the Lower Liri Valley, Central Italy*, ed. I.P. Martini and J.W. Hayes (Oxford, *BAR Int.Ser.* 595, 1994), 53-68; 'I normanni e il loro mito storico-letterario', *I Normanni, popolo d'Europa. Catalogo della mostra* (Venice, 1994), 219-24.

Forthcoming: 'Southern Italy in the tenth century', in *New Cambridge Medieval History*, vol. III, ed. T. Reuter (CUP, 1995?); 'Politics, piety and ecclesiastical patronage in twelfth-century Benevento', *Essais en memoire de Leon-Robert Ménager*, ed. J.-M. Martin and E. Cuozzo (1995?); 'La Campania nell'età normanna', *Federico II ed il Mezzogiorno. Convegno internazionale promosso in occasione dell'VIII centenario della nascita di Federico II di Svevia*, Potenza-Avigliano-Lagopesole, ottobre 1994 (1995/96?).

In progress: *The Age of Robert Guiscard* (for Longmans); translations of Latin chronicles from Norman Italy and Sicily; William of Apulia, Geoffrey Malaterra, Alexander of Telese, Falco of Benevento, and Hugo Falcandus (*The History of the Tyrants of Sicily*), this last work in collaboration with Dr Thomas Wiedemann (University of Bristol). Probable publication of Falcandus, and perhaps other with Manchester U.P.

Prof Andrew Louth, London

'Mystik II. Kirchengeschichtlich' in *Theologische Realenzyklopädie*, ed. Gerhard Müller, vol. 23 (Berlin, 1994), 547-80; 'Knowing the Unknowable God: Hesychasm and the Kabbalah', *Sobornost/ ECR* 16: 2 (1994), 9-23.

Forthcoming: Maximus the Confessor in the series *Early Christian Fathers*, ed. Carol Harrison (Routledge, to be published 1995?); 'Unity and diversity in the Church of the fourth century' in the 1995 volume of *Studies in Church History*.

Anthony Luttrell, Bath

(with S. Düll and M. Keen, 'Faithful unto death: the tomb slab of Sir William Neville and Sir John Clanvowe, Constantinople 1391', *Antiquaries Journal* 71 (1991) [published 1994], 174-90; 'Latin responses to Ottoman expansion before 1389', *The Ottoman Emirate (1300-1389)*, ed. E. Zachariadou (Rethymnon, 1993), 119-34; 'El Priorat de Catalunya el segle XIV', *L'Avenç* (Barcelona) 179 (March, 1994), 28-33; 'Gli Ospedalleri e un Progetto per la Sardegna: 1370-1374', *Società, Istituzioni, Spiritualità; Studi in Onore de Cinzio Violante*, 1 (Spoleto, 1994), 503-8; 'Timur's Dominican envoy', *Studies in Ottoman History in Honour of Professor V.L. Ménager*, ed. C.

Heywood and C. Imber (Istanbul, 1994), 209-29; 'The Order of St John from Acre to Malta', *St John's Historical Society Proceedings* 4 (1992) [published 1994], 1-6; 'Chaucer's Knight and the Mediterranean', *Library of Mediterranean History* 1 (1994), 127-60; 'The Hospitallers' medical tradition: 1291-1530', *The Military Orders: Fighting for the Faith and Caring for the Sick*, ed. M. Barber (Aldershot, 1994), 64-81.

Dr R.J. Macrides, Birmingham

'From the Komnenoi to the Palaiologoi: imperial models in decline and exile', in *New Constantines: the Rhythm of Imperial Renewal in Byzantium, 4th-13th Centuries*, ed. P. Magdalino (Aldershot 1994), 269-82; 'The Competent Count', in *Law and Society in Byzantium: Ninth-Twelfth Centuries*, ed. A.E. Laiou and D. Simon (Washington, D.C., 1994), 117-29.

Forthcoming: 'Substitute parents and their children in Byzantium', in *Adoption et Fosterage*, ed. M. Corbier (Paris, 1995).

Dr P. Magdalino, St Andrews

'Justice and finance in the Byzantine State, Ninth to Twelfth Centuries', in A.E. Laiou and D. Simon, eds., *Law and Society in Byzantium: Ninth-Twelfth Centuries* (Washington, D.C., 1994), 93-115. Forthcoming: *Constantinople médiévale. Études sur la mutation des structures urbaines*, Travaux et mémoires, séries des monographies.

Prof R.A. Markus, Nottingham

Sacred and secular: Studies on Augustine and Latin Christianity (London, Variorum Reprints, 1994); 'How on earth could places become holy?', *Journal of Early Christian Studies* 2 (1994), 257-71.

Forthcoming: 'Signs, communication and communities in Augustine's *De Doctrina Christiana*', Notre Dame Symposium; 'Augustine on magic: a neglected semiotic theory', in *REAUG* (1995); 'Episcopus', *Augustinus-Lexikon*; 'The Jew as a hermeneutic device: the inner life of a Gregorian topos', Notre Dame Symposium; 'Does anything go? Augustine on Authoritative Reading', *Collectanea Augustiniana* V; Ravenna: TRE.

In progress: *Gregory the Great and the sixth century*.

Ian W. G. Martin, London

In progress: "Η ζωή βιβλιοθηκαρική: memories and reflections of a philhellene librarian" (To be published in *Anglo-Hellenic Review* 11 (Spring 1995)); 'Hector Berlioz and 'les Troyens': a life-long passion for Virgil' (to be published in *Proceedings of the Virgil Society*).

Dr M.E. Mullett, Belfast

Ed. (with A.J. Kirby), *The Theotokos Evergetis and Eleventh-Century Monasticism* (BBTT 6.1, Belfast, 1994); 'Alexios and imperial renewal', *New Constantines*, ed. P. Magdalino (Aldershot, 1994), 259-67.

Forthcoming: *Theophylact of Ochrid: A Byzantine Archbishop and his Letters* (Birmingham Byzantine Series 2, Aldershot, October 1995); 'Originality and Byzantine letter-writing: the case of exile', *Originality in Byzantine Literature, Art and Music*, ed. A.R. Littlewood (Oxford, 1995); *Alexios I Komnenos; XL Martyrs*.

In progress: 'Detection of relationship in Byzantine literary texts'; *Work and Worship at the Theotokos Evergetis*, ed. with A.J. Kirby; processes of Byzantine letter-exchange; a network study of twelfth-century literary society.

Dr J.A. Munitiz, Oxford

Forthcoming: 'Wonder-working ikons and the Letters to Theophilos' (paper at the 8th Conference of the Australian Association for Byzantine Studies, Armidale, 2-4 July 1993); 'War and peace reflected in some Byzantine Mirrors of Princes', in *Peace and War in Byzantium*; 'Nicephorus Blemmydes (1197/8- 1269 [?])', in *Theologische Realenzyklopädie*.

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 Byzantine Lady. Ten Portraits, 1250-1500 (CUP, 1994); *The Immortal Emperor* (pb edition: CUP, 1994); *Byzantium and Venice* (CUP, reprinted, 1994); 'The last Byzantine rulers of Monemvasia', *Travellers and Officials in the Peloponnese. In Honour of Sir Steven Runciman*, ed. Haris Kalligas (Monemvasia, 1994), 62-7.

In progress: *John Cantacuzene: soldier, diplomat, historian, theologian, emperor and monk. A biography*.

Dr Jennifer Nimmo Smith, Edinburgh

In progress: Collation of the Pseudo-Nonnos *Commentaries* with the English translation of the Georgian Versions of their text in collaboration with Dr Tamar Otkhmezuri, Institute of Manuscripts, Tbilisi, a working text of the *Scholia Alexandrina* and the relationship of the same with the *Scholia Oxoniensia*, and a translation of the Pseudo-Nonnos *Commentaries*.

Dr Lyn Rodley, London

Byzantine Art and Architecture: An Introduction (CUP, 1994).

Forthcoming: 'The forty martyrs in Cappadocian painting', *The Forty Martyrs*, BBTT 2(Belfast); 'The art and architecture of Alexios I Komnenos', Alexios I Komnenos, BBTT 3 (Belfast).

Dr Jonathan Shepard, Cambridge

'Symeon of Bulgaria- Peacemaker', *Godishnik na Sofitskita Universitet 'Sviat. Kliment Okhridski'*, Nauchen tsent'r za slaviano-vizantitski prouchvania 'Ivan Dujcev', 83 (3), 1989 (1991) [appeared 1994], 8-49.

Forthcoming: 'A marriage too far?- Maria Lekapena and Peter of Bulgaria', in *The Empress Theophano*, ed. A. Davids; 'Byzantium expanding', in *New Cambridge Medieval History III*, ed. T. Reuter; 'Constantinople, Gateway to the North- the Russians', in *Constantinople and its Hinterland*, ed. C. Mango and G. Greatrex; "Father" or "Scorpion"? Style and substance in the diplomacy of Alexius Comnenus', in *The Reign of Alexius Comnenus*, ed. M.E. Mullett; 'Louis the Pious's Rhos guests', *Early Medieval Europe* 4 (1995).

Dr Marianna Spanaki, Birmingham

In progress: Byzantium in the British and the Modern Greek Novel Traditions; Byzantium and Women Painters in Greece.

Dr Graham Speake, Oxford

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

Forthcoming: ed. *The Penguin Dictionary of Ancient History* (Harmondsworth, 1995); 'Janus Lascaris' visit to Mount Athos in 1491', *GRBS* (1994?).

Dr Jeffrey Spier, London

'Medieval Byzantine amulets and their tradition', *Journal of the Warburg and Courtauld Institutes* 56 (1993), 25-62.

Dr Shaun F. Tougher, St Andrews

'The wisdom of Leo VI', in *New Constantines. The Rhythm of Imperial Renewal in Byzantium, 4th-13th Centuries*, ed. P. Magdalino (Aldershot, 1994), 171-9.

In progress: *The Reign of Leo VI*; 'Leo VI and the Bulgarian wars', 'The advocacy of an empress: Eusebia and Julian', 'The first panegyric of Julian on the emperor Constantius'; researching Byzantine eunuchs.

Dr Michael Whitby, St Andrews

'The Persian King at War', in E. Dabrowa, ed., *The Roman and Byzantine Army in the East* (Krakow, 1994), 227-63.

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* (Princeton, 1994/95).

In progress: *The Ecclesiastical History of Evagrius Scholasticus*, and English translation with introduction and notes (Princeton, 1996). This translation is being completed thanks to the generosity of the British Academy which has funded a semester of research leave.

Mary Whitby, St Andrews

'A new image for a new age: George of Pisidia on the Emperor Heraclius', in E. Dabrowa, ed., *The Roman Army and Byzantine Army in the East* (Krakow, 1994), 197-225; 'From Moschus to Nonnus: the evolution of the Nonnian style', in N. Hopkinson, ed., *Studies in the Dionysiaca of Nonnus*, Cambridge Philological Society, Supplementary Vol. 17 (1994), 99-155.

Forthcoming: 'The Devil in disguise: the end of George of Pisidia's Hexaameron reconsidered', *JHS* (1995); article on 'Kaiserzeremoniell' in *Reallexikon für Antike und Christentum*.

In progress: Annotated translation of select poems of George of Pisidia for the series *Translated Texts for Historians* (Liverpool University Press).

N.G. Wilson, Oxford

Photius: The Bibliotheca. A Selection translated with notes (London, Duckworth 1994).

MEMBERS RESIDENT OUTSIDE THE U.K.

Dr Catherine Asdracha, Paris, France

Forthcoming: 'Inscriptions byzantines de la Thrace orientale et de l'île d'Imbros (XIIe-XVe siècles)' in *ArchDelt* 43 (1988) [1995], 1ère partie: Mélétes; 'Inscriptions byzantines de la Thrace orientale et de l'île d'Imbros (VIIIe-XIe siècles)' to be published in the same journal.

Dr Charles Barber, Urbana-Champaign, Illinois, USA

'The monastic typikon for art historians', *The Theotokos Evergetis and Eleventh-Century Monasticism*, ed. M. Mullett and A. Kirby, *BBTT* 6.1 (Belfast, 1994), 198-214.

Forthcoming: 'The Forty Martyrs in Sta. Maria Antiqua, Rome', *The XL Martyrs*, *BBTT* 2 (Belfast, 1995); 'From image into art: art after Byzantine iconoclasm', *Gesta* 34 (1995).

In progress: 'Art on the eve of Iconoclasm', *The Theodore Psalter*, Constantine Rhodios.

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

'Proclus of Constantinople Homily 1: A perspective on his Christology', *PBR* 13 (1994); 'Proclus of Constantinople, Homily 2: Adam and Eve, and the dogma of the one Christ in two natures', *Hellenika* 44 (1994), 171-7; 'Symeon the New Theologian, Hymn 58: A traditional motif in a new context', *Greek Letters* 8 (1993/4), 9-26; 'Amphilochius of Iconium, homily 3: "On the four-day (dead) Lazarus": A critical note', *Acta Patristica et Byzantina* (1994); 'Basil of Seleucia, hom. 48.4.9, "On the four-day (dead) Lazarus: a critical note', *Acta Classica* (1994); 'Lazarus in the tomb- and the topos of The Lament of Hades', *EccI Phar* 76.1 (1994); 'The recomposition and reanimation of Lazarus in the preaching of the early Church', *EccI Phar* 76.2 (1994).

Forthcoming: 'Romanos Melodos: Earthquakes and Fires. Kontakion 54', *JÖB* 45 (1995); 'Lazarus of Bethany- suspended animation or final death? Some aspects of patristic and modern exegesis', *HTS* (1995); 'The resurrection of Lazarus: John Chrysostom in defense of orthodoxy', *Hellenika* (1995).

In progress: *The preacher and his audience*, in conjunction with P. Allen, M.B. Cunningham et alii.

Prof Hans Buchwald, Germany

'Notes on the design of aisled basilicas in Asia Minor', *Festschrift für Horst Hallensleben* (Bonn, 1993) 1994; 'Criteria for the evaluation of transitional Byzantine architecture', *JÖB* 44 (1994), 21-31; 'Sculpture for cities, notes towards an iconography of urban space', *Festschrift for Eduard F. Sekler* (Vienna, 1994).

Forthcoming: 'Chancel barrier lintels decorated with carved arcades', *JÖB* 45 (1995); 'Romanesque sculpture in the Veneto', *The Dictionary of Art* (London: Macmillan); 'Byzantine architecture: introduction', *ibid.*

In progress: 'Imitation in Byzantine architecture', *Festschrift für M. Restle* (Munich).

Robert Campailla, Comiso RG, Italy

'L'origine dell'aquila bicipite bizantina e il suo uso nell' araldica', *Nobiltà rivista di araldica, genealogia ordini cavallereschi* (Milan, I, no. 3, April-June, 1994), 283, ff; 'El origen del águila bicéfala bizantina y su utilización en la geráldica', *Revista Iberoamericana de Heraldica, Colegio Heraldico de Espana y de las Indias*, no. 4 (Madrid, June 1994), 11, ff.' ; 'San Nicolò do Templo, Chiesa Templare di Scordia', *Edizioni Penne e Papiri, Latina* (June, 1994); 'Basilica di Santa Febronia, Palagonia', in *IPHBAU* 6 (Madrid, 1993), 23; 'Icono Bizantino de la iglesia de San Jorge en Ragusa Ibla', *IPHBAU* 7 (Madrid, 1994), 24; 'Gruta n. 21 habitación troglodita con inscription greca, Palagonia', *IPHBAU*, 7 (Madrid, 1994), 50 ff; numerous articles in various newspapers including, *La Freccia Verde*, *Prospettive* and *Il Messaggero del Sud*.

Forthcoming: 'The mosque of the rabbato at Mineo in Sicily', *Al Masaf* 7; 'La presenza dei cavalieri teutonici in Sicilia', in *Magazine of the Colegio Heraldico de Espana y de las Indias*, Madrid, revista, no. 6; 'La presenza dei cavalieri teutonici in Sicilia' in *Nobiltà rivista di araldica, genealogia, ordini cavallereschi*, Milan; 'I possedimenti siciliani dell' Ospedale di S. Lazzaro a Gerusalemme', in *Nobiltà, rivista di Araldica, genealogia, ordini cavallereschi*, Milan; 'Il casale bizantino di "Comicio" e gli altri minori', in *Comiso Viva*, 2nd edition Pro-Loco, Comiso; 'Yhomisus sotto gli arabi e i normanni', *ibid*; 'La chiesa di Maria SS Annunziata', *ibid*; 'Mineo y su territorio en la época tardo romana y bizantina' in *IPHBAU*, Madrid.

In progress: *Comiso in epoca tardo romana e bizantina*, book in progress. Mr Campailla is interested in hearing from members who could help him to read an inscription on an icon. Please contact him through the Membership Secretary.

Dr Maria Constantoudaki, Athens

'Christ Pantokrator in bust, an early Cretan icon', *Ρωδωνιά. Τιμή στον Μ.Ι. Μανούσκα*, Rethymno (University of Crete), 1994, vol. I, 253-65; 'Enthroned Virgin and child with saints, a composite work of Italo-Cretan art', *DChAE* 17 (1993-94), dedicated to the memory of Prof Doula Mouriki, 285-301.

Forthcoming: 'Έργα 'σκούλτόρων' και 'μουράρων' : Sculpture and architecture in sixteenth century Crete on the basis of archival evidence', *Πεπραγμένα του Ζ' Δεθνούς Κρητολογικού Συνεδρίου* (Rethymno, Crete, 1991), vol. II (forthcoming).

Dr Malgorzata Dabrowska, Łódź, Poland

'Dekadencja Bizancjum i losy spadku po Drugim Rzymie' ('Decadence of Byzantium and the history of its legacy'), *Znak (Sign)* 46 (1994), no. 3, 23-9; 'Peter of Cyprus and Casimir the Great in Cracow', *Byzantiaka* 14 (1994), 257-67.

Forthcoming: 'Sophia of Montferrat or the history of one face', *Acta Universitatis Lodzianensis. Folia Historica* (1995); 'Catacuzene- "the Wolf" or Matthias Strykowski's recollection of Byzantium', *BS* (1995); 'Hexamilion i Warnia' ('Hexamillion and Varna'), *Balkanica Posnaniensis* (1995).

In progress: *Pielgrzymka do Konstantynopola jako akcja wywiadowcza* (Pilgrimage to Constantinople as a secret agent's mission); *Podróż zyraby do Konstantynopola* (The voyage of a giraffe to Constantinople).

Dr Claudine Dauphin, Noisy-le-Roi, France

'Paysages antiques du Golan', *Archéologia* 294 (Oct., 1993), 50-57; 'Villages désertés juifs et chrétiens du Golan', *Archéologia* 297 (Jan., 1994), 52-64; 'The cities of the Byzantine Negev: review article', *PEQ* 126 (1994), 68-70.

Forthcoming: 'Juifs, Chrétiens et Musulmans en Gaule byzantine: les inscriptions de Kafr Naffakh, Na'aran, Farj et Er-Ramthaniyye', *PrOC* (Jerusalem), with contributions by Prof. F. Beeston (Oxford), Dr. S.P. Brock (Oxford), and Prof. R.C. Gregg (Stanford, California).

Prof Melita Emmanuel, Athens, Greece

Forthcoming: 'Hairstyles and headdresses of empresses, princesses and ladies of the aristocracy in Byzantium', *DChAE* (1993-4); 'Hairstyles and headdresses of ordinary women in Byzantium: texts and iconography', *BS* (1994-5); 'Οι Μετα βυζαντινές τοιχογραφίες του ναού της Παναγίας του Μουτουλλά της Κύπρου' *Volume dedicated to the Memory of Doula Mouriki*, ed. The National Technical University of Athens; 'The Byzantine monumental painting in Cyprus during the last phase of the Lusignan dynasty', *Acts of the Symposium dedicated to the memory of Doula Mouriki*, Princeton University, May 1994.

In progress: 'The Church of the Pantanassa Monastery at Mistra: the iconography of the frescoes.'

Dr Garth Fowden, Athens, Greece

'Constantine, Silvester and the church of St Polyeuctus in Constantinople', *Journal of Roman Archaeology* 7 (1994); 'The last days of Constantine: oppositional versions and their influence', *JRS* 84 (1994), 110-34.

In progress: 1) 'Paganism/ polytheism'; 2) interpretation of the Qusayr Amra frescoes.

Stavros Gouloulis, Larissa, Greece

Forthcoming: 'He dioratikoteta tou hosiou Athanasiou sten hidryse kai organose tou Meteorou. Neos oinos se neous askous (=The perspicacity of St Athanasios for the establishment and organization of Meteoron. New wine in new skinbags)', *Trikalina* 14 (1994); 'He mone ton Megalon Pylon (Porta Panaghia- Mone Dousikou). Historika zetemata kata ton 14o ai.' (=The monastery of Great Gates [Porta Panaghia-Dousikon]. Historical matters during the 14th c.), *Historikogeographika* 4 (Ioannina, 1994).

In progress: *He eptskope Trikalon kata ten byzantine periodo* (The bishopric of Trikala during the byzantine period), ed. I.Lo.S. Trikalon; *He anaptykse tou monachismou sten perioche Trikalon kai ta Meteora* (2o miso tou 14ou ai.) (=The development of monachism in the Trikala district and Meteora, 2nd half of 14th century); *He eikonographia ton Thessalon hagion. Zetemata technes kai haghiologhias* (=The iconography of the Thessalian saints. Artistic and hagiological matters).

Prof Thomas 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 Prof 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 Byzantino-Slav heritage in 19th-century Russian national literature.

Christian Hogel, Bergen, Norway

In progress: A study of the redactions of Symeon Metaphrastes as a translation of older literature into a new style and for a new audience. Using theories by M.M. Bakhtin and I.M. Lotman, the rhetoric and audience of the Metaphrastian corpus will be studied. See also **Theses**.

Aneta Ilieva, Sofia, Bulgaria

Forthcoming: 'Crusading Images in Cypriot History Writing', in N. Courreas, ed, *Cyprus and the Crusades* (Papers of a Conference held in Nicosia, 6-9 September 1994); 'Franci contra Grecos? Some Notes on Identity in Cypriot History Writing during the Thirteenth Century', in P. W. Wallace, ed, *Visitors, Immigrants, and Invaders in Cyprus* (Papers of a Conference held at the University at Albany, Albany, N. Y., 6-8 October 1994).

In progress: as in *BBBS* 20.

Prof Johannes Irmscher, Berlin, Germany

'De Africa Septentrionali utrum Romania an barbaria fuerit', *Academia Latinitati fovendae, Commentarii* 2, 3 (Rome, 1993), 17-21; 'Varneri Hartke sodalis Berolinensis in memoriam', *ibid.*, 5-6; 'Βυζαντινά προσκυνήματα Ν.Γ. Μοσχονᾶς', *Ἡ ἐπικοινωνία στό Βυζάντιο* (Athens, 1993), 347-50; '120 Jahre Internationale Orientalistenkongresse', *Journal of Oriental and African Studies* 5 (1993), 187-8; 'The Peloponnese and the making of modern Greece', *ibid.*, 188-9; 'Quid Byzantinis de Horatio notum fuerit', *Melissa* 58 (1994), 14-15; 'Οἱ ἐπιτάφιοι στόν Γεώργιο Γεμιστό Πλήθονα' *Βυζαντινά μελετά* 5 (1994), 19-24; 'Die Bewertung der Prostitution in Byzanz', *Carmelo Curti/Carmelo Crimi, Scritti classici e cristiani offerti a Francesco Corsaro* 1 (Catania, 1994), 327-35; *Christianitas Sarda. Cristianesimo e specificità regionali nel Mediterraneo latino (sec. IV- VI)* (Rome, 1994), 293-8; 'Edward Gibbons Verständnis des Griechentums', *Syndesmos, Studi in onore di Rosario Anastasi* 2 (Catania, 1984), 203-6; 'Ο Γκαῖτε σπανδάξει τήν γεογραφίαν τοῦ Μωρέως Χ.Α. Καλλιγᾶς, Περιηγητές καί ἀξιοματοῦχοι στήν Πελοπόννησο (Monemvasia, 1994), 291-5; Ακτά διά Καλοπόδιον Ῥοδωνία, *Τιμή στόν Μ.Ι. Μανούσακα*, 1 (Rethymnon, 1994), 157-65; Alexandros Mavrokordatos, griechischer Gelehrter und

türkischer Diplomat', *XII Türk Tarih Kongresi. Bildiri özetleri* (Ankara, 1994), 114; 'La carrière militaire et civile de Solomon (Ve siècle après J.-C)', *Hierarchie- Rangordnung del'armée romaine sous le Haut-Empire, Résumées des communications* (Lyon, 1994); 'Die Entstehung des ägyptischen Christentums', *Cesare Alzati, Cristianità ed Europa* (Rome, 1994), 11-28; 'Der Terminus Religio und seine antiken Entsprechungen im philologischen und religionswissenschaftlichen Vergleich', Ugo Bianchi, *The Notion of 'Religion' in Comparative Research* (Rome, 1994), 69-73; 'Los textos paleobulgaros come fuentes indispensables de la byzantinística', *Erytheia* 15 (1994), 7-12. Forthcoming: Relations between Jews, Christians and Muslims from Antiquity to the 19th Century; Die Literatur der Spätantike-polyethnisch und polyglottisch betrachtet; Die Berliner Akademie als Zentrum der Patristik.

In progress: *Lexikon der Byzantinistik*.

Elizabeth Jeffreys, Sydney, Australia

(with M.J. Jeffreys) 'Who was the sevastokratorissa Eirene?', *Byzantion* 64 (1994), 40-68.

Forthcoming: (with M.J. Jeffreys) 'Immortality in the Pantokrator?', *JÖB* 44 (1994), 193-201; 'Byzantium's epic past: a twelfth-century perspective', *Festschrift for E. Judge*; 'Maximou and Digenis', *BS*.

In progress: Editions in press: the letters of the monk Iakovos, the *War of Troy*; editions in progress: *Digenis Akritis*, the homilies of the monk Iakovos, the poems of Manganeios Prodromos. Translation in progress: four twelfth-century novels. Research project: the manuscript environment of early Modern Greek literary texts.

Prof Michael Jeffreys, Sydney, Australia

(with Elizabeth Jeffreys) two articles, see above.

In progress: Edition in press: the letters of the monk Iakovos; edition in progress: the poems of Manganeios Prodromos. Research project: the manuscript environment of early Modern Greek literary texts.

Sophia Kalopiissi-Verti, Athens, Greece

'Painters in late Byzantine society. The evidence of church inscriptions', *CahArch* 42 (1994), 139-58; Ο ναός του Αρχαγγέλου Μιχαήλ στον Πολεμίτα της Μέσα Μάνης, in *Αντίφωνον, Volume dedicated to Prof N.B. Drandakis* (Thessalonica, 1994), 451-74.

Forthcoming: 'Epigraphic evidence in middle-Byzantine churches of the Mani. Patronage and art production', *Volume in Memory of Doula Mouriki* (Technical University of Athens).

Prof Michel Kaplan, Paris, France

'Evergetis typikon and the management of monastic estates in the XIth century', *The Théotokos Evergetis and Eleventh-Century Monasticism*, ed. M. Mullett and A. Kirby (*BBTT*, 6.1, Belfast 1994), 103-23.

Forthcoming: 'L'Hinterland religieux de Constantinople: moines et saints de banlieue d'après l'hagiographie', *Constantinople and its Hinterland*, ed. C. Mango and G. Greatrex (Aldershot, 1995); 'Le schisme de 1054, éléments de chronologie', *Mélanges Vavrinek, BS* (1995); 'Quelques remarques sur les routes à grande circulation dans l'Empire byzantin du VI^e au XI^e siècle', *Voyages et voyageurs à Byzance*

et en Occident du VI^e au XI^e siècle, éd. A. Dierkens, J.-L. Kupper, J.-M. Sansterre (Liège, 1995) (Bibliothèque de la Faculté de Philosophie et Lettres de l'Université de Liège); 'Le ravitaillement de Constantinople aux XI^e-XII^e siècles', *Constantinople au XII^e siècle*, éd. M. Balard, A. Ducellier, autrement; 'Les tisserands de la soie à Constantinople', *Mélanges Hélène Ahrweiler*.

In progress: L'atelier du byzantiniste, ed. Brépols (collection 'L'atelier du médiéviste').

Dr Bente Killerich, Copenhagen, Denmark

Forthcoming: 'Continuity and change in ruler imagery ca. 400 to ca. 800 AD: the eternal victor', to be published in the *Proceedings of the 'Making of Europe' Symposium*, Gothenburg University, 18-19 November, 1993.

In progress: *Early Byzantine Sculpture from Aphrodisias*; 'The visor of Agilulf: Longobard ambition in Romano-Byzantine guise'.

M. Stavros Lazaris, Montrouge, France

'Inventaire sommaire des manuscrits grecs scientifiques illustrés de la Bibliothèque nationale de Paris. Manuscrits zoologiques, botaniques, remèdes, recettes d'antidotes, alchimiques, astrologiques', *Βυζαντικά* 13 (1993), 192-265.

Forthcoming: 'Le Parisinus graecus 2244. Un exemple d'illustration scientifique à Byzance', *EtBalk, Cahiers Pierre Belon* 2 (1995); 'Decrire l'image médiévale', *La gazette du livre médiéval* (1995).

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

'Imperial gardens and the rhetoric of renewal', in *New Constantines: The Rhythm of Imperial Renewal in Byzantium, 4th-13th Centuries*, ed. P. Magdalino (Aldershot, 1994), 181-98; 'The cage of crosses: ancient and Medieval sculptures on the "Little Metropolis" in Athens', in *Θυμιάμα στη μνήμη της Λασκαρίνας Μπούρα* (Athens, 1994), 169-72; 'From the evil eye to the eye of justice: the saints, art and justice in Byzantium', in *Law and Society in Byzantium: Ninth-Twelfth Centuries*, ed. Angeliki E. Laiou and Dieter Simon (Washington, D.C., 1994), 217-39.

Dr Corinna Matzukis, Johannesburg, S. Africa

Forthcoming: 'Fusion of the Palaeologan and Italian Renaissance in the fifteenth/ sixteenth centuries', *EkkliPhar* 76 (1994); 'The Greek diaspora in South Africa', *Greek outside Greece* 3 (1994).

John Melville-Jones, Nedlands, Western Australia

'Nummi Terunciani', *Actes du XI^e Congrès International de Numismatique*, Bruxelles 8-13 septembre 1991, Louvain-la-Neuve (1993), vol. III, 9-13.

In progress: work has begun on a transcription of the Morosini Codex (Venice, containing a diary of events 1404-33). This document, written by Antonio Morosini, a member of the Venetian Senate, contains some material about trade with Romania and other events in Byzantine history.

Dr Oliver Nicholson, Minneapolis, MN, USA

The "Pagan Churches" of Maximinus Dala and Julian the Apostate', *JEH* 45 (1994), 1-10; 'Lactantius on military service', *Studia Patristica* 24 (1993), 175-83; (with Caroline Nicholson) 'The aqueduct at Amasya in Pontus', *AnatSt* 43 (1993), 143-6.

Forthcoming: 'The Corbridge Lanx and the Emperor Julian', *Britannia*.
In progress: 'The vision of Constantine and the end of the world'; 'Lactantius and the Colossus of Constantine'; chapter on Arnobius and Lactantius for Frances Young, ed., *Cambridge History of Early Christian Literature*; (with Francesca DiIppazza) Index to the papers volume of *The Forty Martyrs of Sebasteia (BBTT): An Anatomy of Persecution*.

Annabelle Parker, Amsterdam, The Netherlands

Forthcoming: Dutch translation of the *Vita Syncreticae*: 'Leven en handelingen van de heilige en zalige raadgeefster Synkletike', Bonheiden, Belgium.

Alessandra Ricci, Groningen, The Netherlands

Forthcoming: 'Beyond military defence: the Landwalls of Constantinople', *Observatoire Urbain d'Istanbul* (June, 1995).

Alice-Mary Talbot, Washington, D.C., USA

'Byzantine women, saints' Lives and social welfare', in *Through the Eye of a Needle: Judeo-Christian Roots of Social Welfare*, ed. E.A. Hanawalt, C. Lindberg (Kirksville, Missouri, 1994), 105-22; 'The posthumous miracles of St Photeine', *AB* 112 (1994), 85-104 (with additional notes by R. Ousterhout); (with A. Kazhdan) 'Women and Iconoclasm', *BZ* 84/85 (1991/92), 391-408.

Forthcoming: (with A. Kazhdan) 'The Byzantine cult of St Photeine' for *Presence of Byzantium: Studies Presented to Milton V. Anastos in Honor of his Eighty-Fifth Birthday*, ed. A. Dyck and S. Tákacs (= *ByzF* 21); 'The epigrams of Manuel Philes on the Theotokos tes Peges and its art', *DOP* 48 (1994); ed., *Holy Women of Byzantium: Ten Saints' Lives in Translation* (Washington, D.C., 1995?); 'Women and Mt Athos', to be published in the proceedings of 28th British Spring Symposium on Byzantine Studies, *Mount Athos and Byzantine Monasticism*, ed. A. Bryer.

Plutarchos Theocharidis, Thessaloniki

In progress: recent research into Athonite monastic architecture of the 10th-16th centuries.

Prof Hjalmar Torp, Naestved, Denmark

Forthcoming: 'Tradition and innovation in iconography: from imperial glorification to Christian dogma', to be published in the *Proceedings of 'The Making of Europe' Symposium*, Gothenburg University, 18-19 November, 1993.

In progress: *La rotonde palatiale à Thessalonique. Architecture et mosaïques*; 'Un affresco del periodo iconoclasta con la raffigurazione della Vergine Odigitria'.

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.

Maria Vassilaki, Herakleion, Greece

Byzantium. Treasures of Byzantine Art and Culture from British Collections, Exhibition Catalogue edited by D. Buckton (London, 1994), introductory chapter on Cretan icons and entries on early-, late-Byzantine and Cretan icons; *Οι Πύλες του Μυστηρίου. θησαυροί της Ορθοδοξίας από την Ελλάδα, Βυζαντινό Μουσείο Αθηνών-Μουσείο Μπενάκη-Μουσείο Κανελλοπούλου, Exhibition Catalogue* (Athens, 1994), entries on late-Byzantine and Cretan icons from the Benaki Museum; 'Η Αποκατάσταση ενός Τριπτύχου', *θυμίαμα στη μνήμη της Λασκαρίνας Μπούρα* (Athens, 1994), vol. 1, 325-36, vol. 2, pls. XXXII-XXXIII, 188-92; 'Νεώτερα στοιχεία για το ζωγράφο 'Αγγελο Ακοτάντο' Ροδωνία, *Τιμή στον Μ. Μανούσακα*, (Rethymno, 1994), vol. 1, 87-96.

Forthcoming: 'Καθημερινή ζωή και πραγματικότητα στη Βενετοκρατούμενη Κρήτη: η μαρτυρία των τοιχογραφημένων εκκλησιών', *Proceedings of the Conference 'Καθημερινή ζωή στη Λατινοκρατούμενη Ελλάδα'* (Athens, 1995). Από τους "εικονογραφικούς οδηγούς" στα σχέδια εργασίας των μεταβυζαντινών ζωγράφων: το τεχνολογικό υπόβαθρο της Βυζαντινής τέχνης, *Foundation Goulandris-Horn* (Athens, 1995).

Sotiris Voyadjis, Athens, Greece

'Ο ναός του Αγίου Χαραλάμπους Καλαμάτας', *DChAE*, περ. Δ', τ. ΙΣΤ' (Athens, 1992), 77-96; 'Ο οχυρωματικός πύργος της Ι.Μ. Σκαφιδιάς Ηλείας' in *Αναστήλωση- Συντήρηση- Προστασία Μνημείων και Συνόλων, Τεχνική Περιοδική Έκδοση του Υπουργείου Πολιτισμού*, τ. Γ, (Athens, 1993), 119-36; (with G. Floros) 'Η αναστήλωση του Ι.Ν. Αγίων Αποστόλων Καλαμάτας', *ibid*, 97-118.

Forthcoming: 'Παρατηρήσεις στην οικοδομική ιστορία του καθολικού της Μονής Σαγματά στη Βοιωτία' in *DChAE* Δ, τ. ΙΗ'; 'The Tsimiskis' Tower of the greatest Lavra Monastery in Mount Athos', *Papers from the 28th Spring Symposium*, Birmingham, 1994.

Revd Christopher Walter, Athens, Greece

'Some unpublished intaglios of Solomon in the British Museum, London', *Θυμίαμα στη μνήμη της Λασκαρίνας Μπούρα* (Athens, 1994).

Forthcoming: 'The origins of the Cult of Saint George', *REB* 52 (1995).

Dr R.C.H. Witt, Athens, Greece

'Εθεωρείτο ή Πελοπόννησος γεωπολιτική ένότητα πριν τον 7ον αιώνα μ.Χ.', *Βυζαντινά Μελέται*, Τόμος Ε' (Athens, 1994), 69-95.

Forthcoming: 'La fonction de la musique chez les Néoplatoniciens et les Pères de l'Eglise', *Diotima: Revue de Recherche Philosophique* 23 (1995); 'Μερικοί προβληματισμοί σχετικοί με τη λατρεία του Αγίου Βλασίου', *Βυζαντινά Μελέται*, Τόμος ΣΤ' (Athens, 1995).

In progress: An account of the cults of St Vlasios/ Vlaho/ Blaise in Eastern/Western Europe.

Dr David Woods, Mullingar, Ireland

'St Christopher, Bishop Peter of Attalia, and the Cohors Marmaritarum: A fresh examination', *VigChr* 48 (1994), 170-86; 'The origin of the legend of Maurice and the Theban Legion', *JEH* 45 (1994), 385-95; 'An unnoticed official: The Praepositus Saltus', *CQ* 44 (1994), 245-51.

3. FIELDWORK

GREECE

Ioanna Christoforaki: August 1993: Fieldtrip to the islands of the Dodecanese, Greece, visiting Byzantine churches in search of evidence for patrons and donors (inscriptions, donor portraits, coats of arms).

September 1993: Research on the Archives of the Order of St John in the National Library of Malta (in Valletta), looking for documentary evidence for patrons of churches on Rhodes, the *jus patronatus*, the Greek and Latin Church of Rhodes, etc.

March-April 1994: Fieldtrip to Cyprus to collect material concerning patrons and donors of art on the island.

Dr Maria Constantoudaki: *Research at Kato Mani* (with N.V. Drandakis, E. Doris and V. Kepetzi), Athens 1993 (Library of the Archaeological Society at Athens, number 130), 240 pp. and 50 pls.

This survey covers the region of Kato Mani, in Southern Peloponnese, and especially the area between Areopolis and Gytheio. It was carried out during the summer of 1983 with the assistance of students of the University of Athens. Previous similar surveys, headed by members of the teaching staff of the Department of History and Archaeology, were realised under the general direction of Prof Nikolaos Drandakis and their results were published annually in the respective volumes of the Proceedings of the Archaeological Society at Athens, from 1974 to 1983.

The present book contains information regarding 144 Byzantine, post-Byzantine and modern ecclesiastical buildings, scattered around 45 villages. Their architectural type and fresco decoration, often extensive, are described. There are also recorded, when existing, wood-carved iconostasis-screens, as well as portable objects of significance, such as icons, silver vessels and candle-holders, embroideries, old printed books, etc., located in the surveyed churches. The iconography and style of the most significant fresco cycles are studied in connection with other monuments of the broader area of Mani.

A great number of previously unpublished inscriptions are also transcribed and published in the book. These record painters' signatures, sometimes also bearing dates, invocations, dedicatory statements, etc., as well as inscriptions with recommendations for the good preservation of the churches and their wall paintings.

The material gathered is of interest both to archaeologists and art historians, as well as to architects, social and economic historians, students of religion and folk culture, of linguistics and geography, social anthropologists and other specialities. The largest part of the material dates from the eighteenth century. The monuments testify to

the faith and prosperity of the Greek Orthodox communities in the South Peloponnese during the transient Venetian reconquest and the subsequent so-called 'second period of Ottoman rule'.

The book closes with an Index of monuments and an Index of painters and is illustrated with 50 plates.

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

Dr Graham Speake: I spent two weeks walking on Mount Athos in April/May 1994 and visited the monasteries of Simonopetra, Xeropotamou (for Easter), Ag. Panteleimonos, Xenophontos, Dochiariou, Zographou, Chilandari, Esphigmenou and Vatopedi. I am grateful to the fathers of all these monasteries for the hospitality and kindness that I received.

ISRAEL

Dr Claudine Dauphin: Fourth season of excavations (October-November 1994) at the Byzantine episcopal basilica of Dor, north of Caesarea Maritima, directed by C. Dauphin with the assistance of Mahmoud Hawari (SOAS, London), Father Anthony Axe, OP (Ecole Biblique et Archéologique Française de Jérusalem) and the Revd Rodney Middleton (Diocese of Liverpool). A Landscape Archaeology study of the Dor region in conjunction with the excavation was conducted by Shimon Gibson (Institute of Archaeology, University College, London) with the assistance of Sean Kingsley (Oxford). Planned for autumn 1995: study of the pottery of the four seasons of excavations, in particular the *amphorae* (by S. Kingsley). In progress throughout 1995: preparation for final publication (edited by C. Dauphin with the assistance of A. Axe) of the skeletal material and finds from the Ottoman cemetery (XVIth-XIXth centuries) overlying the basilica, with contributions by Prof. Patricia Smith, Hadassah Medical School, The Hebrew University of Jerusalem (physical anthropology) and Ariel Berman, Israel Antiquities Authority (numismatics).

TURKEY

Michael H. Ballance: October 1994 (with Derek and Isabella Welsby), topographical survey at Apameia (Dinar) and Eumeneia (İşikli). At Eumeneia surveyed Roman cohort fort (probably incorporated in Early Byzantine city wall) and robber-trenches of separate fortification, seen by Hamilton, which may be the 'kastron' rebuilt in 1070/71 (see *TIB* 7).

James Crow: (I) The Anastasian Wall Project 1994

The monument known in antiquity as either the Long Walls of Thrace or the Anastasian Wall lies 65 km west of Istanbul and stretched from the Black Sea coast across the peninsula to the coast of the Sea of Marmara, west of Silivri. The Wall is part of the additional defences for Constantinople constructed during the fifth century AD, which continued in use until the seventh century. Originally it was 50 km long, but less than half of the total length now survives above ground. It is best preserved in the rolling woodland of the northern sector where

the Wall stands 4m in height. Associated with it is a well preserved ditch, outerworks, gates and forts. As it survives it is the most monumental linear fortification dating from antiquity in continental Europe, comparable only with Hadrian's Wall in its complexity and preservation. Recent road building and other developments associated with the expansion of Greater Istanbul are now posing a major threat to the surviving remains.

The principal surveys of the Wall date to the beginning of this century. Schuhhardt's map and plans remain the most useful for the Wall as a whole and this can be supplemented by Bulgarian descriptions made during the First Balkan War. This part of Thrace subsequently became part of a military zone which only became accessible to Dirimtekin in the 1950s and to Harrison and Firatli in 1968. Their description of the Wall near to Karacakoy and Dervis Kapi is the most recent modern account. The system of aqueducts in the same area was only studied by Dirimtekin in the 1950s. Istanbul is the most rapidly growing city in Europe and the resulting environmental pressures are now apparent in its hinterland as far as, and beyond the line of the Long Walls. Until recently the Walls lay in a military zone, but in the summer of 1994 we were granted a research permit by the Turkish Ministry of Culture to begin a structural survey of the Walls and associated structures, the first foreign team to receive permission to work in this part of Thrace.

The aims of Anastasian Wall Project are as follows:

- (1) To record and investigate the surviving structure of the Wall.
- (2) To examine associated remains of forts and other structures in the woodland reported in earlier accounts of the Wall.
- (3) To study the settlement archaeology of the Wall and its environs as part of the hinterland of Constantinople. And in particular to investigate the remains of aqueducts and water channels built as part of the water-supply for the new city between the late fourth and seventh centuries AD.
- (4) To study the modern landscape of traditionally coppiced woodland and to integrate this study with an investigation of the paleoecology of the Wall zone.
- (5) To develop a conservation strategy for the Wall and its natural environment in co-operation with the Turkish Society for Nature Conservation of Istanbul (DHKD).

The Survey in 1994

The survey of the Long Walls was carried out using a Zeiss ELTA 6 and a Sokkisha SET4 total station survey instruments. The survey data was logged digitally using Psion 'Organiser' hand held computers down-loaded into a Viglen notebook PC. The Land Survey Software (LSS) software package was then used immediately to check, plot and analyse the surveyed information. LSS is a flexible CAD-based survey integration and analysis package that when combined with the portability of the notebook PC gave us the flexibility to create plan and 3-D models of the monument and its landscape while we were still in the field.

Dense vegetation obscures much of the landscape of the Wall, a factor which greatly complicates the task of recording in detail the plan and topographic setting. In 1994 an 830m stretch of wall-line was selected near Dervis Kapi and an attempt was made to record the

detailed topographic relationships between the Wall and its outer earthworks. A total station was used to record a dense mesh of spot heights at regular intervals over the selected area. LSS was then used to process this information and generate a Digital Terrain Model (DTM) from which can be generated contour plans and a 3-D surface model.

Further processing of this data has been undertaken using AutoCAD, which uses rendering techniques to generate highly realistic 3-D visualisations of the surveyed ground surface. This has the effect of stripping the vegetation cover away and revealing clearly the underlying earthwork details. The outerworks of the Long Walls were revealed far more clearly by this method and comprised a main ditch with crossing points, the main inner bank, probably an outer wall or *proteichisma*, and a series of shallower banks and ditches forming outer defences. On the Wall itself the location of the towers could now be plotted accurately and a 3-D reconstruction could then be projected on to the terrain model to complete the picture of the early Byzantine defensive system.

The pattern that emerged in this sector where the woodland had been cleared south of the main road to Gumuspinar was of a regular system of towers located between 125-140m apart. Five towers were located in the tangle of scrub and trees, three were pentagonal in shape, 12m wide and projecting 12.5 to the field. These were positioned at places where the Wall changed direction or there was major shift in level. Between each of the large towers was a rectangular tower acting as ordinary interval towers along the line, comparable in size to the tower surveyed north of the main road. Reconnaissance in the wood to the south revealed two more pentagonal towers. Further work involving the clearance of vegetation and fallen stones is required to establish whether the differing forms of towers are contemporary in date.

The main ditch was located 30m west of the Wall and measured in places between 10-13m in width. On the inside (east) was a high bank of a similar width, this could represent an upcast mound from the digging of the ditch, but is more likely to be the remains of an outerwall or *proteichisma* (for discussion of these elements, see Crow (1995, 113 n. 11)). Using the survey techniques described above it was possible to recognize a pattern of outer mounds and shallow ditches probably representing the later cleaning and refurbishment of the defence system. There also appeared to be causeways across the ditch, but since these cannot be associated with postern gates in or adjacent to the interval towers they may represent later agricultural activity.

Detailed topographic survey was limited to the south of the main road at Dervis Kapi, but two structures to the north were surveyed. First, the interior of a tower had been partly exposed by treasure hunters/stone robbers 150m north of the main road. This was rectangular in plan; internally it measured 4m north-south and 3.5m east-west. Traces of vaulting survived which suggested that the interior was probably covered by a groin vault, like the late fifth-century AD towers at Resafa in Syria. On the north side was a separate staircase leading to the upper part of the tower and linked to the interior by a wide vaulted opening. There was an entrance to the tower on the east side 2.4m wide; this was later narrowed by a stone arch

1.5 m wide added to the rear of the tower. The external dimensions from north-south cannot be determined without clearance, but it projects beyond the Wall by 7.5m. The evidence for the later narrowing of the entrance can be interpreted as representing part of the activities of Justinian as described by his panegyrist Procopius in the mid-sixth century. Procopius wrote that one of the emperor's measures was to strengthen and isolate the towers from the adjacent lengths of curtain. The narrowing of the entrance would seem to confirm this action, although the internal staircase was primary in construction and indicates that there were significant differences between the fortifications of the Long Wall and urban defences. For a discussion of staircases in early Byzantine fortifications see Crow, 1995, 119-120.

The second structure planned in this sector was a building described by Schuhhardt in 1901 as the 'Kucuk Bedesten', a small fort built on the inner face of the Wall. The woodland cover had been recently felled and this provided an opportunity to re-survey the structure. It measured 64m north-south on the same alignment as the Wall and 32m east-west. Schuhhardt observed that these dimensions could be converted to 200 by 100 Roman feet respectively. There were rectangular towers projecting at the four angles, on the exterior these measured 10.5 by 10 m. There was a gateway midway along the east and west sides, showing that these forts were major access points through the Wall. Traces of building were located outside the fort to the east. An important detail not apparent on the earlier plan was that the interior of the curtain was arcaded, as was the curtain wall running to the north of the Bedesten. Further examples of arcading were noted as part of the construction of the curtain to the north, a characteristic feature of early Byzantine fortifications found in north Africa, the Balkans and Syria.

Before the 1994 survey four such forts were known along the Anastasian Wall, all these sites were relocated and a further three were discovered. They would appear to be spaced between 2-2.5 km apart.

A detailed topographic study was made of a second section of the Wall 2.6km in length, north of the road from Karacakoy to Yali Koy as far as the north coast at Evcik. Much of the inner, east side of the Wall had been cleared during recent road building and these exposed sections were recorded with photography and a video camera. At the cliff end of the Anastasian Wall an outline plan was made of the surviving church, possibly later converted into baths. At the highest point on this sector, Hisar Tepe, the outer face of the Wall and a rectangular tower had been cleared of vegetation and stood to a height of 4m. Throughout this length there were clear traces of the use of large limestone blocks as facings with exceptionally well preserved lime-mortar pointing. The road construction in places had stripped away the construction trench and revealed the wall-foundation of well mortared rubble 2 m high. Such a footing would only have been necessary if the curtain wall itself stood to a considerable height, at least 7 - 8m. The data for this section is currently being processed in the Department of Archaeology and a separate study is being carried out on the Dervis Kapi sector in the Department of Surveying. It is hoped that during this year we will obtain access to detailed topographic maps of the area with the intention of integrating the

survey with other data using Geographical Information Systems available in the Department of Archaeology.

Aqueducts

In addition to the survey of the Anastasian Wall it was also possible to begin an assessment of the evidence for the water supply of Constantinople which survives largely intact in the hills to the east and west of the Anastasian Wall. The most recent survey of these works was carried out by Feridun Dirimtekin, then Director of the Archaeological Museum in Istanbul (1959). Large stone-built aqueducts survive east and west of the Wall and in places the linking water conduits can be traced snaking through the hilly landscape. Today the region to the south of Karacakoy has a number of important springs some of which were used in antiquity, but at the same time the largest aqueduct, best preserved to a height of 30 m, lies to the west of the Wall and forms part of a longer distance water supply rising close to the Bulgarian border. This latter system can be dated to the early fifth century, but other aqueducts built in a distinctive and different manner are found within the protection of the Long Walls suggesting that a separate, more secure system was later constructed, either complementing or replacing the earlier one. A requisite of future research on the Anastasian Wall must be to investigate in detail the relationship between the two major systems of defence and provision of early Byzantine Constantinople.

Bibliography:

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Acknowledgements

We are most grateful to the General Directorate for permission to begin this survey, in a region which had previously been subject to military restrictions. It was a great pleasure to welcome as our representative Bayan Nurhan Ulgen. The team, who were hard working and enthusiastic throughout, comprised: Dr Liz James (Sussex), Dott. Alessandra Ricci (Princeton), Dr Mark Gillings, Richard Bayliss, Edward Davis (Newcastle) and Brian Williams. We are grateful to the British Institute of Archaeology at Ankara, the British Academy and the Roman Society for grants. Tofas Ltd in Istanbul generously lent us an estate car for the duration of the project. Dr Gillings and Glynn Goodrich assisted with the processing of the survey data in Newcastle. In Istanbul Alessandra Ricci gave invaluable assistance with the practical details of setting up the project.

(II) Survey in Trabzon and Gumushane Vilayet September 1994

In 1992 and 1993 survey teams from the Universities of Newcastle upon Tyne and Birmingham carried out detailed structural surveys of Roman and Byzantine sites at Arakli kalesi, Buzluca kalesi and Hortkop kalesi. The objective of the 1994 survey was firstly, to investigate the communications and landscapes associated with these sites; and secondly, to carry out further survey in the Gumushane Vilayet with particular attention to the Roman and medieval periods, developing the work already published by David Winfield and Anthony Bryer.

(1) Karadere, this valley provides a route into the interior from the Roman fort at Araklı kalesi (Hyssos limen), today leading from Araklı to Bayburt. No formal Roman road is to be expected from classical sources, but a route was available to armies in later historical periods, notably the Russians in 1916. Overlooking this valley a site was located at Aho Tepesi with wide views across the Bay of Surmene and inland. The remains were unlike the majority of late- and post-byzantine churches which are common in the region and are possibly of late Roman date, associated with the coastal fort to the north.

(2) The lines of two reported paved roads were investigated. The first was south of the fort at Hortokop and leads towards the yaylas at Camibogazi. This was a narrow road with large worn pavings.

The second road lay to the west side of the modern Trabzon to Torul highway, north of the modern Zigana tunnel. Traces of a road cutting with stone kerbs had survived modern road construction. Unlike the majority of medieval and modern routes over the Zigana Pass this lay on the west side of the valley and probably represents the line of the Roman highway south towards Satala. The first stage of the military road which lead ultimately to the Gulf of Aquaba.

In the Gumushane vilayet a number of medieval and later sites were visited, two were of particular significance:

Baladan (Cebeli), a thirteenth century Byzantine chapel, previously visited by Professor Bryer, was measured and recorded. Wall-paintings had survived but are now fragmentary and beyond hope of preservation.

Atra (Edre) a medieval chapel and castle survive at the traditional birthplace of St. Theodore Gabras. The castle is small, but impregnable and evokes the life of an akritic lord on the borders between the Byzantine and Islamic worlds.

We are grateful to the General Directorate for granting a permit to carry out the survey and to Bay Mehmet Yaldiz, who represented the Ministry and was most supportive of the project. The fieldwork in 1994 was made possible by a generous grant from the Dumbarton Oaks Centre for Byzantine Studies, Washington D.C., to whom we are most grateful. The survey team comprised Professor Anthony Bryer (Birmingham), James Crow (Newcastle) and Dr Liz James.

Stephen Hill: The First Season of Rescue Excavation at Çiftlik (Sinop), August-September 1994

Work commenced on a new rescue excavation project which is being run by collaboration between the University of Warwick, the British Institute of Archaeology at Ankara and the Sinop Museum. The team was directed by Dr Stephen Hill (University of Warwick) and Sayin Ismail Tatlican (Sinop Museum). The team consisted of Fuat Dereli, Richard Bayliss, Gina Coulthard, Emma Hill, Fiona Hill, Rupert Howell, Daniel Smith, and Brian Williams. We also had the services of an excellent team of 10 workmen from the villages of Çiftlik and Demirciköy. The British Institute of Archaeology at Ankara and the University of Warwick both provided grants of £3000, and the Sinop Museum provided support and transport for all, and accommodation for part of the team. We were pleased by the support and information which was provided by the local community, and were able to appoint

All Atalay, who farms the southern of the two fields in which excavations were conducted, as our bekçi.

The remains at Çiftlik lie on the west side of the great bay in the Black Sea which runs in south of the Sinop peninsula. The coastline in this area is being seriously eroded by the sea, and the buildings which are the subject of this rescue work are disappearing swiftly. At least 1.5m of the south building has been eroded since 1990, and the low shelf in the water beside what is left is littered with the remains of Classical and Byzantine buildings. The remains of what were presumably ancient wharfs can be seen some 30m out from the present coastline and about 4m under water on the upper edge of a steep drop into deeper water.

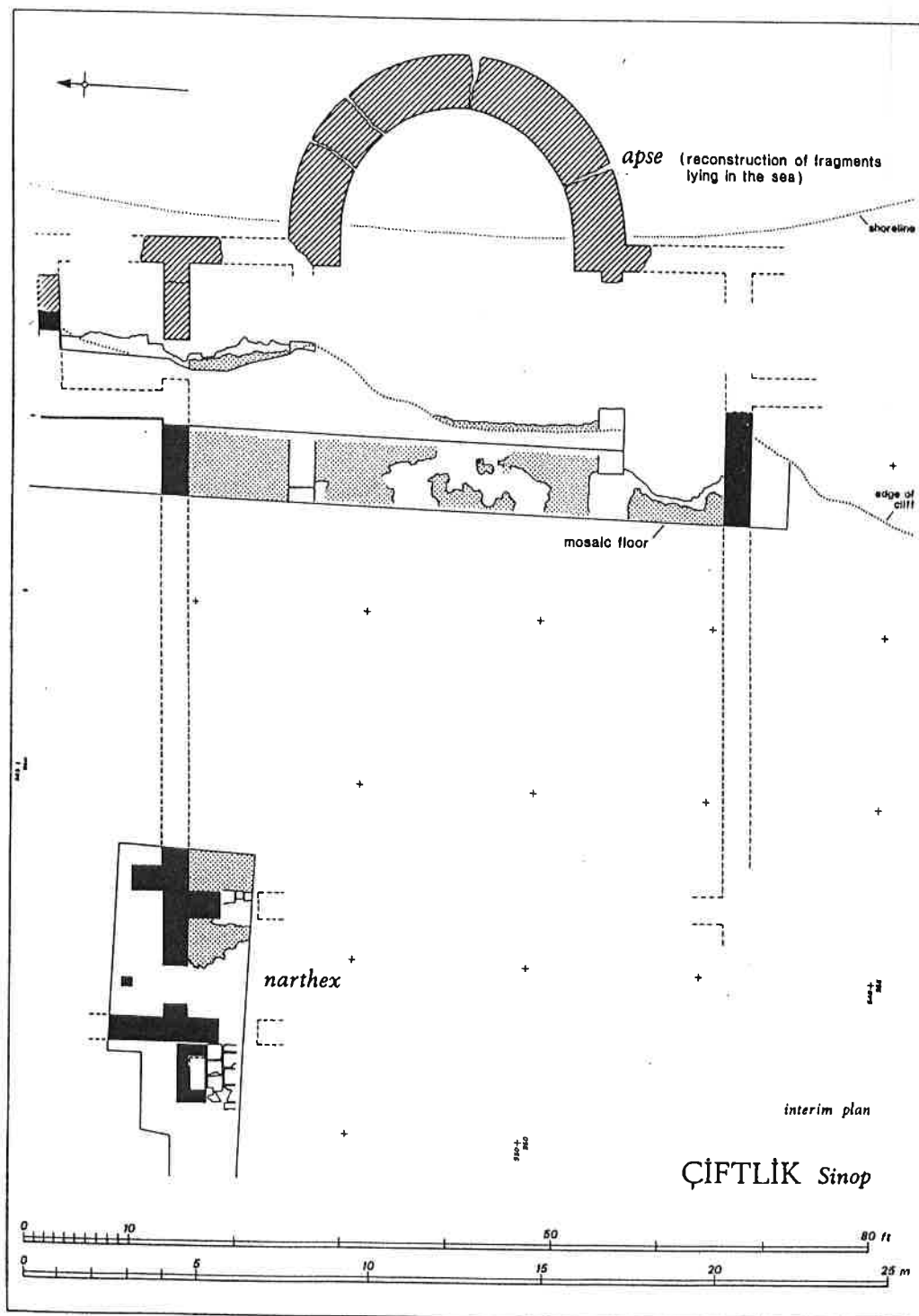
The plan for the first season was to study the remains of a Byzantine building, believed to be a church, on the south side of the stream which runs past the village of Çiftlik down to the sea. The foundations survive in a field beside the sea, and coastal erosion has cut a section 1.5-2m high through the building and its mosaic floors. The intention was to conduct a study of the building in order to prepare a longer term research plan for future work. To this end we planned to carry out the following operations:

- (a) preparation of a contour survey of the site and its immediate environs;
- (b) soil resistivity survey of the field containing the remains of the building in order to ascertain its probable dimensions;
- (c) study of the stratigraphy of the site as revealed by the north-south section through the building which has been cut by the sea;
- (d) limited trial excavation in order to understand the circumstances of the destruction of the building and the nature of the overburden;
- (e) installation of temporary protective arrangements to slow down the erosion of the site.

All these plans for the southern building were realised, but upon arrival at the site it became clear that there was a larger and more pressing problem on the north side of the stream. The sea's action during the winter had removed a large stretch of the cliff at this point, exposing a section through a second building with a mosaic floor, fragments of which were lying on the beach 5 m below. There had been no intention whatsoever to lift mosaics this season, even though it seems clear that conservation in situ is unlikely to be a realistic option, given the unstable marl subsoil and the coastal erosion. In the case of the north building, however, there was no alternative to immediate removal of the mosaic to the safety of the Sinop Museum depot, and, accordingly, this extra work had to be added to this season's plan.

The North Building

Work here was extremely dangerous with material constantly slipping over the edge of the cliff. The floor of the building, when exposed, proved to have very deep cracks extending several metres into the clay, and we do not expect to find this section of the structure in position next year. The entire east (seaward) wall had recently fallen onto the beach, and the remaining walls had suffered robbing for stonework. The stability of the site had also not been assisted by the digging of a recent deep robber trench, which the local farmer



informed us had been dug by people searching for antiquities. The robber trench had the effect of cutting diagonally through a room some 7m square, and we were able to retrieve the triangle of mosaic floor from the northeastern section of the room.

In the circumstances we were unable to ascertain the nature of the building as a whole, though we hope to return to resolve this issue during the next season. Our concentration had to be on retrieving as much as possible as quickly as possible without loss of life, since it would have been completely unrealistic to attempt to protect a 5 m high clay cliff. The mosaic, when exposed, proved to have a complex stratigraphic history, with repairs and insertion of a threshold on the north side, and complete replacement of the central panel. The border consisted of a frame with meander patterns, waves, and swastika peltae with guilloche knots. One of the latter was particularly poorly composed and proved to be a repair over the collapse of a drain which had been cut by the north wall of the room which contained our pavement. The secondary, replaced central panel consisted of an elaborate scrollwork pattern. Upon lifting the central panel, tesserae from its earlier predecessor were found in the mortar beds of the secondary pavement.

Lifting the mosaic proved to be relatively simple, since the instability and massive subsidence of the site had broken it into numerous small pieces, and the mortar make-up for the pavement sat on a levelling deposit of loose beach sand. The mosaic was bandaged with calico attached with water-soluble glue, the whole marked out with a grid, and then cut into sections along the natural cracks. With the tesserae held in position it was a simple, though perilous, task to lever the fragments up complete with all their original bedding material. The mosaic is now stored in the depot of the Sinop Museum and we hope to re-assemble it next year.

The South Building

The assumption that this building was a church was based on the observation that large sections from a curved wall, presumably an apse, had fallen into the sea. Closer study of the exposed section and trial excavations have proved that this assumption is well-founded. The fragments of wall in the sea can be joined together in plan on paper to form an apse with an internal diameter of 7m. A trial trench at the east end of the building revealed stylobates for colonnades which divided the building into a nave (8.2m wide) and two aisles (each 3m wide). The west end of the building could be discerned from the results of the soil-resistivity survey, and a trial excavation revealed the northwest corner of the north aisle and the north end of the narthex. The main dimensions of the building are 28m east-west and 17m north-south. The overall proportions are thus somewhat squat when compared with the familiar longitudinal basilicas of southern and western Asia Minor, but may be compared with a few churches known in Cappadocia and Lycaonia.

Excavation revealed the presence of subsidiary chambers on the north side of the church at both east and west ends, and the resistivity survey suggests that there are also subsidiary structures against the south side of the church. The identification of these subsidiary chambers is uncertain, but it seems most likely that the matched side-chambers projecting to north and south at the east end of the church served as prothesis and diaconicum. Their positioning against the aisles, rather than flanking the apse may represent a regional variation in the standard

plan of early Byzantine churches. Fragments of a marble chancel screen were retrieved from the east end of the church, and if this was originally placed to the west of the doors into the side-chambers the main body of the church to the west of the chancel screen would have been nearly square.

The building history of the church has so far proved relatively straightforward. Worn floor surfaces and blocked doorways in the narthex suggest a lengthy period of occupation, but only the northeast side-chamber shows clear evidence of two floor levels. A butted pier against the west wall of the narthex appeared also to be a later addition.

The church was very expensively equipped with geometric floor mosaics and marble wall veneers throughout. Glass tesserae of many colours were retrieved, including gilded, red, blue, brown, white, and several shades of green. These glass tesserae were found at both ends of the building suggesting that glass mosaics were not restricted to the apse of the church. This possibility is borne out by the observation that building debris found in the west trench may have come from vaulted structures. Architectural pieces from the main part of the church included a complete marble column which had fallen from the gallery, a pink marble column from the south colonnade at ground level, fragments of capitals and screens and a large number of thin cut marble slabs from walls and floors. The floor mosaics uncovered were exclusively geometric, but there was considerable variety of pattern. Both aisles had relatively simple designs with interlocking circles, but the nave was decorated with a mass of different panels with scrolls, meanders, and chequer board patterns enclosing panels with elaborate circular and square designs employing a wide variety of colours. As yet no figured designs or mosaic inscriptions have been revealed. The mosaics of the aisles, which were presumably protected by the lower roofing systems at these points in the building, are relatively well-preserved, but the small area of nave mosaic which was exposed has been heavily damaged by fallen architectural members.

The whole site has suffered from considerable damage from stone-robbing, some of which took place about 60 years ago for the construction of the road south from Çiftlik village. The robbing has seriously disturbed the post-church stratigraphic sequences, and burning associated with the extraction of marble and other building stones has damaged floor surfaces, especially in the area of the narthex. The church appears to have been of one build, and was constructed with walls with faces of cut stone (or beach-stone in foundations) outside a mortar and rubble core, with regular tile bonding courses which stretched through the width of the walls. In view of the need to leave floors in position, analysis of the pre-church archaeology was only possible in a small area of the southwest chamber where stone-robbing had cut through the floor surface. Mosaic tesserae of larger dimensions than those employed in the church were retrieved from this area, and presumably originated from an earlier structure. From the same area were also retrieved small fragments of Hellenistic and Roman wares and two pieces of Hellenistic black-glazed ware. These earlier artefacts were found in silty deposits and were associated with no structures. It seemed likely that they had been washed down from other sites in the valley before the construction of the church. The same silty deposits with

fragments of earlier pottery and even part of a small limestone column were found immediately west of the northwest chamber.

The mosaics in the church were left in situ covered with sand and polythene, and back-filled for protection. A considerable amount of time had to be devoted to protecting the church from further erosion and the whole seaward section was protected by sandbags, rock, and, where necessary, dry-stone walls. These defences should provide the temporary protection necessary to stop further damage in the short term, pending the decision on what to do with the mosaics. Given the geology of the site, preservation in situ seems highly problematic and it is therefore likely that these mosaics too will need eventually to be retrieved to the Sinop Museum.

Post-excavation Work

Site plans and publication drawings from the tessera-by-tessera record drawings of the mosaics which were made on the site have been prepared by Brian Williams. I am also very grateful to Richard Bayliss and the staff of the Department of Archaeology of the University of Newcastle upon Tyne for the production of rectified drawings (via GIS and CAD) of the mosaics based on oblique photographs and for edited print-outs of the results of topographical survey. Analysis of the results of the soil resistivity suggests that it is extremely likely that there is a side-chamber at the south end of the narthex of the church (South Building).

Preliminary Conclusions

Already sufficient information about the church has been retrieved to demonstrate that it had an interesting plan and superstructure and was elaborately decorated. It is a type of monument which has not been excavated in this region and is therefore of importance for that reason also. As well as its tessellated floor, the north building is presumably the source of a large statue base which fell onto the beach in 1993, and it must have been a structure of considerable pretension. The possibility thus exists that, taken as a whole, the site at Çiftlik may have been some form of rich estate, including a church, such as existed elsewhere in the Pontus in the early Byzantine period.

Future plans

It is intended to return to the site in 1995 in order to continue excavations at the church and the north building, to extend the geophysical survey, conduct fieldwork in the Çiftlik valley, and to survey surviving underwater features.

Anthony Kirby: Seven Pillars of Wisdom/ Evergetis Summer Expedition.

The five-week photographic expedition sponsored by the Seven Pillars of Wisdom Trust encompassed two areas of Turkey: Thrace and Cappadocia. The most important monuments are listed below:

In Thrace the undated cave monastery north-west of Vize was recorded as was the restored ninth century church of Haghia Sophia at the top of the town. Slightly to the east, on the shores of the Black sea, the rock-cut monument at Kiyıköy (Midye) was investigated. It has been called a monastery but there is no indication in the immediate area of monastic cells. It has been dated to the sixth or seventh century by Semavi Eyice and has a finely carved church, chapels and baptistry with a *haghiasma* carved out of the rock.

In Cappadocia, the late tenth-/early eleventh-century brick-built double-commemorative church at Uçayak near Kirsehir was photographed. In the Hasan Dag area the monastery at Sut Kilise (now in a very ruinous state) was recorded as well as the eleventh-century Çanlı Kilise situated very close to Manastirtepe, a large rock-cut monastery complex, comprising many chapels, cells, a courtyard and unidentified rooms. In the Ihlara valley, the only free-standing cruciform church Karağedik amongst the many rock-cut churches, was recorded. Finally, Kizil Kilise at Svrhisar, a cruciform cut-stone monument with a north parekklesion seems little changed since Ramsay and Bell recorded the monument. It is virtually intact; the drum above the naos still supports a triangular dome.

Fourteen monuments in total were recorded during this expedition for the Evergetis Photographic Archive of which six were clearly monastic and three from the tenth or eleventh century.

Planned for summer 1995: preliminary visit to Ta Kellia, Thessaly and Latros, Caria.

C. Lightfoot: The Amorium Project

The Seventh Season of Excavations: The season proved to be a great success, thanks to the hard work of all the team. The first two weeks were occupied with the regional survey, which took us up into the northern foothills of the Emirdag mountains, where we were able to record a number of interesting sites, individual monuments and inscriptions. The survey thus enabled us to see something of the hinterland to Amorium, which appears to have been extensively occupied in the Byzantine period. A bonus from this survey work was that 23 stones inventoried in the neighbouring villages at the end of last season were gathered up by the staff of Afyon Museum and deposited at Amorium for safe-keeping. These now form part of a growing open-air display in the pleasant surroundings of the Dig House garden.

Excavations in the Lower City Church again concentrated on uncovering the floor in the nave. At the west end Simon Young supervised the digging and, as last year, produced excellent drawings of the floor, which was found to be in a good state of preservation. An exquisite Middle Byzantine panel decorated with an eagle in high relief was found in the rubble overlying the floor. Eric Ivison directed a careful examination of the bema and templon foundation, revealing fragments of the base to the high altar still in situ and evidence for two distinct phases to the bema floor. In addition, a good start was made on assessing the conservation needs of the Church and on recording the present condition of the existing walls. This work owes much to the expertise and patience of Lynda Mulvin and Paola Pugsley. On the Upper City a new 30-metre trench was opened behind the circuit wall to the south of the Step Trench. Excavation exposed a range of late Seljuk and early Ottoman features and surfaces, allowing us to gain a good insight into the final stages of the permanent occupation of Amorium in the 14th and 15th centuries. It is to be hoped that the findings from the area of the Upper City can be combined with documentary records, historical sources, demographic studies and environmental analysis to furnish an unique picture of the life of a rural community in central Anatolia during the late mediaeval period.

As well as all the valuable work carried out at the Dig House by other team members- the conservation work, the archaeo-botanical studies, and the recording of finds- we were pleased to be able to call on the specialist knowledge of Kate Hughes, who not only provided a detailed report on the two skeletons found on the Upper City in 1993 but also identified several other groups of human bone. We now have physical remains of the people who inhabited the Byzantine city, and for the first time we came face to face with a real Amoriant!

Plans for the eighth season of excavations are already well advanced. The season will run from June 29th until August 25th, starting as last year with the regional survey on behalf of the Ministry of Culture. The team will comprise mainly British and Turkish archaeologists, but this year we also have American and Finnish colleagues joining the Project.

During the six weeks of actual digging it is hoped to make further progress at the Lower City Church, completing the excavation of the naos floor and enlarging the trench to reveal further elements of the building, especially to the south where land was purchased for excavation purposes in 1992. This can now be undertaken with greater assurance in the light of the assessment carried out by Lynda Mulvin in 1994 of the conservation needs of the surviving masonry. Other work in the Lower City will concentrate on reaching the road surface within the Gateway (in Trench AB) and investigating the nature of the buildings flanking this street within the fortifications. Aerial photographs taken in 1994 have revealed the outlines of substantial structures in this area of the Lower City. A clearer picture of the chronology of occupation will greatly enhance our understanding of the development of this part of Amorium during the Late Antique and Byzantine periods.

Excavations on the Upper City (in Trenches L and TT) have already provided an insight into a different aspect of the city's history, namely the last phases of Byzantine occupation and for the city's transformation and gradual abandonment under the Seljuks. Further work in 1995 will, it is hoped, produce more evidence for this fascinating period and also allow us to reach levels and structures pertaining to the Upper City's use as the nucleus of the Byzantine Theme Capital. In addition, if we manage to purchase the necessary land, the Step Trench will be extended further down the side of the mound to investigate the overall stratigraphy of the site. In 1995 a limited rescue excavation is planned in the south necropolis, where deep ploughing in recent years has uncovered a small rock-cut tomb, once buried below a low tumulus. Although probably looted in antiquity, the tomb still contains a large quantity of human bone. Scientific study of these remains will help us to build up a picture of the ancient inhabitants of Amorium and provide useful comparanda for the scattered human bones that have now been recognised in various of the trenches.

Alessandra Ricci: The city of Istanbul and its suburbs, 1994: I examined physical and decorative remains of fifteen residential complexes as part of my dissertation's research.

4. THESES

THESES UNDERWAY BUT NOT PREVIOUSLY REPORTED:

Theodora Antonopoulou, 'The Homilies of the Emperor Leo VI: Prolegomena to a Critical Edition', DPhil, University of Oxford, supervisor Prof C. Mango.

Ioanna Christoforaki, 'Aspects of Patronage in the Late Medieval Art of Rhodes and Cyprus. A Comparative Study', DPhil, The University of Oxford, supervisor Prof C. Mango.

Charalambos Dendrinou, A critical edition (*editio princeps*) of Manuel II Paleologus's treatise On the Procession of the Holy Spirit', PhD, Royal Holloway College, University of London, supervisor C. Chrysostomides.

Stavros Goulouli, 'Tree of Jesse: the complex historiated type (13th-18th century)' (in Greek), PhD, University of Ioannina, supervisor Prof M. Garidis.

Christian Hogel, subject: a study of the redactions of Symeon Metaphrastes as a translation of older literature into a new style and for a new audience, PhD, University of Bergen, supervisor Prof Tomas Hägg.

D. Krausmüller, new title: 'Saints in the Cosmology of Patriarch Methodius of Constantinople', PhD, University of Munich, supervisor Franz Tinnefeld.

C. Martlew, 'A commentary on Niketas Eugenianos, "Drosilla and Charikles"', PhD, University of Western Australia, supervisor Prof J.R. Melville-Jones.

Anne McCabe, subject, 'the Hippatrika', MPhil, Oxford University, supervisor Prof C. Mango.

Svetlana Rakic, 'Byzantine and Post-Byzantine Icons to the Eighteenth Century in Bosnia and Herzegovina', PhD, Indiana University at Bloomington, supervisor Prof W.E. Kleinbauer.

Alessandra Ricci, 'Late Antique and Early Byzantine Palaces and Villas in Constantinople: New City and New Countryside (ca. 330 AD- ca. 850 AD)', PhD, Princeton University, supervisor Slobodan Curcic.

Peter Sarris, 'Economy and Society in the Reign of Justinian- a study of the papyrological and legal sources with particular reference to sixth century Egypt', DPhil, All Souls' College, Oxford University, supervisor Dr J.D. Howard-Johnston.

Sotiris Voyadjis, 'Συμβολή στην ιστορία της εκκλησιαστικής αρχιτεκτονικής της Κεντρικής Ελλάδας κατά τον 16ο αιώνα. Οι μονές του Αγίου Βησσαρίωνος (Δούσικου) και του Οσίου Νικάνορος (Ζάβορδας)', PhD, National Technical University of Athens, supervisor C. Bouras.

THESES STARTED IN 1994:

Peter Doimi de Frankopan Subic, 'Anna Komnene and the Nomads: Books vi-viii of the Alexiad', MPhil, Oxford University, supervisor J.D. Howard-Johnston.

Elizabeth Graham-Dixon, 'The Role of the Dominicans in Ecclesiastical Relations between East and West in the Fourteenth and early Fifteenth Centuries, with particular reference to their Involvement with the Conversion to Catholicism of Demetrius Cydones, and other Greek Converts in his Circle', PhD, Royal Holloway College, The University of London, supervisor Miss Julian Chrysostomides.

G.K. Nicholl, 'The archaeology of the typikon monasteries' (field), PhD, Queen's University Belfast, supervisor Dr M.E. Mullett.

- Tassos Papacostas**, 'Medieval religious architecture in Byzantine Cyprus', MPhil, Oxford University, supervisor Prof C. Mango.
- Annabelle Parker**, 'The *Vita Syncleticae*, a text-critical edition', PhD, Vrije Universiteit Amsterdam, supervisor Dr K.-H. Uthemann.
- Anna Pianalto**, subject: on the construction of space in early pilgrimage sites connected with St Paul, PhD, The University of Birmingham, supervisor Dr Leslie Brubaker.
- G. Sidéris**, 'Eunuques et pouvoir à Byzance du IV^e au XI^e siècle', PhD, University of Paris, supervisor Prof M. Kaplan.
- Maria Vaïou**, 'Byzantine-Arab Relations in the Ninth Century', Probationer Research student, Oxford University, supervisor J.D. Howard-Johnston.

THESES SUCCESSFULLY COMPLETED:

M.-F. Auzépy, 'Édition, traduction et commentaire de la Vie de saint Étienne le Jeune', consultable at the Centre de Recherches d'Histoire et Civilisation byzantine et du Proche-Orient Chrétien (Université Paris I) and at the Centre de Recherches d'Histoire et Civilisation de Byzance (Collège de France).

J. Bardill, Byzantine Brickstamps, PhD, University of Warwick.

Ioanna Christoforaki, 'Patronage and Donation in the Medieval Churches of Rhodes, 1204-1522 (from the fall of Constantinople to the Turkish Conquest)', MPhil, The University of Oxford, supervisor Prof C. Mango.

Sheila Cummins, 'The Arian Baptistry at Ravenna', PhD, Indiana University at Bloomington, supervisor Prof W.E. Kleinbauer.

Dr Claudine Dauphin, 'La Palestine byzantine du IV^eme siècle au VII^eme siècle ap. J.-C.: le peuplement', Thèse de Doctorat d'Etat ès-Lettres, mention 'Très Honorable' avec les Félicitations du Jury à l'unanimité (*summa cum laude*), Université de Paris-I, Panthéon-Sorbonne, 17 December 1994, supervisor Prof Hélène Ahrweiler.

The present thesis traces the demographic development of Byzantine Palestine between the reign of Constantine Ist (312-337) and the Arab Conquest (636-640).

A definition of the geographical and chronological framework leads to a description of the various archaeological sources, most of which are published here for the first time: nineteenth-century travellers' accounts, the explorations of V. Guérin (1868-1880) and the Survey of Western Palestine (1881-1883), the archaeological archives of the Mandatory Government of Palestine (1918-1948) and those of the State of Israel, as well as the results of our own excavations and surveys. Their contribution is evaluated against that of the historical sources (hagiographic, patristic and rabbinic).

The demographic and religious evolution of Palestine - 'Provincia' of the Byzantine Empire, 'Holy Land' for Christians and 'Land of Israel' in Jewish Law - is then traced. Between the fourth and seventh centuries AD, the population of Palestine expanded dramatically, as evidenced by the density of settlements whose regional distribution is analyzed against a backdrop of physical geography, soils, water resources and climate. At

the heart of the thesis lies a detailed study of the ethnic and religious make-up of that population, of the variety of languages in use, of the original homelands of the many immigrants (monks, pilgrims and scholars), of the relations between the various groups as well as of the progress of Christianity. The latter's struggle for supremacy included its eradication of paganism, elimination of all heresies, crushing of the Samaritans and slow strangling of the Jews.

The reasons for the demographic and economic decline and fall of Byzantine Palestine are complex. Even before the Persian and Arab conquests, the peoples of Palestine had already been weakened by debilitating illnesses such as malaria, an anaemia-inducing diet, famines and epidemics. They were stagnating technologically when the Justinianic Plague (541-542) swept over them, taking an enormous human toll.

P. Dietl, 'The Architecture of Nicholas Hawksmoor, demonstrated in the Design of the London Churches', PhD, University of Stuttgart, supervisor Prof Hans Buchwald.

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

This thesis takes as its focus Book I of Procopius's *Persian Wars* in an attempt to investigate both the events it describes and the way in which they are reported.

A two-fold approach has therefore been employed, on the one hand dealing with the actual events, and on the other with Procopius's handling of them compared to that of other sources. While the first chapter thus considers Procopius himself and the genre of 'classicalising' history, the second provides the fifth-century background to the events. Subsequent chapters generally consider the events in question first, before going on to examine Procopius's account in detail.

The third chapter investigates Procopius's information on Sasanian history and the Hephthalite Huns, which is remarkably detailed. The following chapter considers his account of the war waged against the Persians under the Emperor Anastasius (502-506), and concludes that he is offering a very partial account. Chapters five and six consider the centrepiece of *Persian Wars I*: the campaigns of 530 and 531, including Belisarius's victory at Dara and defeat at Callinicum. Close comparison with the chronicler John Malalas is undertaken in the case of the latter battle.

Chapter seven analyses Procopius's excursus into southern Arabian affairs, where he seems to have had access to good geographical and historical information. Chapter eight considers the final events reported in *Persian Wars I*, which, it is argued, were added at a later stage; his account of the Nika riot in Constantinople is omitted from consideration*, but his final detailed excursus on internal Persian history and his report on the coup at Dara are examined.

A conclusion is offered at the end, emphasising the general accuracy of Procopius, particularly concerning events of his own day, and seeking to account for his selectiveness in the deployment of information.

*In fact this was dealt with in the original version of the thesis, but had to be left out of the submitted version for reasons of length. It will be incorporated into any re-working of the thesis.

Mark Gustafson, 'Lucifer of Cagliari and Constantius II: A Study in Religious and Political Power in the Fourth Century', PhD, Dept of Classical and Near Eastern Studies, The University of Minnesota, supervisor Dr Oliver Nicholson.

Barbara Hill, 'Patriarchy and power in the Byzantine empire from Maria of Alania to Maria of Antioch, 1080-1180', PhD, Queen's University Belfast, supervisor Dr M.E. Mullett.

This is a self-consciously feminist thesis which aims to recover women from the vacuum into which traditional history-writing has placed them. The first step is to debunk 'patriarchy' as a tool of analysis despite the neatness of the word. The main argument is that women's power declined over the period due to the implementation and consolidation of the system inaugurated by Alexios I Komnenos which privileged males on the basis of their sex and effectively silenced women, rendering them invisible. This conclusion is reached through an exploration of four significant areas of Byzantine life: rank, kinship, patronage and ideology. A study of the titles held by members of the Komnenian court reveals that the visibility of women declined from a high point with Anna Dalassene to a situation in the middle of the twelfth century when the absence of an *Augousta* was not considered worthy of note. An exploration of kinship and marriage in the same period shows that women's participation in arranging the matrimonial alliances which were the prime political tool of the system was transformed from being primary to being unheeded. Considering women as patrons illuminates the contrast between the beginning of the period when women were the visible and active patrons of a wide range of people and monasteries and the end, when their role was minimal. Finally, an investigation of the ideology of women in the empire discloses that the favoured roles for women were those which related them to men, but that there was an ideology of women stressing different valued qualities which could be expressed in a forum which lacked an authoritative male.

Robert Hoyland, 'Seeing Islam as Others saw it. An Analysis of the non-Muslim Sources relating to the Rise of Islam', DPhil, Oxford University, supervisor P. Crone.

T. Lennon, 'Palmyra in the Fourth Century', MA, University of Warwick.

I.C. Martlew, 'Studies in the Anacreontea 21-34', MA, University of Western Australia, supervisor Prof. J.R. Melville-Jones. This is a literary commentary which includes references to imitations of some of the poems by Niketas Eugenianos in the 12th century.

Glenn Menzies, 'Interpretative Traditions in the *Hypomnestikon Biblion Ioseppou*', PhD, Center for Ancient Studies, The University of Minnesota, supervisor Prof Philip Sellev.

Tamsin S. Osler, 'That Eccentric Philhellene: A Study of Lord Guilford', PhD, The University of Birmingham, supervisor Prof A.A.M. Bryer.

My principal objectives in writing this thesis on Lord Guilford are: a) to present unpublished source material relating to his association with

Greece and b) to explore the scope of his philhellenism and the different ways in which this manifested itself. In Chapters 1 and 2, I present an outline of Guilford's life and background, and an account of his two tours of Greece, 1791-92 and 1810-13. The rest of the thesis concerns his educational initiatives in the Ionian Islands, a self-appointed mission to further the Greek cultural revival. His endeavours at primary and secondary school level are described in Chapter 3, while Chapter 4 looks at Guilford's visions for the Ionian University. In Chapter 5 I examine his promotion of the Greek language and in Chapter 6, his Orthodoxy and the founding of the University's Theological School. Chapter 7 describes how Guilford's priorities differed from those of the Ionian Government. The Guilford library, its formation, fortunes and dispersal form the theme of Chapter 8. Finally, Chapter 9 examines his attitudes to the Greek Revolution and puts his philhellenism into a personal and a cultural context.

Tassos Papacostas, 'The Katholikon of Saint Neophytos Monastery, Cyprus', MA thesis, King's College London, supervisor Dr Robin Cormack.

Zaza Skhirtladze, 'The Portaitissa Icon at Iviron and the Jakeli Family of Samtskhe', PhD, Tbilisi State University.

In 1993 the nineteenth century Russian cover of the Portaitissa Icon at Iviron was removed, allowing the original Georgian chased cover to be studied for the first time. This paper examined the conditions surrounding the commissioning of the revetment, and produced a stylistic analysis of the work.

The revetment was commissioned in the early sixteenth century in commemoration of Kaikhosro Jakeli (1498-1500), the son of Kvarkvare the Great (1451-98), the *atabeg* and *amirspasalar* of Samtskhe. At this time Samtskhe was trying to break away from the rest of Georgia both politically and ecclesiastically. Under Mzechabuk Jakeli (1500-16), the brother of Kaikhosro the aid of the Constantinopolitan patriarch Joakim I (1498-1502 and 1504) was sought to give the episcopate of Atskuri independence from the Katholikos of Georgia, and so complete the division of Georgia.

This coincided with a cultural efflorescence in Samtskhe, led by the Jakeli family. From the fourteenth to sixteenth centuries, they commissioned many notable pieces of metalwork, including the icon of the Saviour at Anchi (first half of the 14th c.), the icon of the Virgin at Atskuri (late 15th c.), and the processional cross at Sadgeri (early 16th c.). It is from this time that Sapara monastery became the most prominent centre of metalwork in Georgia.

A long inscription in Georgian *asomtavruli* letters on the Portaitissa icon revetment names the metal chaser as Ambrosi, stating that he carried out the work in commemoration of his patron Kaikhosro. A second source, the Synodikon of Iviron, gives further information about Ambrosi. In one passage it states that Ambrosi was sent by Mzechabuk with donations to Mount Athos, Jerusalem and Sinai. In another it states that Ambrosi 'greatly helped this monastery: he chased the icon of the Holy Virgin Portaitissa, he built a fortress at his own expense, fortifying it, and he built the hospital with its facilities; and the metochion Gomato was built thanks to him.' Consequently, he was

commemorated as a *ktitor* of the monastery and was included among the paintings of Georgian rulers and donors in the monastery.

A copy of the Gospels in the Institute of Manuscripts, Tbilisi (MS G-84), which was copied and illuminated by Ambrosi in the monastery of Holy Cross, Jerusalem, provides further evidence of his skill and prominence. The manuscript includes ornamental motifs and seven miniatures with the images of the Evangelists, Nativity, Baptism and Annunciation. The preparatory designs of the miniatures have been revealed by paint losses, and show Ambrosi's skill and delicacy.

Shaun F. Tougher, 'The Reign of Leo VI (886-912). Personal Relationships and Political Ideologies', PhD, University of St Andrews, supervisor Dr Paul Magdalino.

Leo VI (886-912) is an emperor who has suffered from a hostile and inadequate press. He has been portrayed as a weak and careless emperor, known mainly for his dubious parentage and marital exploits. This thesis questions these popular perceptions of Leo, and attempts to present a more realistic account of the emperor and the politics of his age. The aspects of the reign tackled focus on essential elements of Leo's life and rule, presented in a rough chronological framework, and the themes of personal relationships and political ideologies are recurrent. Chapter One examines Leo's relationship with Basil I and his attitude to his Macedonian heritage. Chapter Two considers the fate of the monumental figure of Photios at the emperor's hands. Chapter Three deals with the position and role of the 'all powerful' Stylianos Zaoutzes during the first half of the reign. Chapter Four ponders the origin and meaning of Leo's 'wise' epithet. Chapter Five focuses on the emperor's four marriages. Chapter Six turns to the course of foreign affairs during the reign, concentrating on Bulgaria and the Arab navy, and considers the emperor's attitude towards these military problems. Chapter Seven examines the emperor's relationship with his senatorial officials, focusing on two distinct groups, eunuchs and the generals who originated from families of the eastern frontier. Finally Chapter Eight addresses the tense relationship that existed between Leo and his brother and co-emperor Alexander. What emerges from a consideration of these aspects of Leo and his reign is that this is an emperor who does not deserve the popular perceptions that still persist about him. He was an emperor who forged a 'new' and distinctive imperial style, a style that should not deceive us; he may have been literate, sedentary and city-based, but he was also forceful, strong-willed and conscientious.

5. CALENDAR

Belfast: *Byzantium in Belfast*, various Wednesdays 8 pm in Dept. of Greek and Latin, Queen's University (Dr M.E. Mullett). 8 Feb, Dr Liz James, 'Antique statuary in 7th- and 8th-century Constantinople'; 9 Feb, Dr Liz James, 'What is a Byzantine empress?'; 15 Feb, Anthony Hirst, 'Coherence and complexity in the Easter Kontakia of Romanos'; 16 Feb, Dr Sarah Ekdawi and A. Hirst, 'Cavafy's thematic arrangements'; 8 Mar, Gail Nicholl, 'Typical buildings'; 22 Mar, Dr Lyn Rodley, 'Byzantine sculpture'; 23 Mar, Dr Stephen Hill, 'Rescue excavations a Çiftlik (Sinop)'; 26 Apr, Dr Hugh Kennedy, 'Town and Country in Syria, 550-750' and 'Military organization in the early Islamic state'; Jun, Dr Michael Angold, 'Seventeenth-century travellers to Greece', followed by party.

Birmingham: Centre for Byzantine, Ottoman and Modern Greek Studies, *General Seminar* programme, Thursdays 5 pm, Whitting Room, Arts Building. 26 Jan: Prof A.A.M. Bryer, 'Byzantine art in cultural politics'; 9 Feb: Dr Julian Raby, 'Terra Limnia and the potteries of the Golden Horn: an antique revival under Ottoman auspices'; 23 Feb: Dr Leslie Brubaker, 'The David controversy: 9th-century images, 20th-century arguments'; 9 Mar: Dr Kevin Featherstone, 'The state and liberalization in Greece after 1974'; 11 May: Dr Dion Smythe, 'Makedonians in 11th- and 12th-century Byzantine histories'; 25 May: Dr Ruth Macrides, 'What the Crusaders saw in Constantinople'; 22 Jun: Prof Peter Bien, 'The religious philosophy of Nikos Kazantzakis', followed by a Summer Party.

Cambridge: Special Lectures on Modern Greek Themes, Room 1.02, Faculty of Classics, Sidgwick Avenue, Wednesdays, 5 pm. 1 Feb: Dr Ruth Padel, 'Community and isolation in some Greek and Irish poets'; 15 Feb: Ian W.G. Martin, 'Musical settings of Modern Greek poetry'; 1 Mar: Dr Alexandra Georgakopoulou, 'Everyday spoken discourse in Modern Greek culture: interactions between tellers, tales and audiences'; 8 Mar: Nadia Charalambidou, 'The mist around Lala: a return to Seferis's *Six Nights on the Acropolis*'; 15 Mar: Dr Tasoula Markomihelaki-Mintzas, 'The role of parody in Cretan Renaissance comedy'; 3 May: Prof Peter Bien, 'The anxiety of influence in Greek and English poetry'; 10 May: Dr Aglala Kasdagli, 'Exploring the papers of the Scottish Philhellene Thomas Gordon (1788-1841)'.

Dublin: Dr Claudine Dauphin is invited to give the Donnellan series of lectures on 'Byzantine Christianity in the Holy Land', Hilary and Trinity terms 1995 (Fri 3 Feb 1995 10 am- 12; then every Wednesday 10am-12 in term time until early May). Public Lectures by Dr Dauphin: 'On the Pilgrim's Way to the Holy City of Jerusalem: the basilica of Dor in Israel', Trinity College, Tues 21 Feb.; and 'Er-Ramthaniyye: Surveying an early Bedouin Byzantine Pilgrimage Centre in the Golan Heights', Trinity College, Tues 7 March.

Edinburgh: 'Emerge' = Early Medieval Europe Research Group. Meetings are held at the Open University in Scotland offices, 10 Drumsheugh Gardens (off Queensferry Road), Edinburgh, at 7 pm on Monday evenings. 23 Jan, Dr Michael Angold, 'Procopius, Justinian and Theodora'; 24 Apr, Dr Jill Harries, '*Favor populi*: Pagans, Christians and

public entertainment in late antique Italy'; 5 Jun, Dr Carole Hillenbrand, 'Aspects of Muslim warfare at the time of the crusade'.

London: King's College, Centre for Hellenic Studies, Public Lectures: Thurs, 2 Feb, 6 pm, Great Hall: Fourth Runciman Lecture, Prof Sir Dimitri Obolensky, 'Byzantine Hesychnism: its impact on East European culture in the late Middle Ages'; Mon, 13 Mar, 6 pm, Great Hall: Prof Dimitrios Pantermalis, 'Dion: new discoveries in the foothills of Mount Olympus'; Wed, 29 Mar, 6 pm, Great Hall: Prof G.M. Sifakis, 'The making of Homeric verse in the light of Modern Greek folk-verse structures'. Seminars, held in Room 35B (Ground Floor corridor, Main Building), Mondays, 5 - 6.30 pm. 23 Jan, Joseph Munitiz, 'Byzantine thoughts on predetermination'; 30 Jan, Mary Sifianou, 'Are we polite?-- the case of indirectness in Greek and English'; 13 Feb, Lila Leontidou, 'Social networks and intra-urban migration: Athens during the 1960s'; 20 Feb, Robert McDonald, 'The Community Support Framework and its impact on Greek development'; 27 Feb, James Gow, 'All Greek to me: Greece and international security in the 1990s'; 6 Mar, Robert Holland, '"Up to his neck in terrorism": Operation Airborne and the deportation of Archbishop Makarios III of Cyprus'; 20 Mar, Rosemary Bancroft-Marcus, 'A comparative evaluation of the poetic skills of Chortatsis and Cornaros'; 27 Mar, Athanasios Markopoulos, 'The hortatory chapters of Basil I and the *speculum principis* in ninth-century Byzantium'. The Institute of Classical Studies, 31-34 Gordon Square, London WC1H 0PY. Byzantine Seminar, 'Object Lessons', organized by David Buckton and Robin Cormack, to be held in the summer term on Tuesdays at 5 pm.

Morley College: Lecture series in connection with the Byzantium Exhibition at the British Museum, 6.45 pm: 13 Jan, Dr Lyn Rodley, 'Byzantine sculpture'; 20 Jan, Dr Andrew Palmer, 'Christianity in the Greek East and the Syrian Orient'; 27 Jan, Dr Mark Whittow, 'Byzantine castles'; 3 Feb, Prof Andrew Louth, 'The monastic resistance to Iconoclasm in the ninth century'; 10 Feb, Rt Revd Kallistos Ware, 'The face of Christ in Orthodox iconography'; 17 Feb, Dr Tom Brown, 'The turbulent history of early Medieval Ravenna'; 24 Feb, Prof John Osborne, 'Rome and Byzantium during the age of Iconoclasm'; 3 Mar, Robert Irwin, 'Byzantium: Empire of Arab phantasy'; 10 Mar, David Buckton, 'Byzantine glass: opaque fact and transparent fiction'; 17 Mar, Barrie Singleton, 'Byzantine influence on Western art'; 24 Mar, Dr Jas Elsner, 'Art and pilgrimage in early Byzantium'; Oct, Prof Judith Herrin, title to be decided. For more information contact Morley College, Westminster Bridge Road, London SE17 7HT (tel. 0171-928-8501).

Manchester: Eastern Mediterranean Seminar, 4.15 pm, Seminar Room SG19, Department of Middle Eastern Studies (Arts Faculty, South Wing, Ground Floor). 2 Feb, Negin Nabavi, title to be announced; 23 Feb, Dion Smythe, '"Entering the Other": Anna Komnene and Bohemond'; 9 Mar, Jonathan Phillips, 'Helping the Holy Land: Henry II of England and the Crusade'; 30 Mar, Prof Averil Cameron, 'The Cross in Byzantine devotion: some seventh-century developments'; 11 May, Ruth Macrides, 'What the Crusaders saw in Constantinople'.

Oxford: The Oxford Byzantine Studies Seminar meets regularly on Fridays in Full Term at 5.00 pm in the Seminar Room, Corpus Christi College. 16 Jan, Prof I. Ševčenko, 'Byzantine texts and pictorial cycles'; 27 Jan, Dr J. Bardill, 'The church of SS Sergius and Bacchus: a reconsideration of the evidence'; 3 Feb, Dr C. Lightfoot, 'Amorium 1994'; 10 Feb, Dr J.D. Howard-Johnston, 'Anna Comnena, part 2'; 17 Feb, Dr G. Greatrex, 'The Nika riot: a reappraisal'; 24 Feb, Dr G. Bruchhaus, 'Georgian Architecture- experiences on the way to a corpus of architectural monuments of Georgia'; 3 Mar, Prof I. Ševčenko, 'Ernst H. Kantorowicz as a Byzantinist'; 10 Mar, to be announced.

The Patristic and Byzantine Society meets on Wednesdays at 5 pm, usually at St Gregory's House, 1 Canterbury Road, Oxford. 1 Feb, Prof Andrew Louth, 'A simple introduction to St Maximus the Confessor' (this seminar will be held in the Mure Room, Merton College, Oxford); 8 Feb, George Kalofonos, 'The movements of the mind: the Christianisation of dreams'; 15 Feb, Dr M. Cunningham, 'Andrew of Crete: the preacher and his audience'; 22 Feb, to be announced; 1 Mar, John Hanson, 'Old Testament imagery in the middle Byzantine period'; 29 Mar, Prof A. Markopoulos, title to be announced; 3 May, Rt Revd Rowan Williams, 'Christology in Medieval Byzantium'; 17 May, Mrs Wendy Robinson, 'The experience of depression and the problem of right self-esteem'; 31 May, Revd John Breck, 'Principles of Orthodox Hermeneutics'.

Paris: (Thursdays at 10 am at the Centre de Recherches d'Histoire et Civilisation byzantine et du Proche-Orient Chrétien (Université Paris I, Sorbonne, escalier B, 4e étage): 13 Dec, M. Kaplan, 'Le point sur la Vie'; 17 Jan, V. Déroche, 'Léontios comme Salos en son temps'; 31 Jan, M.-H. Congourdeau and M. Kaplan, 'Le phénomène de la sainteté au XIIe siècle à travers la Vie de Léontios' (1); 14 Feb, E. Vranoussi, 'Renseignements historiques fournis par la Vie de saint Léontios et vérifiés par les données des actes de Patmos: le cas des basilikal épisképseis en Crète'; 7 Mar, M.-H. Congourdeau and M. Kaplan, 'Le phénomène de la sainteté au XIIe siècle à travers la Vie de Léontios' (2); 21 Mar, C. Asdracha, 'Léontios et les fonctionnaires chypriotes'; 11 Apr, E. Malamut, 'Sur la route de Léontios'; 2 May, M. Balard, 'Léontios en Terre Sainte latine'.

Reading: Dayschools on Byzantine archaeology and related topics at the University of Reading, Dept of Extended Education in 1994 and 1995. Details from The Dept of Extended Education, University of Reading, London Road, Reading RG1 5AQ.

St Andrews: Dr Michael Whitby organizes a weekly translation class, organized in conjunction with Mary Whitby, devoted to Zonaras, *History*, Book XV- XVI.

6. CONFERENCES, RECENT AND FORTHCOMING

1994

14-16 Jan: **Athens, Greece**. Colloquium on 'Balkans and Eastern Mediterranean', organized in memory of Dionyssios Zakynthinos, by the Center of Byzantine Research, National Research Center (Prof Chryssa Maltezou).

20 Jan: **London**. A British Museum Department of Coins and Medals Day Conference on 'Venetian State Imagery'.

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'.

3 Feb: **London**. King's College London: 'Science in Late Antiquity'.

5 Feb: **Coventry**. Day seminar: 'Recent Research in the Pontus'.

24-26 Feb: **Minneapolis, MN, USA**. A conference on 'The Stranger in the Medieval World'.

16-17 Mar: **Oxford**. 'The Origins of Psychotherapy of the Emotions' at Wolfson College, Oxford.

26- 29 Mar: **Birmingham**. The Twenty-eighth Spring Symposium of Byzantine Studies, 'Mount Athos and Byzantine Monasticism'. **See below, Section 11.**

29-31 Mar: **Cambridge**. The British-Albanian Historical Colloquium. 'Albania and the surrounding world' at Pembroke College.

Apr: **Athens**. Καθημερινή ζωή στη Λατινοκρατούμενη Ελλάδα, Foundation Goulandris- Horn ('Καθημερινή ζωή και πραγματικότητα στη Βενετοκρατούμενη Κρήτη: η μαρτυρία των τοιχογραφημένων εκκλησιών').

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

9-10 Apr: **Venice**. Meeting of the Associazione Italiana di Cultura Classica. N.G. Wilson gave the main address: 'I quattro pilastri della saggezza'.

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.

20-21 Apr: **Warwick**. 'Anthropometamorphosis: modifying the human body in antiquity', The University of Warwick.

22 Apr: **Paris**. Table ronde on 'Byzance et l'Europe', held at the Maison de l'Europe, Paris. Speakers included H. Antoniadis-Bibicou, D. Simon, P. Bulgarella, J.D. Howard-Johnston, J. le Goff, A. Guillou and M. Aymard.

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'.

22-24 Apr: **Washington, DC**. Dumbarton Oaks Symposium, 'Byzantine Court Culture from 829-1204'.

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

May: **Brussels**. 'Voyages et voyageurs à Byzance et en Occident du VIe au XIe siècle'.

- 5-7 May: **London**. Fourth Workshop on Late Antiquity and Early Islam (Averil Cameron, Lawrence Conrad, Geoffrey King), Wellcome Institute.
- 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.
- Jun: **Cambridge, Mass.** The 5th International ARAM Conference was held at Harvard University on the subject of the historical identity of the Arameans.
- 28-30 Jun: **London**. Institute of Jewish Studies 40th Anniversary International Conference: 'Jewish Intellectual History' at University College London.
- 10-13 Jul: **Sydney, Australia**. 'Chronicles and Chroniclers, East and West' at the University of Sydney. The purpose of the conference was to explore the genre of chronicle writing in its ancient and medieval manifestations.
- 12-14 Jun: **Hanover**. 'Jenseits von Kriegen und Konflikten- Gemeinsame Lebenswelten und Politische Visionen der Kaukasischen Völker in Geschichte und Gegenwart'.
- 22-24 Jul: **Monemvasia, Greece**. The 7th International Symposium on History and Art on 'The Peloponnese and Italy'.
- 23-28 Aug: **Istanbul, Turkey**. 'From Constantine the Great to Sultan Mehmed the Conqueror'. Speakers included C. Mango, Peter Schreiner, Paul Speck and many others.
- Sept: **Kottayam, India**. International Syriac Conference held by the St Ephrem Ecumenical Research Institute, Kottayam.
- Sept: **Mérida, Spain**. First plenary conference of the European Science Foundation Project on The Transformation of the Roman World. Prof Averil Cameron was a main speaker.
- 5-7 Sept: **Manchester**. 'Serfdom and Slavery' was held at the University of Manchester. Speakers included Dr Rosemary Morris.
- 12 - 16 Sept, 1994: **Ravenna**. XLI Corso di Cultura sull' Arte Ravennate e Bizantina: 'Ravenna, Costantinopoli, Vicino Oriente'.
- 19-21 Sept: **Birmingham**. The Second Woodbrooke-Mingana Symposium, on Coptic Arabic Christianity before the Ottomans, held at Woodbrooke College.
- 21-24 Sept: **Paris**. Colloque sur Denys l'Aréopagite (sa postérité en Orient et en Occident). In fact, the impression given by the papers presented at the conference was that Denys' posterity was mainly to be found in the West (and pursued this through to the twentieth century, with large gaps on the way). But it was clear from the papers promised that there is a good deal being done on John of Scythopolis, Denys' first editor, now coming to be realized as a considerable theologian in his own right. One of the best papers was by the organizer, Ysabel de Andia, directeur de recherches au C.N.R.S. (History des doctrines de la fin de l'Antiquité et du Moyen Age) on apophatic theology in Denys and Maximus. Andrew Louth gave a paper on 'St Denys the Areopagite and the Iconoclast Controversy'.
- 25 Sept-1 Oct: **Split, Croatia**. 13th International Congress of Early Christian Archaeology.
- 25 Sept - 1 Oct, 1994: **Moscow**. 'Traditions and Heritage of the Christian East', arranged by the Centre for Comparative Study of Ancient

Civilizations, in the Russian Academy of Sciences Institute of World History and the St Tikhon Orthodox Theological Institute.

6 - 9 Oct, 1994: **Albany, NY**. 'Visitors, Immigrants and Invaders in Cyprus (Ancient, Medieval, Modern). Institute of Cypriot Studies, SUNY-Albany.

18-23 Oct: **Polenza, Italy**. 'Mezzogiorno- Federico II- Mezzogiorno', a conference held by the University of the Basilicata at Polenza and other nearby locations, including the castles of Lagopesole and Melfi. The conference was directed by Prof Cosimo Damiano Fonseca (Rector of the University of the Basilicata) and Prof Hubert Houben (University of Lecce). The age of Frederick II and the preceding Norman era in S. Italian history were examined both geographically (region by region) and thematically. Speakers included Profs. Vera von Falkenhausen ('I Greci nel regno normanno'), Jean-Marie Martin, Norbert Kamp, Peter Herde, Valentino Pace, and (from the U.K.), Drs. David Abulafia, Jeremy Johns, Lucia Travaini, and Graham Loud. Papers of interest to Byzantinists discussed Calabria and Sicily, and Frederick II's law code, the Constitutions of Melfi.

19-22 Oct: **Milan, Italy**. The 5th National Congress of Byzantine Studies.

20-23 Oct: **Ann Arbor, Michigan, USA**. The 20th Annual Byzantine Studies Conference was held at the University of Michigan.

27 Oct: **Johannesburg, S. Africa**. Association of Byzantine and Patristic Studies. President: Prof J. Barkhuizen. Received scholars from various parts of South Africa. papers were presented mainly on Patristic subjects.

27-29 Oct: **Vasco, Spain**. 'Neograeca Medii Aevi: III Coloquio. Prosa y verso en Griego Medieval', Departamento de Estudios Clásicos, Universidad del País, Spain.

Oct: **Pennsylvania, USA**. The 13th International Symposium of the American Institute for Patristic and Byzantine Studies on 'Saints and Martyrs in Christian Tradition'.

Oct: **Nicosia, Cyprus**. Cyprus American Archaeological Research Institute 2nd Symposium. 'Cities on the Sea'. The conference stressed 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.

Nov: **Kallithea, ΣΤ'** Διεθνές Επιστημονικόν Βυζαντινόν Συνέδριον ('Η Βυζαντινή Πελοπόννησος'), Σύλλογος Κωνσταντινουπολιτών.

Nov: **Princeton, USA**. 'The Business of Change: Merchants and the Fall of Constantinople', a conference organized by Princeton University.

3 - 5 Nov: **Tours**. 'Grégoire de Tours et L'Espace Gaulois', International Congress.

12 - 13 Nov: **Manchester**. 'Eastern Orthodox Christianity: An Introduction', a weekend course taught by Dr Ken Parry and David Melling. Organized by The Dept for the Development of Continuing Education, Humanities Building, The University, Manchester M13 9PL.

30 Nov- 3 Dec: **Vienna**. International Symposium, 'Geschichte und Kultur der paläologischen Zeit'.

3 - 4 Dec: **London**. 'Patristic Theology in the Modern World', held at King's College London and organized by the Patristic and Byzantine Society. Main speakers included Prof Christos Yannaras, Metropolitan Anthony of Sourozh, Jean Colossimo, Dr Andrew Walker and Metropolitan John Zizioulas of Pergamon.

- 3 - 5 Dec: **Amman, Jordan**. 'La céramique byzantine et proto-islamique en Syrie Jordanie (IVe- VIIIe siècles)', organized by L'Institut Français d'Archéologie du Proche-Orient and the British Institute in Amman for Archaeology and History.
- 16 - 18 Dec: **Carthage**. 'La science et les techniques dans les provinces romaines d'Afrique du Nord et en Méditerranée', XI International Conference on Roman Africa.

1995

- 21 Jan: **London**. 'Future Directions in Byzantine Archaeology'. Study day arranged with the British Institute of Archaeology at Ankara.
- 28 Jan: **London**. 'Byzantium: A Study Day for Teachers', day conference organized by the British Museum Education Service. Speakers included Rowena Loverance and Rosemary Morris.
- 2 Feb: **London**. 'Silver Plate in the World of Late Antiquity'. British Museum, by invitation only.
- 11 Feb: **Newcastle**. Third Pontic Day at the Department of Archaeology, Newcastle University. For further information contact James Crow, Dept of Archaeology, University of Newcastle, Newcastle upon Tyne NE1 7RU (tel. 091-222-6000).
- 18 Feb: **London**. 'The Triumph of Orthodoxy', a day seminar organized by the British Museum Society at the British Museum. Speakers included Prof Robin Cormack, Valika Foundoulaki, Dr J. Munitiz, Dr Rosemary Morris and Dr Leslie Brubaker.
- 25 Feb: **Manchester**. 'Christian Mystical Traditions'. A residential course organized by The University of Manchester, Courses for the Public. Lecturers: Dr Ken Parry and David Melling.
- 22 - 24 Mar: **Lawrence, Kansas**. 'Shifting Frontiers in Late Antiquity (AD 260- 640)'. This conference will examine geographical, topical and methodological aspects of the ways in which Late Antiquity serves as a frontier. For further information contact Hagith S. Sivan, Dept of History, Univ. of Kansas, Lawrence, KS 66045.
- 25 Mar: **Belfast**. Day-school on monastic archaeology to coincide with the exhibition of drawings and photographs of Michael and Mary Gough, Dept of Archaeology, Queen's University.
- 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.
- 4 Apr: **Istanbul**. 'Le ravitaillement de Constantinople'.
- Fri, 7 Apr - Mon, 10 Apr, 1995: **London**. XXIXth Spring Symposium of Byzantine Studies, to be held at King's College London: 'Through the Looking-Glass: British Perspectives on Byzantium'. (Information from Dr David Buckton, Dept of Medieval and Later Antiquities, British Museum, Great Russell Street, London WC1B 3DG). See Section 7.
- 11 Apr: **London**. 'The Textile Trade between Byzantium and the West: Economic and Artistic Exchanges. A Study Day arranged with the Medieval Dress and Textile Society. Speakers will include Prof David Jacoby, Dr Anna Muthesius, Hero Granger-Taylor, Zaga Gavrilovic, Donald King, Prof Judith Herrin and Dr Jonathan Shepard. Tickets £12 (£10 MEDAS members and full-time students). Please send a cheque, payable to the British Museum and SAE to Education Service, The British Museum.

19-21 Apr: **London**. International Conference: 'Queens and Queenship in Medieval Europe'. Speakers on Byzantine topics will include Evangelos Chrysos, Liz James and Dion Smythe. For more information contact Dr Anne Duggan, History Dept, King's College, London WC2R 2LS.

28-30 Apr: **Washington, D.C.** Dumbarton Oaks Symposium: 'Palestine and Transjordan before Islam'. The purpose of the Symposium, which will feature historians and archaeologists from many countries, is to study the late antique society of this region from the historical, social and economic points of view. This will give an opportunity to consider the new achievements in historical research and the recent archaeological discoveries which have deeply modified and enriched our knowledge of the region. We will examine the coexistence of peoples and religions: pagans, Jews and Samaritans, Christians expanding through pilgrimage and monasticism, and Arabs before the rise of Islam. We will scrutinize the brilliant urban civilization revealed by extensive archaeology, not only at Jerusalem, with its outstanding status, but in the rich cities of the coastland and plains as well as in the townlets of the steppe regions and of the Neguev. Land use and environment will be carefully surveyed. Trade, roads, and economic connections revealed by texts and ceramics will also be considered. Crafts will not be omitted and new insights will be given on the splendid mosaic pavements from Israel and Jordan. The final purpose of the symposium will be to reach conclusions that will throw light upon the new issues at stake in the region. For more information contact Dumbarton Oaks, 1703 32nd Street, N.W., Washington, D.C., 20007. Tel: (202) 342-3245.

29 Apr: **Oxford**. All Souls Colloquium in Memory of Louis Robert. To mark the passing of ten years since the death of Louis Robert, All Souls College will host an informal colloquium in the Old Library. Speakers will include P. Gauthier, Charlotte Roueché, Charles Crowther, Christian Habicht, Peter Herrmann and Robin Lane Fox. For more information, write to Mr J. Ma, All Souls College, Oxford OX1 4AL (tel. 0865-281404).

4-7 May: **Kalamazoo, Michigan, USA**. 'Words into Images: Art Historians and the Text', co-chairs Charles Barber and Robert Ousterhout at the 30th International Conference on Medieval Studies.

5 - 7 May: **Nashville, Tennessee**. Association of Ancient Historians. Sessions will include 'The Christianization of the Roman Empire'. For more information contact Robert Drews or Thomas J. McGinn, Dept of Classical Studies, Vanderbilt University, Nashville, TN 37235 (fax 615-343-7261).

20-21 May: **London**. Norman Baynes weekend. Information from Prof M.H. Crawford, Dept of History, UCL.

22-25 Jun: **Clermont-Ferrand**. 4th International Conference on 'The First Crusade and its Consequences'. Contact Prof Michel Balard, UFR d'Histoire, Université Paris 1, 17 rue de la Sorbonne, F-75231 Paris, France.

4-5 Jul: **Birmingham**. 'Greek Modernism and Beyond', an international conference in honour of Prof Peter Bien. For more information contact Dr. D. Tziouvas, The Centre for Byzantine, Modern Greek and Ottoman Studies, The University of Birmingham, Birmingham B15 2TT. Tel: 0121-4145769; Fax: 0121-4143595.

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.

10 - 13 Jul: **Leeds**. International Medieval Congress, taking place at the University of Leeds. This will include sessions and papers on Byzantine topics. It is too late to submit further proposals for 1995, but the organizers would greatly appreciate more participation by Byzantinists in future, especially from countries other than the United Kingdom. Proposals for 1996 would be welcomed before 1 Sept, 1995. For further information, contact the International Medieval Institute, Parkinson 103, University of Leeds, Leeds LS2 9JT (tel. 0113-233-3614 or 0113-233-3616).

10-15 Jul: **Melbourne, Australia**. Conference on Byzantine Macedonia organized by The Australian Institute of Macedonian Studies (AIMS). The following areas will be highlighted: Byzantine Archaeology and Culture in Macedonia; history of Byzantine Macedonia; art and architecture; language and literature; Christianity; folklore and tradition; cities and countryside. Titles and abstracts of papers should be submitted as soon as possible to Dr Roger Scott, Dept of Classics and Archaeology, The University of Melbourne, Parkville, Vic 3052, Australia. tel: (61+3) 344-4066/ 5518; fax: (61+3) 344-4161.

24-28 Jul: **Oxford**. Triennial Meeting of the Hellenic and Roman Societies and the Classical Association, St John's College, Oxford. Speakers will include Prof Averil Cameron. Information from Mrs P. Catling, Secretary to the Triennial Conference, Classics Office, 37 Wellington Square, Oxford OX1 2JF.

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

21-26 Aug: **Oxford**. The Twelfth International Conference on Patristic Studies, under the direction of Revd Prof M.F. Wiles, The Revd Prof G.C. Stead, the Revd Prof H. Chadwick, the Rt Revd Dr R.D. Williams and Prof R.W. Thomson. For more information write to E.A. Livingstone, 15 St Giles, Oxford OX1 3JS.

6-10 Sept: **Argos and Nauplion, Greece**. 5th International Congress of Peloponnesian Studies.

14 - 15 Sept: **London**. International Symposium: 'Greek society, politics and culture in the era of King George I, 1863 - 1913' (Information from the Dept of Byzantine and Modern Greek Studies, King's College London).

21-24 Sept: **Belfast**. Colloquium: 'Work and worship at the Theotokos Evergetis, 1050-1200'. For more information contact Dr M.E. Mullett, Dept of Greek and Latin, Queen's University, Belfast BT7 1NN.

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

Nov: **Paris-Auxerre**. 'Le miracle est-il nécessaire au saint? Les saints et leurs miracles à travers l'hagiographie chrétienne et islamique (IIIe- XVe s.).

9-11 Nov: **London**. 'Material for village and urban economies in the early Byzantine Near East in the 6th- 8th centuries: Trade and Exchange in the period A.D. 565-750, Late Antiquity and early Islam', School of Oriental and African Studies.

9-12 Nov: **New York**. The Twenty-first Annual Byzantine Studies Conference to be held at New York University. Abstracts should be sent

to Mary-Lyon Dolezal, Program Chair, Dumbarton Oaks, 1703 32nd St, N.W., Washington, D.C. 20007 (tel. 202-342-3272).

1996

28 May- 1 Jun: **Cambridge, Mass, USA**. 13th International Bronze Congress to be held at the Harvard University Art Museums. Abstracts should be sent to Amy Brauer, Arthur M. Sackler Museum, Harvard University Art Museums, 32 Quincy St, Cambridge, MA 02138, USA by 1 Oct 1995.

5-8 Jul: **Melbourne**. 'Prayer and Spirituality in the Early Church'. Contact Rev. L. Cross, Australian Catholic University, Christ Campus, PO Box 213, Oakleigh, Victoria 3166, Australia. Fax: (61+3) 563-3605.

18 - 25 Aug. 1996: **Copenhagen**. 19th International Congress of Byzantine Studies. Information from Karsten Fledelius, Anne-Mette Gravgaard or Jorgen Raasted, University of Copenhagen, Njalsgade 80, DK-2300 Copenhagen, Denmark (tel. +45-4013-4060 or +45-3532-8107).

5-8 Sept: **London**. 'The Military Orders: Welfare and Warfare', Museum of the Order of St John, St John's Gate, London.

Exhibitions

Friday, 9 Dec, 1994 - Sun, 23 April, 1995: **London**. 'Byzantium-- British Treasures from British Collections'. Exhibition at British Museum. **See Section 12.**

early 1997: **London**. A British Museum and British Library Exhibition to be held at the BM. Working title: 'Recensions of *Romanitas*: Being Roman in a Post-Roman World'. The primary theme of this exhibition will be to illustrate, through a number of case-studies, how late Antique values, concepts and traditions in certain fields were reworked and adapted to the religious, social and political needs and the aesthetic tastes of the changing societies of early Medieval Europe, both East and West. Each thematic section will focus on a number of key items which will serve as bases from which both late Antique origins and models can be tracked and the processes of change started. Main topics to be investigated include: power and authority, every picture tells a story, wealth and how to use it, and the transmission of knowledge through writing and language.

7. XXIXth SPRING SYMPOSIUM OF BYZANTINE STUDIES

'Through the Looking-Glass: British Reflections of Byzantium'

Symposiarch: Dr David Buckton

The Symposium will be held at the Centre for Hellenic Studies, King's College, London from Friday 7 to Monday 10 April 1995, under the patronage of the Trustees of the British Museum and the aegis of the Society for the Promotion of Byzantine Studies, with generous support from the Hellenic Foundation and the British Academy.

When Constantine I (who had, of course, been proclaimed emperor at York) founded his capital in the east, Britain was still a Roman province. Links with Byzantium were not severed with the end of Roman Britain, however, and the reflections of that ever farther-away empire detected at the 29th Spring Symposium start in Anglo-Saxon England. The Middle Ages give way to the Renaissance with Manuel II in London and, after the fall of Constantinople, with Henry VIII; the Enlightenment dawns with Gibbon's perception of Justinian I. Sailing to Byzantium with Yeats- and back again, by way of Ruskin's San Marco and Westminster Cathedral- symposiasts are transported into the twentieth century, where past masters and living legends bring them to the threshold of a new millennium.

Friday 7 April

- 12.00: Registration in the Great Hall, King's College London.
- 14.00 Opening Address in the New Theatre: Dr R.G.W. Anderson, Director of the British Museum.
- 14.30: Session 1. The Middle Ages
 - David Buckton: 'Byzantine objects from Anglo-Saxon contexts'
 - Hero Granger-Taylor: 'The early use of silk in the West and silk in Anglo-Saxon England'
 - Donald Nicol: 'The Emperor Manuel II in London, 1400-1401'
 - Barbara Zeitler: 'The Queen Melisende Psalter: a question of cultural hegemony'
- 17.30: Main Paper. Pat Easterling: 'From Britain to Byzantium: the study of Greek manuscripts'
- 18.45-20.45: Reception at the British Museum and a private view of the exhibition 'Byzantium'.

Saturday 8 April

- 9.00: Session 2. The Renaissance to the Enlightenment.
 - Anthony Bryer: 'Nicander and Henry VIII'
 - Jonathan Harris: 'Greek emigrés and early humanism in England'
 - John Lowden: 'Illuminated Byzantine manuscripts in Britain before c. 1800'
- 12.00 : Main Paper. David Womersley: 'Gibbon on Justinian I'
- 13.00: Luncheon
- 14.00-16.30: Communications
- 16.30: Session 3. The Enlightenment and Romanticism
 - Bryony Llewellyn: 'Edward Lear and David Roberts'
 - Andrew Palmer: 'William Palmer of Magdalen and the churches of the East'

- Robin Cormack: "A Gentleman's Book". The attitudes of Robert Curzon'
 David Ricks: 'Simpering Byzantines, Grecian goldsmiths et al.: some appearances of Byzantium in English poetry'

Sunday 9 April

- 9.00: Session 4. Art and Crafts: Byzantium in British Art
 Michael Wheeler: 'The Byzantine "purple": Ruskin's Saint Mark's, Venice'
 Barbara Morris: 'The revival of mosaics in the late nineteenth century'
 Annabel Wharton: 'Westminster Cathedral and the architectures of empire'
 12.00: **Annual General Meeting of the Society for the Promotion of Byzantine Studies.**
 13.00 Lunch
 14.00-15.00: Session 5. Other Perspectives
 Russia: Olga Etinhof
 France: Jean-Michel Spieser
 Greece: Speaker to be confirmed
 USA: Gary Vikan
 18.00: Main Paper. Cyril Mango: 'The British discovery of Hagia Sophia'
 19.00-20.00: Reception at the Courtauld Gallery, Somerset House.

Monday 10 April

- 9.00: Session 6: The Twentieth Century I
 Christopher Entwistle: 'O.M. Dalton'
 Averil Cameron: 'J.B. Bury and Arnold Toynbee: contrasting styles'
 Peter Mackridge: 'Dawkins and folk poetry'
 Rowena Loverance: 'The Great Palace and other excavations'
 12.00: Main Paper. Peter Brown: 'From Norman Baynes to Derwas Chitty' (please note: this paper has been cancelled because of the speaker's ill health. A replacement will be appointed.)
 13.00: Luncheon
 14.00-15.30: Communications
 15.30: Session 7: The Twentieth Century II
 David Winfield: 'Fieldwork and Byzantium: the pragmatic approach'
 Liz James: 'As the actress said to the bishop... British perceptions of women and Byzantium'
 Round-table discussion: 'Teaching the tradition'
 18.00: Closing address and announcement of the 30th Spring Symposium.

For more information please contact Byzantine Symposium (MLA), British Museum, London WC1B 3DG. The final date for registration will be 15th March 1995, but you are strongly advised to book earlier.

8. ANNOUNCEMENTS

Obituaries

We announce with regret the deaths of the following Byzantinists and friends: Dr Margaret Gibson, A. Hakkert, Joe Pennybacker and Dr O. Schmidt. For a tribute to the work of Dr Gibson, please see E. Southworth's report on the Liverpool ivories, **Section 13**.

Periodicals

Dr Vladimír Vavrinek announces the new address of **Byzantinoslavica**: Slavonic Institution, Valentinská 1, CZ-110 00 Prague 1, Czechoslovakia. He would welcome contributions of articles on Byzantine subjects.

Vizantiiskii Vremennik is celebrating its 100th anniversary. The centennial edition will include articles in Russian, English, French, German, Greek and Italian by some of the best scholars in the field.

Series

Byzantina Australiensia announce the publication of:

Volume 7: *The Chronicle of Marcellinus*. A translation and commentary by Brian Croke (with Mommsen's text).

Available from The Australian Association for Byzantine Studies, Dept of Modern Greek, University of Sydney, NSW 2006, Australia. Price: Aus\$30; US\$39; UK£26; DM65, including packing and postage.

Studia Byzantina Upsaliensia

Forthcoming Spring 1995:

Études sur Léontios de Néapolis, by V. Déroche

The Life of St Andrew the Fool, by L. Rydén in 2 vols.: I Introduction, Testimonies and *Nachleben*, Indices. II. Text, Translation and Notes, Appendices

Forthcoming 1995/96

The Hagtographic Dossier of St Eugenios of Trebizond in Cod. Athous Dionysiou 154. A Critical Edition, with Introduction, Translation, Commentary and Indices, by J.O. Rosenquist

In preparation:

The Main Versions of the Life of St Philaretos the Merciful. Greek and Modern Greek texts, English translation, philological studies by L. Rydén, J.O. Rosenquist, S. Ryda

The Life of St Nicholas of Stoudios. Critical edition with English translation, introduction and notes by J. Heldt

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, some of which are of special interest to Byzantinists. Please do check with us if you are thinking of translating a text (Latin, Greek,

Syriac, Armenian, Georgian...) from the period c. 300-800 AD, because there have been cases of duplicated effort. We are:

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

Charlotte Dionisotti, Dept of Classics, King's College London, Strand, London WC2R 2LS.

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

Published 1994:

Aurelius Victor, *de Caesaribus*, ed. Harry Bird

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

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

Books

Copies of **Byzantine Diplomacy**, edd. J. Shepard and S. Franklin (SPBS Publications, 1, Variorum, 1992) and **New Constantines. The Rhythm of Imperial Renewal in Byzantium, 4th-13th Centuries**, ed. P. Magdalino (SPBS Publications, 2, Variorum, 1994) are still available to members at the reduced prices of £25 and £30 respectively, including p & p. Please send your orders to Mary B. Cunningham, Membership Secretary, SPBS, 44 Church Street, Littleover, Derby DE23 6GD. **Constantinople and its Hinterland**, ed. C. Mango and G. Greatrex (SPBS Publications 3, Variorum 1995) is due out shortly and will be sent to all those who have already ordered it.

The third volume in the Centre for Hellenic Studies (King's College London)/ Variorum series will be **Byzantium and Modern Greek Identity**, edited by Paul Magdalino and David Ricks, and due to appear in autumn 1997. The Centre for Hellenic Studies plans to hold a one-day colloquium, provisionally in May 1996, on the same topic.

General

Society News:

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 29th Spring Symposium of Byzantine Studies: 12.30 pm, Sunday 9 April, at King's College London.

Members also please note:

(I) **'The Byzantine Empire'. S.P.B.S./ Swan Hellenic Cruise 447, 23 August- 6 September 1995.**

Members have been circulated with a special brochure describing the cruise, which has been designed for the Society and is about as comprehensive a tour of major Byzantine sites, mosaics and monasteries as can comfortably be contrived within a fortnight. They include [* = overnight with further time to explore]: *Istanbul (with special Byzantine tour of Princes' Islands), Nicaea (or Bursa), penicircumnavigation of Mount Athos, Mytilene (Byzantine Museum, *Koimesis* monastery at Aylassos), Chios (*Nea Moni* and *Anavatos* monastery), *Patmos, Athens (including Kaisariani and Daphni, or *Hosios Meletios* monasteries and Thebes museum), *Hosios Loukas* monastery (to say nothing of Delphi).

Mistra, Byzantine Corfu, Ravenna, *Venice (and Torcello, Murano and Padua). The cruise is accompanied, along with other Guest Lecturers, by our Members Professor Donald Nicol and Dr Graham Speake.

Constantinople needs no introduction to Hellenic Cruises, for they have been visiting the City since 1908, nor should Members need any introduction to Swan Hellenic, which since 1954 has sponsored Byzantine and related Studies of its cruising seas, by way of scholarships and research fellowships along with more stealthy support (even the monks of Mount Sinai may be unaware that they rise at *orthros* from beneath Swan blankets). Swan Hellenic's offer to us is, however, as stunningly generous as it is simple.

Swan Hellenic offers a 10% reduction on all fares on 'The Byzantine Empire' Cruise 447 to paid-up members of the Society for the Promotion of Byzantine Studies, and in turn donates to the Society a sum equivalent to the reduction. It is as simple as that. Write to Swan Hellenic Cruises, 77 New Oxford Street, London WC1A 1PP; or telephone 071-831-1515.

(II) 'The Lost Kingdoms of the Christian Orient: The Empire of Trebizond and the Georgian Kingdom of Tao', S.P.B.S. / British Museum Tours, a 13 day tour departing 2 September 1995.

From the 9th- to the 13th- century, three Christian kingdoms emerged in the mountainous, but rich lands of north-eastern Turkey: the Georgian kingdom of Tao; the Armenian kingdom of Ani; and the Empire of Trebizond, the last outpost of the byzantine Empire which withstood the Ottomans until 1461. This tour explores the substantial and impressive remains of these lost realms, all located in some of the most spectacular scenery in Turkey. The Christian and Seljuk architecture we will see is among the finest outside Istanbul, but is little known beyond academic circles.

The tour starts among the Towers of Trebizond, made famous by Rose Macaulay, and the Church of Hagia Sophia, squeezed between the Black Sea and the Pontus mountains. We will then move east, into the deep and winding valleys of the river Coruh, and the heartland of the early medieval Georgian kingdom of Tao. The churches and castles here are of a scale and beauty which match, and in some cases exceed, those found within the modern frontiers of Georgia. All are located in remote and picturesque settings. We will spend a day exploring the many remains of the deserted Armenian capital of Ani, 'the city of a thousand churches', before moving on to the mosques and tombs of Erzurum, Trebizond's great rival of the thirteenth century. Antony Eastmond, the only British scholar presently studying Georgian Art and Architecture, will accompany this tour.

For more information contact British Museum Tours, 46 Bloomsbury Street, London WC1B 3QQ. Tel: 0171-323-8895/ 1234.

General News:

The British Archaeological Mission in Yemen (BAMY) came formally into being in December 1993 with the signing in Sana'a of a General Agreement by the British Council, on behalf of BAMY, and the General Organization of Antiquities, Manuscripts and Museums (GOAMM), Ministry of Culture, Sana'a. The BAMY Committee, an autonomous body

under the auspices of the Society for Arabian Studies, is composed of leading authorities in the disciplines listed below. At the request of GOAMM, BAMY now becomes responsible to GOAMM for the screening of all British research carried out in the Republic of Yemen in the fields of archaeology, history, epigraphy, numismatics, pre-Islamic and Islamic architecture and all manuscript- and museum-based studies.

All United Kingdom applications for permission to carry out research in the Yemen in the above disciplines should with immediate effect be referred to the BAMY Committee via the Honorary Secretary, Mr Clive Smith OBE, British Archaeological Mission in Yemen, c/o The British Academy, 20-21 Cornwall Terrace, London NW1 4QP, from whom research application forms and further information may be obtained. The BAMY Committee will be happy to advise potential applicants on any aspect of their application. The applications it approves will become official BAMY projects and BAMY will apply for permits from GOAMM on behalf of applicants. All applications should reach the Honorary Secretary by 30th April, 1995.

'Byzantine Archaeology and Art History', a 40-hour lecture course at the M.A. level has been established at the University of Birmingham within the Dept. of Ancient History and Archaeology. The course is offered within the M.A. in Greek Archaeology and is taught by Dr Leslie Brubaker and Archie Dunn.

Ken Dark announces a **Tour of Roman and Byzantine Sicily** which he will lead (departing 25 March 1995 and lasting eight days). Details from: British Museum Tours, 46 Bloomsbury Street, London WC1B 3QQ.

The Dumbarton Oaks Haglography Database project is preparing a database of information on Byzantine culture and society drawn from Greek haglographical texts of the 8th-10th c. The database, to be disseminated on floppy disks, will provide multiple modes of access to the *vitae* of middle Byzantine saints. Sets of diskettes from the first phase of the project, the Lives of 9th c. saints, will soon be available on a licensing basis. For further information, please contact Alice-Mary Talbot, Dumbarton Oaks, 1703 32nd St., N.W., Washington, D.C. 20007, U.S.A.

Friends of Mt Athos AGM: 7 June at the House of St Gregory and St Macrina, 1 Canterbury Road, Oxford OX2 6LU, at 4 pm. All are welcome. After the close of business, Mr Philip Oswald, who was a member of the WWF expedition to Mount Athos, will give an illustrated talk on the subject of 'The Flora and Fauna of the Holy Mountain'. Further information about the Society, about membership, and about future activities is available from the Hon. Secretary, Dr Graham Speake, Ironstone Farmhouse, Milton, Banbury OX15 4HH (fax. 0295-721445).

C. Matzukis announces that the **correspondence course in Modern Greek**, which includes Byzantine literature and history, is gaining popularity since its inception (January 1993). The number of enrolments has increased considerably- not only from within South Africa but also from abroad. For more information contact her, Rand Afrikaans University, P.O. Box 524, Auckland Park, Johannesburg, S. Africa 2006.

The Alexander S. Onassis Public Benefit Foundation announces a special Programme of Grants and Scholarships for Research. For further information about the various types of available grants, please contact: The Foundation's Secretariat, 7, Aeschinou Str., 10558 Athens. Tel. (01) 3310900-1-2 (ext. 140).

SPBS member Annabelle Parker of Amsterdam has been publishing a small journal, '**Gouden Hoorn**' (in Dutch), which is concerned with Byzantine Studies in the Netherlands. For more information contact her at: Postbus 16410, 1001 RM Amsterdam.

Dr Ken Parry announces a **two-week study course based in Athens on Byzantine Greece**, organized by the Centre for the Development of Continuing Education, University of Manchester, Oxford Road, Manchester M23 9PL. The course will be held from 26 June- 10 July 1995, cost £599 per person. For further information contact Mrs Vivi Kanaris, at the above address, tel. 061-273-7511; fax. 061-273-3855.

The degree course in Byzantine Studies at **Queen's University Belfast** has won the 1994 Cadbury Schweppes Partnership award for innovation in university teaching.

The Runciman Award 1994 was won by Dr Paul Magdalino of the University of St Andrews for his book, *The Empire of Manuel I Komnenos 1143-1180* (CUP, 1993), hardback £50. The award judges were Prof Cyril Mango, Mr Nigel Clive and Mr Gerald Cadogan. In announcing their unanimous decision the judges said: 'It is a work of great originality and subtlety, at the same time a political history, a social and economic history and a cultural history. An academic work, it yet reads easily and, by combining many strands of enquiry, succeeds in presenting a particularly vivid and memorable picture of the medieval Byzantine Empire during its last period of glory'. This is the first time that a book on a Byzantine subject has won the award.

9. RESOURCES

(I) **The Database of Manichaean Texts from Roman Egypt and Chinese Central Asia** was completed in October 1994. Newly published texts, especially those from the Kellis excavation and the Turfansammlung in Berlin will continue to be added. The Database (minus translation) is available for consultation at the Institute of Classical Studies; please enquire at the Library Desk. The entire Database will be published in 60+ volumes by Brepols of Turnhout in a new series: *Corpus Fontium Manichaeorum*.

(II) Computers and Byzantine Studies

Dr A.D. Lee has offered the following information with respect to resources available over the electronic media. In future years the editor would greatly appreciate contributions from other Byzantinists who may have information about further resources:

(i) Book Reviews

Bryn Mawr Classical Review and *Bryn Mawr Medieval Review* are available on E-mail, and often contain reviews of books relevant to Byzantinists. To 'subscribe' (there is no actual charge for doing so), send a message to:

LISTSERV@CC.BRYNMAWR.EDU

Leave subject line blank, then type in the single message line
SUBSCRIBE BMR-L [your name]

You will receive an acknowledgement of your having subscribed, and will start receiving reviews. If you only wish to receive the *Classical Review*, replace BMR with BMCR, or BMMR if you only want the *Medieval Review*. The reviews are generally of good quality and appear very promptly (although they have been having some technical difficulties of late which has stemmed the flow).

(ii) Discussion lists

These exist on a wide range of areas of potential relevance to Byzantinists, but the two most significant are the following:

(a) Late Antiquity- 'an unmoderated list that provides a discussion forum for topics relating to Late Antiquity (c. AD 260-640)' with a broad geographical coverage.

Send an E-mail message to:

LISTSERV@UNIVSCVM.CSD.SCAROLINA.EDU

Leave the subject line blank, then type in SUBSCRIBE LT-ANTIQ [your name]

(b) Byzantium

Address: LISTSERV@MIZZOU1.MISSOURI.EDU

Leave subject line blank and type in SUBSCRIBE BYZANS-L [your name]

(III) Handlist of Byzantine Resources in Britain, compiled by Liz James, School of European Studies, University of Sussex, Falmer, Brighton, BN19QN. For more information, please contact her or the addresses listed below:

Belfast

The Evergetis Archive: collection, in progress, of photographs of monastic sites in Greece and Turkey. Contact: The Evergetis Project, Queen's University, Belfast BT7 1NN.

Birmingham

Alderman Sir Benjamin Stone Collection of photographs from the early 20th century. Contact: The Birmingham Central Library.

Whitting Collection of coins and seals, still making accessions. Contact: Nubar Hampartumian, The Barber Institute of Fine Arts, University of Birmingham.

David Talbot Rice photographs of Athos, Mistra, Trabzon, excavations in Constantinople, icons of Cyprus. Contact: Prof A.A.M. Bryer, Centre for

Byzantine, Ottoman and Modern Greek Studies, The University of Birmingham.

Liverpool

University of Liverpool: Icon collection, on permanent display in the University Art Gallery. Contact: Janice Carpenter, Curator, Art Collections, University of Liverpool, 6 Abercromby Square, P.O. Box 147, Liverpool.

London

British Museum: correspondence relating to acquisition of Byzantine objects in the museum's collections. Contact: either Miss K.J. Wallace, Central Archives, British Museum or C.J.S. Entwistle, Dept of Medieval and Later Antiquities, British Museum.

Courtauld Institute of Art: Conway Library has a large and expanding collection of photographs relating to Byzantine art and architecture throughout the empire. Also Talbot Rice photos; Arundel casts of Byzantine ivories. Contact: Mrs C. Hill, Conway Librarian, Courtauld Institute of Art, Somerset House, Strand, London WC1.

The Ernest Hawkins Archive of slides, photographs and notes on Hawkins' work over 50+ years. Contact: Prof R.S. Cormack, Courtauld Institute of Art, Somerset House, Strand, London.

Palestine Exploration Fund photographic archive of the Middle East. Contact: The Photographic Officer, The Palestine Exploration Fund, Hinde Mews, Marylebone Lane, London, W1M 5RH.

RIBA: Textier; St Sophia, Thessaloniki;

Victoria and Albert Museum.

The Warburg Institute has 4 boxes of glass negatives, belonging to the British School in Athens, of Byzantine monuments. The British School has so far failed to claim these. Contact: Dr M. Evans, The Warburg Institute, Woburn Square, London.

10. TEACHING BYZANTIUM

All those who teach Byzantine Studies to undergraduates or postgraduates will be aware of the problems associated with teaching them Byzantine Greek. Many students will be learning Greek for the first time and many approaches have been tried, including an intensive year in Classical Greek, or in some cases, New Testament Greek. Neither of these methods is ideal since students are introduced to vocabulary and grammar which may not be used by the writers of certain styles of Byzantine texts. At Queen's University in Belfast a new method has been developed in conjunction with the honours degree in Byzantine Studies. R.H. Jordan, the author and teacher of this course, describes it in the following report:

Teaching Greek to Byzantinists at the Queen's University, Belfast: The Background

As happens no doubt in other universities, Byzantinists at Queen's used to be taught Greek along with students learning Classical Greek and so the text books used were those aimed at the language of the Classical period. When I first took on the combined class we followed A.H. Chase and H. Phillips, *A New Introduction to Greek*, 3rd Edit. (Harvard, 1962) and then when the J.A.C.T. *Reading Greek* course appeared I moved to that, since right from the start it provided a wealth of graduated reading passages. Although this course helped considerably to build up the students' ability to read continuous Greek, it was still unsatisfactory in some ways. Chief of these was the content. All of the reading material centres on late fifth and fourth century B.C. culture, so that the students derived no benefit as regards the content of what they were reading. For more than a year Dr M.E. Mullett and I talked about the feasibility of a new Greek course using reading material drawn entirely from the Byzantine world; but there was a certain reluctance on my side. First, I did not feel I had found the right material and secondly the mechanics of manufacturing such a course were a daunting prospect. However quite soon these two problems were solved and at the same time circumstances nudged me into action. During my translation work on the *Synagoge* of Paul of Evergetis I discovered the *Gerontikon* and about the same time the WinGreek software for Word for Windows became available. The nudge came from the university; a newly appointed member of staff took over the teaching of the Classical Greek beginners.

The Course

The course which I have devised has to proceed quickly through the various items of Greek accidence and syntax. But before work begins on the written course, the students spend one week on a wide variety of Greek based skills; these include a brief look at medieval and modern inscriptions, numbers and dates, use of a lexicon and concordance, Greek street signs and a simple Modern Greek phrase to use in a shop.

The introduction to the written sets out the basic principles in Greek: (a) inflected words- the definite article, nouns, adjectives, verbs and pronouns; (b) uninflected words- conjunctions, adverbs and prepositions. Each category receives a short explanation with an example or two in Greek. There follows a section on the alphabet, including breathings; accentuation is mentioned, but I have not taught my students the principles of accentuation since they have more than enough to do

assimilating all of the various inflections. Alongside the alphabet the matter of pronunciation is addressed and for this the pronunciation of Modern Greek is used throughout. There is an exercise for transliteration practice from Greek to English consisting of words and names taken from Byzantine writings, in most cases the *Gerontikon*, and accompanying the early sections of the course there is an audio tape available on which I have recorded the early exercises and translation passages. I firmly believe that if you cannot pronounce a word easily you will find it difficult to learn it. During the early classes I coax, even bully, the students to read bits of Greek aloud; but in order to save time I have a section entitled 'What's what in Greek', designed to get the students to analyse the various types of words in a passage of Greek.

After the introduction the course goes through the features of the language in a fairly traditional order- the definite article and noun declensions, present, imperfect and aorist tenses of verbs, pronouns, the verb 'to be', present and aorist participles, adjectives with comparative and superlative forms, infinitives and imperatives, contracted verbs and finally numbers. That is the range of accidence which is covered in the first semester. With each block of grammatical explanation and its patterns of endings there are a number of passages for translation which I have tried to arrange in ascending order of difficulty. All are taken from the *Gerontikon* and, especially at the beginning, are short and straightforward in their grammatical and syntactical features. For the first part of the course- the first semester- a specific vocabulary is supplied to give the students a sporting chance to find the words and to begin to train them in the use of dictionaries. As a computer based project two of my students set up a number of exercises I had devised to practise recognition and recollection of noun and verb endings. The computer presents the students with Greek phrases requiring completion and will confirm or reject their suggestions and supply the correct answer on request. The tally of correct answers is kept and can be printed and kept as a record of the student's progress. This programme runs on Word for Windows and has the somewhat dubious title of 'Flash Cards'.

The second part of the course combines further grammatical and syntactical features of the language with a study of the chronographical writings of Theophanes. On the language side the students are introduced to the perfect tenses of verbs, subjunctives, indirect statement, indirect command, purpose clauses and the relative pronoun. As with the previous part of the course, for each grammatical or syntactical feature introduced and explained there are one or two sections of Theophanes for translation. The second semester usually ends with a few weeks devoted to reading the Divine Liturgy.

The Future

Some modifications have been made, but there are numerous others which are needed, especially more exercises to reinforce new grammar and syntax. The course also needs additional translation passages in both parts for those students who make faster progress. So far, owing to my heavy teaching programme and my involvement with the Evergetis project these plans have remained on the drawing board.

If readers have any comments or suggestions on this new venture, I would be pleased to have them.

(R.H. Jordan, Belfast)

11. XXVIIIth SPRING SYMPOSIUM OF BYZANTINE STUDIES
Mount Athos and Byzantine Monasticism
The University of Birmingham, 26-29 March, 1994

The Society's Symposium met in Birmingham to discuss Byzantine monasticism in general and Mount Athos in particular. It proved to be the right time, for much recent research on Byzantine monasticism is coming to a head, along with fresh work on the archives and architecture of the Holy Mountain and current concern has led to the establishment of *Friends of Mount Athos*, who met with us. It was the largest gathering for some years: well over 250 of us, under various hats and habits.

The 22 main papers will be published by the Society in its own series. They were divided into five groups which were intended to take the subject from the Stoudios to the Enlightenment (in our context an uncertain term). Section I was introductory: Rosemary Morris exposed the origins of Athos, with Bishop Kallistos, John McGuckin and Charalambos Bakirtzis. Section II, on the workings of Athos, by Dirk Krausmueller and Alice-Mary Talbot, was marked by a vivid and touchingly funny account of the realities of Athonite life by Archimandrite Ephrem Lash. In Section III, on its economy and patrons, by Alan Harvey, Nikolaos Oikonomides, Stavros Mamaloukos, Elizabeth Zachariadou took us into the Ottoman period. Robert Allison and Grigoris Sthathis spoke on manuscripts and music in Section IV, which Alexander Lingas concluded with virtuoso psalmody. Art and Architecture, discussed by Peter Burridge, Sotiris Voyadjis, Ploutarchos Theocharides and Gunter Schiemenz in Section V was notable for drawing attention to the secular fortifications of Athos. The final Section VI examined Athos beyond Athos with Bernadette Martin-Hisard, Virgil Candea (in absentia), Paschalis Kitromilides on another kind of Enlightenment and Francis Thomson (batting for, or perhaps against, the Slavs). I was surprised how rarely hesychasm reared its head, but perhaps that is not its nature. But discussion sessions, convened by Anthony Bryer, Margaret Mullett, John Haldon, Dimitris Conomos, Lucy-Anne Hunt and Robin Milner-Gulland were vigorous.

Members must wait for the publication of the full texts of the Main Papers, but abstracts of a number of the 45 COMMUNICATIONS are published below. As always, the Communications proved quite as filling as the table d'hôte. There were two particularly coherent Communication sessions, both feasts: on the Belfast-based Evergetis project, convened by Margaret Mullett; and on Visitors to Athos from 1491, convened by Graham Speake.

Simonopetra monastery gave permission to mount a remarkable exhibition of the Mount Athos photographic archive (they say that M. Panselinos beat L.-J.-M. Daguerre to it by about five centuries, but the style of these photos suggest the Pre-Modern Macedonian School); the Barber Institute to show appropriate seals and coins; and Yanni Petsopoulos to show his films.

The Symposium met under the patronage of His All-Holiness the Ecumenical Patriarch, who sent his blessing, which wished us the enlightenment of Mounts Tabor and Athos and said how loyal the Holy Mountain had always been to the Mother Church of Constantinople-- a

point not entirely appreciated by the Holy Epistasia of Athos. But the Holy Fathers sent us a gracious FAX under their four-part seal, which by some miracle arrived two seconds and 13 days after it left Karyes. But by whatever calendar, it was Lent, to which the catering of University House found curiously little difficulty in adapting, but which did not stem a copious flow of Holy Mountain wine (courtesy of Tsandalis); a two-page feature on the Symposium by Adam Nicholson in *The Sunday Telegraph* of 10 April 1994 is illustrated by three bishops discussing it (the wine I mean) at a reception in the Barber Institute. But the Symposium also coincided with the feast of St Gregory Palamas, on whom Bishop Kallistos (not one of the three) gave a homily at Orthodox Vespers.

Academically it was an excellent meeting, because of the coherence and intrinsic attraction of the subject, which had something for everyone: about one third of the Symposiasts formally contributed in some way. But I swear every year that I take a Symposium that it will be my, but not the, last because of the headache of reconciling costs which rise faster than student grants. In 1994 the price range for the same intellectual (and party) fare, common to all, stretched from £192 Idiorhythmic Class to £20 Deck Class (which slept free on the sprung ballroom floor of the Catholic chaplaincy). We worked this small wonder (called creative accountancy, or just good will) only through generous grants from the British Academy and the Hellenic and Leventis Foundations among others, but principally through the help of the University of Birmingham's School of Continuing Studies (formerly Extramural Department)-- a happy collaboration as old as the Symposia themselves, which began (and may yet end?) as simple night schools. How long they can survive in a cold climate, I do not know, but the evident usefulness of the 1994 Symposium to all kinds of Byzantinists (at least that is what they said, but they only tell me the good things) encourages the University of Birmingham's Centre for Byzantine, Ottoman and Modern Greek Studies to gird its loins yet again to hold the 30th Spring Symposium of Byzantine Studies, in March 1996. It is your Society's Symposium and meeting place and as we prepare it, please, all Members' proposals, comments, criticisms or just cheques, will be gratefully attended to by your Symposiarch.

(Prof A.A.M. Bryer, Symposiarch)

Abstracts of Communications

Session A.

Ken Parry, 'Maximos the Confessor and the Theology of Asceticism'

This communication is concerned with the interpretation of one particular passage in Maximos' disputation with Pyrrhus. In this passage Maximos suggests that the virtues are natural to us and that asceticism is not for the acquisition of virtue. For if the virtues are natural to us then they are not acquired from outside but are inherent in us. Therefore the purpose of asceticism is to make known what is natural to us and to show us what we already possess. This indicates that for Maximos asceticism is a positive gain and not a negative loss. His view of asceticism is based upon the Greek patristic tradition which stands in contrast to the Western view of asceticism developed from the theology of Augustine. Too often scholars view Eastern asceticism through the eyes

of Western theology with the result that Byzantine asceticism is misrepresented.

Annabelle Parker, 'Divine drink and liquid: the ascetical teachings of the blessed Syncletica to the monastic community'

Very little is known about Syncletica of Alexandria. Her *Vita*, written down anonymously in Greek in the fifth century, is the only witness we have of her existence. This *Vita* is more than a description of a miraculous life. It is an ascetical guide for women who want to become 'Brides of Christ'. Some have called Syncletica the female St Anthony.

In this communication we shall 'taste' some of the teachings of Syncletica, which have connections with Evagrius' theories of 'logismoi'. Parts of the *Vita Syncleticae* have been included in the *Apophthegmata Patrum* collections, and also in the *Synagoge* of the 11th- c. Evergetis monastery. This demonstrates the importance of the *Vita* for later monastic communities.

Hannah Hunt, 'Πενθος in Antiochus Monachus'

An exploration of the theme of Πενθος in the Πανδέκτης τῆς ἁγίας γραφῆς of this 7th c. monk of Mar Saba. The 130 homilies which comprise this Πανδέκτης treat essential monastic virtues. Of particular interest is the phenomenon of πενθος, the joy-bringing remorse and compunction which is fundamental to the ascetic life of the Athonite tradition.

Andrew Louth, 'Underground monasticism under Iconoclasm'

Within twenty years of its revival under St Theodore, the Monastery of Stoudios had been dispersed twice-- in 809-11 and in 815-20. This paper looks at how Theodore continued to organize his monastic community, mainly from the evidence provided by his letters.

Peter Hatlie, 'Observations on the social dimensions of religious conflict at the Stoudios Monastery (795-826)'

No less than three major religious controversies visited Theodore of Stoudios and his monastery over the course of his long abbacy (c. 794-826). Persecuted during each conflict, the abbot and his monks passed nearly sixteen of these roughly thirty years in exile more often than not in relative isolation from one another. Theodore's allies and supporters from outside the monastery, some of whom stood with him through two or even all three controversies, risked similar fates. Yet surprisingly few people from either this group or his own community deserted him in the course of the controversies.

What accounts for the energy of Theodore's dissident movements and the ostensibly high degree of solidarity within his group of allies and followers? A number of reasonable hypotheses have been advanced, but few have included a serious consideration of social factors. This paper will suggest that social forces, broadly conceived, were indeed highly instrumental to the strength and survival of Theodore's circle of religious dissidents. Using statistical profiles of that circle drawn from the abbot's letters and sermons, it will be demonstrated that while the social composition of his group changed appreciably from one controversy to the next, the ties binding members together remained relatively constant over time; friendship, family relationships and spiritual kinship were all

powerful inducements to membership in Theodore's circle and an important source of solidarity as each controversy unfolded.

Marcus Plested, 'The Macarian homilies and Athonite monasticism, a study in Gregory Palamas'

The main focus of the communication will be in two stages. (i) An examination of the convergence of Macarian and Evagrian approaches to prayer in Diadochus of Photiki, and the use made of that synthesis by the Hesychast movement; (ii) an examination of the specific themes drawn from the Macarian Homilies by Palamas; (iii) an attempt to trace the re-emergence of these themes in the Hesychast revival encouraged by the publication of the *Philocalia*, and associated in particular with St Nikodemus the Hagiorite. Section (ii) will be the main emphasis of the communication. Palamas explicitly cites the homilies as a major influence, and seems to draw from them two main themes. The first is that of the heart as the centre of the human person and as the dwelling place of the intellect. This particular anthropological understanding represented a very pertinent source of the Hesychast doctrine of prayer, and appears to owe more to the Syrian background of the homilies than to the Hellenic tradition. The second major theme is that of light, the idea that it is on the foundation of the tangible experience of the divine light, witnessed in the homilies, that St Gregory was able to develop his doctrine of the substantial nature of the divine energies. Sections (i) and (iii) are intended as a brief presentation of the historical perspective, exploring the sources of Hesychasm, and of the Hesychastic revival, with special reference to the legacy of the Macarian Homilies.

A.A.M. Bryer, 'Neo-martyrs of Athos'

Athos provided refuge to Ottoman Christians by birth who for one reason or another converted to Islam and then reverted to Orthodoxy, for which the penalty was death. However at least eight Athonites presented themselves to kadis thereafter publicly to declare their reversion to Christianity and demand the penalty, thus causing the Ottoman authorities embarrassment. One group (Iakobos, 1520), Makarios (1527) and Ioasaph (1536) were disciples of Patriarch Niphon II, who retired to Athos after 1502. Kyprianos (1679) seems to have been self-motivated, but a final group, Nikodemos (1722), George (1777), Chatzi-George (1794) and Athanasios (1819) seems to have been incited by a movement among monks of Kapsokalyvia, who trained and chrismated them for martyrdom. It would be too simple to call these suicides, for they were inspired by Christ's words to Matthew, 10:3, but it must be asked why this form of voluntary martyrdom occurs in the early C16 and in the spiritual context of the tip of Athos, where St Nikodemos the Hagiorite recorded them in his new *Martyrologios* (1794).

Session B: A Day in the Life of the Theotokos Evergetis

Margaret Mullett, 'Introduction: The Evergetis Project'

The Theotokos Evergetis, a monastery in the suburbs of Constantinople, was founded by Paul in 1049 and refounded after Paul's death in 1054 by Timothy. Although the monastery itself has not survived, a very large amount of text has, enough to gain a picture of the administrative, liturgical and spiritual life of the monastery. In addition there are indications that the monastery may have been extremely

influential in other monasteries of the period and indeed later. An international, interdisciplinary and interdenominational project to explore the place of Evergetis in Byzantine monasticism is based at the Queen's University of Belfast. What follows is a report on work in progress.

Anthony Kirby and Gail Nicholl, 'The visual setting'

The material remains of the Theotokos Evergetis monastery are no longer in existence, so the problems in trying to reconstruct what the Evergetis monastery may have looked like when Paul founded it or Timothy restructured it are self-evident. However with the creation of the Evergetis photographic archive in Belfast of such monasteries as do exist at the present time (or the structures that stand on their sites) it may be possible to gain some sense of how the Evergetis may have looked. Very few monasteries of the eleventh century are intact; by collecting and looking at plans of such institutions as exist it is evident that examples in Greece tend to be in a relatively good state of repair whereas examples in Anatolia are in a ruinous state. In addition to the photographic archive, we are building a database of monastic sites consisting of known remains, archaeological groundplans, typika and other sources and bibliographical information. To complement archaeological surveys therefore a study of the typika in conjunction with material remains might enable us to gain some idea of what a foundation may have looked like, and it is hoped, will assist further research into the physical forms and day-to-day functions of eleventh- and twelfth-century monasteries.

Robert Jordan, 'The Evergetis texts'

Though the monastery of the Theotokos Evergetis has left us a very rich archive from which we can gain important insights into Byzantine monasticism in the late eleventh and early twelfth centuries, each of the texts presents its own problems. The *Hypotyposis* is no seamless garment; the *Synaxarion* has the appearance of being the fruit of a long development; the *Synagoge* conceals some of Paul's own thoughts. What picture can we gain of the life of the monks in the Evergetis monastery from these texts on Sunday of the second week in Lent?

Barbara Crostini, 'The daily catechesis'

The as yet unedited *Katechetikon* of Paul of Evergetis is a collection of 368 catecheses read daily at the conclusion of the office of the First Hour from the Sunday of Antipascha to Lazarus Saturday. It is witnessed by six manuscripts, including two twelfth-century ones which reveal the division of the text into two complementary tomes.

Paul's *Kateketikon* clarifies the meaning of the references to a catechesis in the Evergetis *Hypotyposis*, and raises questions about the composition of the Evergetis *Synaxarion*. In spite of its largely derivative nature, the comparison of a text of the *Kateketikon* with its source reveals Paul's effort of adaptation of the catechesis to the reality of his own foundation. Therefore the *Kateketikon* provides essential evidence for the early life at the monastery of Evergetis.

Judith Waring, 'Reading monastic texts: catecheses as "literature"'

In this communication, I will be discussing literary reception of monastic texts in general and Paul's catechesis 340 in particular.

Beginning with the latter I consider possible re-/mis-readings of Theodore of Stoudios's text. This leads into a detailed analysis of lines 27-41, elaborating on the reader's perceived *horizon of expectation* delimited by vocabulary choice. Verbal echoes produced via the biblical quotation, lines 36-41, are examined. In summing up I shall raise major questions which remain unanswered, prompted by the specific discussion outlined above: Are monastic texts 'literature'? Can reception theory function without the dynamics of genre? What is context and how important is it to readers?

John Turner, 'The Lenten routine: fasting at the Evergetis'

Fasting, particularly in Lent, was naturally a feature of life at Evergetis, and was regulated by the *Typikon* (*Hypotyposis*). The catechesis used today, Sunday of the second week in Lent, commends fasting but warns the hearers not to be thereby tempted to become angry or conceited etc. The *Synagoge* in its choice of extracts shows unequivocally a similar tension between advocating the practice and warnings against carrying it to excess. In view of the fact that the chosen examples of great feats of fasting all have to do with holy men of the fairly remote past, and that these examples are explicitly said to have in part the purpose of inculcating humility in the readers, this may be an illustration of a tendency in the 10th- and 11th- centuries to maintain that the age of saints was long ago.

Mary B. Cunningham, 'Everyday preoccupations of the Synagoge, Book IV'

This communication began with a brief discussion of the structure of Paul of Evergetis' *Synagoge*, Book IV. While it has been seen as dealing with the final stages of the monk's spiritual ascent to God (Books I-III being concerned with external practice) in fact its organization seems somewhat haphazard. Outnumbering the topics concerning the contemplative life are sections on such disparate subjects as entrance into the priesthood and spiritual leadership. One conclusion which the organization of this book suggests is that Paul was more concerned with the everyday reality of training monks of all abilities than with outlining a logical plan of spiritual ascent to God.

Further evidence that the *Synagoge* represents a handbook for monks of all levels as well as for spiritual leaders will be examined with reference to specific topics, including love (ἀγάπη) of God, stillness (ἡσυχία) and 'imaginings' (λογισμοί). In all of these Paul suggests flexible responses for monks of varying capabilities, stressing that each will be judged by his own merits and not according to an absolute ideal. In conclusion, Book IV offers the inspiration of the desert and early fathers to contemporary monks but suggests that their attainments are not possible for everyone. The 'sobriety and realism'¹ which characterise the *Synagoge* set it firmly within the context of an eleventh-century coenobitic monastery in which ascetic feats were admired, but not necessarily emulated at all times.

¹ K. Ware, 'Prayer and Sacraments in the Synagoge', *The Theotokos and Eleventh-Century Monasticism*, ed. M.E. Mullett and A. Kirby, BBT 6.1 (Belfast, 1994), 345, n. 89, quoting I. Hausherr, 'Paul Evergetinos a-t'il connu Syméon le Nouveau Théologien', *OCP* 23 (1957), 273.

Session C

Dion C. Smythe, 'Scandals on Mount Athos in the Reign of Alexios I Komnenos'

In this communication I examine the interaction among personnel from the Athonite and Vlach houses, the imperial court and the patriarchate, using the *Diegesis Merike* Dossier (P. Meyer, *Die Haupturkunden für die Geschichte der Athosklöster* (Leipzig, 1894), 163-84). The communication tests the thesis that the *oikos* was the basic unit of Byzantine society using data from one specific instance. Comparative material drawn from the example of the transhumance shepherds of Cathar Montailou and their relationships to their village *domus* will be used to attempt social localisation of these interlopers.

Eleanor O. Congdon, 'Christ Pantokrator's *Typikon*: The Commemoration of John II'

Scholars have mined the surviving *typikon* of John II's monastic foundation, Christ Pantokrator, for data on many subjects: monastic organization, hospital administration, etc. This document, however, does not present information on such topics intentionally; these details are incidental and appear only because they serve some function within the context of the *typikon*'s subject of commemorative ritual. This paper will explore in detail how John II's proscriptions for lights and liturgy within the Katholikon all point towards ritual commemoration and how they thus fulfill John II's stated purpose for this document. My aim is to show that use of the material from the surviving *typikon* must only be made when one remembers that this document has a definite purpose, selects its material to fulfill that purpose, and does not set out to help a reader understand any other topic.

Efthymios Litsas, 'Moments from the history of the Lavra Library on Mount Athos'

The history of the monastic libraries of Mount Athos, despite the interest which it presents, is largely unknown, since very little information survives. The chief source consists of the manuscripts themselves which are preserved in these libraries. Many of these are uncatalogued, however, or at best only scantily described in the existing catalogues and therefore need to be systematically examined, one by one. Nevertheless, in the case of the Great Lavra monastery, the oldest coenobitic community on Mount Athos, detailed research among its manuscripts has brought to light important information that permits us to reconstruct, piece by piece, more of the history of the monastery library.

The present paper outlines the results of research so far, and draws some initial conclusions as to the way in which it was organized.

Elisaveta Moussakova, 'Early Bulgarian manuscripts from Mount Athos: an attempt at a reconstruction of a typology of decoration'

No abstract submitted.

Michael Bakker, 'Computer collation of Slavic and Greek manuscripts'

As part of the preparatory work for a critical edition of the Old Slavic New Testament I am collating Slavic MSS from Russia, Bulgaria, Serbia, Ukraine, Mt Sinai and Mt Athos. The computer can greatly facilitate the

arduous work of collating MSS. Moreover, it makes operations possible that were hitherto only dreamt of. The computer program *Collate*, developed by Peter Robinson of Oxford University Computing Services is an excellent working platform for collating large numbers of MSS. I will go step by step through the setup of a collation experiment involving pericopes from Greek (and Slavic) Apostolic lectionaries from Mt Athos.

K. Grünberg, 'The computer-based edition of the Church Slavonic Apocalypse text'

No abstract submitted.

Dr J. Raasted, 'Ἀγιορείτικον, a term in the transmission of Byzantine chant'

The indices to Gr. Stathis's three catalogues of the musical manuscripts in the libraries of the Holy Mountain (Athens, 1975-93) include a special section with τὰ λήμματα τὰ δηλοῦντα ᾠσματικὴν παράδοσιν ὠρισμένου τόπου, ἢ μαρτυροῦντα τὴν παλαιότητα τῆς παραδόσεως. With these references as a starting-point, the communication will discuss the implications of the term, ἁγιορείτικον and related terms, such as κατὰ τὸ ὕψος τοῦ ἁγίου ὄρους or ὡς ψάλλεται ἐν ἁγίῳ ὄρει. Some hand-outs will demonstrate the nature of the 'hagioritic' settings.

K. Moustakas, 'Landownership in Eastern Macedonia (14th- 15th centuries). The monastic estates and their fate during the early Ottoman period'

The proposed communication will be based on the research for my PhD. I am examining the status and extent of monastic properties in Eastern Macedonia (especially in the lower Strymon valley), including those of the monastery of St John Prodromos at Serres. As long as the late Byzantine period is concerned, the main points under examination are: in which locations did every Athonite monastery have its possessions, ways of acquisition and the developments in the period of Serbian rule. The research extends to the early Ottoman period (15th c.), for which the main source is a detailed census-register (*mufasaal tahrir defter*) of 1454/55. In this register locations where Athonite monasteries had their possessions appear as *timars*. The main argument of the proposed paper will be: did the Athonite monasteries actually lose their properties in Eastern Macedonia after the Ottoman conquest?

Session D: Visitors to Athos

Graham Speake, 'Janus Lascaris's visit to Athos in 1491'

Janus Lascaris (1445-1535) was one of the most respected of all the Greek exiles in the west. He was employed by Lorenzo de' Medici in Florence to teach Greek, and as Lorenzo's agent he made two journeys to the east to procure Greek manuscripts, in 1490 and 1491. On the second of these he visited Athos. The pocket book he took with him survives (Vat.gr. 1412). It includes a shopping list as well as a list of the current contents of Lorenzo's library; and it tells us where he went and what MSS he either acquired or thought worthy of note. On Athos he visited Chilandari and 'Simenou' (= Esphigmenou?), but most of his successes were achieved at Vatopedi and Megiste Lavra. Of 74 MSS listed, 22 were of Galen, though he was not on the shopping list. More interesting were a

rare copy of the minor Greek orators, a Callimachus, and a Theocritus (now lost) which contained IDs. 24, 26 and 30. Contrary to popular belief, he found no Plato (who was not on the shopping list); nor did he find Josephus (who was), though there are three good medieval copies on the Mountain today (which may not have been there then).

Why was he so successful? The monks trusted him because he was a Greek out of the top drawer, because he was a bona fide scholar, and because he was devoted to the liberation of Greece. Lorenzo trusted him because he could do business with the sultan, because he could find his way around an uncatalogued library, and because he shared his determination to conserve Greek literature. The monks were acting as responsibly as they could in circumstances in which they could not expect their collections to survive. Athos had always played a major role in the dissemination of ancient literature, not least now in providing Lascaris with printer's copy of so many precious texts.

Michael Martin, 'From Athos to the Bois de Boulogne and Soho: Reports on Athos, 1550- 1680'

The communication summarizes and compares the accounts of Pierre Belon, George Sandys and Joseph Georgeirenes. Belon was primarily a naturalist, and although not, as sometimes said, hostile to the Greeks, had a limited interest in ecclesiastical matters. Sandys drew on Belon for his own account, but adds details, primarily of a literary sort. Georgeirenes gives valuable detail on each of the main monasteries on Athos. The extensive re-printing and translation of all three works ensured their powerful influence on later travellers and opinion in the West.

Tamsin Osler, 'Lord Guilford in 1811'

In mid-August 1811, Frederick North, future 5th Earl of Guildford, spent a week on Mount Athos. During his stay on the Holy Mountain, he visited the monasteries of Vatopedi, Iviron and the Great Lavra, and the administrative centre at Karyes. The description of his visit to Athos forms the content of a letter to his philhellenic brother-in-law, and though it is not one of Guilford's most informative and colourful letters, it contains some interesting information on the monasteries' libraries, his conversations with the monks and of his meeting with the exiled former Patriarch, Gregory V.

John Leatham, 'A tireless advocate of Church Union: Athelstan Riley in 1883'

Athelstan Riley was a Victorian High Churchman, an outspoken and energetic lay Christian, who devoted a great part of his life and endeavours, and a tithe or so of his fortune, to the cause of Union between the Anglican and Orthodox Churches.

Riley was only 25 when in 1883 he visited Mount Athos as a representative of the Archbishop of Canterbury. He and his clerical companion Arthur Brisco Owen landed at Vatopedi on 8 August, with an introductory letter from the Patriarch of Constantinople whom they had called upon a week earlier.

They spent six weeks on the Holy Mountain, visiting all the monasteries and several of their dependencies. They took photographs of buildings, of monastic figures and of Athonite life. Many of their

photographs were reproduced, as engravings or woodcuts, in Athelstan Riley's book *Athos or The Mountain of the Monks*, published in 1887.

This useful work was the first considerable book on Athos in English after Robert Curzon's *Visits to Monasteries of the Levant* which had appeared nearly forty years earlier, but from which it differed in an important respect, for Curzon was in pursuit of manuscripts, Riley of ecumenism.

My communication will sketch the circumstances of Riley's sojourn on Athos and summarize his contribution to the late nineteenth-century and early twentieth-century attempt to draw the Anglican and Orthodox Churches together. It will also recount my discovery at his old home in Jersey, where his grandson lives today, of the photographic album in which is preserved the visual record of Athelstan Riley's visit to the Holy Mountain over 110 years ago.

Marianna Spanaki, 'The ideal of the East: Kazantzakis in 1914'

Many Greek literary figures and certain intellectuals visited Mount Athos in the course of this century. Amongst them the 'fellow-travellers' N. Kazantzakis and A. Sikelianos and more recently N. Kasdaglis undertook writing their experience in three forms: travelogue, diary and fiction. The purpose of this communication will be to examine the causes, characteristics and perceptions of their views on Mt Athos, the perceptions of religious commitment and otherness as reflected on Athos culture. Episodes of antagonism and moments of delicate appreciation will be discussed with special reference to the visual element which figures strongly in the texts. Furthermore issues of Orientalism will be examined. As the texts of the writers concerned were written in different decades they suggest wider attitudes of their time towards Mount Athos. The communication will focus on themes such as charismatic leadership, sense of community and purpose, social justice and popular support.

James Knox, 'Robert Byron on Mount Athos'

Robert Byron made two visits to Mount Athos. In August 1926 he made a reconnaissance trip with Bryan Guinness and John Stuart Hay; he returned the following year for a longer visit of six weeks, with David Talbot Rice and Mark Ogilvie Grant. Their purpose was to photograph frescoes, and the journey formed the basis of Byron's travel book, 'The Station'. These journeys will form the basis of my talk.

René Gothóni, 'Pilgrimage on Mount Athos today'

Today more than 40,000 men from all over Europe visit the Holy Mountain of Athos every year: to kiss the icons, to venerate the relics, for advice, to confess and to experience, as do the monks, the presence of God. Why do laymen come to Athos? Are they pilgrims, tourists or visitors?

In this communication remarks will be made on the statistical figures of visitors and on the concept of pilgrim in the Orthodox context, comparing *peregrinus* with *proskinitis*.

Session E

Iakovos Potamianos, 'Preliminary report on the evocative use of natural light in Byzantine churches, based on observations of the *katholika* of Mount Athos'

Certain observations made in the *katholika* of the Mount Athos monasteries have led to the general hypothesis of this writer's forthcoming dissertation that Byzantine architecture made conscious, systematic use of natural light for evocative purposes. Apart from creating a mysterious atmosphere based on a carefully devised overall lighting scheme, light was also made to shine on specific locations during liturgically significant times of day in an effort visually to intensify the message intended to be conveyed by the service. This report seeks to introduce the many variables that a modern researcher should take into account in order to reach an understanding of the manner in which sunlight might have been manipulated to bring about such evocative results. The liturgical sequence is discussed in relation to the method of time measurement employed by the Byzantines; based on the motion of the sun. An echo of this timing method is still in effect on Mount Athos today. The communication also discusses the falling out of pace of the occurrence of light effects designed for particular occasions and festivities around the year as a result of the accumulating error of the Julian calendar. This calendar was used during Byzantine times and it is still observed on Mount Athos today despite its significant error. Finally, this communication also includes a discussion of the extant writings of Anthemius of Tralles in regard to the capacity and readiness of Byzantine architects to manipulate sunlight.

John Lindsay Opie, 'The 14th-century painted cross at Pantokrator monastery'

The 14th-century painted cross at Pantokrator Monastery on Mt Athos was published by E. Tsigaridas in 1978. Recently it was commented upon by M. Kazanagaridas in the Chatzidakis Miscellany. I propose 're-reading' the Cross in question. In contrast to the published references I would insist on its exclusively Byzantine quality and indicate in consequence certain far-reaching conclusions concerning its significance. New slides of the Cross would be shown, as well as those of another, unpublished painted cross of the later tradition.

John Nandris, 'The Protaton frescoes of Manuel Panselinos on Mount Athos'

A brief presentation with slides of the frescoes of Panselinos in the Protaton at Karyes, as they were 35 years ago, and discussion of their present condition.

Anna Muthesius, 'Precious cloths and Byzantine monasticism'

Precious cloths in Byzantine monasteries functioned on a number of different levels: a) On a religious level they followed a well established tradition as essential adjuncts to the glorification of God; b) on a political level they represented signs of imperial and aristocratic approval and patronage; c) on a socio-economic level, valuable silks in particular were stored in monasteries for reasons of safety, during times of political unrest; d) it remains an open question how far precious cloths, themselves, may have been woven in monastic settings, but certainly some monks were designated as weavers.

The paper briefly explores these different aspects citing both documentary evidence and precious monastic textiles, still in situ. The evidence suggests that precious cloths played a significant role in

expressions of Byzantine monasticism before 1200 AD. Later uses of monastic precious cloths reflect practices established by that date.

Maria Constantoudaki-Kitromilides, 'Theophanes's 'Last Supper' at Stavronikita monastery and the question of Western models'

A Study of the compositions of the Last Supper realised by Theophanis and his team in Meteora (1527) and Mount Athos (1535 and 1546) is undertaken in this paper. Focus is placed on the representation of the subject in the apse of Stavronikita's 'trapeza'. This is the latest and most ambitious of all Last Suppers devised by the great Cretan artist; it combines both traditional elements and influences from Western models.

Two possible Italian sources for Theophanis's fresco are proposed in the paper. Apparently Italian works were available to him through prints in circulation in Crete and elsewhere in the Greek East.

The use of Western borrowings in the case of the Stavronikita Last Supper, a subject painted in the most prominent place in the refectory, associated with the fundamental doctrine of the Eucharist and possessing other connotations as well, suggests the relative artistic freedom enjoyed by the monk Theophanis, then famous as a painter in Athonite circles. It also reveals the acceptance by his patrons of a novel composition for the rendering of a traditional subject. The patron for Stavronikita's decoration in the main church and the refectory was the patriarch of Constantinople Jeremias I, restorer and second founder of the monastery. Either the patriarch himself or the abbot (whose identity remains uncertain, but probably was Bessarion mentioned between 1540 and 1552) was responsible for the choice of the artist.

The case of the Stavronikita refectory Last Supper provides an interesting example first to observe the attempt of religious art of the period for renewal, with inspiration deriving from western models but within traditional boundaries, and second to realise that the conditions for the reception of a new taste had been matured within the monastic circles of the Holy Mountain, this beacon of Orthodoxy.

Waldemar Deluga, 'Mont Athos dans les gravures balcaniques des XVIIIème et XIXème siècles'

Graphic representations of Mount Athos which carry elements of both Byzantine and Latin art form a little known corpus of works of Greek, Austrian, Italian, Serbian, Bulgarian as well as Russian and Ukrainian printers. In my lecture I attempt to show their development and to accentuate the most important aspect of their dissemination and popularity of this sacred place even in the centres on the border of the *Orbis Christianus*.

The tradition of making views of sacred places is connected with representations of Jerusalem contained in the so-called *Proskinitaria*. In Slavonic countries this is perceived for example in the *Patericon Petherski*, published in Kiev in the 18th century. Among the prints from various artistic milieus, the general views of the peninsula with venerated icons of the *Oikonomissa*, *Portaitissa* of Iviron, the *Virign* *Vatopedini*, Saint Anne, as well as views with little scenes from monastic life, should be mentioned.

Session F**Frank Trombley**, 'Slavic Akropoleis of early Medieval Aetolia?'

The paper will take into account a recent surface survey done of coastal sites in Aetolia and Acarnania. The survey was based on the principle that sites with attested early medieval Slavic placenames might yield certain variants of early Slavic pottery. This hypothesis was confirmed at three coastal and one inland site in the vicinity of lake Trichonida. In three instances the Slavic placename corresponded to local geological or architectural features. In a separate instance a church with a proposed 7th-8th c. date was found in a site that yielded what is apparently Slavic-type pottery. The absence of synchronous 7th c. Late Roman-wares suggests a period of discontinuity of Greek habitation at the four sites. On the other hand, strong arguments will be presented in favour of an early re-establishment of Byzantine administrative control and of christianization.

Roberto Campailla, 'The Byzantine picture of St George's Church at Ragusa Ibla (Sicily)'

This communication intends to inform listeners about this masterpiece of Byzantine painting, hitherto unknown. None of the local erudites (Sortino Trono, Garofalo, etc) nor Paolo Orsi has ever seen or written about this painting. Writing about St George's church, Paolo Orsi described a Byzantine relic-case and did not mention this picture. Probably the picture was kept in a store in the church and only recently has been exposed in the Sacristy. The picture is well-preserved, but no documents in the archives of the church describe it. Most probably it came from the church of St Nicholas, which stood on the site of St George's church previously. This church was damaged in the earthquake of 1693 so it was demolished. The icon contains the Virgin and child, with saints on either side. Above the Virgin are two flying angels holding a crown above her head. These figures were probably added in the Renaissance period.

James Crow, 'The recent discovery of a monastery near Arakli, Trabzon vilayet'

No abstract received.

Keith Hopwood, 'Saints, monks and dervishes. A contribution to our understanding of the Islamisation of Byzantine Anatolia'

This communication attempts to explore the popular religious culture of a society undergoing an extensive transformation. One locus of the holy in Islamic society was the dervish, whose physical presence and reputation ensured the adherence of his flock to Islam. Narratives of the deeds of such men are embedded in the Turkish sources for the later Seljuk and early Ottoman states. The indigenous peasantry also had their narratives of holy men, the saints' lives, which consecrated the landscape by their reported acts of piety. Paradoxically, these parallel narratives seem to have enabled the Byzantines to become more permeable to the new doctrines and cultural world of Turkish Islam.

J. Douglas Porteous, 'Athos: the aesthetics of landscape'

Although the art, architecture and music of Athos have received attention, the Athonite landscape has largely been ignored as an object of

aesthetic value. Yet it repays attention in terms of formal, symbolic, and sensory aesthetics. Formally, via its high levels of complexity and mystery, the peninsula displays considerable aesthetic unity; it conforms admirably to Appleton's prospect-refuge (habitat) theory. In terms of symbolic aesthetics, the engaged insider view appears to involve meanings related to centrality and garden, while outsider, pilgrim views vary greatly.

Sensorily, Athos is visually arresting, involving strong focality, and has a very idiosyncratic soundscape. Although many visitors speak of the 'silence' of the peninsula, this silence consists chiefly of the virtual absence of 'noise'. The sounds of silence are characteristically set in a high-fidelity context and, whether man-made or natural, provide a particularly rhythmic sonic environment. Finally, in terms of ecological theology, Athos is a particularly pleasing section of 'the body of God'.

Nicholas Fennell, 'St Paisiy Velichovskiy: his legacy on Athos and the Prophet Elijah Skete'

I give an assessment of St Paisiy's achievements and impact on Mt Athos, and analyse the development of the Prophet Elijah Skete (which he founded) in the light of his teaching and principles. I also put the history of the Skete against the background of the Russians on the Holy Mountain. I examine the increasing Greek-Russian tension from its origins to the First World War and attempt to answer the following: How did the Skete compare with the other Russian Athonite houses? It was peopled by Maloross, unlike the Rossikon and Serai, and played no part in controversies such as the heresy of the Name. At its apogee in 1912 the Skete was very wealthy and powerful: but had St Paisiy's ideals of cenobitic poverty been abandoned? I base my research on ten years' study of the Skete's archives and of the history of the Russians on Athos.

Session G

Zaza Skhirtladze, 'The original cover of the Portaitissa Icon'

No abstract received.

Pamela Armstrong, 'Monasteries and land in the twelfth century'

The monastic foundations of Christodoulos at Patmos, Meletios at Myoupolis, Leo at Nauplion and Nikon at Sparta, are each examined in turn. When their foundation dates, the relevant documentary evidence, and in the case of Sparta, recent excavations, are investigated, an interesting pattern emerges of unusual (and unsuspected) activities in the mid-twelfth century. Possible explanations for this are offered.

Richard Witt, 'Chaos theory and the Orthodox anchorite'

The experimental *ascesis* of the anachorete functioned as a dynamic complement to the hierarchical stability of life within the *coenobium*. Writers who attempt to convey the quality of *ascesis* and the motion of spiritual grace, not seldom do so in terms of recognizably cosmophysical processes. Hence one approach to anachoretism might be to treat it as in the scientific sense, a 'chaotic' effect paired with a stable system. This would go some way towards accounting for the temporal durability, as well as the spiritual potency, of Orthodox monasticism.

**12. EXHIBITION: 'Byzantium- Treasures of Byzantine Art and Culture'
from British Collections, British Museum, December 9 1994- April 1995**

The small amount of Byzantine material in Britain is scattered across a relatively large number of collections, public and private. This being so, the exhibition at the British Museum offers an important opportunity to see objects brought together, as well as the more obvious benefit of being able to see items seldom visible at all because they are usually in museum storage areas, library presses or private collections (a painted image of St Kollouthos on canvas justifies the entrance fee all on its own). Assembling this harvest into a coherent exhibition must, however, have been a daunting task for those responsible, recalling the famous joke in which a citizen seeking directions is advised 'not to start from here'. The unenviable starting point for this exhibition had to be what was available, and this does not come anywhere near to uniform reflection of the media, historical periods or regions of the Byzantine empire. There is much from Egypt, for example, which was far from Constantinople in more than just geography; there is much carved stone, a medium already in decline at the start of the Byzantine period and never central to Byzantine art thereafter. Conversely, there are very few examples of the splendid enamelled and jewelled metalwork for which Byzantium was famous, and, exciting though it is to see so many Gospel books at one time, even the combined resources of our greatest libraries cannot represent the full scope of the Byzantine illuminated manuscript.

Given the challenge of the material, therefore, the choice of a chronological arrangement of exhibits, somewhat unfashionable these days, was surely a wise one. Using displays of coins as a backbone, this approach unites the necessarily unbalanced material in a demonstration of the great cultural changes that took place across the thousand years of the empire. Thus, the visitor enters late antiquity, with its mosaic floors, statuary and silver plate, and leaves the world of the Eastern Orthodox church, through a display of icons, shining in their darkened room. The non-expert visitor may, however, leave with little understanding of the social and artistic stages of this transformation, and this is a pity, since a clearer demonstration of the middle-late Byzantine context might have been achieved for little extra expense or effort. As Sir Steven Runciman said in his address at the official opening of the exhibition, what is missing is the monumental: the architecture, painting and mosaics in conjunction with which the objects on display originally functioned. These aspects are touched upon, but only by a few small photographs with captions displayed on piers facing the centre of the gallery, a treatment that is at odds with monumental effect. It would of course be unreasonable to expect a comprehensive survey of Byzantine material culture, but some sense of the sumptuous interiors and the elaborate ceremonial of middle-late Byzantine life could have been given by the setting of the exhibition. The plain white walls above the central area might, for example, have been covered with large photographs, like those of details of the Triumph of Orthodoxy icon which herald the exhibition. As it is, the central exhibit of carved stones, although impressive in itself, forms a cold focal point whose relationship to the

surrounding displays of illuminated manuscripts and minor arts may be unclear to the uninitiated.

In fact, more explanation might be provided in general. The approach is to meet the needs of both casual and well-informed visitors by means of a combination of brief texts on display boards and more detailed captions attached to individual objects. This is sound enough, but the level of lucidity varies (the text above the cases of manuscripts, for example, is puzzling). Much useful information is however available in the excellent catalogue, very well illustrated and reasonably priced, which will be an important addition to our bookshelves and a permanent record of a milestone in Byzantine Studies in Britain.

(Lyn Rodley, London)

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

Byzantine and Coptic Collections in the National Museums and Galleries on Merseyside

Part 1. The Ivories

This article is largely based on the catalogue of ivory and bone carvings in Liverpool Museum and the Walker Art Gallery written by Margaret Gibson and published shortly before her death in 1994. Despite her illness Margaret completed a major work of scholarship which has confirmed the importance of the Liverpool collection as one of the foremost in the world. This brief article acknowledges her work and is in tribute to her work as a Medieval historian in Liverpool and Oxford.

The National Museums and Galleries on Merseyside comprises the institutions formerly administered (until 1986) by the Merseyside County Council, and before 1974 by the Liverpool City Council. They include the Liverpool Museum, the Walker Art Gallery and Lady Lever Art Gallery but this article features material in the Liverpool Museum only. The origins of the public collections were in 1851 with the bequest of natural history material from the Earl of Derby's menagerie at Knowsley. In 1867 a local antiquarian and goldsmith, Joseph Mayer, donated 15,000 works of archaeological and antiquarian interest, many of which had been on display in his 'Egyptian Museum' elsewhere in the city from 1852.

Collections already in Liverpool continued to pass to the Museum throughout the 19th and 20th centuries, reflecting the prosperity of the port and academic links with the University. The Museum was badly damaged by bombing in 1942 and the collections remained predominantly in store for two decades. The post-war period saw the collection being rebuilt with purchases and transfers from other museums such as Norwich Castle. In 1986 the museums on Merseyside were granted 'National' status, primarily on the strength and importance of the collections. The archaeological collections concentrate on the Mediterranean with the largest groups coming from Egypt and the Near East. Cyprus, Greece and Italy are well represented, as well as Britain and recently discovered material from the north-west of England. Of the Byzantine period the largest coherent group is a collection of six hundred fragments of textiles, supported by some metalwork, stone sculpture and

wooden artefacts from Coptic Egypt. Apart from a few pieces of jewellery and ceramics the only other significant group is the ivories which are outstanding and regularly requested for loan, for example to the *Byzantium* exhibition at the British Museum.

The eight Byzantine carved ivories in Liverpool Museum are part of a larger group of over seventy ivory and bone carvings collected by Joseph Mayer (1903-1886). These range from splendid late antique Roman diptychs through to Gothic French mirror cases as well as Afro-Portuguese and Chinese material. Some of the Gothic pieces were lost in 1942. Mayer came originally from Staffordshire but was apprenticed in Liverpool as a goldsmith. He had a successful retail business in Liverpool, selling jewellery and designing silver and gold plate, particularly ceremonial pieces. He travelled on the continent buying material for sale and for his own collection and amassed prodigious quantities of material. His primary interest was to acquire material for a 'history of the arts' with particular reference to design, collecting Wedgwood pottery for example. He was a member of the Society of Antiquaries in London where he was in contact with the foremost archaeologists of the period. Locally he played a key part in the artistic and cultural life of Liverpool, at the time one of the richest cities of the British Empire. By 1852 he had amassed a major collection of Egyptian and Greek archaeology, Medieval manuscripts, arms and armour, Wedgwood ceramics, etc. which was exhibited to the public with an accompanying catalogue.

In 1855 Joseph Mayer acquired the Főjervary collection. This had been assembled by Gabor Főjervary (1781-1851) who came from Northern Hungary and was himself the son of an antiquarian. Initially a wine merchant but later a banker and opal mine owner, he travelled widely in Europe, accompanied in later years by his nephew Ferenc Pulszky, building up a collection of coins, ivories, medieval manuscripts and prehistoric antiquities. In 1834 he acquired the famous Aesclepius and Hygeia late Roman diptych from the Wiczay family collection, possibly as a guarantee on an unpaid loan. By 1844 Pulszky was able to draw up a detailed list of the ivories. In 1848 the revolution in Hungary forced Pulszky into exile in London where he inherited his uncle's collection. This was exhibited in London in the rooms of the Royal Archaeological Institute in 1853 with a publication by Henszlman. Early in 1855 the collection was offered to the British Museum but refused by the Trustees, probably on the grounds of expense. A few months later Joseph Mayer purchased the collection and commissioned Pulszky himself to write a catalogue of the ivories which were agreed to be the finest group within the collection. Pulszky returned to Hungary in 1866 to become Director of the National Museum in Budapest.

The Ivories

Ivory has always been a scarce and thus valuable material. It is soft and easy to carve but difficult to re-use. As a fragile organic substance it tends only to survive where it has been handed down as a personal or religious treasure. In the late Roman and Byzantine periods elephant ivory seems to have been relatively plentiful (like gold!) but during the Ottonian, Anglo-Saxon and Romanesque periods it was less available and carvers turned to alternatives such as walrus or bone. The Liverpool

collection is broad-ranging but for this article a smaller selection of relevant pieces are described.

The Late Roman Group:

M10044 Aesclepius and Hygieia. AD 400-430 Rome:

This diptych portrays two statues of the deities Aesclepius and Hygieia. Their cult returned to favour in Rome in the third and fourth centuries as a reaction against the spread of Christianity but by this date was restricted to a small number of Roman families. The panels are slightly damaged but the quality of the carving is very high. It relates to the Symmachorum-Nimachorum diptych in London and Paris.

The diptych was sketched ca. AD 1500 whilst in the Gaddi collection in Florence but was out of their possession by 1750. It passed via Caroni to Count Wiczay and then via F  j  rvar  y to Mayer.

M10042 Venatio. Early fifth century. Northern Italy:

The left leaf of a diptych. Three officials in senatorial robes are watching a stag-fight in an arena. In the centre a huntsman impales a stag on a spear while other hunters look on. Four other animals lie in the arena. The identity of the officials is unknown but one is pouring a libation. The emphasis on the central scene might imply that the games are the focal point of the generosity rather than the individuals.

Known in Roujoux's collection at Macon, France in 1804, it passed to the Denon family in Paris and then via F  j  rvar  y to Mayer.

M10036 Clementinus Diptych. AD 513. Constantinople:

Two leaves of a consular diptych with the seated consul in the centre of each panel. To the left of the consul stands the personification of Constantinople with Rome to the right. Above are medallions of the empress Ariadne and the emperor Anastasius. Below are figures dispensing bread and coins from sacks. The diptych is inscribed. Clementinus was eastern consul in 513 and this diptych is one of a series issued by eastern consuls which have common decorative elements.

When made the reverse was blank with a shallow indentation for a wax layer in which the original message would be written. This diptych is unusual for the inscribed reverse which implies a re-use in the 8th century. The prayers, in two hands, are excerpts from the Greek liturgy and include intercessions for John, a priest of St Agatha, Pope Hadrian I and Andrew Machera. The two sets of prayers suggest two separate gifts to churches, possibly the church of S. Agata in Rome, and a date of AD 772 for the re-use.

In the collection of Joachim Negelein of Nurnberg in the mid-18th century. It passed via Wiczay and F  j  rvar  y to Mayer.

Byzantine Group

M8019 Nativity and Crucifixion. 10th-11th century. Byzantine:

Two scenes. Upper of nativity with swaddled child in crib. Ox and ass above and star in top centre. Angels left and right, with Virgin, Joseph, shepherds and magi. Lower of crucifixion with Christ, Longinus and Stephaton in centre. Left, Virgin with two women. Right, John with book and Peter denying to servant. Reverse has upper frieze of foliage. One of a group characterised by foliate borders.

Acquired by Pulszky and thence to Mayer, but apparently not from Fjérvary.

M8063 Triptych of Crucifixion. 10th-11th century. Constantinople:

Three main panels. Central crucifixion with Christ Virgin and John in centre with sun and moon above framed by baldachino supported by spiral columns. Left wing in three frames with archangel Michael above, St Paul centre and St Theodore below. Right panel with archangel Gabriel above, St Peter centre and St George right. Crosses on rear of both wings showing when triptych is closed. This is a rare example of a complete triptych though the workmanship is only moderate.

In the Mayer collection by 1855 but not known earlier.

M8013 Central panel of a Crucifixion triptych. 10th-11th century. Provincial Byzantine:

Christ with Virgin, John and two angels above. Plain columns with capitals and palm leaves support baldachino, with sun and moon above. Two original holes in upper and lower margins to hold frame bars. Poorer quality than previous piece but in the same tradition.

Fjérvary collection by 1855 and thence to Mayer.

M8020 Central panel of Deesis triptych. 10th-11th century. Byzantine

Virgin and John the Baptist intercede with Christ the Judge barefoot on footstool. Above SS. Peter and Paul with two angels with veiled hands touching halo. Two original holes in upper and lower margins to hold frame bars. The carving is very shallow and sketchy and a typical domestic portable icon.

Bought by Fjérvary from Böhm in Vienna and thence to Mayer.

M8014 St John the Baptist. 10th- 11th century. Constantinople:

St John the Baptist in a long tunic with decorated belt and cloak of skins and sandals. Holding a scroll inscribed with 'Behold the Lamb of God, which taketh away the sins of the world' (John 2:29). The figure has been cut from its original background and inserted in a later frame. It was probably originally in a group pointing to an infant Christ in the arms of the Virgin. The tall slim proportions are characteristic of a group associated with the Emperor Romanos. The long inscription on the scroll is unique in Byzantine ivories.

Bought by Fjérvary from Böhm in Vienna and thence to Mayer.

M8032-39. Eight casket panels. 10th-11th centuries. Constantinople

1. (M8038) naked woman with torch and cloak greeted by warrior with spear.
2. (M8039) Apollo seated with lyre and Hippolytus naked with spear.
3. (M8039) centaur in cloak with sword and shield.
4. (M8034) bearded putto with cloak behind him blowing horn.
5. (M8035) soldier with shield in left hand and scabbard at his back.
6. (M8036) soldier with raised sword in right hand and shield in left.
7. (M8032) man with serpent's tail ending in beast's head.
8. (M8033) lion looking forward with serpent's tail.

These bone panels reflect the same interest in Classical mythology as seen in the Veroli casket in the Victoria & Albert Museum. A casket in

Bologna is a complete example from the same workshop and this piece is a reminder of the custom of multiple copies from the same workshop.

In the Fájervary collection and thence to Mayer.

1986.227.I Two angels on panels. Questionable date. Veneto-Byzantine style:

Two unmatched panels with angels on recto and cross on verso. These pieces are either 19th century copies or crude provincial work of the 14th century but they were considered too fragile some years ago to test by radio-carbon dating.

Formerly at Upholland College, Lancashire and sold at Christies, 15th July 1986.

Further bibliography: Margaret Gibson, *The Liverpool Ivories* (HMSO, 1994), ISBN 0 11 290533 1, £45.

This report will be continued in *BBBS* 22 (1996) with a second section on the Coptic textiles.

(Edmund Southworth,
Curator of Archaeology and Ethnology,
The Liverpool Museum)

14. BYZANTINE INSTITUTIONS ABROAD

(I) Institut Français d'Études Byzantines

Père Albert Failler has kindly provided the following report, a longer edition of which can be found in *REB* 53 (1995), in celebration of the centenary of the Institut Français d'Études Byzantines:

Le Centre byzantin fondé à Kadiköy par la congrégation des Assomptionnistes fêtera son centenaire le 7 octobre 1995. Cette année marque aussi une nouvelle étape pour l'Institut: transférée en novembre 1994 dans les locaux de l'Institut Catholique de Paris (21, rue d'Assas-75006 Paris), la bibliothèque a rouvert ses portes le 5 janvier dernier. Bâtie grâce à un legs important, la Bibliothèque Jean de Vernon, qui porte le nom de l'évergète, regroupe, dans un bâtiment agréable et fonctionnel, deux fonds documentaires: ceux de l'IFEB (Institut Français d'Études Byzantines) et de la BOSEB (Bibliothèque Oecuménique et Scientifique d'Études Bibliques). Un troisième fonds, celui de l'IEA (Institut d'Études Augustiniennes), devait, au départ, faire partie de l'ensemble, mais ses responsables ont refusé ce transfert. Quelles qu'en soit les raisons, l'absence du volet latin détruit le triptyque initialement conçu et qui devait rassembler la documentation complémentaire du monde biblique, de l'Église byzantine inspirée par la pensée des Pères grecs, de la théologie latine des premiers siècles personnalisée par Augustin d'Hippone.

Les religieux qui formèrent, autour de Louis Petit, la première équipe de Kadiköy avaient reçu le mandat d'instruire, dans le rite byzantin, des prêtres originaires des pays orthodoxes grecs et slaves, mais acquis à l'Église catholique romaine, afin d'amener les Églises orthodoxes, de Grèce et de Bulgarie en particulier, à la reconnaissance de la papauté. Ils jouèrent effectivement ce rôle, mais leurs efforts se concentrèrent rapidement sur un autre but: la connaissance de l'orthodoxie, de son

histoire, de sa liturgie, de son dogme, de ses écrivains et de ses théologiens. Deux ans après la fondation du Centre dans la banlieue asiatique de Constantinople, ils commencèrent la publication d'une revue, qui allait diffuser les travaux de l'équipe: les *Échos d'Orient*, qui parurent de 1897 à 1942.

En 1937, l'Institut quitta la Turquie pour la Roumanie. C'est au moment de son implantation à Bucarest que le Centre fut baptisé du nom qu'il porte encore aujourd'hui: Institut Français d'Études Byzantines, ou IFEB, dans le langage des sigles qu'affectionne notre siècle pressé. Après la seconde guerre mondiale, l'Institut dut quitter Bucarest; il s'établit à Paris en 1947. Quelques années auparavant (à partir de 1943), aux *Échos d'Orient* avait succédé la *Revue des études byzantines*, dont le tome 53 paraît cette année.

En 1980, la congrégation des Assomptionnistes, où la relève se faisait de plus en plus mal et qui donnait la priorité à des oeuvres de plus large influence (la presse par exemple) que les travaux d'érudition, pria l'équipe des Assomptionnistes de trouver à la bibliothèque et aux éditions un autre support. Après des années d'errance, le souhait initial des membres de l'Institut, dont je suis aujourd'hui le seul témoin, trouve sa réalisation dans l'installation de l'IFEB à l'Institut Catholique de Paris, qui est en effet l'héritier naturel des Assomptionnistes et le mieux placé pour utiliser et faire fructifier la riche bibliothèque constituée par plusieurs générations de savants.

À côté de la revue, les membres successifs de l'Institut à travers ses cent années d'existence ont publié de nombreux ouvrages, dont les principaux sont parus dans les trois collections suivantes: *Archives de l'Orient chrétien* (16 volumes), *Géographie ecclésiastique de l'empire byzantin* (3 volumes), *Regestes des actes du patriarcat de Constantinople* (7 fascicules). Les équipes ont toujours eu un effectif réduit. Elles sont bien représentées, tant pour le tempérament ou l'origine sociale que pour la nature des travaux accomplis, par les directeurs successifs de l'Institut: Louis Petit (1895-1912), Séverien Salaville (1912-1929), Vitalien Laurent (1930-1964), Daniel Stiernon (1965-1968), Jean Darrouzès (1969-1977), Paul Gautier (1978-1983).

Le transfert de l'IFEB à l'Institut Catholique de Paris marque l'effacement des Assomptionnistes et une restructuration de l'oeuvre: la bibliothèque sera gérée par l'Institut Catholique, la revue passera en d'autres mains, la diffusion des éditions sera assurée par un libraire. Ainsi l'Institut byzantin des Assomptionnistes a vécu, mais l'IFEB continuera à fonctionner sous d'autres couleurs.

(Père Albert Failler, Paris)

(II) Byzantine Studies in Bulgaria

The fact that the medieval Bulgarian state emerged on territories that had previously belonged to Byzantium and the subsequent development of the relations between the Empire and its new neighbour preordained a certain specific of Byzantine studies in Bulgaria. From the very first they were closely related to research in medieval Bulgarian history, and often in Southeastern Europe in the Middle Ages.

The beginnings were laid by two scholars, graduates of Russian universities: Spiridon Palaüsov (1818-72) and Marin Drinov (1838-1906). While the former was the first to use systematically Byzantine sources for the history of medieval Bulgaria the latter can duly be called the 'father'

of Bulgarian Byzantine studies. His main interests concerned the Slav invasions and settlement in the Balkan peninsula, the relations between Byzantium and her Slavic neighbours in the 10th c. and some works of Demetrios Chomatenos.

The establishment (1888-1904) of the first Bulgarian institution of higher learning--the University of Sofia-- was instrumental in the development of national historiography. It was to become and remain the centre of Byzantine and related studies until the middle of the twentieth century. There, in 1895, Vassil Zlatarski (1866-1935) was appointed lecturer in Bulgarian history and soon was to be deservedly regarded as the doyen of the discipline until his death. Zlatarski had graduated at St Petersburg's University and his Master's thesis ('The Letters of the Patriarch of Constantinople, Nicholas Mystikos, to the Bulgarian Tsar Symeon') had been supervised by Vassili Vassil'evski. Zlatarski retained his interest in Byzantine epistolography and later studied Romanos I Lekapenos's letters and Photios's Epistle to *knyaz* Boris translated into Slavonic. His scholarly work was crowned by the three volumes of the *History of the Bulgarian State in the Middle Ages* (Sofia, 1918-40) still referred to in the magisterial *Oxford Dictionary of Byzantium*.

It was Zlatarski who in 1920 drew Peter Nikov (1884-1938) in the Department of History and Philology. Nikov had studied at the University of Munich (1904-8) where he had attended the famous seminar of Karl Krumbacher and had subsequently defended a doctorate in medieval Bulgarian history at the University of Vienna. No wonder that he became the first lecturer in Byzantine history (in 1920-3) at the newly established Chair of East European history. It is a pity that the texts of the two lecture courses have not come down to us but we know that the lectures had been accompanied by seminars devoted to source reading.

Nikov's pioneer work was continued by Peter Mutačiev (1883-1943) who had also had a Munich schooling (1920-2): there he had specialised under the supervision of Krumbacher's successor, August Heisenberg. Mutačiev's scholarly interests in Byzantine history had been fostered during his studies at the Department of History and Philology of Sofia University. Attending Zlatarski's Bulgarian history seminar, in his third year as a student he had already produced his 'Peasant Landowning in Byzantium (according to the Farmer's Law)' criticising the views of Panchenko. Mutačiev lectured on the history and culture of Byzantium for sixteen years. Following the established practice he also conducted a seminar on Byzantine sources for which a volume of selected (not translated) texts appeared in 1934. A portion of his lectures covering A.D. 395-1204 was published posthumously in 1947. Mutačiev himself considered his most important study to have been 'Soldiers' Properties and Soldiers in Byzantium during the 13th and 14th c.' (1923), and rightfully: it still appears in scholarly references on the subject. Thus, understandably, such an activity by several prominent Bulgarian Byzantinists and medievalists made possible the convening of the 4th International Congress of Byzantine Studies at Sofia (1934).

In 1943 Mutačiev's place at the Chair of East European History was taken by Ivan Dujčev (1907-1986)--another of Zlatarski's pupils who seven years earlier had been appointed by Nikov assistant in Bulgarian history. Then Dujčev had just returned from Rome where he had studied with S. G. Mercati and graduated at the Vatican School of Archival Studies and Paleography and at the University of Rome. Until 1945

Dujčev lectured on medieval Bulgarian history and achieved major accomplishments in his work with the sources; a Vatican manuscript (cod. gr. 2014) revealed to him its anonymous Byzantine version of the A.D. 811 defeat (the 'Dujčev chronicle').

In 1944 the field of Bulgarian Byzantine studies acquired a new unremitting labourer. Dimiter Angelov (1917-), who in the previous year had defended his doctoral thesis ('Bogomilism in Bulgaria') at the University of Munich (supervisor: Franz Dölger), was appointed assistant in Byzantine history. He was to become the titular of the discipline and after the abolishment of the Chair of East European History (1951) continued his teaching at the Chair of Bulgarian History and later at the newly created Chair of Byzantine and Balkan History (until 1983). In 1948-9 Angelov first published his *History of Byzantium* subsequently re-worked and re-edited several times and finally re-shaped into the single-volumed *Byzantium: The Rise and Fall of a Civilisation* (1991). His continuous research on Bogomilism was popularised worldwide through translations in several foreign languages. Angelov also investigated the emperor's role in administering the law; the agrarian regime in Byzantium, Epiros, Nicaea, Northern and Middle Macedonia; the relations between Bulgaria and the Empire in the 14th c. Since 1961 he is the Chairman of the Bulgarian National Committee of Byzantine Studies and Vice-president of the International Association.

In 1958 Peter Tivčev (1928-1981), who had conducted his PhD research under Angelov's supervision, was appointed assistant of Byzantine History. Soon he started lecturing in Byzantine History for external students (1965) and after the establishment of the University of Veliko Tŭrnovo (1971) introduced the discipline there as well. Tivčev was also the first head of the Chair of Byzantine and Balkan History until his death. His Byzantine studies were focused on the 12th-c. agrarian regime, the reign of Andronikos I Komnenos, the relations with Bulgaria in the 9th and the 10th cs., and the Byzantine domination in the next two hundred years. Together with Angelov he prepared a volume of selected sources for the history of Byzantium in Bulgarian translation (1974).

Tivčev was the tutor of the new specialist in the field of Byzantine and medieval Balkan studies--George Bakalov (1943-), who assumed the lecturing in the history of Byzantium after his teacher's death. Bakalov's main interests have been centred upon ruler institutions on the Balkans and their Byzantine influences (*The Ruler of Medieval Bulgaria [titulature and insignia]*, 1985), the Roman background of the Byzantine monarchy, the specifics of Byzantine culture. In 1993 he published his university lectures--the fourth lecture course for some seventy years of teaching the discipline at the University of Sofia. A continuity is also evident in the training of young specialists. During 1984-94 Bakalov's assistant in Byzantine history was Annetta Ilieva who in 1989 defended her PhD thesis on the initial decades of the Frankokratia in Greece (subsequently re-worked and published in Athens in 1991). The same year she assumed the lectures in Byzantine history before external students. Her recent research has been devoted to Lusignan Cyprus.

Another young scholar, Christo Matanov, also graduated at the Chair of Byzantine and Balkan History (1977). He established himself as a connoisseur of the Balkan Southwest and the entire peninsula in the age of the Ottoman conquest (*The Southwestern Bulgarian Lands in the 14th*

c., 1986 and *From Kallipolis to Lepanto*, 1988 in co-authorship with Romyana Mikhneva). Matanov was to become Vice-president of the Ivan Dujčev Centre for Slavo-Byzantine Studies and a lecturer in Byzantine History at the Higher Institute of Pedagogy in Blagoevgrad (1990). In 1993 he was also appointed an Associate Professor of Balkan History at the Chair which had formed him as a specialist in the field.

The space allotted here does not allow me to discuss the achievements of a number of University professors of medieval Bulgarian history who have, understandably, studied Byzantium but have not lectured on the subject: Alexander Burmov (+1965), Peter Petrov, Vassil Gjuzelev, Peter Angelov, Milyana Kaimakamova. But some words should be said about the development of Byzantine studies in several institutes of the Bulgarian Academy of Sciences—particularly the Archaeological Institute, the Institute of [Bulgarian] History and the Institute of Balkan Studies founded in 1964. In fact, the share of research in the field, conducted at these institutions, increased substantially starting in the second half of the 1950s. The collaboration between their specialists and University scholars resulted in the foundation of a Commission for the Search and Publication of Greek and Latin Sources for the History of Bulgaria (the first volumes of the two series appeared in 1954 and 1958 respectively) and in the establishment in 1962 of the irregularly published series *Byzantinobulgarica*.

The prominent classical philologist and Byzantinist Vassilka Tăpkova-Zaimova (1924-) started her professional career at the Institute of Bulgarian History (in 1947) and later moved as a Research Associate to the newly founded Institute of Balkan History. Thenceforth, she has been intricately involved in the development of Byzantine and Balkan Studies at this institution, nation- and worldwide. Since 1969 Tăpkova-Zaimova is a member of the Commission for Historical Geography at the International Association of Byzantine Studies; in 1971 she became the Head of the Section 'The Balkan Peoples and Byzantium' at the Institute of Balkan Studies; a decade later—the Secretary of the National Committee of Byzantine Studies and the titular of the discipline 'History of Byzantium' at the University of Veliko Turnovo (assistant Plamen Pavlov). Several groups of problems have been in the centre of her attention through the years: the Balkans in the Early Middle Ages (*Invasions and Ethnic Change in the Balkans during the 5th-7th cs.*, 1966), the Bulgarian lands under Byzantine rule (*The Lower Danube—A Frontier Zone of the Byzantine West*, 1976), the cult of St. Demetrios of Thessalonike, the idea of the Third Rome.

Currently, the Institute of History has a section 'Medieval Bulgaria' headed by Senior Research Associate Ivan Božilov (1940-). In a way his research on 'Bulgaria beyond the Danube' at the end of the 8th-10th c. complemented that of Tăpkova-Zaimova. Božilov has also propounded the concept of *Pax Symeonica* in the early 10th-c. relations between Byzantium and Bulgaria (*Tsar Symeon the Great (893-927): The Golden Century of Medieval Bulgaria*, 1983). His recent research has been focused on genealogy and prosopography (*The Asan Family [1186-1460]*, 1985).

Again, it was also in the Institute of Bulgarian History that in 1949 Dujčev was appointed Senior Research Associate in archival studies, paleography and diplomacy (until 1967). At the end of that period his Italian friends organised the publication of the three volumes of his

articles, *Medioevo bizantino-slavo* (1965, 1968, 1971). Dujčev remained faithful to the attraction of Byzantine sources: Constantine Manasses's chronicle in Bulgarian translation (1963), the *Book of the Eparch* (London, 1970), the 'Khiludov Psalter' translated into Russian (M. Ščepkina's edition of 1977), the Chronicle of Monemvasia (Palermo, 1976). He also took part in the great undertaking as the publication of the new *Corpus fontium historiae byzantinae* was and still is. But until his death Dujčev's main preoccupations were with the political and cultural relations between Byzantium and the Slavs and the Byzantine legacy to the latter; he himself estimated the number of his contributions well above eight hundred and the wealth of his library as amounting to "some 30,000 printed publications" and a number of archival sources in the field of Bulgarian, Slavic and Byzantine History. In his testament of 1985 Dujčev bequeathed his library, home and garden to the Presidium of the Bulgarian Academy of Sciences, the 'supreme scientific institution in the country', and expressed his will that the library, then in the process of being catalogued, 'remain the main body of a scholarly centre (foundation) for Slavo-Byzantine studies in the name of my wife, Elena Dujčeva, and my name'.

The Ivan Dujčev Centre for Slavo-Byzantine Studies was constituted as affiliated to the University of Sofia and opened its doors on 23 September 1988. It was headed by Professor Axinia Džurova (1942-), a distinguished scholar of Bulgarian and Slavic manuscript culture at the Institute for the Study of Art who by that time had already been appointed a lecturer in the field at the University Centre for History and Theory of Culture (a daughter foundation of the Department of History established in 1985-6). Her efforts as Director of the Centre bore fruit in many directions, notably in the purchase of the Charanis library and the establishment of the *Studia Slavico-Byzantina et Mediaevalia Europensia* (vol. 1, 1989: *In memoriam Ivan Dujčev*), the *Series Editionum Traductarum* (vol. 1, 1992: Karayanopoulos's *The Political Theory of the Byzantines*). Other series in preparation are *Monumenta Slavico-Byzantina* and *Series Catalogorum*. In 1992 the 'Elena and Ivan Dujčev' Fund was constituted as chaired by Dujčev's second wife Mrs. Nonka Dujčeva.

If a conclusion is to be drawn, perhaps I might be allowed to express a hope that previous achievements of Bulgarian Byzantinists demand the collegium survive the transitions which Bulgaria is now undergoing and work towards an achievable goal: an International Congress of Byzantine Studies to be held again at Sofia.

(Dr Aneta Ilieva, Sofia)

15. LIBRARIES AND MUSEUMS ABROAD

Byzantine and Related Collections in the Chester Beatty Library, Dublin

The Chester Beatty Library in Dublin was originally the private library, formed in the first half of this century, by the Irish-American mining millionaire, Sir Alfred Chester Beatty. Beatty was born in New York in 1875 but settled in London just before the First World War. While his business interests concentrated on mining, his private passion was for rare and beautiful books.

His collection of over 7,000 manuscripts is particularly strong in fine illuminated texts from the Christian, Islamic and Oriental cultures while the strength of the printed book collection is in fine illustrated volumes or fine bindings. Together, the various collections encompass the art of the book from ancient Egyptian times to the *livres d'artistes* of the 20th century. The manuscript collection, when viewed as a whole, is perhaps the finest assembled by an individual collector this century.

Beatty's own words sum up the quality and nature of the collection. In 1919, in reply to a Dutch dealer he states, 'It is no use sending me any book unless it is of superlative quality fit for any museum in the world'. He further stated, 'I do not like secular manuscripts as much as the religious ones'. While the majority of the Christian manuscripts were collected in the 1920s Beatty continually added to his holdings. One of his last major purchases was a group of 13 icons acquired in the south of France in January 1967. A year later, at the age of 93, Beatty died and left his library to Ireland.

For many scholars the jewels of the collection are the papyrus codices of the Greek New Testament, found in Egypt in the 1920s and dated to the early 3rd century. Known as the Chester Beatty Biblical Papyri, their acquisition was announced in *The Times* in 1931. The public now knew that Beatty was after rare texts and offers flooded in from various owners and dealers, including one offer of 'a very old paper', purporting to be a letter written by Jesus Christ.

That part of the collection which is of most interest to students of Oriental Christian art may be divided into two groups. The small group of Coptic, Syriac and Byzantine manuscripts, ranging in date from the 7th-15th century, and the larger post-Byzantine group of Greek, Armenian, Slavonic and Ethiopian manuscripts, from the 16th- 19th century.

The earliest decorated Christian texts are all Coptic. The decorative frontispiece to the Gospel of St John (Ms 813) ca. 640 depicts the classical device of a two-handled vase with a bird on either side of it, while the Canons of St Basil (Ms 819) 9th- 10th century, include several illuminated animals and a full-length figure of St Basil of Caesarea. These Canons of St Basil were originally written in Greek, then translated into Coptic and later from Coptic into Arabic. They are only known in their entirety in the Arabic version and no Greek version is extant. The Chester Beatty folios represent the most complete Coptic version that has survived. These later decorated manuscripts tend to be overshadowed by the rarer papyri codices, many of which are unique, especially the Manichaean texts.

The most important decorated Syriac manuscript is a Gospel book, in the Harclean version (Ms 703) ,dated 3rd July 1177. This manuscript contains extensive architectural decoration on the ten Canon Tables as

well as birds, plants and a man fishing. Throughout the manuscript there are numerous knotwork devices and interlace crosses. While this manuscript was first published in *Revue Biblique*, N.S., IV (1907) and in several later publications including Hugo Buchta and Otto Kurz, *A Handlist of Illuminated Oriental Christian Manuscripts* (London, 1942), a full description of its wonderful decoration has yet to be made available.

The small group of fifteen Byzantine manuscripts in the collection range in date from the 10th to the 15th century and cover homilies, gospels, commentaries on the scriptures, liturgical works and books of devotion. Many are illuminated with fine miniatures and richly decorated initials in gold and colours. Three of the earliest manuscripts, dating from the 10th-11th century (Mss 131, 132 and 133), are from the Russian monastery of Panteleimon on Mt Athos. They all contain homilies written in a Greek minuscule and have been described in *Codices Chrysostomici Graeci*, vol. XIII, by Michel Aubineau.

The finest illuminated manuscript from this period is a Gospel book (Ms 139), also described by Aubineau, containing very fine evangelist portraits in a remarkable state of preservation. The portraits, while painted in the standardised way, have suffered very little from later overpainting. Mark is shown dipping his pen into an ink well containing both black and red ink. His strong facial features are highlighted and the colours used for his clothes and the church in the background have a subtle variety of tones. The text of this Gospel and the accompanying commentary is written in gold ink.

Another fine manuscript (Ms 135) is a Gospel book of the 13th century. The evangelist folios have extensive decorated borders and panels featuring scenes from the Life of Christ or the Virgin. These have been published by Robert L. Nelson, *The Iconography of Preface and Miniature in the Byzantine Gospel Book* (New York, 1980).

While the post-Byzantine group include six Greek manuscripts, the vast majority come from Armenia (120 manuscripts) and Ethiopia (51 manuscripts). The small collection of Slavonic manuscripts from the Orthodox churches of Serbia, Bulgaria, Albania and Russia, are also worth noting including two fine 18th century illuminated manuscripts from the Old Believers.

The Armenian collection is one of the strengths of the Chester Beatty Library and the number of high quality artistic manuscripts as well as historical texts makes the Library one of the major repositories in Europe for students in this area. The majority of the manuscripts are published by Sirarpie Der Nersessian, *The Chester Beatty Library: A Catalogue of the Armenian Manuscripts* (Dublin, 1958). Although the majority of Armenian manuscripts are 16th-19th century, seventeen can be dated to before 1450. There are no manuscripts from the Bagratid period (9th-11th century) but there are several 12th-13th century illuminated manuscripts from the Armenian kingdom of Cilicia and Greater Armenia. Many of these manuscripts show an extraordinary synthesis between Byzantine iconography and Persian illumination. Sources from both schools are combined to great effect by the illuminators and the variety of colour and form can be particularly striking.

The Byzantine style of manuscript painting continues well into the 19th century in manuscripts from the Ethiopian Orthodox Church. While the iconography is similar, colour and form is undoubtedly African with particular emphasis on decorated patterns, especially on clothing and

chapter headings. The manuscripts in this group were published by Enrico Cerulli in the proceedings of the *Accademia Nazionale dei Lincei*, 1965, Series VIII, vol. XI, 6.

While acquiring rare manuscripts gave Beatty great enjoyment he spared no expense in sharing his collection with a wider audience. He employed the best experts he could find to produce catalogues that were worthy of the manuscripts he had collected. Many catalogues that were produced in the early part of his collecting career are now themselves collectors' items.

Beatty was keenly aware of his collecting achievement; he had amassed an incredible collection of generally very high quality manuscripts over the relatively short period of sixty years. He had benefited from the dispersal sales of great aristocratic libraries and he wanted to make sure that his collection would survive after his death. When he moved to Dublin in 1949, at the age of 74, he built his own purpose-built library to house his collection and a house for his librarian. The collection today is administered by an independent body of Trustees and maintained by the Irish Government. It has remained in its splendid leafy suburb since 1950 but will move to a new centre-city location in 1997 where the new Chester Beatty Library will have permanent displays of Christian manuscripts focusing on the early church as well as Coptic, Byzantine and Latin traditions.

Visitors are welcome to the exhibition galleries (Tuesdays- Fridays 10.00- 5.00, Saturdays 2.00- 5.00) but readers wishing to consult any item must seek permission, in advance, by writing to the Director.

(C.G. Horton, Assistant Keeper, The Western Collections
Chester Beatty Library, Dublin)

16. COLLABORATIVE PROJECTS

(I) **'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.

(Tomas Hägg, Bergen, Norway)

II. **'The Preacher and his Audience'**

An international project which will culminate in a book of collected essays on the interaction between preacher and audience from the early Church through the ninth-century.

It is our belief that the full range of the spiritual life of the early Christians has a strong social dimension which extends well beyond the specifics of the liturgy proper, and that this has never been studied methodically and in detail. The homily, if handled carefully, has the potential to open up this world as never before. With some notable exceptions, studies of the liturgy in the past have tended to concentrate on rubrics, rather than on the interplay or dynamic between the clergy and the congregation. Inevitably this interplay is going to be specific to a community, to subdivisions within a community, or to a given period in the early Byzantine church. Accordingly, it will provide new evidence of the evolution of liturgy and liturgical communities and of the interplay between liturgy and environment, whether physical and spatial, or social.

The following criteria will be addressed by twelve contributors, each studying the sermons of Greek writers dating from the second through the ninth centuries:

1. Chronology and geographical location
2. Transmission
3. Liturgical context
4. Genre
5. Rhetoric
6. Exegesis
7. Relationship with audience within and beyond the confines of church
8. Architecture and location
9. Nature and continuity of congregation
10. Polemic
11. Ethical imperatives
12. Preachings vs. readings

It is hoped that a colloquium will be organized in the summer of 1996 and that the volume will be completed by the end of 1997.

(Dr Pauline Allen, Catholic University of Australia and
Dr M. B. Cunningham, The University of Birmingham)

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18. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES

(a) We are sorry to announce the deaths of several members and friends, including Dr Margaret Gibson, A. Hakkert, Joe Pennybacker and Dr O. Schmidt.

The following new members have applied for membership since the A.G.M., March 1994: Robert W. Allison, Jonathan Bardill, D.C. Bennett, Ian D. Benson, Stuart Burns, George Calofonos, Mary North Clow, D.E.S. Dearle, Martin Dempster, A.F. Eggleston, Marion England, Xenia Geroulanos, J.J. van Ginkel, J.A. Gough, Christian Hogel, Dr K.R. Hopwood, Eleni Kanaki, Michael Kaplan, Z. Konialdis, A.E. Licudi, Elizabeth F.H. McKay, Mimi Morris, Lindsey Norman, M.D. O'Hara, Susanne Ott-Bissels, T. Papacostas, Prof J. Douglas Porteous, Alessandra Ricci, Rupert Smith, Isabella Steer, Sarah Steer, Alice-Mary Talbot, C.P. Wainwright, Brian R. Wilson.

(b) **Membership of the Executive.** At the AGM Dr Michael Angold, Dr Liz James and Dr Ruth Macrides retire from the Executive of the Society. (They are eligible for re-election.) 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 as soon as possible. Nominations of 'lay' members would be especially welcome.

(c) **Minutes of the Annual General Meeting held at 9.30 pm on Sunday 27 March 1994 in the Library of University House, University of Birmingham.**

Present: Sir Dimitri Obolensky (in the chair), Professor A.A.M. Bryer (Chairman), Dr Margaret Mullett (Secretary), Mr Michael Carey (Treasurer), Dr Mary Cunningham (Membership Secretary and Editor of BBBS, Professor Averil Cameron (Chairman, Publications Committee), members and observers from foreign national committees of the International Association. Apologies: Sir Steven Runciman (President), Mrs Zaga Gavrilovic.

123. The minutes 117-122 of the Annual General Meeting held in the Taylorian Institute on Sunday 4 April 1993 in the course of the XXVII Spring Symposium of Byzantine Studies, printed in BBBS, 20 (1994), 96-97, were adopted.

124. The Chairman reported that the Secretary's report to the 1993 AGM was stirring but sombre with the withdrawal of British Academy support. His task in reporting on the year 7502, Ind. XV, was easier. It had been a good year. There were however losses: Gordana Babic, Ernest J.W. Hawkins, Elektra Megaw, Simon Szyszman, Tamara Talbot-Rice, John Meyendorff. But it had been a year in which Byzantine jobs had opened up: the Directorship of the Institute at Ankara, the chair of Late Antique and Byzantine Studies at King's College, London, a lectureship in Byzantine Studies in Birmingham; the Bywater and Sotheby chair would be advertised in 1995. Professor Cameron had been appointed to the wardenship of Keble College Oxford; she was warmly congratulated. Archaeological projects had prospered as had other collaborative projects, Late Antiquity and Early Islam, the Evergetis Project, The

Porphyrogenitus Project, The Prosopography of the Byzantine Empire. He turned to the problem of what to do now that Academy support had been withdrawn and alluded to the raised subscription and the charitable status of the Society. He laid out the various responsibilities of the Society, to the International Association, whose subscription must be paid out of our own subscription, to schools where the British Museum has taken an interest in a Byzantine educational project, to archaeology, for which the Society has begun a register of photographic archives. He reported on the Lawrence Fund which has supported Amorion, Saranda Colones and Canayer. The Society had supported museums, colloquia and a splendid 90th birthday celebration for Sir Steven at Glenesk. Money is needed simply to get the Executive together for meetings, but with Professor Cormack's offer of a pre-executive 'professional' meeting there was some hope that this meeting could become self-financing. He asked what members receive for their £20 and answered himself: two mailings a year, one with the marvellous Bulletin, another with an autumn supplement, and he passed around a draft: was this what members would like? Members receive the Spring Symposia, which now, thanks to an Appeal, are published annually in the new series. Members receive a £10 discount on symposium fees, a discount on the society's publications, and he announced further discounts on Byzantine and Modern Greek Studies, British Museum Tours and Swan Hellenic Cruises. He suggested that ours is no ordinary charity.

125. The Treasurer directed members to pp. 98-99 of *BBBS* 20 (1994) which contain his accounts, and reflected on the prospects for the Society. He thanked the Membership Secretary warmly for her hard work in following up lapsed members. Members joined in these thanks and for her splendid Bulletin; Dr Ian Martin suggested that money could be saved by regularly making it available at the Symposium for members to pick up. On the subject of the Bulletin, Mr Dunn suggested that Symposium abstracts could be circulated beforehand in the Bulletin; various objections were raised by members, but it was clearly an issue which would receive full consideration.

126. Sir Dimitri then intoned the names of 52 new members.

127. Professor Cormack, Dr Haldon and Dr Smythe were elected to the executive committee to serve for a period of three years to AGM 1997, to replace Dr Shepard, Mr Boatswain and Miss Loverance who left the committee.

128. The Danish National Committee (Dr Fledelius, Dr Gravgaard, Dr Raasted) and organising committee for the International Congress were introduced and gave a report on the intercongress meeting, circulating plans for their sessions. They described the difference between round tables and colloquia and publicised their innovation of poster sessions. They called for comments on their planned sessions and for suggestions for round tables and colloquia. They promise interesting plenary sessions, lively debate, ruthless timekeepers and sensible breaks to enable people to get from one place to another.

(d) Treasurer's Report for 1994

Receipts	30.6.94	31.12.93
Balance brought forward	4,286.21	3,485.21
Subscriptions (Notes 1 & 2)	4,802.00	3,016.44
BBBS sales and advertising	440.00	249.25
Deposit interest	159.34	198.59
Donations	140.00	-----
Income tax repayment (Note 3)	<u>589.41</u>	<u>-----</u>
	10,416.96	6,949.49
Less expenditure		
XXVIII Symposium (Birmingham)	660.00	1,500.00
1993 XXVII (Oxford)		
Copenhagen Congress expenses	200.00	-----
Membership Secretary's fee	750.00	750.00
BBBS editorial fee (Note 3)	750.00	-----
Editorial/membership expenses and postage	304.68	361.05
AIEB subscription (1993 & 1994)	288.29	-----
Printing (Note 3)	1,208.94	-----
Treasurer's secretarial expenses (1993 & 1994)	528.75	-----
Membership list	68.08	48.23
Stationery	14.64	-----
Committee expenses	65.60	-----
Bank charge (returned cheque)	-----	4.00
Total expenses	<u>4,838.98</u>	<u>2,663.28</u>
Balance at Bank carried forward	<u>£5,577.98</u>	<u>£4,286.21</u>

Notes

1. The 1993 figures have been corrected to reflect a mis-statement (due to a transposition of two digits) of the total of membership subscriptions collected in that year.

2. The annual subscription rate for ordinary members was doubled to £20 from 1st January 1994. That the 1994 total is not double that for 1993 is mainly due to the annual rate for student members having remained at £10. Resignations have been few.

3. The income tax repayment was in respect of subscriptions paid under Deed of Covenant for the five (financial) years ended 5th April 1993.

4. In comparing 1994 with 1993 figures it should be remembered that for 1993 BBBS editorial and printing expenses were (exceptionally) paid out of the Publications Fund.

Publications Fund
Year to 31.12.94

Receipts

Balance brought forward		10,157.83
Sales: <i>Byzantine Diplomacy</i>	381.00	
<i>New Constantines</i>	735.00	
<i>Constantinople and its Hinterland</i>	<u>180.00</u>	
		1,296.00
Deposit Interest		<u>282.39</u>
		11,736.22
Less		
Variorum for 100 copies of <i>New Constantines</i>		<u>1,968.75</u>
Balance at Bank carried forward		£9,767.47

Notes

1. Comparative figures for 1993 would not be useful, because BBBS expenses were paid out of the Publications Fund in that year (see Note 3 to the General Fund account).

2. Sales: <i>Byzantine Diplomacy</i> :	cost of 100 copies	2,073.75
	sales to 31.12.94	<u>1,981.00</u>
	shortfall	<u>£92.75</u>
<i>New Constantines</i>	cost of 100 copies	1,968.75
	sales to 31.12.94	<u>735.00</u>
	shortfall	<u>£536.25</u>

3. The sales of *Constantinople and its Hinterland* were pre-publication sales, and payment for the usual 100 copies will appear in the 1995 accounts. The cost was not yet known at the time of preparation of the 1994 accounts.

ANNUAL GENERAL MEETING

The Annual General Meeting of the Society for the Promotion of Byzantine Studies will be held in the New Theatre, King's College London at 12.30 pm on Sunday 9 April, 1995.

AGENDA

129. Adoption of the Minutes of the last Annual General Meeting of the Society 123-128 held at the University of Birmingham on 27 March 1994 (see above).

130. Chairman's Report.

131. Treasurer's Report (see above).

132. Election of New Members.

133. Election to the Executive Committee (nominations to the Secretary before 6 April 1995).

MARGARET MULLETT
Secretary

Sir STEVEN RUNCIMAN
President



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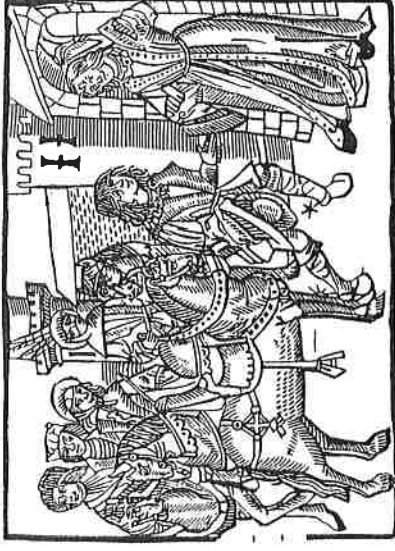
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