

**BULLETIN OF BRITISH
BYZANTINE STUDIES**

CONTENTS

1. Society for the Promotion of Byzantine Studies	
National Committees of International Association	3
Membership of the Executive Committee	5
2. Publications and Work in Progress	6
3. Fieldwork	28
4. Theses	41
5. Calendar	53
6. Conferences	55
7. 30th Spring Symposium of Byzantine Studies	63
8. Announcements	66
9. Resources	74
10. Teaching Byzantium	75
11. 29th Spring Symposium and Other Recent Conferences	77
12. Cruises and Tours	84
13. Museums and Art Galleries in the U.K.	89
14. Libraries and Museums Abroad	95
15. Collaborative Projects	96
16. Bibliography	100
17. The Society for the Promotion of Byzantine Studies	112
Treasurer's Report	114
Notice and Agenda of 1996 AGM	116

Addresses

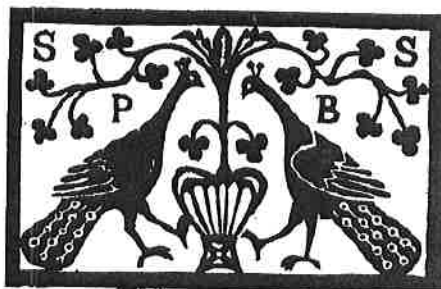
Chairman: The Courtauld Institute of Art, Somerset House, Strand,
London WC2R 0RN

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

Treasurer: 5, Lincoln's Inn Fields, London WC2 3BT

Editor and Membership Secretary: 44 Church Street, Littleover, Derby
DE23 6GD

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



FOREWORD

This year sees a new structure for the Society for the Promotion of Byzantine Studies with a 'trinity of subcommittees' as our former Chairman phrased it. It is hoped that this will bring new initiatives, not only with regard to *BBBS* and the Publications Series which are already flourishing, but also in the form of more events and learning opportunities such as tours and cruises. We may be happy about the continuing strength of Byzantine Studies in the U.K., but we should also look at ways of disseminating information, not only within universities but also in schools and adult education classes.

The cover illustration shows a Coptic textile in the collection of the Liverpool Museum (museum number 56.21.1000). It is a fragment of coloured wool and linen cloth from a burial garment, decorated with a series of panels. The bottom panel has an angel or saint with a cross at the top of the head. It dates to the 5th-7th centuries AD. The photograph is reproduced courtesy of the Board of Trustees of the National Museums and Galleries on Merseyside. The Editor wishes to thank Dr Piotr Bienkowski for providing both the photograph and the report on the Liverpool Museum's Coptic collection in Section 13.

Mary B. Cunningham Lucy-Anne Hunt, Dion Smythe, Graham Speake
Editor *Editorial Committee*

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

Australia: Pauline Allen, Brian Croke and Lynda Garland, c/o Australian Catholic University, McAuley Campus, 53 Prospect Road, Mitchelton, Qld. 4053, Australia

Austria: H. Hunger, W.Hörander, Institut für Byzantinistik und Neograizistik der Universität Wien, Postgasse 7, A-1010 Wien, Austria

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

Brazil: Angela Commene, G.Kambani, 505 St Laurent Blvd, suite 106, Ottawa K1K4-4, Canada

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

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

Chile: Professor Alejandro Zorbas, Universidad de Chile, Facultad de Filosofia, Centro de Estudios Bizaninos y Neohelenicos, Casilla 10136, Santiago, Chile

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

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

Eire: G.Watson, T.N.Mitchell, Academy House, 19 Dawson Street, Dublin 2, Ireland

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

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

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

Great Britain: Robin Cormack, M.E. Mullett, Dept of Greek and Latin, Queen's University, Belfast BT7 1NN

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

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

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

Italy: A.Garzya, R. Maisano, via Simone Martini, Parco Mele C, I-80128 Napoli, Italy

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

Norway: Per Jonas Nordhagen, Tomas Hägg, Centre for the Study of European Civilisation (SEK), Sydneshp. 9, N-5007 Bergen, Norway

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

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

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

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

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

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

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

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

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

A. Ex officio (to 1996)

Sir Steven Runciman, FBA (President)
Professor Robin Cormack (Chairman)
Dr Margaret Mullett (Honorary Secretary)
Mr Michael Carey (Treasurer)
Professor Averil Cameron, FBA (Chairman,
Publications Committee)

by virtue of membership of the Bureau of the
International Association:

Professor Robert Browning, FBA
Professor J.M. Hussey
Professor Cyril Mango, FBA
Sir Dimitri Obolensky, FBA

B. Elected by the membership of the Society

until A.G.M. 1996:

Mr James Crow
Dr Lucy-Anne Hunt
Dr Rosemary Morris

until A.G.M. 1997:

Dr J. Haldon
Dr D. Smythe
Rowena Loverance

until A.G.M. 1998:

Dr A. Eastmond
Prof J. Herrin
Dr Graham Speake

C. Co-opted by the Society until A.G.M. 1999:

Mr Michael Carey (Treasurer)

D. Co-opted by the Society until A.G.M. 1996:

Dr Margaret Mullett (Secretary)

E. Ex officio

Current Symposiarchs: Prof Bryer, Mr Buckton
Editor of *BBBS*, currently Mary B. Cunningham

F. By invitation

The Secretary of the British Academy, Mr Peter Brown

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).

Michael H. Ballance, Cheltenham

'The Roman Basilica at Aspendos' in *XI Araştırma Sonuçları Toplanması* 1993 (Ankara, 1995), 453-64; 'Three untypical churches in central Anatolia', in S. Efthymiadis et al., eds., *Bosphorus. Essays in honour of Cyril Mango* (Amsterdam, 1995), 235-46.

Prof Roderick Beaton, London

(with J. Kelly and T. Lendari) *Concordance to Digenes Akrites Version E* (Heraklion: Crete University Press, 1995), 360 pp.; 'Epic and Romance in the twelfth century' in A.R. Littlewood, *Originality in Byzantine Literature, Art and Music* (Oxford, 1995), 81-91.

Dr S.P. Brock, Oxford

Isaac of Nineveh (Isaac the Syrian), 'The Second Part', chaps. IV- XVI, CSCO 554-5, Scriptores Syri 224-5 (Brepols, 1995); *Bride of Light. Hymns on Mary from the Syriac Churches* (Kottayam: SEERI, 1994); 'The Persian Church up to the sixth century and its absence from the Councils in the Roman Empire', *Syriac Dialogue* (Vienna: Pro Oriente, 1994), 69-86; 'Syriac studies 1986-1990: a classified bibliography', *Parole de l'Orient* 17 (1992 [1995]), 211-301; 'The Syriac background' in M. Lapidge, ed., *Archbishop Theodore: Commemorative Studies on his Life and Influence*, Cambridge Studies in Anglo-Saxon England 11 (Cambridge, 1995), 30-53; 'The Syriac fathers and New Testament textual criticism' in B.D. Ehrman and M.W. Holmes, eds., *The Text of the New Testament in Contemporary Research* (Studies and Documents 46, 1995), 224-36; 'Mingana Syr. 628: a folio from a revision of the Peshitta Song of Songs', *Journal of Semitic Studies* 40 (1995), 39-56; 'Les poèmes dialogués dans la tradition liturgique syriaque', in *La Génie de la Messe Syriaque. Actes du Colloque II* (Antelias, 1995), 11-24; 'Poésie et Bible dans la tradition syriaque', in *La génie de la Messe Syriaque, Actes du Colloque II* (Antelias, 1995), 25-41; *The Wisdom of St Isaac the Syrian* (Kottayam, 1995); 'The christology of the church of the east' [in Russian, trans. A. Muraviev], *Vestnik Drevnie Istorii* 2 (213) (1995), 39-53; 'The baptismal anointings according to the anonymous *Expositio Officiorum*', in G. Karukaparampil, ed., *Tuvaik: Studies in honour of Rev. Jacob Vellian, Syrian Churches Series 16* (1995), 27-37; 'Notulae Syriacae: some miscellaneous identifications', *Le Muséon* 108 (1995), 69-78; 'St Theodore of Canterbury, the Canterbury School and the Christian East', *Heythrop Journal* 36 (1995), 431-8 [Festschrift for

PUBLICATIONS

Robert Murray, S.J.]; 'A Palestinian Targum feature in Syriac', *Journal of Jewish Studies* 46 (1995), 271-82; *Catalogue of Syriac Fragments (New Finds) in the Library of the Monastery of St Catherine, Mount Sinai* (Athens: St Catherine's Monastery, 1995).

Robert Browning, London

'Byzantine Thessalonike: a unique city?', *Dialogos* 2 (1995), 91-104; 'Constantine Trypanis. In Memoriam', *Philologike Chios* 4 (1995), 5-9; 'Tradition and originality in literary criticism and scholarship' in A.R. Littlewood, ed., *Originality in Byzantine Literature, Art and Music* (Oxford, 1995), 17-28.

Forthcoming: 'Eustathios of Thessalonike revisited', *BICS* (1995); 'La vie littéraire à Byzance', *Europe. Revue littéraire mensuel* (1996); 'Schule, Schulwesen' (Byzantinisches Reich), article in *Lexikon des Mittelalters*.

In progress: a chapter on education and culture in late antiquity in *CAH* 14 and a chapter on Cyprus and the Arabs in vol. 2 of the five-volume *History of Cyprus*, published by the Makarios Foundation, Nicosia.

David Buckton, London

Ed., *Byzantium: Treasures of Byzantine Art and Culture* (exhibition catalogue) (London, 1995); 'Byzantium', *British Museum Magazine* 20 (1995), 8-13; 'Byzantium at the British Museum', *Minerva* 6 (1995), 27-30; "'Chinese whispers": the premature birth of the typical Byzantine enamel', in Christopher Moss and Katherine Kiefer, eds., *Byzantine East, Latin West: Art Historical Studies in honor of Kurt Weitzmann* (Princeton, 1995), 591-6.

Forthcoming: *Byzantine Enamel*

Prof Henry Chadwick, Oxford

Forthcoming: 'New sermons of St Augustine', *JThSt* (1996).

In progress: a study of Photius.

J. Chrysostomides, London

Ed., *Monumenta Peloponnesiaca* (Camberley: Porphyrogenitus, 1995); 'Merchant versus nobles: a sensational court case in the Peloponnese (1391-1404)', *Praktika tou D' Diethnous Synedriou Peloponnesiakou Spoudon* (1990), *Etaireia Peloponnesiakou Spoudon* (Athens, 1992/1993), 116-31; *Byzantine Women* (Lecture delivered to the *Lykion ton Hellenidon* 1993) (Camberley: Porphyrogenitus, 1994).

Forthcoming: Ed. (with J.A. Munitiz, Ch. Walter, E. Crook and others), *Letter of the Three Patriarchs and the Pseudo-Damascene Letter to Theophilus* (Camberley: Porphyrogenitus, 1996).

PUBLICATIONS

Barbara Crostini Lappin, Oxford

'Towards a Study of the Scriptorium of the Monastery of the Theotokos Evergetis: Preliminary Remarks', in M. Mullett and A. Kirby, eds., *The Theotokos Evergetis and Eleventh-Century Monasticism*, BBT 6.1 (Belfast, 1994), 176-97.

Forthcoming: 'The Emperor Basil II's cultural life', in *Byzantion, Revue Internationale des Etudes Byzantines* (Louvain-la-Neuve, Belgium, 1996); 'A description of four manuscripts at the Centre Ivan Dujcev', in *Annuaire du Centre Ivan Dujcev*, vol. vii (Sofia, Bulgaria).

James Crow, Newcastle

Forthcoming: (with A.A.M. Bryer), 'Survey in Trabzon and Gumushane Vilayets, 1992-94', *DOP* (1996); (with D.J. Smith), 'Survey and Analysis of the Fortifications of Tocra (Cyrenaica)', *Libyan Studies* 27 (1997).

Mary B. Cunningham, Birmingham

'Innovation or mimesis in Byzantine sermons?', in A.R. Littlewood, ed., *Originality in Byzantine Literature, Art and Music* (Oxford, 1995), 67-80.

Forthcoming: 'Andrew of Crete's homilies on Lazarus and Palm Sunday: the preacher and his audience' in E.A. Livingstone, ed., *Studia Patristica. Proceedings of the Twelfth International Conference on Patristic Studies*, Oxford, 1995; 'The sixth century: a turning-point for Byzantine homiletics?', in P. Allen and E.M. Jeffreys, eds., *The Sixth Century: End or Beginning, Byzantina Australiensia*; 'Creative selection? Paul of Evergetis's use of Mark the Monk in the *Synagoge*', in M. Mullett and A. Kirby, eds., *Work and Worship at the Theotokos Evergetis, c. 1050- c. 1200*.

In progress: the homilies and hymns of Andrew of Crete; translation of the *Synagoge* of Paul of Evergetis, vol. IV; (with Pauline Allen) ed., *The Preacher and his Audience*, to be published in 1997 by E.J. Brill.

Ch. Dendrinos, London

In progress: A critical edition of Manuel II Palaeologus's *Precepts on the Education of an Emperor* (*Praecepta educationis regiae*, PG 156, cols. 313-384); an unedited funeral oration on Manuel II Palaeologus (cod. Vat. gr. 632, fols. 420- 427^v); notes on M. Jugie's edition of Manuel II Palaeologus's *Oration on the Dormition of the Holy Mother of God* in the light of a 16th-century extant copy of the oration in the National Library of Greece (cod. Athen. 2167, fols. 2-15).

Peter W. Edbury, Cardiff

Chapters entitled 'The political history of the medieval kingdom from the reign of Hugh IV to the reign of Janus (1324-1432)' and 'The later Lusignans, 1432-1489' in Th. Papadopoulos, ed., *History of Cyprus*, vol.

PUBLICATIONS

4 (Nicosia, 1995), 51-158, 177-58 (in Greek); 'The aftermath of defeat: Lusignan Cyprus and the Genoese, 1374-1382', in *Les Lusignans et l'Outre Mer* (Poitiers: publications of the Programme Com'science: Conseil Régional Poitou-Charentes and the Université de Poitiers, 1995), 132-40; (with Prof J. Folda), 'Two thirteenth-century manuscripts of Crusader legal texts from St-Jean d'Acre', *Journal of the Warburg and Courtauld Institutes* 57 (1994), 243-54 and plates 31-3; 'The Latin East, 1291-1669', in J. Riley-Smith, ed., *The Oxford Illustrated History of the Crusades* (Oxford, 1995), 294-325; 'Le régime des Lusignans en Chypre et la population locale' in A. Ducellier and M. Balard, eds., *Coloniser au Moyen Age* (Paris: Armand Colin, 1995), 354-8, notes 364-5; 'The Lusignan kingdom of Cyprus and its Muslim neighbours' in *Kupros apo tin proistoria stous neoterous chronous* (Nicosia: Bank of Cyprus Cultural Foundation, 1995), 223-42.

Forthcoming: *The Conquest of Jerusalem and the Third Crusade* (Scolar Press, 1996); 'Law and custom in the Latin East: les lettres du Sepulcre' to appear in *Festschrift* for D. Jacoby edited by B. Arbel (special issue of *Mediterranean Historical Review*, expected Jan. 1996); 'Preaching the Crusade in Wales' in A. Haverkamp and H. Vollrath, eds., *England and Germany in the High Middle Ages* (O.U.P. for the German Historical Institute), 221-33; 'The Genoese community in Famagusta around the year 1300: a historical vignette' in Laura Balletto, ed., *Festschrift for Prof Geo Pitarino*; 'Famagusta in 1300' in N. Coureas, ed., *Cyprus and the Crusades*, to be published by the Cyprus Research Centre, Nicosia; 'Famagusta society ca. 1300 from the Registers of Lamberto di Sambuceto' in H.E. Mayer, ed., *Die Kreuzfahrerstaaten als multikulturelle Gesellschaft. Die Rolle der Einwanderer in Kirche, Staat, Verwaltung, Wirtschaft und Kultur* (Munich: Historisches Kolleg); 'Fiefs, vassals and military service in the Latin kingdom of Jerusalem', *Acts of the colloquium Se partager le monde*, ed. M. Balard (CNRS colloquium held at Conques, April 1995); 'The Livre des Assises by John of Jaffa: the development and transmission of the text' for a *Festschrift*; 'The Lyon Eracles and the Old French continuations of William of Tyre' for a *Festschrift*.

Dr C.S. Franklin, Cambridge

Forthcoming: (with Jonathan Shepard), *The Emergence of Rus 750-1200*, *The Longman History of Russia*, vol. 1 (London, 1996); 'Rus in the 13th century', in David Abulafia, ed., *The New Cambridge Medieval History V* (Cambridge, 1996?); 'Perceptions and descriptions of art in pre-Mongol Rus', *Byzantinoslavica* (1995); 'Annotationes Byzantino-Fussicae: I-II', in *Festschrift* for G.G. Litavrin (Moscow, 1996?).

PUBLICATIONS

Prof W.H.C. Frend, Cambridge

Forthcoming: *Christian Archaeology: A History* (London: Cassell, 1996); articles on Paulus Oronius and Augustine: archaeology for *Augustine Encyclopedia* (Villanova, PA).

Zaga Gavrilović, Birmingham

'Discs held by angels in the Anastasis at Decani' in Ch. Moss and K. Kiefer, eds., *Byzantine East, Latin West. Art-historical Studies in honor of Kurt Weitzmann* (Princeton, 1995), 225-30.

Forthcoming: 'The Gospels of Jakov of Serres (Lond. Add. Ms. 39626), the family Branković and the monastery of St Paul, Mt Athos' in *Through the Looking Glass. British Reflections of Byzantium*; 'The Cult of the Forty Martyrs in Macedonia and Serbia', in M. Mullett, ed., *The Forty Martyrs*, BBT 2 (Belfast, 1996?); '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).

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

Prof John Haldon, Birmingham

State, Army and Society in Byzantium: Approaches to Military, Social and Administrative History, 6th-12th Centuries (Aldershot: Variorum, 1995); 'Pre-industrial states and the distribution of resources: the nature of the problem', in Averil Cameron and L.A. Conrad, eds, *States, Resources and Armies: Papers of the Third Workshop on Late Antiquity and Early Islam* (Princeton 1995); 'Seventh-century continuities and transformations: the Ajnad and the "Thematic Myth"', in Averil Cameron and L.A. Conrad, eds, *States, Resources and Armies: Papers of the Third Workshop on Late Antiquity and Early Islam* (Princeton 1995); 'Strategies of defence, problems of security: the garrisons of Constantinople in the middle Byzantine period', in C. Mango and G. Dagron, eds., *Constantinople and its Hinterland* (Oxford 1995); 'Greece in the Byzantine period', in *Encyclopaedia Britannica* (1995 printing); 'Aerikon/aerika: a re-interpretation', *JÖB* 44 (1994) 135-142; 'Quelques remarques sur l'economie byzantine de 600 a 1100. Esquisse comparative', in R. Francovich and G. Noye, eds., *La Storia dell'Alto Medioevo Italiano (VI-X secolo) alla Luce dell'Archaeologia* (Rome, 1994) 71-84.

Forthcoming: 'South India, the segmentary state, and the tributary mode: suggestions from the European periphery', in *Festschrift for Burton Stein* (Cambridge/Pondicherry, 1995); 'Kosmas of Jerusalem and the Gothograikoi', *Byzantinoslavica* 1995 (Festschrift V. Vavrinek); 'The Miracles of Artemios and contemporary attitudes: context and

PUBLICATIONS

significance', in J. Nesbitt and V. Crysafulli, *The Miracles of Saint Artemios: Translation, Commentary and Analysis* (Leiden: Brill, 1996).

Jonathan Harris, London

'Bessarion on shipbuilding: a re-interpretation', *Byzantinoslavica* 55 (1994), 291-303; 'A worthless prince? Andreas Palaeologus in Rome 1465-1502', *OrChrP* 61 (1995), 537-54; *Greek Emigres in the West. 1400-1520* (Camberley: Porphyrogenitus, 1995).

In progress: 'Publicising the crusade: English bishops and the jubilee indulgence of 1455'; Work on the Byzantine view of the West in the 15th century, and on the Greek community in London.

Eirene Harvalia-Crook, London

Forthcoming: 'Notes on the language and style in the Letter of the Three Patriarchs', in J. Chrysostomides, J.A. Munitiz, Ch. Walter, E. Crook and others, eds., *Letter of the Three Patriarchs and the Pseudo-Damascene Letter to Theophilus* (Camberley: Porphyrogenitus, 1996).

In progress: Niketas Byzantios.

Dr Paul Hetherington, London

'Pythion: a Thracian Frouirion of John VI Kantakouzenos' in *JÖB* 45 (1995).

Forthcoming: 'Διονυσίου τοῦ ἐκ Φουρνᾶ, Ἑρμηνεία τῆς ζωγραφικῆς τέχνης', (Saltykov-Schedrin State Library, St Petersburg, cod.gr. 708); revised edition of the text published in 1909, with revised commentary (in Greek) first published in 1974 (Athens: Agra Editions, 1996).

Dr David Holton, Cambridge

Forthcoming: 'The function of myth in Cretan Renaissance poetry: the cases of Achelis and Kornaros', in the proceedings of the Symposium on 'Ancient Greek myth in Modern Greek poetry' (Frank Cass); 'Ἡ κριτική ἐκδοση τῆς ἱστορίας τῆς Σωσάννης τοῦ Μάρκου Δεφαράνα', in the Third International Conference on *Neograeca Medii Aevi*, Vitoria, Spain.

In progress: (with Dia Philippides), A computerised concordance and stylistic handbook to *Erotokritos* (to be published in 4 vols. by Ermis, Athens, 1996); (with Peter Mackridge and Irene Philippaki-Warburton), *A Reference Grammar of Modern Greek* (Routledge); Greek translation of *Literature and Society in Renaissance Crete* (Cambridge, 1991), to be published by Crete University Press in 1996.

J.D. Howard-Johnston, Oxford

'The siege of Constantinople in 626' in C. Mango and G. Dagron, eds., *Constantinople and its Hinterland* (Aldershot, 1995), 131-42; 'Byzance avant l'an mil: l'étranger européen aux marges de l'Europe' in *Cahiers de l'Ambassade de Grèce en France* II (Paris, 1995), 45-49.

PUBLICATIONS

Forthcoming: 'The great powers in late antiquity: a comparison', in *The Byzantine and Early Islamic Near East III: States, Armies and Finance*; 'Anna Komnene and the Alexiad', in M. Mullett, ed., *Alexios I Komnenos*; 'Crown lands and the defence of imperial authority in the tenth and eleventh centuries', *Byzantinische Forschungen*; 'Gibbon and the middle period of the Byzantine Empire', in R. McKitterick and R. Quinault, eds., *Gibbon and Empire*; 'Tabari on the last great war of antiquity', in H. Kennedy, ed., *Al-Tabari: A Medieval Muslim Historian and his Work*.

In progress: A two-volume history of the last great war of antiquity; historical commentary on Sebeos's *History of Heraclius* for incorporation into R. W. Thomson's translation and commentary; article on the Khazar empire in the ninth century.

Dr Lucy-Anne Hunt, Birmingham

'The Byzantine mosaics of Jordan in context: remarks on imagery, donors and mosaicists', *Palestine Exploration Quarterly* 126 (1994), 106-26; 'Artistic and cultural inter-relations between the Christian communities at the Holy Sepulchre in the 12th century', A. O'Mahony with G. Gunner and K. Hintlian, *The Christian Heritage in the Holy Land* (London, 1995); 'The fine incense of virginity: a late twelfth-century wallpainting of the Annunciation at the Monastery of the Syrians, Egypt', *BMGS* 19 (1995), 182-212; 'The newly-discovered wallpainting of the Annunciation at Dayr al-Suryan; its twelfth-century date and imagery of incense', *Cahiers Archéologiques* 43 (1995), 147-52; 'Christian manuscript production under Ottoman rule: note on an illustrated seventeenth-century Copto-Arabic lectionary in Cairo', *Le Muséon* 107 (fasc. 3-4), 299-304.

Forthcoming: 'Churches of old Cairo and mosques of Al-Qahira: a case of Christian-Muslim interchange' in D. Thomas, ed., *Proceedings of the Second Woodbrooke-Mingana Symposium on Arab Christianity and Islam: Text and Context, Medieval Encounters* 2 (1996); 'Cultural transmission: illustrated biblical manuscripts in the medieval Eastern Christian and Arab worlds', K. Molinari and J. Sharpe, eds., *The Bible as Book: The Manuscript Tradition*, The British Library, Studies in Medieval Culture (London, 1997).

In progress: '*Excommunicata Generatione*: imagery of mission and conversion of the Muslim other during the Crusader period'.

Dr Liz James, Brighton

(with E.J.W. Hawkins), 'The East Dome of San Marco; a reappraisal', *DOP* 48 (1994).

Forthcoming: '"Pray not to fall into temptation and be on your guard": antique statues in Byzantine Constantinople', in *Gesta* 1996: *Men, Women and Eunuchs* (formerly known as *Gender in Byzantium*) now to be published by Routledge.

PUBLICATIONS

In progress: A study of Byzantine empresses between the 4th and 8th centuries to be published by Cassell.

Prof E. Jeffreys, Oxford

(with M.J. Jeffreys), 'Who was the *sevastokratorissa* Eirene?', *Byzantion* 64 (1994), 40-68; (with M.J. Jeffreys), 'Immortality in the *Pantokrator*?', *JÖB* 44 (1994), 193-201.

In progress: Editions of the letters of the monk Iakovos, *Digenis Akritis*, the *War of Troy*, Manganeios Prodomos. Study of the manuscript environment of late Byzantine vernacular literature. Translations of four twelfth-century novels.

Robert Jordan, Belfast

Forthcoming: English translations of five *typika* in the Dumbarton Oaks Typikon project.

In progress: Revision of an English translation of the *Synagoge* of Paul of Evergetis, vol. I; a new text of the *Synaxarion* of the monastery of the Theotokos Evergetis.

Prof Ernst Kitzinger, Oxford

I mosaici del periodo normanno in Sicilia, Fasc. III; *Il Duomo di Monreale: I mosaici dell' abside, della solea e delle cappelle laterali* (Palermo, 1994); Fasc. IV; *Il Duomo di Monreale: I mosaici del transetto* (Palermo, 1995).

Nicholas de Lange, Cambridge

'Hebrew/Greek Manuscripts: some notes', *Journal of Jewish Studies* 46 (1995) 262-70.

Forthcoming: *Greek Jewish Texts from the Cairo Genizah* (Tübingen: J.C.B. Mohr (Georg Siebeck); 'The Hebrew Language in the Greco-Roman Diaspora', in B. Isaac, ed., *The Jewish Diaspora in the Hellenistic and Roman Periods*; 'Defining Jewish identity in the late antique and early Islamic Near East', in *Proceedings of the IVth Late Antiquity and Early Islam Workshop*, London, May 1994; 'Judaeo-Greek Studies: Whither and Whence?', *Bulletin of Judaeo-Greek Studies* 17 (Winter 1995); 'Hebraism and Hellenism: the case of Byzantine Judaism', in D. Stern, ed., *Hellenism and Hebraism Reconsidered: the Poetics of Cultural Influence and Exchange* (special issue of *Poetics Today*).

Dr A.D. Lee, Lampeter

'Morale and the Roman experience of battle' in A.B. Lloyd, ed., *Battle in Antiquity* (Duckworth/Classical Press of Wales, 1995), 199-217.

In progress: Chapter on the eastern empire in 5th century for *Cambridge Ancient History* XIV; article on 'Dirty tricks in late Roman diplomacy'; *Pagans and Christians in Late Antiquity: A Sourcebook* (London: Routledge).

Dr Peter Lock, York

The Franks in the Aegean, 1204-1500 (Longmans, 1995).

Forthcoming: (with G. Sanders), ed., *Essays on the Archaeology of Medieval Greece* (Oxbow, March 1996).

Prof Andrew Louth, Durham

Introduction to St Romanos, *On the Life of Christ: Kontakia*, translated by Archimandrite Ephrem (Harper Collins for the International Sacred Literature Trust, 1995).

Forthcoming: *Maximus the Confessor* (London: Routledge, 1996); includes translation of *Ambigua* 1, 5, 10, 41, 71, Ep. 2, *Opuscula* 3, 7, with introduction and notes; 'St Denys the Areopagite and the iconoclast controversy', to be published in Ysabel de Andia, ed., *Actes du colloque sur Denys l'Aréopagite et sa postérité en Orient et en Occident* (Paris: Études Augustiniennes, 1996); 'Unity and diversity in the church of the fourth century', in R.N. Swanson, ed., *Unity and Diversity in the Church*, *Studies in Church History* 32 (1996); 'A Christian theologian at the court of the Caliph: some cross-cultural reflections', in *Dialogos* 3 (1996).

In progress: Chapters on the later Greek Fathers (i.e. of the fourth and fifth centuries) for Frances Young, ed., *The Cambridge History of Early Christian Literature*; work on St John Damascene for (1) a chapter in P. Allen and M.B. Cunningham, eds., *The Preacher and his Audience* and (2) a book, *St John Damascene and the Making of the Byzantine Theological Synthesis* (probably).

Anthony Luttrell, Bath

'The Hospitaller Priory of Venice in 1331', in E. Coli, M. de Marco and F. Tommasi, eds., *Militia Sacra: gli Ordini Militari tra Europa e Terrasanta* (Perugia, 1994), 101-43; 'The structure of the Aragonese hospital: 1349-1352' in *Actes de les Primeres Jornades sobre els Ordes Religioso-Militars als Països Catalans (Segles XII- XIX)* (Tarragona, 1994), 315-28; 'L'Effritement de l'Islam: 1091-1282', in C. Vilain-Gandossi, ed., *Le Carrefour maltais= Revue du Monde Musulman et de la Méditerranée* 71 (1994), 49-61; 'The economy of the fourteenth-century Aragonese hospital', *Estudis Castellonencs* 6 (1994-1995), 759-66; 'The hospitaller province of Alamania to 1428', in Z. Novac, ed., *Ritterorden und Region- politische, soziale und wirtschaftliche Verbindungen im Mittelalter= Ordenes Militares: Colloquia Torunensia Historica* 8 (Torun, 1995), 21-41; 'The military orders: 1312-1798', in J. Riley-Smith, ed., *The Oxford Illustrated History of the Crusades* (Oxford, 1995), 326-64; 'Rhodes: Base militaire, colonie, métropole de 1306 à 1440' in M. Balard and A. Ducellier, eds., *Coloniser au Moyen Age* (Paris, 1995), 235-40; 244-45.

PUBLICATIONS

Lindsay Moffatt, Cambridge

'*Venetiae Quasi Alterum Byzantium*: book exhibitions and related cultural events in Venice', *Libraries Information Bulletin*, New Series, Cambridge University 36 (Easter, 1995).

Dr Rosemary Morris, Manchester

Monks and Laymen in Byzantium, 843-1118 (Cambridge University Press, 1995); 'Monastic exemptions in Byzantium' in W. Davies and P. Fouracre, eds., *Land and Power in Medieval Europe* (CUP, 1996).

Forthcoming: 'The Origins of Mount Athos' in A.A.M. Bryer, ed., *Mount Athos* (Birmingham, 1996).

K. Moustakas, Birmingham

Forthcoming: 'The road network of Western Macedonia in the Middle Ages (11th-15th centuries)', to be published in the Proceedings of the Conference on Historical Geography: *Roads and Crossroads in the Balkans from Antiquity to the European Union*, 24-27 Sept. 1995, Thessalonike.

Dr M.E. Mullett, Belfast

'Originality in the Byzantine letter: the case of exile', A.R. Littlewood, ed., *Originality in Byzantine Literature, Art and Music* (Oxford, 1995).

In progress: C12 literary networks; detection of relationship in Byzantine literary texts; the Life of Cyril Philoteos.

Dr J.A. Munitiz, Oxford

Forthcoming: 'Wonder-working icons and the letters to Theophilos', Papers of the 8th Conference of the Australian Association for Byzantine Studies, Armidale, 2-4 July, 1993.

In progress: (with J. Chrysostomides, Ch. Walter, E. Crook and others), *Letter of the Three Patriarchs and the Pseudo-Damascene Letter to Theophilus* (Camberley: Porphyrogenitus, 1996); Anastasius of Sinai, *Questions and Answers*, critical edition.

Prof D.M. Nicol, Cambridge

Forthcoming: *The Reluctant Emperor. A Biography of John Cantacuzene, Byzantine Emperor and Monk, c. 1295-1383* (Cambridge, 1996).

In progress: *Theodore Spandounes (Spandugino), On the Origins of the Turks*, translation and commentary.

Dr Jennifer Nimmo Smith, Edinburgh

In progress: A translation (with introduction and notes) of the Greek text of the Ps. Nonnos Commentaries on four sermons by Gregory of Nazianzus (CCSG 27, *Corpus Nazianzenum* 2); collaboration with INTAS on the scholia of the sermons of Gregory of Nazianzus continues.

PUBLICATIONS

Dr Andrew Palmer, London

The Oriental Churches: A Brief Introduction (SOAS, May 1995-obtainable from the SOAS Study of Religions Dept); 'St Ephrem of Syria's Hymn on Faith 7: an ode on his own name', in *Sobornost/ ECR* 17:1 (1995), 28-40.

Forthcoming: "A lyre without a voice": the poetics and the politics of St Ephrem the Syrian' in *Aram*; "Good yeast in unrisen dough": St Ephrem's relevance to the religious quest today', in *The Harp*; 'Interpolations in St Ephraem's *Hymns on Faith*', in *Oriens Christianus*; 'St Ephraem's *Hymns on Faith* as a unitary composition', in E.A. Livingstone, ed., *Studia Patristica*; 'St Ephraem's use of acrostics' in *Parole d'Orient*.

In progress: St Ephraem's *Hymns on Faith*: (a) a literary translation with introduction and notes; (b) a literal translation with commentary; (c) a book on the life of faith in Tur 'Abdin, Muslim, Yezidi and Christian.

Dr Ken Parry, Manchester

Forthcoming: *Depicting the Word: Byzantine Iconophile Thought of the Eighth and Ninth Centuries* (Leiden: Brill, 1996); 'Images in the Church of the East: the evidence from Central Asia and China', in J.F. Coakley and K. Parry, eds., *The Church of the East: Life and Thought, Bulletin of the John Rylands University of Manchester* 78, 3 (1996); contributing editor, *A Dictionary of Eastern Christianity* (Oxford: Blackwell, 1997).

In progress: *From City to Desert: A Study of John of Damascus* (c. 665-c. 749).

Dr Philip Pattenden, Cambridge

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

Dr Jonathan Shepard, Cambridge

'The Rhos guests of Louis the Pious: whence and wherefore?', *Early Medieval Europe* 4 (1995), 42-62; 'Slavs and Bulgars' in R. McKitterick, ed., *New Cambridge Medieval History* II (1995), 228-48; 'A marriage too far? Maria Lekapena and Peter of Bulgaria' in A.T. Davids, ed., *The Empress Theophano: Byzantium and the West at the turn of the Millenium* (Cambridge, 1995), 121-49; 'Constantinople: gateway to the north: the Russians' in C. Mango and G. Dagron, eds., *Constantinople and its Hinterland* (Aldershot, 1995), 322-42.

Forthcoming: 'Father or scorpion? Style and substance in Alexios Komnenos's diplomacy', in M.E. Mullett, ed., *The Reign of Alexios Komnenos* (Belfast, 1996); 'Imperial information and ignorance: a discrepancy', *Byzantinoslavica* 55= *Festschrift for Vladimir Vavrinek* (1995); S. Franklin and J. Shepard, *The Emergence of Rus, 750-1200* (London, 1996).

PUBLICATIONS

Dr Dion C. Smythe, London

Forthcoming: 'Behind the mask: empresses and empire in middle Byzantium' in A. Duggan, ed., *Queens and Queenship* (Woodbridge: Boydell and Brewer, 1996).

In progress: Prosopography in the Byzantine Empire; computerisation of the Evergetis Project; outsiders in Byzantium.

Dr Marianna Spanaki, Birmingham

Digenes Akrites by A. Karkavitsas; 'Rewriting National literature for children', *Simio* 2 (1994), 175-91.

In progress: The use of Byzantium in English and Modern Greek literature.

Dr Shaun Tougher, Belfast

Forthcoming: 'The bad relations between Leo VI and Alexander. A short note', *BMGS* 20 (1996); 'Byzantine eunuchs. An overview with special reference to their creation and origin' in E. James, ed., *Gesta* 1996: *Men, Women and Eunuchs* (London: Routledge).

In progress: 'Loyal literature? Julian's speech of thanks to Eusebia'; 'Images of effeminate men: the case of Byzantine eunuchs'; 'The imperial thought world of Leo VI: a non-campaigning emperor of the ninth century'; 'A "perfect panegyric"? The nature and context of Julian's first panegyric on Constantius II', *The Reign of Leo VI*.

Niki Tsironis, London

Forthcoming: 'George of Nicomedia: convention and originality in the Homily on Good Friday' in E.A. Livingstone, ed., *Studia Patristica* (Proceedings of the Twelfth International Conference on Patristic Studies); *Patristic Theology in the Modern World*, Proceedings of the conference organised by the Patristic and Byzantine Society (New York: St Vladimir's Seminary Press); 'George of Nicomedia and ninth-century homiletics', in P. Allen and M.B. Cunningham, *The Preacher and his Audience*; Greek translation of Prof R. Beaton's *The Medieval Greek Romance* (revised edition) under the title 'Η έρωτική μυθιστορία του ελληνικού μεσαίωνα', University Press Καρδαμίτσα.

In progress: Editing of the sermons of Metropolitan Anthony of Sourozh for publication in 1997.

Prof J. M. Wagstaff, Southampton

Bishop Kallistos Ware, Oxford

(with G.E.H. Palmer and P. Sherrard) trans., *The Philokalia: The Complete Text...IV* (London: Faber and Faber, 1995); 'The understanding of salvation in the Orthodox tradition' in Rienk Lannoy, ed., *For Us and for Our Salvation*, IIMO Research Publication 40 (Utrecht-Leiden,

PUBLICATIONS

1995), 107-31; "Go joyfully": the mystery of death and resurrection', in Dan Cohn Sherbok and Christopher Lewis, eds., *Beyond Death: Theological and Philosophical Reflections on Life after Death* (London: Macmillan, 1995), 27-41; 'The way of the ascetics: negative or affirmative?', in Vincent L. Wimbush and R. Valantasis, eds., *Asceticism* (Oxford, 1995), 3-15; 'Gerald Palmer, the Philokalia and the Holy Mountain', in *Friends of Mt Athos: Annual Report 1994*, 23-28; 'Towards an ecclesial self-identity for the Ukrainian Greco-Catholic Church', *Logos* 35, 1-4 (1995), 125-31; 'C.S. Lewis: an "anonymous Orthodox?"', *Sobornost* 17:2 (1995), 9-27; obituary: Philip Sherrard, *Sobornost* 17:2 (1995), 45-52.
 Forthcoming: 'Act out of stillness': the influence of 14th-century Hesychasm on Byzantine and Slav civilisation' (The 'Byzantine Heritage' Annual Lecture, 28 May, 1995, Toronto); *A Fourteenth-Century Manual of Hesychast Prayer: The Century of St Kallistos and St Ignatios Xanthopoulos* (Toronto: Canadian Institute of Balkan Studies).
 In progress: Translation of *The Philokalia* V.

Dr Michael Whitby, St Andrews

'Recruitment in Roman armies from Justinian to Heraclius (ca. 565-615)' in Averil Cameron, ed., *The Byzantine and Early Islamic Near East III. States, Resources and Armies. Papers of the Third Workshop on Late Antiquity and Early Islam* (Princeton: The Darwin Press, 1995), 61-123.
 In progress: annotated translation of Evagrius Scholasticus, *Ecclesiastical History* (Princeton: The Darwin Press, 1996).

Dr Mary Whitby, St Andrews

'The Devil in disguise: the end of George of Pisidia's *Hexaemeron* reconsidered', *JHS* 115 (1995), 115-29.
 In progress: annotated translation of the panegyrical poems of George of Pisidia (Translated Texts for Historians, Liverpool University Press, 1996).

N.G. Wilson, Oxford

'A fragment of a historical text in a Venice manuscript', *BZ* 88 (1995), 155.
 Forthcoming: 'The Prague manuscript of Plato' in *Studi classici e orientali*.

PUBLICATIONS

MEMBERS RESIDENT OUTSIDE THE U.K.

Dr Pauline Allen, Brisbane, Australia

(with J. Cawte), trans., *Christ in Christian Tradition*, vol. II, Pt. II, by Alois Grillmeier (= *Jesus der Christus im Glauben der Kirche*) (London: Cassells and Westminster John Knox Press, 1995); (with W. Mayer), 'Chrysostom and the preaching of homilies in series: a re-examination of the fifteen Homilies *In epistulam ad Philippenses* (CPG 4432)', *Vigiliae Christianae* (1995); (with W. Mayer), 'Traditions of Constantinopolitan preaching: towards a new assessment of where Chrysostom preached what', *Byzantinische Forschungen* (1995); (with W. Mayer), 'The thirty-four Homilies on Hebrews: the last series delivered by Chrysostom in Constantinople?', *Byzantion* (1995). Forthcoming: 'The definition and enforcement of Orthodoxy from 425- 600', in *The Cambridge Ancient History XIV* (Cambridge University Press); 'The homilist and the congregation: a case-study of John Chrysostom's Homilies on Hebrews', *Augustinianum* (in press); 'John Chrysostom's Homilies on I and II Thessalonians: the preacher and his audience', *Studia Patristica* (in press); (with E.M. Jeffreys), *The Sixth Century: End or Beginning?*, *Byzantina Australiensia* (in press).

In progress: (with Mary B. Cunningham), *The Preacher and his Audience*; (with W. Mayer), Examination of Chrysostom's homilies in 'series'; *Sophronius of Jerusalem* for Translated Texts for Historians; *Documenta ad vitam s. Maximi Confessoris spectantia, Corpus Christianorum Series Graeca* (3 vols.).

Dr Theodora Antonopoulou, Washington, D.C.

Forthcoming: 'A new palimpsest manuscript of the Homilies of the Emperor Leo VI: Petropolitanus graecus 675', *BZ* 89 (1996); 'A quantitative survey of the Christian-Byzantine inscriptions of Ephesus and Thessalonica' in *Proceedings of the Conference '100 Years of Austrian Excavations at Ephesus'* (Vienna, 13-18 November 1995) [Österreichisches Archäologisches Institut, 1997].

In progress: 'An Epistolary attributed to Leo the Wise'; 'Verses in praise of Leo VI'.

Prof J. Barkhuizen, Pretoria, South Africa

'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', *Hervormde Teologiese Studies* 51.1 (1995), 167-74; 'The resurrection of Lazarus: John Chrysostom in defence of Orthodoxy', *Ekklesiastikos Pharos* 77.1 (1995); 'Destined for the downfall and rise of many in Israel: Luke 2:34b in patristic (and modern) exegesis', *Hervormde Teologiese Studies* 51.4 (1995), 891-99; 'Pseudo-Chrysostom, homily 'On the four-day {dead} Lazarus', *Acta*

PUBLICATIONS

Patristica et Byzantina 6 (1995); 'John Chrysostom, homily 50 on Matthew 14: 23-36. An analysis', *Acta Classica* 38 (1995).

In progress: 'Proclus of Constantinople and his audience' in P. Allen and M.B. Cunningham, eds., *The Preacher and his Audience*; John Chrysostom on the parables in the Gospel of Matthew; Romanos Melodos: Kontakion on 'The Prodigal Son' as eucharistic metaphor.

Massimo Bernabò, Florence, Italy

'Agar e Ismaele: varianti non conosciute di Genesi 16 e 21 nella illustrazione bizantina dei Settanta', *OrChrP* 61 (1995), 215-22; 'Searching for lost and preserved sources of the illustration of the Septuagint', Doula Mouriki *et al.*, eds., *Byzantine East, Latin West: Art Historical Writings in honor of Kurt Weitzmann* (Princeton, 1995), 329-34.

Forthcoming: (with A. Tomei) 'L'Evangelario miniato della Fabroniana di Pistoia', *Medioevo e Rinascimento* 8, n.s. 5 (1994); 'Sulla composizione e l'iconografia del ciclo del Vecchio Testamento a S. Maria d'Anglona', *Santa Maria di Anglona, Atti del Convegno Internazionale, Potenza-Anglona, 13-15 Giugno 1991*, 153-56; 'Tre studi recenti sulla miniatura bizantina', *Miniatura* 4-5 (1992-93); 'Tradizioni siriane nelle miniature degli Ottateuchi bizantini', *Acta, Convegno Scientifico Internazionale per il 75° Anniversario del Pontificio Istituto Orientale, Roma, 30 maggio - 5 giugno*; (with G. Peers) 'Le miniature del perduto Fisiologo di Smirne', *Studi Medievali* 3 (37) (1995); 'Un modello costante: la miniatura bizantina da Giustiniano ai Paleologi', A. Putaturo Muraro, ed., *Lineamenti di storia della miniatura in Italia* (Naples: Edizioni Scientifiche Italiane, 1996).

In progress: L'illustrazione del Fisiologo a Bisanzio (The illustrations of the Byzantine *Physiologus*) (with G. Peers); Documenti figurativi per una storia degli spettacoli bizantini (Pictorial evidence for theatrical performances in Byzantium) (a doctoral dissertation in the field of History of Theatre, University of Florence).

Dr Maria Constantoudaki, Athens

'Italian influences in El Greco's early work. Some new observations', *El Greco of Crete. Proceedings of the International Symposium* (Herakleon, 1990) [1995], 97-118; 'D. Theotokopoulos' view of Mt Sinai and the Monastery of St Catherine', N. Hadjinicolaou, ed., *Ο Γκρέκο στην Ιταλία και η ιταλική τέχνη*, Exhibition Catalogue (Athens, 1995), 294-301 (in Greek with an English translation on pp. 501-506).

Forthcoming: 'Themes from the Apokalypse in post-Byzantine painting: monuments of Cretan art, fifteenth to seventeenth centuries', *Proceedings of the International and Interdisciplinary Symposium on the 1900th Anniversary of the Book of St John's Revelation*, Athens-Patmos, 17-26 September 1995.

PUBLICATIONS

Dr M. Dąbrowska, Łódź, Poland

Forthcoming: *Latin Ladies on the Bosphoros. Byzantine-Latin Marriages in the Imperial Family of the Palaiologoi, 13th-15th Centuries* (1996, in Polish); 'To be beautiful in Byzantium' in *Przegląd Historyczny, Historical Review* (1996, in Polish); 143 entries in the *Encyclopedia of Byzantine Culture* (1996, in Polish); two entries in the *Catholic Encyclopedia* (1996, in Polish).

In progress: 'From Poland to Tenedos!' Project of using the Teutonic order in the fight with the Turks (in English); 'Could Andrew Palaiologos have sold Byzantium?' (in Polish).

Claudine Dauphin, Noisy-le-Roi, France

(with E. Braun and G. Hadas) 'A rock cut tomb at Sajur (Shazur)', *Atiqot* XXV (1994), 103-115; 'De l'Eglise de la Circoncision à l'Eglise de la Gentilité: Sur une nouvelle voie hors de l'impasse', *Liber Annuus* XLIII (1993), 223-42; 'Une mosaïque de la "renaissance justinienne" en Galilée occidentale', in R. Ling, ed., *Fifth International Colloquium on Ancient Mosaics, Journal of Roman Archaeology, Supplementary Series* 9, Part 2 (1995), 102-112; 'Aharon Kempinski (1939-1994), friend and colleague - an evocation', *Bulletin of the Anglo-Israel Archaeological Society* 13 (1993-4), 63-66.

Forthcoming: 'Bordels et filles de joie: la prostitution en Palestine byzantine', *Mélanges offerts à Madame le Professeur Hélène Ahrweiler* (Paris: Byzantina Sorbonensia, 1996); 'On the pilgrim's way to the holy city of Jerusalem: the basilica of Dor', in J.R. Bartlett, ed., *Archaeology and Biblical Interpretation* (London: Routledge, April 1996); 'Sur la route des pèlerinages byzantins en Terre Sainte, la basilique de Dor', *La Terre Sainte* (Jerusalem, April 1996); (with S. Gibson) 'The Byzantine city of Dor/Dora discovered', *Bulletin of the Anglo-Israel Archaeological Society* (London, 1996); 'Brothels, baths and babes', *Classics Ireland* (Dublin, 1996).

In progress: Final publication of the excavation (1976-1978) of the Byzantine ecclesiastical farm of Shelomi (Israel).

Garth Fowden, Athens

Forthcoming: 'Late Roman Achaia: identity and defence', *Journal of Roman Archaeology*.

In progress: The frescoes of Qusayr Amra, for a book to be called *Sarah's Victory: Images of Arab Islam*.

Dr Lynda Garland, Armidale, Australia

"The eye of the beholder": Byzantine imperial women and their public image from Zoe Porphyrogenita to Euphrosyne Kamaterissa Doukaina (1028-1203), *Byzantion* 64/1, 19-39 and 64/2 (1994), 261-313; 'Conformity and licence at the Byzantine court in the eleventh and

twelfth centuries' in *Bosporos: City, Court and Countryside. Festschrift for Cyril Mango* (Amsterdam: Adolf Hakkert, 1995), 101-15.
 Forthcoming: Ed., *Conformity and Non-Conformity in Byzantium* (Amsterdam: Adolf M. Hakkert, 1995); *Byzantine Empresses* (London: Routledge, 1997); 'Morality versus politics at the Byzantine court: the charges against Marie of Antioch and Euphrosyne' in Garland, ed., *Conformity and Non-Conformity in Byzantium*, 257-93; 'The Fair Shepherdess: A Translation of "Ἡ Εὐμορφὴ βοσκοπούλα"', with an introduction', *Modern Greek Studies Yearbook* 11, forthcoming 1995.

Prof George Huxley, Dublin, Ireland

'Byzantine Studies in Ireland', a lecture at Queen's University on 14 September 1995 to celebrate 21 years of Byzantium in Belfast.

Aneta Ilieva, Sofia, Bulgaria

'L'Image des Lusignans dans l'historiographie chypriote: héros et antihéros', in C. Mutaftian, ed., *Les Lusignans et l'Outre-mer*, Acts of a Colloquium held in Poitiers, October 20-24, 1993 (Poitiers, 1995), 159-62 (a summary); 'Byzantine Studies in Bulgaria', *BBBS* 21 (1995), 83-87; 'Francus contra Graecum? Some notes on identity in Cypriot history writing during the thirteenth Century', in Paul W. Wallace, ed., *Visitors, Immigrants, and Invaders in Cyprus*. Papers of a Conference at the Institute of Cypriot Studies, University at Albany, N. Y., October 6-8, 1994 (Institute of Cypriot Studies, University at Albany, State University of New York, 1995), 114-24; 'Images of towns in Frankish Morea: the evidence of the "Chronicles" of the Morea and of the Tocco', *BMGS* 19 (1995), 94-119.

Forthcoming: 'La conscience des croisés et l'altérité chrétienne (Essai typologique sur les conflits pendant la Première Croisade)', in M. Balard ed., *La première Croisade et ses conséquences*. Acts of the 4th International Colloquium of the Society for the Study of the Crusades and the Latin East, Clermont-Ferrand, 22-25 June 1995; (with M. Delev), 'Sclavonia and beyond: The gate to a different world in Crusaders' perception (c. 1104- c. 1208)', in A. Murray, ed., *From Clermont to Jerusalem: The Crusaders and Crusaders Societies, 1095-1453*. A selection of papers given in the 'Crusades' strands in IMC 1994 and IMS 1995, Leeds, U.K.; 'Sir Walter Scott's Count Robert of Paris', in D. Buckton, ed., *Through the Looking-Glass: British Reflections of Byzantium*. Papers of the 29th Spring Symposium, King's College London, 7-10 April 1995 (Aldershot, 1997).

In progress: as in *BBBS* 20 plus an *Atlas of Byzantium* (a joint project with Thomas Thomov and while initially devised as black-and-white, now in transformation into colour).

PUBLICATIONS

Dr Michael Jeffreys, Sydney, Australia

(with E. Jeffreys) 'Who was the Sevastokratorissa Eirene?', *Byzantion* 64 (1994), 40-68; (with E. Jeffreys) 'Immortality in the Pantokrator?', *JÖB* 44 (1994), 193-201; (with J.C. Anderson) 'The decoration of the Sevastokratorissa's tent', *Byzantion* 64 (1994), 8-18.

In progress: Edition of Manganeios Prodromos. Study of the manuscript environment of late Byzantine vernacular literature.

Prof Michel Kaplan, Paris

'L'Hinterland religieux de Constantinople: moines et saints de banlieue d'après l'hagiographie', in C. Mango and G. Dagron, *Constantinople and its Hinterland* (Aldershot, 1995), 191-205; 'Le monastère de Chôra: archéologie et histoire', *Archéologia* (Sept, 1995); 'Le ravitaillement de Constantinople aux XIe-XIIe siècles' in M. Balard and A. Ducellier, eds., *Constantinople 1054-1261, Tête de la chrétienté, proie des Latins, capitale grecque* (Paris: Autrement, 1995), 86-103.

Forthcoming: 'Le schisme de 1054, éléments de chronologie', *BS= Mélanges Vavrinek* (1995); 'Quelques remarques sur les routes à grande circulation dans l'Empire byzantin du VIe au XIe siècle', in A. Dierkens, J.-L. Kupper and J.-M. Sansterre, eds., *Voyages et voyageurs à Byzance et en Occident du VIe au XIe siècle* (Liège: Bibliothèque de la Faculté de Philosophie et Lettres de l'Université de Liège, 1995); 'Du cocon au vêtement de soie: concurrence et concentration dans l'artisanat de la soie à Constantinople aux Xe-XIe siècles', *Mélanges Ahrweiler*; 'Les moines et le clergé séculier à Byzance, Ve-XIIe siècles', J.-L. Lemaître, ed., *Moines et monastères dans les sociétés de rite grec et latin*; 'In search of St Cyril's Philea', M. Mullett and A. Kirby, eds., *Work and Worship at the Theotokos Evergetis*, BBT 6,2 (Belfast, 1996); 'Le miracle est-il nécessaire au saint byzantin?', D. Aigle, ed., *Les saints et leurs miracles à travers l'hagiographie chrétienne et islamique (IIIe-XVe s.)*.

In progress: *L'atelier du byzantiniste*, ed. Brépols (collection 'L'atelier du médiéviste'); *Constantinople et Rome, Patriarcat et Papauté des Images aux Croisades (730-1204)*.

Dr Bente Killerich, Vanløse, Denmark

Forthcoming: 'Carrand Diptych', 'Munich Ascension Panel'; 'Trivulzio Panel'; 'Milan: S. Nazaro Reliquary'; 'Thessaloniki: Nea Herakleia Reliquary' in *Encyclopedia of Early Christian Art and Archaeology* (New York); (with Prof Hjalmar Torp) an introductory book on Byzantine art (Cappelen, Oslo, in Norwegian).

W. Eugene Kleinbauer, Bloomington, Indiana, USA

'Nikodim Pavlovich Kondakov: The first Byzantine art historian in Russia' in *Byzantine East, Latin West: Art-Historical Studies in Honor of Kurt Weitzmann* (Princeton, 1995), 637-42.

Dirk Krausmüller, Munich

Forthcoming: 'Nicetas Stethatos, his *Hypotyposis* and liturgical life in 11th-century Studios', in M. Mullett and A. Kirby, eds., *Work and Worship at the Theotokos Evergetis*, BBT 6,2 (Belfast, 1996).

In progress: *Unedited Lives and Encomia of the Founding Fathers of Constantinopolitan Monasticism* (Isaac, Dalmatos, Dios); *The Oeuvre of Michael the Synkellos the Younger*.

Stavros Lazaris, Strasbourg, France

'Contribution à l'examen de la transmission du savoir agricole: l'hippiatrie grèque à travers les textes et les images du Moyen Âge', 120e congrès national des sociétés historiques et scientifiques. *Résumés* (Aix-en-Provence, 1995), 199.

Forthcoming: 'Le Parisinus graecus 2244, ff. 1-74. Un exemple d'illustration scientifique à Byzance', *Études balkaniques, Cahiers Pierre Belon* 2 (20 pages and 12 figures); 'Décrire les images médiévales', A. Ruggiero, ed., *Actes du 2e colloque national de l'Association française pour l'histoire et l'informatique* (Nice); 'Un texte grec hippiatrice illustré et ses témoins dans le monde occidental et arabe', *Actes du 120e congrès national des sociétés historiques et scientifiques* (Aix-en-Provence/ Paris).

Henry Maguire, Washington, D.C.

'The beauty of castles: a tenth-century description of a tower at Constantinople', *DChAE* 17 (1993-4), 21-24; 'Epigrams, art and the "Macedonian Renaissance"', *DOP* 48 (1994), 105-115; 'Magic and geometry in early Christian floor mosaics and textiles', *JÖB* 44 (1994), 265-74; 'Magic and the Christian image', in Henry Maguire, ed., *Byzantine Magic* (Washington, D.C., 1995), 51-71; 'A murderer among the angels: the frontispiece miniatures of Paris. Gr. 510 and the iconography of the archangels in Byzantine art', in Leslie Brubaker and Robert Ousterhout, eds., *The Sacred Image East and West* (Urbana, 1995), 63-71; 'Two modes of narration in Byzantine art', in Doula Mouriki et al., eds., *Byzantine East, Latin West: Art-Historical Studies in Honor of Kurt Weitzmann* (Princeton, 1995), 385-91.

Forthcoming: *The Icons of their Bodies: Saints and their Images in Byzantium* (Princeton University Press).

Dr Corinna Matzukis, Johannesburg, South Africa

'Fusion of the Paleologan and Italian Renaissance in the fifteenth/sixteenth centuries', *Ekklesiastikos Pharos* 76. 1/2 (1994), 48-57.

Forthcoming: 'Nicolaus Tomaeus within the framework of Averroism during the Aristotle-Plato conflict in Renaissance Italy (late fifteenth century)', *Ekklesiastikos Pharos*.

In progress: Observations on scribes and manuscripts (14th-16th centuries).

PUBLICATIONS

Annabelle Parker, Amsterdam, The Netherlands

Forthcoming: Dutch translation of *Vita Syncleticae: Leven en handelingen van de heilige en zalige leermeesteres Synkletike, Bonheiden* (Belgium: Uitgaven Abdij Bethlehem); 'The *Vita Syncleticae*: its manuscripts, ascetical teachings and its use in monastic sources' in E.A. Livingstone, ed., *Studia Patristica*, Papers of the Oxford Patristics Conference (Leuven: Peeters); 'The *Vita Syncleticae* in the *Synagoge*: a short analysis of the citations of Synkletike of Alexandria used in the *Synagoge* of the Evergetis Monastery' in M. Mullett and A. Kirby, eds., *Work and Worship at the Theotokos Evergetis, c. 1050- c. 1200*.

Claudia Rapp, Los Angeles, CA

'Byzantine hagiographers as antiquarians, 7th to 10th century', in S. Efthymiadis, C. Rapp, D. Tsougarakis, eds., *Bosphorus, Essays in honour of Cyril Mango* (Amsterdam, 1995) = *ByzF*.

Forthcoming: 'Figures of female sanctity: Byzantine edifying manuscripts and their audience', *DOP* 50 (1996).

Antonis Rizos, Bochum, Germany

Forthcoming: *Wirtschaft, Siedlung und Gesellschaft in Thessalien im Übergang von der byzantinisch-fränkischen zur osmanischen Epoche* (Amsterdam/ Las Palmas, 1996).

Dr Philip Rousseau, Auckland, New Zealand

'Learned women and the development of a Christian culture in late antiquity', *Symbolae Osloenses* LXX (1955), 116-47.

Forthcoming: 'Orthodoxy and the coenobite', in E.A. Livingstone, ed., *Studia Patristica*.

Franziska E. Schlosser, Montreal, Quebec, Canada

The Reign of the Emperor Maurikios (582-602). A Reassessment in E. Chrysos, ed., *Historical Monographs* 14 (Athens: D. Basilopoulos, 1994).

Dr Christine Stephan-Kaissis, Thessalonike, Greece

In progress: A Manuscript from Trebizond. The Miniatures of Athos, Cod. Vatopedi 1199.

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

(with A. Kazhdan) 'The Byzantine cult of St Photeine,' *ByzF* 20 (1994) 103-112.

Forthcoming: Ed., *Holy Women of Byzantium: Ten Saints' Lives in Translation* (Dumbarton Oaks, Washington, D.C., 1996) [it will include the *vitae* of Marinos/Mary, Matrona of Perge, Mary of Egypt, Theoktiste of Lesbos, Elisabeth of Herakleia, Athanasia of Aegina, Theodora of

PUBLICATIONS

Thessalonike, Mary the Younger, Thomais of Lesbos, Theodora of Arta]; 'Affirmative action in the 13th century: an Act of John Apokaukos concerning the Blachernitissa Monastery in Arta'; 'Family cults in Byzantium: the case of St Theodora of Thessalonike'.

In progress: editing of two further volumes for the new Dumbarton Oaks series of Saints' Lives in Translation: *Byzantine Saints and Iconoclasm* and *St Lazaros of Mt Galesios*.

Prof F. Tinnefeld, Munich, Germany

"Es wäre gut für jenen Menschen, wenn er nicht geboren wäre". Eine Disputation am Hof Kaiser Manuels II. über ein Jesuswort vom Verräter Judas. Einleitung, kritische Edition und Übersetzung (I)', *ANΔPIAΣ*. Herbert Hunger zum 80. Geburtstag= *JÖB* 44 (1994), 421-30; 'Ein Text des Prochoros Kydonos in Vat. gr. 609 über die Bedeutung der Syllogismen für die theologische Erkenntnis', *Philohistôr. Miscellanea in honorem Caroli Laga septuagenarii* (Leuven, 1994), 515-27; 'Saisonales Zeremoniell und Brauchtum in Byzanz', *Rythmus und Saisonalität. Kongress-akten des 5. Symposions des Mediävistenverbandes* 1993 (Sigmaringen, 1995), 135-41; 'Neue Formen der Antikerezeption bei den Byzantinern der frühen Palaiologenzeit', *International Journal of the Classical Tradition*, vol. 1, no. 3 (1995), 19-28; 'Romanos der Melode', *Biographisch-bibliographisches Kirchenlexikon*, vol. 8; 'Nicetas Stethatos', *Theolog. Realenzyklop.*, vol. 24.

Prof Hjalmar Torp, Naestved, Denmark

Forthcoming: 'Thessaloniki: Church of Hosios David' in *Encyclopedia of Early Christian Art and Archaeology* (New York); reflections on the mosaics in the Church of Hosios David, Thessaloniki; (with B. Kiilerich) an introductory book on Byzantine art (Cappelen, Oslo, in Norwegian).

Theresa Urbainczyk, Dublin

Forthcoming: *Socrates of Constantinople: Historian of Church and State* (Michigan University Press); 'Some Observations on the differences between the church histories of Socrates and Sozomen', in *Historia*.

Sotiris Voyadjis, Athens, Greece

'Το κελλί του Αγίου Αλυπίου στις Καρυές, Αγίου Όρους', volume in memory of Doula Mouriki (Technical University of Athens); 'Η Μονή Βητουμά στα Τρίκαλα, Θεσσαλίας', *Εκκλησιές στην Ελλάδα μετά την Αλωση*, vol. 5 (Technical University of Athens).

Dr David Woods, Mullingar, Ireland

'The baptism of the Emperor Valens', *Classica et Mediaevalia* 45 (1994), 211-21; 'The fate of the Magister Equitum Marcellus', *CQ* 45 (1995), 266-68; 'The ownership and disposal military equipment in the late

PUBLICATIONS

Roman army', *Journal of Roman Military Equipment Studies* 4 (1993), 55-65.

Forthcoming: Various papers on the military martyrs Bonosus and Maximilianus during the reign of Julian, on the early careers of the emperors Valentinian I and Valens, and on the shield-emblems of the *Notitia Dignitatum*.

3. FIELDWORK

Cyprus

Prof Peter Megaw

1996: Final season for the excavations of the Byzantine-Frankish site of Saranda Kolones, Paphos. A.W. Dunn, John Hayes and John Rosser will be included in the team.

England

Prof W.H.C. Frend

Carried out excavations in conjunction with the Cambridge Field Archaeology Group on a late-Roman industrial site bordering the old course of the River Cam, at Penfold Farm (TL493638), north of Milton, Cambridge.

Germany

Dr Andrew Palmer

1994/5: Conducted interviews with Syrian Christians.

Greece

Barbara Crostini Lappin

Attended a seminar on the conservation of the Greek manuscripts at the library of the Monastery of St John the Theologian on Patmos, organized by the Centre Interrégional de Conservation du Livre at Arles, France, and sponsored by the EU, with particular focus on the medieval bindings extant in the collection, their structure and the methods of preserving them. She possesses a record of the visit in slides.

Israel

Dr Claudine Dauphin

Completed in 1995: Further to the fourth season of excavations at the Byzantine episcopal basilica of Dor in Israel (1994), the site was cleaned and sprayed with weed-killers by the Director (C. Dauphin) and nine Palestinian workmen in November 1995, in the course of which a late sixth- early seventh-century funerary Greek inscription was discovered. The pottery of the four seasons of excavations (1979, 1980, 1983 and 1994) housed in the storerooms of the Israel Antiquities Authority in Jerusalem, was sorted anew, drawn, weighed and studied by Sean Kingsley (Oxford) for final publication within the context of a study of Mediterranean trade in the Byzantine period. Neutron activation is being conducted on a number of characteristic ceramic types by Dr Yuval

FIELDWORK

Goren (Israel Antiquities Authority, Jerusalem) in order to differentiate scientifically between imported and locally-produced wares and trace the origins of the clays. Samples were taken of the great variety of types of marble (liturgical furniture, floor slabs, wall revetment) for analysis by Dr Hazel Dodge (School of Classics, Trinity College, Dublin). A preliminary study of the glass was undertaken by Yael Gourin (Israel Antiquities Authority, Jerusalem), this resulting in the fascinating discovery of a Late Umayyad or Abbassid glass factory installed in the portico and NW tower of the church after the latter's final destruction in the late eighth or ninth centuries. The complex stratigraphy of the Ottoman cemetery (230 graves and dump-burials in six strata from the sixteenth to the mid-nineteenth century) overlying the church was disentangled by C. Dauphin with architect Daniel Ladiray (Centre de Recherche Français de Jérusalem - CRFJ) and Father Anthony Axe (Ecole Biblique et Archéologique Française de Jérusalem). Skulls and long bones selected for their pathological interest by palaeo-anthropologist Prof. Patricia Smith (Hebrew University of Jerusalem - Hadassah Medical School) were photographed by Marjolaine Barazani (CRFJ). The Dor cemetery is of great importance for palaeo-demographic studies and will be published as a monograph separate from the Byzantine church.

Planned for 1996: Continued processing of finds from the Dor basilica in the storerooms of the Israel Antiquities Authority, Jerusalem in November- December 1996.

Russia

Dr Paul Hetherington

Completed study of the enamels on the bookcover of the Gospels of M'stislav in the Historical Museum, Moscow. Publication in preparation.

Turkey

Michael Ballance

In autumn 1994 (with Dr Derek Welsby and Isabella Welsby-Sjöström), survey of surviving Roman and Byzantine remains at Apameia (Dinar) and Eumeneia (Işıklı) in Phrygia. At Apameia, the long-known church on the hill above the city (possibly commemorating the grounding of Noah's Ark on the local Mt Ararat) now proves to have had a baptistery in the room off the south end of the narthex; we also plotted the remains of the Roman stadium and of an apsidal building, probably a bath. At Eumeneia: the Severan cohort fort, which was probably incorporated into an early Byzantine city-wall; a robbed out (middle Byzantine?) wall-circuit (seen by Hamilton) on a mound in the marshes southeast of the earlier city, and a regular layout of terraces and buildings (a Roman 'yayla'?) on the mountain above.

FIELDWORK

Planned for 1996: A similar survey at Caesarea Cappadociae (Kayseri), including pre-Turkish walls of the Turkish city; late Roman (?) wall circuit on hills to south; Roman theatre and Hippodrome if still traceable; various Roman tombs; any other Roman or Byzantine buildings that may survive on hills.

James Crow

Survey of the Thracian hinterland of Constantinople with particular reference to the defences and the water supply. In 1996 continuing work on the Anastasian Walls, Perinthos and preliminary survey of the Chersonese Wall (see field report, below).

James Crow and Alessandra Ricci: Anastasian Wall Project 1995

The second season of recording and survey was carried from 23 August to 14 September 1995. The project was directed by James Crow, Newcastle University and Dott. Alessandra Ricci, Bilkent University. The team comprised Dr Liz James (Sussex) and Dr Tony Eastbound (Warwick), art historians; Dr Mohammed Sahin, Cankut Ince and Sule Erdem (Istanbul Technical University), GPS survey; Richard Bayliss (Newcastle), topographic survey and GIS; Maeve Jackson, Mark Jackson, Edward Davis and Tom Crow (Newcastle), survey assistants; Glyn Goodrich and Jonnie Godfrey (Newcastle), post-survey drawing and visualisation. We are grateful for the interest and advice of Dr Nusin Asgari, Mr Akif Isik and Dr Alpay Pasinli. Ilaria Leschiutta and Giuseppe Naso, of the Istituto Nazionale di Geofisica, Rome, provided valuable assistance in the interpretation of the geology and hydrology of the region. Our government representative was Mr Remsi Yagci who was enthusiastic and helpful throughout the project.

The work was supported financially by the British Institute of Archaeology at Ankara, the British Academy and the Research Committee of Newcastle University. Fiat/Tofas generously provided us with two cars for the duration of the project. We are also grateful to the Surveying Department of Newcastle University for the loan of GPS equipment.

The aims of the Anastasian Wall Project are:

-To record and investigate the surviving structure of the wall and its associated forts, together with other structures in the Thracian hinterland of Constantinople associated with the defence of the Byzantine city.

-To study the remains of the aqueducts and water channels built as part of the water supply for Constantinople between the fourth and eleventh centuries AD, many of which are located in the vicinity of the wall.

FIELDWORK

-To develop a conservation strategy for the wall and its natural environment in co-operation with the Dogal Hayat Koruma Dernegi of Istanbul and other bodies.

Recording of the wall

Topographical and structural survey of the wall was continued on two sections: near Dervis Kapi and Evcik Iskalesi.

Dervis Kapi

The large multiangular tower to the south of the main road to Saray (020) was recorded and the survey was continued north as far as the small fort known as the Kucuk Bedesten. The forest is very dense to the west side of the wall in this sector and only the wall-line and the modern track were recorded north of the modern road. The rectangular tower in this sector which had been damaged by robbing was planned last year and was located within the wall-survey. The regular pattern of rectangular and polygonal prow-shaped towers continued with the location of massive, prow-shaped towers beside the main road from Saray to Subasi (020). It is clear that the prow-shaped towers are located where there are significant changes in the direction of the curtain. A total of 1500 m. has now been recorded using a total station in this sector.

Evcik Iskalesi

The length of wall from the Karacakoy to Yalikoy road junction with the Anastasian Wall as far as the Black Sea at Evcik was mostly recorded in 1994, however it was possible to include a further length as far as the exposed tower at Hisar Tepe and also to record additional towers revealed as part of the woodland clearance to the west. This clearance confirmed the working hypothesis from 1994 that the doorways located in the east face of the wall represented the location of towers projecting to the west. All the towers in this sector were rectangular and there is no evidence for the use of arcading apparent in the curtain from Dervis Kapi as far as the Buyuk Bedesten. Another feature of the Evcik sector was that while the towers are all rectangular in form there is considerable variety in the arrangement and structure of the entrances, suggesting perhaps a number of different building periods. During survey work a small number of surface finds were collected in the vicinity of the small fort south of Hisar Tepe, known as Bedesten Tepe, these include a bronze belt fitting datable to the late sixth century and confirm the evidence of coins of Justin II found in 1994 for continued occupation of the wall after the restoration by Justinian. In addition to the new evidence from the towers it was also possible to identify a separate gateway flanked by rectangular projecting towers and another bedesten or small fort close to the beginning of the Evcik sector. It is clear that these are regularly spaced at approximately 3 - 3.5 km. intervals, possibly representing a notional spacing of 3 Roman miles between the small forts. One final

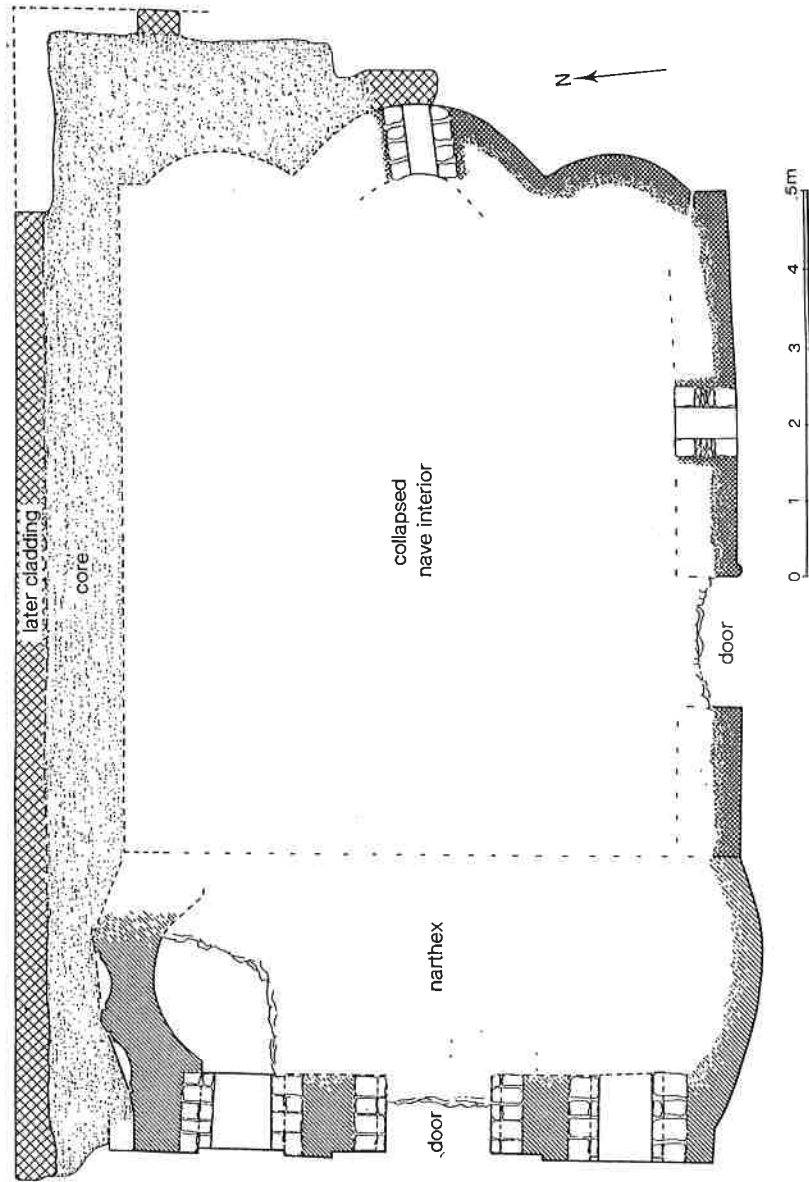
difference with the Dervis Kapi sector is that no trace of a ditch or counterscarp to the west of the wall can be seen, a further indication that the wall-builders did not follow a rigid blueprint. Over 5 km. of wall has now been recorded in this sector.

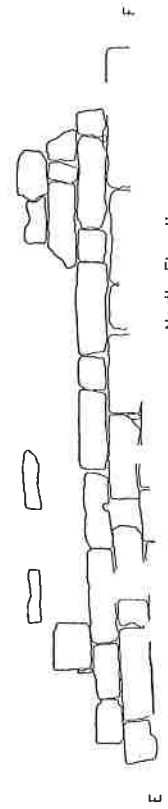
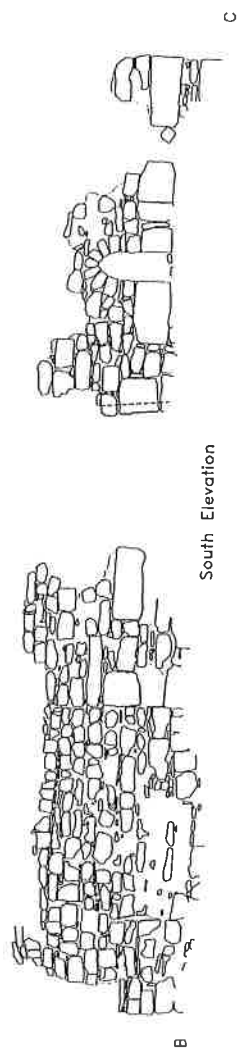
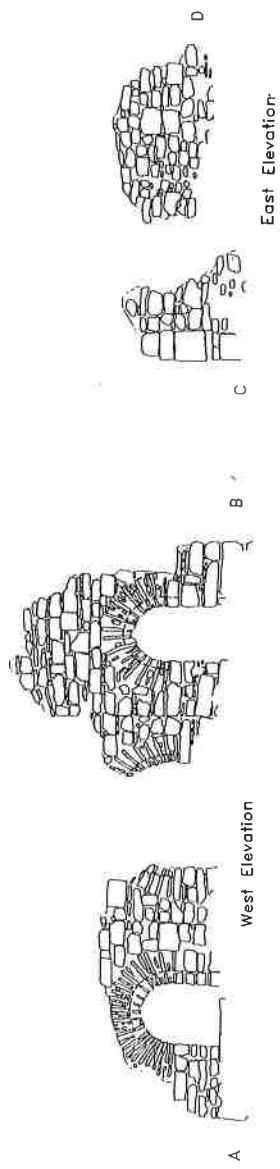
The water supply

The Thracian hills (Istranca Daglar) were the source for Constantinople's main aqueduct first constructed in the later fourth century. The source was located west of Vize and recent fieldwork by Mustapha Sayer confirms Themistius's claim that it was 1000 stades in length (185 km./115 ml.); the longest and last of the great aqueducts of antiquity. In the vicinity of the Anastasian Wall the water channels and water bridges are known from surveys by Feridun Dirimtekin both to the west and east of the line of the wall. In 1995 we looked in detail at the remains of the largest of the aqueducts in the west sector at Kursunlugerme, near to Gumuspinar. The aqueduct is over 123 m. long and 30 m. high, with a gradient of 0.35 m. over 100 m. measured from sitings on the upper stringcourse. It is constructed of crystalline limestone blocks bonded with hydraulic lime mortar. Many of the arches and footings are decorated with crosses and christograms to provide a spiritual protection for the structure. A detailed survey was carried out on these and the inscriptions and mason's marks from the monument. As Dirimtekin had observed, this was not the earliest aqueduct across this valley and the foundations of an earlier structure were located to the south. In addition, a complicated system of water channels in stone tunnels survive on the hillsides east and west of the aqueducts. Two distinct levels were found and it was clear that in one period the two aqueducts stood parallel, leading water at different levels towards the city.

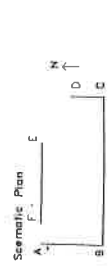
The complex of water channels could be followed over many kilometres often obscured in dense undergrowth. The trace of these channels was recorded using GPS and where the tunnels had collapsed it was possible to record their height at 2.00 m. and 1.60 m. wide. They were stone vaulted and lined with waterproof plaster and at one place a square inspection shaft was seen. The longest tunnel was found to run for about 40 m. before the inevitable collapse. Along the line of these channels were the remains of smaller aqueducts not previously noted, for instance on the Dervis Kapi Deresi there were two distinct structures, a pattern already observed at Kursunlugerme and Talas.

The Balligerme aqueduct is the most westerly water bridge before the system leaves the valley of the Karaman Dere. It is located in a narrow gorge with a single channel leading to it from the west. Unlike Kursunlugerme and elsewhere, only one structure can be seen but this had undergone a very significant restoration on two occasions, the first was constructed in rough ashlar and blockwork and the second included brick bands and cloisonné brickwork typical of the eleventh or twelfth centuries. It would be tempting to see here the two major restorations of





Evcik Kilise
Elevations
September 1995



the water supply to Constantinople attested historically in the eighth and eleventh centuries respectively. More significant for an understanding of the system as a whole is the fact that the water channel intentionally appears to take a longer course on the south side of the Karaman Dere catchment in order to utilise additional springs immediately west of Kuskaya and Dervis Kapi. These sources are currently being developed as water bottling plants (close to the wall at Arabaci Kapi) and were clearly of importance in late antiquity. The aqueduct may have begun beyond Vize but was fed and supplemented by a significant number of additional sources along its course. We hope to be able to investigate the system east of the wall around Ciftlik Koy to see how far this pattern of a major aqueduct supplemented by secondary sources continued.

Evcik Church

An isolated building on the cliff-top above Evcik Iskalesi and partly overlying the course of the wall was recognised as a church in 1994. Illegal excavation in the winter of 1994-5 showed that nearly 2 m. of the building was buried by a combination of subsidence and wind-blown deposition. The excavation had revealed the north apse of the narthex, decorated on the exterior with brickwork and niches typical of the middle Byzantine period. The openings in the west wall could now be recognised as two windows flanking a central doorway. Details of recessed brickwork in the west facade indicate that this structure is eleventh-century in date.

The narthex with its unusual north and south apses is clearly secondary and was added on to a small, centrally planned and domed church. At the east end two of the primary curved apses are visible and there is a window and doorway in the south side. The first phase was constructed of coursed rubble and probably dates to the ninth or tenth centuries. Comparisons can be made with churches from Messembria (Bulgaria), such as St Stephen and St John Prodromos. In the final phase of the church, the north and east walls were clad in large spolia blocks from the Anastasian Wall; the reason for this work is not yet clear. External elevations and a plan were made of the church.

The church lies next to and, in part, across the probable line of the Anastasian Wall. The sea cliffs are within 10 m. of the church and as the unstable cliff and the wall's end continue to erode into the Black Sea, the church is threatened with catastrophic coastal erosion within the next five to ten years. We hope to carry out a detailed geological assessment in 1996. Recent clearance of scrub and top soil on the cliff-top has also shown traces of structures close to the church, possible traces of monastic buildings.

Perinthos

Survey of the fortification walls at Perinthos was begun in 1995 at the invitation of Dr Nusin Asgari and Mr Akif Isin, Director of the Tekirdag

Museum. Part of the fortifications of the lower town are extremely well preserved and we were able to survey in detail much of the lower defences. These comprise a curtain wall constructed of alternating brick bonding courses and coursed rubble work flanked by eight large U-shaped projecting towers, closely spaced at regular intervals of 27 m. The towers and curtain are bonded together and are contemporary. Four impressions of brick stamps were found *in situ* on the walls and these can be dated to the early fifth century. In the late Roman period Heraclea/Perinthos was the principal city of the province of *Europa*, and construction of the lower city fortifications can be seen to form part of a policy begun by Theodosios I and continued under Arcadius to promote and secure the cities in the immediate hinterland of Constantinople, Apri/Theodosiopolis, Selymbria/Eudoxiopolis, Bergule/Arcadiopolis. Part of the upper city wall located above the stadium was also surveyed, one section of the curtain was constructed solely in brick like the walls of Midye (Salmydessos) on the north coast of the Thracian peninsula. Two massive pentagonal towers were located on this sector 60 m. apart. These works probably belong to the late fifth or sixth century in date. It is hoped to complete this survey in 1996.

Dr. C.S. Lightfoot (Director, Amorium Excavations Project 1995); Fellow, British Institute of Archaeology at Ankara): **Amorium 1995**
Excavations at the highly important Byzantine site of Amorium in central Anatolia commenced in 1988 under the direction of the late Professor R. Martin Harrison. The principal aim of the Amorium Project is to investigate the city's evolution from late antiquity, through the Dark Ages when it became the capital of the largest Byzantine province, the Anatolikon theme, and its subsequent transition from a Byzantine to a Seljuk settlement.

The eighth season of excavations took place between July 13 and August 19, 1995. The team comprised Dr Chris Lightfoot (Director), Dr Eric Ivison (Assistant Director), Dr Margaret Gill (Glass Finds), Karen Barker (Conservator), Yalçyn Mergen, Simon Mortimer (Field Archaeologists) and Osman Kızılkılıç (Accountant). Seven students from universities in Turkey, Britain and the United States of America also took part in the excavations; they were Mücahide Koçak, Ayşe Taşkın, Feriizat Ülker and Hasan Yilmazyavaşar (all from the University of Anatolia, Eskişehir), Betül Şahin (DTCE, Ankara University), Paola Pugsley (Exeter University) and Thomas Bihl (Indiana University). The government representative was Sema Dayan from the Directorate of Monuments and Museums in Ankara. Fourteen workmen, all from Hisarköy, were employed for the four weeks of digging, while another eight men were employed on conservation and repair work both on site and at the Dig House during the full season.

Funds were generously provided by the British Institute of Archaeology at Ankara, the Trustees of Harvard University, the British Academy and

FIELDWORK

the 'Friends of Amorium'. The Project is extremely grateful for the help and encouragement provided by the Prof Dr Engin Özgen and the staff of the Directorate of Monuments and Museums at the Turkish Ministry of Culture. We also benefitted greatly from the warm welcome and kind assistance that was extended to us by Sayın Ibrahim Avcı, District Governor of Emirdağ, Sayın İsmet Güler, Mayor of Emirdağ, and Sayın Ahmet İlaşlı and all the staff of the Archaeological Museum in Afyon. The continued interest, support and enthusiasm shown for the Project by Prof Cyril Mango, Sayın Hüseyin Tanıkkulu (Mayor of Yukarı Piribeyli), Richard Ashton, David Barchard, John Casey and Fiona Ligonnet are also most appreciated.

Visitors to Amorium during the summer of 1995 included Prof Peter Brown (Princeton University), Prof Thomas Drew-Bear (Université de Lyon II), Prof Dr Kenneth Harl (Tulane University, New Orleans), Prof Dr Eugenio Russo (Università di Cassino), Dr Jennifer Tobin (Bilkent University), the Rev Hugh Cocksedge (St Nicolas', Ankara) and Keith Jordan (BIAA, Ankara).

The work was divided into three main groups, each with its own objectives and funds: excavation, post-excavation research and conservation.

1. Excavation

During the 1994 season the dig team had been made aware of the existence of an underground rock-cut tomb approximately 0.5 km. to the south-west of the Lower City gateway (Trench AB), and it was decided to carry out a rescue excavation there in 1995. The tomb had been known to the locals for some time, although it proved difficult to ascertain exactly when it had been discovered. The large limestone slabs that form the roof to the *dromos* of the tomb had been prised apart and so provided relatively easy access to the interior of the tomb. The *dromos* was clogged with rubble that sloped away towards the chamber, which itself was three-quarters filled with a mound of earth mixed with substantial quantities of bone. The tomb had been thoroughly ransacked, having attracted the attention of tomb-robbers on numerous occasions.

Once cleared, the interior was planned, and the finds were recorded and drawn; the human bone that was recovered in large quantities during the excavation was washed and stored, awaiting detailed study in 1996. The tomb was subsequently restored and made secure. Preliminary studies suggest that the tomb was in use over a long period, probably from the 2nd to 8th century AD, and had contained between 15 and 20 bodies - children and adolescents as well as adults. Sadly, because of the activities of treasure-hunters, very few objects were recovered, but these did include fragments of a wooden comb and an attractive early Byzantine bronze belt buckle.

In the Lower City Church the whole of the nave floor has now been excavated, together with the north aisle. In 1995 a number of rubble walls

FIELDWORK

that served as partitions between these areas during the Seljuk re-use of the building were removed, thereby restoring some of the original appearance and ambiance to the Church. A number of fragmentary moulded plaster window frames were amongst the most unusual of the year's finds and provided a new challenge for the Project's conservator, Karen Barker. All the fragments were found in Seljuk levels, some apparently fallen from the window recesses in the main north wall. Owing to the fragile nature of the material, all of the fragments were very broken, but some retained traces of their original decoration.

The excavations have provided further valuable evidence for the long history of the building from the late 5th to the 13th centuries. Evidence for the destruction of the Phase I basilica by fire was recognised this year on the interior faces of the Phase I walls. Large areas of the main side walls and a portion of the apse were found to be shattered by extreme heat and blackened by smoke. This damage definitely pre-dated the Middle Byzantine rebuilding, since it was sealed by the piers of the Phase II church and concealed by the earliest layer of fresco. Efforts had also been made during the rebuilding to patch the most damaged areas with plaster. Blackened Phase I blocks, presumably from demolished walls, were also jumbled up amongst the *spolia* in the Phase II piers. The lower parts of the Phase I walls were the most badly damaged and sooted, suggesting that wooden roof beams had fallen from above and continued to burn whilst lying against the walls. The same phenomenon was observed in 1993 during the excavation of the massive destruction layer in the triangular tower on the Lower City walls. The fire-damage to both structures helps to explain in part the poor condition of the exposed stonework, although it makes the task of conserving these excavated features no easier.

Another area where work continued in 1995 was at the gateway on the Lower City fortifications. A sondage immediately in front of the gate revealed that the walls had been built there directly on bedrock. The Late Antique road was excavated where it led from the gateway into the city. This was seen to comprise a surface of compacted earth and gravel. No evidence for a paved street was found. To the north of this road a number of rooms were excavated immediately behind the city wall. These produced four 11th-century Byzantine coins and a number of pottery and metal objects, apparently discarded when the buildings were abandoned. This evidence fits well with earlier excavations conducted behind the triangular tower, reaffirming the picture that this area of the Lower City was reoccupied during the brief period of Byzantine revival in the 11th century, prior to Manzikert.

The third trench (Trench TT) to be excavated this year lay on the Upper City Mound. Here work in 1994 had revealed substantial traces of the late mediaeval (Seljuk-early Ottoman) occupation. In 1995 the trench continued to produce a wealth of information and material, but this year for the Middle Byzantine period (late 9th-11th centuries). Most important

was the excavation and detailed recording of a potter's kiln, the first example of such from Byzantine Anatolia. This, combined with the wasters and other ceramic finds, will greatly enhance our knowledge of pottery production in central Anatolia at that time. Near the kiln were also found two large storage jars, one of which bore the very unusual feature of a stamp, presumably the maker's or owner's name. These vessels were removed to the Dig House to be conserved. Some valuable charred oak samples were also recovered from this trench and are now being analysed by Dr Peter Kuniholm in the Dendrochronology laboratory at Cornell University. The whole trench revealed a picture of a lively manufacturing community living in this part of the Upper City during the Middle Byzantine period.

2. Post-excavation research

Dr Margaret Gill continued her catalogue of the glass finds, and she was able to complete her study of all of the material from the last three seasons (1993-95). The site continues to produce substantial numbers of glass bracelets, many of them decorated. This year some 350 fragments were added to the catalogue, making a total of more than 1,000 recorded pieces. One of the fragments found in 1994 is the first example of an inscribed bracelet from Amorium, in the form of part of a standard invocation, ὦ κ(ύρι)ε βοήθη, which occurs on a bracelet from Corinth.

Dr Gill also recorded some fragments of window glass that had been recovered during the excavation of the north aisle of the Lower City Church. Three rim fragments of bull's-eye glass were found still embedded in the plaster that had originally framed them. It is possible that the Amorium church was adorned in part with stained glass windows similar to those at the Pantocrator Church (Zeyrek Camii) in Istanbul.

Nearly 280 carved stones were catalogued in 1995. Some were recorded during a new, intensive survey within the village, but most of this year's finds again came from the Lower City Church. Amongst the most significant of these was a substantially intact staircase parapet from the Middle Byzantine *ambo*. The panel preserved its sloping rail and so could positively attribute similar and joining fragments to the *ambo*. New epigraphic evidence was found this year that may shed light on the dedication of the Middle Byzantine (Phase II) church. One of the column shafts found in the rubble layers within the church bears a graffito monogram that may be an epithet of St John the Baptist.

Only 28 coins were recorded during the season, but one of these proved to be an unique 11th-century Byzantine coin: cf. 'A new Anonymous Follis from Amorium', *Numismatic Circular* CIII/10 (1995), 376. All of the coins were cleaned and treated by the conservator, Karen Barker, before being deposited in Afyon Museum. All but five examples were identified. For the first time since the excavations began in 1988 Roman imperial coins were noted; all three examples (SF3145, SF3077 & SF3071) belong to the third quarter of the third century. Late Roman

coins were sparse, producing only three positively identified examples (SF3076, SF3065 & SF3178), although most of the small unidentified coins also probably belong in the late fourth and fifth centuries. The Middle Byzantine coins include further examples (SF3067 & SF3068) from the reigns of the Amorian emperors, Michael II and Theophilus, the latter having been re-struck by Basil I, but the most attractive find of the season is undoubtedly the silver miliaresion of John I Tzimiskes (SF3072), found by the site guard Bilâl Eryigit. Eight more anonymous folles were added to the already large collection from Amorium, four coming from the excavations inside the Lower City fortifications immediately to the north of the gateway in Trench AB. These finds reaffirm the evidence from previous seasons that the area was extensively reoccupied, even if only for a relatively short period, during the late 10th and 11th centuries.

3. Conservation

Work was carried out at all of the trenches, both old and current, and at the Dig House, where the old mud-brick depots between the Dig House and the Stone Depot were refurbished. This enabled many stones from the garden and new finds from 1995 to be placed in a secure, covered storage and display area.

The Lower City Church, however, was the object of greatest attention, and work proceeded there throughout the season, supervised by Karen Barker and Dr Eric Ivison. Following the recommendations and guidelines set down in the *Amorium Condition Assessment Survey, Lower Church Building* (L.S. Mulvin, August 1994), the programme of capping and pointing exposed walls was continued. Slaked lime mortars, mixed with an aggregate of crushed brick, were selected as compatible with the original mortars and structure. One of the central piers of the Phase II church had been capped in 1994 to test the durability of these mortars over the winter. Inspection in the summer of 1995 showed that in some areas the mortar capping was too thin and had fractured as a result of frost penetration. Parts of this shattered mortar were falling off but beneath its surface the Byzantine wall cores were undamaged. It was, therefore, decided to use a thicker capping, which would act as an effective cushion against frost, and to ensure that the edges should take the water run-off away from the walls if possible. The four great dome piers were completely pointed and capped during the season using these mortars. The new pointing and wall caps can be easily differentiated from the original mortars but at the same time are intended to blend in with the surviving structure. A different mortar of white lime was mixed in order to match that of the Phase I walls. Other walls that could not be conserved immediately were protected by backfilling, as along the exterior face of the main north wall. Fragments of fresco still *in situ* in the *bema* and on the apse were similarly protected from further exposure to the Anatolian winter weather. The pavements in the *naos*, *bema*,

FIELDWORK

sythronon and north aisle were covered with plastic sheeting that had been pierced to allow air and moisture movement and were then backfilled with a deep layer of sterile sand. The *ambo* foundation was also protected with plastic covers and earth.

A ninth season of excavation, survey, research and conservation is planned for 1996. The primary objectives are as follows:

- (1) On the Upper City mound work will concentrate on revealing more of the nature and sequence of Byzantine occupation in Trench TT, where excavations in 1995 have exposed a potter's kiln. Further work, including an enlargement of the trench, is envisaged in order to investigate other elements in this unique example of a Mid-Byzantine pottery workshop.
 - (2) In the Church efforts will concentrate on recording and conserving the existing structure, although limited excavation within the body of the church may also be undertaken in order to investigate and clarify specific features.
 - (3) A new topographical survey of the whole site will form a major element in the season's work and in conjunction with this survey, a magnetometry trial (by a team from Durham University) will be carried out on discreet areas of the Lower and Upper City.
 - (4) At the Dig House the processing, conserving and recording of finds will continue, and special emphasis will be laid on the cataloguing of the carved stone and pottery in readiness for the *Second Interim Report (the 1993-1997 seasons)*. In addition, a qualified osteologist from Sheffield University will join the team in order to study the human bone, principally the large quantities recovered from the rock-cut tomb in 1995. The programme of archaeo-botanical research, conducted by John Giorgi of the Museum of London, will also continue in 1996.
 - (5) Initiation of a programme studying the painted decoration of Byzantine sculpture, using an ultra-violet photography technique developed by Elizabeth Hendrix during her work in the Athenian Agora.
- If funds allow, the season will be extended by an extra week and the following aims will be incorporated into the season's work:
- (6) Further excavation of the Lower City in conjunction with the remote-sensing survey work, concentrating on areas of domestic habitation near the centre of the site.
 - (7) Construction of additional shelving and storage in the depots.
 - (8) Purchase of land below the Step Trench in order to extend this trench further down the slope of the Upper City mound.
 - (9) Removal of further material from spoil heaps around the site.
 - (10) Preparation of additional information panels and signs for visitors to the site.

As in 1995, the team will comprise principally of British and Turkish archaeologists and students. The season will last from July 8 (or July 1) until August 21, 1995.

© The Amorium Project 1995

FIELDWORK

Amorium Publications (appeared in 1995):

1. C.S. Lightfoot, '1992 Yılı Amorium kazısı', *XV. Kazı Sonuçları Toplantısı I. Ankara, 24-28 Mayıs 1993* (Ankara 1994 [1995]), 503-14.
2. C.S. Lightfoot, 'Amorium kazısı 1993', *XVI. Kazı Sonuçları Toplantısı II. Ankara, 30 Mayıs-3 Haziran 1994* (Ankara 1995), 131-51.
3. C.S. Lightfoot and E.A. Ivison, 'Amorium Excavations 1994, the seventh preliminary report', *Anatolian Studies* 45 (1995), 105-36.
4. C.S. Lightfoot, 'Amorium kazısı sikkeleri 1994', *Moneta* 3 (February 1995), 1.
5. C.S. Lightfoot, 'A new anonymous follis from Amorium', *Numismatic Circular* CIII/10 (December 1995), 376.
6. M.-H. Gates, 'Archaeology in Turkey', *AJA* 99/2 (1995), 251, 253 and figs. 39-41.
7. J. Ash, *A Byzantine Journey* (London, 1995), esp. 124-33

Amorium Publications (forthcoming):

1. C.S. Lightfoot, 'New Discoveries at Amorium, Turkey', *Minerva* 7/2 (March/April 1996).
2. C.S. Lightfoot, 'Doukas and Amorium: a note', *JÖB* 46 (1996).

Dr Andrew Palmer

1996: Planned research trip to Tur 'Abdin.

4. THESES

Theses underway but not previously reported:

A.G. Aoun, 'The life of Syrian monks in the light of unpublished hagiographies', SOAS, University of London, supervisor Dr Andrew Palmer.

Spiros V. Aronis, 'Basil the Great's Theology on the Nature of the Human Person, with Special Reference to the Body-Soul Relationship', DPhil, University of Oxford, supervisor Dr K. Ware.

Roman T. Cholij, 'Sacramental Theology of Theodore Stoudite', DPhil, University of Oxford, supervisor Dr K. Ware.

Barbara Crostini Lappin, 'The *Katechetikon* of Paul of Evergetis', DPhil, University of Oxford, supervisor Rev Dr J. Munitiz.

C. Farrimond, 'The Stoudite Rule in Constantinople and Kiev', PhD, University of Cambridge, supervisor Dr S.C. Franklin.

Maria Kalatzi, 'George Hermonymos: Scribe and Scholar. An examination of his activities and manuscripts', PhD, University of London, supervisor Miss J. Chrysostomides.

Christopher J. King, 'The Origins and Uses of Nuptial Imagery in Origen's Commentary and Homilies on the Song of Songs', DPhil, University of Oxford, supervisor Dr K. Ware.

Eleni Rossidou Koutsou, 'John Eugenikos's Antirrhetic Speech in the Council of Florence/ Ferrara', PhD, University of London.

M. Stavros Lazaris, 'Art et science à Byzance à l'époque des Paléologues', University of Strasbourg.

The illustration of Greek hippiatrical treatises and the connections which may exist between image and text in them will be the subject of this thesis. I will also explore the literary production of veterinarian medicine in the Byzantine, Western and Arab worlds. A chapter will be devoted to the authors of these texts as well as to the manuscripts known today in which they have been transmitted. A comparative and critical consideration of several theories and methodologies implemented in the field of History of Art will be treated in another chapter. Finally a system for a new methodological approach to the study and analysis of medieval miniatures will be suggested.

THESES

T.H. McFadden, 'The Foundation of Man and Woman in God: Gender in Modern Orthodox Theology', DPhil, University of Oxford, supervisor Dr K. Ware.

Elias O'Brien, 'The Rule of Carmel and the Palestinian Tradition', DPhil, University of Oxford, supervisor Dr K. Ware.

Sophia Oikonomou, 'The Testament of St Ioannes Xenos, a critical edition: Study of the Monastery of the Mother of God on Mt Myriocephalon, Crete', PhD, King's College, University of London, supervisor Prof Judith Herrin.

J.G. Persoon, 'Ethiopian monasticism in the second half of the twentieth century', SOAS London, supervisor Dr Andrew Palmer.

Ian Quelch, 'The City of Patras, 1205- 1430', DPhil, Royal Holloway College, University of London, supervisor Miss J. Chrysostomides.

Vincent Rossi, 'Maximal Communion: A Study of the Mystagogia of St Maximos the Confessor', DPhil, University of Oxford, supervisors Dr K. Ware and Dr M. Everitt.

M.S. Skariah, 'Philoxenos of Mabbugh, The thirteen discourses', SOAS London, supervisor Dr Andrew Palmer.

Maria Vlassopoulou, 'Literary Genre and the Concept of History: The Case of Bounialis's Cretan War', PhD, Cambridge University, supervisor Dr David Holton.

Rebecca White, 'Hesychast Spirituality: The Role of St Gregory Palamas', DPhil, University of Oxford, supervisor Dr K. Ware.

Theses begun in 1995:

Richard Bayliss, 'The transformation of ritual space in late antiquity, with reference to the cities of southern Asia Minor', PhD, University of Newcastle, supervisor J.G. Crow.

Stuart Burns, 'Charisma and Spirituality in the Early Church: A Study of Pseudo-Macarius and Messalianism', PhD, University of Leeds, supervisor Dr J. McGuckin.

Peter Doimi de Frankopan Subic, 'The Foreign Policy of Alexios I Komnenos', DPhil, University of Oxford, supervisor Dr J. Howard-Johnston.

THESES

Ljubinka Dzidrova, 'Early Byzantine settlements in the Roman province of Macedonia', PhD, University of Newcastle.

Sophie Gagnier, 'La Cappadoce byzantine (IVe- Xe siècles)', University of Paris I, supervisor Prof Michel Kaplan.

Nicholas Galanopoulos, 'The *Nomokanon* of Theodore Balsamon, MPhil, University of Oxford, supervisor Dr J. Howard-Johnston.

Tamara Grdzelidze, 'Liturgical Space in the Writings of St Maximos the Confessor', probationer research student, University of Oxford, supervisor Dr K. Ware.

Catherine Holmes, 'The Emperor Basil II (976-1025)', DPhil, University of Oxford, supervisor Dr J. Howard-Johnston.

Robert Jordan, 'An intertextual study of the Hypotyposis of Timothy for the Monastery of the Theotokos Evergetis and other related Greek Typika', PhD, Queen's University, supervisor Dr M. Mullett.

Sophia Kapetanaki, An annotated edition of Makarios Macres's hitherto unedited works: (1) Consolation to a sick person, (2) Encomium of the Holy Fathers of the Seven Ecumenical Synods and (3) The Life and Acts of our Holy Father Maximus Kausokalyvites, PhD, University of London, supervisors Miss J. Chrysostomides and Dr Jonathan Harris.

Olga Karagiorgou, 'The Archaeology of Late Antique and Dark Age Thessaly', DPhil, University of Oxford, supervisor Dr M. Mango.

Dimitrios Krallis, 'The Domestic Correspondence of Nicholas Mysticus', MPhil, University of Oxford, supervisor Dr J. Howard-Johnston.

Victoria Maxfield, 'Minor Arts: Glass and Metalware', MPhil, University of Oxford, supervisor Dr M. Mango.

Anne McCabe, *Hippiatrika* and Byzantine Scientific Texts (subject), DPhil, University of Oxford, supervisor Prof C. Mango.

David Milson, 'Synagogue Architecture in Late Antiquity', DPhil, University of Oxford, supervisor Dr M. Mango.

Alvin Mullan, A translation with a commentary of the Life of Symeon the New Theologian, M Phil, Queen's University, Belfast, supervisor Dr M.E. Mullett.

THESES

Fiona Nicks, 'Court Politics and Culture in the Reign of Anastasius', MPhil, University of Oxford, supervisor Dr J. Howard-Johnston.

Rachel Pallas-Brown, 'Ethnicity and Self-Identity in the Roman Near East in the Sixth and Seventh Centuries', DPhil, University of Oxford, supervisor Dr J. Howard-Johnston.

Tassos Papacostas, 'The Architecture of Medieval Cyprus', DPhil, University of Oxford, supervisor Dr M. Mango.

Marcus Plested, 'The Influence of the Macarian Homilies', DPhil, University of Oxford, supervisor Dr K. Ware.

Nikolai Sakharov, 'The Ascetic Theology of Archimandrite Sophrony (Sakharov)', probationer research student, supervisors Dr K. Ware and Dr M. Everitt.

Theses successfully completed:

Hilarion Alfeyev, 'St Symeon the New Theologian and Orthodox Tradition', DPhil, University of Oxford, supervisor Dr K. Ware.

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

The Homilies of the Emperor Leo VI (886-912) consist of forty-two panegyrics on ecclesiastical feasts and discourses on special occasions. The present thesis provides an extensive analysis of the various aspects of the Homilies, and is the first major treatment of these texts other than a short article written more than twenty years ago.

The 'Prolegomena' consists of three Parts. Part I examines the general problems of the Homilies. Chapter I is a presentation of the life and literary activity of the author. Chapter II first enumerates the forty-two Homilies and their modern editions, translations and studies. It then examines the evidence on the preaching activity of Leo VI, the circumstances of the delivery of the Homilies, the reasons for their composition, and the evidence that the surviving collection was an official product. Chapter III deals with the dating of the Homilies, Chapter IV with the political ideology expressed in them, and Chapter V with the style of the Homilies.

Part II places the Homilies within the Byzantine homiletic tradition of the fourth to tenth centuries. Chapter I is a general examination of the development of this tradition over the period concerned. Chapters II-V deal with the four groups of Leo's Homilies: on Saints, the Virgin, the Lord, and Special Occasions. The sources used in the composition of the Homilies are identified, and Leo's own significant contribution to the

development of the genre and to the homiletic activity at the turn of the ninth century is specified. Chapter VI recapitulates the results of this Part.

Part III deals with the manuscript tradition of the Homilies with a view to a future critical edition of the corpus of the Homilies. Chapter I examines the manuscripts that contain the special collection of Leo's Homilies. The *stemma codicum* is then drawn up on the basis of a representative portion of the text. Chapter II presents the liturgical manuscripts that contain individual Homilies and testify to their later fate.

The Appendices concern specific problems of the Homilies. Appendix I proves the authenticity of Homily 42. Appendix II examines Leo's use of the Byzantine dodecasyllable. Appendix III gathers the evidence of the Homilies for Photius's influence on Leo. Finally Appendix IV contains the *editio princeps* of the three Homilies which have been unpublished so far.

John Behr, 'Godly Lives: Asceticism and Anthropology, with special reference to Sexuality, in the Writings of St Irenaeus of Lyons and St Clement of Alexandria', DPhil, University of Oxford, supervisor Dr K. Ware.

Massimo Bernabò, 'Le miniature degli Ottateuchi bizantini. Edizioni illustrate delle Scritture e immaginario cristiano', PhD, Universität Basel, im Fach Kunstgeschichte, supervisor Prof B. Brenk.

Philologists have suggested that a catena on the Octateuch was assembled sometime during the sixth century from two pre-existing traditions: a primary catena (which served as a source also for the sixth-century commentary on the Octateuch by Procopius) and an exegetical collection which included in turn a proper catena of mostly Syriac fathers and the *Quaestiones in Octateuchum* by Theodoret. By the same period, i.e. the sixth century, philologists also stated that catena and Septuagint texts existed written on the pages of the same manuscript. The investigation of the illustrations in the five known Byzantine Octateuchs with catena leads to draw a similar genealogy as the texts. An edition of the Octateuch, with the prologue of the *Letter of Aristeas*, an ample catena of patristic excerpts including the *Quaestiones in Octateuchum* and its preface (Theodoret's letter to Hypatius), was probably produced sometime during the sixth century, possibly in Constantinople. This edition was due to a high patronage, supposedly imperial; it was illustrated by a cycle of a few hundred miniatures (comparable to the cycles found in the Vienna Genesis and the Cotton Genesis) which were assembled from two pre-existing traditions, an illustrated manuscript with a re-telling of Genesis close to the Syriac *Cave of Treasures* (in fact, illustrations in the surviving Octateuchs depend not on the Septuagint but on the Syriac version of the Bible), probably dating from the fourth century and an illustrated manuscript of the Pentateuch, dating also from

approximately the fourth century, the miniatures of which depend iconographically on the Greek text of the Septuagint and are deeply influenced by fourth-century exegesis and imagery of the Syriac fathers (in turn, this cycle of miniatures embodied a number of images borrowed from monumental cycles of paintings or mosaics both Christian and Jewish). The painters who illustrated the sixth-century edition of the Octateuch with catena had to add illustrations for the books Joshua to Ruth in order to complete the Octateuch cycle. It should be stressed that the pseudepigraphical material transmitted in the Octateuchs is quite abundant; connections with extant writings are found in fourth- or fifth-century writings; in contrast, Byzantine sources mostly ignore the biblical iconographical variants the miniatures exhibit, but in some cases details have no counterpart in extant sources.

The repeated mentions of paraphrases of the Octateuch or commentary on the Octateuchs in Photius's *Bibliotheca* suggest that such a book was familiar in ninth-century Constantinople. However, the earliest witness of the existence of an Octateuch cycle (although only a section of it) is the tenth-century Vatican Joshua Rotulus. The eleventh-century cod. Vat. gr. 747 is the only surviving member of one of the iconographical branches of the Octateuchs. Seraglio 8, Smyrna (*olim*) A.I and Vat. gr. 746 form a parallel branch which had two distinct revisions: a tenth- or eleventh-century collation of the Octateuch cycle was planned borrowing iconographies from cognate codices, namely an 'aristocratic Psalter', an illustrated copy of the *Christian Topography* of Kosmas and the Joshua Rotulus (illustrations in these manuscripts originated from an Octateuch cycle); a second revision occurred approximately around the half of the twelfth century, the period during which Ser. 8, Sm. and Vat. gr. 746 were produced. At that time novel iconographies were introduced in the cycle of miniatures which depend on the courteous taste of the Comnenian period and are sometimes unrelated to the biblical text. At the end of the thirteenth century the newest edition of the cycle was produced which is transmitted by cod. Vatopedi 602. This manuscript is an apograph of Vat. gr. 746, apparently the outcome of a philological endeavour to reproduce earlier manuscripts which survived after the Latin conquest; the painter of Vatopedi 602 returned to ancient celebrated mss. such as the Joshua Roll in order to collate the cycle of miniatures in Vat. gr. 746.

S. Bralewski, 'The Rulers of the Late Roman Empire in the face of Church Councils (4th-6th Centuries)', PhD, University of Łódź, supervisor Prof Waldemar Ceran.

Natalia Deliyannaki, 'On the Versification of Erotokritos', PhD, University of Cambridge, supervisor Dr David Holton.

Introduction: Information on *Erotokritos*, a 17th-c. romance by Vitsentzos Kornaros, and its background. Aim and method of this study.

Chapter 1: Metre and rhythm. The enormous possibilities for variation of the iambic fifteen-syllable line are examined. Analysis of a sample presents a wide range of rhythmical patterns. Emphasis is placed on the use of syncope, a deviation serving expressive purposes.

Chapter 2: Synizesis. The euphonic and rhythmical contribution of synizesis, in any of its permissible positions, is scrutinised in its various interrelations with stress. The conditions allowing adjacent vowels to be kept apart are also analysed.

Chapter 3: Rhyme. The types of rhyme employed by Kornaros and their various effects are examined. Against a background of morphological, syntactic, phonetic, rhythmical or semantic parallelism which prevails in earlier poetry, care is taken that the various deviations in the rhyme of *Erotokritos* should not offend the taste of the period as being too unexpected.

Chapter 4: Assonance and alliteration. Assonance contributes decisively to the sound-structure of the romance and, besides its rhythmically important form of internal rhyme, it is frequently in support of end-rhyme. Alliteration, itself a rhetorical device, is densely employed by Kornaros, also extending to form and support other rhetorical figures.

Chapter 5: *Enjambement* and isometry. Unlike the playwrights who were his contemporaries, Kornaros is rather sparing in his use of *enjambement*, which he nevertheless employs to intensify chosen passages; a range of possibilities serves his purpose. The unity of the couplet, on the other hand, is skilfully exploited, a domain where rhetoric interweaves with isometric structures. The use of folk-song patterns or even stereotyped metrical phrases is too elaborate in its apparent simplicity to allow any remarks on an 'oral' character of the romance.

Conclusion: Assessment of Kornaros's versification leads to questions of style previously touched upon, mainly through the comparisons made. The poet took great care to arrive at an apparently simple result, where form and content nonetheless unite; the straightforwardness of the romance and its enormous popularity, as well as certain inaccurate remarks on its character are, to a great extent, due to this.

Peter Doimi de Frankopan Subic, 'Anna Komnena, the Alexiad and the Pechenegs', MPhil, University of Oxford, supervisor Dr J. Howard-Johnston.

Daniel Farrell, 'The sad fate of an unfortunate book: the *Alexiad* as narrative history', MA, King's College, The University of London. It might seem somewhat unnecessary to attempt a reassessment of the role the *Alexiad* has played in our understanding of Byzantine history and literature; however, I shall attempt to show how the modern approach to the text has changed very little since the first edition of the *Alexiad* appeared in 1610, when the West became fully aware of its existence. In so doing I hope not only a) to illustrate the use, and indeed the abuse, the

book has suffered at the hands of Fate and historians, but also b) to make critical comments which might aid a reappraisal of Byzantine historiography in the light of modern narratological research.

Elizabeth Key Fowden, 'Sergius of Rusafa. Sacred defense in late antique Syria-Mesopotamia', PhD, Princeton University, supervisor Prof P.R.L. Brown. Thesis available through University Microfilms, Inc.

Sergius of Rusafa is a study of frontier cult. It asks how St Sergius, martyred at Rusafa in the early fourth century, became a mediator among the diverse groups with an interest in Syria-Mesopotamia. This region, near whose center Rusafa lay, was the frontier zone between the Roman and Iranian empires, monitored in the fifth and sixth centuries by the Arab allies of the two great powers. Although the cult was to be disseminated as far away as Gaul, *Sergius of Rusafa* is deliberately limited to the Syro-Mesopotamian arena. This is because, particularly in the fifth and sixth centuries, the cult of St Sergius was interwoven with the cultural and political life of the frontier zone. When that situation changed with the Arab conquest, the Sergius cult continued to thrive, but no longer served as a symbolic channel of communication between Romans, Iranians and Arabs.

The mid-fifth century *Passio*, which recounts Sergius's martyrdom and miracles at Rusafa, survives in the original Greek and in Syriac and Latin translations. Chapter 1 shows how the *Passio*'s account of the cult's early expansion is confirmed by literary, archaeological and iconographical evidence. Although Rusafa's buildings have been thoroughly robbed over the centuries, investigation of objects found elsewhere which portray Sergius as an imperial body guard or holy rider illustrates how Sergius was perceived as a divine defender in a volatile frontier zone. Chapter 2 depicts the cultural climate in which the Sergius cult flourished by focusing on how certain saints were understood as frontier talismans. This is illustrated through the cult of Iranian martyrs at Mayperqat, in northern Syria-Mesopotamia. Chapters 3 and 4 examine the topographical, archaeological and epigraphical evidence for the spread of the Sergius cult on the ground, by looking firstly at its phases of development at Rusafa and then among the communities of Syria-Mesopotamia. Finally, the fifth chapter traces how political and religious motives were married in the efforts of the Roman Emperor Justinian, the Iranian King of Kings Khusrau II and the Ghassanid Arab phylarch al-Mundhir to monopolize the favor of Rusafa's military martyr.

Olga Karagiorgou, 'The Architecture of the Byzantine Basilica of Kalambaka in Thessaly', MPhil, University of Oxford, supervisor Prof C. Mango.

M. Kokoszko, 'Physical Descriptions in the Chronicle of John Malalas', PhD, University of Łódź, supervisor Prof Waldemar Ceran.

Stamatia Lendari, '*Livistros and Rodamne*. A Critical Edition of Vat. Gr. 2391', PhD, University of Cambridge, supervisor Dr David Holton. The dissertation comprises the edition of a Byzantine vernacular romance, the Vatican version of *Livistros and Rodamne*, with an introduction, commentary and index *verborum*. This version represents a particularly interesting stage in the dissemination and reception of the work, an evolutionary phase in the history of the text. It is a systematic, creative reworking of the romance and provides a valuable perspective on the history of the genre.

The introduction deals with general matters relating to the text: manuscript tradition and editions, dating, an outline of the narrative structure of the basic witnesses of the text, the differences between the different versions and the characteristics of Vaticanus *Livistros*. The principles of the edition are defined.

The main body of the dissertation is the edition, with an apparatus criticus, of the text of *Livistros and Rodamne* preserved in Vat. gr. 2391. This text is 4013 lines long and preserves the romance complete with no gaps in the narrative. This edition aims at presenting a hitherto unedited text and contributing to the study of Byzantine vernacular literature.

The commentary provides detailed discussion of specific points of textual criticism, interpretation and style, as well as comments on the relationship with the other versions of *Livistros and Rodamne*.

The index provides a complete list of all words and forms occurring in the text, with the exception of article forms, the clitic pronouns, the conjunction *καί* and the particle *νά*.

Małgorzata Leszka, 'The Role of Bishops at the Imperial Court of Constantinople in the 4th-6th Centuries', PhD, University of Łódź, supervisor Prof Waldemar Ceran.

Miroslaw Leszka, 'Usurpations in Byzantium in the 4th-9th Centuries', PhD, University of Łódź, supervisor Prof Waldemar Ceran.

Priscilla Martin, 'The new *Symposium*: how Methodius christianized Plato', MA, King's College, The University of London.

Anne McCabe, 'Asyrtos, Hierokles and the Byzantine *Hippiatrika*', MPhil, University of Oxford, supervisor Prof C. Mango.

Geoffrey S. Nathan, *The Roman Family in Late Antiquity: the Endurance of Tradition and the Rise of Christianity*, PhD, UCLA, supervisors Ronald Mellor, Claudia Rapp and Carole Newlands.

Susanne Ott-Bissels, 'Perceptions of well-educated women in Late Antiquity', MA, King's College, The University of London.

This dissertation deals with the perceptions of the philosopher Hypatia, St Macrina and the empress Eudocia as well-educated women in texts from the fourth to the twentieth century.

Well-educated women were always admired and reflect an old ideal, but they remained exceptions. Trying to trace women's education one is confronted with several difficulties: Terminological problems and the lack of norms in education as well as the distorted presentation of women from a male perspective.

Hypatia is an example for the pagan Classical education. She features in letters of her contemporary Synesius, chronicles and church histories up to the fourteenth century. From early onwards she is presented as scientist, teacher and philosopher, very positive in almost all accounts. But she is a woman after all: The first instruction at least she owes to her father, and her unsuitable publicity is considered to be the reason for her murder even if she is admired for her achievements. It is her death in which most people are interested.

St Macrina is presented by her brother Gregory as the ideal of a Christian woman, educated in Scripture alone. This is the true wisdom, superior to a Classical education. The presentation is highly fictional and influenced by Plato's dialogues. Macrina is a teacher like Hypatia, but only of her family. She is nevertheless equally influential.

Eudocia presents a unification of the Classical tradition with Christianity. There is already a legend about her in the sixth century, recorded for the first time by Malalas, which has a strong influence on later presentations. Although so highly educated that she could write poetry and deliver speeches, Eudocia's femininity is more important than Hypatia's or Macrina's since as Theodosius's wife she must fulfill a 'normal' female role. Her Classical education therefore becomes more important after she has left Theodosius and gives her a new identity as writer and patron of monasteries in Jerusalem. The presentation of Eudocia may be influenced by that of Hypatia.

Literature from the eighteenth century onwards is basically determined by the older perceptions. Although the need for more critical distance has been recognized, scholars even today are guided by their own wishes and biases.

Alan Rushworth, 'Soldiers and Tribesman, the Roman army and tribal society in late imperial north Africa', PhD, Newcastle upon Tyne.

Sarah Steer, 'St. Anastasios the Persian: for whom was he a saint?', MA, King's College, The University of London.

The story of St Anastasios the Persian has been regarded as contemporary evidence for Emperor Heraclius I's movements at the end of the Persian/Roman hostilities ca. AD 628/9 ever since Usener's 1894 edition of two manuscripts relating to the saint. Bernard Flusin, during the late 1980's, edited all known Greek manuscripts referring to St Anastasios the

Persian. His work was published in 1992 by the CNRS, Paris. The codices in which 42 versions of the stories are found are described in terms of their provenance, where known, and the type of other material accompanying tales of St Anastasios. Each manuscript is given an approximate palaeographical dating. None is earlier than the tenth century. What is made clear by Flusin's work is that there were four distinct and almost contemporary recensions of St Anastasios the Persian's hagiography. Recension X stresses the importance of St Anastasios the Persian as a martyr for the Christian imperial *oikoumene*. It incorporates theological dogma proscribed since the Council of Nicaea I. Recension X was further edited and this later version (Y), 'The Metaphrastic Life', is read in the Greek Church liturgy for January. Recension Z concentrates on St Anastasios as a martyred Jerusalem monk and is appointed for the Greek monastic liturgy for January. The fourth recension (Q) incorporates part of recension X and Z and may have been developed for an audience unaware of or unconcerned with the empire's past history; it shows a Neo-Platonic influence. Although the versions all contain elements from hagiographies and stories from the sixth and seventh centuries, they have remarkably few significant textual variants. Since they also contain elements from chronicles and hagiographies which recent scholarship dates from the ninth century and they refer to images appearing in Greek-Byzantine art only in the ninth century, an earlier date for the compilation of the stories seems unlikely. Quotation of extracts from the stories in the reports of proceedings of the 787 Council of Nicaea supports a date after the late ninth century. Reference to St Anastasios the Persian in Bede's Ecclesiastical History does not provide secure evidence for the existence of any of the stories before the late eighth century.

Examination of the information published with Flusin's edition of the Anastasian tales suggests that they provide no contemporary authority for events in the seventh century: for Heraclius's visit to Jerusalem, his institution of the Feast of the Dedication of the Cross, his appointment of a Chalcedonian monk as patriarch of the city, nor of his journey north to attend a dyophysite synod in Mesopotamia. The journeys of St Anastasios the Persian to Jerusalem seem to be as much myths as that of Muhammed's *mir'aj* (or Night Journey) there at about the date suggested for Anastasios's martyrdom.

Because all four recensions seem interdependent, both for story-line and some phraseology, it seems probable that they were compiled almost contemporaneously but that recension Z was augmented in the period up to the First Crusade and beyond. Flusin's oeuvre demonstrates that Usener's much quoted edition was made from manuscripts put together for a particular purpose in the medieval west. One of the manuscripts is a complete narrative consisting of the whole of recension Z with two further tales appended to it as well as a selective and doctored quotation from recension X ending with the trials of a celibate in Jerusalem. The

manuscript's purpose would seem to be to reiterate the importance protagonists of 'Holy Rome' continued to attach to the Jerusalem pilgrimage sites of Jesus Christ's life and human resurrection since their creation in the fourth century by Roman expatriate citizens. Usener's second manuscript includes two 'icon' stories and is dated later than the other.

The juxtaposition of recension X with other manuscripts in some codices from the Mediterranean south point to heightening anti-Jewish sensibility in the ancient Christian *oikoumene* from the tenth century onwards: the narrative incorporating recensions X and Y may, possibly, serve the same purpose. Other tenth/eleventh century western codices in which X is included suggest that theological speculation continued despite the confident pronouncements of Church Councils that Christian belief was the same throughout the *oikoumene*. To be able to provide any accurate stemma for the manuscripts, an expert palaeographical review of all of them would first be essential.

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 (Ζάβορδα)', PhD, Technical University of Athens, supervisor Ch. Bouras.

The present thesis examines the architectural history of two sixteenth-century monuments of Central Greece: St Bessarion's (Dousico) and Holy Nicanor's (Zaborda). After an extensive description accompanied by 70 drawings, the buildings are placed in the context of other sixteenth-century monuments of the area. An analysis of the different characteristics of all the sixteenth-century churches in Central Greece follows with an attempt to date the undated ones.

Frances Watson, 'Iconoclasm: A Reconsideration of Textual Sources', MPhil, University of Oxford, supervisor Dr K. Ware.

T. Wolińska, 'Relations between the Pope Gregory the Great and the Imperial Court in Constantinople', PhD, University of Łódź, supervisor Prof Waldemar Ceran.

n.b. The Editor apologizes that the printing of the abstract by Zaza Skhirtladze, 'The Portaitissa Icon at Ivron and the Jakeli Family of Samtskhe', as a successful PhD thesis in *BBBS* 21 (1995) was a mistake. This should have been included with abstracts of Communications delivered at the 28th Spring Symposium of Byzantine Studies on Mt Athos (Section 11). Dr Skhirtladze's doctoral thesis was in fact on the thirteenth-century monastic church at Bertubani in Georgia.

5. CALENDAR

Belfast: 'Byzantium in Belfast', Wednesdays at 8 pm in Room G01-2, 5 University Square (Dr Shaun Tougher). 6 Mar: Dr Lyn Rodley, 'Some problems in Byzantine art'; 13 Mar: Liam Rice, 'Byzantine attitudes towards leprosy'; 24 Apr: Dr Theresa Urbainczyk, 'Vice and advice in church historians: Socrates and Sozomen'; June: Dr Michael Angold, 'Seventeenth-century travellers to Greece'.

Birmingham: CBO & MGS General Seminar, Thursdays at 5 pm, The Whitting Room (436), 4th floor, Arts Building. 7 Mar: Prof Roderick Beaton, 'Seferis and Byzantium'; 16 Jun: Dr Rosemary Morris, "'The Taxman cometh": Byzantine provincial administrators in the tenth and eleventh centuries', followed by a summer party.

Cambridge: Faculty of Classics: Open lectures at 5 pm, Wednesdays, in Room 1.02 of the Faculty of Classics, Sidgwick Avenue. 6 Mar: Dr Thanasis Sfikas, 'Greek attitudes to the Spanish Civil War'; 13 Mar: Prof Kevin Featherstone, 'Building democracy: parties and the state in post-war Greece'.

Faculty of History: 'Introduction to Byzantine art and architecture', taught by Lyn Rodley, Fridays at 12 pm from 16 Feb; 'Silk, trade and Byzantine diplomacy', Fridays at 12 pm, Easter Term (April-May).

One-day Colloquium, 'Coinage in Norman Italy', Gonville and Caius College, 1 March, 1996. Contact Dr Lucia Travaini, Dept of Coins and medals, Fitzwilliam Museum, Cambridge CB2 1RB.

Dublin: Trinity College, Dublin, 7 Mar, 8 pm: Dr Claudine Dauphin, 'Byzantine Pilgrimages to the Holy Land'.

Florence: University Seminar, Dipartimento di Studi sul Medioevo e il Rinascimento, Università degli Studi di Firenze, on the Byzantine miniatures in the Biblioteca Laurenziana, with the aim of surveying and reproducing unpublished miniatures in the manuscripts of the library.

London: Byzantine and Modern Greek Studies Seminar, King's College, Room 35 B (unless otherwise indicated), Main building, Mondays, 5.30-7.00 pm. 4 Mar: John Lowden, 'The beginnings of Biblical illumination (with slides, Room 1B22)'; 11 Mar: John Haldon, 'Was Leo III an iconoclast?'; 18 Mar: Thanasis Sfikas, 'Greece and the Spanish Civil War, 1936-1939'; 25 Mar: Elizabeth Jeffreys: 'Will the real Digenes Akrites please stand up?'.

CALENDAR

Institute of Archaeology, Palestine Exploration Fund and Anglo-Israel Archaeological Society, 34 Gordon Square, London: 13 Mar, 5 pm: Dr Claudine Dauphin, 'Leprosy, lust and lice: health and hygiene in Byzantine Palestine'.

The Institute of Classical Studies, 31-34 Gordon Square: Ancient History Seminar (Charles Stewart and John North), 'Dreams in Greece: historical and anthropological perspectives', Thursdays, 4.30 pm: 7 Mar: George Calofonos, 'Saints and dreams in Byzantium'; 14 Mar: Mihalios Chrysanthopoulos, 'Dreams in ancient, medieval and modern Greek novels'; 21 Mar: Marie-Elisabeth Handman, 'Dreaming in contemporary Greece'. Byzantine seminar (Judith Herrin and Charlotte Roueché), Tuesdays at 5 pm (summer term), details to be announced.

Institute of Historical Research, Fridays at 5 pm, 'Byzantine Texts'. 1995: Princeps edition of Manuel Calecas's two short treatises on circumcision; 1996: An annotated edition of *Ad Cabalinum*.

School of Oriental and African Studies, Tuesdays at 6 pm from 16 Jan to 2 Apr: 'Interpreting Christian monuments in the Middle East', seminar series. Wednesdays at 6 p.m.: Dr Andrew Palmer has been delivering a lecture series entitled 'Relations between the Churches, East, West and Oriental', in B202. Details may be obtained from the Study of Religions Dept, SOAS, Malet Street, London. Tel. 0171-323-6137.

Manchester: Eastern Christian Studies, Evening Lectures at the Manchester Metropolitan University. Room E247, John Dalton Extension, 7 - 9 pm. 12 Mar: George Bebawi, 'Islamic Objections to the Doctrine of Trinity'; 28 May: Dr David Appleyard, 'The Ethiopian Orthodox Church: An Introduction'; 4 Jun: Dr Andrew Palmer and Fr M.S. Skariah, 'The Christians of St Thomas in India'; 25 Jun: Dimitry Brady, 'The Holy Physicians in the Greek Tradition'.

Oxford: 'The Patristic and Byzantine Society', Wednesdays at 5 pm, 1 Canterbury Road, Oxford: Wed. 6 Mar: Dr Sebastian Brock, 'Some themes in St Isaac the Syrian'; 5 Jun: Dr John McGuckin, 'The Christianisation of Hellenism'.

Paris: The University of Paris I. No seminar this year, but the 1996-97 seminar will deal with the 'espace sacré' in eastern and western Christendom. Historians, archaeologists and art historians should send proposals or advice to Prof Michel Kaplan.

6. CONFERENCES, RECENT AND FORTHCOMING

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.
- Feb: **Claremont College, California**. Conference on 'Encounters along the Mediterranean Rim: Cross-Cultural Dynamics between Arabic, Byzantine, Jewish, and Latin Civilizations in the Middle Ages'. Claudia Rapp delivered a paper entitled, 'A medieval cosmopolis: foreigners in Constantinople'.
- 2 Feb: **London**. 'Silver Plate in the World of Late Antiquity'. British Museum.
- 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 examined 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**. 1995 meeting of the Classical Association.
- 4 Apr: **Istanbul**. 'Le ravitaillement de Constantinople'.
- Fri, 7 Apr - Mon, 10 Apr, 1995: **London**. XXIXth Spring Symposium of Byzantine Studies at King's College London: 'Through the Looking-Glass: British Perspectives on Byzantium'. To be published by SPBS and Variorum, forthcoming 1997. See Section 11.
- 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 included Prof David

Jacoby, Dr Anna Muthesius, Hero Granger-Taylor, Zaga Gavrilović, Donald King, Prof Judith Herrin and Dr Jonathan Shepard.

19-21 Apr: **London**. International Conference: 'Queens and Queenship in Medieval Europe'. Speakers on Byzantine topics included 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'. 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. Speakers included P. Gauthier, Charlotte Roueché, Charles Crowther, Christian Habicht, Peter Herrmann and Robin Lane Fox.

2 May- 22 Jun: **London, Cambridge and Oxford**. 'An Easter(n) Festival: Image, Word and Music in Oriental Christian Tradition', eight events featuring the Oriental Christian communities of London in liturgical performance was held at the School of Oriental and African Studies in London. An accompanying exhibition moved from London to Cambridge and Oxford with related events including Keralan dance, Ethiopian sacred movement, Coptic, Maronite, Armenian, Assyrian and Indian Orthodox chant. For more information contact Dr Andrew Palmer, SOAS, University of London.

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 included 'The Christianization of the Roman Empire'.

6 May: **Aberdeen**. 'The Venetian Seminar' at the Department of History, Old Aberdeen. Speakers included Siriol Davies who spoke on "'Venice's Last Imperial Adventure": the Venetian Morea, 1700-15'.

6 May: **Cambridge, MA, USA**. 'Byzantium and Modern Greece: Reading Antiquity Backwards', a seminar at the Center for Literary and Cultural Studies, Harvard University. Speakers included Prof I. Sevckenko, Michael McCormick, M.T. Fögen, Judith Herrin and others.

20-21 May: **London**. Norman Baynes weekend.

29 May- 2 Jun: **Ankara, Turkey**. XVIIth International Symposium of Excavations, Surveys and Archaeometry.

June: **Los Angeles**. 5th UCLA Byzantinists' Symposium. Claudia Rapp presented a paper entitled 'Hagiography and Iconoclasm: Saints under Attack'.

22-25 Jun: **Clermont-Ferrand**. 4th International Conference on 'The First Crusade and its Consequences'. Organized by 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. Organized by Dr D. Tziouvas,

CONFERENCES

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

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.

10 - 13 Jul: **Leeds**. International Medieval Congress at the University of Leeds. This included sessions and papers on Byzantine topics. This is now an annual event. Proposals for 1997 would be welcomed before Sept 1st, 1996. 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 were covered: Byzantine Archaeology and Culture in Macedonia; history of Byzantine Macedonia; art and architecture; language and literature; Christianity; folklore and tradition; cities and countryside.

15-16 Jul: **Cambridge**. First Conference of Judaeo-Greek Studies.

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

21-23 Jul: **Monemvasia**. 'Communications and Exchanges in the Mediterranean and the Black Sea via the Peloponnese', 8th Symposium of History and Art organized by Monemvasiotikos Homilos. For more information contact Dr H. Kalligas.

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. Proceedings to be published by Dr E.A. Livingstone, 15 St Giles, Oxford OX1 3JS.

30 Aug- 2 Sept: **St Andrews**. 'Tabari. The Historian and his Work'.

Sept: **Paris**. 'Moines et monastères dans les sociétés de rite grec et latin'.

Sept: **Kaslik, Lebanon**. First Symposium Syro-Arabicum, attended by Dr Andrew Palmer.

Sept: **Groningen**. Byzantium was represented at a workshop on 'Women and Religion in the Middle Ages' held at the University of Groningen through papers given by Judith Herrin, Eunice and Henry Maguire and Alice-Mary Talbot.

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

7-9 Sept: **Newcastle upon Tyne**. 'Mediterranean Urban Culture, 1400-1800', conference held at the University of Northumbria at Newcastle and organized by the Research Group for European Urban Culture.

14-15 Sept: **London**. International Symposium: 'Greek society, politics and culture in the era of King George I, 1863 - 1913'. Information from

CONFERENCES

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'. Proceedings to be published by Dr M.E. Mullett and A. Kirby, Dept of Greek and Latin, Queen's University, Belfast BT7 1NN.

22 Sept: **Oxford**. 'Early Medieval Leather and Fur'.

24-27 Sept: **Thessalonike**. International Conference of Historical Geography: Roads and Crossroads in the Balkans from Antiquity to the European Union. K. Moustakas presented a paper on 'The road network of Western Macedonia in the Middle Ages (11th-15th centuries). The proceedings of the conference will be published.

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

29 Sept- 1 Oct: **Athens**. 'National Languages in the European Union. The Present and Future of the Greek Language'. Prof Robert Browning read a paper on 'Greek as an international language. Past realities and future possibilities'.

23-29 Oct: **Aix-en-Provence**. 120e congrès national des sociétés historiques et scientifiques, University of Aix-en-Provence.

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 held at New York University. Organized by Dr Mary-Lyon Dolezal, Program Chair, Dumbarton Oaks, 1703 32nd St, N.W., Washington, D.C. 20007.

23-25 Nov: **Paris**. 'Le miracle est-il nécessaire au saint? Les saints et leurs miracles à travers l'hagiographie chrétienne et islamique (IIIe-XVe s.)', an international conference organized by Denise Aigle, M. Chodkiewicz and A. Vauchez.

24-25 Nov: **Paris**. 'La transmission du patrimoine: Byzance et l'aire méditerranéenne' at the College de France. Dr Ruth Macrides delivered a paper on 'The transmission of property in the Patriarchal Register'.

25 Nov: **Manchester**: Day school on the Eastern Christian Communities of Manchester, held at the Manchester Metropolitan University. This was the first time that the different communities had met together and realised that they shared similar concerns. There were speakers and representatives from the Byelorussian, Coptic, Greek, Armenian and Ukrainian communities. The proceedings of the day were recorded and an edited version will be published in 1996. A further meeting is to be held in 1996 to explore the problems facing such diaspora communities in Manchester and elsewhere. For further information contact Burjor Avari, Academic Division, Manchester Metropolitan University, Manchester M15 6BH, tel. 0161-247-1023.

CONFERENCES

- 1 Dec: **London**. Workshop of the Prosopography of the Byzantine Empire Project, King's College London.
- 8-10 Dec: **Thessalonike**. 'Byzantine Thessalonike from the 4th to the 15 Centuries', a conference at the Institute for Balkan Studies, jointly organized by the Insititute for Balkan Studies and the British Council. A number of British scholars presented papers, including M. Angold, R. Browning, D. Buckton, R. Cormack, A. Dunn, A. Eastmond and R. Loverance.
- 27-30 Dec: **San Diego**. Archaeological Institute of America, 97th Annual Meeting. Chris Lightfoot and Eric Ivison spoke on 'Byzantine Amorium: Transformation and Continuity'.

1996

- 28- 30 Mar: **Brussels**. 'L'aristocrate byzantine et sa fortune. Femmes et pouvoirs des femmes à Byzance et en Occident'(VIe- XIe siècles)'.
- 11-14 Apr: **Nottingham**. Classical Association Annual Meeting, The University of Nottingham. Sessions will include 'Literature and Loyalty in Late Antiquity'. For more information contact Dr J.H. Moynoux, Dept of Classics, University of Nottingham, Nottingham NG7 2RD (tel. 0115-951-4807, fax 0115-951-4811).
- 20 Apr: **Los Angeles**. The Sixth UCLA Byzantinists' Colloquium, on the subject of 'Byzantium and Other Cultures'. Speakers will include: George Majeska, Sarolta Takacs, Alexander Alexakis, Emily Albu, Barbara Zeitler, Michael Morony, Lothar von Falkenhausen.
- 27 Apr: **Oxford**. A Colloquium entitled 'From Constantinople to Moscow: the influence of Byzantium in Russia', organized by the Patristic and Byzantine Society. To be held at St Gregory's House, 1 Canterbury Road, Oxford. For more information contact Niki J. Tsironis, 46 Ladbroke Grove, London W11 2PA.
- 29-30 Apr: **Turin**. 'Christianity and the Political Institutions, from Constantine to Justinian', at the Galleria di Arte Moderna, Corso Gaileo Ferraris 30, Turin. For more information contact Prof E. dal Covolo, Por R. Spataro, Pontificia Università Salesiana, Piazza dell' Ateneo Salesiano 1, 00139 Rome.
- 3-5 May: **Washington, D.C.** 'Aesthetics and Presentation in Byzantine Literature, Art and Music', Dumbarton Oaks Byzantine Symposium, organized by Prof John Duffy. In their papers, the seventeen invited speakers will examine a wide range of religious and secular works from the sixth to the fourteenth centuries, exploring aesthetic issues and questions of form, presentation and style. Among the topics and subject areas to be discussed are: Devotional Literature and Sacred Music; Epigrams and Art; Aesthetics of Space; Discourse and Narrative in Text and Image; and Secular Aesthetic in Art and Literature. The following scholars are to speak at the symposium: P.A. Agapitos (Nicosia), M. Alexiou (Cambridge, Mass.), J.C. Anderson (Washington, D.C.), J. Duffy

CONFERENCES

(College Park/ Cambridge, Mass.), D. Frendo (Cork), T. Hägg (Bergen), C. Hahn (Tallahassee), Chr. Hannick (Würzburg), E. Jeffreys (Sydney/Oxford), A. Kazhdan/ L. Sherry (Washington, D.C.), K. Levy (Princeton), A.R. Littlewood (London, Ontario), H. Maguire (Washington, D.C.), N.P. Sevcenko (Philadelphia), I. Sevcenko (Cambridge, Mass.), A.-M. Talbot (Washington, D.C.), and R. Webb (London/ Princeton). For more information contact Dumbarton Oaks, 1703 32nd St., N.W., Washington, D.C. 20007.

27-31 May: **Ankara, Turkey.** XVIIIth International Symposium of Excavations, Surveys and Archaeometry. Chris Lightfoot will speak on 'Amorium Kazilari 1995'.

28 May- 1 Jun: **Cambridge, Mass, USA.** 13th International Bronze Congress at the Harvard University Art Museums. Organized by Amy Brauer, Arthur M. Sackler Museum, Harvard University Art Museums, 32 Quincy St, Cambridge, MA 02138, USA.

25 Jun: **London.** A day conference on 'Aramaic, Jewish and Christian' to be held at University College London. Sponsor: Institute of Jewish Studies. Organizers: Dr Andrew Palmer (SOAS) and Prof Mark Geller (UCL).

1-4 Jul: **Groningen.** 2nd International Congress on Pre-Modern Encyclopedic Texts, hosted by the Centre for Classical, Oriental, Medieval and Renaissance Studies of the University of Groningen. For more information contact Dr Peter Binkley, COMERS, International Encyclopedia Congress, Oude Boteringestraat 23, 9712 GC Groningen, The Netherlands, tel. (50) 363-7258, fax (50) 363-7263, email: binkley@let.rug.nl.

5-8 Jul: **Melbourne.** 'Prayer and Spirituality in the Early Church' to be held at Ormond College, Parkville. Speakers will include Profs G. Dragas, E. Clark, and A. Louth. For more information contact A.D. Ingamells, Conference Secretariat, Prayer and Spirituality in the Early Church, PO Box 786, Frankston, Victoria 3199, Australia.

20-22 Jul: **Monemvasia.** The 9th Symposium of History and Art on 'Theory and Practice for the Restoration of Historic Settlements for Use or New Use'. For information please contact H. Kalligas, Monemvasia 23070, Greece. Fax: 0732-61781.

18-24 Aug: **Oxford.** Study week on the Greek Fathers, organized by the Orthodox Fellowship of St John the Baptist and to be held at the House of St Gregory and St Macrina, 1 Canterbury Road. Leaders will be Prof A. Louth and Dr K. Ware. For more information contact Seraphim Alton, Stable Flat, Murcott Farm, Crudwell, Malmesbury, Wilts. SN16 9EX.

18-25 Aug, 1996: **Copenhagen.** 19th International Congress of Byzantine Studies. For more information write to 'Byzantine 1996', c/o DIS Congress Service Copenhagen A/S, Herlev Ringvej 2C, DK-2730 Herlev, Denmark. Tel: +45-4492-4492; Fax: +45-4492-5050.

28 Aug-1 Sept: **Bergen, Norway.** 'Greek Biography and Panegyrics in Late Antiquity', an International Symposium. For information contact

CONFERENCES

the Centre for the Study of European Civilization, University of Bergen, Sydnespl. 7, N-5007 Bergen (tel. +47 55 21 24 34, fax +47 55 54 47 17), or e-mail Tomas.Hagg@kla.uib.no.

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

23-26 Sept: **Oxford**. ARAM International Conference, 'Transmission and innovation: scientific and technological thought in Syro-Mesopotamian area, 1000 BC- AD 1000'.

25-29 Sept: **Pisa**. 19th Hippocratic Colloquium. University of Pisa.

24-27 Oct: **Chapel Hill, North Carolina**. 22nd Annual Byzantine Studies Conference. Several topics for sessions have been suggested with the expectation that many will be interdisciplinary, including: Byzantium in the classroom; technology for teaching; orientalism in Byzantine scholarship; critical theory and its uses for Byzantinists; historiography in Byzantine Studies; organization of labour and guilds; religious violence in late antiquity; Byzantine dynastic politics; the seventh century; Byzantium and the Franks; middle Byzantine history and culture; deconstructing the Macedonian Renaissance; cultural exchange in the Comnenian and Palaeologan periods; authors, patrons, audience; ceremonial/ *The Book of Ceremonies*; conceptions of space and time; Byzantium and the natural world; political boundaries and frontiers as areas of confrontation and interchange; marginality; Byzantine Anatolia; the Byzantine church; Byzantine New Testament manuscripts; popular religion; church decoration; representation of the saints; the power of symbols; medicine and magic; humor; fantasy and imagination; the family in Byzantium; wealth and poverty; death and burial in Byzantium; textiles; artistic expression in the Palaiologan period; new directions in Byzantine archaeology; instrumenta studiorum; group project reports (e.g. on monastic documents, prosopography, etc.) Submissions in Middle Byzantine history and culture are particularly welcomed for this conference. Abstracts should be submitted by 15 March 1996 to Program Committee, BSC, c/o Elizabeth Fisher, Department of Classics, Acad. Center T345, The George Washington University, Washington, DC, 20052 (no faxes please; telephone enquiries to 202-994-6184).

14-16 Nov: **London**. 'Material for village and urban economies in the early Byzantine Near East: Trade and exchange in the period AD 565-750', Late Antiquity and Early Islam Workshop, School of Oriental and African Studies.

CONFERENCES

1997

1-3 Mar: **Oxford or London**. The Patristic and Byzantine Society will organize a conference on 'Men and Women in an Age of Anxiety'. For more information contact Niki J. Tsironis, 46 Ladbroke Grove, London W11 2PA.

21-42 Mar: **Brighton**. The 31st Spring Symposium of British Byzantine Studies will be held at the University of Sussex. The topic will be 'Desire and Denial in Byzantium'. Offers of papers or communications on this theme should be sent to Dr Liz James, School of European Studies, University of Sussex, Falmer, Brighton.

14 Apr: **Oxford**. 'Bishop Innokentii and the Greek Patristic Tradition' to be held at Pembroke College, Oxford University. Speakers will include Rt Rev Dr K. Ware, Dr A. Louth and Dr S.A. Mousalimas. For more information contact The Secretary, Fellowship of St Alban and St Sergius, 1 Canterbury Road, Oxford OX2 6LU.

August: **Pretoria, South Africa**. The South African Association for Patristic and Byzantine Studies will be hosting an international conference. A cordial invitation is extended to all Byzantinists and Patristic scholars to offer papers on any subject. For more information contact Prof H.F. Stander, Dept of Ancient Languages, University of Pretoria, 0002 Pretoria, South Africa. Tel: (12) 420-2691; fax: (12) 420-4008; e-mail: Stander@Libarts.UP.AC.ZA

25-29 Aug: **Marburg**. Colloquium on 'Origenes in den Auseinandersetzungen des 4. Jahrhunderts' to be held at the Philipps-Universität-Marburg, Faculty of Theology. For more information contact Prof Dr W. A. Bienert, Hahnbergstr. 5, D-35043 Marburg, Germany.

7. XXXth SPRING SYMPOSIUM OF BYZANTINE STUDIES

'Dead or Alive? The Byzantine World in the Ninth Century'

Symposiarch: Prof A.A.M. Bryer

Co-organizers: Prof J. Haldon, Dr L. Brubaker, Mr A.W. Dunn,
Dr R. Macrides and Dr M. Cunningham

The Symposium will be held at the Faculty of Education and Continuing Studies, with residential accommodation in University House, at the University of Birmingham, from Saturday, 23 March through Monday, 25 March, 1996. The organizers wish to acknowledge the generous support of The Hellenic Foundation, The A.G. Leventis Foundation, The Society for the Promotion of Byzantine Studies and the Whitting Bequest.

Ninth-century Byzantium has always been seen as a sort of way station between Iconoclasm and the so-called Macedonian revival; in scholarly terms it is indeed often treated as a 'dead' century. The object of this Symposium is to question this assumption. Centuries are artificial units, and while there is a lingering resonance about the year 800, who can recall offhand anything about 900? Still, the troughs around 750, 850 and 950 have very different contours, and this Symposium aims to rescue the centre from the shadow cast forward by events of the eighth century and backwards by those of the tenth.

We look first to the contours of Byzantium on the ground: the material evidence for what it looked like in the ninth century and to the infrastructure that supported that appearance. Specific aspects of the economy, archaeology and material culture (images, buildings and objects) present a picture of the Byzantine world from the Anatolian plateau to the Greek-speaking areas of Italy that is only now gradually emerging as distinct and vibrant. How this world was viewed by outsiders, a theme as revealing about Byzantine success (or failure) in promoting particular views of itself, is the topic of two framing lectures; while the third session of the Symposium examines the interactions between Byzantium and the rest of the world from Francia to the Caliphate. The final session takes us back to Byzantium and to what written sources tell us about Byzantine views of themselves in the ninth century and, finally, to how later Byzantine authors framed the century.

30th SPRING SYMPOSIUM

Provisional Programme

Saturday 23 March

- 10.00: onwards. Registration in the Faculty of Education. University House open. The final programme, with list of all Symposiasts, is distributed at Registration.
- 11.45: Opening of the Symposium by Sir Steven Runciman.
- 12.00: Framework lecture. Christopher Wickham (Birmingham): 'Ninth-century Byzantium through Western eyes'.
- 12.30: Buffet lunch.
- 13.45: Session I: **Byzantium on the Ground**, convened by Anthony Bryer (Birmingham).
- I.1. Alan Harvey (Northumbria): 'The ninth-century Byzantine economy: an overview'.
- I.2. Ghislaine Noyé (CNRS, Paris): 'Apulia and Calabria'.
- I.3. Rasho Rashev (BAN, Shumen): 'Pliska and Bulgaria'.
- I.4. Archie Dunn (Birmingham): 'Greece and the Aegean'.
- I.5. Christopher Lightfoot (BIAA, Ankara): 'Amorion and Anatolia'.
- I.6. John Kent (Birmingham), 'The interaction of Greek and Latin on Byzantine coins in the ninth century'.
- 18.15: Reception in the Barber Institute, to view an Exhibition by Nubar Hampartumian (Birmingham) and John Kent: 'Latin in a Greek world: coins in ninth-century Byzantium'.
- 19.30 : Dinner in University House (followed by SPBS committees).

Sunday 24 March

- 8.00: Breakfast in University House
- 9.00: Session II: **The Shape of Byzantium**, convened by Leslie Brubaker (Birmingham).
- II.1. Robert Ousterhout (Illinois, Urbana-Champaign): 'Reconstructing ninth-century Constantinople'.
- II.2. Alessandra Ricci (Groningen and Istanbul): 'The shape of ninth-century palaces'.
- II.3. Kathleen Corrigan (Dartmouth, N.H.): 'The shape of visual narrative in the ninth century'.
- II.4. Nancy Ševčenko (Philadelphia, PA): 'Canon and calendar: the role of ninth-century hymnographers in shaping the celebration of the saints'.
- II.5. Robin Cormack (Courtauld, London): 'Away from the centre: "provincial" art in the ninth century'.
- 13.00: Lunch in University House.
- 14.30: Session III: **Beyond Byzantium**, convened by James Howard-Johnston (Oxford).
- III.1. Eduardo Manzano (CSIC, Madrid): 'al-Andalus and Byzantium'.

30th SPRING SYMPOSIUM

- III.2. Thomas S. Brown (Edinburgh): 'A ghost restored to life. Images and contacts with Byzantium in ninth-century Italy'.
- III.3. Thomas S. Noonan (Minneapolis): 'The Khazar-Byzantine world of the Crimea'.
- III.4. Sydney H. Griffith (Catholic University of America, Washington, D.C.): 'Palestine in the eighth and ninth centuries'.
- III.5. Paul Magdalino (Harvard University): 'The Byzantine revival and the road to Baghdad'.
- 19.30: Dinner in University House.
- 21.00: **Annual General Meeting** of The Society for the Promotion of Byzantine Studies in University House Library.

Monday 25 March

- 8.00: Breakfast in University House.
- 9.00: Communications, convened by Ruth Macrides.
- 12.30: Framework lecture. Hugh Kennedy (St Andrews): 'Ninth-century Byzantium through Eastern eyes'.
- 13.00: Buffet lunch.
- 14.00: **Session IV: The Thought-World of Byzantium**, convened by John Haldon (Birmingham).
 - IV.1. Marie Therese Fögen (Frankfurt a-M): 'Reanimation of Roman law in the ninth century: remarks on reasons and results'.
 - IV.2. Marie-France Auzépy (College de France, Paris): 'Manifestations of Orthodoxy in text and literature'.
 - IV.3. Claudia Ludwig (B-BAW, Berlin): 'The participation of the Paulicians in the thought-world of ninth-century Byzantium'.
 - IV.4. Shaun Tougher (Belfast): 'The imperial thought-world of Leo VI'.
 - IV.5. Athanasios Markopoulos (Athens): 'Tenth-century images of ninth-century Byzantium'.
- 18.00 Concluding Lecture: Paul Speck (Berlin): 'Byzantium: cultural suicide'.
- 18.30: Closing of Symposium and Announcement of the 31st Spring Symposium of Byzantine Studies, Sussex, 1997.
- 18.45: Reception.
- 20.00 Feast in University House.

For more information, contact The Symposium Administrators, Centre for Byzantine, Ottoman and Modern Greek Studies, The University of Birmingham, Edgbaston, Birmingham B15 2TT, England. The proceedings of the Symposium will be published in the SPBS Publications Series.

8. ANNOUNCEMENTS

Obituaries

We announce with regret the deaths of the following Byzantinists and friends: **Elizabeth Bryer**, **Dr Jorgen Raasted**, **Philip Sherrard** and **Dr S.P.B. Way**.

Elizabeth Bryer (16 May, 1939- 16 December, 1995)

Liz was not a Byzantinist. She was a mathematician and botanist, in a notable family tradition. Yet Liz knew more Byzantine sites more intimately than most Byzantinists. The first time she rode through the Pontic Gates above Trebizond, in September 1962, the summer pastures were, as usual, clumbered with cloud, which only cleared on her last ride in August 1985, when she spotted a church, painted in August 1265 and scrawled with pilgrim graffiti thereafter-- it must be one of the highest in the Byzantine world. Liz also knew more Byzantinists, however elevated, more intimately than most Byzantinists. Their graffiti are scrawled all over her Visitor's Book, beginning with that of Fr Gervase Mathew over thirty years ago. To our Society she gave its symbol of two peacocks at the fountain of life, taken from a relief at the entrance to the Doges' Palace-- originally her linocut for a family Christmas card.

Elizabeth Lipscomb was born in the Master's Lodge of Christ's College, Cambridge, on 16 May 1939. Elizabeth Bryer died on 16 December 1995 at home with her family in 33 Crosbie Road, Birmingham, where she had welcomed so many members of the SPBS.

(Prof A.A.M. Bryer)

Jorgen J. Raasted (19 March, 1927- 5 May, 1995)

In the early morning of May 5th, 1995, Docent, dr. phil. Jorgen Raasted died in his home, 68 years old. Jorgen Raasted was a son of the Danish composer and organist N.O. Raasted and graduated from the University of Copenhagen in Classical languages and Christian culture in 1954. After a period as teacher at Ribe Kathedralskole, he was encouraged by Carsten Hoeg, his former professor and the founder of *Monumenta Musicae Byzantinae*, to return to the university where he gained a position as lecturer and researcher with special obligations in the field of Byzantine music.

After the death of Carsten Hoeg in 1961, Jorgen Raasted devoted much of his energy to maintain and corroborate the editorial activities of *Monumenta Musicae Byzantinae*. In 1966 he published his thesis on the 'Intonation Formulas and Modal Signatures in Byzantine Musical Manuscripts'. This book was not only very important for the understanding of the modal system as it appears in the musical manuscripts, but it even turned out to have a lasting impact on the modern performance practice of medieval Byzantine chant.

ANNOUNCEMENTS

Among his achievements his contributions to the study of the Paleobyzantine notations should also be mentioned. Already in 1962 he detected and published the 'Theta' Notation, a primitive system of musical signs, which today forms an indispensable part of our knowledge about the origin and early development of Byzantine notation. Jorgen Raasted was gifted with an outstanding talent as a paleographer. For example, in his edition of the Saba *Heirmologion* (MMB VIII 1968-70), he could show in detail how the Paleobyzantine notation had been modernized by a later hand into early so-called 'Round' or 'Middle-Byzantine' notation. It was characteristic of him not only to study the objects, the musical mss., but to go beyond the surface and study all the processes that led up to these objects.

Later in his career, Jorgen Raasted took up the challenge to go into dialogue with Greek musicologists on topics such as melodic exegesis and chromaticism in Byzantine chant. It required a person with exactly his qualities to begin a dialogue from what until that point seemed totally frozen positions, namely an enormous knowledge of the medieval tradition, a high esteem of the living tradition of Orthodox Church music and an open mind.

Jorgen Raasted did not leave many aspects of Byzantine music untouched and as one of the finest scholars in his field, he attracted several students and scholars from Denmark and from abroad to Copenhagen. But apart from his scientific achievements, of which I have only mentioned a few here, all who have known him, I think, will first of all remember him for his passion for his work, his frank and personal way of exchanging ideas and engaging his students and colleagues in discussion, his contagious energy and his pioneering spirit.

(Christian Troelsgard)

Philip Sherrard (23 September, 1922- 30 May, 1995)

Philip Sherrard grew up amidst memories of Bloomsbury and was educated at Cambridge. His mother, Brynhild Olivier, was one of the 'neo-pagans' and a friend of Rupert Brooke. Philip came to Greece as a soldier in 1944, met and married Anna Mirodhia, the mother of his two daughters, and served for a time as assistant director of the British School, which was and is unusual among the foreign schools in Athens for the interest it takes in Hellenism outside the 'classical' period. What especially caught Philip's eye in Greece was its poetry and its Orthodox Christian tradition, both largely unknown at that time in England. Philip read and befriended poets, visited the Holy Mountain of Athos, and became Orthodox. In 1959 he bought a property by the shore of northern Euboea, looking across to the mainland and the peaks of Parnassus. Katounia and the nearby village of Limni became his true home, though he spent the period from 1970 to 1977 in self-imposed exile, teaching at King's College, London.

ANNOUNCEMENTS

In the fifties and sixties, the academic study of Greek and Greece was cautiously emerging from the classicists' ghetto, just as the traditional Greece of the monasteries and mountain villages, the Greece Philip had sought out, was being abandoned by its own inhabitants. Philip chose not to write explicitly about his immediate environment in northern Euboia; but his friend Juliet du Boulay's *Portrait of a Greek Mountain Village* (1974) describes a village not far from Limni, as it was in the mid-sixties. The life in harmony with nature's rhythms that we glimpse in this book, and the villagers' symbolic way of thought that treated everything in their environment as holy, were what Philip most admired in Greece. Of the shameless ravaging of the countryside that began in the fifties, Philip was painfully aware. But he was blessed with the ability to see beyond that, to the miraculous core of nature, God's creation. At Katounia, something of an older and healthier way of life was preserved. Electricity and the telephone were banned, and Philip took pride in regaling his guests with Katounia's own produce, spiced with his teasing humour, not to mention that insistent 'Why?' interjected as one delivered oneself of some piece of this world's conventional wisdom.

With his second wife the publisher Denise Harvey, Philip lived at Katounia from the late seventies onward in what some thought an evasion of the modern world, but was in reality a considered engagement with it, on ground Philip himself had chosen. Not a few of the visitors who were privileged to glimpse Philip's and Denise's existence at Katounia went away personally refreshed, but also with an awareness of having witnessed that rarest thing, beliefs lived out in a consistent fashion. Through his many books, though, Philip reached a much wider audience. His translations of poetry, in collaboration with Edmund Keeley, convinced the English-speaking world of the merits of Kavafy and Seferis, in particular. A group of historical writing helped to make sense of Byzantium, and especially Athos, at a time when many supposed academic specialists thought this tradition impenetrably mysterious. Philip also undertook, with the late Gerald Palmer and Kallistos Ware, a translation of the collection of Orthodox ascetic texts known as the *Philokalia*. These texts, about self-purification and the vision of God, do not on their own provide a spiritual way-- they must be used under the guidance of a spiritual teacher. Many unknown correspondents sought such guidance from Philip himself, and much of his last store of energy went into the writing of letters.

Latterly, Philip and Denise built a simple stone chapel near their home, a country chapel on the edge of Papdiamantis's world, but with Celtic allusions-- for Philip had not cut himself off from his roots, and anyway believed firmly in the universality of Orthodoxy. His funeral service was held in this chapel, and as it ended, Fr Pavlos Ioannou spoke of Philip's participation in the Christian mysteries as the prerequisite without which he had felt he could not truly live. But Philip was no less concerned with the problem of how humanity itself can go on living in flagrant disregard

ANNOUNCEMENTS

of the holiness of all creation. His last and most passionate books, starting with *The Rape of Man and Nature* (1987), argue that man can, if he will, rediscover God's distorted image. Among his readers, some were too much of the world to see the problem, others too appalled by the world to believe the solution. In his personal existence, Philip translated clarity of thought and awareness of personal responsibility into actions which had consequences for himself and for those around him, and which gave all of us some reason to hope.

(Garth Fowden)

(This obituary first appeared in the *Anglo-Hellenic Review* 12 (1995), 17 and is reprinted with the kind permission of the Editor).

ANNOUNCEMENTS

Periodicals

The Amorium Project produces its own bi-annual newsletter, circulated to its team members and supporters. If you wish to subscribe and/or join the 'Friends of Amorium', or if you can help in any way, but especially in fund-raising for this eminently worthy cause, please contact Dr C.S. Lightfoot, 271 Hay Green Lane, Bournville, Birmingham B30 1SP.

Κάμπος. Cambridge Papers in Modern Greek. Issue no. 3 is now available. It contains the edited texts of five lectures given in Cambridge during 1994-95, as follows:

Nadia Charalambidou, 'The mist around Lala: a return to Seferis's *Six Nights on the Acropolis*'

Alexandra Georgakopoulou, 'Everyday spoken discourse in Modern Greek culture: indexing through performance'

Aglaia Kasdagli, 'Exploring the papers of the Scottish Philhellene Thomas Gordon (1788-1841)'

Anastasia Markomihelaki, 'The sixteenth-century Cretan playwright Georgios Chortatsis as a parodist'

Robert Shannan Peckham, 'Memory and homelands: Vizyinos, Papdiamantis and geographical imagination'

Price per copy: £7.00 (including postage).

Published by The Modern Greek Section, Faculty of Modern and Medieval Languages, University of Cambridge. ISSN: 1356-5109

Back issues of *Κάμπος* are also available. Please write to The Secretary, Department of Other Languages, Faculty of Modern and Medieval Languages, Raised Faculty Building, Sidgwick Avenue, Cambridge CB3 9DA.

Books

Copies of New Constantines. *The Rhythm of Imperial Renewal in Byzantium, 4th- 13th Centuries*, ed. P. Magdalino (SPBS Publications 2, Variorum, 1994) and *Constantinople and its Hinterland*, edd. C. Mango and G. Dagron (SPBS Publications 3, Variorum, 1995) are still available at the special discount price of £30 to members of SPBS, including p & p. Please send your orders to Mary B. Cunningham (Membership Secretary), 44 Church Street, Littleover, Derby DE23 6GD.

ANNOUNCEMENTS

General

Members of SPBS are cordially invited to visit the excavations at **Amorium** in Turkey during the 1996 season (1 July- 21 August). If possible, please call and confirm the date and approximate time of your arrival so that meals and temporary accommodation can be arranged as appropriate. There is a telephone at the Dig House: (0272)- 457-52-29.

In Oxford work has begun on a project to replace the existing catalogues of the Greek manuscripts in the **Bodleian Library**. The task is being undertaken by Dr Annaclara Cataldi Palau, with the assistance of Barbara Crostini Lappin. The first volume of the new catalogue will deal with the Meerman collection. This initiative has been made possible by a generous grant from the Foundation for Hellenic Culture.

Brasenose College, The University of Oxford, announces a **Visiting Fellowship Programme in Hellenic Studies**. The scheme is sponsored by The Foundation for Hellenic Culture, The Leventis Foundation and the Hellenic Foundation. The Fellowships are open to scholars in any area of Hellenic Studies, including Economics, History (Ancient, Byzantine or Modern), Law, Literature, (Ancient, Byzantine or Modern), Philosophy, Politics, Sociology, Theology and all other aspects of art and culture.

The duties of the Fellow(s) elect are to:

1. Undertake research with relevance to Greece in her/his subject area
2. Organize an eight week (two hours per week) seminar in her/his subject area.

Eligibility: The Fellowships are open to scholars of recognized standing. It is expected that applicants will be fluent in English and Modern Greek.

The programme operates on an annual basis, with no possibility for re-election. The College has a preference for applicants able to visit for the whole year; but, in any event, no election will be made for less than one term.

It is expected that prospective candidates will have some financial support from other sources, but the scheme provides a grant of £12,000 per annum (or the corresponding fraction thereof in the event in which a Fellow is elected for part of the academic year).

For more information, please write to: The Chairman of the Committee for Hellenic Studies, A.S. Courakis, Brasenose College, Oxford OX1 4AJ. (tel: direct lines: 01865-277877 or 01865-62207; Fax: 01865-277822).

The **Marjory Wardrop Prize** was awarded to Katherine Vivian by the Centre for Kartvelian Studies in Tbilisi, Georgia. The prize is in

ANNOUNCEMENTS

recognition for her outstanding work in Kartvelology, including translations of outstanding works of Georgian literature.

Annabelle Parker announces that she is producing a small journal in Dutch about Byzantium 'then and now' called *Gouden Hoorn* (or *Golden Horn*). Originally intended for people interested in Byzantium who are living in Holland, she would now like to broaden its horizons by asking all members of SPBS whether they have anything to contribute to her journal, announcements or short articles, or even poems. Please write to her for a copy of the journal. She intends to put English translations of the articles on the Internet. *Gouden Hoorn* has been published since 1992 and has since appeared twice annually, 24 pages per issue. Distribution is in Annabelle Parker's hands, as is most of the editing. For more information, contact her at the following address:

Annabelle Parker
Tweede Looiersdwarsstraat 62,
NL-1016-WB Amsterdam
The Netherlands
Annabell@PJMI.KNAW.NL

The Patriarchal Institute of Patristic Studies in Thessalonike has written to say that after threatened closure, the Institute has been granted a reprieve and its Director, Prof I. Foundoulis, has announced that it will remain open. The members of the Institute gratefully acknowledge the hundreds of letters of support and encouragement from Byzantine scholars around the world which helped to bring about this decision. Difficulties remain, but in the meantime the Patriarchal Institute will continue to provide its normal service, disseminating information and copies from its unique collection of miniatures and films.

The Editor wishes to apologize for an error in the last issue of *BBBS* 21 (1995). Dr Paul Magdalino was not the first author to receive the **Runciman Award** for a book on a Byzantine subject. In 1989 Rowland J. Mainstone won the award for his book, *Hagia Sophia: Architecture, Structure and Liturgy of Justinian's Great Church* (Thames and Hudson, 1988). Apologies and renewed congratulations to both scholars for contributing to our knowledge and appreciation of Byzantine topics.

The Society for the Promotion of Byzantine Studies will be holding its **Annual General Meeting** during the 30th Spring Symposium at The University of Birmingham, in the University House Library, at 9.00 p.m., Sunday 24 March, 1996. Nominations for three new members of the Executive Committee are invited from both lay and professional Byzantinists.

ANNOUNCEMENTS

The Society for the Promotion of Byzantine Studies wishes to announce the procedure for applying for grants for research or other projects in the field of Byzantine Studies:

1. Applications from members of the Society are considered once a year, at the October meeting of the Executive Committee.
2. Grants have in the past been given for fieldwork, publication and for scholarly meetings; other applications which would further the aims of the Society will however be entertained.
3. No award has ever exceeded £250. The amount of money available annually will vary according to the finances of the Society, but is unlikely to exceed £1,000.
4. Priority will be given to projects with which the Society wishes its name to be associated.
5. There is no application form, but applicants are asked to give details of how much money is requested and the use which will be made of it. A report, which may be published in *BBBS* or the autumn newsletter, will be expected.
6. Letters should reach the Secretary by 1 September in any year.

9. RESOURCES

The Amorium Project now has a sizeable photographic archive. Copies of slides and b & w prints from the seasons 1993-1995 can be obtained for teaching purposes and publications (with appropriate acknowledgements). Please contact Chris Lightfoot for more details and estimates (cost- price plus reproduction fee).

Dumbarton Oaks Database Project:

Currently in preparation at Dumbarton Oaks is a database of information on Byzantine culture and society drawn from Greek hagiographical texts of the eighth to tenth centuries. Included in the database are Greek text files of most of the *vitae* (some texts were denied copyright permission) which provide immediate access to the chapter of the *vita* from which the entries have been extracted. (Continuous Greek texts are in preparation). The database is accompanied by brief introductions to each *vita* with summary biographical and chronological information on each saint, plus a comprehensive bibliography of editions and secondary sources. The database is available for consultation at Dumbarton Oaks.

The database of the ninth century is now also available on a licensing basis. This is a set of 11 floppy diskettes which contain 43 *vitae* and 15 synaxarion notices of ninth-century saints. (8 items are without Greek texts). For the ninth century there are approximately 74,200 data entries on 26,928 separate records. A run-time version of the database's operating system is included. Loading time is under twenty minutes, so the database can be easily mounted and erased as needed.

Hardware/Software specifications:

- PC or 100% compatible machine; Power Mac with DOS capability
- DOS version 2.11 or higher
- minimum 640K RAM
- 62.5 MB of hard disk space
- WordPerfect 5.1 or higher and the Greek Language Module
- printing of Greek: laser printer or any other printer with memory for downloading Greek soft fonts.

Cost for License:

- \$175 for individuals - \$200 for institutions
- domestic: add 5 dollars shipping and handling
- international: add 15 dollars shipping and handling
- *** good for 15 years *** upgrades provided at cost

For further information, contact:

Dr. Lee Francis Sherry, Dumbarton Oaks, 1703 32nd St., NW,
Washington, DC 20007 Tel: (202) 342-3255 Fax: (202) 342-3207

10. TEACHING BYZANTIUM

Rossitza Atannasova, a Bulgarian student in her final year in the Department of Classics, The University of Birmingham, sent the following report of a course she and three other students attended in August 1995:

We were invited to take part in an educational programme organized by the Province of Kalymnos which involved classes in Modern Greek language, Greek civilization, music and folk-dancing. This small island of the Dodecanese group has a population of circa 16,000 and still preserves the traditions of large Greek families. The most fascinating aspect of Kalymnos is its bare mountainous terrain, rich in the mysterious scent of thyme. Kalymnos is famed for its thyme-flavoured honey (*thymariko meli*) and its sponge-diving, which the islanders claim originated there. In the museum in Pothia, the main port, the history of sponge-diving and evolution of the equipment during the centuries are displayed, while the treatment of the sponges, caught near the shores of North Africa, can be witnessed in the workshops. The 'songs of sea' which feature in Greek folk poetry are strongly linked to Kalymnos and lament the destiny of the '*sphoungarades*' who are far from home and exposed to the dangers of the sea. Special rusks of brown bread were baked for the divers and I was amused to learn that chunks of it were put in what was described to me as 'a traditional Kalymnian salad'. Homer provides us with the earliest reference to Kalymnos, mentioning the 'Kalydnai' islands in the *Iliad* (II.677). During a volcanic eruption, the tiny island of Telendos was formed and a Kalymnian legend narrates the unfortunate love of the princess of Telendos, the features of whose face are reflected in the profile of the island.

A committee was set up by the Kalymnians to carry out an archaeological excavation of the prehistoric sites, caves and ancient Greek monuments. Material from the temple of Apollo was used for the construction of a fifth-century church in Pigadia and each marble piece in the surviving apse bears an inscription. In the heart of the island in Chorio, which was the earliest settlement and oldest capital of Kalymnos, rise the ruins of a medieval castle, reinforced by the Knights of St John who occupied the island in 1313. The small chapels there date from the later period and reveal a few frescoes in spite of the layers of white-wash. After Kalymnos surrendered to the Turks in 1523, the population was spared from conversion to Islam and mosques were never erected. The Italian style of architecture remains however from the more than twenty years of Italian presence on Kalymnos. There are nine monasteries and a great number of Byzantine churches which preserve precious icons and works of art. A large photographic collection often reminds me of the sites and the beautiful Greek sunsets I contemplated on Kalymnos while,

in my soul, I always keep alive the tune of the native song '*Melachrino mou*' ('My dark lady') in Kalymnian dialect and dance the Greek '*kalamatiano*' and '*isos choroi*'.

Gerald Crowson notifies us of a residential course at Granada which was organized by the Centre for Medieval Studies at the University of Leeds entitled 'Granada: Art, Architecture, Literature and History of Islamic Spain (711-1492)', 10- 30 July 1994. He is hoping to organize a similar course on the subject of Byzantine Studies in the future.

Dr Claudine Dauphin writes that she was invited to introduce a new fourth-year BA course on 'Byzantine Christianity in the Holy Land' for Senior Sophisters in Hebrew, Biblical and Theological Studies at Trinity College, Dublin, 1 Feb- 27 June 1995.

Dr C. Matzukis, South Africa, reports that the correspondence course in Modern Greek, which includes Byzantine literature and history, is gaining popularity since its inception in January 1993. For more information contact her at the Department of Greek and Latin Studies, Rand Afrikaans University, P.O. Box 524, Auckland Park 2006, Republic of South Africa.

A **Nordic Byzantine course** for post-graduate and doctoral students took place in Tyrkia, 6- 22 October, 1995. The group included eight teachers, L. Rydén, J.-O. Rosequist (Sweden), P. Hohti (Finland), K. Fiedelius, Ø. Hjort (Denmark), H. Torp, P.J. Nordhagen, B. Kiilerich (Norway) and twenty participants doing research on various aspects of Byzantine history, philology, art history, archaeology and philosophy. In the first week they studied Byzantine monuments in Ankara, Trabzon and especially the cave monasteries of Cappadocia. The second part of the tour was dedicated to the monuments in Constantinople supplemented with an excursion to Nicaea and lectures at the Swedish Research Institute.

The Department of Archaeology at the **University of Newcastle** now offers an MA in 'Techniques of Early Byzantine Archaeology'. The course was intended as 'tailor-made' research training programme for an MA (A); the first successful student has progressed on to work on a PhD in 1995. Modules include: Roman and late Roman pottery, early Byzantine archaeology and architecture, modern and ancient languages, archaeological survey and Auto-CAD, Geographical Information Systems.

11. XXIXth SPRING SYMPOSIUM OF BYZANTINE STUDIES

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

Symposiarch: Dr David Buckton

From the moment the Spring Symposium was invited to London, to coincide with the opening of a new permanent exhibition of the British Museum's early Christian and Byzantine collections, things started to go wrong. First, the space earmarked for the new gallery was given away to another museum department, the delay in the British Library's departure from Bloomsbury putting paid to any alternative space. By then the twenty-ninth Spring Symposium was headed for the capital, and the temporary exhibition *Byzantium: Treasures of Byzantine Art and Culture from British Collections* was hurriedly conceived so that symposiasts would have something to look at. Then it was belatedly realized that the British Museum lecture theatre was too small for the number of participants expected, and the Symposium was moved, lock, stock and barrel, to King's College in the Strand.

It took place from Friday 7 to Monday 10 April, still underwritten by the Trustees of the British Museum, but now hosted by the Centre for Hellenic Studies, King's College London. Sponsors included the Hellenic Foundation, the Leventis Foundation, the British Academy, and the Bank of Cyprus. The organizing committee of Robin Cormack (Courtauld Institute of Art), Rowena Loverance (BM Education Service), Charlotte Roueché (King's College, London) and the symposiarch eventually agreed on the title 'Through the Looking-Glass' and the sub-title 'British Reflections of Byzantium' and invited twenty-eight speakers, many of them not Byzantinists, to deal with aspects of British relationships with Byzantium between the early Middle Ages and the present day. Kara Hattersley-Smith organized the communications, short papers volunteered by symposiasts. Many of the papers and some of the communications will appear in the publication of the proceedings, which is currently in preparation.

There were some 180 symposiasts, of whom 75 were members of the Society. The Symposium was non-residential, but there were social events-- the Trustees of the museum hosted a reception and private viewing of the exhibition *Byzantium* on the Friday, Orthodox Vespers were sung in King's College Chapel on the Saturday, and a reception was held in the Great Hall of the college on the Sunday. Morning coffee, buffet luncheons and afternoon tea in college were regular occasions of social intercourse, and symposiasts could be seen making up their own parties for dinner.

Lasting memories of the twenty-ninth Spring Symposium include the speaker who announced from the podium that he had changed both his title and his subject, only to end by accusing the organizers of putting him in the wrong part of the programme; special slides, requiring a special projector and projectionist, which no one could make out; the microphone that took exception to plosives in a paper about Byzantine purple; and above all, Runciman reminiscences, particularly of meeting W.B. Yeats at Lady Ottoline Morrell's house and of being J.B. Bury's only pupil at Cambridge.

The twenty-ninth Spring Symposium, like the exhibition, was well received by the symposiasts and utterly exhausting for Charlotte Roueché and the symposiarch, drained of everything except deep admiration for Prof Bryer, who had done this every year or every other year for almost as long as anyone could remember. In 1995, however, the Birmingham symposium had come to London, and with it, Bryer, an honoured guest.

(Dr David Buckton, Symposiarch)

Abstracts of Communications

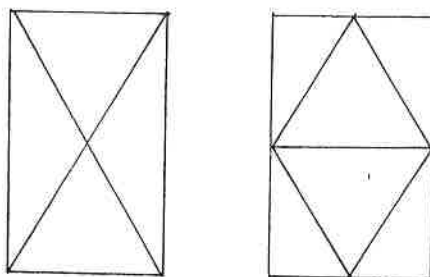
Dr Richard Brun, 'Formal patterns in Byzantine and western medieval pictorial representation'.

In this paper a basic principle of proportion adopted in the manufacture of icons is set forth. This principle, geometric in nature, aims to fix a certain ratio of width and height in icons, as well as to produce an invisible compositional scheme, ruling the placing of sacred iconographical elements within the picture. The existence and function of this principle of proportion and compositional geometry seem to have gone unnoticed in the field of icon studies. Involvement of such a principle can be traced in some of the earliest Byzantine panels (sixth-century Pantokrator in St Catherine's monastery, Mt Sinai) as well as in the imperial portrait mosaics at Ravenna. From the time when the post-iconoclast tradition of icon-making was established, a class of panel icons strictly following our principle is recognizable. It predominantly concerns holy persons in centralized, non-narrative representation.

The ratio is defined in a simple mathematical way: the diagonals of the panel rectangle intersect at a 60 degree angle. From this formula it follows that the image area precisely circumscribes two equilateral triangles, situated point to point or with one side in common. The latter case creates a rhombus.

The period of the most strict observance of this principle is from the tenth century to the thirteenth-century Latin conquest. Among typical specimens is a tenth-century St Philip at Sinai and a twelfth-century icon in the Hermitage, representing St Gregory Thaumaturgos, both Constantinopolitan. Many examples are however post-Latin in Byzantine and post-Byzantine art up to the seventeenth century. An intriguing

question concerns the measure of genuine understanding of an ancient principle, versus skill and care in imitation of authoritative prototypes. In some cases deliberate placement of sacred details indicate understanding (in certain regions and sub-traditions) possibly as late as the early seventeenth century (Pantokrator from Heraklion, Zakynthos Museum). Geometrically structured icons influenced western art at two moments. Insular ms. illumination made early extensive use of our principle (Book of Kells: frames surrounding opening words of the Gospels). A wave of influence appears at the Latin conquest. Related principles and ornamental patterns based on them were from then on frequently applied in late medieval illumination and miniatures in France and Britain.



Dr Antony Eastmond, 'Travels in a land of women, wine and song', or 'The British discovery of the Caucasus'.

This paper traced the history of British (and to some extent European) interest in the Caucasus from the time of the Crusades to the early years of this century. In particular it focused on the ways in which myth and legend affected travellers' accounts of what they saw and learned.

The paper noted the recurrence of two ancient myths often associated with the Caucasus: the legend of the Amazons and the lure of the Golden Fleece-- as well as the prevalence of orientalist attitudes among later British explorers in the eighteenth and nineteenth centuries.

I began with the Mappa Mundi in Hereford Cathedral, which depicts the Caucasus as a land on the fringe of the known world, but still the home of the Golden Fleece and noted writers' (and exhibition organisers') continual desire to locate the Caucasus as a site of mysterious riches. I continued to describe the Amazonian interpretations of the traveller John Cartwright (*The Preachers Travels*, 1611) and the Anglicised Jean Chardin, and the desire of these men to look in the Caucasus for the modern embodiment of the myths they had learned, searching for the living descendants of the legendary past.

The final section investigated the part played by the Caucasus in the Great Game, and the varying occidental attitudes towards the civilization (or lack of it) in the region of men like Sir Richard Burton, David Urquhart, James Bell or Robert Lyall who lived, worked or fought there.

I concluded by discussing the work of Oliver and Marjory Wardrop and H.F.B. Lynch, who were the first to provide serious accounts of the culture of the region in English, and who addressed the Caucasus on its own terms, rather than through the veil of western myths and perceptions.

Antony E. Lucidi, 'A view from Gibraltar-- The Licudi brothers'.

The theme at the 29th Spring Symposium was 'British Reflections on Byzantium'-- hence the title above. Gibraltar has been British since 1704 and is the last British possession in the Mediterranean. There has been a branch of the Licudi Family from Cephalonia in Gibraltar since 1799. All the Licudis in all the branches are descended from the Patriarch Constantine III Licudi, Patriarch of Constantinople 1059- 1063. After the fall of Constantinople, Gregory and Matthew Licudi, the sons of Paul, the son of Antony, escaped to Thira, in the Cyclades, and eventually reached Zante and Cephalonia in 1456. The Despot knew them and granted them feifs in both islands. They thrived. In 1496, George, the son of Mark of Cephalonia, was Admiral, commanding the city and fortress of Corfu and establishing a branch of the family there. Branches were also established in Venice, Austria, Russia and Greece over the years. John and Spiridione Licudi, the sons of Mark, were born in Cephalonia in 1633 and 1653 respectively; they were the Brothers Licudi. They were educated in Venice and at the University of Padua, where they obtained their doctorates and eventually went to Russia, arriving there in 1685, where they set up what later became the Slav-Greek-Latin Academy in Moscow. The other branches also thrived and there exist appropriate records in the languages of the countries concerned. Unfortunately, there is little in English and the purpose of this communication is to inform members that a book in English is in preparation covering all the branches of the family and to ask anyone who has any information to get in touch.

Dora Piguet-Panayotova, 'A hexagonal decorated silver censer in the British Museum and its artistic environment'.

The censer in the British Museum, no. 99. 4-25.3, dating back to the time of Phocas (602-610) is decorated with six medallions with holy portraits: Christ with St Peter and St Paul, and opposite them the Virgin flanked by two saints, one beardless, the other with a short pointed beard. I consider the first one to be St Stephen who appears regularly on liturgical vessels as, for example, on the seven chalices and two censers in the Attarouthi treasure from the end of the sixth to the first decades of the seventh centuries, now in the Metropolitan Museum, New York. The bearded man is likely to be St George who is also represented on chalices of this

type, often near the Virgin, while on the dedication of chalice no. 5 he is coupled with St Stephen in the patronage of the church near the village Attarouthi.

The medallions are framed with 'palm' leaves: three on each edge, and fastened in the middle with a spangel together so that the lateral ones flare towards the panels.

The hexagonal silver censers brought to light in the last decades bear comparison to the British thurible, such as the one in the Bayerisches Nationalmuseum, Munich, no. 65/46. Instead of medallions there are standing figures under arches, which rest on balusters shaped like bunches of leaves, one over the other, fastened with spangles and flaring like the 'palms', to which the plant elements rising up sideways out of the arches are very close. The figures are also fashioned in the same manner as on the British vessel, with caplike heads, beards and hair styled in strands, and draped garments with stippled outlines on the main folds.

The hexagonal silver censer from Nessebur in the Metropolitan Museum, no. 1985.123, with stamps also from the reign of Mauricius, is decorated with the same holy persons as the Munich thurible: Christ with St Peter and St Paul, and the Virgin flanked by two archangels. The arches framing the figures rest on twisted colonnettes comparable in their rendering with the 'palms'. The treatment of the countenances and draperies is similar to this on the British vessel.

With regard to the 'palm' motifs, their closest parallels are the supports of the six arches on the Chersonese bowl censer from the time of Heraclius (610-641) in the Hermitage, no. 125.

The silver relic casket with hallmarks also from the time of Heraclius, now in a private Swiss collection, shows distinctive similarity in the shaping of the roundels arranged in a decorative band. The plant motif of three leaves bound in the middle with a dual cross band frame the bust portraits of the apostles, who echo the bearded saints on the British censer.

The apostles in the Eucharist scene on the Riha paten from the time of Justin II (569-578), in the Dumbarton Oaks Collection, Washington, D.C., show parallels in their countenances with the portraits on the British thurible.

In the research into the artistic milieu to which the British censer belongs, other sacred silver objects adorned with medallions are discussed: the Chersonese relic casket and bowl censer no. 255 in the Hermitage, Capsula Vaticana, Homs vase in the Louvre, as well as the three Attarouthi bowl censers.

Finally, the hexagonal Sion censer with hallmarks from the reign of Justinian (526-569), in the D.O. Collection, no. S18.2, completes the artistic environment of the British censer. It shows an established type in the decoration of medallions on the hexagonal vessel. The creator of the British vessel made use of such an ornamental scheme, and the 'palm' motif echoes the oak leaves narrowed in the middle but flaring at the base

and the rim of the Sion censer. On its sides three medallions with holy portraits alternate with three other medallions comprising the spread tails of peacocks. St Peter and St Paul, who reveal ancient models, are comparable with their homologues on the British and Nessebur Censers. However, the pure decorative motifs on the Sion incense burner reproduce models of antiquity, while those on the British as well as on the Nessebur and Munich thuribles are entirely remote from the Classical models and are treated in an 'abstract' style, which coexists with the classicizing one reserved for the human beings.

The similarity in design and ornamentation of the Munich and Nessebur vessels, originating in Constantinople, to the British censer makes it possible to conclude that this was created in a workshop with the same aesthetic principles of silverware. Its link with the Sion censer pertaining also to Constantinople shows the faithfulness of its master to the classicized tradition from the preceding Justinianic era. This tradition was observed in all the works of art discussed above, which are interrelated and mostly punched with the stamps of the emperors from Justinian to Heraclius, including Phocas, whose monogram and effigy feature on the thurible under research. All this confirms the opinion that the British censer was an issue of the silver workshop controlled by imperial craftsmen in the Byzantine capital.

Dr A. Rizos, 'Did Achillius never visit the Irish Achill-Island?'

From the twelfth century on the toponymics Kellia and Lykostomion appear frequently combined in two different and remote places, the mouth of the Danube and the mouth of the Peneus river in Thessaly. I believe that Kellia is a corruption of the proper name Achilleus and that the ancient hero was originally some fluvial genius, a *numen*, venerated in rivers and in estuaries (στόμα, στόμιον, *stoma*).

There exists a stratum of old German hydronymics with the radix -aha-, which is related to the Latin *aqua* and also to the Greek -ᾠκός-, Celtic Abha [=river], which may correspond to -aha-, *aqua*, etc., an adjective systematically connected with the homeric hero, who was ποδῶκος, swift as a brook, and whose favourite abode in ancient times, except for Thessaly, some desert island in front of the mouth of the Danube, the Achilles island, Ἀχιλλέως νῆσος.

The eastern St Achillius still dwells in Thessaly. He is the patron of Larissa, but owns also a cathedral on an island of Lake Prespa, called Achill-island as well. The western St Achillius, very popular during the early Christian period, was known to Bede and suffered martyrdom together with St Nereus (Niar to the Celts) who, as everyone knows, was the grandfather of the homeric hero, a fluvial genius himself and at the same time father of several mermaids. Moreover, before their martyrdom, both holy men, Achillius and Nereus, were exiled to a desert island of the Pontus where, as mentioned above, was the danubian Achilles island of Classical times, called Χηλή by Pachymeres.

In Gaelic Achill island perhaps means 'high' island, still the modern English spelling of the name which in Gaelic is pronounced quite differently (Acaill, Aeckli and many other variants). This may reflect an acquaintance with the Christian saint or may stem from ancient mariners, who were very fond of 'Ἀχιλλέως νῆσοι' and who may systematically have called all desert islands Achilles islands. Some other Gaelic toponyms may also be connected with the names Achillius or Achilles.

Dr Dion Smythe, "For now we see through a glass darkly, but then face to face": Reflecting the person in the prosopography of the Byzantine Empire'.

This paper sets out the ways in which the prosopography of the Byzantine Empire attempts to reflect accurately the experience of the people who are its subject matter. PBE, in co-operation with the Prosopographie der mittelbyzantinischen Zeit, is a major research project of the British Academy, aimed at creating a computerised database containing all Byzantines and all people related to Byzantium (interpreted broadly) mentioned in the sources for the period 641-1261. We have grown accustomed to the description of Byzantine (especially literary) sources as the 'distorting mirror', but we are also now equally accustomed to the need for careful interpretation of the coded Byzantine rhetoric in which our sources are couched to achieve a true reflection of Byzantine reality. Part of PBE's task, in attempting to accurately reflect in computer systems our perception of Byzantine reality, is to represent what is known about people as individuals, but also as participants in social relationships. There are problems in both of these aspects, and in this communication I shall present three representative areas and the method we have chosen, after reflection, to represent Byzantium.

Prof Bernard Stolte, "It's a poor sort of memory that only works backwards": European reflections of Byzantine law'.

There has never existed a notable British tradition of studying the law of Byzantium, whereas such a tradition may be discerned on the European continent from the sixteenth century onwards. Indeed, there have been cases in which Byzantine law was actually applied in courts. This may be explained by the fact that Byzantine law was recognized as Roman law in Greek translation and studied as such since the renaissance of Greek learning in the age of Humanism. The present paper gave an outline of the role of Byzantine law in Europe after the Middle Ages, while at the same time trying to explain why a similar development did not take place in Britain.

12. CRUISES AND TOURS

(I) The Swan Byzantine Cruise

On the 23rd of August last summer, about 170 passengers boarded m.t.s. Orpheus for Swan Hellenic cruise 447, 'The Byzantine Empire'. Our knowledge of the subject ranged from not much to a great deal, with most of us somewhere in between. I searched the passenger list for familiar names and found none apart from that of Professor Donald Nicol, who was present as a guest-lecturer. The surprising truth was that, despite Professor Bryer's enticing letter to SPBS members, very few had responded: in fact, just three! At the suggestion of Dr Graham Speake, also on board as a guest-lecturer, we made up a party one evening together with the Friends of Mount Athos. Eight of us sat down to dinner. Earlier, in the Argonaut Lounge, Professor Nicol had proposed a toast to Sir Steven Runciman; a second toast was drunk to Professor Bryer and the wish expressed that he could have been with us. It was an occasion that we all enjoyed.

I had been warned that life on Orpheus was a trifle energetic, and I was convinced of it within twenty minutes of arrival when a sort of hell broke loose before I had even found my cabin. It turned out to be the summons for emergency lifeboat drill. Certainly, Swan's superb organisation and efficiency demanded a high level of commitment from its passengers. The Course Director, Hugh Leslie, and his staff worked all hours with dedication and good humour to ensure the smooth running of each day's programme. So if something unplanned occurred, as for example when Captain Vratsanos was having trouble with the starboard engine and Orpheus limped cautiously into port some hours late, everyone knew what to expect, the schedule was adjusted and there was no confusion. That sort of reliability meant that we could plan our sometimes limited free time: collapse thankfully on the sun-deck ('kindly return book to ship's library after three days'), swim round and round the pool, or continue over coffee the argument begun at dinner.

Starting at Constantinople, our course took us from Nicaea across the sea to Mount Athos, back to the Greek islands off the Turkish coast, over the Aegean once more to Piraeus, through the Corinth Canal, down the west coast of the Peloponnese (for Mystra) and finally up to Ravenna and Venice by way of Corfu. I have already mentioned two of our lecturers: we also carried a classical scholar, Professor Lubheid, and the energetic Bishop of Bristol, who possessed a great sense of humour. The local guides, too, seemed to be hand-picked, particularly the Greek guides, who stayed with Orpheus all the time we were in Greek waters and gave us of their best.

The first morning was a demanding one: an early breakfast and a four and a half hour tour, including Hagia Sophia, the walls and gates of Constantinople and St Saviour in Chora. Marvellous! It paid to stay close

to Professor Nicol, because his passionate love of the ancient city showed in his words and brought it vividly to life. This was the Alternative Tour - there usually was one. The afternoon programme was Topkapi and the Grand Bazaar which several of us dodged quite neatly, deeming the precious time better spent in Hagia Sophia.

The day we close-cruised Mount Athos was one of the highlights of the fortnight. To be talked around the peninsula by Dr Graham Speake, founder of the Friends of Mount Athos, was a privilege, and we all felt it as we listened and gazed, enrapt. Not easily forgotten.

Professor Bryer had promised a prodigious number of monasteries, and in the days that followed we visited five outstanding ones: Ayia Sophia on Mytilene, Nea Moni on Chios, the Monastery of St John on Patmos, Daphni and Hosios Loukas. They came in stupifying succession and afforded a golden opportunity to study and compare the high craftsmanship of mid-Byzantine art and architecture, especially in the field of mosaics. At Hosios Loukas, we discovered that the rare eleventh-century wall-paintings in the crypt had recently been cleaned and could be properly appreciated. For me, however, the highlight of those five days was Nea Moni, where the beauty and subtlety of the mosaic decoration is enhanced by the simplicity and peace of the place.

On the tenth day of the cruise, Orpheus arrived at Gythion for Mystra. For several passengers, Mystra had been a particular goal. Unfortunately, the visit proved thoroughly unsatisfactory. The fault lay partly in the tight schedule and partly in the planning: although we had been well briefed on the history of Mystra on board that morning, the guides took precious time on site to give it to us all over again. Three churches and the palace were visited, but the Brontochion was left out and, worst of all, the Peribleptos. A day and a packed lunch are indicated here, giving Corfu a miss. On the other hand, the programme for Ravenna was just right: guided all morning, and free time to seek out favourite places in the afternoon.

So, finally to Venice, Professor Lubheid talking us in, identifying the landmarks as they loomed up grey and misty. This city changes with the quality of the reflected light, and later on it became another city as it danced and sparkled; shining water was to be seen spilling ominously onto the stones of St Mark's Square. We few representatives of SPBS found our way to San Giorgio dei Greci in its quiet backwater and joined the alternative tour to the Scuola of San Rocco and to the Frari under the stern eye of Dr Snell, the art historian. We were tiring, I think, for it had been a strenuous fortnight and we had seen and heard so much.

Came the last morning and with it our farewell to Orpheus. It was no casual parting, because the old, much loved ship will have gone out of commission by the time you read these words, and a larger, more up-to-date vessel, the Minerva, will have replaced her. We had been in a time-warp: an old-fashioned ship, from the protection of which we emerged to snatch glimpses of a vanished world, a far past. On gala night, we had all

been given blue and white bags on which were printed a swan and 'Farewell Orpheus'. Shouldering our bags, we slowly made our way to the waiting coaches, to take up our lives again.

In retrospect, I would say that whereas the cruise itself was an enormous success, the shore excursions were frustrating and not suitable for Byzantinists, simply because of the time-factor. Even so, I am glad I went and I am confident that I speak for the majority of the passengers who booked the Swan Hellenic cruise 447 last summer.

(Gwynneth der Parthog)

II. British Museum Tours, in Association with the SPBS September, 1995.

In September an intrepid group of fifteen travellers met up in the fabled city of Trabzon to embark upon a two-week tour of the Christian remains of north-eastern Turkey, trusting themselves to a green and untried lecturer, the forceful experience of their tour manager, June Ward, and the expert local knowledge of Tim, the Turkish guide.

After the usual delays in Trabzon airport, which is not used to international arrivals and which generously decided to look after one traveller's bags until well after our return to England, we set out to explore the romance, luxury, decadence and cruelty of the Empire of Trebizond. Not the least of the cruelty was the one-way system designed by the Grand Komnenoi to foil our 57-seater luxury coach, which necessitated our passing the same fragment of the fabled towers of the city three times in our attempt to navigate the tiny centre on our way to the imperial cathedral of the Panagia Chrysokephalos. However, we succeeded in the end by ignoring all the traffic signs, and also managed to see the magnificent frescoes of the church of Hagia Sophia and parts of the sixth-century monastery of Sumela, glued 1000 feet up the side of an almost sheer cliff-face, and completely hidden on the day we visited by dense mist.

Leaving the city we passed into the wilds of the Coruh valley, and the Georgian Kingdom of Tao-Klarjeti. From a base in the hill-side town of Artvin we used two minibuses to convey us round the narrow, twisting valleys of the region and up the vertiginous tracks leading to many of the churches. It was at this point that the 'tour' was officially promoted to an 'expedition'. Near Ardanuc, the old capital of the region, lay the church of Yeni Rabat, only twelve kilometres further up the valley-- a destination we were all keen to visit. However, recent rains had caused a landslide on the main road, rendering it impassable. We were told not to worry as there was a short alternative route. We set off again. After three kilometres we discovered that this was still under construction and the road ended abruptly round a short corner. Once again Tim, our Turkish

12. CRUISES AND TOURS

(I) The Swan Byzantine Cruise

On the 23rd of August last summer, about 170 passengers boarded m.t.s. Orpheus for Swan Hellenic cruise 447, 'The Byzantine Empire'. Our knowledge of the subject ranged from not much to a great deal, with most of us somewhere in between. I searched the passenger list for familiar names and found none apart from that of Professor Donald Nicol, who was present as a guest-lecturer. The surprising truth was that, despite Professor Bryer's enticing letter to SPBS members, very few had responded: in fact, just three! At the suggestion of Dr Graham Speake, also on board as a guest-lecturer, we made up a party one evening together with the Friends of Mount Athos. Eight of us sat down to dinner. Earlier, in the Argonaut Lounge, Professor Nicol had proposed a toast to Sir Steven Runciman; a second toast was drunk to Professor Bryer and the wish expressed that he could have been with us. It was an occasion that we all enjoyed.

I had been warned that life on Orpheus was a trifle energetic, and I was convinced of it within twenty minutes of arrival when a sort of hell broke loose before I had even found my cabin. It turned out to be the summons for emergency lifeboat drill. Certainly, Swan's superb organisation and efficiency demanded a high level of commitment from its passengers. The Course Director, Hugh Leslie, and his staff worked all hours with dedication and good humour to ensure the smooth running of each day's programme. So if something unplanned occurred, as for example when Captain Vratsanos was having trouble with the starboard engine and Orpheus limped cautiously into port some hours late, everyone knew what to expect, the schedule was adjusted and there was no confusion. That sort of reliability meant that we could plan our sometimes limited free time: collapse thankfully on the sun-deck ('kindly return book to ship's library after three days'), swim round and round the pool, or continue over coffee the argument begun at dinner.

Starting at Constantinople, our course took us from Nicaea across the sea to Mount Athos, back to the Greek islands off the Turkish coast, over the Aegean once more to Piraeus, through the Corinth Canal, down the west coast of the Peloponnese (for Mystra) and finally up to Ravenna and Venice by way of Corfu. I have already mentioned two of our lecturers: we also carried a classical scholar, Professor Lubheid, and the energetic Bishop of Bristol, who possessed a great sense of humour. The local guides, too, seemed to be hand-picked, particularly the Greek guides, who stayed with Orpheus all the time we were in Greek waters and gave us of their best.

The first morning was a demanding one: an early breakfast and a four and a half hour tour, including Hagia Sophia, the walls and gates of Constantinople and St Saviour in Chora. Marvellous! It paid to stay close

guide, consulted the locals who informed us of a third possible route which would only take an extra twenty minutes. Undeterred, we turned round and set off once more.

What followed was for many the highlight of the tour: a trip by minibus over mud tracks through the high Georgian pastures of the Coruh valley. Magnificent views over sheer cliffs, verdant meadows, small alpine villages and crystal clear streams came and went by the windows of our mini-buses as we climbed up one valley, crossed the Georgian yaylas and then descended steeply to approach Yeni Rabat from behind. As the twenty minute detour gradually extended to two and a half hours, our tour manager became less and less humorous as future deadlines on the itinerary beckoned, law-suits for breach of contract loomed, and the health of some of the group began to wane... The final track to the church required a near vertical climb and reduced the numbers able to visit the church considerably and this did not help matters at all, but most found the journey itself easily outweighed all the effort expended and the frustration on arrival.

The day was not yet over. As the first minibus began its final descent back down to the river Coruh from the yaylas, its brakes failed, threatening to plunge everyone on board into the valley below. Fortunately the driver was able to stop by steering into the side of the hill; and I am pleased to report that British *sang froid* converted possible disaster into an instant dinner party anecdote. A passing cattle truck then miraculously appeared to carry the British Museum's finest back into Ardanuc in a manner to which they were not, perhaps, accustomed. When the second minibus reached the scene to find a deserted bus with a wheel missing, and no sign of the group, visions of Kurdish militants and kidnap further increased the panic of our poor Turkish guide, already in trouble for his generous interpretation of a 'twenty minute detour'. Re-united in Ardanuc, the tour continued as if nothing had happened, although a line was drawn at returning to Artvin in the first minibus, which its driver had all too hastily 'repaired'.

The following days seemed rather tame in comparison as we followed our itinerary to the letter, visiting the impressive tenth-century ruins of Işhan and Dört Kilise, built by the Georgian ruler, and part-time ally of Basil II, David the Great (963-1001).

From our base in Artvin we moved on to Kars which, we were to discover, lived up to its description as the armpit of Turkey. However, on the way there we spotted the ruins of the great ninth-century Georgian cathedral of Bana, sitting serenely on a lone hill near the road. It was only as we set off to visit it that we discovered the minor inconvenience of the river Coruh which barred the way. A shout of 'shoes and socks off, roll up your trousers' was heard as the more intrepid tourers waded through the icy water over slippery, algae-covered rocks, bearing their expensive cameras over their heads like sherpas, to reach the mammoth circular church (leaping the irrigation canal just below the church need hardly be

mentioned). The expedition had become now an adventure. Returning across the river, the adventurers spotted the tour manager looking at her watch in a rather menacing manner as once more we were in danger of falling behind on the all-important itinerary. (We didn't.)

We eventually made it to the 'finest' hotel in Kars, which defies all attempts at description. Perseverance overnight paid off as we were able to spend the whole of the next day meandering through the deserted ruins of the old Armenian capital of Ani, dramatically sited on an empty plain. Its double-line of walls still guarded a wonderful array of well-preserved churches and monasteries built between the tenth and thirteenth centuries, which we were able to explore alone. Destroyed by earthquake in the fourteenth century, the only modern danger to the city seemed to come from over-enthusiastic excavations carried out by the local museum director, who was employing a JCB to save time and money...

After another night in Kars we returned to civilization (hot water, clean sheets, no bedroom wildlife, etc.) in Erzurum, where our guide Tim was able to show us the city's beautiful Seljuk monuments and persuade the local imam to recite the Koran to us beneath their twelfth-century vaults. We also ventured north once more into the Coruh valley once more to see the greatest of the Georgian churches, Khakhuli and Oshki, before returning to London via the metropolis of Istanbul. All the ruined churches looked magnificently picturesque, but their increasingly rapid deterioration caused us all concern.

All in all, the tour was considered a great success, although some thought that it should have been advertised as an 'outward bound' course, rather than a British Museum tour. Campaign medals were awarded to all those involved in the run-away minibus episode, and mentions in dispatches were given to Val Slimeck, Frank and Brigid Heron, Stephanie Robertson, Marion Lynden-Bell and John Millett, all of whom managed to conquer the various obstacles set up by nature twixt coach and medieval monument.

(Antony Eastmond)

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

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

Part 2: Coptic Collections

The Coptic collections in Liverpool Museum, part of the National Museums and Galleries on Merseyside, consist of 528 textiles and 118 other objects.

Coptic Textiles

199 of the textiles are provenanced and come from Akhmim and the Faiyum, whose Christian cemeteries were discovered in the late 19th century and the material largely dispersed by dealers. The rest of the textiles have no recorded provenance within Egypt, but, as with Coptic textiles from most other collections, may well come from the same areas; the dating of Coptic textiles still remains a problem because of this lack of systematic recording.

The Coptic textiles in Liverpool come from four collectors. In 1947 Liverpool Museum acquired by bequest a collection of unprovenanced Coptic textiles made by Robert Grenville Gayer-Anderson (Pasha) (1881-1945), an English army surgeon, administrator and collector who lived in Egypt between 1907 and 1942. Gayer-Anderson also presented a collection of Egyptian antiquities to the Fitzwilliam Museum in Cambridge in 1943.

Many of the Coptic textiles were acquired in 1956, when Liverpool Museum purchased almost the entire non-British collections of Norwich Castle Museum. Norwich had acquired all of their textiles from just two collectors, F.C.J. Spurrell (1842-1915) and the Reverend Greville John Chester (1830-1892). Spurrell was a Kentish antiquary, and a friend and collaborator of William Matthew Flinders Petrie (1853-1942), the pioneer of scientific archaeology in Egypt. Spurrell's Coptic textiles came from the Faiyum or are unprovenanced, and were presented to Norwich Castle Museum by him in 1904 and by his sister after his death in 1915. All the textiles from Akhmim were acquired by Norwich from the Reverend G.J. Chester, who through ill health travelled in Egypt and the Levant during the winter months of the latter part of the 19th century. He was a prominent collector of antiquities and papyri, and purchased many objects on behalf of British museums and also presented others.

The remainder of Liverpool Museum's Coptic textiles were acquired in 1973 from the dispersal of the huge Egyptian collection of (Sir) Henry Wellcome (1853-1936), the chemist, patron of science and amateur

archaeologist. Most of these are unprovenanced, but some are recorded as coming from Thebes.

The Liverpool collection does not include any complete burial garments, which were usually made of linen, but consists of the bands, medallions and panels of wool which were either woven into the garment itself or made separately and sewn on. There is also a silk and linen cap, and a coarse linen pillow slip. The textiles seem to date from the 4th century AD on, with characteristic Graeco-Roman designs formed of formal guilloche panels, mythical or pastoral figures, wreath bands, vines, figures in arcades, huntsmen and horsemen, and later with Christian motifs. If less naturalistic treatment of the figure is taken as suggesting a later date (possibly due to the influence of Islamic art), one panel representing a standing male figure with raised arms may date as late as the 11th or 12th century AD, within the Fatimid period (AD 969-1171).

A selection of 25 of the more interesting textiles was published by Margaret Seagroatt in *Coptic Weaves* (Liverpool Museum, 1980).

Other Coptic Objects

The non-textile Coptic collections consist of 72 unprovenanced objects, nearly all of which Liverpool Museum acquired from the dispersal of the Wellcome collection, and 46 provenanced items from Abydos, Amarna, Ashmunein, Bahnasa, Deir el-Daharras, Esna, the Faiyum, Faras, Gurob, Shurafa and Thebes. The range of objects and materials is quite wide, covering bone, ivory, wood (some of which may be later than the Christian period *per se*, but is difficult to date), leather shoes and sandals, ceramics, metalwork, stone sculpture, and epigraphic material on papyri, ostraca, stelae and mummy labels. The inscriptions are mostly untranslated, though one ostrakon from Thebes is a monks' wine and vinegar account.

Most of the provenanced objects were acquired via collectors or other museums, and cannot be definitively traced back to controlled excavations, although a few miscellaneous items did come from John Garstang's excavations at Esna (1905-6) and Abydos (1906-9). Two limestone reliefs purchased in 1966 had a dealer's provenance of Ashmunein (Hermopolis Magna), but recently Rowena Loverance has cast doubt on this provenance on the basis of style (in David Buckton ed., *Byzantium: Treasures of Byzantine Art and Culture*, London, 1994, 65; illustrated in colour in Piotr Bienkowski and Angela M.J. Tooley, *Gifts of the Nile: Ancient Egyptian Arts and Crafts in Liverpool Museum*, London, 1995, 90, with other highlights of the Coptic collections).

One limestone fragment with a Coptic inscription, originally from the Wellcome collection, is intriguing. Its provenance is recorded as Amarna, the capital of the Egyptian king Amenophis IV (Akhenaten) of the 18th Dynasty (mid-14th century BC). Amarna was newly founded by Akhenaten, occupied for no more than 30 years, then abruptly abandoned, never to be re-settled. It is rare to find anything post-Akhenaten from Amarna, so even an undistinguished inscribed Coptic fragment has added interest.

The Egyptian and Coptic collections at Liverpool Museum are now fully computerised. The Coptic textiles are better known and at least partially published, but the non-textile collections are largely unknown and so a complete list of these is appended below. These collections are available for study, and any enquiries should be directed to Dr Piotr Bienkowski, Curator of Egyptian and Near Eastern Antiquities, at Liverpool Museum, William Brown Street, Liverpool L3 8EN (tel. [0151] 478 4251, fax [0151] 478 4390, e-mail 100731.566@compuserve.com).

The Non-Textile Coptic Collections in Liverpool Museum

Provenanced Objects:

Abydos

2 faience beads, concentric circle decoration. 49.47.592

Amarna

limestone fragment inscribed in Coptic. 1973.1.523

Ashmunein

limestone relief of lion & vine leaves, part of frieze. 1966.155.1

limestone relief of hare & vine leaves, part of frieze. 1966.155.2

Bahnasa

bone handle with incised decoration. 36.119.131

miniature pottery jug, moulded decoration. 47.56.227

ivory cross, possibly originally a lid handle? 36.119.130

ivory peg. 36.119.132

ivory lid, from jar? 36.119.133

ivory cross, pierced. 36.119.134

4 ivory pins. 36.119.135

wooden model door, painted. 36.119.128

wooden model door. 36.119.129

Deir el-Daharras

pottery votive lamp, in tin frame. 36.119.136

MUSEUMS IN THE U.K.

Esna

stamped mud jar sealing, with straw. 16.11.06.281
bronze spiral pin, engraved. 49.47.584
limestone stela with relief symbols & leaves, inscribed. 1972.289
limestone stela, showing a facade(?) & leaves, inscribed & painted.
1972.290
limestone tablet, inscribed. 1973.2.598

Faiyum

brass ring, with engraved conical bezel. 56.22.375
wooden mummy label, perforated, with Coptic inscription in black ink.
3.12.01.10

Faras

pottery lamp, with wreath ornament in relief. 47.56.73
pottery lamp, with relief decoration of palmettes. 47.56.228

Gurob

bone cross. 61.202.102
silver ring with oval bezel. 61.202.54
wooden comb fragment. 61.202.20

Shurafa

bone casket panel fragment, with carved vine scroll. 52.55.87
bone casket panel fragment, with carved vine scroll. 52.55.89
bone carved fragment, with plant ornament. 52.55.90
bone carved fragment, with plant ornament. 52.55.91
bone carved fragment. 52.55.92
bone carved fragment, with rivet hole. 52.55.93
bone carving, from femur. 52.55.94
bone pendant cross. 52.55.97
bone peg in the form of a doll. 52.55.100
pottery lamp. 52.55.96
faience pendant cross. 52.55.98
horn carved fragment. 52.55.95
ivory casket panel, with carved vine scroll. 52.55.88
ivory flakes. 52.55.99

Thebes

pottery ostrakon: Coptic letter, inscribed both sides. 36.119.10a
pottery ostrakon: monks' wine & vinegar account. 53.109.21

Unprovenanced Objects:

Wood

comb, double-sided with thick and thin teeth, incised circles. 39.4060.16
carved panel from box, trefoil plant design. 1973.2.97

panel from box, decorated with incised concentric rings. 1973.2.98
 lid decorated in geometric pattern. 1973.2.99
 circular box lid, incised with geometric pattern. 1973.2.100
 carved panel with dove and olive branch, colour gone. 1973.2.101
 carved reel, one end inscribed, other carved. 1973.2.102
 large reel, carved inscription at one end. 1973.2.103
 fragment of reel carved with flower and leaf pattern. 1973.2.108
 small lathe-turned circular box with lid (half lid missing), and knob.
 1973.2.204
 27 separate pieces of carved screen, tenon and mortise fittings. 1973.2.96
 wide-toothed beater-in for weaving, handle, dot & circle decoration.
 1973.2.104
 2 plain-toothed beaters-in for weaving, handles. 1973.2.105
 toothed beater-in for weaving, handle, deer on one side, lion on the other.
 1973.2.106
 small weaving comb. 1973.2.107
 handle of chisel? 1973.2.109
 handle of some kind of tool. 1973.2.110
 7 wooden pieces of small box, dove-tailed joints. 1973.2.111

Bone

rectangular plaque, with cow, giraffe, plants and Coptic inscription.
 1973.4.186
 altar ornament(?), consisting of a hollow cylinder, standing on square
 base with 4 legs. 1981.2111.22
 carved section of a container, with 2 holes. 1973.2.207.A

Ivory

handle from knife(?), incised decoration. 1973.4.271
 doll, carved, head, feet and arms missing. 1973.4.270
 handle(?), carved animal head, probably elephant. 1973.4.263
 handle, hollow, man's head at top with bronze attachments. 1973.4.269
 figure, carved in the form of a cross. 60.34.31d

Pottery/terracotta

triangular painted head, front nose in relief, back of head flat. 1973.4.350
 vessel, red painted, lines, dots and wavy lines in red, pink and brown.
 1973.1.463
 bead necklace: 12 square, 10 six-petalled rosette, 5 melon, 1 piriform, 1
 spacer. 47.27.1
 figurine, female, upraised arms, hollow, painted (possibly Coptic?).
 1973.4.390

Leather

funerary slippers, with painted inscription. 1978.291.356

pair of red painted slippers, traces of embroidery including rosette on toe. 1973.2.119
 child's leather boot, toe damaged, unstitched, traces of lining. 1973.2.122
 sewn pouch, lined with deerskin. 1973.2.137
 fore part of shoe of red leather decorated with applied strips. 1973.2.131
 heel part of sole of child's black thong sandal. 1973.2.132
 heel portion of shoe. 1973.2.133
 sole of a child's thong sandal. 1973.2.124
 embossed black leather sole of a child's thong sandal. 1973.2.126
 fragment of sole of leather shoe. 1973.2.127
 very fragmentary black shoe. 1973.2.128
 3 parts of red shoe. 1973.2.129
 part of front of shoe decorated with appliqué flowers. 1973.2.130
 sole of child's thong sandal. 1973.2.123
 backless black embossed slipper. 1973.2.125
 portion of thong sandal. 1973.2.134
 stuffed heel portion of sole of shoe with applied line decoration. 1973.2.135
 boot, plaited lace. 1973.2.117
 child's boot. 1973.2.118
 plain black slipper. 1973.2.120
 pair of backless slippers, red, embossed design. 1973.2.121

Metal

bronze ewer, miniature, originally with handle. Decoration in incision and relief (possibly Coptic?). 58.54.20
 bronze pendant cast in the form of a Maltese cross. 56.21.559
 bronze pendant in the form of a cross with loop for hanging. 1.8.79.15
 bronze jug, ovate body with hollow conical foot, cylindrical neck, forged inscription. 47.27.5
 ring with round seal, made of bronze or possibly base silver. 56.21.554

Papyrus fragments

Coptic inscription on both sides. 1973.2.488
 Coptic inscription. 1973.2.489
 Coptic inscription. 1973.2.490
 Coptic inscription. 1973.2.492
 Coptic inscription on both sides. 1973.2.493

Ostraca

limestone ostrakon, with faded Coptic inscription. M13839
 limestone ostrakon, Coptic inscription. 1973.2.514
 pottery ostrakon, red slip, Coptic inscription. 56.20.336
 pottery ostrakon, with Coptic inscription, blackened on inside. 1973.4.328c
 pottery sherd with Coptic inscription. 1973.4.305

MUSEUMS IN THE U.K.

pottery sherds from vase, with horizontal ridges and Coptic inscription between. 1973.4.328a,b

Stone

limestone statue of boy(?) in cloak, feet missing. 1973.4.126

limestone stela, incised figure of kneeling man. 1973.4.209

limestone stela, man holding grapes. 1969.140

steatite figure of nude female, black marks, possibly burn marks (a forgery?). 1973.4.281

(Piotr Bienkowski, Curator of Egyptian and Near Eastern Antiquities, The Liverpool Museum, and Joanna Young)

14. LIBRARIES AND MUSEUMS ABROAD

The Museum of Byzantine Culture in Thessalonike

We have received a copy of the first issue of the biannual *Bulletin* of the Museum of Byzantine Culture. The new museum is located next to the Archaeological Museum at 2 Odos Stratou. Construction was completed in October and the installation of permanent exhibits should be finished before the beginning of 1997, when Thessalonike will be a Cultural Centre of Europe. The Museum will represent an extension of the Byzantine city of Thessalonike, with constant references to its topography and to its 'living exhibits', the monuments.

More information and copies of the splendidly illustrated *Bulletin* may be obtained by writing to the Greek Ministry of Culture, 9th Ephorate of Byzantine Antiquities, Thessalonike. The Bulletin costs 800 dr. per issue, plus postage. It is also available for exchange with the bulletins of other museums and institutes in the field of Byzantine Studies. *BBBS* hopes next year to publish a full report on the newly opened museum and on other events taking place in Thessalonike.

Extensions to the Byzantine Museum, Athens

Work has begun on a new extension of the Byzantine Museum in Athens. The construction work, which will be completed in four years, is mainly underground so that the site of the original museum will not be disturbed. The Byzantine Museum was founded in 1914 and in 1930 was moved to its present location on Sophias Boulevard, the mansion of Sophie de Marbois, duchesse de Plaisance, designed and built by the architect S. Kleanthes in 1848. The underground areas, ca. 12,600 metres, will house modern technological equipment, large conservation laboratories and other services. A new entrance will be built on Konstantinos Blvd. with parking for tour coaches; the entrance to the new areas will be through the old building.

15. COLLABORATIVE PROJECTS

Prosopography of the Byzantine Empire

Based at King's College, London, the work of this major British Academy project continues. Work is substantially complete on the Greek and Latin sources for the first period (641-867) and continues for the third period (1025-1261). At this point, we are beginning to outline plans for dealing with the second period (867-1025). The project was visited at the end of November by members of the British Academy's CARP and HRB; we hope to have passed muster. In early December 1995 the first of the PBE workshops was held at KCL, where the speakers were: Dr Margaret Mullett on 'The detection of the relationship in Byzantine texts'; Prof Robin Cormack on 'Artists' names and artistic status' and Dr Rosemary Morris on 'The Lavra archive and the PBE: some suggestions'. We shall hold our next workshop in the autumn of 1996.

The development of the new computer storage and access system for the data collected so far continues, and we hope to effect transfer to the new system in the spring of 1996. We are also developing a presence on the world wide web, and I hope to be able to announce the URL at the Symposium in March 1996 at Birmingham. As usual, please direct any queries, comments or requests to me at PBE, c/o Classics, King's College London, Strand, London WC2R 2LS or on e-mail at d.smythe@kcl.ac.uk.

(Dr Dion Smythe)

The Evergetis Project

This project has been running since 1991 with the aim of publishing the texts and investigating the influence of the monastery of the Theotokos Evergetis, just outside Constantinople. The questions were posed in the first volume of a series: *The Theotokos Evergetis and Eleventh-Century Monasticism*, ed. M.E. Mullett and A.J. Kirby, BBTT 6.1 (Belfast, 1994). The project is now in its second stage, that of the work of independent teams on the separate Evergetis texts; each team meets at least once a year, and a second colloquium was held in September of this year to report on progress, inform other parts of the project and enlist extra advice and assistance. That colloquium will be published under the title *Work and Worship at the Theotokos Evergetis, 1050-1200* as BBTT 6.2. It will show that the work of the project is revealing development over an extended period as the Evergetis texts are scrutinised.

The Administration Team: *Hypotyposis*

(adviser Rosemary Morris)

A translation by Robert Jordan is complete and a commentary by Robert Jordan and Rosemary Morris is well advanced. In addition a study of the text by Robert Jordan with the expertise of Francis Thomson for the Slavonic witnesses will reveal the different layers of composition from Paul's sources to the Athens manuscript, the date of which has been reassessed by Barbara Crostini Lappin.

The Liturgy Team: *Synaxarion*

(adviser Robert Taft)

Dmitrievsky's text has been found to be faulty and Robert Jordan is establishing a new text with the advice of Gregory Myers for Slavonic evidence. Jordan's translation and John Klentos's commentary volume are under revision with the assistance of Lyn Rodley (buildings of Evergetis), Jorgen Raasted's Copenhagen musicology seminar (music), Nancy Sevcenko (saints) and Gregory Myers (Slavonic derivants). A full draft will be available by the end of 1996 and publication should follow quickly.

The Spirituality Team: *Synagoge*

(adviser Joseph Munitiz)

The translations progress; books I and II (Robert Jordan and John Turner) have each reached topic 40; 4/5 of the way through. Much work remains to be done on the manuscript tradition and on the sources: Anabelle Parker's work on Synkletike, Janet Rutherford's on Diadochos of Photike and Mary Cunningham's on Mark the Monk are vital, and we especially welcome the generous collaboration of Professor Virgil Căndeia of Bucharest. Indeed we welcome any advice or help from any expert on a *Synagoge* source text. We are also grateful to John Wortley for his help on florilegia and Bishop Kallistos for pertinent advice when the need arises. In view of its difficulties this text will be the last to be published.

Katechetikon

This is the subject of Barbara Crostini Lappin's Dphil thesis, which she will follow by a facing text and translation in our series.

The Art and Archaeology Team

(adviser Lyn Rodley)

Apart from contributions to the volumes on *Hypotyposis* and *Synaxarion*, the major task at present is the monasteries database, designed by William McNirlan from Dion Smythe's overall design and progressing with the work of Anthony Kirby and Gail Nicholl in Belfast. Paul Magdalino has found an *ekphrasis* of the phiale of Evergetis and Mehmet Tunay has proposed an identification of the site

of the monastery; Dr Rodley will investigate when she visits Istanbul in the spring.

The Computerisation Team

(adviser Dion Smythe)

Dion Smythe's plan for the Evergetis database is fourfold: it will contain 1) the Evergetis texts and translations (which are entered as work progresses); 2) the monasteries database (see above); 3) the monastic prosopography (designed by Garfield Connolly) and benefiting from the research of M.E. Mullett; 4) the catalogue of the archives of Evergetis (microfilm, photographs, articles and books) the shape of which is currently being decided, so that implementation may proceed this year. We are fortunate in the placement of Alvin Mullan with us this year.

The Next Stage

has already begun in that teams have expressed an interest in inter-team meetings. Overlaps between the 'Paul texts' and 'Timothy texts' are being identified more in his compilations and indeed in the *Hypotyposis*. The need to arrive at the date of the Athens manuscript and the texts found in it is a great desideratum, which will allow us to view the full development of the monastery more clearly. We are interested also in comparable texts, in comparable dossiers and in the life-cycles of comparable monasteries and in the whole pattern of foundation and refoundation. The influence of Evergetis in different parts of Europe remains an important concern. Meetings will be held on some of these subjects and we should be very pleased to hear from anyone with a common interest.

Funding

Evergetis has been very fortunate to have received major research funding since 1991 from the British Academy. A substantial grant from the Bank of Ireland and smaller but very welcome contributions (to individuals from the Seven Pillars of Wisdom, the Cotton Foundation, the Catling fund of the BSA, the Turkish Scholars fund of the BIA, the Dujcev Centre, Sofia, and to the project as a whole from individuals) have enabled work to proceed. To the Queen's University of Belfast we owe our office, library and photographic advice, assistance with publication and with visiting teams. Twenty-four advisers, volunteers, students and collaborators are coordinated from Belfast with a single paid employee. Any additional financial support would be put towards advancing any part of the project in particular need, so that the aim of completing the research by the end of the century is not retarded; we would be grateful for any assistance, or for advice as to how we might obtain it. To all our helpers in whatever capacity we are extremely grateful.

(Dr M.E. Mullett)

16. BYZANTINE BIBLIOGRAPHY 1995

We are, as always, grateful to the librarian of Dumbarton Oaks, and to the librarians of several London libraries, for material included here. We are also grateful to Sophia Oikonomou, of King's College London, for inputting most of the material.

This is a good place to draw attention to the newly detailed accessions lists now published by Dumbarton Oaks; these list acquisitions by subject, including a note of each article in collected volumes.

Abulafia, David, *Commerce and Conquest in the Mediterranean, 1100-1500* (Aldershot, U. K., Variorum, 1993, *Variorum Collected Studies Series*; CS 410, 0-86078-377-4).

Acominatus, Nicetas, *1150 ca.-1217. Grandeza e catastrofe di Bizancio: narrazione cronologica*. Edition and commentary by **R. Maisano** (Roma, Fondazione Lorenzo Valla, Milano, A. Mondadori, 1994, 88-04-37948-0), 43,000ITL.

Ahrweiler, Hélène, *Monternismos kai Byzantio* (Athens, Hidryma Goulandre-Chorn, 1992, *Opseis tes Byzantines Koinonias* 1, 960-7079-05-1).

Hanawalt, Emily Albu and Lindberg, Carter, eds., *Through the Eye of a Needle: Judeo-Christian Roots of Social Welfare* (Kirksville, MO, Thomas Jefferson University Press at Northeast Missouri State University, 1994, 0-943549-17-5).

Arutiunova-Fidanian, Viada, *Armiano-Vizantiiskaia kontaknaia zona (X-XI vv.)*. *Rezultaty vzaimodeistvia kultur* (Moscow, Nauka, 1994, 5-02-017637-0).

Baguenard, Jean-Marie, *Dans la Tradition Basilienne. Les Constitutions Ascétiques. L'Admonition à un fils spirituel et autres écrits* (Begrolles-en-Mauges, Abbaye de Bellefontaine, 1994, *Spiritualité Orientale* 58, 2-85589-358-5).

Bagnall, Roger S., *Egypt in Late Antiquity* (Princeton, NJ, Princeton University Press, 1993, 0-691-06986-7).

Bakos, Elias D., *Byzantine poieses kai eikonomachikai erides* (PhD thesis) (Athens 1992).

Balivet, Michel, *Romanie Byzantine et Pays de Rum Turc. Histoire d'un espace d'imbrication Gréco-Turque* (Istanbul, Les Editions Isis, 1994, *Les Cahiers du Bosphore* 10, 975-428-062-2).

Barile, Elisabetta, *Littera antiqua e scritture alla greca: notai e cancellieri copisti a Venezia nei primi decenni del Quattrocento* (Venice, Istituto veneto di scienze, lettere ed arti, 1994, 88-86166-09-5), 28,000 ITL.

Barnes, T. D., *From Eusebius to Augustine: Selected Papers 1982-1993* (Brookfield, VT, Variorum, 1994, *Variorum Collected Studies Series* CS 438, 0-86078-397-9).

BIBLIOGRAPHY

- Bartolini, Gabriella and Cardini, Franco**, *Nel nome di Dio facemmo vela: Viaggio in Oriente di un pellegrino medievale* (Bari, Laterza, 1991, *Biblioteca di Cultura Moderna* 1010, 88-420-3836-9).
- Benko, Stephen**, *The Virgin Goddess: Studies in the Pagan and Christian Roots of Mariology* (Leiden, E.J. Brill, 1993, *Studies in the History of Religions*, *Numen Bookseries* 59, 90-04-09747-3).
- Berger, Albrecht trans.**, *Leontios Presbyteros von Rom.. Das Leben des Heiligen Gregorios von Agrigent* (Berlin, Akademie Verlag, 1995, *Berliner Byzantinistische Arbeiten* 60, 3-05-002753-3).
- Bergjan, Silke-Petra**, *Theodoret von Cyrus und der Neunizänismus. Aspekte der Altkirchlichen Trinitätslehre* (Berlin, Walter de Gruyter, 1994, *Arbeiten zur Kirchengeschichte* 60, 3-11-013955-3).
- Bietenholz, Peter G.**, *Historia and Fabula. Myths and Legends in Historical Thought from Antiquity to the Modern Age* (Leiden, E. J. Brill, 1994, *Brill's Studies in Intellectual History* 59, 90-04-10063-6).
- Bigham, Steven**, *The Image of God the Father in Orthodox Theology and Iconography and other Studies* (Torrance, CA, Oakwood Publications, 1995, 1-879038-15-3).
- Binns, John**, *Ascetics and Ambassadors of Christ. The Monasteries of Palestine 314-631* (Oxford, Clarendon Press, 1994, *Oxford Early Christian Studies*, 0-19-826465-8), £35.00.
- Bowersock, G. W.**, *Fiction as History: Nero to Julian* (Berkeley, University California Press, 1994, *Sather Classical Lectures* 58, 0-520-08824-7).
- Bozic, Jure Zecevic**, *Die Autokephalieerklärung der Makedonischen Orthodoxen Kirche* (Würzburg, Augustinus Verlag, 1994, *Das östliche Christentum, neue Folge* 42, 3-7613-0177-4).
- Brakke, David**, *Athanasius and the Politics of Asceticism* (Oxford, Clarendon Press, 1995, 0-19-826816-5), £35.00.
- Brogiolo, Gian Piero and Castelletti, Lanfredo eds.**, *Il territorio tra tardoantico e altomedioevo. Metodi di indagine e risultati* (Florence, Edizioni All' Insegna del Giglio, 1992, *Biblioteca di Archeologia Medievale* 9, 88-7814-040-6).
- Bunge, Gabriel and Vogüé, Adalbert De**, *Quatre ermites égyptiens d' après les fragments coptes de l' Histoire Lausiaque* (Begrölles-en-Mauges, Abbaye de Bellefontaine, 1994, *Spiritualité orientale* 60, 2-85589-360-7).
- Burchard, Christoph, ed.**, *Armenia and the Bible. Papers presented to the International Symposium held at Heidelberg, July 16-19, 1990* (Atlanta, Scholars Press, 1993, *University of Pennsylvania Armenian Texts and Studies*, 1-55540-597-5).
- Canivet, P. and Rey-Coquais, J. P., eds.**, *La Syrie de Byzance a l' Islam VIIe-VIIIe siècles* (Damas, Institut Français d' Etudes Arabes de Damas, 1992).
- Capizzi, Carmelo**, *Giustiniano I: tra politica e religione* (Rubbettino, Soveria Mannelli, 1994, 88-7284-224-7), 25,000ITL.
- Capizzi, Carmelo and Galati, Francesco**, *Piazza Armerina. The Mosaics and Morgantina* (Bologna, Italcards, n.d., 88-7193-304-4).

BIBLIOGRAPHY

- Cardini, Franco**, ed., *La città e il sacro* (Milano, Libri Scheiwiller, 1994), 350,000ITL.
- Carile, Franco**, *Materiali di storia bizantina* (Bologna, Lo scarabeo, 1994), 75,000ITL.
- Carletti, Carlo and Otranto, Giorgio**, eds., *Culto e insediamenti Micaelici nell' Italia meridionale fra tarda antichità e medioevo* (Bari, Edipuglia, 1994, 88-7228-119-9).
- Charalampidis, K. P.**, *Symbolikes parastaseis tes eirenes kai tes elpidas sten palaiochristianike techne tes Duses* (Thessaloniki, Ekdoseis P. Pournaras, 1990).
- Charalampidis, K. P.**, *Symbolikes parastaseis tes nikes sten palaiochristianike techne tes Duses* (Thessaloniki, Ekdoseis P. Pournaras, 1994).
- Christophorides, Venizelos**, *Oi esuchastikes erides kata ton id' aiona*, 2nd ed. (Thessaloniki, 1993).
- Chrysostomides, J.**, ed., *Monumenta Peloponnesiaca. Documents the History of the Peloponnese in the 14th and 15th Centuries* (Camberley: Porphyrogenitus, 1995).
- Codoner, J. Signes**, *El segundo iconoclasmo en Theophanes Continuatus* (Las Palmas, 1993), ca 250 SwFr.
- Concina, Ennio**, *Il Doge e il sultano: mercatura, arte e relazioni nel primo '500* (Rome, Logart, 1994), 83,000ITL.
- Connor, Carolyn L. and Connor, Robert W.**, *The Life and Miracles of Saint Luke of Steiris. Text, Translation and Commentary* (Brookline, MA, Hellenic College Press, 1994, *The Archbishop Iakovos Library of Ecclesiastical and Historical Sources* 18, 0-917653-36-X).
- Corso di cultura sull' arte ravennate e bizantina: Seminario internazionale sul tema Ravenna, Costantinopoli, Vicino Oriente; Ravenna, 12-16 settembre 1994* (Ravenna, Edizioni del girasole, 1995, 88-7567-263-6), 150,000ITL.
- Cosma Indicopleusta. Topografia Cristiana Libri I-V. Antonio Garzya**, ed. (Naples, M. D'Auria Editore, 1992, 88-7092-088-7).
- Cotsonis, John A.**, *Byzantine Figural Processional Crosses* (Washington, D.C., Dumbarton Oaks Research Library and Collection, 1994, *Dumbarton Oaks Byzantine Collection Publications* 10, 0-88402-228-5).
- D' Aiuto, Francesco**, *Tre canoni di Giovanni Maurupode in onore di santi militari* (Accademia Nazionale dei Lincei, 1994, *Supplemento 13 al "Bollettino dei Classici"*, 0391-8270).
- De Blaauw, Sible**, *Cultus et Decor. Liturgia e Architettura nella Roma Tardoantica e Medievale I & II* (Citta del Vaticano, Biblioteca Apostolica Vaticana, 1994, *Studi e Testi* 355-356).
- Ditten, Hans**, *Ethnische Verschiebungen zwischen der Balkanhalbinsel und Kleinasien vom Ende des 6. bis zur zweiten Hälfte des 9. Jahrhunderts* (Berlin, Akademie Verlag, 1993, *Berliner byzantinische Arbeiten* 59), 248 DM.

BIBLIOGRAPHY

- Djordjevic, I.**, *The Wall-Paintings of the Serbian Nobility of the Nemanide Era* (in Serbo-Croat with English summary).
- Drijvers, Hans J. W.**, *History and Religion in Late Antique Syria* (Aldershot, Hampshire, UK, Ashgate Publishing Limited Variorum, 1994, *Variorum Collected Studies Series*, CS 464, 0-86078-451-7).
- Dunzl, Franz**, *Braut und Brautigam. Die Auslegung des Canticum durch Gregor von Nyssa* (Tübingen, J. C. B. Mohr [Paul Siebeck], 1993, *Beiträge zur Geschichte der Biblischen Exegese* 32, 3-16-146033-2).
- Duval, Noël**, *Travaux sur l' Antiquité Tardive. Orbis Romanus Christianusque ab Diocletiani aetate usque ad Heraclium* (Paris, De Boccard, 1995), 320F.F.
- Egea, José M.**, ed., *ACTA. Prosa y Verso en Griego Medieval. Actas del Congreso Internacional Neograeca Medii Aevi III* (Vitoria, 1994).
- Elm, Susanna**, "Virgins of God". *The Making of Asceticism in Late Antiquity* (Oxford, Clarendon Press, 1994, *Oxford Classical Monographs*, 0-19-814920-4), £45.00.
- Elsner, Jas**, *Art and the Roman Viewer* (Cambridge, Cambridge University Press, 1995, *Studies in New Art History and Criticism*, 0-521-45354-2), £40.00.
- Emmanouel, Melita**, *Oi toichographies tou Ag. Demetriou sto Makruchori kai tes Koimeseos tes Theotokou ston Oxulitho tes Euboias* (Athens, Etaireia Euboikon Spoudon, 1991, 960-7129-00-8).
- Evlogema: studies in honour of Robert Taft, S.J.*. By **S. Carr et al.** (Rome, Pontificio Ateneo S. Anselmo, 1993), 100,000ITL.
- Fedalto, Giorgio**, *La chiese d' Oriente da Giustiniano alla caduta di Constantinopoli* (Milan, Jaca Book, 1991, 88-16-30103-1).
- Fedwick, Paul Jonathan**, *Bibliotheca Basiliana Universalis. A Study of the Manuscript Tradition of the Works of Basil of Caesarea; I: The Letters* (Brepols, Turnhout, 1993, *Corpus Christianorum* 2, 503-50300-4).
- Fillitz, Hermann and Morello, Giovanni**, eds., *Omaggio a San Marco. Tesori dall' Europa* (Milan, Electa, 1994, 88-435-5029-2).
- Finan, Thomas and Twomey, Vincent**, eds., *The Relationship Between Neoplatonism and Christianity* (Dublin, Four Courts Press, 1992).
- Finlay, George**, *Journals and Letters*, ed. J.M. Hussey, 2 vols. (Camberley: Porphyrogenitus, 1995).
- Fisher, Elizabeth A.**, ed., *Michaelis Pselli Orationes Hagiographicae*. (Stuttgart, Teubner, 1994, *Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana*, 3-8154-1665-5).
- Flourentzos, Pavlos**, *A Hoard of Medieval Antiquities from Nicosia* (Nicosia, Department of Antiquities, 1994, 9963-36-420-9).
- Fogolari, Giulia**, ed., *Il Museo di Torcello. Bronzi, Ceramiche, Marmi de Eta Antica* (Venice, Marsilio Editori, 1993, 88-317-5828-4).
- Förstel, Karl**, ed and trans., *Manuel II Palaiologos. Dialoge mit einem Muslim*, I (Würzburg-Altenberge, Echter-Oros Verlag, 1993, *Corpus islamochristianum, series Graeca* 4), 99.80 DM.

BIBLIOGRAPHY

- Gallina, Mario**, *Potere e società a Bizancio: dalla fondazione di Costantinopoli al 1204* (Torino, Einaudi, 1995, 88-06-13059-5), 38,000 ITL.
- Gauer, Heinz**, *Texte zum byzantinischen Bilderstreit: der Synodalbrief der drei Patriarchen des Ostens von 836 und seine Verwandlung in sieben Jahrhunderten* (Frankfurt etc., P. Lang, 1994, *Studien und Texte zur Byzantinistik* 1).
- Gersh, Stephen and Kannengiesser, Charles**, eds., *Platonism in Late Antiquity* (Notre Dame, Indiana, University of Notre Dame Press, 1992, *Christianity and Judaism in Antiquity* 8, 0-268-01513-9).
- Gerson, Lloyd P.**, *Plotinus* (London and New York, Routledge, 1994, *The Arguments of the Philosophers*, 0-415-05662-4).
- Gibson, Shomon and Taylor, Joan E.**, *Beneath the Church of the Holy Sepulchre Jerusalem: The Archaeology and Early History of Traditional Golgotha* (London, Palestine Exploration Fund, 1994, *Palestine Exploration Fund Monograph, Series Maior* 1, 0-903526-53-0).
- Gichon, Mordechai**, *En Boqeq: Ausgrabungen in einer Oase am Toten Meer, I: Geographie und Geschichte der Oase das spätrömisch-byzantinische Kastell* (Mainz am Rhein, Verlag Philipp von Zabern, 1993, 3-8053-0250-9).
- Gigante, Marcello**, *Nomos Basileus* (Naples, Bibliopolis, 1993, *Saggi Bibliopolis* 43, 88-7088-282-9).
- Girves, Margarita Vallejo**, *Bizancio y la Espana tardoantigua (SS. V-VIII): Un capítulo de historia mediterránea* (Universidad de Alcalá, 1993, *Memorias del Seminario de Historia Antigua* 4, 84-8138-003-2).
- Goiten, S. D. and Sanders, Paula**, *A Mediterranean Society. The Jewish Communities of the Arab World as Portrayed in the Documents of the Cairo Geniza*, vol. VI: *Cumulative Indices* (Berkeley, University of California Press, 1993, 0-520-08136-6).
- Gothoni, Rene**, *Paradise within Reach: Monasticism and Pilgrimage on Mt. Athos* (Helsinki, Helsinki University Press, 1993, 951-570-158-9).
- Gounaris, George**, *The Church of Christ in Veria* (Thessaloniki, Institute for Balkan Studies, 1991, *Guides of the Institute for Balkan Studies* 12).
- Grubbs, Judith Evans**, *Law and Family in Late Antiquity. The Emperor Constantine's Marriage Legislation* (Oxford, Clarendon Press, 1995, 0-19-814768-6), £30.00.
- Gregory of Nyssa**, *Le Christ pascal. Cinq homélies pascales, homélie sur l'Ascension, traité "Quand le Fils aura tout soumis"* (Paris, Brepols, 1994, *Les Pères dans la foi* 55, 2-908587-14-9).
- Harrauer, Christine**, *Kosmos und Mythos. Die Welt Gotthymnen und die mythologischen Hymnen des Michael Marullus* (Vienna, Österreichische Akademie der Wissenschaften, 1994, *Wiener Studien* 21, *Arbeiten zur Antiken Religionsgeschichte* 4, 3-7001-2154-7).
- Haykin, Michael A. G.**, *The Spirit of God. The Exegesis of 1 and 2 Corinthians in the Pneumatomachian Controversy of the Fourth Century* (Leiden, E. J. Brill, 1994, *Supplements to Vigiliae Christianae* 27, 90-04-09947-6).

BIBLIOGRAPHY

- Heim, François**, *La théologie de la victoire de Constantin à Theodose* (Paris, Beauchesne, 1992, *Théologie historique* 89). Reviewed in *Byzantinische Zeitschrift* 86/87 (1993-4), p. 131 by G. Podskalsky.
- Heine, Ronald E.**, ed., *Gregory of Nyssa's Treatise on the Inscriptions of the Psalms* (Oxford, Clarendon Press, 1995, 0-19-826763-0), £30.00.
- Hering, Gunnar**, *Nostos. Gesammelte Schriften zur südosteuropäischen Geschichte* (Frankfurt, Peter Lang, 1995, 3-631-47568-3), DM98.--.
- Hero, Angela C.**, ed. and trans., *Theoleptos. The life and letters of Theoleptos of Philadelphia*. (Brookline, Mass., Hellenic College Press, 1994, *The Archbishop Iakovos Library of Ecclesiastical and historical sources* 20).
- Heywood, Colin and Imber, Colin**, eds., *Studies in Ottoman History in Honour of Professor V. L. Ménage* (Istanbul, The Isis Press, 1994, 975-428-063-0).
- Hokwerda, Hero et al.**, ed., *Polyphonia Byzantina: studies in honour of Willem J. Aerts* (Groningen, E. Forsten, 1993, *Mediaevalia Groningana* 13).
- Hoppe, Leslie J.**, *The Synagogues and churches of Ancient Palestine* (Collegeville, MN, Liturgical Press, 1994, 0-8146-5754-0).
- Immagini rupestri bizantine nel siracusano: Memorie della religiosità di un popolo* (Siracusa, Editrice "Istina", 1992).
- Huxley, George**, 'Why did the Byzantine Empire not fall to the Arabs?' (lecture reprinted by the Gennadius Library of the American School of Classical Studies at Athens. Price: 500 dr. or £1.50 or \$2.50).
- Ilski, Kazimierz**, *Sobory w Polityce Religijnej Teodozjusza II* (Poznan, Wydawnictwo Naukowe Uniwersytetu, 1992, *Seria Historia* 181, 83-232-0588-4).
- Ivanov, S.A.**, *Vizantiiskoe iurodstvo [= 'Byzantine Holy Folly']* (Moscow: Mizhdunarodnye Otnosheniia, 1994).
- Jameson, Michael, Runnels, Curtis and Van Andel, Tjeerd**, *A Greek Countryside. The Southern Argolid from Prehistory to the Present Day* (Stanford, CA, Stanford University Press, 1994, 0-8047-1608-0).
- Jastrzebowska, Elzbieta**, *Bild und Wort: das Marienleben und die Kindheit Jesu in der christlichen Kunst von 4. bis 8. Jh. und ihre apokryphen Quellen* (Warsaw, Uniwersytet Warszawski Instytut Archeologii, 1992).
- Johnson, Janet H.**, ed., *Life in a Multi-Cultural Society: Egypt from Cambyse to Constantine and Beyond* (Chicago, The Oriental Institute of the University of Chicago, 1992, *Studies in Ancient Oriental Civilization* 51, 0-918986-84-2).
- Kalligas, Haris**, ed., *Travellers and Officials in the Peloponnese. Descriptions-Reporters-Statistics. 4th Symposium of History and Art 26-28 July 1991 in Honour of Sir Steven Runciman* (Monembasia, Monembasiotikos Omilos, 1994, 960-85166-1-7).
- Kamberidis, Lambros**, *The Greek Monasteries of Sozopolis XIV-XVII Centuries* (Thessaloniki, Institute for Balkan Studies, 1993, *Institute for Balkan Studies* 242).

BIBLIOGRAPHY

- Karamboula, Dimitra**, *Staatsbegriffe in der frühbyzantinischen Zeit* (Vienna, V.W.G.Ö., 1993, *Dissertationen der Univ. Wien* 237).
- Karpov, Sergei P.**, *Putiami srednevekovykh morekhodov: Chernomorskaia navigatsia Venetsianskoi Respubliki v. XIII-XV vv.* (Moscow, Vostochnaia Literatura, 1994, 5-02-017836-5). The Black Sea Navigation of the Venetian Republic in the XIIIth-XVth Centuries.
- Katerelos, Evangelos**, *Die Auflösung der Ehe bei Demetrios Chomatianos und Johannes Apokaukos. Ein Beitrag zur byzantinischen Rechtsgeschichte des 13. Jahrhunderts* (Frankfurt, Lang, 1992, *Europäische Hochschulschriften*, Reihe xxiii, Theologie, Bd. 450). Reviewed in *Byzantinische Zeitschrift* 86/87 (1993-4), pp. 158-9 by C. Argyriadis.
- Kazhdan, Alexander P.**, *Byzantium. The American Historical Association's Guide to Historical Literature*, 3rd edition. **Mary Beth Norton**, ed. (New York, Oxford University Press, 1995, 231-258, 0-19-505727-9).
- Kees, Reinhard Jakob**, *Der Lehre von der Oikonomia Gottes in der Oratio Cathetica Gregors von Nyssa* (Leiden, E. J. Brill, 1995, *Supplements to Vigiliae Christianae* 30, 90-04-10200-0).
- Keller, Nikolaus Staubach**, ed., *Iconologia Sacra: Mythos, Bildkunst und Dichtung in der Religions- und Sozialgeschichte Alteuropas* (Berlin, Walter de Gruyter, 1994, *Beiträge zur Frühmittelalterforschung* 23, 3-11-013255-9).
- Kelly, J. N. D.**, *Golden Mouth. The Story of John Chrysostom* (London, Duckworth, 1995, 0-7156-2643-4), £35.00.
- Khintibidze, E.**, *Georgian-Byzantine Literary Contacts* (Las Palmas, 1994, 90-256-1003-X), ca 118 SwFr.
- Klasovogt, Peter**, *Leben zur Verherrlichung Gottes. Botschaft des Johannes Chrysostomos. Ein Beitrag zur Geschichte der Pastoral* (Bonn, Borengasser, 1992, *Hereditas. Studien zur Alten Kirchengeschichte* 7, 3-923946-22-8).
- Koukiaris, Silas**, *O kuklos tou viou tes Agias Paraskeues tes Romaia* (Athens, the author: Seleukias 26, 142 34 Nea Ionia, Athens, 1994), 6000 drs.
- Kühnel, Harry**, ed., *Bildwörterbuch der Kleidung und Rüstung. Vom Alten Orient bis zum ausgehenden Mittelalter* (Stuttgart, Kröner Verl., 1992). Reviewed in *Byzantinische Zeitschrift* 86/87 (1993-4), pp. 150-1 by G. Schubert.
- Külzer, Andreas**, *Peregrinatio graeca in Terram Sanctam. Studien zu Pilgerführern und Reisebeschreibungen über Syrien, Palästina und den Sinai aus byzantinischer und metabyzantinischer Zeit* (Frankfurt, Peter Lang, 1993, *Studien und Texte zur Byzantinistik* 2, 3-631-46784-2).
- Laiou, Angeliki E. and Simon, Dieter**, eds. *Law and Society in Byzantium: Ninth-Twelfth Centuries* (Washington, D.C., Dumbarton Oaks Research Library and Collection, 1994, 0-88402-222-6, Proceedings of the Symposium on Law and Society in Byzantium, 9th-12th Centuries, Dumbarton Oaks, May 1-3, 1992).
- Lang, Amei, Parzinger, Hemann and Küster, Hansjörg** eds., *Kulturen zwischen Ost und West. Das Ost-West-Verhältnis in vor-und*

BIBLIOGRAPHY

- frühgeschichtlicher Zeit und sein Einfluss auf Werden und Wandel des Kulturraums Mitteleuropa* (Berlin, Akademie Verlag, 1993, 3-05-002390-2).
- La Posta, Gustavo**, *Neapolis: storia di Napoli e del meridione 'Italia: periodo greco, romano e bizantino: dalle origini al 140* (Naples, Edizioni scientifiche italiane, 1994, 88-7104-21-7), 60,000 ITL.
- The Later Roman Empire Today. Papers Given in Honour of Professor John Mann*, 23 May 1992 (London, Institute of Archaeology, 1993, 0-905853-32-6).
- Levko, John J.**, *Prayer in the Works of John Cassian* (Rome, Pontificium Institutum Orientale, 1994).
- Lichacëv, D. S. et al.**, *Russia: storia ed espressione artistica dalla Rus' di Kiev al grande Impero* (Milano, Jaca book, 1994, *Corpus Slavo Bizantino*, 88-16-60149-3), 280,000 ITL.
- L' "Inflazione" nel quarto secolo D. C. : Atti dell' incontro di studio Roma 1988* (Rome, Istituto Italiano di Numismatica, 1993, *Studi e Materiali Istituto Italiano di Numismatica* 3, 88-85914-31-4).
- Lison, Jacques**, *L' Esprit répandu: la pneumatologie de Grégoire Palamas* (Paris, CERF, 1994).
- McLynn, Neil B.**, *Ambrose of Milan. Church and Court in a Christian Capital* (Berkeley, University of California Press, 1994, 0-520-08461-6).
- Maguire, Henry**, ed., *Byzantine Magic* (Washington, D.C., Dumbarton Oaks Research Library and Collection, 1995, 0-88402-230-7).
- Maisano, Riccardo**, ed., *Storia e Tradizione Culturale a Bisanzio fra XI e XII Secolo* (Naples, Istituto Universitario Orientale, 1993, *Italoellenica Quaderni* 3).
- Maltese, Enrico V.**, ed., *Il Libro di Sindbad. Novelle persiane medievali dalla versione bizantine di Michele Andreopoulos* (Torino, UTET, 1993).
- Manns, F. and Alliata, E.**, eds., *Christianity in Context: Monuments and Documents* (Jerusalem, Franciscan Printing Press, 1993, *Studium Biblicum Franciscanum, Collectio Maior* 38).
- Martin, Jean-Marie**, *La Pouille du VI^e au XII^e siècle* (Rome, École Française de Rome, 1993, *Collection de l' École Française de Rome* 179).
- Megas, Anastasios**, ed., *Theodoros Gaza. Marci Tullii Ciceronis. Cato Maior de Senectute*. (Thessaloniki, University Studio Press, 1993, *Latino-Ellenike Vivliotheke* 6, 960-12-0364-8).
- Melchiorre, Vito Antonio**, ed., *De Giaco Nicola. Terra di bari: Compendio storico-politico* (Bari, Centro Studi Nicolaiani, 1992, *Memorie e documenti* 10).
- Theodorus Meliteniotus**, *Tribiblos Astronomique. Livre II*. Edition critique et Commentaire par L. Leurquin (Las Palmas, 1993, *Corpus des Astronomes Byzantins* VI, 90-256-1025-0), The Set 250 Sw. Fr.
- Menologio di Basilio II**: *manoscritto su pergamena ultimo quarto del 10. secolo*. Comm. Fabrizio Lollini (Vatican City, Biblioteca Apostolica Vaticana and Milano, Jaca book codici, 1994, 88-16-65520-8), 98,000 ITL.
- Miquel, P. et al.**, *Deserts Chrétiens d' Egypte* (Nice, Myriam Orban, 1993, 2-910184-00-5)..

BIBLIOGRAPHY

- Monks of Solesmes**, translators, *Barsanuphe et Jean de Gaza. Correspondance* (Solesmes, Editions de Solesmes, 1993, 2-85274-155-5).
- Mpazaiou-Barabas, Theone and Nikolaou, Katerina**, *Hellenikos choros kai proimoi Slaboi, Boulgaroi, Serboi (6os-15os ai.): Analutike bibliographia (1945-1991)* (Athens, Ethniko Hidruma Ereunon, Kentro Byzantinon Ereunon, 1992, 960-7094-39-5).
- Mpouras, Charalambos Th.**, *Istoria tes architektonikes, vol.2: Architektonike sto Byzantio, to Islam kai ten Dutike Europe kata ton Mesaiona* (Athens, Melissa, 1994, 960-204-023-8).
- Mundell Mango, Marlia and Bennett, Anna**, *The Sevso Treasure*, Part One (Ann Arbor, MI, 1994 *Journal of Roman Archaeology: Supplementary Series* 12:1).
- Nebbiai-Dalla Guarda, Donatella**, *I documenti per la storia delle biblioteche medievali (secoli IX-XV)* (Rome, Jouvence, 1992 *Materiali e Ricerche*, N.S. 15, Sezione di Studi Storici 8, 88-7801-208-4).
- Neiiendam, Klaus**, *The Art of Acting in Antiquity: Iconographical Studies in Classical, Hellenistic and Byzantine Theatre* (Copenhagen, Museum Tusculanum Press, 1992, 87-7289-219-6).
- Neri, Valerio**, *Medius princeps. Storia e immagine di Constantino nella storiografia latina pagana* (Bologna, Editrice CLUEB, 1992).
- Nesbitt, John and Oikonomides, Nicolas**, eds., *Catalogue of Byzantine Seals at Dumbarton Oaks and in the Fogg Museum of Art, volume 2: South of the Balkans, the Islands, South of Asia Minor* (Washington, D. C. , Dumbarton Oaks Research Library and Collection, 1994, *Dumbarton Oaks Catalogues*, 0-88402-226-9).
- Neusner, Jacob**, *Judaism and Zoroastrianism at the Dusk of Late Antiquity. How Two Ancient Faiths Wrote Down their Great Traditions* (Atlanta, GA, Scholars Press, 1993, *South Florida Studies in the History of Judaism* 87, 1-55540-889-3).
- Judaism in Late Antiquity, Part Two: Historical Synthesis* (Leiden, E. J. Brill, 1995, *Handbuch der Orientalistik der Nahe und Mittlere Osten* 17, 90-04-10130-6).
- Nicol, Donald M.**, *The Byzantine Lady. Ten Portraits, 1250-1500* (Cambridge, Cambridge University Press, 1994, 0-521-45531-6), £19.95.
- Ortoleva, Vincentius**, ed. *Planudes, Maximus. Disticha Catonis in Graecum Translata* (Rome, Edizioni dell' Ateneo, 1992, *Bibliotheca Athena* 28).
- Ousterhout, Robert and Brubaker, Leslie**, eds., *The Sacred Image East and West* (Urbana, University of Illinois Press, 1995, *Illinois Byzantine Studies* 4, 0-252-02096-0).
- Painter, Kenneth**, ed., "Churches Built in Ancient Times". *Recent Studies in Early Christian Archaeology* (London, The Society of Antiquaries of London, 1994, *The Society of Antiquaries of London Occasional Papers* 16, 1-873415-10-9).

BIBLIOGRAPHY

- Papadakis, Aristeides**, *The Christian East and the Rise of the Papacy: The Church 1071-1453 A. D.* (Crestwood, NY, St. Vladimir's Seminary Press, 1994, 0-88141-057-8). In collaboration with Fr. John Meyendorff.
- Papagianne, Eleftheria**, *He nomologia ton ekklesiastikon dikasterion tes buzantinies kai metabyzantines periodou se themata periousiakou dikaiou. I. Enohiko dikaio-empragmato dikaio* (Athens, A. Sakoulas, 1992, *Forschungen zur byzantinischen Rechtsgeschichte, Athener Reihe*). Reviewed in *Byzantinische Zeitschrift* 86/87 (1993-4), pp. 157-8 by C. Argyriadis.
- Papanikola-Bakirtzis, Demetra**, *Medieval Cypriot Pottery in the Pierides Foundation Museum* (Larnaca, Cyprus, Pierides Foundation, n.d.).
- Papathanasiou, Athanasios N.**, *Oi Nomoi twv Omeritwn: ierapostolike prosegise kai istorike kai nomike sumvole* (Athens and Komotene, Ekdoseis Ant. N. Sakkoula, 1994, *Forschungen zur byzantinischen Rechtsgeschichte, Athener Reihe* 7).
- Papazoglou, Georgios K.**, *Cheirografa kai vivliotheikes tes Anatolikes Makedonias kai Thrakes*, (Komotene, Dimokriteio Panepisternio Thrakes, 1993, *Thrakikh vivliotheke* 1).
- Paschalides, Symeon A.**, *O vios tes osiomurovlutidos Theodoras tes en Thessalonike: diegese peri tes metatheseos tou timiou leipsanou tes Osias Theodoras. Eisagoge, kritiko keimeno, metafrase, scholia* (Thessaloniki, Iera Metropolis Thessalonikis, 1991, *Kentron agiologikon meleton*, 1).
- Patlagean, Evelyne**, ed., *Maladie et Société à Byzance* (Spoleto, Centro Italiano di Studi sull' Alto Medioevo, 1993, 88-7988-202-3).
- Patrich, Joseph, Sabas**, *Leader of Palestinian Monasticism. A Comparative Study in Eastern Monasticism, Fourth to Seventh Centuries* (Washington, D.C., Dumbarton Oaks Research Library and Collection, 1995, *Dumbarton Oaks Studies* 32, 0-88402-221-8).
- Pekarskaja, Ljudmila and Kidd, Dafydd**, *Der Silberschatz von Martynovka (Ukraine) aus dem 6. und 7. Jahrhundert* (Innsbruck, Universitätsverlag Wagner, 1994, *Monographien zur Frühgeschichte und Mittelalterarchäologie* 1, 3-7030-0264-6).
- Perentidis, Stauros**, *Theodose Zygomalas et sa Paraphrase de la Synopsis minor* (Athens, Editions Ant. N. Sakkoulas, 1994, *Forschungen zur Byzantinischen Rechtsgeschichte* 5, 960-232-091-5).
- Piccirillo, Michele**, *The Mosaics of Jordan* (Amman, Jordan, American Center of Oriental Research, 1993, *American Center of Oriental Research Publications* 1).
- Polemis, Ioannes D.**, ed., *O Logios Nicholaos Lampenos kai to encomion autou eis ton Andronikon II Palaiologon*. (Athens, Etaireia Byzantinon kai Metabyzantinon Meleton, 1992, *Diptuchon Parafulla* 4).
- Pourkier, Aline**, *L' hérésiologie chez Épiphané de Salamine* (Paris, Beauchesne, 1992, *Christianisme Antique* 4). Reviewed in *Byzantinische Zeitschrift* 86/87 (1993-4), pp. 135-6 by K-H. Uthemann.
- Psilakis, Nikos**, *Monasteria kai heremeteria tes Cretes*, 2 vols., (Heraklion Crete, 1993, 960-220-310-2), 12,000drs.

BIBLIOGRAPHY

- Quacquarelli, Antonio**, *Esegesi biblica e Patristica fra tardo antico ed altomedioevo* (Bari, Edipuglia, 1991, *Quaderni di Vetera Christianorum* 22, 88-7228-80-X).
- Quénot, Michel**, *La Résurrection et l' Icone* (Campin, Belgium, MAME, 1992, 2-7289-0504-5).
- Rigo, Antonio**, ed., *L' amore della quiete: Ho tes Hesychias eros: l' esicasmò bizantino tra il 13. e il 15. secolo: i padri esicasti* (Magnano[Vicenza], Qiqajon, Comunità di Bose, 1993, 88-85227-46-5), 30,000 ITL.
- Rizzardi, Clementina**, *I tessuti copti del Museo Nazionale di Ravenna* (Rome, Istituto Poligrafico e Zecca dello Stato, Libreria dello Stato, 1993, 88-240-0400-8).
- Rouge, Jean**, *Les institutions romaines de la Rome royale à la Rome chrétienne* (Paris, Armand Colin, 1991, *Histoire Ancienne* 2, 2-200-32220-1), 2nd edition.
- Rousseau, Philip**, *Basil of Caesarea* (Oxford, 1995)
- Ruggieri, Vincenzo**, ed., *Cosimo Comidas de Carbognano: Descrizione Topografica dello Stato Presente di Constantinopoli arricchita di figure* (Rome, Pontificio Istituto Orientale, 1992).
- Ruthven, Malise**, *Freya Stark in the Levant* (Reading, UK, Garnet Publishing, 1994, *The St. Anthony's College Middle East Archives*, 1-85964-003-6)
- Freya Stark in Iraq and Kuwait* (Reading, UK, Garnet Publishing, 1994, *The St. Anthony's College Middle East Archives*, 1-85964-004-4). Previously unpublished photographs from Freya Stark's personal collection.
- Saffrey, Henri-Dominique**, trans., *Proclus. Hymnes et prières*, (Paris, Arfuyen, 1994, 2-908825-35-X).
- Saita, Biagio**, *La Civiltas di Teoderico. Rigore amministrativo, "toleranza" religiosa e recupero dell' antico nell' Italia Ostrogota* (Rome, Bretschneider, 1994, *Studia Historica* 128, 88-7062-806X).
- Satran, David**, *Biblical Prophets in Byzantine Palestine. Reassessing the Lives of the Prophets* (Leiden, E. J. Brill, 1995, *Studia in Veteris Testamenti Pseudepigrapha* 11, 90-04-10234-5).
- Schramm, Gottfried**, *Anfänge des albanischen Christentums. Die frühe Bekehrung der Bessen und ihre langen Folgen* (Freiburg, Rombach Verlag, 1994, *Rombach Wissenschaften: Reihe Historiae* 4, 3-7930-9083-3).
- Schwarz, Heinz Wilhelm**, *Der Schutz des Kindes im Recht des frühen Mittelalters. Eine Untersuchung über Totung, Missbrauch, Körperverletzung, Freiheitsbeeinträchtigung, Gefährdung und Eigentumsverletzung anhand von Rechtsquellen des 5. bis 9. Jahrhunderts* (Siegburg, Verlag Franz Schmitt, 1993, *Bonner Historische Forschungen* 56, 3-87710-203-4).
- Shahid, Irfan**, *Byzantium and the Arabs in the Sixth Century, I:1 Political and Military History, I:2 Ecclesiastical History* (Washington, D.C., Dumbarton Oaks Research Library and Collection, 1995, 0-88402-214-5).

BIBLIOGRAPHY

- Shchapov, Yaroslav N.**, *State and Church in Early Russia, 10th-13th Centuries* (New Rochelle, NY, Aristide D. Caratzas, 1993, 0-89241-499-5).
- Smirnova, E.**, *The Illuminated Manuscripts of Novgorod the Great, Fifteenth Century* (in Russian with English summary) (Moscow, 1994).
- Sophocleous, Sophocles**, *Icons of Cyprus, 7th-20th century* (Center of Cultural Heritage, Nicosia, 1995) US\$ 50/CY pounds 22.
- Sorries, Reiner**, *Christlich-antike Buchmalerei im Überblick. Text und Tafeln* (Wiesbaden, Dr. Ludwig Reichert Verlag, 1993, 3-88226-579-5).
- Srejavic, Dragoslav**, *Roman and Imperial Towns and Palaces in Serbia* (Belgrade, Serbian Academy of Sciences and Art, 1993, Exhibit catalog).
- Synek, Eva Maria**, *Heilige Frauen der fruhen Christenheit. Zu den Frauenbildern in hagiographischen Texten des christlichen Ostens* (Würzburg, Augustinus-Verlag, 1994, *Das ostliche Christentum*, n.s. 43, 3-7613-0178-2).
- Tachiaos, Anthony-Emil N.**, ed., *Mount Athos and the European Community* (Thessaloniki, Institute for Balkan Studies, 1993, *Institute for Balkan Studies* 241).
- Tourta, Anastasia G.**, *Oi Naoi tou Agiou Nikolaou ste Bitsa kai tou Agiou Mena sto Monodendri: Proseggise sto ergo ton zographon apo to linotopi* (Athens, Ekdose tou Tameiou Archaialogikon Poron kai Apallotrioseon, 1991, *Upourgeio Politismou Demosieumata tou Archaialogikou Deltiou* 44, 960-214-106-9).
- Trapp, Erich with Hörandner, Wolfram, Diethart, Johannes et al.**, *Lexikon zur byzantinischen Gräzität (besonders des 9.-12. Jahrhunderts)*, 1 Faszikel, (Vienna, Verlag der Österreichischen Akademie der Wissenschaften, 1994, 3-7001-2150-4).
- Trifunovic, Dj.**, *Stara Srpska Knjizevnost* (Belgrade, 1994)
- Typikon of Chilandar** (Chil. As 156), A facsimile edition with translation into modern Serbian by **D. Bogdanovic**. A short commentary and bibliographical notes by Lj. Juhas-Georgijevska (Belgrade, 1995).
- Valagussa, Giovanni**, 'Prima di Giotto', *Il Trecento Riminese Naestri e botteghe tra Romagna e Marche*. Rimini, Museo della Città. 20 agosto 1995-7 gennaio 1996 (Milan: Electa, 1995, pp. 72-81).
- Vetere, Benedetto**, ed., *Storia di Lecce dai Bizantini agli Aragonesi* (Editori Laterza, 1993, *Storia di Lecce*, 88-420-4320-6).
- Von Euw, Anton and Schreiner, Peter**, eds., *Kunst im Zeitalter der Kaiserin Theophanu. Akten des Internationalen Colloquiums veranstaltet vom Schnütgen-Museum Köln 13.-15. Juni 1991* (Köln, Verlag Locher, 1993, 3-9801801-4-X).
- Wachtel, Klaus**, *Der byzantinische Text der Katholischen Briefe. Eine Untersuchung zur Entstehung der Koine des Neuen Testaments* (Berlin-New York, De Gruyter, 1995, 3-11-014691-6), 248 DM.
- Ward-Perkins, J. B.**, *Studies in Roman and Early Christian Architecture* (London, The Pindar Press, 1994, 0-907132-76-6).
- Wood, Diana**, ed., *The Church and Sovereignty c. 590-1918. Essays in Honour of Michael Wilks* (Oxford, Basil Blackwell Publishers for The

BIBLIOGRAPHY

Ecclesiastical History Society, 1991, *Studies in Church History* 9, 0-631-18042-7).

Wood, Diana, ed., *The Church and Childhood. Papers Read at the 1993 Summer Meeting and the 1994 Winter Meeting of the Ecclesiastical History Society* (Oxford, Blackwell Publishers for The Ecclesiastical History Society, 1994, *Studies in Church History* 31, 0-631-19586-6).

Zachariadou, Elizabeth, ed., *The Ottoman emirate (1300-1389): halcyon days in Crete, I. A symposium held in Rethymnon, 11-13 January 1991* (Rethymnon, Crete University Press, 1993), \$45.00.

Periodicals

International Philo-Byzantine Academy and University.

Journal of early Christian Studies, Official Journal of the North American Patristics Society, Johns Hopkins University Press (P. O. Box 19966, Baltimore, MD 21211) 1994.

17. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES

(a) We are sorry to announce the deaths of several members and friends, including Elizabeth Bryer, Dr Jorgen Raasted, Philip Sherrard and Dr S.P.B. Way.

The following new members have applied for membership since the A.G.M., April, 1995: David H. Bartlett, Massimo Bernabo, Mrs I.R. Bright, Simon Cockshutt, Gerald Crowson, Edward Davis, Robert T. Gwynne, Eirene Harvalia-Crook, Maria Kalatzi, Mrs Julie Kallios, Anne Karahan, Ms Bente Kortegard Boornholt, Mrs E.R. Koutsou, Dr C.S. Lightfoot, Ozidrova Lyubinka, Dr Raymond Mercier, Miss E. Middleton, James Mossman, Celia Nel, Leonora Neville, Yaneva Petya, Mrs J. Pingree, Mr Chrys Plumley, Ann Powell, James Rennie, John Romer, Evangelia-Evi Sampanikou, Arthur Scholey, Dr Philip A. Shand, Dr Christine Stephan-Kaïssis, The Very Revd Dr P.G. Tsorbatzoglou, Judge Christopher Young, Dr Niamh Whitfield, and Barbara Zeitler.

(b) **Membership of the Executive.** At the AGM Mr James Crow, Dr Lucy-Anne Hunt and Dr Rosemary Morris 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 12.30 p.m. on Sunday 9 April 1995 in the New Theatre, King's College, London.**

Present: Sir Steven Runciman (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), 42 members and observers from foreign national committees of the International Association. Apologies: Sir Dimitri Obolensky, by telegram.

129. The minutes 123-128 of the Annual General Meeting held in the Library of University House, University of Birmingham on Sunday 27 March 1994, printed in *BBBS* 21 (1995), 97-98, were adopted.

130. The Chairman reported on the year 7503, the first of the new indiction. He noted the deaths of Margaret Gibson, Dolf Hakkert, Joe Pennybacker and Dr O. Schmidt. But he noted that it had in general been

an *annus mirabilis*. Various translations had made other appointments possible: for example the move of Averil Cameron to Keble College Oxford had enabled the repatriation of Judith Herrin; Cyril Mango's elevation to a higher sphere had enabled the election of Elizabeth Jeffreys to the Bywater and Sotheby chair in Oxford. Another post in Oxford would be advertised, as would a two-year post in Belfast during Dr Mullett's British Academy Readership. Other highlights had been the British Museum exhibition and all the dayschools arranged by Miss Loverance, Dr Eastmond's research tour to Georgia, and a Society cruise. The research projects PBE and Evergetis were flourishing and the Society itself now has 380 members. The Society represents the subject to bodies like *hefce* with its research and teaching exercises, and is now advising the Humanities Research Board of the British Academy. He reported on plans to restructure the society with a trinity of subcommittees, one with the new brief of coordinating meetings. He noted the publication of *BBBS* 21 (1995) and of *Constantinople and its Hinterland*. He noted that it would be the last report he would offer as chairman to the Perpetual President, Sir Steven Runciman.

131. The Treasurer reported, after noting how much he would miss Bryer, on his accounts, printed on pp. 99-100 of *BBBS*. They are in a happy state. He noted that the 380 members divide into 201 UK, 44 UK student, 35 Life and Honorary, 91 overseas and 99 overseas students.

132. The names of 49 new members were intoned by the President.

133. Dr Eastmond, Professor Herrin and Dr Speake were elected to the Executive Committee to serve until AGM 1998 to replace Dr Angold, Dr James and Dr Macrides. Miss Loverance was elected to serve until AGM 1997 to replace Professor Cormack who was acclaimed as Chairman. Mr Carey agreed to stay as Treasurer for another term until AGM 1999, and Dr Mullett as Secretary until AGM 1996. Mr Crow was pre-elected as Secretary and Sir Steven confirmed as Perpetual President.

134. Dr Cunningham reminded members to collect their copies of *BBBS* before 7 pm and canvassed views about providing members with a list of members' addresses. Mr Crow asked for views about the functions and purposes of the British Schools abroad. Karsten Fledelius for the Danish National Committee reported on plans for the International Congress in 1996. Finally, the outgoing Chairman, veteran of 21 years of service to the Society as Bulletin Editor, Executive Member, Secretary and Chairman, was acclaimed and thanked by all; he will be encountered again at the 1996 Symposium in his time-honoured role as panhypermegistosopolysymposiarch, the founder of all these occasions.

(d) Treasurer's Report for 1995

Receipts	31.12. 95	31.12. 94
Balance brought forward	5,577.98	4,286.21
Subscriptions	5,237.00	4,802.00
BBBS sales and advertising	265.00	440.00
Deposit interest	336.18	159.34
Donations	---	140.00
Income tax repayment (Note 1)	<u>390.73</u>	<u>589.41</u>
	11,896.89	10,416.96
Less expenditure		
XXIX Symposium (London (Note 2)	48.00	660.00
Copenhagen Congress expenses	---	200.00
Membership Secretary's fee	750.00	750.00
BBBS editorial fee	750.00	750.00
Editorial/membership expenses and postage	491.33	304.68
AIEB subscription (Note 3)	---	288.29
Printing	898.80	1,208.94
Treasurer's secretarial expenses (Note 4)	315.63	528.75
Membership list	107.77	68.08
Stationery	12.40	14.64
Committee expenses	134.55	65.60
Grants (Note 5)	270.15	---
Data Protection Act (Note 6)	75.00	---
Total expenses	<u>3,853.63</u>	<u>4,838.98</u>
Balance at Bank carried forward	£8,043.26	£5,577.98

Notes

1. The income tax repayment was in respect of subscriptions paid under Deed of Covenant for the financial year ended 5th April 1994.
2. The only cost to the Society of the 1995 Symposium (organised through the British Museum and King's College, London) was a small contribution to printing expenses.
3. No subscription to the AIEB was demanded in 1995. The payment in 1994 was for that year and 1993.

THE SOCIETY

4. The payment for Treasurer's Secretarial expenses in 1994 was for that year and 1993. The payment in 1995 included postage.
5. Grants in 1995 were £250 for the Evergetis Project at Queen's University Belfast and £20.15 as a contribution for a commemorative Epée for Professor Dagon.
6. Because the Society keeps its membership list on a computer, instead of in a card-index or other 'eye-readable' form, it is obliged to register under the Data Protection Act 1984. The fee of £75.00 covers 3 years from December 1995.

Publications Fund

Year to 31.12. 95

Receipts

Balance brought forward		9,767.47
Sales: <i>Byzantine Diplomacy</i>	100.00	
<i>New Constantines</i>	480.00	
<i>Constantinople and its Hinterland</i>	<u>1,500.00</u>	
		2,080.00
Deposit Interest		<u>418.69</u>
		12,266.16
Less		
Variorum for 100 copies of <i>Constantinople and its Hinterland</i>	1,968.75	
Grant: British Museum Educational Dept for schools education pack	1,000.00	
Adjustment to General Fund	10.00	
Balance at Bank carried forward		<u>2,978.75</u>
		£9,287.41

Notes

1. Sales: <i>Byzantine Diplomacy</i> : cost of 100 copies	2,073.75
sales to 31.12. 95	<u>2,081.00</u>
surplus	<u>£7.25</u>

THE SOCIETY

<i>New Constantines</i>	cost of 100 copies	1,968.75
	sales to 31.12. 95	<u>1,215.00</u>
	shortfall	£753.75
<i>Constantinople and its Hinterland</i>	cost of 100 copies	1,968.75
	sales to 31.12. 95	<u>1,500.00</u>
	shortfall	£468.75

These sales figures relate to sales to members through the Society. No figures are available for sales through the publishers.

2. The shortfall in sales of *New Constantines* was incorrectly stated as £536.25 in the note to the 1994 accounts. It was in fact £1,233.75 at 31st December 1994.

ANNUAL GENERAL MEETING

The Annual General Meeting of the Society for the Promotion of Byzantine Studies will be held in the course of the 30th Spring Symposium, in University House Library at the University of Birmingham, on Sunday 24 March 1996, at 9.00 p.m.

AGENDA

135. Adoption of the Minutes of the last Annual General Meeting of the Society 129-134 held at the King's College, London on 9 April 1995 (see above).

136. Chairman's Report.

137. Treasurer's Report (see above).

138. Election of New Members.

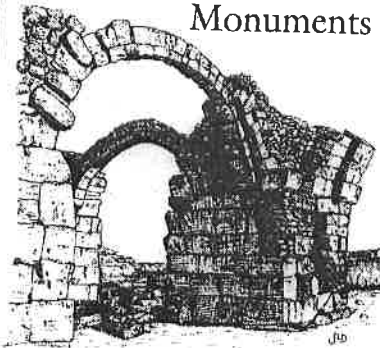
139. Election to the Executive Committee (nominations to the Secretary as soon as possible).

MARGARET MULLETT
Secretary

SIR STEVEN RUNCIMAN
President

BYZANTINE AND MEDIEVAL CYPRUS

A Guide to the
Monuments



by
GWYNNETH der PARTHOG

INTERWORLD PUBLICATIONS

THIS is a fairly detailed guide to some of the most rewarding ecclesiastical and secular structures in Cyprus. It covers the period from the first to the eighteenth century.

INCLUDED are approximately 145 descriptions of monuments, 50 of which are supplied with ground plans.

Additionally, there are 70 black & white illustrations

WRITTEN primarily for the interested layman, the work, in fact, goes beyond general remarks, the finer details being given in smaller print.

Price £8.95 + 85p for p&p
from

Interworld Publications

12 The Fairway, New Barnet, Herts EN5 1HN

or order through your local bookshop - Distributors: Gazelle Bookservice.

ISBN: 0 948853 204



Variorum

Birmingham Byzantine and Ottoman Monographs

Early Byzantine Churches of Cilicia and Isauria

Stephen Hill

Birmingham Byzantine and Ottoman Monographs, 1
March 1996 c. 390 pages, 127pl., 62 plans 0 86078 607 2 c. £52.50



Theophylact of Ochrid

Margaret Mullett

Birmingham Byzantine and Ottoman Monographs, 2
July 1996 c.320 pages 0 86078 549 1 c. £42.50



Studies on the History of the Church in Cyprus

Benedict Englezakis, edited by Silouan and Misael Ioannou

December 1995 503 pages 28 illus. 0 86078 486 X £59.50

In the Collected Studies Series

Changing Cultures in Early Byzantium

Averil Cameron

CS536 June 1996 c. 350 pages 18 illus. 0 86078 587 4 c. £55.00



Cities, Fortresses and Villages of Byzantine Asia Minor

Clive Foss

CS538 June 1996 c. 360 pages 139 illus. 0 86078 594 7 c. £65.00



Art and Architecture in Byzantium and Armenia

Thomas Mathews

CS510 December 1995 309 pages 132 illus. 0 86078 537 8 £69.50

State, Army and Society in Byzantium

John Haldon

CS504 November 1995 334 pages 0 86078 497 5 £47.50

*For more information on these and other titles, please contact Rachael Shaul in the
Variorum Marketing Department, Gower House, Croft Road, Aldershot, Hampshire,
GU11 3HR, UK Tel: +44 (0) 1252 331551 Fax: +44 (0) 1252 344405*

Byzantine Studies

