



**BULLETIN OF BRITISH  
BYZANTINE STUDIES**

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The photograph on the front cover is of a carving from the excavation at Amorium. The Editor wishes to thank Dr C.S. Lightfoot, the Director of the excavation project, for providing it. His fieldwork report appears in Section 3, below.

## 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).

**Prof Roderick Beaton, London**

*The Medieval Greek Romance* (2nd edition, revised and expanded, hb. and pb., London: Routledge, 1996); *E erotike mythistoria tou ellenikou mesaiona* [translation of the above] (Athens: Kardamitsa); 'Cappadocians at court: Digenes and Timarion', in M. Mullett and D. Smythe, eds., *Alexios I Komnenos*, I, BBTT 4.1 (Belfast, 1996), 329-38; 'The Byzantine revival of the ancient novel', in G. Schmeling, ed., *The Novel in the Ancient World* (Leiden: E.J. Brill), 713-33.

Forthcoming: 'Our glorious Byzantinism': Papatzonis, Seferis, and the rehabilitation of Byzantium in postwar Greek poetry, in P. Magdalino and D. Ricks, eds., *Byzantium and the Modern Greek Identity* (Variorum: Publications of the Centre for Hellenic Studies, King's College London, no. 4)

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

*Syriac Studies: A Classified Bibliography (1960-1990)* (Kaslik, Lebanon, 1996); 'The Recensions of the Septuagint version of 1 Samuel', *Quaderni di Henoch* 9 (1996); 'A Syriac narratio attributed to Abba Daniel', *AB* 113 (1995), 269-80; 'Two Syriac papyrus fragments from the Schoyen Collection', *OC* 79 (1995), 9-22; 'Bar Shabba, Mar Shabbay, first bishop of Merv', in M. Tamcke, W. Schwaigert, E. Schlarb, eds., *Syrisches Christentum weltweit. Festschrift W. Hage* (Münster, 1995), 190-20; 'The scribe reaches harbour', *ByzF* 21 (1995) [Festschrift C. Mango], 195-202; 'The tale of two brothers: Syriac dialogues between Body and Soul', in L.S.B. MacCoull, ed., *Studies in the Christian East in Memory of Mirrit Boutros Ghali* (Washington DC, 1995), 29-38; 'Deaconesses in the Syriac tradition', in Sr Prasanna Vazheparampil, ed., *Woman in Prism and Focus* (Rome: Mar Thoma Yogam, 1995), 205-17; 'Les racines du sacrement de l'initiation dans les anciens manuscrits syriaques', in CERP, *Le sacrement de l'initiation: Origines et Prospective. Patrimoine Syriaque, Actes du Colloque III* (Antelias, 1996), 58-65; 'Greek words in Syriac. Some general features', *Scripta Classica Israelica* 15 (1996), 251-62. [= vol. in *Memoriam A. Wasserstein*]; 'A venerable manuscript collection', in O. Baddeley and E. Brunner, eds., *The Monastery of Saint Catherine* (London, 1966), 85-97; '"The daughter of Ma'nyo": a holy woman of Arbela, in *Annales du Département des Lettres Arabes* (Université Saint-Joseph) 6B (1991/2 [1996]), 121-8 [= vol. In *Memoriam J-M. Fiey*]; 'The christology of the Church of the East', in D. Afinogenov and A. Muraviev, eds., *Traditions*

and *Heritage of the Christian East* (Moscow, 1996), 159-79; 'Tash'ita d-Mar Aksenaya' [History of Philoxenos], *Qolo Suryoyo* 110 (July/August, 1996), 253-344.

**Dr Leslie Brubaker**, Birmingham

'When pictures speak: the incorporation of dialogue in the ninth-century miniatures of Paris. gr. 510', *Word and Image* 12/1 (1996), 94-109; 'Art and Byzantine identity: saints, portraits and the Lincoln College typikon', *Byzantium: Identity, Image and Influence, Major Papers, XIX International Congress of Byzantine Studies* (Copenhagen, 1996), 51-9; 'Miniatures and liturgy: evidence from the ninth-century codex Paris. gr. 510', *Byzantion* 66 (1996), 9-34.

Forthcoming: *Image as Exegesis: The Homilies of Gregory of Nazianzus in Paris* (Cambridge University Press, 1997); 'Material culture and the myth of Byzantium', in G. Arnaldo and G. Cavallo, eds., *Europa medievale e mondo bizantino, Contatti effettivi e possibilità di studi comparati* (Rome); 'Memories of Helena: patterns in imperial female matronage in the fourth and fifth centuries', in E. James, ed., *Women, Men and Eunuchs: Gender in Byzantium* (London: Routledge); 'The Vienna Dioskorides', in H. Maguire and J. Wolschke-Bulmahn, eds., *Byzantine Garden Culture* (Washington, D.C.: DO publications); 'Image, text and script: the view from Byzantium', in M. Mostert, ed., *The Transformation of Tradition* (ESF publications).

In progress: ed., *Byzantium in the Ninth Century. Papers from the 30th Spring Symposium of Byzantine Studies, 24-27 March 1996*, for publication in March 1998; with John Haldon, *Iconoclasm. Byzantium in Transition 730-850*. Contracted with Cambridge University Press; we expect to deliver the ms. in 1997; 'La decorazione del manoscritto', for G. Prato, ed., *V Colloquio internazionale di paleografia greca*; 'Byzantine ivories and ideological blinkers: the Trier panel and the Palazzo Venezia casket'.

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

Ed. (with Mary Cunningham), *Mount Athos and Byzantine Monasticism. Papers of the 28th Spring Symposium of Byzantine Studies, Birmingham 1994* (Aldershot, 1996); 'The late Byzantine identity', in *Byzantium: Identity, Image, Influence, Major Papers. XIX International Congress of Byzantine Studies* (Copenhagen, 1996), 49-50; 'Gibbon and the later Byzantine empires', Rosamond McKitterick and Roland Quinault, eds., *Gibbon and Empire* (Cambridge, 1996), 101-16; 'Byzantine porridge: *Tracta, Trachanas and Tarhana*', with S. Hill in D. Harvey and M. Dobson, eds., *Food in Antiquity* (Exeter, 1995), 44-54; 'Bryer broods on Braund', *Pegasus* (Exeter, 1996); 'The rise and fall of the Macedonian School of Byzantine art (1910-1962) in Peter Mackridge and Eleni Yannakakis, eds., *Ourselves and Others: The Development of Greek*

## PUBLICATIONS

*Macedonian Identity since 1912* (Oxford, 1997), 79-87; s.v. 'Trebizond', *The Macmillan Dictionary of Art* (London, 1996).

Forthcoming: 'The means of agricultural production: muscle and tools', Angeliki Laiou, ed., *Economic History of Byzantium (7th-15th centuries)* (Athens, 1997) (translated into Greek by Aglaia Kasdagli); 'Byzantium in the Fifteenth Century'; Christopher Allmand, ed., *Cambridge Medieval History*, VII (Cambridge, 1997); s.v. 'Constantinople' In *The Oxford Companion to Archaeology* (New York, 1997).

In progress: I have returned to things undone which ought to be done in the Pontos.

**David Buckton**, London

'The gold icon of St Demetrius in the Guelph Treasure' in D. Kötzsche, ed., *Der Welfenschatz* (publication of the Welfenschatz colloquium in Berlin, 1995).

In progress: *Medieval Enamel in the British Museum*, vol. I; Byzantine Enamel.

**Prof Henry Chadwick**, Oxford

'New sermons of St Augustine', *JTS* 47/1, 69-91; 'Socrates' Church History', *JTS* 47/1 (1997), 324-7; 'Clement of Alexandria's Protrepticus', ed. M. Marcovich, *JTS* 47/2 (1997), 665; 'Emotions and the formation of Christian ethics', in *L'etica cristiana nei secoli III e IV, Studia Ephemeridis Augustinianum* 53 (Rome, 1996).

**Ioanna Christoforaki**, Oxford

'Cyprus between Byzantium and the Levant: eclecticism and interchange in the cycle of the life of the Virgin at the Church of the Holy Cross, Pelendri', *Epeteris Kentrou Epistimonikon Ereunon Kyprou* 22 (1996).

Forthcoming: 'Art in Cyprus in the time of Leontios Machairas and George Boustronios', Proceedings of the Conference on Leontios Machairas and George Boustronios, September 1996, Nicosia, Cyprus.

**Mary B. Cunningham**, Birmingham

(with A.A.M. Bryer) ed., *Mt Athos and Byzantine Monasticism* (Aldershot: Variorum, 1996); 'The sixth century: a turning-point for Byzantine homiletics', in P. Allen and E. Jeffreys, eds., *The Sixth Century-- End or Beginning?* (Brisbane, 1996), 176-86.

Forthcoming: 'The Byzantine Church' in A. Hastings, ed., *A History of Christianity* (London: Mowbrays).

**Ch. Dendrinos**, London

In progress: Notes on the manuscript tradition of the *Passio* of St Aemilianos of Durostorum (BHG 33).

**A.W. Dunn**, Birmingham

'Early Christian and Byzantine art and architecture: fortifications', *The Dictionary of Art* (London: MacmillanGrove, 1996), vol. 9, 553-6; 'The control and exploitation of the arboreal resources of the Late Byzantine and Frankish Aegean region', *L'uomo e la foresta, secoli XIII - XVIII. XXVII. Settimana di studi* (Fondazione Francesco Datini, Prato, 1996), 479-97. 'Historical and archaeological indicators of economic change in Middle Byzantine Boeotia and their problems', *Πρακτικά του Β' Διεθνούς Συνεδρίου Βοιωτικών Σπουδών* (Athens, 1996), 755-74; 'From polis to kastron in southern Macedonia: Amphipolis, Khrysoupolis, and the Strymon Delta', *Castrum 5. Archéologie de l'habitat fortifié. Archéologie des espaces agraires méditerranéens au Moyen Age* (Madrid/Rome, 1996), 405-27.

Forthcoming: (with M. Atherden and J. Hall), 'Palynological evidence from the Strymon Delta, Macedonia, Greece', R. Nicholson and T. O'Connor, eds., *People as an Agent of Environmental Change* (Oxford, 1997); The *kommerkiarioi* and *avydikoi* of Thessaloniki, the *Sklaviniai*, *arkhonteiai*, and the economy of Dark-Age Macedonia, *Η Βυζαντινή Θεσσαλονίκη (324-1430 μ.Χ.)*, Thessalonike.

In progress: (with R. Catling, Kh. Koukouli-Khrysanthaki and S. Samartzidou), Η διεπιστημονική επισκόπηση στο δέλτα του Στρυμόνας προκαταρκτικά συμπεράσματα, *Το αρχαιολογικό έργο στη Μακεδονία και Θράκη* (Tenth annual conference, Thessalonike University, February, 1997).

**Dr A. Eastmond**, Warwick

*Royal Imagery in Medieval Georgia* (Penn State Press, 1997); 'Gender and Orientalism', in L. James, ed., *Men, Women and Eunuchs. Gender in Byzantium* (Routledge, 1997).

In progress: The Church of Hagia Sophia at Trebizond; Georgians and Armenians in Ani.

**Peter W. Edbury**, Cardiff

*The Conquest of Jerusalem and the Third Crusade* (Aldershot: Scolar Press, 1996); 'Famagusta in 1300' in N. Coureas and J. Riley-Smith, eds., *Cyprus and the Crusades* (Nicosia: Cyprus Research Centre, 1995 [1996]), 337-53; '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, 1996), 221-33; 'Law and Custom in the Latin East: Les Lettres du Sepulcre' in B. Arbel, ed., *Intercultural Contacts in the Medieval Mediterranean: Studies in Honour of David Jacoby* (= *Mediterranean Historical Review* 10 (1995 [1996]), 71-9.

Forthcoming: *John of Jaffa and the Kingdom of Jerusalem* (Boydell and Brewer); 'The Crusader States': a chapter for *The New Cambridge Medieval History*, vol. 5, *The Thirteenth Century*, ed. D.S.H. Abulafia;

'Christians and Muslims in the East': a chapter for *The New Cambridge Medieval History* vol. 6, *The Fourteenth Century*, ed. M.C.E. Jones; 'Philip of Novara and the Livre de fenne de plait' for Acts of 3rd International Congress of Cypriot Studies, 16-20 April 1996.  
In progress: A new edition of the legal treatise by John of Ibelin, count of Jaffa; *The Third Crusade* for Longman's 'Medieval World' series; 'John of Jaffa and the kingdom of Cyprus'; 'Crusading Warfare' for M. Keen, ed., *Oxford Illustrated History of Medieval Warfare*.

**Simon Franklin**, Cambridge

(with Jonathan Shepard) *The Emergence of Rus 750-1200* (London: Longman, 1996); 'Perceptions and descriptions of art in pre-Mongol Rus', *Byzantinoslavica* 56 (1995), 669-78.  
Forthcoming: 'Annotationes Byzantino-Russicae, I-II' in *Festschrift for G.G. Litavrin* (Moscow, 1996); 'Rus in the Thirteenth Century' in *The New Cambridge Medieval History* (1997?); 'The Invention of Rus(sia)(s): Some remarks on Medieval and modern perceptions of continuity and discontinuity' in A. Smythe, ed., *National Identity in the Middle Ages* (London: Macmillan, 1997).

**Prof W.H.C. Frend**, Cambridge

*The Archaeology of Early Christianity: A History* (London: Cassell/Fortress Press, 1996); "'Altere subnixus": a cult of relics in the Romano-British Church?', *JTS*, n.s. 48.1 (April, 1997).

**Prof E.B. Fryde**, Aberystwyth

Greek Manuscripts in the Private Library of the Medici, 1469-1510, vols. I-II (1996). Most of the manuscripts listed and discussed are of Byzantine origin and I have redated many of them (often earlier than the Bandini catalogue of the mss. in the Laurenziana, or of more diverse dating than Bandini specified in the case of composite mss.)  
In progress: A book for Manchester University Press on *The Byzantine Renaissance of the Early Palaeologan Period, 1261- c. 1360*.

**Zaga Gavrilović**, Birmingham

'Serbia, Medieval Art, Introduction', J. Turner, ed., *Macmillan Dictionary of Art* (London 1996), 436-8.  
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*, BBTT 2 (Belfast); 'Observations on the iconography of St Kyriaki, principally in Cyprus' in *Volume of Essays to honour the Memory of Doula Mouriki*; 'Serbian Christianity', *A Dictionary of Eastern Christianity* (Blackwell); 'Eve or the Waters of Mara?', *Zograf* 25; 'Wisdom and philanthropy of the ruler in the person of Stefan

Nemanja. Examples of the tradition in Serbian medieval art' in *Stefan Nemanja-Saint Simeon Myroblite. Histoire et Tradition*.  
In progress: The embroidered Belt of Sebastokrator Branko Mladenović.

**Geoffrey B. Greatrex**, Cardiff

'The classical past and the classicising historians' in L. Hardwick and S. Ireland, eds., *The Reception of Classical Texts and Images* (Open University, 1996). Available at <http://www.open.ac.uk/OU/Academic/Arts/CC96/ccfrontpage.htm>;  
'Flavius Hypatius, *quem vidit validum Parthus sensitque timendum*: an investigation of his career', *Byzantion* 66 (1996), 120-42; 'Stephanus, the father of Procopius of Caesarea?', *Medieval Prosopography* 17/1 (1996), 125-45.

Forthcoming: 'Antiochus the *praepositus*: a Persian eunuch at the court of Theodosius II', with Jonathan Bardill, *DOP* 50 (1996); 'The Nika riot: a reappraisal', *JHS* 117 (1997); *Rome and Persia at War, 502-532* (Francis Cairns Publications: Leeds, 1997).

In progress: A source book on Roman-Persian relations and the east Roman frontier from A.D. 363 to 628, to be undertaken in collaboration with Prof Sam Lieu of Macquarie University, Australia and to be published by Routledge.

**Jonathan Harris**, London

'Two Byzantine craftsmen in fifteenth-century London', *JMedHist* 21 (1995), 387-403; 'Byzantine medicine and medical practitioners in the West: the case of Michael Dishypatos', *REB* 54 (1996), 201-20; 'Cardinal Bessarion' in J. Turner, ed., *The Dictionary of Art*, 34 vols. (London: Macmillan, 1996), iii. 876; 'Byzantines in Renaissance Italy' in Carolyn Schriber and Lynn Nelson, eds., *Online Reference Book for Medieval Studies*: <http://orb.rhodes.edu/encyclop/late/laterbyz/harris-ren.html>.

Forthcoming: 'Publicising the crusade: English bishops and the jubilee indulgence of 1455', in *JEH*.

In progress: Work on the Byzantine view of the West, on the problem of identity among fifteenth-century Byzantine emigrés, and on the Greek community in London.

**Eirene Harvalia-Crook**, London

'Notes on the language and style in the *Letter of the Three Patriarchs*, in forthcoming edition of *The Letter of the Three Patriarchs to the Emperor Theophilus and Related Texts*.

In progress: Niketas Byzantios.

**Dr Paul Hetherington**, London

'Byzantine enamels for a Russian prince: the book cover of the Gospels of Mstislav' in *Zeitschrift für Kunstgeschichte* 3 (1996), 309-24.



**Dr Lucy-Anne Hunt**, Birmingham

'Coptic Art' in J. Turner, ed., *The Dictionary of Art*, vol. 7 (London: Macmillan, 1996), 818-26; 828-9; 'Early Christian and Byzantine Art: wood' in *ibid.*, vol. 9, 599-602; 'Churches of Old Cairo and mosques of Al-Qāhira: a case of Christian-Muslim interchange', *Medieval Encounters* II/1 (Leiden: E.J. Brill, 1996), 43-66; "'Excommunicata Generatione': Christian imagery of mission and conversion of the Muslim other between the First Crusade and the early fourteenth century", *Al-Masāq: Studia Arabo-Islamica Mediterranea* VIII (Leeds, 1995), 79-153.

Forthcoming: *Byzantium, Eastern Christendom and Islam: Art at the Crossroads of the Eastern Mediterranean*, collection of articles (London: Pindar Press, 1997).

**Dr Liz James**, Sussex

*Light and Colour in Byzantine Art* (Oxford, 1996).

**Prof E. Jeffreys**, Oxford

(with M. Papathomopoulos) 'Ο Πόλεμος τῆς Τρωάδος [*The War of Troy*] (Athens, 1996); (with Pauline Allen) ed., *The Sixth Century: End or Beginning?* Byzantina Australiensia 10 (Brisbane, 1996); 'The Chronicle of John Malalas, Book I: a commentary', in *ibid.*, 52-74; 'Maximou and Digenis', *Byzantinoslavica* 56 (1995), 367-76.

Forthcoming: edition of Digenis Akritis.

**Prof Ernst Kitzinger**, Oxford

*I mosaici del periodo normanno in Sicilia*, Fasc. V: *Il Duomo di Monreale: I mosaici delle navate* (Palermo, 1996).

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

Forthcoming: 'The eastern empire: Theodosius to Anastasius' in new *Cambridge Ancient History* XIV; articles on 'Diplomacy' and 'Espionage' in G. Bowersock, P. Brown, O. Grabar, eds., *Guide to the Late Antique World* (Harvard University Press).

In progress: *Pagans and Christians in Late Antiquity: A Sourcebook* (Routledge).

**J.H.W.G. Liebeschütz**, Nottingham

'Pagan mythology in the Christian Empire', *International Journal of the Classical Tradition* II (1995), 193-208; 'The use of pagan mythology in the Christian Empire with particular reference to the *Dionysiaca* of Nonnus', in Pauline Allen and Elizabeth Jeffreys, eds., *The Sixth Century: End or Beginning?* (Brisbane, 1996), 75-91; 'The Romans demilitarised: the evidence of Procopius', *Scripta Classica Israelica* XV

(1996), 231-9; 'Civic finance in the Byzantine period: the laws and Egypt', *BZ* 89:2 (1996).

Forthcoming: 'The circus factions' in A. Giardina, ed., *Covegno per Santo Mazzarino* (Rome: Erma di Breitschneider, 1997).

In progress: *The City in the Late Roman Period (5th-7th Centuries)*; 'Libanius Or L and the disposal of building rubble from Antioch', to be published in *Sordes Urbis*, the proceedings of a conference held at the Spanish School at Rome in November 1996.

**Dr C.S. Lightfoot, Durham**

'The coins from Tille', R. Ashton, ed., *Studies in Ancient Coinage from Turkey* (London, 1996), 139-45; 'The coins from Satala', in R. Ashton, ed., *Studies in Ancient Coinage from Turkey* (London, 1996), 147-50.

Forthcoming: 'Survey work at Satala: a Roman legionary fortress in north-east Turkey', in R. Matthews, ed., *Fifty Years of Anatolian Archaeology* (To appear in 1998).

In progress: A descriptive catalogue of the ancient glass in the National Museums of Scotland, Edinburgh. The collection contains some 415 items, mainly vessels that range in date from the 5th century BC to the 6th century AD. Many of these objects come from the Near East and Cyprus. The publication, which will be the first to record in detail the whole of a major British collection, is scheduled for 1999.

**Prof Andrew Louth, Durham**

*Maximus the Confessor* (London: Routledge, 1996); 'A Christian theologian at the court of the Caliph: some cross-cultural reflections', *Dialogos* 3, 4-19; 'Unity and diversity in the Church of the fourth century', *Studies in Church History* 32, 1-17.

Forthcoming: 'St Denys the Areopagite and the Iconoclast controversy', in Ysabel de Andia, ed., *Denys l'Areopagite et sa posterité en Orient et en Occident* (Paris: Etudes Augustiniennes), 327-37; 'St Maximos the Confessor: between East and West', *Studia Patristica*; 'St Gregory Nazianzen on bishops and the episcopate', *Studia Ephemeridis Augustinianum*; 'Dogma and spirituality in St Maximos the Confessor', P. Allen et al., eds., *Prayer and Spirituality in the Early Church*; 'St John Damascene: Preacher and Poet', in P. Allen and M. Cunningham, eds., *Preacher and Audience: Studies in Early Christian and Byzantine Homiletics* (Leiden: E.J. Brill, 1998).

**Dr John Lowden, London**

'The artist and scribe Theodore at work on his Psalter in 1066', *Abstracts of Papers, Byzantine Studies Conference* (New York, N.Y.) 21 (1995), 3; 'Early Christian and Byzantine Art. V, Manuscripts' in J. Turner, ed., *The Dictionary of Art*, vol. 9 (London: Macmillan, 1996), 602-19; shorter entries on 'Chludov Psalter', 'Cotton Genesis', 'Joshua Roll',

'Menologion of Basil II', 'Paris Psalter', 'Paris Gregory', 'Rossano Gospels', 'Vienna Genesis', *ibid.*

Forthcoming: *Early Christian and Byzantine Art. Art and Ideas* (London: Phaidon Press); 'Miniatura (Bisanzio)' in *Enciclopedia dell'Arte Medievale*, vol. VIII; 'The beginnings of biblical illustration' in John Williams, ed., *Imaging the Early Medieval Bible* (Penn State Press).

In progress: *The Making of the Bibles Moralisées. 1. The Manuscripts of the Bible Moralisée, 2. The Book of Ruth in the Bibles Moralisées* (Penn State Press: final text to be delivered late 1997); *The Theodore Psalter, British Library Additional MS 19352*, with Charles Barber, CD-ROM facsimile publication and commentary, University of Illinois Press ('text' to be delivered summer 1997).

**Anthony Luttrell**, Bath

'Ta stratiotika tagmata [The military orders]', in T. Papadopoulos, ed., *Istoria tes Kyprou*, iv, part 1 (Nicosia, 1995), 733-58; 'The Hospitallers in Cyprus after 1386' in N. Coureas and J. Riley-Smith, eds., *Cyprus and the Crusades* (Nicosia, 1995), 125-41; 'The earliest documents on the Hospitaler Corso at Rhodes: 1413 and 1416', *Mediterranean Historical Review* 10 (1995), 177-88; (with J. Fuguet i Sans) 'Diaphragm arches and stone slab roofs', *Melita Historica* 11, no. 4 (1995), 325-35; (with B. Arbel) 'Plundering ancient treasures at Bodrum (Halicarnassus): a commercial letter written on Cyprus, January 1507', *Mediterranean Historical Review* 11 (1996), 79-86.

**Ruth Macrides**, Birmingham

'The fabrication of the Middle Ages: Roides's Pope Jone', *Καμπος* 4 (1996), 29-40.

**Ian W.G. Martin**, London

'Some memories and reflections of a Hellenic librarian', *Anglo-Hellenic Review* 11 (Spring, 1995); 'Odysseus Elytis (1911-1996)', *Anglo-Hellenic Review* 14 (Autumn, 1996).

Forthcoming: 'Some memories of the early Minoan Linear B seminars'.

**L.G.C. Martin**, Chester

'Unity and quaternity. An aspect of early Christian art', *Chester Antiquary*.

In progress: Irish book shrines and quaternal symbolism, the abstract exegesis of insular miniature frames; quaternal symbolism in Byzantine architectural design and witness.

**Rosamond McKitterick**, Cambridge

(with Roland Quinault) eds., *Edward Gibbon and Empire* (Cambridge University Press, 1996). Contains many papers on Byzantine subjects.

**Raymond Mercier**, St Ives, Cambs.

*An Almanac for Trebizond for the Year 1336*, Corpus des Astronomes Byzantins VII (Louvain la Neuve: Academia, 1994); volume VII of the Corpus des Astronomes Byzantins. This is an edition (plus commentary) of a text in Bayerische Staatsbibliothek Greek 525.

Forthcoming: (with Anne Tihon) *The Astronomical Tables of George Gemistus Plethon* (expected 1997).

**Rev Dr J. Munitiz**, Oxford

'Wonder-working ikons and the Letters to Theophilos', paper delivered to the 8th Conference of the Australian Association for Byzantine Studies, Armidale, 2-4 July 1993.

Forthcoming: (with J. Chrysostomides, C. Walter, and others) eds., *The Letter of the Three Patriarchs, Critical Edition* (Camberley: Pophyrogenitos Press); 'Anastasius of Sinai as Preacher', in P. Allen and M. Cunningham eds., *Preacher and Audience: Studies in Early Christian and Byzantine Homiletics* (Leiden: E.J. Brill).

In progress: *Anastasius of Sinai, Questions and Answers, critical edition*.

**Prof D.M. Nicol**, Cambridge

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

*The Byzantine Lady. Ten Portraits, 1250-1500* (pb. edition; CUP, 1996);

'La quarta Crociata', *Storia di Venezia. Dalle Origini alla caduta della Serenissima* (Istituto della Enciclopedia Italiana, Venice, 1995), 155-81;

'A.D. 1354- Annus fatalis for the Byzantine Empire', *Geschichte und Kultur der Palaiologenzeit* (W. Seibt, ed., *Referate des Internationalen Symposions zu Ehren Herbert Hunger* (Vienna, 1996), 163-8.

Forthcoming: *Theodore Spandounes, On the Origin of the Ottoman Emperors. Translation and Commentary* (Cambridge University Press, 1997); 'Der Untergang des Byzantinischen Reiches', A. Demandt, ed., *Niedergang der Grossreichen* (Berlin, 1997).

**Dr. Jennifer Nimmo Smith**, Edinburgh

'Nonnus and Pseudo-Nonnos: the poet and the commentator' in *Phillelen. Studies in Honour of Robert Browning* (Istituto ellenico di studi bizantini e postbizantini di Venezia - BIBLIOTHEKEN 17, Venice, 1996).

Work in Progress: a study on the early scholia on the sermons of Gregory of Nazianzus, and a translation (with an introduction and notes) of the Pseudo-Nonnos Commentaries on four sermons by Gregory of Nazianzus for the *Translated Texts for Historians Series* (Liverpool University Press).

**Sir Dimitri Obolensky**, Oxford

'The work of St Cyril and St Methodius: its Byzantine, Slav and European context', in *Τὸ Κέντρο Πολιτιστικῶν Μελετῶν "Ἁγιοὶ Κύριλλος καὶ Μεθόδιος"* (Thessalonike, 1996).

Forthcoming: *Byzantium and Slavic Christianity: Influence or Dialogue?*: The Fifth Annual Distinguished Lectures sponsored by the Patriarch Athanagoras Orthodox Institute at the Graduate Theological Union and the Department of History, University of California, Berkeley.

**K.S. Painter**, Abingdon, Oxon.

Ed., 'Churches Built in Ancient Times': *Recent Studies in Early Christian Archaeology*, Society of Antiquaries of London, Occasional Paper 16, Accordia Research Centre, University of London, Specialist Studies of the Mediterranean I (London, 1994); (with Catherine Johns), 'The Risley Park Lanx: Bauge, Bayeux, Buch or Britain?', in F. Baratte, J.-P. Cailliet and C. Metzger, eds., *Orbis Romanus Christianusque ab Diocletiani aetate usque ad Heraclium* (Paris, 1995), 175-89.

Forthcoming: 'Silver hoards from Britain in their late Roman context', in *Antiquité Tardive* 5; 'A fifth-century gold ingot', in Peter Megaw, ed., *The Early Christian Church at Kourion, Cyprus*, (with Ernst Künzl), 'Two documented hoards' in *Antiquaries Journal*.

**Dr Philip Pattenden**, Cambridge

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

**Dr J. Shepard**, Cambridge

'"Father or Scorpion"? Style and substance in Alexios's diplomacy', in M.E. Mullett and D. Smythe, eds., *Alexios I Komnenos. Papers*, vol. I (BBTT 4.1, 1996), 68-132; 'Imperial ignorance and information', *Byzantinoslavica*, 56 (1995) (= Festschrift for Vladimir Vavřínek (Prague), 107-16; 'Byzantine soldiers, missionaries and diplomacy under Gibbon's eyes', in R. McKitterick and R. Quinault, eds., *Edward Gibbon and Empire*, (Cambridge, 1996), 78-100; (with Simon Franklin) *The Emergence of Rus 750-1200* (London: Longmans, 1996).

Forthcoming: 'The Vikings in Southern Russia and Byzantium', in T.S. Noonan, ed., *The Vikings in Russia and the East* (University of Minnesota); 'Byzantium in equilibrium'; 'Byzantium expanding'; 'Bulgaria: the rival Balkan empire'; 'Byzantium and the West', chapters in T. Reuter, ed., *New Cambridge Medieval History*, vol. III; 'Constantine VII and the containment of the Rus', *Festschrift for Georgii G. Litavrin* (Moscow); 'Messages, commandes et ambassades : la diplomatie centrale et frontalière à Byzance, 9e au 11e siècle', in A. Dierkens and J.M. Sansterre, eds., *Colloque International. Voyages et voyageurs à Byzance, et en Occident du VI au XI siècle*, Bruxelles-

Liège, Mai 1994 (Liège, 1997); 'Cross-purposes: Emperor Alexius and the Crusade' in J. Phillips, ed., *The Origins and Impact of the First Crusade* (Manchester University Press); Revisions and partial change of text for Section B of *The Times Concise Atlas of World History*.

**Marianna Spanaki**, Birmingham

Forthcoming: Greek women writers on Byzantium; writing from Byzantine history and P.S. Delta's novels; Anna Comnena: a Byzantine woman historian in European fiction.

In progress: Byzantium, colonialism and ethnogenesis in K. Amandos's work; Byzantium in Greek and English fiction (19th and 20th c.); on M. Psellos's narratives; reviewing bibliography on Alexios Komnenos I; on rivers, flames and courtyards: metaphors they lived by; Digenes Akrites in the image of St George: illustrating the story book of the 20th century; the modernization of Byzantine space in 19th- and 20th-century Greek plays; the loan tradition: genre rewriting in 19th- c. Greek plays and the translatability of Byzantium; sexing the text (and fetishising the body?) in Byzantine romances.

**Paul Stephenson**, Oxford

'A development in nomenclature on the seals of the Byzantine provincial aristocracy in the late tenth century', *REB* 52 (1994), 187-211; 'Manuel I and Geza II: a revised context and chronology for Hungaro-Byzantine relations, 1148-1155', *Byzantinoslavica* 55 (1994), 251-77; 'Manuel I Comnenus, the Hungarian crown and the "feudal subjection" of Hungary, 1162-1167', *Byzantinoslavica* 57 (1996), 33-59; 'The Byzantine frontier in the Balkans in the 11th and 12th centuries', in K. Fledelius, ed., *Byzantium. Image, Identity and Influence*, II (Copenhagen, 1996), 2224; 'John Cinnamus, John II Comnenus and the Hungarian campaign of 1127-1129', *Byzantion* 66 (1996), 177-87.

Forthcoming: 'The Byzantine frontier at the lower Danube in the late 10th and 11th centuries' in N. Standen and D. Power, eds., *Creating Frontiers* (London: Macmillan, 1997).

**Dr Shaun Tougher**, Belfast

'The bad relations between Leo VI and Alexander', *BMGS* 20 (1996), 209-12.

Forthcoming: 'Byzantine eunuchs. An overview with special reference to their creation and origin', in E. James, ed., *Men, Women and Eunuchs: Gender in Byzantium* (Routledge, 1997); *The Reign of Leo VI (886-912). Politics and People* (Brill, 1997).

In progress: 'Michael III and Basil the Macedonian: sexual possibilities', 'Ammianus Marcellinus and the eunuchs'; the imperial panegyrics of Julian the Apostate; eunuchs and monasticism.

N.G. Wilson, Oxford

'The Prague manuscript of Plato', in *Studi classici e orientali* 44 (1994 [1996]), 23-32.

Forthcoming: 'Griechische Philologie' in H.-G. Nesselrath, ed., *Einleitung in die griechische Philologie* (Teubner, 1997); a paper given at a Leuven congress in 1994 on 'The manuscripts of Greek classics in the Middle Ages and Renaissance' will appear in *Classica et Medievalia*, vol. 47.

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

**Prof Panagiotis A. Agapitos**, Nicosia, Cyprus

(with K. Hult and O.L. Smith) eds., *Theodoros Metochites on Philosophical Irony and Greek History: Miscellanea 8 and 93* (Nicosia-Göteborg: Göteborg University Press, 1996); 'Τοῦ ἔρωτα καὶ τῶν πικρῶν βασάνων: Μία διακειμενικὴ ἀνάγνωση τοῦ τρίπτυχου ποιήματος "δὸς μου ὄρισμόν" τοῦ Μιχάλη Ἐφταγωνίτη', *Σύγκριση/ Comparison* 7 (1996), 97-117; "Ἡ ἀφηγηματικὴ σημασία τῆς ἀνταλλαγῆς ἐπιστολῶν καὶ τραγουδιῶν στὸ μυθιστόρημα Λιβιστρος καὶ Ροδάμνη", *Thesaurismata* 26 (1996), 25-42; "Ἱερώνυμος Τραγωδιστὴς "Ενας Κύπριος μουσικὸς τῆς ὀψίμης Ἀναγέννησης", *Σημεῖο* 4 (1996), 1-12; 'Πρὸς μιὰ κριτικὴ ἐκδοσὴ τοῦ μυθιστορήματος Λιβιστρος καὶ Ροδάμνη: προβλήματα μεθόδου', J. M. Egea and A. Javier, eds., *Prosa y Verso en Griego Medieval. Rapports of the International Conference 'Neograeca Medii Aevi III'* (Amsterdam, 1996), 1-16.

Forthcoming: 'La mort à Byzance: Images fragmentaires d'un monde inconnu', *Europe* (1996); 'Teachers, pupils and imperial power in eleventh-century Byzantium', in N. Livingstone and Y. L. Too, eds., *Pedagogy and Power: Rhetorics of Ancient Learning* (Cambridge, 1997); *Metamorphoseon permulti libri*: Byzantine Literature Translated into Modern Greek', in P. Magdalino and David Ricks, eds., *Byzantium and the Modern Greek Identity* (London, 1997); 'Kaiser Johannes VII. Palaiologos als Adressat einer Monodie des Theodoros Potamios', *BZ* 90 (1997).

In progress: 'Narrative, rhetoric and drama rediscovered: scholars and poets in Byzantium interpret Heliodoros'; 'Dreams and the spatial aesthetics of narrative presentation in *Livistros and Rhodamne*'; 'Mischung der Cattungen und Oberschreitung der Gesetze: Die Grabrede des Eustathios von Thessalonike auf Nikolaos Hagiotheodorites'; (with K. Christophorou-Pougiourou) 'Theodoros Metochites' Poem on the Destruction of his Palace: Critical Edition and English Translation'; Critical edition of the Byzantine vernacular romance *Livistros and Rhodamne* (version α). Translation into Modern Greek with introduction and notes of Nikephoros Blemmydes' *Partial Account of his Life*.



**Prof Pauline Allen, Brisbane**

'The homilist and the congregation: a case-study of Chrysostom's homilies on Hebrews', *Augustinianum* 26 (1996), 397-421; 'Severus of Antioch and the homily - the end of the beginning?', in P. Allen and E.M. Jeffreys, *The Sixth Century - End or Beginning?*, Byzantina Australiensia 10 (Brisbane 1996), 163-75; 'John Chrysostom's homilies on I and II Thessalonians: the preacher and his audience', *Studia Patristica* 31 (1996), 3-21; (with E.M. Jeffreys) eds., *The Sixth Century - End or Beginning?*

In progress: Sophronius of Jerusalem : Synodical Letter and Anti-Monoenergist Dossier; Severus of Antioch: the homilies and letters; and B. Neil, *Documenta ad vitam s. Maximi confessoris spectantia*, several vols, Corpus Christianorum Series Graeca; 'The sixth-century homily: problems and approaches', in P. Allen and M.B. Cunningham, eds., *Preacher and Audience: Studies in Christian and Early Byzantine Homiletics*, (Leiden: E.J. Brill, 1998).

**Dr Theodora Antonopoulou, Nicosia, Cyprus**

'Verses in praise of Leo VI', *Byzantion* 66 (1996), 281-4.

Forthcoming: *The Homilies of Leo VI* (Leiden: E.J. Brill, 1997); 'An epistolary attributed to Leo the Wise', *JÖB* 47 (1997).

**Dr Tamar Avner, Jerusalem, Israel**

Forthcoming: 'Early Byzantine wall-paintings uncovered in Caesarea Maritima', *Caesarea Maritima Papers*.

In progress: 'Painted plaster fragments from Caesarea Maritima and related evidence of an early Byzantine cross in the Church of the Anastasis'; an unknown illustrated Proskynetarion of the 17th century, its parallels and provenance; some amuletic rings recently uncovered in an excavation in Jaffa.

**Massimo Bernabò, Italy**

(with A. Tomei and A. Savino) 'Il Tetravangelo greco della Biblioteca Fabroniana di Pistoia (ms. 307)', *Medioevo e Rinascimento* 8, n.s. 5 (1994), 47-61; '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*, 153-6; 'Tre studi recenti sulla miniatura bizantina', *Miniatura* 4-5 (1992-93), 99-110; 'Tradizioni siriane nelle miniature degli Ottateuchi bizantini', *The Christian East. Its Institutions and Its Thought. Papers of the International Scholarly Congress for the 75th Anniversary of the Pontifical Oriental Institute. Rome, 30 May - 5 June 1996*, ed. R. F. Taft (Orientalia Christiana Analecta 251) (Rome: Pontificio Istituto Orientale, 1996), 299-311.

Forthcoming: 'Nota iconografica sulle scene del Vecchio Testamento nelle croci lignee postbizantine di Sant' Oreste e di Firenze', *JÖB* 47



(1996); 'Pseudepigrapha and Medieval Illustrated Manuscripts of the Septuagint: Prolegomenous Reflections', *Journal for the Study of Pseudepigrapha* 14 (1996); 'Lo studio della illustrazione dei manoscritti greci del Vecchio Testamento, ca 1820-1990', *Medioevo e Rinascimento* 9, n.s. 6 (1995); 'Un modello costante: la miniatura bizantina da Giustiniano ai Paleologi', A. Puturo Muraro, ed., *Lineamenti di storia della miniatura in Italia* (Napoli: Edizioni Scientifiche Italiane, 1996); (with Kurt Weitzmann) *The Byzantine Octateuchs* (The Illustrations in the Manuscript of the Septuagint, 2) (Munich: Editio Maris, 1997); (with G. Peers) *Il codice del Fisiologo della Scuola Evangelica di Smirne: le miniature per il Fisiologo e per il lapidario di Epifanio di Salamina* (Spoleto: Centro di Studi sull' Alto Medioevo, 1997).

**George Calofonos**, Athens, Greece

'Το ιστορικό όνειρο στο τέλος της αρχαιότητας. Τα 'Ανέκδοτα του Προκοπίου και η Χρονογραφία του Μαλάλα' in D. Kyrtatas, ed., *Όψεις ένυπνίου Χρήσεις των ονείρων στην αρχαιότητα* (Herakleion: Crete University Press, 1993), 283-322.

Forthcoming: *Dream Divination in Byzantium. A Pagan Art in Christian Context*, Birmingham Byzantine and Ottoman Monographs (London: Variorum); 'Ονειροκριτική και οραματική γνώση στην ύστερη αρχαιότητα και τον πρώιμο Χριστιανισμό' in D. Kyrtatas, ed., *Η μετάδοση της γνώσης στην αρχαιότητα*, *Topika*, 5.

In progress: 'Dream incubation in seventh-century Constantinople: the Miracles of St Artemios', to be published in the proceedings of the ICS seminar: C. Stewart, ed., *Dreams in Greece: Historical and Anthropological Perspectives*; "Moving mountains": Miracles of Intervention in the Landscape'.

**Dr Efthalia C. Constantinides**, Athens

Forthcoming: 'Monumental painting in Cyprus during the Venetian period (1489-1570)', presented to the Conference on *Byzantine Cyprus* in memory of Doula Mouriki, 13-15 May 1994 (Princeton University Press, 1997); 'Une icône historiée de Saint George du 13eme siècle au Monastère de Sainte Catherine du Mont Sinai', presented at the Conference on *The Art of Russia, Byzantium and the Balkans of the XIII Century*. Russian Institute of Art Studies, Moscow 6-8 September 1994. Forthcoming in *Old Russian Art* (1997-98); 'Observations on the iconography and style of the mural painting in the Church of Panagia Chrysopantanassa, Palaiochorio, Cyprus', presented at the Third International Congress of Cypriot Studies, Nicosia, 16-20 april 1996. To appear in *Cypriot Studies* (Nicosia, 1997-98).

**Dr Maria Constantoudaki**, Athens

'Έργα σκουλτόρων και μουράρων': Sculpture and architecture in sixteenth-century Crete on the basis of archival evidence', *Πεπραγμένα*

του Ζ' Διεθνούς Κρητολογικού Συνεδρίου (Rethymnon, Crete, 1991), vol. II, 1 (Rethymnon, 1995), 361-403; 'Concordia apostolorum: the embrace of Sts Peter and Paul, a Paleologan icon in Bologna', K. Fledelius, ed., *Byzantium, Identity, Image, Influence*. XIX International Congress of Byzantine Studies, Copenhagen, 18-24 August 1996. Abstracts of Communications (Copenhagen, 1996), N. 5213; 'Ασήμι λαβοράδο και χρυσάφι φίνον': Archival evidence concerning objects of the craft of silversmith and goldsmith produced in Crete during the Venetian period', 8th International Congress of Cretan Studies, Herakleion, Crete, 9-14 Sept 1996, Abstracts of Communications, 199.

**Dr Małgorzata Dąbrowska**, Łódź, Poland

*Łacinniczki nad Bosforem. Małżeństwa bizantyńsko-łacińskie w cesarskiej rodzinie Paleologów, XIII- XV w. [The Latin Ladies on the Bosphoros. Byzantine-Latin Marriages in the Imperial Family of the Palaiologoi, 13th- 15th Centuries]* (Łódź, 1996); 'Sophia of Montferrat or the history of one face', W. Ceran, ed., *Historia Bizancjum*, Acta Universitatis Lodziensis, *Folia Historica* 56 (1996), 177-94; 'Być piękną w Bizancjum' ['To be beautiful in Byzantium'], *Mówią Wieki* (July, 1996), 7-10.

Forthcoming: 'Hexamilion i Warna', *Balkanica Posnaniensia* (1997); 'Despotat Epiru w świetle najnowszych badań', ['Despotate of Epiros in the light of the latest research'], *Balkanica Posnaniensia* (1998); 'From Poland to Tenedos. The project of using the Teutonic order in the fight against the Turks after the Fall of Constantinople', in XIX Copenhagen Congress, G. Prinzing, ed., Round Table: 'Byzantium and Eastern-Central Europe, 950-1453' (Mainz, 1997).

In progress: 'Ought one to marry? Manuel Palaiologos' and Philippe de Mezieres' treaties on marriage', *Acta Universitatis Lodziensis* (1998?); 'Manuel II Palaiologos' granddaughters', *Folia Byzantina* (1998); *Bajeczne Cesarstwo Trapezuntu [the Fabulous Empire of Trebizond]*.

**Claudine Dauphin**, Paris

'Sur la route des pèlerinages byzantins en Terre Sainte, la basilique de Dor', *La Terre Sainte* (Mars-Avril, 1996), 84-93; 'Brothels, baths and babes: Prostitution in the Byzantine Holy Land', *Classics Ireland* 3 (1996), 47-72; 'Pèlerinage ghassanide au sanctuaire byzantin de Saint Jean-Baptiste à Er-Ramthaniyye en Gaulanitide', *Akten des XII. Internationalen Kongresses für Christliche Archäologie, Bonn 22.-28. September 1991, Teil 2, Jahrbuch für Antike und Christentum Ergänzungsband 20, 2* (Münster, 1995), 667-73; (with S. Gibson) 'The Byzantine City of Dor/Dora discovered', *Bulletin of the Anglo-Israel Archaeological Society* (1994-95), 9-38.

Forthcoming: 'Carpet of stone: the Graeco-Roman legacy in the Levant', *Classics Ireland* (Dublin, 1997); (with S.P. Brock, R.C. Gregg and A.F.L. Beeston (+) 'Païens, Juifs, Judéo-Christiens, Chrétiens et

Musulmans en Gaulanitide: les inscriptions de Na'aran, Kafr Naffakh, Farj et Er-Ramthaniyye', *Proche-Orient Chrétien* (Jerusalem, 1997).

In progress: Publication of a ninth-tenth century Byzantine reliquary-cross from Dr Magen Broshi's excavations of the Jerusalem city-walls; and of the mosaic pavements of a mid-late fourth century monastery at Shoham in the district of Lod (Byzantine Lydda-Diospolis), Israel, recently excavated by Yonathan Nadelman on behalf of the Israel Antiquities Authority (IAA).

**Garth Fowden, Athens**

'Late Roman Achaëa: Identity and defence', *Journal of Roman Archaeology* 8 (1995), 549-67.

Forthcoming: 'Desert kites: Ethnography, archaeology and art'.

**Stavros Gouloulis, Larissa, Greece**

'Ὁρος τῶν Κελλίων': Συμβολή τοπογραφική καὶ ἱστορική. Διεθνὲς Συνέδριο γιὰ τὴν Ἀρχαία Θεσσαλία στὴ μνήμη τοῦ Δημήτρη Θεοχάρη. Πρακτικά, Ἀθήνα 1992, 473-97 ['Mount of Kellia': topographical and historical contribution]; Ἀντωνίου Λαρίσης, Ἐγκώμιο εἰς τὸν ἅγιο Κυπριανὸ Λαρίσης. Προλεγόμενα- Κείμενο- Μετάφραση. Λάρισα 1991. [Antonios of Larissa: Encomium in honour of St Cyprianus of Larissa. Prolegomena-Text-Translation]; 'Ἐστὼ δὲ καὶ μετὰ γνώμης τοῦ ἡγουμένου τοῦ ἁγίου Νικολάου'. Ἡ διορατικότητα τοῦ ὁσίου Ἀθανασίου στὴν ἰδρυση καὶ ὀργάνωση τοῦ Μετεώρου: Νέος Οἶνος σὲ νέους Ἀσκούς. Τρικαλινά 14. 1994 [Πρακτικά 3ου Συμποσίου Τρικαλινῶν Σπουδῶν], 193-202 ['The perspicacity of St Athanasios of Meteoron: New wine in new skinbags']; Ἡ "διδυμή" μονὴ Πόρτα-Παναγιάς καὶ Δουσίκου, Μεγάλων Πυλῶν. Ἱστοριογεωγραφικά 5, 1995, 79-121 ['The twin-monastery of Porta-Panaghia and Dousiko, of Great Gates'].

Forthcoming: Τὰ ἐγκαίνια τῆς Κωνσταντινουπόλεως: Ἡ χρονολογία (11 Μαΐου 330) καὶ ἡ σημασία τῆς γιὰ τὴν ἀνανέωση τοῦ Βυζαντινοῦ κράτους. Συμβολή τῆς Ἐθνολογίας στὴν Ἱστορία. Βυζαντινὸς Δόμος 8, 1996/97 ['The inauguration of Constantinople: The date (11 May 330) and its significance for the revival of the Roman empire. A contribution to the ethnology of history']; Τὸ Συναξάρι τῆς ἁγίας Ἀννας τῆς Λαρισαίας. Πρακτικά 3ου Συνεδρίου Λαρισαϊκῶν Σπουδῶν (1995). Λάρισα 1997 [The Synaxarium of St Anna of Larissa]; Πῦρ εἰς Καλάμην Ἡ 'ἀσκήτος' Λάρισα (1318 κ.ε.) καὶ ἡ ἰδρυση τῆς Νέας Πόλης (Γενί-Σεχίρ) (1386/87) ['"Fire to the reeds": The "uninhabited" Larissa and the foundation of the New-Town (Yeni-Sehir)']; Ἀντώνιος Λαρίσης συμβολή στὴν μελέτη τοῦ βίου καὶ τοῦ ἔργου του. Πρακτικά Συνεδρίου Θεσσαλοὶ φιλόσοφοι. Λάρισα 1995 ['Antonios of Larissa: a contribution to the study of his life and work']; Τρεῖς Ἱστορίες γυναικῶν τοῦ 10ου αἰ. Ὅψεις φεμινισμοῦ κατὰ τὴν πρώτη Βυζαντινὴ Ἀναγέννηση καὶ ὁ Νικήτας Μάγιστρος ['Three stories of women: some aspects of feminism during the period of the first Byzantine renaissance according to Niketas Magistros'].

**Christian Hogel**, Bergen, Norway

'The redaction of Symeon Metaphrastes: Literary aspects of the Metaphrastic martyria', in C. Hogel, ed., *Metaphrasis. Redactions and Audiences in Middle Byzantine Hagiography*, KULTs skriftserie 59 (Oslo, 1996), 7-21.

**Katerina Ierodiakonou**, Thessalonike, Greece

*Michael Psellos' Scholia on the Prior Analytics*. Proceedings of the Conference (Montreal, September 1996). 'L'Organon d'Aristote et ses commentaires' (Belles Lettres).

In progress: Michael Psellos' paraphrasis on the *Περὶ Ἑρμηνείας*.

**Prof Michael Jeffreys**, Sydney

*Χειρόγραφες διαστάσεις τῆς πρώιμης νεοελληνικῆς λογοτεχνίας*. *Τὰ ἱστορικά* 12.22 (June, 1995), 219-27; 'Editorial politics and the Medieval Greek War of Troy', *Parergon* 13.2 (1996), 37-50; 'Bury, Malalas and the Nika Riot', in Pauline Allen and Elizabeth Jeffreys, eds., *The Sixth Century: End or Beginning?* (Brisbane, 1996), 42-51; 'The use of computers in the preparation and publication of textual editions', in K. Fledelius, ed., *Byzantium, Identity, Image, Influence*. XIX International Congress of Byzantine Studies (Copenhagen, 1996), Major Papers, 399-400.

Forthcoming: 'Comments on the methodology of St. Alexiou's edition of Digenis Akritis', *Byzantion* (1997), on Manuel Komnenos's army camps, on the importance of electronic editions in early Modern Greek literature; a first list of facsimiles of folios from manuscripts containing Modern Greek vernacular material (1180-1700).

In progress: Edition of Manganeios Prodromos; electronic edition of 'Imberios and Margarona'; study of the manuscript environment of early Greek vernacular literature.

**Sophia Kalopissi-Verti**, Athens

(with M. Panayotidi) *Ανασκαφή στην Καρδάμαινα (Αρχαία Αλασάρνα) της Κω. Ο παλαιοχριστιανικός οικισμός, Κωακά Ε'* (1995), 164-84 (in collaboration with M. Panayotidi); 'Aspects of patronage in fourteenth-century Byzantium. The regions under Serbian and Latin rule, Byzantium and Serbia in the 14th century' (Institute for Byzantine Research, International Symposium 3, Athens, 1996), 363-79.

**Prof Michel Kaplan**, Paris

'Le schisme de 1054, éléments de chronologie', *Mélanges Vavřínek, Byzantinoslavica* 56 (1995), 147-57; 'Le ventre de l'Empire', in M. Balard, A. Ducellier, eds., *Constantinople 1054-1261, tête de la chrétienté, proie des Latins, capitale grecque, autrement*, collection Mémoires 40 (January, 1996), 86-103; 'Les moines et le clergé séculier à Byzance, Ve-XIIIe siècles', in J.-L. Lemaître, M. Dmitriev, P. Gonneau,

eds., *Moines et monastères dans les sociétés de rite grec et latin* (Geneva, 1996), 293-311; (with M.-F. Auzépy and B. Martin-Hisard) *La chrétienté orientale du début du VIIe siècle au milieu du XIe siècle* (Paris, 1996) (Regards sur l'Histoire 115).

Forthcoming: 'Quelques remarques sur les routes à grande circulation dans l'Empire byzantin du VIe au XIe siècle', A. Dierkens, J.-L. Kupper, J.-M. Sansterre, eds., *Voyages et voyageurs à Byzance et en Occident du VIe au XIe siècle* (Liège, 1995) (Bibliothèque de la Faculté de Philosophie et Lettres de l'Université de Liège); 'Du cocon au vêtement de soie: concurrence et concentration dans l'artisanat de la soie à Constantinople aux Xe-XIe siècles', *Mélanges Hélène Ahrweiler*; 'In search of St Cyril's Philea', A. Kirby and M. Mullett, eds., *Work and Worship at the Theotokos Evergetis* (BBTT 6.2, Belfast, 1995); '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 siècle)*; L'aristocrate byzantine et sa fortune', A. Dierkens, R. Ljan, S. Lebecq, J.-M. Sansterre, eds., *Femme et pouvoir des femmes en Orient et en Occident du VIe au XIe siècle*.

In progress: 'La chrétienté byzantine du début du VIIe au milieu du XIe siècle (cours professé en Sorbonne); 'L'atelier du byzantiniste', ed. Brépols (collection 'L'atelier du médiéviste); *Constantinople et Rome, Patriarcat et Papauté des Images aux Croisades (730-1204)*.

**P. Karlin-Hayter**, Brussels, Belgium

'The tax-collectors violence drove the archbishop into the cloister?', *Στέφανος. Studia byzantina ac slavica Vladimiro Vavrinek ad annum sexagesimum quintum dedicata = Byzantinoslavica* 56 (Prague, 1995), 171-82; 'L'économie pastorale (en marge du cr de Histoire du Christianisme des origines à nos jours', *Byzantion* 66.1 (volume offert à Mme Alice Lowroy-Molinghen) (Brussels, 1996), 156-76; 'Alexios Komnenos: Emperor "not in the strict sense of the word"', in M. Mullett and D. Smythe, eds., *Alexios I Komnenos. Papers*, vol. I (Belfast, 1996), 133-45.

Forthcoming: Collaboration on Dumbarton Oaks/ NEH Typika project [Typika of St Theodoulos of Patmos and St Lazaros Galesiotes]; 'The "Age of Iconoclasm"?, *Festschrift Edmond Voordeckers* (Gent).

In progress: Icon veneration: significance of its restoration in 843? true? if so, why? The history of the Byzantine empire, 715-843; collaboration on *Oxford Illustrated History of Byzantium*; Georgian tradition of the XL martyrs; notes on Parisinus gr. 1711; οὐ(χ) ou pas οὐ(χ) (Themist. Ep. 34)?

**Prof Bente Kiilerich**, Bergen, Norway

In progress: 'Some late antique mosaics at Nabeul (Tunisia) and the problem of "perennial hellenism" in Byzantine art'.

**Stavros Lazaris**, Strasbourg, France

'Un texte grec hippiatrique attribué à Hippocrate et ses témoins occidentaux', *Résumés du IX colloque international Hippocratique* (Pisa, 24-29 Sept, 1996), 33.

Forthcoming: 'Décrire les images médiévales' in A. Ruggiero, ed., *Actes du 2e colloque national de l'association française pour l'histoire et l'informatique* (Nice).

**Dr Alexei Lidov**, Moscow

'The Schism and Byzantine Church decoration', in A. Lidov, ed., *Vostochnokhristskiy khram. Liturgia i iskusstvo* [Eastern Christian Church. Liturgy and Art] (Moscow, 1994), 17-35; 'Christ as priest in Byzantine iconographic programs', *Vizantijskij Vremennik* 55 (1994), 187-92 (in Russian); 'On the symbolic concept of sculptural decoration of the Vladimir-Susdalian churches in the 12th-13th centuries', *Iskusstvo Rusi, Vizantii i Balkan XIII veka*. Abstracts of papers (Moscow, 1994), 26-9 (in Russian); 'The vision of Jezekiel and sculptural decoration of the 12th century', *Iskusstvo Rusi i stran vizantijskogo mira XII veka*, Abstracts of papers (Moscow, 1995), 44-5 (in Russian); 'Iconostasis: results and prospects of the study', in A. Lidov, ed., *Iconostasis. Origins-Evolution-Symbolism*. The International Symposium, June 4-6, 1996, Moscow. Abstracts of papers (Moscow, 1996), 3-15 (in Russian); 'The Byzantine antependium. On the symbolic origins of Russian iconostasis', in *ibid.*, 26-30; 'The theology of schism and the new images of Christ in Byzantine church decoration in Byzantium', *Identity, Image, Influence*. XIX International Congress of Byzantine Studies. Abstracts of Communications, Copenhagen, 1996, 5317.

**Prof Henry Maguire**, Champaign, Illinois

*The Icons of their Bodies: Saints and their Images in Byzantium* (Princeton University Press, 1996); *Image and Imagination: The Byzantine Epigram as Evidence for Viewer Response* (Canadian Institute for Balkan Studies, Toronto, 1996); 'Originality in Byzantine art criticism' in A. Littlewood, ed., *Originality in Byzantine Literature, Art and Music* (Oxford, 1995), 101-14.

**Dr T. Maniati-Kokkini**, Pallene, Greece

Προνομακές παραχωρήσεις του σέρβου αυτοκράτορα Στέφανου Dusan (1344-1355), *Byzantium and Serbia in the 14th Century*, National Hellenic Research Foundation, Institute for Byzantine Research, International Symposium 3 (Athens, 1996), 299-329.

Forthcoming: Ο Βυζαντινός θεσμός της πρόνοιας. Συμβολή στη μελέτη του χαρακτήρα του (Thessalonike, 1990); 'Monks holders of imperial grants in the sources of the 13th and 14th centuries', *Septième Congrès International d'Études Sud-Est Européen* (Thessalonike, 1994); 'Clergy and laity "opponents" on claims for privileges and land in the 12th to

14th century', *Byzantine Macedonia*, 3rd International Conference (Melbourne, 1995); Ο "καλός" και ο "κακός" στρατιώτης. Η επιδείξη ανδρείας στον πόλεμο κατά τους Βυζαντινούς ιστορικούς του 11ου και 12ου αι., *Το Εμπόλεμο Βυζάντιο- Συμπόσιο*, Athens, 1996.  
In progress: Army and economy: the evidence of the Byzantine sources (10th- 12th centuries).

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

'Nicolaus Tomaeus within the framework of Averroism during the Aristotle-Plato conflict in Renaissance Italy (late fifteenth century)', *Ekklesiastikos Pharos* 77 (1&2) New Series 6 (1995), 171-9; 'Observations on scribes and manuscript (14th - 16th centuries)', *Acta Patristica et Byzantina*, vol. 6 (1995), 109-18; 'A South African response to George Seferis's 'Agapanthi'', *Greek Letters* (Athens), vol. 10 (1996-7), 101-16.

Forthcoming: 'John Argyropoulos: His teaching as a landmark in the study of Greek Philosophy during the Italian Renaissance', *Ekklesiastikos Pharos*; 'The voyage of Dionysos by A. Rangavis (Phanariot)', *Ekklesiastikos Pharos*; 'Homeric influence on Angelos Sikelianos', *Ekklesiastikos Pharos*.

**Ann Moffatt**, Canberra

'Greek art through the Ages', in D. Willett et al., eds., *Greece: A Lonely Planet Travel Survival Kit* (2nd ed., 1996), 53-68; 'Sixth-century Ravenna from the perspective of Abbot Agnellus', P. Allen and E.M. Jeffreys, eds., *The Sixth Century - End or Beginning?* Byzantina Australiensia 10 (Brisbane, 1996), 236-46; 'The Master of Ceremonies's bottom drawer: the unfinished state of the *De Ceremoniis* of Constantine Porphyrogennetos', Στέφανος. *Studia byzantina ac slavica Vladimíro Vavřínek ad annum sexagesimum quintum dedicata*, *Byzantinoslavica* 56 (1995), 377-88.

In progress:

(with Maxeme Tall) Constantine Porphyrogennetos, *The Ceremonies*, including *The Banquet List (Kletorologion)* by Philotheos, and *The Treatises on Imperial Military Expeditions*, with a reprinting of the Greek of J.J. Reiske, 2 vols., Byzantina Australiensia, Canberra, Australian Association for Byzantine Studies (anticipated publication date: 1997); vol. 3, Commentary (in progress).

**Oliver Nicholson**, Minneapolis, Minnesota

'The Corbridge Lanx and the Emperor Julian', *Britannia* 26 (1995) 312-15; 'The end of Mithraism', *Antiquity* 29/263 (June, 1995) 358-62; 'The "pagan churches" of Maximin Daia and Julian the Apostate', *Journal of Ecclesiastical History* 45 (1994), 1-10; (with Caroline Nicholson) 'The aqueduct at Amasya in Pontus', *Anatolian Studies* 43 (1993), 143-46; 'Lactantius on military service', *Studia Patristica* XXIV (1993) 175-83;



'The topography and monuments of Eastern Turkey' *Journal of Roman Archaeology* 6 (1993), 467-72.

Forthcoming: "'Civitas quae adhuc sustentat omnia": Lactantius and the city of Rome'; 'Doing what comes naturally: Lactantius and *Libido*', *Studia Patristica*; 'Arnobius and Lactantius' in Frances Young, ed., *Cambridge History of Early Christian Literature*. "'The Passing of Arthur" and *Eikon Basilike*' *Notes and Queries* 1997; various contributions to F.L. Cross and E.A. Livingstone, eds., *Oxford Dictionary of the Christian Church* (3rd edition announced for spring 1997).

In progress: *An Anatomy of Persecution*; 'Constantine's vision of the Cross'; '*Contemplatio Caeli* and the Colossus of Constantine'.

**Annabelle Parker**, Amsterdam, The Netherlands

Forthcoming: Dutch translation of *Vita Syncleticae* (Bonheiden: Abdij Bethlehem).

Other activities: Published *Gouden Hoorn*, vol. 4 (2 issues). Continued research for PhD into the manuscripts of the *Vita Syncleticae*.

**Prof Claudia Rapp**, Los Angeles, CA

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

Forthcoming: 'Emperors, bishops, saints and the figure of Moses in the panegyric and hagiographical literature of late antiquity', in M. Whitby, ed., *The Propaganda of Power: The Role of Panegyric in Late Antiquity* (Leiden, E.J. Brill).

In progress: 'Ritual brotherhood in Byzantium'; *Holy Bishops in Late Antiquity*.

**Hilary Richardson**, Dublin, Ireland

'The jewelled cross and its canopy', in C. Bourke, ed., *From the Isles of the North. Early Medieval Art in Ireland and Britain* (Belfast: HMSO, 1995), 177-86; 'Lozenge and Logos', *Archaeology Ireland* (Summer, 1996), vol. 10, no. 2, 24-5.

**Evi-Evangelia D. Sampanikou**, Trikala, Greece

Forthcoming: *Ο Ζωγραφικός Διάκοσμος του Παρεκκλησίου των Τριών Ιεραρχών της Μονής Βαρλαάμ στα Μετέωρα (1637)*; Σχέσεις της παράστασης της Κοίμησης του Εφραίμ του Σύρου στο παρεκκλήσι των Τριών Ιεραρχών (1637) με τις αντίστοιχες παραστάσεις στην Κοίμηση καλαμπάκας και στη Μονή Φιλανθρωπινών, *Πρακτικά Συμποσίου Νήσου Ιωαννίνων-- Μάιος 1992* (in print; an edition in honour of Miltos Garidis, containing his last article on post-Byzantine painting).

In progress: 'Επτανησιακή (;) εικόνα Αποτομής του Προδρόμου από Ιδιωτική Συλλογή', Πανιώνιο Συνέδριο, September 1997, Zakynthos.



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

Ed., *Holy Women of Byzantium: Ten Saints' Lives in English Translation* (Washington, D.C., Dumbarton Oaks, 1996); 'Family cults in Byzantium: the case of St Theodora of Thessalonike', in *Leimon: Studies Presented to Lennart Ryden on His Sixty-Fifth Birthday* (Uppsala, 1996), 49-69.

Forthcoming: 'Women's space in Byzantine monasteries' in *DOP* 52 (1998); 'Byzantine horticulture and the monastic landscape'; 'Epigrams in context: metrical inscriptions on art and architecture of the Palaiologan era'.

In Progress: two articles on Byzantine pilgrimage.

**Thomas Thomov**, Sofia, Bulgaria

Forthcoming: 'New information about Cristoforo Buondelmonti's drawings of Constantinople', *Byzantion* (1996).

In progress: 'The last column in Constantinople'; 'Notes on the Russian's *embolon* in Constantinople'; a study of Antony of Novgorod.

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

'Stammte Kaiser Johannes VI. Kantakuzenos von einer Tarchaneioten-Linie ab?' in *Στέφανος. Studia byzantina ac slavica Vladimiro Vavrinek ad annum sexagesimum quintum dedicata= Byzantinoslavica* 56 (1995) 201-8; 'Byzanz und die Herrscher des Hauses Hohenstaufen (1138-1259)', *Archiv für Diplomatik* 41 (1995) 105-27; 'Schicksal und Vorherbestimmung im Denken der Byzantiner' in *Das Mittelalter - Perspektiven mediävistischer Forschung. Zeitschrift des Mediävistenverbandes* 1 (1996) 21-42; 'Photius (ca. 810-893/94)' in *Theologische Realenzyklopädie*, vol. 26 (1996) 586-9; Articles in *Lexikon des Mittelalters, Lexikon für Theologie und Kirche, Der Neue Pauly*.

In progress: Demetrios Kydones, Briefe, abersetzt und erläutert, vol.3 for *Bibliothek der griechischen Literatur*, (Stuttgart: Hiersemann) (112 letters of the years 1382-87).

**Prof Hjalmar Torp**, Bergen, Norway

In progress: 'Un affresco della Vergine Hodigitria nel Tempietto Longobardo di Cividale'.

**David Turner**, Athens, Greece

'Letter from Thrace: a Byzantine site', *Archaeology* (1996); *The East Roman Empire: History and Legacy* (a handbook of East Roman history, religion, art and architecture) (Athens: AMMOS publications); entry on 'Iconoclasm' in K. Parry et al., *Dictionary of Eastern Christianity* (Oxford: Blackwells).

In progress: (with G. Tanner and D. Farrell) *The Life of St Anthony the Younger* (text, translation and commentary); *The Context of a Theology: Iconoclasm and the Development of the Iconophile Dynamic*.

**Theresa Urbainczyk, Dublin**

Forthcoming: *Socrates of Constantinople: Historian of Church and State* (Michigan University Press, 1997); 'Vice and advice: bishops and emperors in Socrates and Sozomen' in Mary Whitby, ed., *The Propaganda of Power* (Leiden: E.J. Brill); 'Some observations on the differences between the church histories of Socrates and Sozomen' in *Historia*, vol. 4 (Classics Ireland, 1997).

**Dr Maria Vassilaki, Chania, Crete**

Από τους "εικονογραφικούς οδηγούς" στα σχέδια εργασίας των μεταβυζαντινών ζωγράφων: το τεχνολογικό υπόβαθρο της βυζαντινής τέχνης (Athens: Foundation Goulandris-Horn, 1995); 'An icon of the Entry into Jerusalem and a question of archetypes, prototypes and copies in late- and post-Byzantine icon painting', *Δελτίον της Χριστιανικής Αρχαιολογικής Εταιρείας* (volume dedicated to the memory of Doula Mouriki), 4th series, vol. IZ' (1993-94), 271-84; *Μεταβυζαντινή εικόνα του αγίου Νικολάου, Αντίφωνον. Αφιέρωμα στον καθηγητή Ν.Β. Δρανδάκη* (Thessalonike, 1994), 228-45; 'Three questions on the Modena triptych', *El Greco of Crete*. Proceedings of the International Symposium, Iraklion, Crete, 1-5 Sept., 1990 (Iraklion, 1995), 119-32.

Forthcoming: *Το πορτραίτο του καλλιτέχνη στο βυζάντιο* (University of Crete Press, 1997). The volume contains six studies on the image of the artist in Byzantium by P. Atzaka-Assimakopoulou, R. Cormack, M. Panayotidi, N. Oikonomides, S. Kalopissi-Verti and M. Vassilaki; (with J. Tavlakis and E. Tsigaridas) *Οι Εικόνες της Μονής Αγίου Παύλου στο Άγιον Όρος* (Thessalonike, 1997). Also translated into English.

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

'Ο αετός και τό αετόπουλο. ο πολίτης της Κωνσταντινουπόλεως και ο πολίτης της Θεσσαλονίκης πώς είδαν ο ένας τόν άλλον', *Βυζαντινά Μελέται* 6 (1996), 281-306 [= 'the eagle and the eglet, or, what the citizens of Constantinople and Thessalonica thought of each other].

In progress: *Lemmata for the forthcoming Λεξικόν της Βυζαντινής Πελοποννήσου* (editor, Dr Nicholas Nicoloudis).

**Dr David Woods, Mullingar, Ireland**

'A note concerning the early career of Valentinian I', *Ancient Society* 26 (1995), 273-88; 'Tatianus and the Basilica of Menas', *Byzantion* 65 (1995), 467-74; 'Subarmachius, Bacurius and the Schola Scutariorum Sagittariorum', *Classical Philology* 91 (1996), 365-71; 'Ammianus Marcellinus and the deaths of Bonosus and Maximilianus', *Hagiographica* 2 (1995), 25-55; 'Varus of Egypt: a fictitious military martyr', *BMGS* 20 (1996).

Forthcoming: Various papers or notes on the deaths of Fausta and Constantine I, on the treatment of the *scholae palatinae* by Ammianus, on the occurrence of an imperial embassy in the *Historia Monachorum*,

on the origin and career of Arbazacius the Isaurian, on the 'standard-bearers' at the battle of Strasbourg in AD 357, on the fall of Sirmium to Julian in AD 361, on the role of the *comes* Lucillianus during Julian's Persian expedition, and on the origin of the Passion of Sergius and Bacchus.

**Dr Barbara Zeitler**, Los Angeles, CA

"'Urbs Felix Dotata Populo Trilingui': some thoughts about a twelfth-century funerary memorial from Palermo", *Medieval Encounters* 2,2 (1996), 114-39.

Forthcoming: 'Cults disrupted, memories recaptured: events in the life of the icon of the Virgin Hodegetria', Proceedings of Congress International de l'Histoire d'Art, Amsterdam, 1996; 'The distorting mirror: reflections on the Queen Melisende Psalter (London, British Library, Ms. Egerton 1139), Proceedings of Byzantine Symposium held at King's College, 1995; "'Sinful son, falsifiers of the Christian": the depiction of Muslims in a Crusader manuscript'.

Conference (forthcoming). At the XXth International Congress of the History of Science, 20-26 July 1997, Liège, there will be a Symposium organised by Anne Tihon, Jose Chabas and myself, on Astronomy on the Eve of the Renaissance. Some of the lectures will have a direct bearing on Byzantine activity.

### 3. FIELDWORK

#### Cyprus

**Ioanna Christoforaki:** Fieldwork: April 1996

Third season of surveying the Byzantine and late Medieval churches of Cyprus. Study of dedicatory inscriptions and donor portraits. Full photographic and slide documentation.

**A.W. Dunn:** Mid May to Mid June, 1997

A fifth and final season in the archaeological museums of Nicosia, Limassol and Paphos studying the minor objects from the excavations of Byzantine and Frankish 'Saranta Kolones', Paphos.

#### Greece

**A.W. Dunn:** Winter 1996- Spring 1997

Completion of palynological and 14th c. measuring analyses of selected cores for the Anglo-Greek survey of landscapes, settlements, and loci of maritime traffic in the Strymon Delta, Macedonia.

**Sophia Kalopissi-Verti:**

Excavation (since 1985) of an early Christian settlement in Kardamena (ancient Halasarna) on the island of Kos (in collaboration with G. Alewras and M. Panagiotidi).

**Ljubinka Dzidrova:** Planned for 1997

Excavations on the site of Stobi, Macedonia. Excavations will start on a new sector, hopefully on the acropolis, and is expected to give the full stratigraphy of the site from Prehistory until the Middle Ages.

**David Winfield:** November 1996

Consultant to the Holy Synod of Mount Athos for a report on the condition of the Church of the Protaton and its wall paintings.

#### Israel

**Dr Claudine Dauphin:** Fieldwork (completed in 1996)

In May-June 1996, Sean Kingsley (Somerville College, Oxford) studied the pottery (fifth-eighth centuries) from C. Dauphin's excavations of the ecclesiastical farm of Shelomi in Western Galilee, Israel, and that of her excavations of Ohad, a sixth-late seventh century *limes* settlement in the Northern Negev, both in the storerooms of the IAA in Jerusalem and both towards final publication and in connection with his own DPhil research on Byzantine trade in the Mediterranean. The early seventh

century mosaic pavement of the main room of the Shelomi farm, which is exhibited (on loan from the IAA) along the stepped approach to the main building of the Israel Museum, Jerusalem, was restored in the summer of 1996 by the mosaic laboratories of the Museum and its colours rejuvenated, enhancing the glorious tri-dimensional Hellenistic-styled central rosette which catches the eye of every visitor to the Museum. In November 1996, the Byzantine episcopal basilica of Dor was cleaned again and sprayed with weed-killers by C. Dauphin, Excavation Director (last season in 1994), engineer I. Raï, area-supervisor Father A. Axe, OP (Ecole Biblique et Archéologique Française de Jérusalem) and four Palestinian workmen. The glass from the four seasons of excavations (1979, 1980, 1983 and 1994) housed in the storerooms of the IAA in Jerusalem, was sorted and studied by Mrs Yael Gourin-Rosen and Mrs Natalia Katzenelson, glass specialists of the IAA acting as Consultants to the Director. The repertoire of shapes is varied and includes Hellenistic bowls from the temple beneath the Church, Late Roman footed beakers, several types of Byzantine oil-lamps and large chunks of glass pane from the Church, as well as sixteenth-late nineteenth century glass bracelets, mirrors and imported Venetian beads from the Ottoman cemetery above the Church. The latter were examined by Mrs Mod Spaer, glass specialist at the Israel Museum. The catalogue of glass finds was prepared and characteristic items were drawn by Michael Miles (IAA). The drawing (Ms Marina Zeltser) and photography (Mrs Tsila Sagiv) of all pottery and small finds were completed. The catalogue of Ottoman graves, dump-burials and scattered bones was finalized by C. Dauphin and A. Axe, as well as the drawings of the six strata of graves and the inking of the detailed drawings of the skeletons by Daniel Ladiray (Centre de Recherche Français de Jérusalem). Palaeo-anthropologist Prof Patricia Smith (Hebrew University of Jerusalem - Hadassah Medical School) is presently checking the skeletal material in order to put the finishing touches to her pathological analysis, with grants from the Russell Trust, Scotland and from Mrs B.D. Craig, formerly Principal of Somerville College, Oxford.

### Jordan

#### Konstantinos D. Politis :

Since last reported (*BBBS* 1993 and 1994), three additional seasons of excavations were sponsored by the British Museum at the Monastery of St Lot at Deir'Ain'Abata, Jordan in 1994, 1995 and 1996. These were encouraged by the substantial support which the Ministry of Tourism and Antiquities of Jordan, as well as the British Foreign and Commonwealth Office gave towards the development of the site as a major touristic centre. It was therefore possible to excavate virtually

the entire monastic complex and consolidate all its structures, including the mosaic floor pavements.

The final three seasons of excavations concentrated on completing work inside the natural cave over which the Church of St Lot was built, exhuming all human burials which were discovered and exposing all the ancient monastery walls.

Excavations in the cave were concluded by the discovery of a substantial Early Bronze Age I (ca. 3,000 B.C.) habitation below the Byzantine floor level. Several burials were also related to this earlier period of occupation. Middle Bronze Age II (c. 1,750 B.C.) and Roman/Nabataean (ca. 1st century B.C.-1st century A.D.) finds also added credence to a pre-Christian veneration of the site.

The 5th-6th century A.D. water cistern which was later reused as communal burial chamber, was completed unearthed exposing a well-plastered and tiled structure with a small settling depression. The remaining skeletons were exhumed bringing the total count to 32 individuals (28 adult males, 1 adult female and 3 infant/children).

The pilgrim's hostel was identified and completely excavated, exposing all the Byzantine period walls and buildings. An inscription mentioning Ioannis Prokopios the builder of the structure was found here. A large open courtyard was revealed which lies in between the hostel and the refectory. A series of stepped walkways were also distinguished which linked the monastic buildings.

In the course of conservation and consolidation work conducted on the church foundations and its mosaic floors, rescue excavations were undertaken which produced interesting fragments of wall-paintings dated by 5th-6th century A.D. fine ceramic ware. These, along with reused architectural stones indicate the existence of an earlier church on the site.

During the 1995 and 1996 seasons of work rescue surveys and collections were made in the cemetery of the Byzantine city of Zoara immediately below the Monastery of St Lot. As a result, over 200 4th-6th century A.D. funerary stelai were discovered. Most of these were Christian and were engraved and/or painted in Greek. Approximately 10% were in Aramaic which belonged to the Jewish refugee community referred to in the Babatha documents.

## Norway

**David Buckton:** Planned for 1997

A study of the Byzantine objects in the Viking hoard found at Hon (Norway): part of an international study and publication project.

## Turkey

**Anne McClanan:** Summer 1997  
Sykeon Survey Project

**Michael H. Ballance:** Report on Apameia (Dinar) and Eumeneia (Işıklı) in XIII Araştırma Sonuçları Toplantısı 1995 (Ankara 1996) In October 1996 (with Dr Derek Welsby and Isabella Welsby-Sjöström), survey of Roman and Byzantine remains at Caesarea in Cappadocia (Kayseri). There was little useful information to be got out of the Roman Stadium and Theatre, and we already had a plan of the Baths made in 1961 when more was visible.

The main new discovery was the trace of a kilometre or more of a city wall on the hills south of the mediaeval and modern city; we were prompted to look for it by the statement, in a sermon of St Basil on the martyrdom of St Gordius, that in the early 4th century people on the city wall had a grandstand view of the Stadium. Most of this wall is very poorly preserved, but it seems likely that it is the one built in AD 241, as attested by coins and by an inscription now in the museum. It is faced with basalt blocks and quite different in construction from either the northern half of the circuit of the mediaeval city (in large first-hand tufa blocks, with square towers every 40-50 m. and with buttresses on the inner face carrying arches on two levels to support the wallwalk) or the southern half (in re-used tufa blocks, with triangular towers at 20 m. intervals).

The provisional conclusion is that the third-century wall enclosed a large area of the hills and also some of the plain near the foot; the buttressed wall seems to belong to an extension of the city into the plain (after the time of St Basil, who complains in his sermon on avarice that the walls were ruinous). According to Procopius, Justinian abandoned the area in the hills and strengthened the rest of the defences; it is not clear whether he built the buttressed wall or merely a new southern wall in the plain to replace the one on the hills. If the latter, was it the existing southern wall with triangular towers, which reduced the defensible area to a mere thirty hectares, or another further south of which no trace remains? As usually happens, we have answered some of the questions but also raised a number of new ones.

**James Crow:** Anastasian Wall Project 1996

The aims of the Anastasian Wall project are to record and investigate the surviving structure of the Wall and to examine the associated remains of aqueducts and other structures in the hinterland of Istanbul. In 1996 the project worked from 29 August to 21 September and was directed by James Crow (University of Newcastle upon Tyne) and Alessandra Ricci (Bilkent University). Richard Bayliss (Newcastle) supervised the survey programme.

Over the past three seasons we have concentrated our efforts on the northern wooded, hill country where the wall is best preserved and in particular to those lengths close to roads where the structure of the wall is still suffering from stone robbing and digging by treasure-hunters. In September 1996 we continued the detailed survey of the curtain wall and towers north and south of the road junction at Dervis Kapi. In three seasons we have now recorded over 3 kms of wall in this sector and have revealed a total of eleven towers south of the main road (030), and a further seven including a small fort, the Kuçuk Bedesten, to the north of it. The shape and spacing of these towers is surprisingly variable. Most impressive of these are large pentagonal towers projecting 11.5 m, amongst the largest towers known from any fortification in late antiquity. In addition there is often a wide rectangular tower, 11 metres across and projecting only 2 m., between these great bastions, but this is not a fixed pattern. One constant rule is that the great pentagonal towers appear at significant changes in direction of the curtain, as well as other vulnerable places. The spacing of the towers also varies: they are normally about 120 m. apart, although in the south they are as close as 80 m. from one another. In the sector south of the main road the ground rises to the west of the wall and it is here that the towers are most closely spaced. A rough calculation of the average distance between towers from this length would suggest that there were as many as 340 towers along the entire 56 kms length of the wall.

This year for the first time we were able to clear trees and scrub from the wall line. The result was very successful and revealed 200 m of the wall, berm and ditch which allowed us to see for the first time the scale and magnitude of the wall and two towers. It was also possible to carry out a condition survey of the wall and a programme of selective tree poisoning will be undertaken to prevent further damage to the wall by tree roots. One surprising feature located at the south end of this sector was a natural swallow hole in the karst limestone which was incorporated in the line of the ditch and was perhaps extended as a quarry. It is notable that the proximity of quarries and their incorporation in defence systems is a feature of the contemporary fortifications at Dara in Roman Mesopotamia.

In addition to the detailed survey, visits were made to the Büyük Bedesten which had been partly cleared of trees and scrub since 1995 to reveal a very high standing tower on the inner, north-east angle with part of a doorway leading on to the level of the wall walk. In addition, the entrance to the south-east tower, with a segmented lintel, had been cleared by treasure-hunters, and there were clear traces of a gateway in the west, outer wall. The course of the wall was also followed south of Karacaköy to the crossing of the Karaman Dere. No trace of the wall was seen in the valley bottom presumably buried under alluvium, although this did raise a question concerning the construction of a wall and how this would have effected the existing drainage pattern. Once



again analogy with the water gates at Dara may provide some answer to how the wall crossed the river. On the north side of the river the remains of another, previously unrecorded, 'bedesten' or small fort were observed. This brings the total number known to six from the Black Sea to south of Dervis Kapi, located at intervals of about three and a half kilometres.

Digging by treasure-hunters continues to be a problem particularly close to the main roads; further damage was caused to the tower north of Dervis Kapi recorded in 1994 and additional details were added to the existing elevation drawings.

#### **Water supply.**

Further work continued at the Kürsünlügerme aqueduct locating and recording inscriptions and architectural decoration. Recent analysis of the monograms by Dr John Nesbitt shows that some of these date to the later sixth or early seventh century, an indication of major repairs at this time. The recent publication of an illustrated survey of the system calculates the length of the whole line beyond Vize as 242 kms, certainly the longest aqueduct system in the Roman world (Cecen 1996). As part of the survey in 1996 a previously undocumented aqueduct was visited below Kecikharman Tepe where there were two separate aqueduct bridges standing close to their full height, the north carried the low-level water channel and the south aqueduct the high-level channel. Detailed structural analysis of the monuments is needed to work out the chronology of the two systems now recorded in many places.

A separate water supply was investigated near to the village of Pinarca. Two major cave sources were visited, the north cave, the İkigöz Magara, incorporated a built *castellum aquae*, 4m in diameter with a vaulted water channel leading from it. The second cave fed a wider stone lined course which could be traced for 30 metres. This was lower and was crossed by first system. An overflow channel from the north cave led across the hillside into the lower source; the outflow of this had created a thick deposit of travertine indicating that this system was used over a long period of time. The water sources near Pinarca are distant from the main aqueducts to the north near to Gumuspinar and Ciftlikkoy and it is probable that they represent a different system supplying Constantinople or settlements on the Sea of Marmara. Continuing study of the hydrology of the region observed that the course of the main aqueduct followed the margin between the metamorphic rocks and the limestones to get full advantage of local springs as a source along its course.

#### **Gallipoli Wall (Canakkale)**

Ancient sources record a 'long wall', the Hexamillion, across the Gallipoli Peninsula. The course of this has not been previously surveyed and is normally located on maps of the ancient world close to Bakla

Bürünü, 12 kms to the south-west of the Kavakköy. Following an initial survey by Prof Mehmet Özdoğan we were able to locate traces of the south end of the wall at Kazan Agaci, due south of Kavakköy. Here traces of a 2.20 m. wide wall were found standing 3.40 m. high. The line continued in to the Sea of Marmara where mortared large stone blocks formed a regular foundation 4.00 m. in width 0.20 m. below the water's surface. The line of the wall continued north in to the military zone of Ortaköy Kışla, formerly the village of Eksamili. A number of independant local sources confirmed that the wall ran towards the mouth of the Kavak Cay on the shore of the Saros Körfezi. North-west of the military zone the course was confused by trenches and gun emplacements dating to the period of the Second World War. As the line crossed the prominent ridge of Germe Tepe there was a wide ditch possibly belonging to the earlier fortification. No trace was seen of earlier work on this line dating to the classical or Hellenistic period.

#### **Perinthos (Marmaraereglisi)**

In Antiquity the harbour city of Perinthos was amongst the largest and most vibrant urban centres located on the coastal area of ancient Thrace. In 1996 the team continued its survey of the city's defences. The acropolis, perched on a steep cliff over the Sea of Marmara, still commands an impressive view of the lower ancient city and of the sea despite recent construction of a holiday village on the acropolis. Although this development has been halted (Asgari 1994, pl. 93.1) any future archaeological investigation of this important area of the city will nonetheless be greatly compromised as a result of the destruction caused by the many foundations of the modern buildings.

In 1996 the survey focused largely on recording the defences of the lower city. The walls have been integrated into the fabric of the modern town of Marmara Ereğlisi and both the team and the total station went beyond the call of duty in attempting to record both the visible remains and those hidden in private gardens and behind modern apartment blocks. The best preserved stretch of walls is to the north west of the city. In addition to an exceptionally preserved length of curtain wall, this area includes the remains of eight massive U-shaped towers, identified but not examined during the previous season. Brick stamps discovered *in situ* in 1995 have now been studied by Jonathan Bardill and indicate a construction date in the middle of the fifth century A.D.

To the south west, the survey of the walls above the stadium was completed. In addition to the brick wall noted last year, the better preserved of the two pentagonal towers was the principal object of study. This resulted in a clearer understanding of its shape and floor arrangements (probably consisting of three storeys) as well as the building techniques used. Comparisons with the Bulgarian Black Sea city of Messembria (Nessebre), located nearby and thought to date to the late fifth or sixth century seem promising (Venedikov 1969, 38-53). The

original construction technique of the tower consisted of courses of well cut and large sized ashlar alternating with courses of brick bands. Such features, which were noticed on small stretches of wall above the stadium, suggest a major building phase at this period, distinct from the fifth century work on the lower city circuit. Dating the brick curtain still remains a difficulty, however, which only a close study of the walls of at Samydessos (Midye) on the nearby Black Sea coast can hope to resolve.

Repairs to the modern road running from the stadium south of the acropolis brought to light another section of wall. The building technique is the same as the north-west curtain of the lower city and a fifth century date is likely. Despite the steepness of slope it was possible to survey all visible remains of this area. A final report on the fortifications of Perinthos is planned for the end of 1997.

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**Dr Ken Dark:**

Planned for 1996: Visit to Byzantine sites in Anatolia and Istanbul.

Planned for 1997: Visits to Istanbul and Greece.

**Dr. C.S. Lightfoot:** Excavations at Amorium in 1996

The ninth season of excavations at Amorium in central Turkey took place over a seven-week period in July and August. Excavations were conducted in four trenches, one on the Upper City in a new area next to the trench where the Middle Byzantine kiln was found in 1995, while the other three trenches were in the Lower City. These provided much complementary and contrasting information about the Byzantine and Turkish occupation of Amorium and included for the first time conclusive evidence for permanent settlement of the Upper City in the Ottoman period. Equally exciting was the discovery of a massive stone floor covering the whole of the south aisle of the Lower City Church, under which there may be a lower storey or crypt. The other two trenches supplied further abundant evidence for the Middle Byzantine period in the Lower City. The Project Director, Dr Chris Lightfoot, is now a Research Associate of the Department of Archaeology at the University of Durham. The team is made up of an international group of archaeologists and students, many of whom have now been connected with the excavations for several years (these members include Eric Ivison, Karen Barker, John Giorgi, Simon Young and Yalcyn Mergen). The Project's continued success and progress are largely the result of the commitment and enthusiasm shown by the team. Equally important, however, is the support, assistance and encouragement unstintingly provided by the Turkish authorities, both in Ankara and in Emirda.

The main purpose of the work at Amorium is to trace through the archaeological record the developments and changes that the city underwent during the half millennium or so from the Late Antique to the Middle Byzantine period. A second, subsidiary aim has been to investigate the nature of the transition from Byzantine to Turkish occupation, tracing the decline of Amorium from a large urban settlement to an insignificant rural community. In addition, other work is being carried out in order to compare and contrast the use of both the area within the city and the territory that it controlled. This may, for example, help to shed light on the changes in land use and the way in which agriculture in central Anatolia was gradually replaced by pastoralism in the mediaeval period. In addition, the Upper City is a large man-made mound or tell (*höyük*) and holds out the possibility of studying the earlier history of the site, but since the Roman, Iron Age and Hittite periods are covered elsewhere, notably at Pessinus, Aizanoi, Gordion and Dorylaeum, the focus of the work at Amorium will remain with the Late Antique, Byzantine and Turkish levels. In this way we hope to optimise the contribution that the Amorium Project can make to the archaeology of central Anatolia.

The strategy has been one of excavating discrete areas of the site, combined with intensive surface survey, in order to gain a better understanding of the history and archaeology of Amorium. So, for example, before excavations started it was commonly believed that the city had been abandoned by the Byzantines in the latter part of the eleventh century and that the site had remained completely unoccupied until 1892, when the modern village of Hisarköy was established. Work has shown however that there was a considerable Turkish presence at Amorium at least from the thirteenth to the eighteenth century. Likewise, the strategy of opening up trenches both on the Upper City mound and in the Lower City has allowed us to compare directly these two areas of the site and to understand better the changing relationship that existed between them at various periods in the city's history.

In addition to excavation, research and publication, there is an awareness of the Project's obligation to preserve the site and to conserve the excavated structures so that future generations can enjoy and learn from Amorium. Each year a considerable amount of time, effort and expenditure is devoted to this work both on site and at the dig house, where every attempt is made to repair and improve the facilities. In the long term there is a need to give Amorium a role within the local community, providing educational and recreational opportunities not just for visiting tourists but also the people of Emirda. Ultimately, the fate of Amorium lies in the hands not of the archaeologists but of the inhabitants of Hisarköy and the surrounding area.

#### The Upper City, Trench UU

A new trench on the Upper City mound was opened adjacent to Trench TT, where the potter's kiln was found in 1995. The intention was to remove the upper layers fairly rapidly and so uncover the Middle Byzantine strata containing the workshop area. However, immediately below the topsoil we encountered a two-room dwelling, whose roof had collapsed, leaving a mass of partially-burnt timbers and beams. These were painstakingly excavated, recorded and sampled. The samples were later sorted and a selection was removed for further study at the Malcolm and Carolyn Wiener Laboratory for Aegean and Near Eastern Dendrochronology at Cornell University. Once this layer of debris had been removed, a good floor surface was revealed, and the finds from this layer included five fragmentary clay tobacco pipe bowls, the iron mechanism from a flint-lock musket and a silver *para* of the Ottoman sultan Mustafa III (dated AH 1182 = AD 1769). Here, for the first time, we had good evidence for the existence of a permanent settlement at Amorium well into Ottoman times. The quality of the construction, the liberal use of mortar and the small finds suggest long-term occupation and a relatively high standard of living.

Such evidence was totally unexpected, since it had previously been thought that there had been no real Ottoman presence at the site, only

traces of seasonal occupancy by Turkoman tribesmen. The late date of this settlement was also a surprise, and it represents an important addition to the history of Amorium. This discovery will inevitably lead us to undertake more detailed research into the Ottoman archives in an attempt to ascertain the nature, size and status of the Turkish community occupying the site, probably then known by the name of Hisarcyk. But it would now seem that there was a prosperous, if small, settlement at Amorium until the eighteenth century and that for some unknown reason this was abandoned soon thereafter. For the site was apparently unoccupied when William Hamilton identified it as Amorium during his visit in 1836, and it had clearly been deserted for some time before the present village was founded in 1892. Below this substantial Ottoman layer two other distinct periods of activity could be identified: a Seljuk layer underlying the Ottoman occupation, and a Middle Byzantine industrial dump. The latter was reached during the season but was not investigated, and so further investigation of the potter's workshop has been postponed until a future season.

### **The Lower City Church**

The excavation of the Lower City Church has been continuing since 1990. This year's work concentrated on three areas inside the excavated structure with the aim of completing the planning of the floor and continuing the excavation of the main body of the Church. The areas were (i) the central bay of the north aisle, (ii) the southern half of the narthex, and (iii) the south section/baulk in the south aisle.

The 1995 backfill was cleared from the bay and the north side of the nave in order to complete the planning of the floor. The design of the opus sectile marble pavement in the nave is quite intricate; the floor is divided into strips running along an east-west axis, parallel to the Phase II piers, the Phase I stylobate and the ambo, whose foundations occupy the centre of the nave. The central bay of the north aisle is, by contrast, paved with terracotta tiles, but only part is preserved, the gaps being filled with an earth floor. The surface of the tiles and of the earth floor both show signs of burning. A sondage trench was dug through the earth floor in order to investigate the Phase I flooring and the original foundations of the building. In the north-east corner of the bay a large breccia slab, uncovered in 1995, was lifted. This proved to be part of the Phase I furnishings of the Church; to date it is the only piece of the Late Antique ambo that has come to light. As such it constitutes a valuable addition to the collection carved stones from the Church and stands as a comparison piece to the numerous fragments of the Middle Byzantine ambo that have been recovered from the rubble in the nave.

Excavation of the southern half of the narthex started from the level reached in 1993. Removal of a layer of dumped earth and rubble revealed remnants of a burned surface on a clay floor. The clay floor was laid on top of the Byzantine tiled floor, which is only partially



preserved. The clay floor is of the same period as other clay floors encountered throughout the building, laid immediately above the damaged or stripped Byzantine pavements. These clay floors were all burnt by fire. This first post-Christian phase, which witnessed the stripping of marble slabs from the pavement in the nave and bema, the scraping down of frescoes from the lower walls, and the demolition of the liturgical furniture, can be dated by a coin found in 1994 in the Seljuk footing piled on the templon immediately after the fire. The coin has been identified and dated to the early thirteenth century, thus providing a terminus ante quem for the first Seljuk use of the building.

The massive south baulk, created during the excavation of the nave between 1990 and 1993, covered most of the south aisle. Since it constituted the last remaining section within the body of the church that preserved a full stratigraphic record from the topsoil downwards, a careful record was made of each layer as it was removed. In the west bay a large pit of modern date had been cut down to within a metre of the pavement and contained ancient, mediaeval and modern pottery, together with one copper alloy coin of Leo V (AD 813-820). The pit was evidently used to rob masonry from the church earlier this century. Despite this activity, the main south wall is well preserved and furnished an unexpected surprise. In the west bay a large fragment of painted fresco was found still in situ. The colours of the fresco, predominantly dark blue, green and red, retained much of their original freshness. The fresco depicts a standing figure, clothed in a long garment with a central vertical stripe and broad edges, possibly meant to represent a lining of fur. Only the lower half of the figure survives, but it is likely from its position that it portrays a minor saint. Interestingly, the figure constitutes a second, upper layer of painted plaster, indicating that here as elsewhere in the church there were two principal phases of fresco decoration in the Middle Byzantine period. It would seem that the fresco had survived largely because it was concealed and protected behind a rubble wall that had been built parallel to the main south wall. Other evidence of the Turkish reoccupation and use of the south aisle was to be found in the series of stone-lined pits or troughs that had been constructed in the corners of each bay between the south wall and the adjacent buttresses. One of these, excavated in the south-east corner of the east bay, was apparently used over a considerable length of time, for it was subsequently given a brick lining. All of these troughs have been interpreted as storage bins, possibly used for animal fodder and other agricultural supplies. During the course of excavation they were disassembled in order to allow the excavation of the entire floor of the aisle and to recover re-used Byzantine furnishings. These included a badly damaged but still recognisable font, probably of Middle Byzantine date.

Another unexpected but very interesting discovery was that the Middle Byzantine floor of the south aisle was quite different from those

in the nave (marble opus sectile) and north aisle (tile). Here the entire length of the aisle was paved with massive stone slabs, some of which had subsequently been prised up from their original positions, probably when the later Turkish occupants of the building were looking for treasure. It is clear that this floor is not laid on solid foundations, as in the case of the north aisle, but covers an empty space below. This has not been investigated so far, but it would seem to suggest that, as in a number of other churches, the south aisle may have a lower storey or crypt. It also means that, despite our best intentions and well-laid plans, the excavation of the Lower City church is far from over.

#### **The Lower City, Trench LC**

The third trench at which work continued in 1996 is located behind the Lower City fortification wall. A large area has now been exposed, revealing a series of rooms and structures that were evidently built in this area after the fortifications had fallen into disrepair and had been abandoned. The season's work entailed the removal of a massive quantity of rubble debris from the surface of the site, and it is fitting to record here that this was only achieved through the superhuman efforts of Yalçın Mergen and his dedicated team of students and workmen. Below the surface rubble numerous walls, still in a good state of preservation, were uncovered and on the associated floors several more pottery vessels were found to add to the examples excavated in 1995 (cf. *Anatolian Studies* XLVI (1996), 106). It now seems clear that these cooking wares must date to the Middle Byzantine period, for absolutely no sign of later Turkish occupation has been encountered in this area. One room in particular proved to be of special interest, producing a wealth of finds. This was evidently used as a living area for it had a hearth built into one wall. The floor in front of the fire-place was heavily burnt and retained traces of carbonised cloth. The same room, however, also contained somewhat sinister remains in the form of a human skull and a complete flexed leg.

The excavation of this area of the site has been continuing since 1988. Sufficient evidence has now been collected to allow a good understanding of the history of the Lower City fortifications and of the domestic buildings that succeeded them. The city walls were built in the Late Antique period, while the houses date to that of the Byzantine revival in the tenth and eleventh centuries. The 1996 season added further valuable information, especially in so much as it proved that there is no trace of any structures or occupation of the area immediately behind the defensive wall to the north of the gateway during the intervening period (i.e., the Byzantine Dark Ages).

#### **The Lower City, Trench XA/XB**

One of the most prominent features in the Lower City is the ruins of a massive walled enclosure, lying almost at the centre of the entire site



between the south slope of the Upper City mound and the Lower City church. It was decided to put a test trench through a section of the enclosure wall in order to find out about its construction and date. Another reason for undertaking a limited excavation in this area of the Lower City was to ascertain the nature of its archaeology in advance of a large-scale magnetometry survey of the site. A point was chosen on the south-facing side of the enclosure, some 25 m. from the south-west corner, and a trench 5 m. wide was laid out along the wall. It was decided initially to investigate the area immediately outside the enclosure, extending for 8 m. from the top of the wall in a south-east direction. A second trench, 10 m. long, was subsequently laid out in the opposite direction inside the enclosure.

On both sides of the enclosure wall there was a thick layer of rubble collapse, evidently from the wall itself. Once this had been cleared, the full width of the wall and its general appearance could be ascertained. The wall is 2.35 m. thick and has a core consisting of rubble masonry and a gritty, white mortar. The wall surfaces are constructed from medium-sized, roughly-squared masonry blocks, set in horizontal rows and interspersed with a few brick fragments. The interior face is the better preserved. The wall was excavated right down to its foundations on both sides, which revealed that it comprised two distinct phases. On the interior face the first (lower) phase was clearly marked by scorch marks on the surfaces of the blocks in its uppermost row and by associated ash layers in the south-west section. On the exterior, on the other hand, part of this earlier phase of the wall had been robbed out and backfilled with earth before the construction of the second phase.

Well-stratified finds from both sides of the wall indicate that enclosure was constructed in the Middle Byzantine period. Significantly there was no sign of any post-Byzantine activity on either side of the wall, indicating that land in the very centre of the site was devoid of later remains and that there were undisturbed Middle Byzantine and Dark Age levels immediately below the modern ground surface. This new trench thus provided startling evidence for the construction and use of a major building complex during the period of the Byzantine revival. The enclosure may tentatively be assigned a military purpose since the outer wall was clearly intended to be defensive, and it may represent the barracks and headquarters of the thematic troops that were stationed at Amorium in the latter part of the 9th and the early 10th century. Further work, including non-intrusive survey of the whole area, is planned for future seasons.

Below and partially cut by the enclosure wall was found three stone troughs, one being outside and the other two inside the wall. They had all been carved out of single blocks of stone and had been arranged in a line so that the narrow ends of the troughs touched each other. The blocks had been hollowed out to form shallow troughs, measuring 0.36 m. wide and 0.14 m. deep; the exposed narrow end of two of the

troughs had been squared off, while the other end of the middle trough was rounded. This shaping gave the troughs the appearance of sarcophagi, but the depth of their interiors and the presence of small drainage holes cut into two of them would seem to imply some other use. A short stretch of loose rubble wall, aligned with the troughs, was also exposed immediately inside the enclosure. These features have yet to be fully investigated and explained, but their very existence under the enclosure wall is of great significance, for they show that this area of the city had a quite different layout and appearance before the construction of the enclosure.

In the trench outside the enclosure wall were found four copper-alloy coins, three of which were Middle Byzantine anonymous folles, while the fourth coin proved to be an issue of Nicephorus I (AD 802-811). The small finds from either side of the wall were markedly different. Outside the enclosure large quantities of glass vessel and glass bracelet fragments were encountered, and a small number of terracotta loom weights was also recovered. By contrast, the trench inside the enclosure produced large amounts of animal bone. Both trenches also contained many iron objects (principally nails), but it was only inside the enclosure that two iron arrowheads and an iron knife blade were found. Large quantities of pottery sherds were recovered from both trenches. This material, which has still to be studied in detail, includes a wide variety of wares and offers an opportunity to develop both a typological and a chronological sequence stretching back from the Middle Byzantine period into the Dark Ages. Preliminary inspection of the finds revealed that the pottery included plain cooking wares and a number of decorated wares (glazed, painted, burnished and relief wares). In addition, several fragments of "metropolitan" glazed ware were found, indicating that Amorium imported some luxury pottery from Constantinople during the eighth and ninth centuries.

#### **Other Work**

At the Dig House recording of the excavated material concentrated on the human bone, the decorated stone and epigraphic fragments, the coins and the terracotta lamps. Two large-scale study projects were initiated this year, one of the Middle Byzantine ceramic finds, the other of the fresco fragments from the Lower City church. Work on the archaeobotanical samples made good progress, being greatly facilitated by the construction of a flotation unit, while numerous other samples (carbon, wood, paint, pottery and stone) have been sent to the UK and the United States for analysis.

Thirty-four coins were recorded, of which twenty came from excavated contexts, while the remaining fourteen coins were surface finds. The coins were cleaned and consolidated on site by the Project's conservator, Karen Barker, and casts were made for future reference and further study. At the end of the season all of the coins were

deposited in the Afyon Archaeological Museum. Since the inception of the Project a total of 235 coins have been recorded. This year's finds follow the same chronological pattern that has been met with in previous seasons. The corpus includes three Late Roman coins, one of which was found in the Lower City Church. The Dark Ages are represented by two, possibly three, issues, while of even great importance are the four coins dating to the first half of the ninth century - issues of Nicephorus I, Leo V and Theophilus. In addition, there are examples from the reigns of Leo VI and Romanus I from the late ninth and first half of the tenth century. The rest of the Middle Byzantine finds are Anonymous and Signed Folles.

The bone study, conducted by Julie Roberts, produced some of the most unexpected results. A total of 2,240 bones were examined, most of which had been recovered from the rock-cut tomb in 1995. Analysis of this material is not yet complete, but to date 51 adults and 22 sub-adults (aged less than 18 years old) have been identified. This information confirms the view gained from the sparse grave goods, namely that the tomb was in use over a very long period of time.

Numerous examples of carved stone excavated from the church preserve traces of original polychromy. In 1996 a special study of this material was carried out by Elizabeth Hendrix, using techniques that she had developed while working in the Athenian agora. This was the first time that such techniques had been applied on an archaeological site in Turkey. It involves the use of Ultra-Violet reflectance photography, which can, in some cases, enhance traces of the polychromy. It was tested on selected examples of carved stone from the church that either preserve traces of paint or are believed to have been painted. In order to gain some idea of the artists' technique, samples of paint from stones representing both building phases of the church were also taken for analysis in order to identify the actual pigments used at Amorium. It should be possible to determine whether the artisans here continued to use the same pigments in the later phase of the church as were used in the first building, or whether pigments changed in the course of time.

Another important study started this year was that of the fresco fragments from the Lower City church. This work, undertaken by Christine Zitrides, aims to inventory and classify all the fragments recovered from the church since its excavation began in 1990. Over 18,000 pieces of painted plaster and 35 masonry blocks that still have fresco adhering to their surfaces were studied during the season, the information from which is now being collated and made into a database. The results from the database will be ready before the start of the 1997, when it is hoped to continue the study of this interesting and important group of material.

Throughout the season a team of trained workmen carried out a programme of conservation work, mainly in the Lower City church but also at the other trenches, notably TT and XA/XB. Their efforts were

directed towards consolidating and protecting the exposed masonry. In addition, a temporary roof and barrier were constructed to protect the fresco discovered on the south wall of the church over the coming winter. Finally, with the kind and generous assistance of the District Governor of Emirdağ and the Mayor of Emirdağ further work was possible on removing some of the spoil heap from the north side of the Lower City church. Equipment was also provided by the Mayor of Emirdağ which allowed us to bring to the Dig House three large stones, one (a large column bearing the last few lines of a Latin inscription) from a field immediately outside the Lower City and two architrave fragments from the neighbouring village of Suvermez (these were published in *Anatolian Studies* XXXIX (1989), 169, 171 and pl. XLVb). Several carved stones were brought in during the course of the season by villagers, and it is fitting to record their names: Ömer Dinçer, Recep Dinçer and Sedat Çalışkan. Likewise 10 coins, found at Amorium, were donated by Mustan Ateş and Ali Özcan.

#### Acknowledgements

The 1996 team comprised Dr Chris Lightfoot (director), Dr. Eric Ivison and Yalçın Mergen (assistant directors), Karen Barker (conservator), Beate Böhlendorf (Heidelberg University, Byzantine pottery), John Giorgi (Museum of London, archaeo-botany), Olga Karagiorgou (Oxford University, Byzantine sculpture), Julie Roberts (archaeo-anthropology) and Elizabeth Hendrix (New York University, stone conservator). In addition, students from universities in Turkey, Britain and the United States took part in the excavations. They were Zeliha Demirel, Mücahide Koçak, Defne Özbayer, Ayşe Taşkın, Feriizat Ülker, Hasan Yılmazyaşar (all from the University of Anatolia at Eskişehir), Betül Şahin (Ankara University), Paola Pugsley (Exeter University), Simon Young (Durham University) and Christine Zitrides (Florida State University). The government representative was Mrs Hayriye Avcı from the Kocaeli Museum and later Mr. Mustafa Demirel of the Archaeological Museum in Antalya.

Visitors to Amorium during the summer of 1996 included Prof Dr Levent Zoroğlu (Seljuk University, Konya), Melih Arslan (Anatolian Civilizations Museum, Ankara), Prof Dr Peter Kuniholm (Cornell University), Prof Dr Kenneth Harl (Tulane University, New Orleans), Dr Timothy Mitford (BIAA), Trevor Proudfoot (Aphrodisias Excavations), Prof Dr Keith Devries (Gordion Excavations), Dr Osman Kızılkılıç and wife, Martin Styan (Bratislava, Slovakia) and John Duncan.

Funds were generously provided by the British Institute of Archaeology at Ankara, Dumbarton Oaks (Trustees for Harvard University), the 'Seven Pillars of Wisdom Trust' and the 'Friends of Amorium'. The Project is extremely grateful for the help and encouragement provided by the Directorate of Monuments and

Museums at the Ministry of Culture (especially by Dr. Emel Yağcı). We also benefitted greatly from the warm welcome and kind assistance that was extended to us by Ibrahim Avcı, District Governor of Emirdağ, Ysmet Güler, Mayor of Emirdağ, and Ahmet İlaşlı and all the staff of the Archaeological Museum in Afyon. Numerous other individuals also offered us valuable help, notably Prof Cyril Mango, Prof Dr Ebru Parman, Hüseyin Tanrikulu (Mayor of Piribeyli), Dr Marlia Mango, Richard Ashton, David Barchard, John Casey, Dr Mark Whittow and Pamela Armstrong.

#### Future Plans

In 1997, the last year in the second five-year cycle of work at Amorium, efforts will be concentrated on the study of the material that has already been excavated and the preparation of an Interim Report for the years 1993-1997. Meanwhile, plans are already being made for the next campaign that will take the Amorium Project forward into the 21st century.

The primary objectives are as follows:-

- (1) Two weeks will be devoted to continuing and completing the regional survey undertaken in 1993 and 1994, so that a proper discussion of Amorium's hinterland can be included in the Interim Report.
- (2) In the Lower City Church efforts will concentrate on recording and conserving the existing structure.
- (3) A topographical survey of the whole site.
- (4) In conjunction with this survey, a magnetometry trial (by a team from Durham University) will be carried out on discrete areas of the Lower and Upper City. The results from the new trench (XA/XB) in the Lower City in 1996 have provided valuable information in advance of this work.
- (5) 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, fresco fragments and pottery in readiness for the Interim Report. In addition, Julie Roberts will aim to complete her study of the human bone, while Dr Maragret Gill will add the latest finds to her catalogue of glass vessels and bracelets.
- (6) If funds allow, we also hope to bring an animal bone specialist from the Archaeology Institute at Tübingen to work on the material that has been accumulating since 1988.
- (7) Further construction of additional shelving and storage in the depots.
- (8) Removal of further material from spoil heaps around the site.
- (9) Preparation of additional information panels and signs for visitors to the site.

**Amorium Publications (Appeared in 1996):**

1. C.S. Lightfoot, 'Excavations at Amorium, Turkey', *Minerva* 7/4 (July/August 1996), 25-28.
2. Chris Lightfoot, 'Ünik bir Bizans Sikkesi', *Moneta* 6 (May 1996), 2-3.
3. Chris Lightfoot and Eric Ivison, 'Byzantine Amorium: Transformation and Continuity', *AJA* 100/2 (1996), 402.
4. C.S. Lightfoot, 'Doukas and Amorium: a note', *JÖB* 46 (1996), 337-40.
5. C.S. Lightfoot and E.A. Ivison, 'Amorium excavations 1995: the eighth preliminary report', *Anatolian Studies* 46 (1996), 91-110.
6. Chris Lightfoot, 'Excavations at Amorium', in G. Coulthard and S. Hill, eds., *Anatolian Archaeology. Reports on Research conducted in Turkey* 1 (1995 [1996]), 5-7.
7. C.S. Lightfoot, 'Amorium kazısı 1994', *XVII. Kazı Sonuçları Toplantısı II. Ankara, 29 Mayıs-2 Haziran 1995* (Ankara 1996), 361-73.
8. Nuh Bilgen, 'A Contribution to the New Anonymous Follis from Amorium', *Numismatic Circular* CIV/3 (April 1996), 83.
9. M.-H. Gates, 'Archaeology in Turkey', *AJA* 100/2 (1996), 332-3 and fig. 43.

**Amorium Publications (Forthcoming):**

1. C.S. Lightfoot and E.A. Ivison, 'The Amorium Project: The 1995 Excavation Season', *DOP* 51 (1997), in press.
2. C.S. Lightfoot, '1995 yılı Amorium kazısı', *XVIII. Kazı Sonuçları Toplantısı. Ankara, 27-31 Mayıs 1996* (Ankara, 1997), in press.
3. C.S. Lightfoot, 'The survival of cities in Byzantine Anatolia: the case of Amorium', *Byzantion* (1997), in press.
4. Chris Lightfoot, 'Amorium 1996', In G. Coulthard and S. Hill, eds., *Anatolian Archaeology. Reports on Research conducted in Turkey* 2 (1996 [1997]), in press.
5. M.-H. Gates, 'Archaeology in Turkey', *AJA* 101/2 (1997), in press.

#### 4. THESES

##### **Theses under way but not previously reported:**

**Lyubinka Dzidrova**, 'The urban culture on the territory of the roman province of Macedonia in the transition from Antiquity to the Middle Ages (4th-9th century AD)' (at the moment concerned with the topography and urban transformation of Thessalonike), PhD, The University of Newcastle, supervisor James Crow.

**Kent Gregory**, 'Late Roman Metz', Classical and Near Eastern Studies, University of Minnesota, supervisor Dr Oliver Nicholson.

**A.L. Harris**, 'The concept of a Byzantine Commonwealth and Byzantine external contacts' (topic), PhD, University of Reading, supervisor Dr K.R. Dark.

**R.A.Kitchen**, 'The development and status of perfection in early Syriac asceticism', DPhil, University of Oxford, supervisor Dr S.P. Brock.

**K.I. Leeming**, 'Byzantine literature in Arabic: Ninth-century translations from the Monastery of Mar Saba in Palestine', DPhil, University of Oxford, supervisors Dr F.W.Zimmermann and Dr S.P. Brock.

**Angeliki Lymberopoulou**, 'The Church of St Nicholas at Kavalariana, Crete', PhD, University of Birmingham, supervisor Dr L. Brubaker.

**Anne McClanan**, 'Women, icons, and power: the role and image of imperial women in early Byzantine visual culture', PhD, Harvard University.

**Tassos Papacostas**, 'Medieval Byzantine rural churches in Cyprus', DPhil, University of Oxford, supervisor Prof Cyril Mango.

**E. Papoutsakis**, 'Jacob of Serugh's Homily on the Flood: Introduction and Commentary', DPhil, University of Oxford, supervisor Dr S.P. Brock.

**Anna Pianalto**, 'Early byzantine cult sites in Corinth, Philippi and Thessaloniki', PhD, The University of Birmingham, supervisor Dr Leslie Brubaker.

**Steve Pothoff**, 'Early Christian burial practice in Roman Africa', University of Minnesota, supervisors Philip Sellev and Oliver Nicholson.

**F. Takeda**, 'The Syriac version of the Life of Antony', DPhil, University of Oxford, supervisor Dr S.P. Brock.

**A. Tomei**, 'Le miniature del codice di Giobbe della Biblioteca Apostolica Vaticana, cod. Vat. gr. 749', PhD, University of Florence, supervisors Prof B. Brenk, Phil-Hist. Fakultät, Universität Basel and Dr M. Bernabò, Facoltà di Lettere e Filosofia, University of Florence.

**D. Wilmshurst**, 'The history of the Church of the East: 14th to 19th century', DPhil, University of Oxford, supervisor Dr S.P. Brock.

#### Theses begun in 1996

**Eran Argov**, 'Byzantine historiography of the 4th-5th centuries', DPhil, University of Oxford, supervisor Prof E. Jeffreys.

**Kalliopi Christophorou-Pougiourou**, 'Theodoros Metochites on forms of government: A critical edition with commentary of Miscellanea 95-100', PhD, University of Cyprus, supervisor Prof P.A. Agapitos.

**Tim Greenwood**, 'History of Armenia in the seventh and eight centuries', DPhil, University of Oxford.

**Misail Ioannou**, 'A study of the *Typike Diatheke* of St Neophysto the Recluse', PhD, University of Cyprus, supervisor Prof P.A. Agapitos.

**Fiona Nicks**, 'Court politics and culture in the reign of Anastasius', DPhil, University of Oxford.

**Rachael Pallas-Brown**, 'Ethnicity and self-identity in the Roman Near East in the sixth-seventh centuries', DPhil, University of Oxford.

**M. Roumbalou**, 'A comparative study of the Orthodox Church as an agent of international change in the Byzantine period and beyond' (topic), PhD, The University of Reading, supervisor Dr K.R. Dark.

**Konstantinos Smyrlis**, 'L'économie des monastères byantins (Xe-XIIIe siècles)', University of Paris I, supervisor Prof Michel Kaplan.

**Evaggeli Skaka**, 'A critical edition of the *Florilegia* of John of Oxeia', DPhil., University of Oxford, supervisor Dr J. Munitiz.

**Iannis Théodorakopoulos**, 'Saint ou soldat: la sainteté et la guerre à l'époque byzantine, fin IIIe- début XIe siècle', University of Paris I, supervisor Prof M. Kaplan.



**Maria Vaiou**, 'Byzantine-' Abbasid political relations in the period 842-950 A.D.', Probationer research student, The University of Oxford, supervisors J. Howard-Johnston and C. Robinson.

**A.Yamac**, 'Healing in the writings of St Ephrem', Probationer research student, University of Oxford, supervisor Dr S.P.Brock.

**P. Young**, 'The irrelevance of world-systems approaches to pre-AD 1500 inter-regional political and economic relationships, with special reference to the Eastern Mediterranean' (topic), PhD, The University of Reading, supervisor Dr K.R. Dark.

**Theses successfully completed:**

**Nadia Anaxagorou**, 'Narrative and stylistic structures in the 'Chronicle' of Leontios Machairas', DPhil, The University of Oxford.

**David Bennett**, 'A Xenon Treatment List', M.A., King's College, supervisor Mrs C.M. Roueché.

**J.W. Childers**, 'Studies in the Syriac Versions of St John Chrysostom's Homilies on the New Testament with special reference to homilies 6, 20, 22, 23, 37, 62, 83 and 84 on John', DPhil, University of Oxford OM; supervisor Dr S.P.Brock.

**Charalambos Dendrinos**, 'An annotated critical edition (editio princeps) of Emperor Manuel II Palaeologus' treatise *On the Procession of the Holy Spirit*', PhD, Royal Holloway College, University of London. The present edition of Emperor Manuel II Palaeologus' hitherto unpublished treatise *On the procession of the Holy Spirit* comprises an Introduction, Critical Text and a Commentary.

The Introduction is divided into two parts: Part I deals with biographical details, Manuel's early education, his approach to the study of theology, his views on the emperor's duties towards the Church, and his policy towards the union of the Churches. This is followed by an examination of the evidence concerning the date of the composition of the treatise and its revision. The treatise was written in answer to a Latin tract concerning the procession of the Holy Spirit, and to a lesser extent the papal primacy, presented to the emperor during his sojourn in Paris (1400-1402). A separate section of the Introduction explores the arguments put forward by the two sides in the wider context of the Greek and Latin teachings on the Trinitarian God, including views on the ecclesiastical hierarchy.

Part II is devoted to the manuscript tradition. The two extant 15th century mss. (*Vat. gr. 1107*, *Barb. gr. 219*) are described and studied codicologically and palaeographically before their relation is examined.

This is followed by a brief note on the conventions adopted in the present edition, and a list of abbreviations and signs used in the *apparatus*. A list of the original headings of the 156 chapters of the treatise precede the edition of the text, to facilitate the reader in following the argument.

The text of the lengthy treatise is divided into three sections: the Emperor's brief Preface; the Exposition of the Latin syllogism concerning the double procession of the Holy Spirit; and Manuel's refutation of the Latin arguments. A critical edition of the Emperor's hitherto unpublished *Discourse on the order in the Trinity*, and *Epistolary discourse on the study of theology, addressed to Lord Alexius Iagoup*, both indispensable for the study of Manuel's theological thought, are placed in Appendices I and II.

A commentary on these three works, including summaries of the chapters of the treatise in the form of headings, give further information on the text.

The thesis concludes with a revised inventory of Manuel's edited and unedited works, full bibliography and facsimiles of selected folios of mss. cited.

**Xenia Geroulanos**, 'In what ways does the Pantokrator foundation in Constantinople represent a traditional Byzantine philanthropic institution?', MA, King's College, University of London, supervisor Mrs Charlotte Roueché.

**Mark Gustafson**, on the fourth-century bishop Lucifer of Cagliari (subject), PhD, University of Minnesota.

**Stephen McCotter**, 'The strategy and tactics of siege warfare in the early Byzantine period: from Constantine to Heraclius', PhD, Queen's University of Belfast, supervisor Dr M.E. Mullett.

My doctoral thesis, successfully examined in October 1995, arose from the concern that while many scholars have recently dealt with the Byzantine army from a socioeconomic perspective, research into how the army actually conducted its operations was neglected. Sieges in particular were largely ignored although they constituted over half of the military engagements in the period from Constantine to Heraclius. My investigations covered how the Byzantines and their enemies attacked and defended fortifications, what weapons they used, why they attacked them, how they treated them after capture, and how the cities were defended. It also examines the changes over time in this area of late antique military operations. This diachronic work was concerned not only with the Byzantine forces, but also with their enemies. Literary statements by late antique authors, to the effect that the 'barbarians' were useless when it came to attacking walled cities, had been accepted without question but the fact remained that they captured many. This needed to be examined. To facilitate this, the various armies were

grouped according to their level of urbanisation since siege warfare naturally involves attacks on cities. The aim was to see whether urbanised peoples conducted siege warfare in a more advanced fashion than their less settled counterparts.

The conclusion of the thesis suggests that experience of urban living does not improve poliorcetic ability in its own right. The Visigoths roamed inside the empire for 40 years before settling in Aquitaine, but even then they could still not take cities by assault, and they show no sign of having acquired siege weapons. Yet the nomadic Avars were able to assault cities successfully almost from their first contact with the empire. Thus association with urban living was not the sole determinant of poliorcetic capability, at least not for storming operations. If cities were to be assaulted it was the side with the best weaponry which achieved most, and the urban lifestyle of various peoples seems to have little bearing on this. The significant feature appears to have been the use of the bow. The western barbarian peoples did not make much use of archers and consequently struggled to take towns by force, but when they incorporated the former imperial institutions of the regions they inhabited, including their military establishments, their ability to assault cities improved dramatically. The fact that many former imperial units contained archers would appear to be the key factor in this. In terms of simply gaining control of cities by any means possible, an urban background seems to have influenced the ability of the various peoples. Once they started to live in and around cities, the barbarians understood what urban life required in order to function. It is no coincidence that after the Goths had been living in Italy for a while they appreciated the importance of supplies for a city's survival. Rather than simply sit around towns trying to prevent provisions reaching those inside, they actually tried to control possible sources of supply. Hence their capture and garrisoning of Portus every time they besieged Belisarius in Rome. The value of treachery and deception was not lost on them either, witnessed particularly by their attempts to bribe gate-keepers. Thus the various barbarians were just as effective as their more settled counterparts when it came to taking cities. They used different tactics, based on a recognition of their own abilities and deficiencies, to conduct sieges. Successful storming operations were admittedly rare, but it must be pointed out that the Byzantine military handbooks themselves suggested that direct assaults were the last resort rather than the preferred way of taking objectives. Therefore, by avoiding assaults, the barbarian forces were achieving success with the minimum number of casualties, which is arguably military ability at its best.

Other aspects touched on in the doctoral work included technology transfer, particularly the introduction of the trebuchet. I believe that it may have appeared as early as the 580s, being brought west by the Avars and rapidly copied by the Byzantines and then the Persians. Another point was the increasing influence of Christian beliefs in warfare. The

siege of 626 is not unique in terms of popular piety as similar incidents of supernatural defenders of cities appear as early as 337 at Nisibis. It is put into context by demonstrating that divine protection did not only take the form of phantom apparitions, but is evident in reports of bishops manning ballistae, monks defending walls, cities falling because they had not fasted piously enough and other similar beliefs. Finally, a comparison with former Roman siege operations showed that the Byzantines were not as effective as their predecessors. Less effort and energy appears to have been expended in the military conduct of sieges than before. Even the nomadic tribes seem to have been more forceful in their poliorcetic operations, while the Persians appear to have been the most successful and competent of all the forces in late antiquity. While the Roman legions had easily been the preeminent military force in their time, the 4th- 7th centuries were times of crisis when the empire was overwhelmed by widespread military problems and the fact that it conducted as many sieges as successfully as it did is testimony to its ability.

**James Mossman**, 'To what extent should we rely on the *De Administrando Imperio* as a reliable reflection of Byzantine northern diplomatic policy?', MA, King's College, The University of London, supervisor Mrs C. Roueché.

**Caroline Nicholson**, 'Roman Arles: A City in a Landscape', PhD, Bryn Mawr College.

**Evi D. Sampanikou**, 'Ο Ζωγραφικός Διάκοσμος του Παρεκκλησίου των Τριών Ιεραρχών της Μονής Βαρλαάμ στα Μετέωρα (1637)', PhD, University of Ioannina. Copies of the thesis can be consulted in three libraries in London: The Courtauld Institute Library, The Warburg Institute Library and the Library of the Institute of Classical Studies.

The wall-paintings of the Three Hierarchs chapel in Barlaam monastery, Meteora, have drawn the attention of scholars since the early years of this century. However, there has been no research on the subject, with the exception of Xyngopoulos's and Chatzidakis's short references (mainly: Xyngopoulos, 'Παραστάσεις της Κοιμήσεως του Χρυσοστόμου', *EEBS* 9 (1932) and Σχεδίασμα ιστορίας της Θρησκευτικής ζωγραφικής μετά την Άλωση; Chatzidakis, 'Η μεταβυζαντινή τέχνη και η ακτινοβολία της "ΙΕΕ Ι" and 'Έλληνες Ζωγράφοι μετά την Άλωση, c.a.)

This study, submitted as my PhD thesis to the Department of History and Archaeology of the University of Ioannina, is composed of five parts. In the first part, divided into three chapters, I deal with the historical conditions of the first half of the seventeenth century and the way they influenced artistic activity, as well as the history and the architecture of the monastery and the chapel. The program and the iconography are studied in the second part, while some remarks on the style are made in the third part. The fourth part has to do with the sixteenth-century artistic

trends that influenced the painting of the chapel. Special emphasis is given to the monuments of Central Thessaly. The fifth part, composed of three chapters, is a survey of the painting of the first half of the seventeenth century in the area. The main purpose of this survey, in the first chapter, is the definition of several artistic trends, in other words, the 'context' of the artistic language. The second chapter deals with the placement of the 'Three Hierarchs' chapel decoration in the art of the Balkans during the first half of the seventeenth century, while the third chapter is a short report on some monuments of the second half of the century and their artistic 'heritage'.

The painters of the chapel, Ioannis the priest and his sons, are mainly influenced by the so-called 'Cretan' school, formulated in monumental painting during the 16th century. Their main influences come from the church of the Dormition of the Virgin in Kalambaka, the monasteries of Dousikon (Thessaly) and the Transfiguration (Meteora), as well as from the Lavra, Dochiariou and Stavronikita monasteries on Mt Athos. There are however, a few iconographical influences derived from the other leading artistic trend during the sixteenth century, the so-called 'school of northwestern Greece' (Barlaam katholikon). Through the 'Cretan' school, the art of Trecento reaches the remote chapel, as it can clearly be noticed in the architectural background of the Akathistos scenes. Islamic influence is also present, mainly in the patterns of the lower frieze.

The technical skills of the painters are remarkable for seventeenth-century decoration. In comparison to other contemporary groups of painters, Ioannis and his children seem to be well-trained and moreover, educated. The donors' exceptionally high educational status is also evident as rare scenes, derived from Patristic literature, are included in the program.

The examination of other monuments of the first half of the century reveals the diversity of form in the influences, as well as the multiformity of the artistic choices of the painters in the area at that time. These influences are however expressed in a more 'naive' way in most of the monuments.

According to the arguments outlined above, the painting of the Three Hierarchs' chapel occupies a special place in several trends of the century. The chapel continues the great artistic activity of the two leading monastic centres, Athos and Meteora, in an interesting and creative way.

**Paul Stephenson**, 'The Byzantine frontier and the northern Balkans, 700-1200', PhD, University of Cambridge, supervisor Dr Jonathan Shepard.

**K.A. Valavanolickal**, 'The use of the Gospel parables in the writings of Aphrahat and Ephrem', DPhil, University of Oxford, supervisor Dr S.P. Brock.

## THESES

**Andrew Vladimirov**, 'Astrology in the early Byzantine period', MA, King's College, University of London, supervisor Mrs C.M. Roueché.

**Christopher Wainwright**, 'Rhetoric and reality: presentation of the Arabs in eastern Christian literature of the seventh century', M.A., King's College, University of London, supervisor Mrs C.M. Roueché.

## 5. CALENDAR

**Belfast:** 'Byzantium in Belfast', Wednesday evenings, 8 pm, G01-G02, 5 University Square, Queen's University, Belfast. 12 Mar: Dr Tom Brown, 'From Photios to Keroularios: a new look at relations between Byzantium and the West in the tenth century'; 23 Apr: Dr Hazel Dodge, 'The use and re-use of decorative stones in late antiquity: social and economic implications'; 7 May: Dr Ruth Macrides, 'What the Crusaders saw in Constantinople'; June: Prof Michael Angold, 'Byzantine travel reports', followed by party.

**Birmingham:** General Seminar, Centre for Byzantine, Ottoman and Modern Greek Studies, Thursdays, 5 pm, The Whitting Room (436), Faculty of Arts, The University of Birmingham. 6 Mar: Philip King, 'Computer concordancing: a multi-purpose tool for teachers and learners (και όχι μόνο) of Greek'; 12 Jun: Prof Elizabeth Jeffreys, 'Fiction and Byzantium', followed by a summer party.

**Cambridge:** Special lectures on Modern Greek themes, Faculty of Modern and Medieval Languages and Faculty of Classics, University of Cambridge, Wednesdays, 5 pm, Room 1.02, Faculty of Classics, Sidgwick Avenue. 5 Mar: Prof Nicos Mouzelis, 'Greece and Europe: four modes of cultural adaptation'; 30 Apr: Prof Peter Mackridge, 'For love or money: *eros*, art and the market-place in Cavafy's poetry'; 7 May: Prof Roderick Beaton, 'Writing, identity and truth in Kazantzakis's novel "The Last Temptation"'.

**Cardiff, Wales:** Seminars in Patristics and Late Antiquity take place at 2.30 pm in the Dept of Religious and Theological Studies, first floor of the Humanities Building, Colum Drive, Cardiff CF1 3EU. 24 Apr: Rev Prof W.H.C. Frend, 'Christianity in late Roman Egypt'; 1 May: Br Anthony Marett-Crosby, title to be announced. Further information from Geoffrey Greatrex, e-mail <srsbg@thor.cf.ac.uk>.

**London:** Special lectures at King's College. 13 Mar, 6 pm, venue to be confirmed: Prof Nicos Mouzelis, 'Greece and Europe: four strategies of cultural integration'.

Special Byzantine lecture in memory of Hugo Buchthal, at the Warburg Institute. 12 March 1997: Dr John Lowden will speak on 'The Illustration of the Septuagint'. The Warburg Institute, Woburn Square, London WC1H 0AB.

Fourth Annual SPBS lecture at the Courtauld Institute of Art, Somerset House. 21 November 1997: Dott. Alessandra Ricci will speak on 'A prison with a view: Recent research at the Tower of Anemas'.



A Text Seminar held at the Institute of Historical Research, Room 'Italy [I], meets on Fridays, 5-7 p.m. It is currently working on a critical edition of Mauele Calecas' hitherto unpublished autograph work, *On the Circumcision of the Lord* (codd. Vat. gr. 1093, ff. 101-107; 1107, ff. 343-358 v) under the direction of Miss J. Chrysostomides (Royal Holloway College) and Dr J. Munitz, S.J. (Campion Hall, Oxford).

Byzantine and Modern Greek Seminar, King's College, Room 35B, Mondays, 5.30-7.00 pm. 10 Mar: Kevin Featherstone, 'Legitimacy and capability: the Greek state and European integration'; 17 Mar: Shaun Tougher, 'Whose baby? Leo VI, Basil I and Michael III'; 24 Mar: Margaret Mullett, 'Six texts in search of the Byzantine author'.

**Manchester:** 'Eastern Christian Studies', Evening lectures at the Manchester Metropolitan University. Wednesdays, 7-9 pm, Lecture Room E37, John Dalton Extension. 19 Mar: Maria Vorozcheva, 'The Russian Orthodox Church'; 30 Apr: David Melling, 'Hell: A Pilgrim's Guide'; 14 May: Dr George Bebawi, 'Fundamentalism in Egypt'; 11 Jun: Dr Fani Balamoti, 'The Greek youth in Britain'.

31 May 1997: Saturday Day School at the Coptic Church, Manchester. For more information, contact Burjor Avari, Academic Division, Manchester Metropolitan University, All Saints, Manchester M15 6BH. Tel: 0161-247-1023.

**Oxford:** Byzantine Studies Seminar, Fridays, 5 pm, St Giles House, St John's College, 16 St Giles. 7 Mar: Dr G. Fowden, 'Sarah's Victory: images of Arab Islam from Qusayr Amra'; 14 Mar: Dr Shaun Tougher, 'Whose baby? Leo VI, Basil I and Michael III'.  
Byzantine Art and Archaeology Seminar: Fridays, 11-12.30 am, Institute of Archaeology, Seminar Room. Programme to be announced. Conveners: Dr M. Mango, Dr J. Bardill.

**Paris:** Seminar held at University Paris I under the direction of Prof Michel Kaplan. Theme: 'Le sacré et son inscription dans l'espace à Byzance du IV<sup>e</sup> au XIII<sup>e</sup> siècle. 11 Mar: J.-M. Speiser, 'Les espaces dans les églises byzantines'; 25 Mar: C. Jolivet-Lévy, 'L'espace culturel comme lieu d'images'; 22 Apr: A.-M. Helvétius, 'Hagiographie et architecture dans le nord de la Gaule (IX<sup>e</sup>-XI<sup>e</sup> siècles)'; 7 May: M.-F. Auzépy, 'Reliques et espace sacré sous les iconoclastes'; 14 May: B. Caseau, 'La déconsécration des espaces religieux (IV<sup>e</sup>-VII<sup>e</sup> s.)'; 20 May: M. Kaplan, 'L'espace sacré dans la Vie de Daniel le Stylite'.



## 6. CONFERENCES, RECENT AND FORTHCOMING

1996

- 28- 30 Mar: **Brussels**. 'L'aristocrate byzantine et sa fortune. Femmes et pouvoirs des femmes à Byzance et en Occident (VIe- XIe siècles)'.
- 16-20 April 1996: **Nicosia, Cyprus**. Third International Congress of Cypriot Studies.
- 20 Apr: **Los Angeles**. The Sixth UCLA Byzantinists' Colloquium, on the subject of 'Byzantium and Other Cultures'. Speakers included 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.
- 29-30 Apr: **Turin**. 'Christianity and the Political Institutions, from Constantine to Justinian', at the Galleria di Arte Moderna, Corso Gaileo Ferraris 30, Turin.
- 2-3 May: **London**. 'Byzantium and the Modern Greek Identity'. A Colloquium organized by the Centre for Hellenic Studies at King's College London. Speakers included P.M. Kitromilides, George Huxley, Peter Mackridge, A.A.M. Bryer, Ruth Macrides, Marianna Spanaki and others.
- 3-5 May: **Washington, D.C.** 'Aesthetics and Presentation in Byzantine Literature, Art and Music', Dumbarton Oaks Byzantine Symposium, organized by Prof John Duffy.
- 3-5 May: **Athens**. 'The Medieval Albanians', Byzantine Research Institute, Athens, Greece.
- 23-27 May: **Cambridge**. Laurence Seminar on 'Reading Heliodorus', held at Cambridge University. Prof P.A. Agapitos read a paper on 'Narrative, rhetoric and drama rediscovered: Heliodoros in Byzantium'.
- 27-31 May: **Ankara, Turkey**. XVIIIth International Symposium of Excavations, Surveys and Archaeometry.
- 6-12 Jun: **Jerusalem**. 3000 Jerusalem Jubilee. 'Jerusalem in Art', an international conference.
- 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.
- 5-8 Jul: **Melbourne**. 'Prayer and Spirituality in the Early Church' included speakers Profs G. Dragas, E. Clark, and A. Louth. For more information see Conference Report, Section 13, below.
- 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.

- 18-25 Aug, 1996: **Copenhagen**. 19th International Congress of Byzantine Studies. See Conference Report, Section 12, below.
- 24-26 Aug: **Oxford**. Colloquium on 'The Preacher and his Audience' held at Campion Hall and attended by ten speakers, including Prof Pauline Allen, Dr Theodora Antonopoulou, Prof J. Barkhuizen, Dr Mary Cunningham, Dr J. Munitiz and others. See Collaborative Projects, Section 15, below.
- 28 Aug-1 Sept: **Bergen, Norway**. 'Greek Biography and Panegyrics in Late Antiquity', an International Symposium.
- 3-5 Sept: **Exeter**. 'Nag Hammadi: Fifty Years After'. A Colloquium to mark the 50th anniversary of the rediscovery of the Nag Hammadi Coptic library was held at the University of Exeter.
- 5-8 Sept: **London**. 'The Military Orders: Welfare and Warfare', Museum of the Order of St John, St John's Gate, London.
- 21 Sept: **Nicosia, Cyprus**. 'Two mediaeval chroniclers from Cyprus: Leontios Machairas and George Boustronios'. One-day colloquium in Nicosia, Cyprus, organised by the Leventeion Municipal Museum of Nicosia and the Leventis Foundation.
- 17-21 Sept: **Belgrade, Serbia**. Colloque international *Stefan Nemanja-Saint Simeon Myroblite. Histoire et tradition*. Attended by Zaga Gavrilovic.
- 23-26 Sept: **Oxford**. ARAM International Conference, 'Transmission and innovation: scientific and technological thought in Syro-Mesopotamian area, 1000 BC- AD 1000'.
- 30 Sept: **London**. Seminar on the Desert Mothers, S.O.A.S., organized by Dr Andrew Palmer. Annabelle Parker delivered a paper entitled: 'The Desert Mothers: women who resisted temptation'.
- 3-5 Oct: **Athens**. Conference on Greek Literature and the University of Athens, held at the University of Athens.
- 18-20 Oct: **Athens**. Palaeographical Symposium of the National Research Centre on 'The Greek script in the 15th and 16th centuries'.
- 24-27 Oct: **Chapel Hill, North Carolina**. 22nd Annual Byzantine Studies Conference.
- 25 Oct 1996. **Milton Keynes**. Roman Studies Seminar Day. Speakers included Geoffrey Greatrex on 'The Nika riot and urban violence in late antiquity'.
- 30-31 Oct 1996. **London**: Hellenic Centre, 16-18 Paddington Street, London. conference on 'Cyprus in the European Union'.
- Nov: **Trikala, Greece**. Συμπόσιο Τρικαλινών Σπουδών.
- 2-3 Nov: **Washington, D.C.** 'Byzantine Garden Culture', Dumbarton Oaks Colloquium.
- 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.

15 Nov: **London**. 'From Constantinople to Moscow: The influence of Byzantium in Russia', a one-day colloquium organized by the Foundation for Hellenic Culture in London and The Patristic and Byzantine Society. Speakers included Sir Dimitri Obolensky and Rt Revd Dr Kallistos Ware.

22-24 Nov: **Marburg, Germany**. Spezialkolloquium im Rahmen des Schwerpunktprogramms 'Archäologische und epigraphische Grundlagen des spätantiken und byzantinischen Kleinasien', organised by Deutsche Forschungsgemeinschaft and Philipps-Universität, Marburg, Germany at the Schloß Rauischholzhausen bei Marburg.

29 Nov-1 Dec: **Athens**. International Symposium on the Monastery of Vatopedi, Mount Athos. Organized by the Byzantine Research Institute, Athens.

13-15 Dec: **Oxford**. 'The Archaeology of the Byzantine City', organized by the University of Oxford, Department of Continuing Education. Dr Chris Lightfoot spoke on 'Excavations at Amorium, a Byzantine theme capital'.

27-30 Dec: **New York**. Archaeological Institute of America 98th Annual Meeting. Eric A. Ivison and Elizabeth Hendrix spoke on 'Reconstructing Polychromy on Middle Byzantine Architectural Sculpture'.

## 1997

27-28 Feb: **Oxford**. Colloquium on St Maximos the Confessor: St Theosevia Centre, 2 Canterbury Road, Oxford.

15-16 March: **Columbia, South Carolina**. 'Shifting Frontiers in Late Antiquity (II): The Transformation of Law and Society in Late Antiquity'. Geoffrey Greatrex will deliver a paper on 'Historians and lawyers in late antiquity'.

21-24 Mar: **Brighton**. 31st Spring Symposium of British Byzantine Studies. 'Desire and Denial in Byzantium'. Further information from Dr Liz James, School of European Studies, Arts Building, University of Sussex, Falmer, Brighton BN1 9QN. Tel. 01273-606755, fax. 01273-623246.

4-11 Apr: **Milan**. Congresso internazionale di studi ambrosiani nel XVI centenario della morte di Ambrogio di Milano.

9-13 Apr: **Palermo, Sicily**. IX Congresso Internazionale di Studi sulla Sicilia Antica, 'Ruolo Mediterraneo della Sicilia nella Tarda Antichità', Istituto di Storia Antica dell'Università di Palermo, Aula Magna, Facoltà di Lettere e Filosofia, Viale delle Scienze, Palermo, Sicily.

12 Apr: **Los Angeles, California**. Seventh UCLA Byzantinists' Colloquium on 'Court and City of Byzantine and Ottoman Constantinople'. Speakers will include Ihor Sevcenko, Robert

## CONFERENCES

Ousterhout, Ruth Macrides, Paul Magdalino, Leslie Peirce, Harry Turtledove. For more information, contact Prof Claudia Rapp, Dept of History, UCLA, Box 951473, Los Angeles, CA 90095-1473. E-mail: rapp@history.ucla.edu.

14-15 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.

23 Apr.-1 May: **Pretoria, S. Africa**. Conference on Greek philosophy, held at the University of Pretoria.

25-27 Apr: **Canberra, Australia**. 'Sailing to Byzantium': Approaches and Goals: The Tenth Conference of the Australian Association for Byzantine Studies, to be held at the Australian National University, Canberra. Conference guest speaker: Nancy Sevcenko. Convener: Ann Moffatt, Art History Dept., ANU, Canberra ACT 0200, Australia; email: Ann.Moffatt@anu.edu.au; Fax (61) 6-249.2705.

May: **Ankara, Turkey**. XIXth International Symposium of Excavations, Surveys and Archaeometry. Dr Chris Lightfoot will speak on Amorium Kazylary 1996.

2-4 May: **Washington, D.C.** 'The Crusades from the Perspective of Byzantium and the Muslim World', Dumbarton Oaks Byzantine Symposium. Speakers will include Alexander Kazhdan, Elizabeth Jeffreys, Robert Thomson, David Jacoby, Angeliki Laiou and many others. For more information, contact Alison C. Sobke, Dumbarton Oaks, 1703 32nd St, NW, Washington, D.C. 20007-2961.

3 May: **Birmingham**. The Fifth Pontic Day. Pontic Days are an annual opportunity for those concerned with the Byzantine Pontos and the Black Sea to bring each other up to date with their lively research. Fruitful meetings were held in Birmingham (1993), Coventry (1994), Newcastle (1995) and Oxford (1996). In 1997 the Pontic Day returns to Birmingham, where it is hosted by the Centre for Byzantine, Ottoman and Modern Greek Studies. The set book is Neal Ascherson, Black Sea, to which he will speak. Please write for a programme to A.A.M. Bryer, CBO&MG, University of Birmingham.

6-10 May: **Struga, Macedonia**. 'Macedonia and the Neighbouring Areas from the third to the first millenium BC', conference to be organized by the Museum of Macedonia.

8 May: **Cardiff, Wales**. A Late Antiquity Day will be taking place in the Dept of Religious Studies and Theology at Cardiff, organised by Geoffrey Greatrex. For more information, contact Geoffrey Greatrex, e-mail <srsbg@thor.cf.ac.uk>.

9-11 May: **Athens**. International Symposium on 'Constantinople'. Christian Archaeological Society (XAE), Athens.

- June: **Ioannina**. A conference in honour of the late Professor Miltos Garidis is planned to take place at the University of Ioannina. Organizer: Prof A. Paliouras and ex-students.
- 26-29 Jun: **Marburg, Germany**. International Symposium on 'Byzantine Painting', Institute of Christian Archaeology and Byzantine Art, Philipps-University Marburg.
- 20-22 Jul: **Monemvasia, Greece**. 'Monemvasiotikos Homilos', 10th Symposium of History and Art, on 'Pirates and Corsairs', to be held at the Church of St Nicholas, Monemvasia. For more information contact Haris Kalligas, Monemvasiotikos Homilos, Monemvasia, 230 70 Greece. (Tel: 0732-61284, 01-7210526; fax: 0732-61781, 01-7237767).
- 27-29 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) 47-3638; 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.
- Sept: **Zakynthos, Greece**. Panionian Conference. Full details of dates and location will be forthcoming.
- 4-6 Sept: Boulogne-sur-Mer, France. 'De la dépouille du saint à la relique: formation du culte du saint à Byzance du Ve au XIIe siècle, *Les reliques: objets, cultes, symboles (Môyen Age, époque moderne)*'.
- 12-14 Sept: **London**: King's College. 'Alexandria and its Images'. Information available from Mrs C.M. Roueché, Dept of Classics, King's College London, Strand, London WC2R 2LS.
- Oct: **Skopje, Macedonia**. The Fifteenth Symposium of the Archaeological Association of Macedonia.
- 11-16 Nov: **Nicosia, Cyprus**. Neograeca medii Aevi IV International Conference on 'From the Middle Ages to the Renaissance: Greek Vernacular Literature 1400-1600', at The University of Cyprus. For more information, contact Prof P.A. Agapitos, Dept of Byzantine and Modern Greek Studies, University of Cyprus, P.O. Box 537, CY-1678 Nicosia (tel. 02-751277; fax: 02-751383; email: gpagap@zeus.cc.ucy.ac.cy).
- 11-14 Dec: **Thessalonike**. Conference on 'Byzantine Philosophy and its Ancient Sources'. For more information, contact K. Ierodiakonou, fax: 00301-7721618.

## 7. XXXI SPRING SYMPOSIUM OF BYZANTINE STUDIES

### 'Desire and Denial in Byzantium'

Symposiarch: Dr Liz James

Droungarioi: Karen Wraith, Martin Dench,  
Antony Eastmond, Dion Smythe

The University of Sussex will hold The 31st Spring Symposium of Byzantine Studies for The Society for the Promotion of Byzantine Studies from Friday 21st to Monday 24th March 1997, with the kind support of the A.G. Leventis Foundation, the Hellenic Foundation, the British Academy, the Society for the Promotion of Byzantine Studies, and the Graduate Research Centre in Culture and Communication, University of Sussex.

When the University of Sussex nerved itself to bid for the 1997 Spring Symposium, one topic sprang to mind. What is Brighton famous for? The Pier, rock, party political conferences, and .... the dirty weekend! From this list of interests, one seemed most suitable for Byzantinists: the theme of *Desire and Denial in Byzantium* is designed to explore Byzantine attitudes to their own humanity and the frailties of that humanity. It aims to look at the different ways in which Byzantine attitudes to corporeality affected their perceptions of themselves and of the world around them. This does not influence only the physical world; unquestionably one of the key factors in Byzantine Christianity is the relationship between humanity, with its bodily desires, and God. Speakers will use evidence from archaeology and art history, and from literary texts ranging from sermons, homilies and letters to epigrams and legal documents to explore topics as diverse as depictions of the nude, eunuchs, prostitutes, Christian virgins, abductions, spiritual guidance on the body and ways of describing and accounting for the passions.

*Desire and Denial in Byzantium* is discussed within a format which has evolved since the first Spring Symposium met in Birmingham in 1967. It was a modest affair, but the forerunner of annual meetings of Byzantinists in their respective countries which developed along their own lines elsewhere - in the USA from 1975, Australia from 1982, and in most European countries, notably Scandinavia and Central Europe. More manageable and focused than the great quinquennial Congresses of the Association Internationale des Etudes Byzantines, of which the 19th met in Copenhagen in August 1996, they have proved useful and friendly arenas of research, discussion and simple scholarly contact. From its foundation in Birmingham in 1983 The Society for the Promotion of Byzantine Studies has sponsored Symposia, which move to another University in alternate years, and has published them since

1990. The aims of Symposia remain constant: to promote Byzantine Studies at an international scholarly level for all who care to register in time: Symposiasts do not even have to be members of the SPBS, although they may notice that it is to their financial advantage to join.

Main papers may be published in the Publication Series of the Society for the Promotion of Byzantine Studies; abstracts of Communications will be published in *BBBS* 24 (1998).

### Provisional Programme

#### Friday 21 March 1997

16.30 onwards: Registration at York House.

The final programme, with a list of Symposiasts, is distributed at Registration.

18.00: Dinner

19.15: Welcome from Vice-Chancellor of the University of Sussex.

#### 19.30: Session I: Sin, the World and the Devil

I.1. Robin Cormack (Courtauld): *Whose bodies?*

I.2. Anthony Bryer (Birmingham): *Categories of sin: last judgements in Byzantium*

#### Saturday 22 March 1997

07.30-08.45: Breakfast

#### 09.00: Session II: Languages of Love

II.1. Mary Cunningham (Birmingham): *'Shutting the gates of the soul': Spiritual treatises on resisting the passions*

II.2. Margaret Mullet (Belfast): *From Byzantium, with love*

II.3. Barbara Zeitler (UCLA): *Ostentatio Genitalium: Display of nudity in Byzantium*

#### 11.15: Communications I

12.45: Lunch

#### 14.00: Session III: Fleshpots of the Bosphorus

III.1. Jim Crow (Newcastle): *Out of the valley of dry bones: the paleopathological evidence for desire and denial*

III.2. Judith Herrin (King's, London): *Don't put your daughter on the stage: Women and prostitution in Byzantium*

III.3. Ruth Webb (Princeton): *Illusion and desire: Theatre and spectacle in early Christian writers*

#### 16.30: Session IV: Erotic Muses

IV.1. Marc Lauxtermann (Amsterdam): *Ninth-century Classicism and the erotic muse*

IV.2. John Hanson (Ontario): *Depictions of lust in Byzantine ivories*

18.00: Dinner

**Sunday 23 March 1997**

07.30-08.45: Breakfast

09.00: **Session V: The Love That Dare Not Speak its Name**

V.1. Shaun Tougher (Belfast): *Sexual possibilities: Eunuchs and Basil the Macedonian*

V.2. Dion Smythe (King's, London): *In denial: Same sex desire in Byzantium*

V.3. Leslie Brubaker (Birmingham): *The death of the Levite's concubine*

11.15: **Session VI: Lust in the Dust**

VI.1. Averil Cameron (Keble College, Oxford): Title to be announced

VI.2. Kate Cooper (Manchester): *The siren and the gaze: Virgins, prostitutes and penitents in early Byzantium*

VI.3. Kathryn Ringrose (UCSD): *Passing the test of sanctity: Denial of sexuality and involuntary castration*

13.00: Lunch

14.15: **Communications 2**

16.30: **Session VII: Just Say No**

VII.1. Bernard Stolte (Groningen): *Lawyers and rape*

VII.2. Antony Eastmond (Warwick): *Columns of desire: Stylite saints and their cults*

VII.3. Daniel Sahas (Waterloo, Ontario): *Sex, morality and immorality in the Byzantine anti-Islamic literature*

18.15: SPBS Annual General Meeting

19.00 Reception in the Senior Common Room

19.30: Conference Feast

**Monday 24 March 1997**

07.30-08.45: Breakfast

09.00: **Session VIII: Deny Everything**

VIII.1. Joseph Munitiz (Campion Hall, Oxford): *Anastasius of Sinai's teaching on body and soul*

VIII.2. Dirk Krausmueller (Munich): *Breaking society's monopoly: Patriarch Methodios on the emancipation of the individual*

VIII.3. Charles Barber (Notre Dame and Dumbarton Oaks): *Writing on the body: Desire and the holy in Iconoclasm*

10.45: Closing of the Symposium

To register, please contact Symposium Administrator: Karen Wraith, Essex House, University of Sussex, Falmer, Brighton, East Sussex, BN1 9RQ, England. Telephone: 01273-606755, ext. 2257; Facsimile: 01273-678644.



## 8. ANNOUNCEMENTS

### Obituaries

We announce with regret the deaths of the following Byzantinists and friends: **His Eminence Archbishop Novayr Bogarian, Professor Hugo Buchthal, Professor Vojislav J. Djurić, Professor Dragoslav Srejić, Dr Faruk Sümer and Mr A.G. Wood.**

**Professor Hugo Buchthal** (11 August 1909-10 November 1996)

Under a warm Athenian night sky, illuminated by lights suspended in the pistachio trees of the garden of the Byzantine Museum, stood the silver-haired and slightly stooping figure of Hugo Buchthal. Not far off stood the more upright but equally silver-haired figure of Kurt Weitzmann. The occasion was the Fifteenth International Byzantine Congress in 1975.

Professors Buchthal and Weitzmann, both by that date retired, had been figures of legendary authority in the history of Early Christian, Byzantine and medieval art since the 1930s. Around each stood a posse of former students, mainly Americans, from among whose ranks the great men gazed out benevolently like proud godfathers. For an impressionable graduate student it was an unforgettable first encounter.

Both scholars continued to research and publish into old age. Kurt Weitzmann died at Princeton in 1993 at the age of 89. And with the recent death of Hugo Buchthal at his home in London at the age of 87 a heroic age in the history of art has ended.

Buchthal was closely associated throughout his long career with only two institutions: the Warburg Library and Institute, first in Hamburg and then from 1934 in London; and the Institute of Fine Arts, New York University, where he taught from 1965 to 1975 (latterly as Ailsa Mellon Bruce Professor).

He was born into a well-to-do Berlin family in 1909, Jewish by origin (and by Nazi race laws) but fully assimilated. He spoke little about his family, but was interested to discover in the 1980s that his parents' house had survived the war, and become the home of Dietrich Fischer-Dieskau. He studied for his doctorate at the University of Hamburg, where he fell under the spell of two of the most mesmerising and powerful minds of our century: Erwin Panofsky, then professor of art history in the university, and Fritz Saxl, head of what was at that time the private Warburg Library.

Everything changed in 1933 as the Nazis began to purge universities, the professions and public offices of Jews. Panofsky had taken up a visiting professorship in New York, but returned briefly to Hamburg in that summer to examine his students orally and by dissertation for their doctorates. Buchthal had just two weeks to prepare the text of his thesis on the Paris Psalter. Subsequently he was able to revise and expand this

work, which appeared in 1938 in the 'Studies of the Warburg Institute' series. It remains a fundamental point of reference for the understanding of Byzantine art.

Saxl foresaw some at least of the disaster that the Nazis promised for scholarship in Germany. With the goodwill and generosity of Samuel Courtauld (principle benefactor of the Courtauld Institute) and others, the Warburg Library was shipped to London in 1933. Round it duly gathered a galaxy of refugee and British intellectuals. The Warburg Library is one of the great intellectual achievements in the humanities, and Buchthal did much, both as librarian for most of the 1940s, and as scholar, to keep it responsive to the needs of research.

Buchthal published numerous fundamental articles (some reprinted in a volume of selected studies in 1983) and books, primarily on illuminated manuscripts, but never for a wide public. His single greatest scholarly achievement is unquestionably the volume *Miniature Painting in the Latin Kingdom of Jerusalem* (1957). Starting out from the Psalter in the British Library that he identified as made for Queen Melisende of Jerusalem (died 1143), he assembled a series of illuminated manuscripts which he argued were made in the Crusader Kingdom in the 12th and 13th centuries.

As a demonstration of the power of visual analysis, combined with effective use of liturgical, palaeographical and all other manner of historical analyses, the book remains a model of its type. (In it he received notable assistance from Francis Wormald, then Director of the Institute of Historical Research in London, of whom he always spoke with particular warmth.) The book's arguments were triumphantly vindicated when a few years later Kurt Weitzmann, in his work on the icons at St Catherine's Monastery on Mount Sinai, found a large number of 'crusader' panels which fitted neatly into the schema which Buchthal had proposed.

Buchthal's publications are remarkable not only for their originality, but for the extraordinary clarity and concision with which they are argued. All the most important are in English, which he spoke with a Germanic lilt, and which he took infinite pains to write elegantly. He did his own typing, redrafting with the help of scissors and sticky tape, and further editing in a small but clear and regular script. He worked whenever possible directly from the sources, usually the visual sources, examining manuscripts systematically in libraries throughout Europe and the Near East. He had an extraordinarily acute memory and could call to mind images in manuscripts he had seen forty years before. The broad empirical foundation of his work has helped to ensure its continuing relevance.

While at the Warburg in London, Buchthal lectured regularly at the Courtauld Institute, and also supervised a few distinguished doctoral students, the first of whom, Professor Michael Kauffmann, was later to become Director of the Courtauld. His relationship with teaching and

supervision changed radically, however, when he went to New York in 1965. There he found himself lionised (not to say hounded on occasions) by able and ambitious students who wished to study with him. Established scholars, eager for his advice, also sought him out. His warm response to this enthusiasm endeared him to them to an extraordinary degree. So many senior posts in medieval and Byzantine art history in U.S. universities are now occupied by his former students, or those who took him as their mentor, that it is hard to believe that he was only in New York for ten years.

On returning to London in 1975 he and his devoted wife Maltschi (Amalia, who survived him by only a week) moved into their small terraced house in Highgate where they lived simply, surrounded by a few possessions. They shared a profound enthusiasm for music, and in part through Maltschi's brother, Rudolf Serkin, enjoyed privileged access to many great musicians.

Buchthal continued to work with full vigour into his early eighties. His later publications he would describe, with a twinkle, as 'senilia'. But he did eventually cease publishing, anxious perhaps to ensure that all his work would pass the strictest scrutiny. He remained active, however, receiving publications sent in homage from around the world, and corresponding and conversing on art-historical topics. It was typical that he always wanted to know what people were working on, and when visiting the Warburg would go first to the shelves of new publications.

In the house in Highgate is a portrait of Hugo Buchthal aged about ten. He confronts the painter and the viewer with an implacably piercing gaze. There is nothing soft or childish about the expression. It is unmistakably Buchthal. In his retirement, when I knew him, he could be charming and anecdotal. But I do not suppose that anyone meeting him doubted for a moment that for him the world of scholarship and intellectual endeavour fully merited a lifetime of intense work.

The scholars who fled from Nazi persecution were profoundly grateful to their hosts. They sought by their scholarship to repay the welcome they had received, and in the process transformed the world of British academe. We have all been beneficiaries. They were like a living yet mythic part of the classical tradition many of them studied: human certainly, but somehow heroic and superhuman as well. To know such people was a privilege as well as an education.

(Dr John Lowden, Courtauld Institute of Art)

*The above was published in the Obituaries section of The Independent, Tuesday 19 November, 1996. The Editor wishes to express thanks to the Independent for granting permission to reprint this obituary.*

**Vojislav J. Djurić** (26 February 1925 - 12 May 1996).

Vojislav J. Djurić was born in Velika Pisanica, a Serbian village in western Slavonia. Fleeing the Ustashe persecution during the Second World War, he came to Belgrade where he completed his schooling. After the war he studied History of Art at the University of Belgrade. He graduated in 1949 and started his teaching career at the same University. In 1978, he succeeded Svetozar Radojčić as professor of Yugoslav art for the medieval period. He was elected member of the Serbian Academy of Sciences and Arts in 1970. From 1976, he was also member of the Greek Academy of Athens and of the London Society of Antiquaries. Djurić's tremendous activity encompassed teaching, research, work on preparing new and well illustrated publications on Serbian medieval art, contributing to and editing collective works concerning all aspects of Byzantine art in the Balkans, as well as publishing Acta of various international symposia which he organized. (As author or co-author: *Sopoćani*, 1963; *Vizantijske freske u Jugoslaviji*, 1974; (with D.Bogdanović and D.Medaković) *Hilandar*, 1978; (with S.Čirković and V.Korać) *Pečka Patrijaršija* 1990; Sections on art in *Istorija Srpskog Naroda* (History of the Serbs) I and II (1981, 1982). As editor and contributor: *L'Art byzantin du XIII siècle*, 1965; *Mileševa dans l'histoire du peuple serbe*, 1987; *Dečani et l'art byzantin au milieu du XIV siècle*, 1989; *L'Archevêque Danilo II et son époque* 1991). He took great interest in the monasteries on Mount Athos, especially Hilandar: as President of the Committee for Hilandar, he became chief editor of *Hilandarski Zbornik* in 1983. Since 1974 he was the editor of *Zograf*, a journal which he ran with much love and care and which attracted many authors from abroad. He contributed, with numerous entries, to *Enciklopedija Jugoslavije* (Zagreb, from 1958) and *Enciklopedija Likovnih Umjetnosti* (Encyclopaedia of Visual Arts) (Zagreb, from 1962).

Djurić's doctoral dissertation *Dubrovačka slikarska škola* (Dubrovnik's school of painting) was published in Belgrade in 1963. It was based on a study of documents preserved in the archives of Dubrovnik and Kotor and on the surviving works of art of the late Middle Ages scattered along the Adriatic coast on the islands as well as in Dubrovnik's hinterland. The originality of that art and the personality of the artists who relied as much on the Byzantine traditions as on those of the West, held a permanent fascination for him. Whenever possible, he continued to explore traces of that symbiosis, on monuments often quite remote, tucked away in the hills of Herzegovina, Montenegro, Bosnia and western Serbia. Some of the results of that research were published in various Yugoslav journals, but much remained to be done. In the present circumstances, one is aware of the inestimable value of that documentation.

(Zaga Gavrilović, The University of Birmingham)

**Professor Dragoslav Srejšović** (8 October 1931-29 November 1996)  
To historians interested in ancient civilizations of south-eastern Europe, Dragoslav Srejšović was known as 'the archaeologist with golden fingers'.

His talent and intuition led him to several important finds which not only enriched previous knowledge but opened entirely new vistas. Thanks to his enthusiasm and dauntless determination, his erudition and impeccable methodology, huge steps forward were made in the study of archaeology in Serbia and Montenegro. This meant, as well as excavating new sites, making the evidence available through scholarly publications and international gatherings and, above all, training new generations of students.

Dragoslav Srejšović was born in 1931 in Kragujevac, Serbia, a town best known for the cruel treatment of its civilian population during the Second World War-- including 300 schoolboys taken out of their classrooms and shot by the Germans in October 1941. After schooling in his native town, he studied archaeology at the University of Belgrade, where he also started teaching, completing his doctoral dissertation in 1964 and becoming professor of Prehistoric Archaeology in 1976.

Aware of the wealth of sites to be explored, Srejšović directed his activity to prehistoric localities as well as to those of late Antiquity and the early Christian period. Among the first, his most spectacular find, between 1965 and 1970, were the extensive Mesolithic settlements on the right bank of the Danube, above the Iron Gates. Named after the main locality, *Lepenski Vir*, and dating from c. 6700 BC to 5500 BC, they contained evidence of a flourishing culture with much monumental stone sculpture. His book about them, *Europe's First Monumental Sculpture: New Discoveries at Lepenski Vir*, was published in English in 1972. He also wrote the entry on Lepenski Vir for Macmillan's *Dictionary of Art* (1996).

From 1975, in spite of limited resources, he persevered in his search for the palace complex of Romuliana built by the Emperor Galerius (305-311) in honour of his mother Romula. He suspected that it lay at Gamzigrad, in the Timok valley in eastern Serbia (the former Roman province Dacia Ripensis). Following several fruitful campaigns, he was proved right by the discovery of a monumental inscription, *Felix Romuliana*, in 1984.

Most recently, while continuing his study of Gamzigrad, his hunch took him to a remote site at Šarkamen, near Negotin, where he expected to reveal the remains of a palace built by the Roman emperor Maximinus Daia (307-314), nephew of Galerius. After three difficult years, with practically no material help, his team of young archaeologists unearthed ample evidence that their teacher's thoughts were correct.

## ANNOUNCEMENTS

Only a month before his death and already seriously weakened by illness, Srejšović managed to present an impressive find of jewellery and other items confirming that yet another important site was waiting to be further explored.

(Zaga Gavrilović, University of Birmingham)

*The above was published in the Obituaries section of The Independent, Friday 20 December, 1996. The Editor wishes to express thanks to the Independent for granting permission to reprint this obituary.*

Professor Srejšović's numerous publications in Serbian, English, German and French include:

'Lepenski Vir, Protoneolithic and Early Neolithic Settlements', *Archaeology* XXII/1 (London, 1969), 26-35.

*Europe's First Monumental Sculpture. New discoveries at Lepenski Vir*, (London: Thames & Hudson, 1972).

'Lepenski Vir', *Dictionary of Art* (Macmillan, 1996), s.v.

'Two Memorial Monuments of Roman Palatial Architecture: Diocletian's Palace in Split and Galerius' Palace at Gamzigrad', *Archaeologia Iugoslavica* 22-23 (1982-3), 41-49.

He edited and contributed to:

*Roman Imperial Towns and Palaces in Serbia* (Belgrade, 1993).

(with C.Vasić) *Imperial Mausolea and Consecration Memorials in Felix Romuliana (Gamzigrad, East Serbia)* (Belgrade, 1994)

*The Age of Tetrarchs* (Belgrade, 1995).

(compiled by Zaga Gavrilović)

## 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 Chris Lightfoot.

The periodical *Byzantinai Meletai*, issued annually since 1990, covers (exclusively in Greek) a wide range of historical and social issues from all periods of the Byzantine Empire, with a particular emphasis on the Peloponnese/Morea. Enquiries and requests to: Professor Angelos Th. Nezerites, 4, Basileos Georgiou Avenue, Kastella, Piraeus 18534, Greece.

**Books**

**Society for the Promotion of Byzantine Studies**

**Now published:**

Anthony Bryer and Mary Cunningham, eds., *Mt Athos and Byzantine Monasticism*. Papers from the 28th Spring Symposium of Byzantine Studies, March 1994, SPBS Publications 4 (Aldershot: Variorum, 1996).

**Still available:**

Cyril Mango and Geoffrey Greatrex, eds., *Constantinople and its Hinterland*. Papers from the 27th Spring Symposium of Byzantine Studies, Oxford, April 1993, SPBS Publications 3 (Aldershot: Variorum, 1995).

Paul Magdalino, ed., *New Constantines. The Rhythm of Imperial Renewal in Byzantium, 4th-13th Centuries*. Papers of the 26th Spring Symposium of Byzantine Studies, St Andrews, March 1992, SPBS Publications 2 (Aldershot: Variorum, 1994).

All of the above are for sale to members of SPBS at the special price of £30, including p & p. Hurry and place your orders now as stocks are limited! Send cheques and orders to Dr M. Cunningham, Membership Secretary, 44 Church Street, Littleover, Derby DE23 6GD, United Kingdom.

**Translated Texts for Historians (1996)**

Of particular interest to Byzantinists is Pseudo-Dionysius of Tel-Mahre, *Chronicle*, Part III, translated with notes and introduction by Witold Witakowski (Vol. 22, Liverpool 1996) ISBN 0-85323-760-3. This Syriac chronicle derives from the lost part of the *Ecclesiastical History* of John of Ephesus. It relates events in the reigns of Zeno, Anastasius, Justin I and Justinian from a monophysite perspective and includes extensive eye-witness accounts of persecution and the Justinianic plague.

**Also new in 1996:**

Maureen A. Tilley, *Donatist Martyr Stories: The Church in Conflict in Roman North Africa* (Vol. 24) ISBN 0-85323-931-2.

N. P. Milner, *Vegetius: Epitome of Military Science* (Vol. 16, 2nd revised edition) ISBN 0-85323-910-X.

**Expected Spring 1997:**

Lionel Wickham, *Hilary of Poitiers, Against Valens and Ursacius and Address to the Emperor Constantius: Conflicts of Conscience and Law in the Fourth-Century Church*

Andrew Fear, *Lives of the Visigothic Saints*.

**A new handbook on Byzantine Studies:** Any educator interested in a new textbook intended for students and interested readers should contact David Turner, Beaver College, Embedokleous 26B and Chrysafi, Athens 115.35, Greece. Fax: 9029728.

### 9. General

Members of the Society are cordially invited to visit the excavations at **Amorium** during the 1997 season (1 July-31 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.

**The British Museum Traveller** wishes to announce Byzantine tours to various parts of the world. The tours include the following:

- 1) 'Desert Monasteries and Hermitages: In the footsteps of the desert fathers', with Constantine Politis. 16 days, departing 18 March. £2,250.00.
- 2) 'The Glory of Byzantium': New York, Baltimore and Washington, with David Buckton. 8 days, departing 26 May. £1,495.00.
- 3) 'The Kingdoms of Georgia', with Antony Eastmond. 17 days, departing 5 September. £1,985.00.
- 4) 'Byzantine Macedonia', with Rowena Loverance. 10 days, departing 4 October. £1,250.00.

For more information and a brochure, write to The British Museum Traveller, 46 Bloomsbury Street, London WC1B 3QQ. Telephone: 0171-323-8895; facsimile: 0171-436-7315.

**Exhibitions:** All Byzantinists should note that the following important exhibitions will be taking place in the spring and summer of 1997:

New York: '**The Glory of Byzantium**' at The Metropolitan Museum of Art. 10 March- 6 July 1997. This exhibition will concentrate on the years between AD 843 and 1261. Major works will demonstrate the quality of the art of the Empire throughout its territories including Greece. The extended influence of Byzantine art in this period on its neighbours and rivals will be explored from Rus', Bulgaria, Georgia, Armenia to as far away as Siberia and Nubia. The profound importance of the artistic standards set by the Second Golden Age of Byzantium will be examined in the context of artistic interaction with both western Europe and Islamic states.

Thessalonike: '**Treasures of the Holy Mountain**' at The Byzantine Museum. June- October 1997.



**A Late Antiquity Research Group** (for archaeologists working on this period) has been formed. Chaired by Dr Ken Dark. In 1996, this group has held evening discussion meetings on alternating months, at the University of Reading. This programme of discussion meetings will continue in 1997 (the next meeting will be in February), and it is hoped also to organize study visits, day-conferences, and perhaps research activities, in future. Enquiries to : Dr K.R. Dark, 324 Norbury Avenue, London SW16 3RL.

**Ian W.G. Martin** announces that in May 1997 he will take over as Hon. Administrator of the Sir Steven Runciman awards for the Anglo-Hellenic League.

**Joan Allgrove McDowell Memorial Scholarship**

Joan Allgrove McDowell believed that scholars of ancient textiles should take every opportunity to see and handle materials and to learn as much as possible about their design and manufacture. It was essential that they should visit museums and universities which held important collections and to work with archaeologists. This scholarship is intended to facilitate travel for these or related purposes. It will be awarded to scholars who, in the opinion of the Steering Committee, will benefit by travel overseas to work in the fields of textiles or archaeology.

**Regulations:**

- 1) The scholarship, which is awarded every two years, and of the value of £1,000, is intended for students of textiles to undertake travel in order to further their studies.
- 2) Students engaged in any aspect of textiles or archaeology would be eligible to be considered for award of the scholarship. Preference will be given to candidates involved in textiles in archaeology. The scholarship is not restricted to students of Manchester University.
- 3) The scholarship is awarded by Senate on the recommendation of a Committee which considers applications and interviews candidates.
- 4) Successful students are required to produce a report on their activities during tenure of the award.
- 5) The scholarship will not be awarded in any year in which, in the opinion of the Committee, there is no candidate of sufficient merit.
- 6) Any accumulations in the fund may be used for the award of an additional scholarship, or to make additions to the capital sum.

For more information concerning the award to be made in 1997, please write to Alistair Smith, Director, The Whitworth Art Gallery, The University of Manchester, Oxford Road, Manchester M15 6ER.

**The Society for the Promotion of Byzantine Society** wishes to announce that it will not be offering research grants in 1997. Instead, ten bursaries have already been awarded to postgraduate students so that they may visit the two major exhibitions in New York and Thessalonike.

## 10. Teaching Byzantium

Konstantinos G. Giakoumis, a postgraduate student in the Centre for Byzantine, Ottoman and Modern Greek Studies, The University of Birmingham, sent the following report:

### **Be Modern! Learn Albanian**

From 1-30 of August 1996 the University of Tirana, the Faculty of Philology and History, Albania, organized for a second time summer courses in Albanian Language and Culture for foreign students. Eighteen students from all over Europe attended daily special courses of the Albanian language divided into three levels, and were offered an Albanian dictionary, another bilingual dictionary, a Grammar of the Albanian language, as well as the last volume of the Scientific Bulletin of the Faculty, *Albanologjia* (for the advanced levels only). The courses were combined with specialist's lectures (in Albanian) concerning Albanian language, culture, history, geography, economy and society. Moreover, they were enriched with special visits to various sights of Tirana and Albania. And-- since summer courses do not only mean studying-- the excursions to the beaches and the warm and friendly atmosphere among the participants, encouraged by the kind Albanian coordinators, was really not to be missed.

Among the very few drawbacks of the programme should be mentioned the imprecise information leaflet about the programme and the lack of specialised guides provided by the University for the sightseeing.

Research in less known areas of the Balkans such as Albania has always been exciting and recently, this has become topical. So, be modern: learn Albanian.

In 1997 the summer courses in the University of Tirana will be repeated. For more information, please contact K. Giakoumis, The University of Birmingham, Arts Division, Centre for Byzantine, Ottoman and Modern Greek Studies, Edgbaston, B31 2TT, Birmingham, ENGLAND, tel. 44-(0)121-4759812; e-mail: K.Giakoumis@bham.ac.uk or write direct to: The University of Tirana, Faculty of History and Philology, Elbasan St., Tirana, Albania.

The University of Birmingham offers a new taught MA or MPhil(B) course entitled 'Archaeology of the Byzantine World'. This may be taken under the auspices of the Centre for Byzantine, Ottoman and Modern Greek Studies or the Department of Ancient History and Archaeology. The course is provided in ten-hour, twenty-hour or forty-hour versions. For more information, write to the University of Birmingham, Edgbaston, Birmingham B15 2TT.

**The British Museum Byzantine Seminar**, designed to give postgraduates first-hand experience of Byzantine antiquities, is held at 4 pm on the first Thursday of every month during University term/semester. By invitation (David Buckton, Medieval and Later Antiquities, British Museum, London).

A new M.A. course in Patristics and Late Antiquity is now available at **Cardiff University**. Geoffrey Greatrex, Research Fellow in Byzantine History, sent the following report:

At Cardiff University of Wales, there exists a group of scholars devoted to Patristic and Late Antique Studies, with a range and depth of expertise as extensive as any such group in the United Kingdom. With currently six active researchers in the field, whose expertise ranges from the Latin West to the Christian Near East and the second century of the Common Era to the Early Middle Ages, the group offers to postgraduate students who wish to specialise in this field a stimulating intellectual environment in which to pursue either research to MPhil or PhD level, or advanced, research-orientated study leading to the degree of M.A.

**Research:** Members of the group offer supervision to research students leading to the degrees of MPhil or PhD. Research may be undertaken full-time or part-time. Applicants are asked on the application form (available from the department) to indicate their area or topic of interest.

**The M.A. in Religion in Late Antiquity**

This is a taught masters scheme of one year's duration for full-time students or two years' duration for part-time students. The scheme is in two parts:

Part I consists of three taught courses selected from the list below. (Not all courses are available every year.) There is also instruction in research skills and methodology. Teaching and learning are principally through personal or group tutorials, designed to support and guide the student's own reading and writing in the chosen areas. Assessment is by presented essays or formal examination.

The following courses are presently offered:

Second Century Christianity, Religion and Society in Late Antiquity, Heresy, Spirituality, Women in Early Christianity, Early Christian Worship, Byzantine Christianity, Syriac Christianity, Byzantine Greek Texts, Syriac Texts, Arabic Texts.

Part II is a dissertation of not more than 20,000 words on a topic chosen in consultation with the teachers.

A regular seminar provides a forum for the development of skills in research and its presentation, for student interchange, and the opportunity to discuss ideas with visiting scholars and students in neighbouring fields.

Competence in relevant languages is an essential requirement for pursuing advanced research in this area. Students with a good basic knowledge of Greek and/or a Semitic language may build on this knowledge by choosing to study texts in the languages concerned (Greek, Syriac, Arabic) as components of their Part I selection. Those without such a basic knowledge will be expected to attend classes in one language and successfully complete a course of elementary instruction if they wish subsequently to enrol for a research degree. Those already knowing one language and wishing to acquire another will be encouraged to do so.

The degree may be awarded with distinction. A Diploma may be awarded for those who successfully complete Part I only.

#### **Teachers in Religion in Late Antiquity**

Christine Trevett, MA, PhD. (Christianity in the Second Century, Women in early Christianity)

Frank Trombley, BA, MA, CPhil, PhD, Tutor for M.A. scheme (Religion and Society in Late Antiquity, Byzantine Christianity, Byzantine Greek Texts, Arabic Texts)

John Watt, MA, PhD, Tutor for Research Students (Syriac Christianity, Syriac Texts)

Rev Gordon Jeanes, MA, BD (Early Christian Worship)

Geoffrey Greatrex, MA, DPhil, Research Fellow in Byzantine History

Rt Rev Rowan Williams, DD, FBA, Honorary Professor (Heresy, Spirituality)

Further information available from:

University of Wales College of Cardiff

Dept. of Religious & Theological Studies

Humanities Building

Colum Drive, Cardiff CF1 3EU

Tel. 01222-874240; fax. 01222-8745000

e-mail: <Nicholas@Cardiff.ac.uk>

## 11. XXXth SPRING SYMPOSIUM OF BYZANTINE STUDIES

'Dead or Alive? The Byzantine World in the Ninth Century'  
The University of Birmingham, 23-26 March 1996

The Society's Symposiasts were faced with a programme and banner taken from MS Paris. gr. 923, illustrating Isaiah 38: 1-8. It depicted Hezekiah on his death bed pleading through Isaiah for another ten years of life, whereby the Lord reversed the shadow on the sun dial of Ahaz ten degrees backward. If this symbol was not tenebrous enough, it was further overshadowed by news of the death of Odysseus Elytis (1912-1996) as we assembled in Birmingham. His great poem, the *Axion Estin*, was in turn a reminder of the wonderworking icon of that epithet on Mt Athos and the addition of those words by command of the archangel Gabriel to the eighth-century Ninth Ode on 11 June 980. Although all that left some of us in the dark, a touching faith brought members of the S.P.B.S. to Birmingham yet again in search of some light. It soon became clear that we had gathered to discuss the 'Dark Ages', in particular the now modishly unfashionable ninth century A.D. (it used to be the seventh). Unenlightened Byzantines, of course, had not heard of the 'Dark Ages' and anyway thought the ninth was the 63rd century (A.M.). But they did know about Isaiah and Hezekiah and sang the *Axion Estin*: 'Worthy it is'.

We asked whether ninth-century Byzantium was 'dead' or 'alive'. No wonderworking in Birmingham, of course, but many answers. By any computation, time was suspended for three days and nights, while we covered much useful ground between Christopher Wickham's opening view from the west, through Hugh Kennedy's from the east, to Paul Speck's challenging and concluding verdict of 'Byzantium: cultural suicide' which ended with Plethon and the seventh millenium (A.M.) - it is as well to keep eye on the sun dial for the end of the world. In between were four main discussion sessions. They were on:

I: *Byzantium on the ground* (convened by Anthony Bryer), an economic, archaeological and numismatic overview from west to east, by Alan Harvey, Ghislaine Noyé, Andrew Poulter (who stood in notably for Rasho Rashev on Bulgaria - some papers are best written the night before), and John Kent, who with Nubar Hampartumian exhibited ninth-century coins at the Barber Institute reception.

II: *The shape of Byzantium* (convened by Leslie Brubaker). The shapes were of places, people and ideas in Constantinople and elsewhere in art, architecture and hymnography, among other canons. They were

animated by Robert Ousterhout, Alessandra Ricci, Nancy Sevcenko and Robin Cormack.

III. *Beyond Byzantium* (convened by James Howard-Johnston) ranged from al-Andalus to Bagdad by way of Italy, the Crimea and Palestine, discussed by Eduardo Manzano Moreno, Thomas S. Brown, Thomas S. Noonan, Sydney Griffith and Paul Magdalino.

IV: *The Thought-World of Byzantium* (convened by John Haldon). Marie Therese Foegen, Marie-France Auzépy, Claudia Ludwig, Shaun Tougher and Athanasios Markopoulos thought out what was becoming to us an increasingly live, but disparate world, through law, self-image, imperial image, Orthodoxy and what Orthodox call heterodoxy. Our deliberations cannot be summed up. We flashed a search-light into some dark corners of our ninth-century room, occasionally putting received scholarship to the torch. Byzantines of the 63rd century A.N. would have wondered at what we were looking for and how we were doing it, but at least we brought them blinking out of the woodwork, a good deal more alive than dead. I was impressed by how many international scholars, most of whom had not hitherto been asked to focus their work together, seemed to be speaking the same languages of purpose and methodology. How do Khazars and hymnodists, calendrists and coin people find common ground? For us, ninth-century Byzantium will not be the same after Leslie Brubaker edits a selection of the main papers for the S.P.B.S.'s sixth volume of Symposium papers to be published by Variorum. Nor, for that matter, will Symposia be the same now that she has devised an ingenious computer programme on how to hold one, which awards every participant with a galaxy of stars to their badges. If one had studied the right *taktikon*, one could work out whether a Symposiast was a vegetarian speaker with bath, or just a spatharocandidate entitled to a shared room with Sunday lunch as cold as the shower (they are getting better) - just by peering at their bosom. *Axion Estin!*

Ruth Macrides not only laid on a warm ninth-century feast (when Byzantines were full of beans), but convened the relay-race of volunteered communications, which are often the hot meat of these meetings, certainly served first in abstract, here and now in this *Bulletin* below, before the main papers will be published next year. The communications give members the flavour of the feast, and include one on Odysseus Elytis. A worthy meeting it was. *Axion Estin!*

(A.A.M. Bryer,  
Symposiarch)

# Abstracts of Communications

**Prof Pauline Allen** (Brisbane, Australia), 'Text edition of documents pertaining to the biography of Maximus Confessor'

The first phase of this project is nearing completion. This involves the critical edition of seven documents pertaining to the biography of Maximus Confessor: five in Greek and in the ninth-century Latin translation of Anastasius the Librarian, one in Greek alone and one in Latin. With this edition we shall have a significant improvement on the texts printed in Migne, and a better understanding of the Greek textual tradition on which Anastasius's translation was based. The significance of the second and third phases of this project, which involve the edition of the three *vitae* of Maximus, will be discussed briefly in this communication.

**Mrs Rina Avner-Levy** (Jerusalem), 'A new early Christian octagonal church near Jerusalem'

The paper will present the archaeological discovery and excavation in 1992/3 of the long lost site of the church and monastery of the 'Palaeon kathisma', a major site of pilgrimage known from historical sources, built in the mid-fifth century halfway along the *via sacra* between Jerusalem and Bethlehem, as a memorial to the traditional place where Mary sat to rest before she gave birth to Christ (*Protoevangelium* 17:2-3). Devoted to the Theotokos, the unusually large, concentric, octagonal plan of the church-- reconstructed by the surviving walls and mosaics-- will be shown to have served as a model for the slightly later, and so far singular, church of the Theotokos on Mt Gerizim. It is characterized by the form of a central, octagonal space with the rock at the geometrical centre and an ambulatory, circumscribed by an octagonal belt with four chapels along the diagonal segments, all enveloped in a partitioned space defined by the square of the outer walls. The historical sources and literature will also be surveyed briefly.

**Dr Tamar Avner** (Jerusalem), 'Painted plaster fragments uncovered in Caesarea and related evidence for the retrieval of a Cross of the Holy Sepulchre'

A large number of stones with painted plaster was gleaned from the debris cleared from the floor of a hall in the site excavated by Prof J. Patrich just south of the Crusader citadel in Caesarea. Among the fragments, parts of three monumental *crux gemata* made possible a reconstruction of the uniform shape of the crosses. They are unusually decorated with attached rings and colourful round circles along the fringes of the arms. A pair of similar crosses appeared some time ago on the walls of a small late roman bath in secondary use as a Byzantine chapel not far from our site, published by Frova and dated to the mid-sixth century. One other better preserved example, more realistically

rendered, decorates the apse of a chapel of the Justinianic period in the south wall of St Catherine's Monastery, Mt Sinai. The latter clarifies the abstracted forms of the ornamentation decorating our crosses as deriving from a style of jewellery prevalent at the turn of the sixth to seventh century, the style being characterized by attachment of colourful gems beaded by metal pins and fastened onto chains, rings or cores, usually of gold.

The repeated presentation of this form of cross in a close chronological range in the Holy Land has, to the best of my knowledge, no parallels elsewhere. A common source of inspiration is inevitable. The ornament points to a specific historical *crux gemata* displayed in a conspicuous public place of some religious significance in view of its being allocated the whole height of the apse in St Catherine's chapel.

One possibility for the identity of the original cross from which the form in the paintings derives is suggested by a part of an inscription under the bottom of the cross on one of our stones which reconstructed reads: [ΤΩΝ Ζ]ΥΛΩΝ ΚΑΥΧΗΜΑΤ[ΟΝ]: 'praised of woods'. On which account it is proposed that such a *crux gemata* decorated with gems in the style of the late sixth- early seventh centuries stood on display in the Church of the Holy Sepulchre.

**Beatrice Caseau** (Paris), 'Gauderich of Velletri and the invention of St Clement's relics'

The texts reporting the invention and the transfer to Rome of Saint Clement's relics have been in the past the object of intense debate. Paul Meyvaert and Paul Devos solved in 1955 some of the questions arising from the debate. Among those texts, two were written at a time close to the discovery of the relics: the letter of Anastasius the librarian to Gauderic of Velletri and the Slavic Life of Constantine. They tell us in quite a different manner how such relics were sought and discovered. The purpose of this communication is to investigate the relation between the invention of relics and the writing of saints' lives.

First, we should place this search for relics against the wider background of the distribution of relics during the ninth century. Why did Constantine look for Clement's relics and what could be gained politically from such an invention are the questions we would like to consider. It seems that the relics worked as a safeguard for the controversial missionaries. They were indeed distributed in different places. This has been studied for Rome but not for Velletri, where some of the relics ended up if we follow Anastasius.

For relics to be greeted and solemnly placed in a shrine, there needs to be no doubt concerning the identity of the disinterred body. This is where the stories dealing with the invention are very important. They are provided in order to demonstrate the authenticity of the relics. In the case of Clement, Constantine himself wrote the story of the invention while other texts concerning Clement began to circulate.



The purpose of Anastasius's letter to Gauderich was to provide him with information concerning the Greek texts relating the invention of Saint Clement's relics. Gauderich was one of the two bishops who had ordained Constantine's disciples. It is not surprising that he managed to receive for his church some of the precious relics. He had an oratory built for the occasion and he immediately gave orders for a *life* of Saint Clement to be written. We have with this letter a clear description of the three elements which should ensure the success of a cult: the relics of a well-known martyr, a beautiful building to honour them and the writing of a text to authenticate the cult.

**Lyubinka Dzidrova** (Newcastle upon Tyne), 'Tracing the ninth century in Macedonia'

When taking up the task to write on the ninth century in Macedonia, one faces the problem of an unexplored period lacking literary or estimated material sources, extending between the end of the sixth and early eleventh centuries. Even so, a number of sites dated between these two chronological limits indicate Byzantine presence in the region. The two solidi of Emperor Phokas and the few coins attributed to Emperor John Tzimiskes trace the path to the ninth century. An overall view of all the indicated localities show the prolonged existence of life in or around the sites of late antique and early Byzantine urban centres. Although still in its infancy, further research promises to give a vital and comprehensive connection between Antiquity and the Middle Ages, tracing the existence of life in the Central Balkans.

**Dr Jonathan Harris** (London), 'England and the Byzantine world in the ninth century'

R.S. Lopez's 1948 article on Anglo-Byzantine relations between the seventh and tenth centuries has almost nothing to say about the ninth. Nevertheless, contacts did take place. The court of King Alfred (871-99) was visited by an embassy from Elias, patriarch of Jerusalem, and a bishop may have been dispatched from Wessex to Jerusalem in return. This should be seen in the context of a wider campaign by the Eastern patriarchs to maintain contact with Christian monarchs and to enlist their help and support. After all, Jerusalem and Wessex had much in common-- both were Christian societies living in close proximity to powerful infidel forces.

**Margaret Kenny** (Newtownards, N.I.), 'Distinguishing dreams from visions in ninth-century hagiography'

This communication will explore the nebulous area between the dream and vision in Byzantine consciousness. It will investigate whether, regardless of theoretical considerations, they were accorded a synonymous reception. Using the new research tool of the Dumbarton

Oaks database will allow me to explore a large body of material within an easily maintained and consistent framework of analysis.

**Dirk Krausmüller** (Munich), 'Conjecture or διόρασις? How the Byzantines gained knowledge of each other'

It is well known that for many Byzantines communication between human beings was not limited to what is mediated through the senses. Especially in saints' lives we find many examples of the power of διόρασις, literally 'seeing through', by which a human being can bypass the realm of the senses and gain immediate access to the 'inside' of other human beings and their thoughts and intentions. Moreover, in theological treatises this direct communication is described as part of the ideal state of the saved in the world to come. Not all Byzantines, however, held the view that the surface of a person could be permeated by the perceptive powers of another person. In my communication I will discuss texts of authors who have in common a fundamental belief in the opacity of human beings and who therefore take it for granted that the only way to gain knowledge about the 'inner man' is to infer it from the 'signs' (σημεῖα, τεκμήρια) found in the outward appearance and that the absence of such discriminating signs makes all access impossible.

**Dr L.G.C. Martin** (Chester), 'Unity in quaternity symbol in ninth-century Byzantium'

Examples in the ninth century from Hagia Sophia and elsewhere are given to support the proposition that Byzantine artists from the fourth century, the time of the early Christian Fathers, used a simple abstract pattern as a symbol of sacredness. It was of four identical motifs in a square around a central, usually different, motif, and was used only with holy people, Christ, the Virgin and the saints.

It was depicted commonly on Gospel covers, where it represents Christ, the creative Logos, and those four evangelists who spread his cosmic message of salvation to the four corners of the earth. It would remind readers of the scripture to consider, by the four-fold quaternity method of *Historia*, *Allegoria*, Moral Man and *Anagoge*, the ascent from the material to the immaterial. This abstract Byzantine Christian pattern became pictorial with the arrival of the *Majestas Domini* miniatures of the ninth century in the West.

(n.b. The author wishes readers to note that a fine example of this pattern appears on the front cover of *BBBS* 23, 1996).

**Konstantinos Moustakas** (Birmingham), 'Building up authority in the Balkan provinces: the case study of Macedonia in the ninth century'

By the use of the term Macedonia I refer to the geographic area known today under this name, not what the ninth-century Byzantines knew as Macedonia; there will be a brief discussion, however, of the geographic

and political definition of the word 'Macedonia' among the ninth-century contemporaries (i.e. the *theme* of Macedonia, located in present-day Thrace). An aspect of the Byzantine revival in the ninth century is the expansion and consolidation of state (imperial) rule over vast areas in the Balkans which were previously only in name, or in a very loose manner, Byzantine.

The re-establishment of imperial authority in areas of modern Macedonia (which began with the campaign of Staurakios in 783 and became more intensified with the measures of Nikephoros I, but without being completed before the first Macedonian emperors) should be seen as an example within this process. It will be studied through the tracing of means and ends. The means were principally military and demographic. The military aspect can be summarized in the following steps: forcible occupation of the land, expansion of the thematic administration, resettlement of towns with a view to serve as fortified *loci* of state representation (the examples of Servia, Berrhoia, Serres, Kastoria will be cited). The demographic aspect includes transfer of population (here the military aspect meets the demographic, for many of the transferees were supposed to perform military duties), religious conversion of the Slavs and other pagans (e.g. the *Vardariotes Turks*) with the resulting expansion of ecclesiastical authority.

Visible ends of the re-establishment of Byzantine provincial authority (with special respect to Macedonia) were to reintegrate within the state scattered areas which had experienced an isolated and autonomous life during the two previous centuries (e.g. Thessalonike), to expand the economic basis of the state, and to create a bulwark against Bulgaria, by then Byzantium's main rival in the Balkans.

The final aim of the paper will be to examine those Macedonian areas which remained outside the Byzantine expansion and were incorporated into Boris's Bulgaria. A tracing of where the boundary between the two states lay and under which forms the Bulgarian provincial administration was developed (on this subject the *vita Clementis Ohridensis* is an important contribution), will be appropriately exposed.

**Dr Anna Muthesius** (Cambridge), 'Silk and ritual: ninth-century Byzantium in 'global context'

Byzantine silks were light, easily transportable and greatly prized items, both of diplomacy and of trade. As such, by the ninth century they had become widely distributed and highly influential. Their presence was felt right across the medieval globe: from northern and western Europe across the Mediterranean to the Near and the Far East. Far from being a restricted luxury, Byzantine silks were a widespread essential requisite: not only for the powerful and the fashionable and the 'holy' in Byzantium, but also for a 'global host' of impressionable foreign powers. This communication examines the various types of ritual

inherent in the use of silk in ninth-century Byzantium and it shows how far Byzantium affected silken ritual abroad.

**Dr Dion Smythe** (London), 'Death in the prosopography of the Byzantine empire'

In a symposium largely concerned with proving how vital (in both senses of the word!) the ninth century was, this communication presents how the Prosopography of the Byzantine Empire project records and presents the material contained in the sources to do with death.

PBE does not take the Byzantine view of death: we do not deal with the passing of the soul through the various *teloneia* of venial sins to the place of repose awaiting the Final Judgement; nor do we concern ourselves with the physical remains of mortality.

Currently in PBE, we record various pieces of information contained in the sources about a person's death. From a strictly construed prosopographical point of view, the most important information about a person's death may be the date on which they died. However, there is a wide range of information that is and indeed ought to be recorded in a full prosopography like PBE. In addition to the date (and it ought to be recalled that a date is not necessarily a choice between 'correct' and 'false'; a source recording a date at variance with, say, ten other sources is not a priori 'wrong' or 'in error'; full hermeneutics of the text will attempt to show the reasons why the author presents the dates though they differ from those of other sources), we currently record the manner of death if given in the sources (in the hope that some analysis of probability for different causes of death may be established for Byzantium). Given that the real strength of prosopography lies in the relationships between people, we must also look at who was present at the death, where the person who died was buried, how the funeral was marked, any speeches written to mark the events, obviously together with their author(s). To some, this may seem a far cry from traditional prosopography, but by collating this sort of information we shall make available to scholars the means of asking new questions with the possibility of getting answers. And this surely is the vital concern of PBE.

**Dr Andriëtte Stathis-Schoorel**, 'Byzantine elements in Odysseus Elytis' poetry'

The dictum that Elytis is a Byzantine poet has many times been uttered, but has seldom been explored further. In this paper I want to investigate whether Elytis really writes in a tradition that can be called Byzantine. First it should be stated what literary relevance the term 'Byzantine' could have in modern poetry. The theme 'Byzantine elements in Elytis' poetry' should not merely be approached in a search for 'authentic' Byzantine literary devices, although these do exist in his poetry, especially in *To Axion Esti*, but primarily in an appreciation of ideas

and convictions in the poet's work that bear resemblance to prevailing ideas on art and poetry in the Byzantine period. We have to put the question whether the term 'Byzantine aesthetics' can be applied to Elytis's poetics.

According to Gervase Mathew, any approach to Byzantine aesthetics should take four factors into account, namely: a recurrent taste for classical reminiscence, an essential mathematical approach to beauty, an absorbed interest in optics which led to an emphasis not only on many experiments in perspective but on a concentration on light, and finally, the (Platonic) belief in the existence of an invisible world of which the material is the shadow. In my communication I would like to investigate whether these four factors can be applied to Elytis's poetry and how much he actually relies on his Byzantine literary predecessors.

**Thomas Thomov and Dr Annetta Ilieva** (Sofia, Bulgaria), 'The shape of the market: mapping the Book of the Eparch'

We wonder to how many among the symposiasts 'dead or alive' sounds like an objectivised Hamletish question. Whatever the answer, for Boris (who forced Bulgaria into Christendom), for his son Symeon (who became its first tsar), and for Symeon's son Peter (who took the first Byzantine princess to Veliki Preslav), Byzantium was certainly alive. The three rulers of medieval Bulgaria lived in the times when the *renovatio* encapsulated by Theoktistos and Theodora in AD 843 was taken over by the usurper Basil; when the ascending *genos* of the *agennes* killer recreated and at the same time distanced itself from the broader framework of the Justinianic age; finally, when *eugenes* usurpers triumphed within the already established 'Macedonian' universe. Among the three of them only Symeon however had the rare chance of living in Constantinople for some fourteen years or so, between 872/4 and 887, and in her First Region at that. Symeon did not turn into a second Theodoric but what did he see that made him 'half Greek'?

In terms of visualised space, the post-Iconoclast *renovatio* in the capital was developing in the somewhat shabby open-air museum that Constantinople still was. Symeon came to the Byzantine capital just a few years after the earthquake of 869 had caused great damage to the city. Nonetheless, the concentration of cultural marks was slowly acquiring new dimensions: it was the Emperor's Great Palace that was absorbing and transforming the principal characteristics of open late antique culture while church building gradually emerged as ranking first among all other previous 'receptacles' assembling and holding the people. Basil I's building activity in the capital, by rivalling Justinian's in the numbers of churches repaired or raised again but not in scope and essence, was also crucial in this development.

**Dr Frank R. Trombley** (Cardiff), 'War and society in ninth-century Byzantium: *Jihad*, infrastructure, elastic defence and the *Taktika* of Leo VI'

The paper will be a brief critique of current views on the impact of Arab raids in ninth-century Anatolia. It will make use of a recently published *jihad* text (ed. M. Bredow) of the Malakite school, and the various Arabic accounts of sieges and engagements (with special emphasis on the Amorion episode) to develop an understanding of the behavioural realities of ninth-century society, the record in Greek sources being less complete. After this, the analysis will look anew at the question of the Greek resistance, taking into account the *Taktika* of Leo VI. After seeking a definition for 'guerrilla war' and 'elastic defence', the analysis will treat the question of the Byzantine practice of updating its tactical doctrine and then examine which definition the phenomena best fit. It should be borne in mind that the *Taktika* of Leo VI reflect the experience of the wars of the later ninth century.

**Niki Tsironis** (London), 'The cult of the Mother of God in the Byzantine literature of the post-Iconoclastic period'

Scholarly research is still inconclusive about the role and importance of the Mother of God in the eighth and ninth centuries. At every single stage of the development of Orthodox theology in Byzantium, the Virgin preoccupied the Fathers and was made a model of behaviour in society. The literary mariological production will be examined in the present communication in order to explore the relationship of the Virgin with the debate over visual representation. The homilies and hymns composed in the ninth century will remain at the centre of interest in this pursuit of possibilities.

**Dr Barbara Zeitler** (Los Angeles, CA), 'Two "Crusader" iconostasis beams: a contradiction in terms?'

In the icon collection at the Monastery of St Catherine's at Mt Sinai are two late thirteenth-century epistyle beams which have been attributed to 'Crusader' artists. These beams provide an opportunity to explore the relationship between East and West, both artistically and liturgically.

The first of these beams is reminiscent of the Italian dossal. It has been interpreted as evidence for the transfer of artistic ideas from Byzantium to Italy. The Sinai artefact, however, complicates this conventional view, as it can also be seen as an Italian artist's adaptation of a dossal for use as part of a templon. Thus, a Western concept, even though rooted in the art of the Eastern Christian church, would have been adapted to fit the requirements of an Orthodox liturgical environment.

The second iconostasis beam raises similar issues concerning the encounter of different cultures in the eastern Mediterranean. This example shows the Twelve Great Feasts. Its iconography, however, has

been subtly adapted. Some of these modifications have been understood with reference to the site at which this beam may have been on display. It has been suggested that it was housed in a Latin-rite chapel known to have existed at Mt Sinai in the Middle Ages. Much significance has been attached to this possibility: this beam would indicate that liturgical furniture rooted in the traditions of the Orthodox church was adapted for use in a Latin-rite church. The importance of this adaptation, however, is debatable. *Templa* existed in the sphere of Latin-rite Christianity, in particular in Italy. Moreover, Latin-rite Christians from outside Italy might not have found a chapel at Sinai set aside for their use and decorated with a *templon* particularly unusual, as both Latin-rite and eastern-rite Christianity shared a trend towards the separation of the clergy from the laity.

The 'Crusader' epistyle beams from Sinai, thus, can be seen as providing evidence for parallels in liturgical practices and the employment of liturgical furniture in the Latin-rite church and the Orthodox-rite church, even though theological concepts underlying their use were different.

[n.b. The Editor wishes to apologize for the misprint which appeared in *BBBS* 22 (1996) in the context of Dr Antonios Rizos's abstract, 'Did Achilles never visit the Irish Achill-Island?' The sentence reading, 'Some other Gaelic toponymics may also be connected with the names Achillius or Achilles' is incorrect and should not be attributed to the author.]



## 12. THE NINETEENTH INTERNATIONAL CONGRESS OF BYZANTINE STUDIES,

Copenhagen, 18-24 August 1996

The Society for the Promotion of Byzantine Studies gave bursaries to two postgraduate students, Konstantinos Giakoumis (The University of Birmingham) and David Felton (Dover College), to attend the International Congress in Copenhagen. In return, they were asked to provide reports of the Congress for publication in *BBBS*. David Felton also kindly provided a report on the exhibition of late antique and Byzantine art which was mounted at the Ny Carlsberg Glyptotek to coincide with the Congress (see Section 14). The Congress reports are as follows:

**Konstantinos G. Giakoumis** writes:

From the 18th-24th of August 1996, Copenhagen hosted the XIXth International Congress of Byzantine Studies. The Danish National Committee for Byzantine Studies in co-operation with the Finnish, the Norwegian and the Swedish National Committees invited all Byzantinists to participate in the Congress which was entitled *Byzantium: Identity, Image, Influence* and held in the Old University in Copenhagen.

Byzantinists from all over the World (including Japan) submitted various papers, concentrating on the identity of Byzantium, as well as its image and the influence in the eyes of its contemporaries, its relationship to the North and its rôle after 1453. Sessions also focused on the tools of scholarship and spread of knowledge, i.e. the present and the future of Byzantine Studies.

The programme was structured in five Plenary Sessions, seven Colloquia with 4 - 7 different sections each, and one Poster Colloquium. Moreover, it was enriched with a variety of religious and cultural events, such as the opening and the closing ceremony in the Cathedral of Copenhagen, the visit to the Ny Carlsberg Glyptotek, the reception in the City Hall, the Tivoli evening and the excellent concert of the Byzantine Choir conducted by Lycourgos Angelopoulos.

The new material that posed problems for Byzantine Studies, as well as the new perspectives on the old problems announced in the Congress, gave it the high standard required for such an important Congress held every five years and certainly pleased not only its co-ordinators, but also all the participants.

Special mention should be given to the untiring organizer of the Congress, Professor Karsten Fledelius, who coped with all problems and actually edited its *Acts on time*.

Finally, it was announced that the XXth International Congress of Byzantine Studies will take place in Paris, in the year 2001.



**David Felton** writes:

I was lucky enough to be awarded a substantial SPBS grant which enabled me to go to sunny Copenhagen last August, and to present a communication on the post-Byzantine painted cycle of the Akathistos hymn in the katholikon of the Pantanassa monastery at Mistra. It was an unforgettable experience, from the chaotic queuing for registration to the slow dispersal following the final act of thanksgiving. Over 430 participants from 35 countries attended all or part of the six-day extravaganza, the biggest contingents coming from Greece (59), Russia (45), United States (43) and Germany (38), with the United Kingdom sending a healthy (!) 27.

Each of the six afternoons was filled with up to seven parallel colloquia of between seven and twelve 15-minute communications, grouped by theme. That, at any rate, was the theory. In practice, colloquia were regularly reshaped, as many contributors to the published volume of over 300 abstracts were no-shows and it paid to note the revised running-orders, which were chalked up after lunch, in order not to be left waiting for Godot. (One colloquium on Byzantium and the Northern Shores of the Black Sea was simply cancelled at the last minute-- (had its Ukrainian, Romanian and Russian authors succumbed to the Black Death?). Despite this unforeseen shrinkage, there was still ample choice. The broadest possible spectrum of Byzantine studies was represented, from Historiography to Hymnography, Medicine to Mentalities, Seals to Silks. Having to squeeze the fruits of their research into the allotted slot taxed several contributors, and one felt for speakers like Hiroshi Wada, whose talk ('Eunuchen als πάντων κακῶν ἐργάται') was cruelly cut off in its prime. Demand for some papers produced overspill, most dramatically when Alice-Mary Talbot spoke illuminatingly on the change in status of Byzantine monasteries from male to female (and vice-versa). Most communications were given in English, German or Russian, with the majority of Greek, as well as some French and Italian contributors opting for English.

The meatier and more ambitious parallel round tables, held on three consecutive evenings, promised lively interaction in a looser format, but were also seriously affected by absence and subject to amendment, re-timetabling or cancellation. On Monday, a bemused Jean-Pierre Sodini moderated with admirable *sang froid* a round table on Byzantium and Antiquity at which only one of the six listed speakers was present, and which, having failed to corroborate or disprove Mrs Csaki's discovery of Cassiodorus's ponds in Calabria, broke up after twenty minutes. Fortunately, an exciting discussion on Byzantium and East Central Europe, moderated by Gunter Prinzing and Maciej Salomon, was in progress down the corridor, with Messrs Shepard and Stephenson from Cambridge locking horns with their Russian and Polish counterparts. Later in the week, the wide interdisciplinary appeal of Judith Herrin's

round table ('The Bride Shows at the Byzantine Court: Fact or Fiction?'), fuelled by copious hand-outs, necessitated its hurried relocation to the Ceremonial Hall, the venue of the morning plenaries. The expectations of many were sadly frustrated, however, by the inability, or unwillingness, of panellists to debate responsively on this occasion.

It was the plenary sessions which shouldered the responsibility of delivering the over-arching programme of scholarly investigation represented in the Congress title: 'Byzantium: Identity, Image, Influence'. Here, advertised listings were generally adhered to, although many would have wished for a more reliable and efficient amplification system to overcome the cavernous acoustic, and illustrated papers were not well served by a small, badly positioned projection screen. The lack of a simultaneous translation service was a regrettable but inevitable obstacle to universal understanding; the Congress, mounted in an ultra-affluent country, clearly had to be fair to the pockets of those participating, and impose an austerity budget. Main speakers regularly proved themselves poor timekeepers, and too many slavishly recited the texts of their (previously published) papers without attempting to synthesise or respond to the germane ideas of their fellow academics. It was frustrating, too, that audience response was often relegated to a few pre-lunch minutes of questions and comments. Nevertheless, the content of many plenary talks was memorable, and overall, the imposed structure worked well.

The opening plenary ('The Identity of Byzantium'), appropriately offered a *tabula rasa* for the imprint of facts and the interpretative generation of a Byzantine self-image. Dion Smythe applied labelling theory to the Byzantine case, while Anthony Bryer extrapolated arrestingly from personal and historical anecdotes. On the second morning, Gilbert Dagron sensitively constructed a framework for the understanding of contemporary outsiders' views on Byzantium. Plenary Three, 'Byzantium and the North', was a mixed bag, with a focused contribution by Anna Muthesius, an eloquent reprise on the problematic charting of artistic influence by Anthony Cutler, and much entertaining nordic nostalgia. The vast and varied Plenary Four endorsed post-Byzantine studies as not only a valid but also a richly revealing, and underexplored avenue of inquiry, and made a potent case for continuity and correspondence either side of the 1453 watershed. Peter Schreiner moderated over a labyrinthine final plenary which catalogued modern investigative tools and their applications for newly identified as well as still undreamed of directions in Byzantine Studies.

Two grand ceremonies in Copenhagen Cathedral opened and closed the Congress. Between them, the Association Internationale des Études Byzantines, in anticipation of the XXth International Congress to be held in Paris in 2001, reformed its management team, Gilbert Dagron replacing Ihor Sevcenko as President, Nicholas Oikonomides becoming

Secretary and Peter Schreiner Treasurer. In his retiring speech, Sevcenko amplified the warning he had sounded six days earlier to all generations of Byzantinists to be mutually supportive, in order to move forward confidently and responsibly. He also praised the 'greatly undermanned' Danish organising committee for pulling off 'the miracle of Copenhagen'.

I left the Congress breathless and elated. What had at first sight seemed a many-headed juggernaut, an impenetrable monolith, had ultimately presented a smiling and encouraging human face. The challenge for the XXth International Congress lies less in addressing the continuing marginalisation of élite culture, bemoaned by Sevcenko, or in countering the 'national traits' which he sees as eroding scholarly co-operation and credibility; rather, it involves the questioning of static, stagnant and self-referential categories of specialisation with a view to opening up broader, more fertile, multidisciplinary areas of discovery and interpretation.

**Sir Dimitri Obolensky** delivered the Closing Remarks to the Nineteenth International Congress of Byzantine Studies:

Your Excellencies, Mr Chaplain Royal, Your Magnificence,

It is no easy task to attempt, in a few minutes, to summarize the results of our Congress. It could indeed be claimed that it exceeds the capacities of a single person. Such an attempt, however energetic and conscientious its author, is bound to be seriously incomplete. Forty-eight major papers, read and discussed in five plenary sessions. A wide range of accompanying Colloquia and Round Tables, all providing the opportunity for exchange of information and ideas. The very richness of this fare makes it impossible for one observer to attend all these sessions. One is not, after all, ubiquitous. Perhaps one day we may take up the suggestion, made in the past by one of our presidents, Paul Lemerle, that each main section of the Congress programme be summarized by a different person.

For reasons of time and in the interests of clarity, I propose to confine myself to the Plenary Sessions, supplementing them from time to time with the material of those relevant Colloquia which I was able to attend. The five Plenary Sessions are entitled as follows: I: 'The Identity of Byzantium'; II: 'The Image and Influence of Byzantium in the Eyes of its Contemporaries'; III: 'Byzantium and the North'; IV: 'The Image and Influence of Byzantium after 1453'; V: 'Instruments of Scholarship and Spread of Knowledge: the Present and Future of Byzantine Studies'.

'The Identity of Byzantium', the subject of the First Plenary Session, was introduced by Johannes Koder in the form of a question: 'How did the Byzantines see themselves, and how is the particular character of

Byzantium and its inhabitants to be defined?' A question, he shows, involving a changing relationship between the use of names of Roman origin ('Ρωμαῖοι, 'Ρωμανία, 'Ρωμαικά') and a new and positive concept of Greekness, which he traced to the Empire of Nicaea in the first half of the thirteenth century. He quotes the crucial Byzantine text of the early tenth century, in which the Emperor Leo VI paid tribute to the achievement of his predecessor, Basil I: 'Our father of blessed memory, Basil, the emperor of the Romans, prevailed upon the Slavs to renounce their ancient customs and, having made Greeks of them and subjected them to governors according to the Roman model and bestowed baptism upon them, he freed them from bondage to their own rulers and taught them to make war on the nations that are hostile to the Romans'.

Koder's introduction was followed by five papers (the sixth, by K.V. Khvostova was not read, as she was unable to attend the Congress: its title was 'Byzantine civilisation compared to the medieval West'). We much regret her absence. The first, by Evangelos Chrysos, dealt with 'The Roman political identity in late Antiquity and early Byzantium'. This solidly argued paper seeks to establish and illustrate 'the decreasing significance of the Roman citizenship as opposed to the increasing political and practical importance of the allegiance to the emperor' and 'the gradual transformation of the citizen of the ecumenical state into a subject of the Emperor'.

The second paper in this section, by Paul Speck, describes the gradual emergence, out of the 'dark age' of Byzantium in the seventh and eighth century of a cultural revival in the ninth, which the author terms the 'Byzantine Renaissance', with its roots in classical antiquity.

The next paper, by Dion Smythe, rightly states that in their own words, until 1453, the Byzantines regarded themselves as Romans. 'It is an invention of modern historians to describe them as "Byzantines", a term they reserved for the inhabitants of Constantinople'. The concept of Orthodoxy leads him to discuss marginality, in terms of the deviant. And he accepts the common sociological definition of deviance: 'deviant behaviour is behaviour that people label as deviant'. Smythe's paper ends with an arresting analysis of ethnic dress and the social significance of beards.

This is followed by a lively and witty paper by Anthony Bryer on 'Late Byzantine Identity'. In late Byzantium, he argues, the most realistic marks of identity, besides religion, were family, culture, and place.

The last paper in this section, by Leslie Brubaker, is concerned with art. She deals with special eloquence with the Holy Crown of Hungary and the evidence it provides of the position, honourable though subordinate, which the medieval Hungarian Kingdom occupied in the Byzantine Commonwealth. There are also arresting portraits of Byzantine nuns, including those in the Lincoln College *typikon*.

The Second Plenary Session, entitled 'The Image and Influence of Byzantium in the Eyes of its Contemporaries', opened with an introduction by Gilbert Dagron, who proposes a typology of foreigners in their relations with Byzantium. Five different cases are examined: peoples at once within and without, such as the Armenians and the Georgians; peoples acculturated through conversion and baptism by missionaries from Constantinople, such as the Bulgarians and the Russians; western nations, sharing with Byzantium common Roman and Christian roots, yet with a different historical experience; adherents of Islam, Byzantium's 'intimate and fascinated adversaries'; and finally peoples such as the Chinese who, despite their geographical remoteness, still leave a place for Byzantium in their picture of the world. The theme they all have in common, 'l'Image de l'Autre', recalls a subject discussed in depth some years ago, at the Historical Congress of Stuttgart. One of its difficulties is neatly encapsulated in the formula: 'One cannot look out of the window and at the same time watch oneself passing in the street'.

Dagron's thoughtful paper is followed by a piece by Luis García Moreno on the Image of Byzantium in early medieval Spain, and another by Viada Arutiunova-Fidanyan on the Image of Byzantium in the Armenian world of the early Middle Ages. This in turn was followed by a substantial paper by Gennady Grigorievich Litavrin on Byzantium and the Slavs. As he read his paper in Russian I thought I would mention more fully some of its salient points. To understand the Slavo-Byzantine relations correctly, he argues, one must take into account the geopolitical position occupied by the different groups of Slavs, and the changing pattern of their relations with the Empire. Two conclusions would seem to follow: firstly the importance of the ninth-century Byzantine mission to Moravia, which enabled Cyril and Methodius and their disciples to provide the Slavs with vernacular translations of the Scriptures and of the Christian liturgy; and secondly the military aid accorded by the Russians to the Empire after their conversion, between the 980s and the 1070s.

The next paper in this section, by Elisabeth Blangéz-Malamut and Michel Cacoúros, takes us down to the twelfth century and to the Byzantine relations with the Serbs. The artifices of Byzantine rhetoric are shown to portray the Emperor Manuel as the ever-glorious victor over a succession of rebellious Serbian zhupans, notably Stephen Nemanja. This ideology, at once Christian and imperial, rested on a constant opposition between the emperor, master of the world and imitator of Christ, and the Serbian zhupan, slave and vassal.

The final paper in this section, by Konstantinos Giakoumis, examines the architecture and paintings of a number of newly discovered churches in Southern and South-Western Albania, dating from the tenth to the seventeenth century.

I can only mention several round tables structured round this second plenary session, as I was unable to attend them: they dealt with the relations between Byzantine and Slavonic hagiography, the tradition of late antique and early Byzantine texts, the influence of Byzantium on the art of other peoples, the local schools of architecture in the Middle and Late Byzantine periods, and the seemingly perennial question of Byzantine feudalism.

It was only to be hoped that a Byzantine Congress held in Copenhagen should have a principal session devoted to the subject of 'Byzantium and the North': and we were not disappointed. This was the theme of the Third Plenary Session, held on Thursday. It was introduced authoritatively by Signe Horn Fuglesang who, in a critical survey of theories on Byzantine influence in Scandinavia, stressed that the term should be restricted to elements which indisputably came directly from Byzantium, and had not simply been transmitted through intermediate countries. Her conclusion seems to have been accepted in various degrees by the authors of this Third Section: 'In evaluating the total material', she writes, 'it is hard to escape the conclusion that the relationship between Byzantium and Scandinavia consisted primarily of trade and of service in the Varangian Guard. There is no evidence', she went on to say, 'that Byzantine art was ever other than superficially copied, and that neither the written nor the archaeological sources give reason to believe that Byzantium ever attempted to convert parts of Scandinavia to Christianity'.

In his masterly and critical paper on methodology, Anthony Cutler reminded us that there is a fundamental difference between contact and impact; and, after surveying a number of well-known works of art in Scandinavia and Rus', he concludes that in some of these instances at least any association with Byzantium is *a priori* suspect, and refers ironically to those art historians who seem driven by an urge to establish a Greek connection at any cost, much in the way that sun-seeking tourists rush to participate in Mediterranean sunshine. Much the same caveat is sounded by Anne Muthesius in her paper 'Byzantine silks in Viking hands', made even more attractive by the fact that it was not read from a printed text. She stressed the common European tradition manifest in the products of medieval Scandinavian looms.

Archaeological evidence, mainly from Gotland, Uppland, and Sigtuna, is surveyed by Wladislaw Duczko. 'The numismatists, on the other hand, mainly Jorgen Jensen and in part Michael Müller-Witte, are clearly more willing to speak of Byzantine influence. One seems to catch, at least in the first case, traces of Philip Grierson's well-known study of the series of strikingly accurate imitations of contemporary Byzantine coin types on Danish coins of the mid-eleventh century which, in his view, was almost certainly due to the arrival in Scandinavia of the vast treasure which Harold Hadrada is known to have accumulated while in imperial service. A notable contribution to this section was made by



Michael Bibikov, who echoes and enlarges on recent Russian research on the terms Βάρβαροι and 'Ρῶς. It is worth, perhaps, being reminded that the form 'Ρῶσα, now carefully avoided by early medievalists, is found in the tenth century *De administrando imperio* of Constantine Porphyrogenetos.

A lively conclusion to this section is drawn by Karsten Fledelius, who contrasted the story of Harald Hadrada's life as told by Saxo Grammaticus and the *Heimskringla* with the luridly anti-Byzantine account by the Danish Romantic poet and playwright Adam Oehlenschlaeger, written in 1826.

Before closing this attempt to summarize the work of Session III, I would like to share with you a certain sadness I felt at one rather striking omission. It is of the Byzantinist and Slavist Adolf Stender-Petersen. As far back as 1934 he published a book that must have caused some stirrings in the scholarly world. Its title was *Die Varägersage als Quelle der Altrussischen Chronik*. In it he broke with the traditional belief that various legendary, or semi-legendary, stories found in the early medieval Russian Primary Chronicle had been brought to Kiev from Scandinavia by the Varangians. He argued that the cultural influences went in the opposite direction: they had their origin in the Mediterranean world, first and foremost in Byzantium, and found their way to the North via Kiev. In 1968 I had the pleasure of attending an international symposium at the University of Aarhus on the theme 'The Eastern Connections of the Nordic People in the Viking Period and in the Early Middle Ages'. Its work was published in 1970 as *Varangian Problems* in the first supplement of *Scando-Slavica*. Stender-Petersen had died some years earlier: but I was struck by the reverence with which his Scandinavian colleagues and pupils then regarded him, and by the relevance his work had in their eyes to the theme of cultural relations between Scandinavia and Byzantium. Not everything, perhaps, in his book would be entirely accepted today. But Stender-Petersen was surely a path-opener. It would be sad if the memory of a great Danish medievalist were allowed to fade further from Byzantine and Slavonic scholarship.

I now come to the penultimate Plenary Session, The Fourth. It is entitled 'The Image and Influence of Byzantium after 1453'. It owes its inspiration, and in part its programme, to a famous book, published in 1935 by the Rumanian scholar Nicolae Iorga under the arresting title *Byzance après Byzance*. The considerable length of the Session - no less than 10 papers-- demands a rather brief summary. Paschalis Kitromilides, who opens it, defines its principal issue as the search for how the modern state, on the basis of its political agenda, handles the heritage of Byzantine forms, in the fields of art, ideology, and research. Tania Velmans, who deals with religious art-- wall-paintings and icons - shows how deeply this art reflected, in the seventeenth and eighteenth centuries, Byzantine traditions and techniques. Her evidence is mostly

taken from Greece, Russia, Bulgaria, Rumania and Georgia. Yet she sees the influence of Byzantine aesthetics on modern abstract painters as well-- Kandinsky, Malevich, Matisse and Chagal. Four historians of post-Byzantine architecture-- of whom only one, Stavros Mamaloukos, was present at the Congress-- covered the period from the sixteenth to the nineteenth century. The importance of this collective paper lies in the fact that all four, I am informed, are professional architects, working on the restoration of Athonite buildings. Another architectural historian, Thalia Mantopolou, examined the neo-Byzantine architecture of the nineteenth and twentieth centuries in Thessalonike. Nelli Lindgren discusses the Greek and Russian iconographers' manuals, of which the 'Painter's Manual' by Dionysius of Fourni is the best known. Two cultural historians from Athens, Anna Tabala and Roxani Argyropoulou, discuss the persistence of Byzantine traditions in modern Greek literature and scholarship. René Gothóni, in a lengthy piece with the arresting title 'Athonite Monasticism as a Ship of Byzantium' traces the spread of the Byzantine monastic tradition as far North as Carelia, the Kola peninsula and Petsamo. His evidence, embracing Solovki, New Valamo, and Konevitsa, goes to show how, in a process that occupied centuries, East Christian monasticism reached the confines of the Arctic seas.

The Fifth, and last, Plenary Session entitled 'Instruments of Scholarship and Spread of Knowledge: The Present and Future of Byzantine Studies' took place this morning. Since I cannot claim any competence in 'instant history', I hope I may be excused from giving a full account of its contents. I will only say that it embodies the now traditional *Instrumenta Studiorum*, whose importance and programme have tended to grow with every one of our congresses. And surely this is a good thing. In Moscow the programme had eight sub-headings. In Copenhagen we have eighteen. I can do no more than enumerate some of their headings. They include the computerized bibliography of the *Byzantinische Zeitschrift*; the Dumbarton Oaks Hagiography database project; the present state of palaeography, codicology, diplomatics, numismatics and sigillography; of the *Corpus Fontium Historiae Byzantinae*, the *Tabula Imperii Byzantini*, the Prosopography of the Byzantine Empire; and, in what seems a prophetic excursus, the status of Byzantine Music during the twenty-first century.

I now come to my final remarks. In trying to cover so much material, I have probably omitted some authors, and perhaps traduced others. I can only beg their forgiveness. As we end our labours and prepare to go home, it is surely right to say thank you. Each one of us may have his or her own special thanks. My own go primarily to two persons. To read through, as I have done this week, so much disparate material is, I think, to realize something of the immense labour which fell on the shoulders of the Danish organizing committee, and above all on those of Karsten Fledelius. Many of us have reason to be grateful for



the way he has struggled with and faced, sometimes triumphantly, the vagaries of our academic programme, and for his gentle and constant concerns for our needs and our comfort.

The other big 'thank you' is, of course, addressed to our outgoing President. For many months preceding the Congress, you, Ihor Ševčenko, have helped from across the ocean with its academic and practical problems. I would remind this audience that the responsibility for the academic programme of our Byzantine Congresses lies jointly with the International Committee, whose nucleus is formed by the International Bureau, and with the organizing committee of the country in which the Congress is held. A heavy burden, therefore, lies inevitably on the shoulders of the Association's President. We have, Mr President, come to you for help and advice on all kinds of subjects, and you have not begrudged us either. Few presidents of our International Association can have equalled your attentiveness and your tact. I am sure I speak for all of us in expressing to you our admiration and our thanks.

My very last words are addressed to an important group among us--the young. It is in your hands that lies the future of our studies and of our Congresses. We leave it with you in hope and confidence.

Cathedral of Copenhagen  
24 August 1996

### 13. REPORTS OF OTHER INTERNATIONAL CONFERENCES 1996

#### 1) The VIIIth International Congress of Cretan Studies, Heraklion, Crete, 9-14 September 1996

**Sophia Oikonomou** (King's College London, Department of Byzantine and Modern Greek Studies) submitted the following report:

The International Congress of Cretan Studies has become an important cultural event in Greece during the last 35 years, focusing its interest on various aspects of Cretan life. The first International Congress of Cretan Studies, planned and organised by Andreas Kalokairinos in collaboration with a group of young intellectuals, took place at Heraklion in September 1961. This same group launched successfully the first periodical for Cretan studies, *Kretika Chronika* (the first issue appeared in 1947 and it is still being published) and went on to found the Society of Cretan Historical Studies (EKIM) in 1951 and two years later the Historical Museum of Crete, one of the most important museums in Greece today. Since then EKIM, together with other cultural societies of the island, have been organising successfully the quinquennial International Congress of Cretan Studies in the capital cities of the prefectures of Crete.

This year's congress, organised by EKIM, took place in Heraklion and was attended by 350 participants from eighteen different countries, and 290 papers were read on subjects concerning archaeology, history, literature, language and folklore tradition of Crete. The innovation at this congress was the focusing on a main theme, in this case 'Private Life in Crete', which gave the congress coherence, in contrast to the past when the large number of participants and interests in all aspects of the long history of Crete presented an unavoidable heterogeneity. The majority of the papers conformed to this directive.

The proceedings were divided into three sections, corresponding with the three main periods of Cretan history: the prehistoric and ancient Greek period (section A'), the Byzantine and Venetian period (section B') and the modern period (section C').

Three keynote speeches on the main theme were given on the first day of the congress: 'Everyday life in Minoan Times' by Professor Peter Warren (section A'), 'Everyday life in Crete under Venetian rule: Existing research and prospects for the future' by Professor Chryssa Maltezou (section B') and 'Information on the everyday life of Cretans, drawn from unpublished material held by the Folklore Centre of the Academy of Athens' by Dr. G. Aikaterinidis (section C').

The largest number of papers referred to section A', dealing with Minoan religion, script, architecture and ceramics. Presentations on the

results of on-going excavations, the settlement of the Minoans outside Crete and their activities were of particular interest. In section B' papers on Byzantine Crete, especially its architecture, iconography, pottery, inscriptions and literature proved very important and stimulating. Of the large number and interesting papers on the Venetian period, the most impressive paper, in fact of the congress, was the identification of the first signed work of Domenico Theotokopoulos. Section C' presented a small number of papers and it concerned the study of literature and language.

This 1996 Congress was enriched with presentations by the Foundation of Research and Technology-Hellas (FORTH) on technology in the use of archaeological and historical research: a) 'Applications of Lasers in the Maintenance of Monuments and Works of Art' by Professor K. Fotakis and Dr. B. Zaphiropoulos, b) 'Cultural Information Systems' by Professor P. Constantopoulos.

The participants and their companions had the opportunity to attend receptions as well as other activities: an excursion to Piskopiano and visit of its Agricultural Museum, a visit of the new exhibition rooms at the Historical Museum of Crete in Heraklion, an excursion to Rethymnon and a visit to the local Museum of History and Folklore, and an excursion to Gortyna with a visit to the excavation at the Praetorium and the early Christian Basilica in Metropolis conducted by the archaeologists excavating there. In addition, a performance of G. Chortatzis's 'Erophili' by the Municipal Regional Theatre of Crete directed by Spyros Evangelatos and a concert by the Polyphonia choral group entitled 'Franciscus Leondariti and his Time' were two high points.

The Proceedings are expected to be published in two year's time. The IXth International Congress of Cretan Studies will be held in 2001 either at Hagios Nikolaos or Ierapetra of Lassithi prefecture.

For further information on the congress and its proceedings you may contact:

The Society of Cretan Historical Studies (EKIM)  
 Historical Museum of Crete  
 Lysimahou Kalokairinou 7  
 71202 Heraklion Crete  
 Greece  
 tel.: 0030-81-283219  
 fax.: 0030-81-283754

**2) The Inaugural Conference 'Prayer and Spirituality in the Early Church', Melbourne, Australia, 5-8 July 1996**

**Wendy Mayer** (Adelaide, Australia) sent the following report:

Organised by the Australian Catholic University and intended to promote interest in the Fathers on an ecumenical level, the inaugural conference 'Prayer and Spirituality in the Early Church' attracted a large number of papers and a high level of international participation. Keynote speakers were the Rev Prof James Torrance (the priesthood of Christ and the Holy Spirit in the Early Church); Prof Elizabeth Clark (figurative exegesis in early Christian asceticism); Prof Kevin Coyle (prayer against demonic attacks among Early Egyptian monks); and Prof Andrew Louth (dogma and spirituality in Maximus the Confessor). Forum sessions addressed the topics of the Fathers and the Bible; heterodoxy and orthodoxy; the Fathers and prayer; sacraments and ritual; and Christian life and compromise (asceticism and the value of the desert versus the city). Although many of the papers focused upon the Late Antique and Early Christian periods, the participation of scholars from eastern traditions ensured that there was also material of interest to the Byzantinist. Noteworthy speakers on the eastern Fathers included Dr Pauline Allen (the spirituality of Severus of Antioch); Dr Hilarion Alfeyev (prayer in St Isaac of Nineveh); Prof Dr Jacques Lison (Gregory Palamas); Dr Pierre Evieux (the monastic journey of Isidore of Pelusium); and the Rev Dr Ottorino Pasquato (prayer and spirituality in Cyril of Jerusalem's catecheses). The provision of a concurrent exhibition of ikon art in Australia, vespers from the Coptic Orthodox, Armenian Apostolic and Ancient Cathedral traditions, and a concert of Byzantine chanting added to the rich experience. The conference is to be held at a different city within Australia every three years. The next is scheduled to take place in Sydney in January 1999.

## 14. REVIEWS OF EXHIBITIONS ABROAD

**David Felton** (Dover College) sent the following review of the exhibition in Copenhagen:

### **'Byzantium: Late Antique and Byzantine Art in Scandinavian Collections'**

The exhibition mounted at the Ny Carlsberg Glyptotek to coincide with the XIXth International Congress for Byzantine Studies, and open from 1 June to 31 August 1996, was a provocatively eclectic and judiciously selected display whose historical scope extended from the Tetrarchy to Ivan the Terrible, with, at its heart, a telling focus on the minor arts of the Komnene and to a lesser extent, the Palaiologan periods. Of a comparable size to the British Museum survey of 1994-95, and considerably more manageable than the 1992-93 Louvre blockbuster, it invited favourable comparisons with both.

Although the familiar acquisitive power of post-industrial entrepreneurial wealth and modern scholarly curiosity accounted for the presence of a good many exhibits, a particular resonance emanated from those objects which first came to Scandinavia in the distant past, especially those, like the Eagle Cover (also known as Saint Cnut's Shroud; Cat. 91) and Queen Dagmar's Cross (Cat. 96), whose history illuminates cultural and political relations between the Scandinavian and Eastern Mediterranean worlds in the medieval period. Both silk and miniature enamel, the latter sadly represented by a modern replica (although the original was only a short walk away, alongside the gem-studded Roskilde Cross, another Byzantine work, in the capital's National Museum), combine a visual opulence and a material seductiveness which must have proved irresistible to their Northern owners, who also no doubt felt they were appropriating tokens of imperial legitimacy and domination.

A central thrust of the exhibition, amplified in Oystein Hjort's incisive and informative catalogue essays was that Byzantine imports were not merely valued, and of value, as luxury commodities, but that they also triggered an immediate cultural and artistic response. The runic inscriptions on two ivory panels of the Crucifixion (Cat. 92 and 94) are overwhelming (and well-known) evidence of contemporary engagement with Byzantine works. More problematic is the case of the Oro Cross (Cat. 97), an encolpion certainly bearing a Northern (re)carving on both its faces, almost equally certainly of Byzantine origin, an enigma which the inclusion of the slightly earlier Gundeslevmagle Cross (Cat. 98), possibly made in Kiev, and the Suotniemi necklace (Cat. 99)-- Novgorod? Thirteenth Century?-- could not solve. On the other hand, the numismatic section of the exhibition,

representing nearly a third of all the exhibits, made a far clearer case for the absorption of Byzantine prototypes into Scandinavian material culture.

The opening sequence of sculpted marble heads tantalisingly posed questions of artistic exchange and interpenetration between Western and Eastern Empires in the Fourth and Fifth Centuries, as well as highlighting the crucial importance of stylistic register in the articulation of function. In a selection of uneven quality, care had been taken to create an historically coherent group, presided over by the hook-nosed, quizzical Constantius Chlorus (Cat. 1)-- a probing psychological depiction-- and culminating in the battered and brutish Roman (Cat. 9), a recarved piece of the early sixth century. Constantius's son, Constantine the Great, was shown in an indifferent portrait head from the beginning of his reign (Cat. 2), and, as Sol Invictus/Helios, in a bronze statuette which records his monumental statue which once crowned the Hooped Column in Istanbul (Cat. 10), and whose keynote of abstracted majesty would become refined in Theodosian official imagery. The intriguing Oslo head of a boy (Cat. 5), revealing a clear stylistic affinity with Theodosian images (e.g. the Aphrodisias and Beyazit heads (Nos. 2264 and 5028 in the Istanbul Archaeological Museum), can be taken, according to Bente Kiilerich, as evidence of Constantinopolitan court style infiltrating Western, non-imperial art. The same author previously identified the Stockholm bust of a bearded man (Cat. 7), an inferior version of the Istanbul bust (Istanbul Archaeological Museum no. 2461), as a portrait of the pagan sophist Libanius, but returns in the catalogue entry to an undecided view. Could sculpted models from Ravenna and mosaic figures of Christ in Rome (e.g. those in Santa Pudenziana and Santi Cosma e Damiano) have influenced this Eastern work, as Kiilerich conjectures?

Focused, often raking lighting threw the intricate decorative carving of Eastern Mediterranean architectural fragments into sharp relief against the inky blackness and grey-blue walls of the first gallery, which reached an arresting climax with a *mise-en-scène* of Syrian mosaics and Coptic sculptures around a monumental porphyry segment of the torso of an Emperor-as-General. Here one was invited to tease out overlapping strands of Hebraic, Gnostic and Christian symbolism while pondering the provenance of the imposing central fragment-- was it Roman, North African or even Constantinopolitan?-- whose contrast in scale, idiom and message with its delicate, witty and mystical satellites was wholly absorbing.

The second gallery-- well-lit and red-walled--consisted of continuous vitrines, culminating in a deep, rounded apse where twenty painted icons were displayed, including on the outer face of a fictive mullion an unforgettable image, in three-quarter, flattened profile of a hirsute Ivan the Terrible (Cat. 174). The earliest icons, a pair showing Peter and an unidentified female martyr (Cat. 169 and 170), were of the Novgorod

school, painted around 1400, and revealed the development towards more corporeal and less hieratic forms, while clearly relating to such earlier masterpieces as Alexa Petrov's Saint Nicholas with the Deesis and Saints of 1294 (Novgorod Museum Inv. No. 2147). The rest--predominantly Russian, but with a good contingent of Cretan and Greek icons-- were all religious works, ranging from the fifteenth to the seventeenth century and represented a resourceful and varied compilation. The Ny Carlsberg's own considerable holding of Russian icons, hung three-deep, could be visited in a separate room off the central courtyard.

In the main body of the gallery, an array of 'everyday' objects--tiles, ampullae, lamps, bronze crosses, a lead Alpha ornament, weights, buckles, rings and dish fragments-- vied for attention with a facing selection of illuminated manuscripts, symbols of ecclesiastic, patrician and imperial privilege, amongst which a richly coloured image of Solomon as *porphyrogennetos* (Cat. 85) was the most eyecatching. In a more intimate display, Coptic silks, including a beguiling tunic (Cat. 39), which the catalogue suggests was a burial garment, shared the company of the Eagle Cover silk, over whose extensive surface the serene bird adopted as the emblem of the XIXth International Congress deployed its magnificent silhouette.

## 15. COLLABORATIVE PROJECTS

### Prosopography of the Byzantine Empire

A major project of the British Academy, the Prosopography of the Byzantine Empire is now housed in the Centre for Computing in the Humanities in our host institution, King's College London. Our work of reading sources, extracting material and entering it in the database has continued steadily during the last year, which has seen substantial progress on both I PBE and III PBE. The advances in the former have in particular been helped by the receipt of more material from our colleagues working on the Prosopographie der mittelbyzantinischen Zeit in the Berlin-Brandenburgische Akademie in Berlin, with whom we have arrangements for the mutual exchange of source materials. We also exchanged visits with them during the year, Dr Claudia Ludwig visiting PBE while in England for the Spring Symposium and Mr J.R. Martindale paying a return visit to Berlin in October. In addition, useful meetings took place in Copenhagen during the International Byzantine Congress in August.

Our second PBE workshop was held in early December 1996 when in spite of a programme curtailed by illness, an absorbing presentation took place on the general theme of the use of relational type databases for Prosopography. The speakers were: Dr Katherine Keats-Rohan on 'Constructing a Database from Anglo-Norman Documentation'; Dr Daniel Greenstein on 'Standards and Preservation of Digital Resources'; and Dr James Howard-Johnston on 'Exploiting Sigillographic Materials'.

Owing to the departure from King's College London of our longtime computer consultant, the installation of the new database has been much delayed. A version is available to us but it is limited and the hoped-for migration from our old system to the new has been held up in consequence. However, we intend to produce a trial CD-ROM during 1997 and to publish the CD-Rom of I PBE in 1998.

Our address for any queries or comments, etc., is either J.R. Martindale or D.C. Smythe at PBE, c/o Department of Classics, King's College London, Strand, London WC2R 2LS, or by e-mail at [j.martindale@kel.ac.uk](mailto:j.martindale@kel.ac.uk) or [d.smythe@kel.ac.uk](mailto:d.smythe@kel.ac.uk).

(J.R. Martindale, King's College London)



### Preacher and Audience: A Project on Early Christian and Byzantine Homilies and their Reception

This collaborative project began in 1992 in response to a perceived need for greater appreciation and understanding of the vast corpus of homiletic material which survives from the Early Christian and Byzantine periods. The two organizers, Pauline Allen and Mary Cunningham, chose the theme 'Preacher and Audience' in order to focus contributors' attention on the reception of sermons by congregations in church. As one of the main methods of dogmatic and ethical teaching in the early Church, homilies played an important role in forming and maintaining cultural norms. Other issues raised by the extant texts include the different contexts and locations in which sermons might be preached, whether these were composed extempore or read out as prepared 'readings', priests' and bishops' pastoral functions outside as well as inside church, and many others. The organizers were sure that the questions asked by individual contributors would vary in response to their diverse material and this indeed proved to be the case.

On 24-27 August 1996 (immediately after the International Byzantine Congress in Copenhagen), many of the contributors were able to attend a small Colloquium at Campion Hall, Oxford, in order to present and discuss their papers together. Speakers included Anthony Meredith, S.J. (the Cappadocian Fathers), Karl-Heinz Uthemann (Severian of Gabala), Wendy Mayer (John Chrysostom), Jan Barkhuizen (Proclus of Constantinople), Pauline Allen (the homily in the sixth century), Joseph Munitiz, S.J. (Anastasius of Sinai), Mary Cunningham (Andrew of Crete), Niki Tsironis (George of Nicomedia) and Theodora Antonopoulou (homiletic activity in Constantinople around 900). The presentations proved to be stimulating and the discussions lively. The papers which emerged from this Colloquium, along with those of several contributors who were unable to attend, including Alistair Stewart-Sykes (Hermas and Hippolytus), Adele Monaci-Castagno (Origen) and Andrew Louth (John of Damascus), will be published in a volume entitled *Preacher and Audience: Studies in Early Christian and Byzantine Homiletics* (Leiden: E.J. Brill).

The organizers and editors are very grateful to The Society for the Promotion of Byzantine Studies and to The Leventis Foundation for providing funding for the Colloquium. They would also like to express their thanks to Campion Hall and to Rev Dr J. Munitiz, S.J., its Master, for the friendly and comfortable hospitality which they received there. It is hoped that this occasion and the book which it engendered will stimulate more study in the field of Greek homiletics, especially in the middle and later Byzantine centuries.

(Mary B. Cunningham, The University of Birmingham)

## 16. BYZANTINE BIBLIOGRAPHY 1996

A great change in the bibliographical situation is that Dumbarton Oaks have suspended publication of their excellent lists of new acquisitions. It is however now possible to consult their catalogue on the Internet: it is integrated with the Harvard on-line catalogue, HOLLIS.

We are most grateful to Sophia Oikonomou (King's College London) for preparing the material in this bibliography.

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## 17. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES

(a) We are sorry to announce the deaths of several members and friends, including Prof Hans Buchthal, Professor Vojislav J. Djuric, Professor Dragoslav Srejavic, Dr Faruk Sümer and Mr A.G. Wood.

The following new members have applied for membership since the A.G.M., March 1996: Al-Amin Abou-Seada, Prof Panagiotis Agapitos, Anne Alwis, Dr Tamar Avner, Richard Bayliss, Dr Anders K. Bergquist, Dr Mary-Lyon Dolezal, K. Giakoumis, Andrew Hanasz, Dr Alan Harvey, Dr Baa'n István, Mark Jackson, Olga Karagiorgou, Rev John Kemp, Dr Kepetzi, Dr Alexander Lingas, Angeliki Lymberopoulou, Triantafyllitsa Maniati-Kokkini, Prof Richard Marks, Dr Annaclara Palau, Barnaby Rogerson, Evaggeli Skaka, Thomas Thomov, Maria Vaiou, Dr Biagio Vella, Dr Mary Whitby, Anna H. Williams.

(b) **Membership of the Executive.** At the A.G.M. Prof J. Haldon, Dr D. Smythe and Rowena Loverance retire from the Executive Committee of the Society. (They are eligible for re-election.) Nominations for three members to be elected at the meeting should be sent to the Secretary, Mr J. Crow, SPBS, Department of Archaeology, The University of Newcastle, Newcastle upon Tyne NE1 7RU as soon as possible. Nominations of 'lay' members would be especially welcome.

(c) **Minutes of the Annual General Meeting of the Society for the Promotion of Byzantine Studies held at 9 pm on Sunday 24 March 1996 in the Library, University House, University of Birmingham.**

Present: Sir Dimitri Obolensky in the chair, Professor Robin Cormack (Chairman), Dr Margaret Mullett (Secretary), Mr Michael Carey (Treasurer), members and observers from foreign national committees of the International Association. Apologies: Sir Steven Runciman.

135. Sir Dimitri welcomed members to the meeting. All expressed good wishes to Sir Steven for his recovery from a minor back accident. Sir Dimitri also expressed sadness at the loss of members, colleagues, and in particular Elizabeth Bryer.

136. The minutes of the last Annual General Meeting held at King's College London on 9 April 1995, and of the Extraordinary General Meeting held in King's College London on 5 December 1995 were adopted.

137. Sir Dimitri invited Karsten Fledelius of the Danish National Committee to address the membership on the forthcoming Copenhagen Congress and wished him the best of fortune for the occasion.

138. The Chairman of the Society reported on his first year since Bryer handed over the Society to him. It had been a period of transition and he now understood advice given him never to change the constitution. But the new structure of the Society was now in place with three subcommittees reporting to the Executive Committee and a system of five-year rotation for officers. He reported on a flourishing membership thanks to the hard work of Dr Cunningham and regretted the loss of members like Jorgen Raasted (remembered singing from the podium at Manchester) and Philip Sherrard (who among other distinctions had taught the infant Cormack Latin). It had been a good year for jobs, with Dr Eastmond and Professor Whitby appointed to Warwick, Dr Tougher to Belfast, Dr Mango to Oxford and Dr Stephenson to Newcastle. Dr Hill had become Associate Director of Continuing Education at Warwick and Professors Herrin and Jeffreys were now in post. He reported on a Swan cruise and a British Museum tour to Georgia and an expedition to Thessalonike to celebrate 50 years of the British Council's activity there. The autumn newsletter prepared by Dr Smythe had reached all members and he had also organised a prosopography workshop before the E.G.M. in December. He looked forward to the Copenhagen Congress, to Thessalonike as cultural capital of Europe and to the Metropolitan Museum's exhibition of art.

139. The Treasurer reported on a healthy financial picture and on plans for the Society's spending in 1996-7. He also answered questions.

140. The names of 22 new members were intoned by Sir Dimitri.

141. On the retirement from the committee of Mr Crow, Dr Hunt and Dr Morris the following members were elected to the Executive committee to serve for three years: Professor Bryer (nominated by Dr Eastmond and seconded by Mr Crow), Professor Jeffreys (nominated by Professor Cormack and seconded by Dr Mullett), Dr Tougher (nominated by Dr Smythe and seconded by Dr Magdalino). On the election of Dr Eastmond to the Chairmanship of the Development Committee, Dr Macrides (nominated by Dr Morris and seconded by Professor Haldon), was elected to serve for two years. On the retirement of Dr Mullett as Secretary, Mr Crow would serve until 2001. Sir Dimitri generously thanked the outgoing Secretary for her seven years (hard) labour and wished the incoming Secretary a prosperous term.

# SOCIETY

142 The Editor of the Bulletin advised members that they should collect their copies from the book room at the Symposium to save the Society the expense of posting their copies. It was agreed that this was an excellent system which should prevail at all Symposia. She was thanked by all for her tireless work on behalf of the Society.

## (d) Treasurer's Report for 1996

<b>Receipts</b>	<b>31.12.95</b>	<b>31.12.96</b>
Balance brought forward	5,577.98	8,043.26
Subscriptions	5,237.00	5,874.57
BBBS sales and advertising	265.00	320.00
Deposit interest	336.18	247.47
Donations (Note 1)	---	760.00
Income Tax repayment (Note 2)	390.73	---
Higher Education Quality Council (Note 3)	---	<u>87.70</u>
	11,896.89	15,333.00
<b>Less expenditure</b>		
XXIX Symposium (London) }	48.00	---
XXX Symposium (Birmingham) }		
(Note 4)	---	2,000.00
XXXI Symposium (Sussex 1997) }	---	2,000.00
Membership Secretary's fee	750.00	1,000.00
BBBS editorial fee	750.00	1,250.00
Editorial/membership expenses and postage	491.33	381.00
Printing	898.90	1,418.00
AIEB subscription (1995 & 1996)	---	347.50
Treasurer's secretarial expenses	315.63	293.75
Membership list	107.77	49.25
Stationery	12.40	46.22
Committee expenses	134.55	26.50
Grants (Note 5)	270.15	2,522.00
Data Protection Act	75.00	---
Total expenses	<u>3,853.63</u>	<u>11,334.22</u>
Balance at Bank carried forward	<b>£8,043.26</b>	<b>£3,998.78</b>

## Notes

1. The donation comprised a grant of £750 from the Seven Pillars of Wisdom Trust towards the cost of travel grants to the International Congress (see also Note 5) and two small donations from members of the Society.
2. No income-tax repayment claim was made during the year. The Treasurer hopes to submit a claim for the two years ending 5th April 1997 in the course of the coming year.
3. The HEQC payment was for the Society's response to its questionnaire.
4. Payment for the Birmingham Symposium was requested and paid after the event, for the Sussex Symposium in advance, hence two payments in the year 1996.
5. Grants were:-

Travel grants to the International Congress in Copenhagen 1,500.00

Research grants:-

Dr A. Ilieva (for microfilm of a MS in Ravenna)	22.00
Mr A. Dunn (for digitising of maps of Boeotia)	250.00
Miss J. Chrysostomides (for microfilm expenses for a proposed Lexicon of Abbreviations and Ligatures in Greek Minuscule Hands (8th c.- c. 1600))	250.00
Dr M. Ballance (for fieldwork in Turkey)	250.00
Dr M. Cunningham (for colloquium expenses: 'The Preacher and his Audience')	<u>250.00</u>

Total: £2,522.00

# SOCIETY

## Publications Fund

Year to 31.12. 96

### Receipts

Balance brought forward		9,287.51
Sales: (Note 1)		
<i>New Constantines</i>	150.00	
<i>Constantinople and its Hinterland</i>	300.00	
<i>Mt Athos and Byzantine Monasticism</i>	<u>480.00</u>	930.00
Deposit Interest		351.47
British Museum (note 2)		<u>3,000.00</u>
		13,568.98
<b>Less</b>		
Printing (publications leaflet)		5.00
Balance at Bank carried forward		<b>£13,563.98</b>

### Notes

#### 1. Sales:

<i>New Constantines:</i>	cost of 100 copies	1,968.75
	sales to 31.12. 96	<u>1,365.00</u>
	deficit	<b>£603.75</b>
<i>Constantinople and its Hinterland:</i>	cost of 100 copies	1,968.75
	sales to 31.12. 96	<u>1,980.00</u>
	surplus	<b>£11.25</b>

These sales figures relate to sales to members through the Society. No figures are available for sales through the publishers. Sales of the Mt Athos volume are pre-publication. No payment has yet been made to the publishers.

2. The receipt of £3,000 from the British Museum is a subsidy towards the publication of the volume of papers from the 1995 Symposium with the title 'Through the Looking-Glass: British Reflections of Byzantium' held under the joint auspices of the British Museum and the Centre for Hellenic Studies at King's College London.



## **SOCIETY**

### **ANNUAL GENERAL MEETING**

The Annual General Meeting of the Society for the Promotion of Byzantine Studies will be held in the course of the 31st Spring Symposium, in York House at The University of Sussex, on Sunday 23 March 1997, at 6.15 p.m.

### **AGENDA**

**143.** Adoption of the Minutes of the last Annual General Meeting of the Society 135-142 held at University House, The University of Birmingham on 24 March 1996 (see above).

**144.** Chairman's report.

**145.** Treasurer's report (see above).

**146.** Election of new members.

**147.** Elections to the Executive Committee (nominations to the Secretary as soon as possible).

**JAMES CROW**  
Secretary

**SIR STEVEN RUNCIMAN**  
President