



**BULLETIN OF BRITISH
BYZANTINE STUDIES**

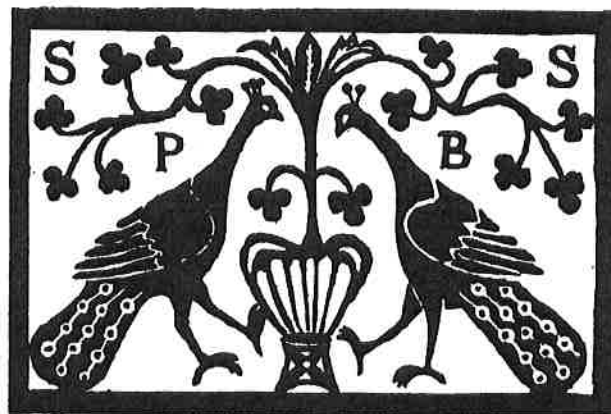
BULLETIN OF BRITISH BYZANTINE STUDIES

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The photograph on the front cover is of the reliquary of St Anastasios the Persian, in the shape of a cupola church. It is a late 10th-century Byzantine work from Antioch, and is of silver repoussé, with gilding and niello. The Editor is grateful to The Metropolitan Museum of Art for the loan of the photograph; the reliquary appeared there in 'The Glory of Byzantium' exhibition. It was lent by the Domkapital Aachen, Domschatzkammer, Aachen, Germany.

2. PUBLICATIONS AND WORK IN PROGRESS

Richard Bayliss, Newcastle upon Tyne

'The Alacami in Kadirli: transformations of an ancient monument', *Anatolian Studies* XLVII (1997), 57-87.

Prof Roderick Beaton, London

(trans. F. Rizzo Nervo), *Il romanzo greco medievale*, Medioevo Romanzo e Orientale: Studi, no. 8 (Catanzaro: Rubbettino).

Forthcoming: "In the Goddess' name I summon you": Byzantine and modern (Greek) fortunes of the ancient Greek novel', *BMGS* 21 (pages awaited).

In progress: Mikhail Bakhtin's theory of the 'chronotope' in relation to the ancient and Byzantine novel (short conference papers and at least one article).

Dr Sebastian Brock, Oxford

A Brief Outline of Syriac Literature, Moran Etho Series 9 (Kottayam, 1997); *The Wisdom of St Isaac the Syrian*, Fairacres Publications 128 (Oxford, 1997); 'Pro Oriente's consultations on dialogue within the Syriac tradition' [in Arabic, trans. J. Habbi], *Bayn al-Nahrayn* 95/6 (24) (Baghdad, 1996), 338-48; 'What's in a word? An intriguing choice in the Syriac Diatessaron', in C. Fletcher-Louis, ed., *Understanding, Study and Reading: Essays in Honour of John Ashton* (Oxford, 1996), 230-38; 'Some remarks on the use of the construct in Classical Syriac', in E. Wardini, ed., *Built on Solid Rock: Studies in Honour of Professor E.E. Knudsen* (Oslo, 1997), 44-60; 'Two unpublished texts by St Isaac the Syrian', *Sobornost/ECR* 19 (1997), 7-33; 'Pro Oriente's second consultation on dialogue within the Syriac tradition', *Sobornost/ECR* 19 (1997), 78-85; 'L'arrière-plan du mot Husoyo' in *Patrimoine Syriaque: Colloque IV* (Antelias, 1997), 161-7; 'The "Nestorian" Church: a lamentable misnomer', *Bulletin of the John Rylands Library* 78 (1997), 53-66; 'The transmission of Ephrem's madrashe in the Syriac liturgical tradition', *Studia Patristica* 33 (1997), 490-505; 'The monastery of Mar Gabriel 397-1997', *Stimme des Tur Abdin* 9 (June, 1997), 7-9; 'André de Halleux's contributions to Syriac studies', *Aram* 6 (1994 [1997]), 449-56; 'The Jewish inscriptions in Aramaic and Hebrew', in C. Dauphin et alii, 'Paiens, juifs, judéo-chrétiens, chrétiens et musulmans en Gaule: Les inscriptions de Na'aran, Kafr Naffakh, Farj et Er-Ramthaniyye', *Proche-Orient Chrétien* 46 (1996), (305-40), 307-12; 'The gates/bars of Sheol revisited' in W.L. Petersen, J.S. Vos and H.J. de Jonge, eds., *Sayings of Jesus: Canonical and Non-canonical. Essays in Honour of T. Baarda*, Supplements to *Novum Testamentum* 89 (1997), 7-24; 'Syriac culture 337-425', in *The Cambridge Ancient History XIII, The Late Empire A.D. 337-425* (Cambridge, 1998), 708-19.

Prof A.A.M. Bryer, Birmingham

As Senior Research Fellow, Centre for Hellenic Studies, King's College London, he delivered the Runicman Lecture and contributed to the Sherrard Memorial Day. In Birmingham he convened the 5th Pontic Day and in Sussex spoke at the 31st Spring Symposium.

David Buckton, London

'Byzantine enamel', *Tabula* 1/3 (1997), 3.

Forthcoming: 'The gold icon of St Demetrius in the Guelph Treasure', Dietrich Kötzsche, ed., *Der Welfenschatz* (Berlin, 1998).

In progress: *Catalogue of the the Medieval Enamels in the British Museum 1, Byzantine and Early Medieval Western Enamel* (British Museum Press, 2000); *Byzantine Enamel* (Alexandria Press, 2001?).

Prof Averil Cameron, Oxford

Changing Cultures in Early Byzantium (Aldershot, 1996) (Modern Greek version in progress); (with P.D.A. Garnsey) *Cambridge Ancient History*, vol. XIII, AD 337-425 (Cambridge, 1997); 'Gibbon and Justinian', in R. McKitterick and R. Quinault, eds., *Edward Gibbon and Empire* (Cambridge, 1997), 34-52; 'Byzantines and Jews: some recent work on early Byzantium', *BMGS* 20 (1996), 249-74; 'Sacred and profane love: thoughts on Byzantine gender', in E. James, ed., *Women, Men and Eunuchs. Gender in Byzantium* (London, 1997), 1-23; 'Cult and worship in east and west', in L. Webster and M. Brown, eds., *The Transformation of the Roman World AD 400-900* (London, 1997), 96-110; 'Hellenism and the emergence of Islam' (3rd Runciman lecture), *Dialogos* 4 (1996), 4-18; 'Christianity and communication in the fourth century: the problem of diffusion', in H. Pleket and A. Verhoogt, eds., *Aspects of the Fourth Century A.D.* (Leiden, 1997), 23-42; 'Eusebius's *Vita Constantini* and the construction of Constantine', in S. Swain and M. Edwards, eds., *Portraits. The Biographical in the Literature of the Empire* (Oxford, 1997), 245-74; 'SO Debate: the world of late antiquity revisited', comment on Peter Brown, *The World of Late Antiquity*, *Symbolae Osloenses* 72 (1997), 33-37.

Prof Henry Chadwick, Oxford

Review-article on Kurt Aland and H.U. Rosenberg, *Repertorium griechischen christlichen Papyri* II, in *Theologische Literaturzeitung* 122 (1997), 157-8.

H.E.J. Cowdrey, Oxford

'Eleventh-century reformers' views of Constantine', in L. Garland, ed., *Conformity and Non-Conformity in Byzantium*, *ByzF* 24 (1997), 63-93. Forthcoming: *Pope Gregory VII (1073-1085)* (Oxford University Press); 'The reform papacy and the origin of the Crusades', *Le Concile de Clermont de 1095 et l'appel à la croisade* (Rome: École Française).

In progress: A translation of Pope Gregory VII's Register.

Dr Mary B. Cunningham, Birmingham

'Andrew of Crete's homilies on Lazarus and Palm Sunday', in E.A. Livingstone, ed., *Studia Patristica* 31 (Leuven, 1997), 22-41; 'Creative selection? Paul's use of Mark the Monk in Book IV of the Synagoge', in M.E. Mullett and A. Kirby, eds., *Work and Worship in the Theotokos Evergetis*, BBTT 6.2 (Belfast, 1997).

Forthcoming: (with P. Allen), eds., *Preacher and Audience: Studies in Early Christian and Byzantine Homiletics* (Leiden: Brill, 1998).

A.W. Dunn, Birmingham

'Stages in the transition from the late antique to the middle Byzantine urban centre in southern Macedonia and southern Thrace', *Αφιέρωμα στον Ν.Γ.Λ. Hammond, Μακεδονικά*, Supplement no. 7 (Thessalonike, 1997), 137-52.

Forthcoming: 'Recent research concerning Byzantine western Thrace', *BMGS* 22 (1997); (with M. Atherden, R. Catling, Kh. Koukouli-Khrysanthi and S. Samartzidou), *Διεπιστημονικές έρευνες στις εκβολές του Στρυμόνα, το αρχαιολογικό έργο στη Μακεδονία και Θράκη* 10; 'The differentiation between settlements in mainland Greece and the southern Balkans between the fourth and the ninth centuries', G. Brogiolo, ed., *The Transformation of the Roman World AD 400-900. Relations between Town and Countryside* (The European Science Foundation); 'The exploitation and control of wetlands in Aegean Macedonia and Aegean Thrace in the later Middle Ages', *Zones côtières et plaines littorales dans le monde méditerranéen médiéval: défense, peuplement, et mise en valeur* (École française de Rome).

In progress: (with Kh. Anagnostou) 'The estuary of the river Strymon as a locus of late Roman, Byzantine and Ottoman maritime traffic and settlement', *New Approaches to Medieval Greece* (The British School of Archaeology, Athens and The University of Corfu); The origins and development of the *kastron* in Greece from the ninth to the twelfth centuries.

Dr Anthony Eastmond, Warwick

'Gender and orientalism in Georgia in the age of Queen Tamar', in L. James, ed., *Women, Men and Eunuchs. Gender in Byzantium* (London: Routledge, 1997), 110-8; *Royal Imagery in Medieval Georgia* (University Park, PA: Penn State Press, 1998).

Forthcoming: 'Narratives of the Fall: structure and meaning in the Genesis frieze at Trebizond', *DOP* 53 (1999).

Peter Edbury, Cardiff

John of Ibelin and the Kingdom of Jerusalem (Woodbridge: The Boydell Press); 'The Lyon Eracles and the Old French continuations of William of Tyre', in B.Z. Kedar, J. Riley-Smith and R. Hiestand, eds., *Montjoie: Studies in Crusade History in Honour of Hans Eberhard Mayer* (Aldershot: Variorum), 139-53; 'The Genoese Community in Famagusta around the year 1300: a historical vignette', in L. Balletto, ed., *Oriente e occidente tra medioevo ed età moderna. Studi in onore di Geo Pistarino* (Genoa: Brigati Glauco), 235-44; 'Famagusta society ca. 1300 from the Registers of Lamberto di Sambuceto', in H.E. Mayer, ed., *Die Kreuzfahrerstaaten als multikulturelle Gesellschaft. Einwanderer und Minderheiten im 12. und 13. Jahrhundert* (Munich: R. Oldenbourg Verlag), 87-95; 'John of Jaffa and the Kingdom of Cyprus', *Epeterida tou Kentrou Epistimonikon Erevnon* 19 (1997), 15-26; 'Cyprus at the crossroads of the Crusaders and the *proskunion*' and 'The Medieval Kingdom of Cyprus: Feudal West - Byzantine East', in D. Papanikola-Bakirtzis and M. Iacovou, eds., *Vizantini Mesaioniki Kypros* (Nicosia, 1997), 27-44 (In Greek).

Forthcoming: 'Fiefs, vassaux et service militaire dans le royaume latin de Jérusalem' for M. Balard, ed., Acts of the colloquium *Se Partager le Monde* [C.N.R.S. colloquium held at Conques, April 1995]; 'The *Livre des Assises* by John of Jaffa: the development and transmission of the text', to appear in John France, ed., *The Crusades and their Sources: Essays presented to Bernard Hamilton* (Aldershot: Variorum, 1998) [announced for 1998]; chapter 'Crusading warfare' for M. Keen, ed., *Oxford Illustrated history of Medieval Warfare*.

In progress: A new edition of the legal treatise by John of Ibelin, count of Jaffa to be published by E.J. Brill; *The Third Crusade* for Longman's Medieval World series.

Prof W.H.C. Frend, Cambridge

Archaeology of Early Christianity (Cassell's/ Fortress Press, 2nd ed., 1997).

Zaga Gavrilović, Birmingham

'Eve or the Waters of Marah at Polosko?', *ZOGRAF* 25 (1996 [1997]), (Volume dedicated to the memory of Gordana Babić), 51-6; 'Remarks on the Art Exhibition *The Glory of Byzantium* at the Metropolitan Museum of Art, New York City, March-July 1997', *Serbian Studies* 11/2 (1997), 4-14.

Forthcoming: 'The Gospels of Jakov of Serres (Lond.Add.Ms.39626), the family Branković and the monastery of St Paul, Mt Athos', in R. Cormack, ed., *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); 'Wisdom and philanthropy of the ruler in the person of Stefan Nemanja. Examples of the tradition in Serbian medieval art' in *Stefan Nemanja-Saint Siméon Myroblite, Histoire et Tradition*; 'St Ephraim the Syrian's thought and imagery as an inspiration to Byzantine artists', in *The Most Awakening of the Ancients: The Influence of St Ephraim* (papers of the Conference held at SOAS, London, 17-18 December 1997).

In progress: The embroidered belt of Sebastokrator Branko Mladenović.

Geoffrey Greatrex, Cardiff

(with Dr Jonathan Bardill), 'Antiochus the *praepositus*: a Persian eunuch at the court of Theodosius II', *DOP* 50 (1996), 171-97; 'The Nika riot: a reappraisal', *JHS* 117 (1997), 60-86.

Forthcoming: (with Dr John Watt) 'One, two or three feasts? The Brytae, the Maiuma and the May Festival of Edessa', *Oriens Christianus* (1998); 'Lawyers and historians in late antiquity', in R. Mathisen and H. Sivan, eds, *Shifting Frontiers II. The Transformation of Law and Society in Late Antiquity*; (with Marina Wilks), 'The Hunnic Invasion of the East of 395 and the fortress of Ziatha', *Byzantion* 68 (1998); 'Isaac of Antioch and the sack of Beth Hur', *Le Muséon*; *Rome and Persia at War, 502-532* (Francis Cairns: Leeds, 1998).

In progress: Source book on Roman-Persian relations and the east Roman frontier, A.D. 363-628, being undertaken with Prof Sam Lieu of Macquarie University; (with Hugh Elton) A translation and commentary on Urbicius' *Epitedeuma*.

Dr Jonathan Harris, London

Forthcoming: 'Greek scribes in England: the evidence of episcopal registers', in Robin Cormack, ed., *Through the Looking Glass: Byzantium through British Eyes*, SPBS 5 (Aldershot: Variorum, 1998).

Dr Kara Hattersley-Smith, London

Byzantine Public Architecture between the Fourth and Early Eleventh Centuries AD with Special Reference to the Towns of Byzantine Macedonia, Society for Macedonian Studies (1996).

Dr Paul Hetherington, London

Forthcoming: *The Greek Islands: A Traveller's Guide to the Early Christian and Byzantine Buildings and Art*; twelve entries in *The Encyclopedia of Greece and the Hellenic Tradition*.

J.D. Howard-Johnston, Oxford

'Gibbon and the middle period of the Byzantine empire', in R. McKitterick and R. Quinault, ed., *Gibbon and Empire* (Cambridge,

1997), 53-77; 'Pouvoir et contestation' in October 1997 issue of the literary review *Europe* devoted to Byzance.

In progress: Two-volume history of the Last Great War of Antiquity; historical commentary on the chronicle of Sebeos.

Dr Lucy-Anne Hunt, Birmingham

The Mingana and Related Collections: A Survey of Illustrated Arabic, Greek, Eastern Christian, Persian and Turkish Manuscripts in the Selly Oak Colleges, Birmingham (Birmingham: Selly Oak Colleges/ Edward Cadbury Charitable Trust, 1997).

Forthcoming: *Byzantium, Eastern Christendom and Islam: Art at the Crossroads of the Medieval Mediterranean I* (Collected reprint of articles) (London: Pindar Press, 1998). II in preparation; 'Cultural transmission: illustrated biblical manuscripts from the Medieval Eastern Christian and Arab worlds' in K. Van Kampen and J. Sharpe III, eds., *The Bible as Book. The Manuscript Tradition* (New Castle, Delaware: The British Library/ Oak Knoll Press).

In progress: 'The production of illustrated manuscripts by Christians in 13th-14th century Syria and Mesopotamia', *Aram* (Oxford, 1998) and article on sculpture in 12th-century Jerusalem.

Prof Elizabeth Jeffreys, Oxford

In progress: (with M.J. Jeffreys), *The Letters of the Monk Iakovos*, CChr., ser. gr. (Leuven); *Digenis Akritis: The Grottaferrata and Escorial versions, text, translation and notes* (Cambridge University Press); *Four Byzantine Novels* (translation and notes).

Dr R.H. Jordan, Belfast

Forthcoming: 'The Hypotyposis of Timothy- a unitary text?', in M. Mullett and A. Kirby, eds., *Work and Worship at the Theotokos Evergetis*, BBT 6.2 (Belfast, 1997).

In progress: *The Synaxarion for the Monastery of the Theotokos Evergetis*, new Greek text with English translation; *The Synagoge of Paul Evergetinos*, English translation of Book 1.

Dr Doug Lee, Lampeter

Forthcoming: 'The Army', Chap.7 in Averil Cameron and Peter Garnsey, eds., *Cambridge Ancient History XIII (AD 337-425)* (Cambridge, 1998), 211-37.

Prof W. Liebeschütz, Nottingham

'Cities, taxes and the accommodation of barbarians: the theories of Durlat and Goffart', in W. Pohl, ed., *Kingdoms of the Empire. The Integrations of Barbarians in late Antiquity* (Leiden: Brill, 1997), 135-51; 'The rise of the bishop in the Christian Roman Empire and successor kingdoms', *Electrum I* (Krakow, 1997), 13-25.

Forthcoming: *The Late Roman City, 400-750 A.D.* The title is provisional but indicates the scope of the book.

Andrew Louth, Durham

'St Gregory Nazianzen on Bishops and the Episcopate', in *Studia Ephemeridis <Augustinianum>* 58 (1977), 281-5; 'St Maximos the Confessor between East and West', in *Studia Patristica* 32 (1997), 332-45; 'Specificul misiunii Bisericii in viziunea epocii patristice', in *Renaserea* 8 (new series), 9 (93) (Sept. 1997), 8; 'St Denys the Areopagite and the Iconoclast Controversy', in Ysabel de Andia, ed., *Denys l'Aréopagite et sa postérité en Orient et en Occident, Actes du Colloque International, Paris, 21-24 septembre 1994*, Collection des études Augustiniennes, Série Antiquité 151 (Paris, 1997), 329-39.

Forthcoming: *The Wisdom of the Greek Fathers* (Oxford: Lion Publishing plc, 1997); 'They speak to us across the centuries: 4. St Maximos the Confessor', *Expository Times* (January 1998), 100-3; 'The theology of the Word made flesh', in *The Bible as Book* (London: British Museum Publications, 1997 [1998]), 1-6; 'Did John Moschos really die in Constantinople?', *JTS* 49 (1998), 1-6; survey article on 'Byzantine/Greek Orthodox Christianity', for S. Griffiths et al., eds., *A Dictionary of Eastern Christianity* (Oxford: Blackwells, 1998); 'Apophatic theology in Dionysius the Areopagite', in *Hermathena* (special issue on Christian and Pagan Neoplatonism, 1998); 'Dogma and spirituality in St Maximos the Confessor', *Prayer and Spirituality in the Early Church* (Melbourne, 1996 [1998?]); 'St John Damascene: preacher and poet', in P. Allen and M.B. Cunningham, eds., *Preacher and Audience: Studies in Early Christian and Byzantine Homiletics* (Leiden: Brill, 1998).

In progress: John Damascene and Byzantine theology.

Dr John Lowden, London

Early Christian and Byzantine Art (London, 1997); 'Hugo Buchthal (1909-96)', *Burlington Magazine* 139 (1997), 198-99.

Forthcoming: 'Miniatura (Bizanzio)', in *Enciclopedia dell'Arte Medievale* VIII; 'The beginnings of Biblical illustration' in John Williams, ed., *Imaging the Early Medieval Bible* (Penn State Press); 'Byzantium perceived through illuminated manuscripts', in R. Cormack, ed., *Through the Looking Glass. British Reflections of Byzantium*, 29th Spring Symposium of Byzantine Studies, London 1995 (Variorum); *The Making of the Bibles Moralises. 1. The Manuscripts. 2. The Book of Ruth* (Penn State Press); (with Charles Barber), *The Theodore Psalter, British Library Additional MS 19352*, CD-ROM facsimile publication and commentary (University of Illinois Press); 'Professor Hugo Buchthal (1909-96)', *Proceedings of the British Academy*.

In progress: *The Illustration of the Septuagint* (the Grinfield Lectures, 1996-8).

Raymond Mercier, St Ives, Cambs.

Forthcoming: (with Anne Tihon), *Plethon. Manuel d'astronomie* (Louvain: Academia, 1988).

Dr Margaret Mullett, Belfast

Theophylact of Ohrid. Reading the Letters of a Byzantine Archbishop, Birmingham Byzantine and Ottoman Monographs 2 (Aldershot: Variorum, 1997); '1098 and all that: Theophylact, the bishop of Semnea and the Alexian reconquest of Anatolia', *Peritia* 10 (1996), 237-52; (ed. with Anthony Kirby) *Work and Worship at the Theotokos Evergetis*, BBT 6.2 (Belfast, 1997).

Forthcoming: 'Friendship in Byzantium: genre, topos and network-- and the rule of Alexios I Komnenos (1081-1118)', J. Haseldine, ed., *Friendship in Medieval Europe* (London, 1998); 'From Byzantium with love', L. James, ed., *Desire and Denial* (Aldershot: Variorum, 1999).

In progress: *Diegesis merike; Alexios I Komnenos*.

Dr J.A. Munitiz, S.J., Oxford

'Wonder-working ikons and the letters to Theophilos', in Lynda Garland, ed., *Conformity and Non-Conformity in Byzantium* (papers delivered at the 8th Conference of the Australian Association for Byzantine Studies, Univ. of New England, Australia, July 1993) (*ByzF* 24, 115-23; (with J. Chrysostomides, C. Walter et al.) *The Letter of the Three Patriarchs*, critical edition (Camberley: Porphyrogenitos).

Forthcoming: 'Anastasius of Sinai as Preacher', in P. Allen and M.B. Cunningham eds., *Preacher and Audience. Studies in Early Christian and Byzantine Homiletics* (Leiden: Brill, 1998); 'Nikephoros Blemmydes on John: a Byzantine scholar's reactions to John's Prologue', in C. Rowland and D. H.T. Fletcher-Louis, eds., *Understanding, Studying and Reading: New Testament Essays in Honour of John Ashton* (Sheffield Academic Press).

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

Prof D.M. Nicol, Cambridge

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

Forthcoming: (as one of a series of seminars given in 1997 at the Institut Orientale, The Catholic University of Louvain, Louvain-la-Neuve, Belgium, to be published there with the others in 1998) 'The early scholia on the sermons of Gregory of Nazianzus'.

In progress: further research into the scholia on the early manuscripts of the sermons of Gregory of Nazianzus; an Introduction to a Thesaurus of the Pseudo-Nonnos Commentaries; the translation of the same Commentaries with Introduction and Notes in the Translated Texts for Historians series, Liverpool University Press; 'Magic at the crossroads in the sixth century AD'.

Dr Philip Pattenden, Cambridge

In progress: *John Moschus Pratum Spirituale*, CChr, ser.gr. (Louvain); plus separate English translation and commentary.

Marcus Plested, Oxford

'Macarius and Diadochos: an essay in comparison', *Studia Patristica* (Leuven, 1997).

Forthcoming: 'L'Union hypostatique dans les écrits de Macaire', *Actes du Colloque de Vézelay* 1997.

Charlotte Roueche, London

Ed. (with R. R. R. Smith), *Aphrodisias Papers* III (Ann Arbor, 1996); 'The Ages of Man', *Ktema* 18 (1993, published 1996), 159-69; 'A new governor of Caria-Phrygia: P. Aelius Septimius Mannus', A. Chastagnol, S. Demougin, C. Lepelley, eds., *Splendidissima Civitas: Études d'histoire romaine en hommage à François Jacques* (Paris, 1996), 231-9; 'Benefactors in the late Roman period: the eastern empire', M. Christol, O. Masson, eds., *Actes du Xe Congrès International d'Épigraphie Grecque et Latine* (Paris, 1997), 353-68.

Dr Janet E. Rutherford, Swindon

'Diadochos and the structure of the Synagoge', in M. Mullett and A. Kirby, eds., *Work and Worship in the Theotokos Evergetis*, BBTT 6.2 (Belfast, 1997).

Forthcoming: 'Sealed with the likeness of God: Logos christology in Diadochos of Photike', in *Christology in the Fathers*, Proceedings of the Third Irish Patristic Symposium (Maynooth, 1996).

In progress: I am preparing a new critical edition of the *Κεφάλαια γνωστικά ρ'* of Diadochos of Photike, which will include a very early ms. not included in previous editions of the text. The volume will include both an introduction and a glossary of Diadochal technical terminology, both of which will draw on material from my doctoral dissertation (see 4. Theses).

Dr Jonathan Shepard, Cambridge

'"Father or Scorpion": Style and substance in Alexios' diplomacy', in M.E. Mullett and D. Smythe, eds., *The Reign of Alexios I Komnenos*, BBTT (Belfast, 1996), 68-132; 'Byzantine soldiers, missionaries and diplomacy under Gibbon's eyes', in R. McKitterick and R. Quinault,

eds., *Edward Gibbon and Empire* (Cambridge, 1996), 78-100; 'Cross-purposes: Emperor Alexius and the Crusade', in J. Phillips, ed., *The Origins and Impact of the First Crusade* (Manchester University Press, 1997), 107-29.

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 other Balkan empire'; 'Byzantium and the West' in T. Reuter, ed., *New Cambridge Medieval History III* (Cambridge, 1998); 'Constantine VII and the containment of the Rus', in S. Ivanov et al., eds., *Collection of Articles in Celebration of Georgii G. Litavrin's 70th Birthday* (Moscow, 1997); 'Silks, skills and sensibilities', *BMGS* 21 (1997); 'Byzantium and the outside world: introduction', in L. Brubaker, ed., *Dead or Alive ? Byzantium in the Ninth Century* (Variorum, 1998); 'Byzantium and the steppe nomads: the Hungarian dimension', in G. Prinzing, ed., *Byzanz und Ost-Mitteleuropa* (Mainz, 1998).

Dr Marianna Spanaki, Birmingham

'Aspects of Byzantine history in modern English fiction', in E. Konstantinou, ed., *Byzantinische Stoffe und Motive in der Eupaischen Literatur des 19. und 20. Jahrhunderts* (Peter Lang, 1997), 285-316.

Forthcoming: 'Greek Women Writers on Byzantium: P.S. Delta and M. Douka', in P. Magdalino and D. Ricks, eds., *P.S. Delta's novels: Topography and Time* (Variorum); *Writing from Byzantine History and Byzantium and Greece* (book in Greek); Akrites in some recently published Greek youth literature.

In Progress: Metaphors they lived by in three Byzantine Romances; Byzantine empresses in Modern Greek fiction; Notions of age in two Byzantine texts; Byzantine themes in Salonica Modern Greek literature; Writing on Byzantium: ethnicity and race in a Greek 20th c history; English prose on Byzantium; Reflections on the Athos Salonica exhibition: everyday life and lay people.

Jeffrey Spier, London

'Early Christian gems and their rediscovery' in C.M. Brown, ed., *Engraved Gems: Survivals and Revivals* (Washington: National Gallery of Art, 1997), 33-43.

Dr Shaun Tougher, Cardiff

'Byzantine eunuchs: an overview, with special reference to their creation and origin', in E. James, ed., *Women, Men and Eunuchs: Gender in Byzantium* (London and New York: Routledge, 1997), 168-84; *The Reign of Leo VI (886-912). Politics and People* (Leiden: Brill, 1997).

Forthcoming: 'Images of effeminate men: the case of Byzantine eunuchs', in D. Hadley, ed., *Masculinity in Medieval Europe* (Longman); 'The imperial thought-world of Leo VI, the non-campaigning emperor of the ninth century', in L. Brubaker, ed., *Dead or Alive? Byzantium in the Ninth Century* (Variorum); 'In praise of an empress: Julian's Speech of Thanks to Eusebia', in Mary Whitby, ed., *The Propaganda of Power: The role of Panegyric in Late Antiquity* (Brill).

In progress: Eunuchs in the *Res Gestae* of Ammianus Marcellinus; Eusebia's advocacy of Julian; monasticism and eunuchs; eunuchs and queer theory; the Macedonian dynasty (867-1056).

The Very Revd Dr Panteleimon Tsorbatzoglou, London

'Origin and perspective of Iconoclasm. Influences and targets', *Theologia* 66 (1995), 681-738 (in Greek).

Forthcoming: *On the Social Aspect of Iconoclasm. An Introductory Research about the Roots of the Controversy* (in Greek, 1998); 'The authenticity of the text "De sanctum imaginum veneratione" which is dedicated to Andrew of Crete (PG 97, 1301-4= CPG 8193', *Memorial Volume Attributed to Prof Pan. Chrysou* (Thessalonike: Theological Faculty, The University of Thessalonike, 1998); 'The "Megalopolis Thessalonike" and the installations of Slavs according to the hagiological texts of mid-Byzantine period', Acts of 3rd International Congress, 'Byzantine Macedonia', University of Melbourne, 10-15 July 1995; 'The "Megalopolis Thessalonike" and its world according to the hagiological and historical texts of mid-Byzantine period, 7-11 century', *Theologia* 69 (1998); *The Last Monotheletic Synod (712). The Emperor Bardanes-Philippicus and the Problem of the Involvement of Germanus of Cyzicus and Andrew of Crete in This* (1999).

Dr Katharine Vivian (Ashton), Bucknell, Shropshire

Forthcoming: *Sufi Traces in Georgian Literature*, to be published by the Curzon Press in a coming Handbook on the Georgians.

Bishop Kallistos Ware, Oxford

Through the Creation to the Creator, The Fifth Marco Pallis Memorial Lecture (London: The Friends of the Centre, 1997); '"My helper and my enemy": the body in Greek Christianity', in Sarah Coakley, ed., *Religion and the Body* (Cambridge University Press, 1997), 90-110; '"We must pray for all": salvation according to St Silouan', *Sobornost/ECR* 19:1 (1997), 34-51; 'The Trinity: heart of our life', in James S. Cutsinger, ed., *Reclaiming the Great Tradition* (Downers Grove, Illinois: InterVarsity Press, 1997), 125-46.

In progress: *The Philokalia V*, translated from the Greek text of St Makarios of Corinth and St Nikodimos of the Holy Mountain (London: Faber and Faber); '"A priest for ever": the eucharistic sacrifice in

Byzantine theology'; 'God's Book: creation spirituality in the Orthodox Church'.

Dr Mary Whitby, Oxford

'Michael Psellus on Euripides and George of Pisidia', in (edd.) L. Hardwick and S. Ireland, eds., The Open University Department of Classical Studies, The January Conference 1996, *The Reception of Classical Texts and Images*, Selected Proceedings (The Open University, 1996) 109-31 [also published on the World Wide Web].

Forthcoming: *The Propaganda of Power: The Role of Panegyric in Late Antiquity*, Mnemosyne Supplement (Leiden: Brill, 1998). [Thirteen essays by specialists covering both eastern and western material from the first to the seventh century AD. Of particular interest to Byzantinists will be chapters on Julian (Shaun Tougher), Themistius (Peter Heather), Socrates and Sozomen (Theresa Urbainczyk), Evagrius (Michael Whitby), George of Pisidia (Mary Whitby), and the role of Moses in panegyric (Claudia Rapp); 'Defender of the Cross: George of Pisidia on the Emperor Heraclius and his leaders', in *The Propaganda of Power* (above).

In progress: George of Pisidia on the Emperor Heraclius: translation and commentary (for Translated Texts for Historians, Liverpool University Press).

Dr Michael Whitby, Warwick

'Theophylact the historian and the Miracles of Artemius', *Electrum* 1 (Krakow, 1997), 221-34.

Forthcoming: chapters on 'The Successors of Justinian'; 'The Army'; 'Armies and Society'; 'The Balkans and Greece'; and (with S.J.B. Barnish and A.D. Lee) 'Government and Administration', in *Cambridge Ancient History XIV* (1999).

Nigel Wilson, Oxford

'The manuscripts of Greek classics in the Middle Ages and Renaissance', *Classica et Medievalia* 47 (1996), 379-89; 'Griechische Philologie im Altertum', in H.-G. Nesselrath, ed., *Einleitung in die griechische Philologie* (Stuttgart and Leipzig, 1997), 87-103; 'Griechische Philologie in Byzanz', *ibid.*, 104-16.

Prof Frances Young, Birmingham

Biblical Exegesis and the Formation of Christian Culture (Cambridge University Press, 1997).

Forthcoming: *Cambridge History of Early Christian Literature* (Cambridge University Press).

MEMBERS RESIDENT OUTSIDE THE U.K.

Prof Panagiotis A. Agapitos, Nicosia, Cyprus

'La mort à Byzance: images fragmentaires d'un monde inconnu', *Europe* 822 (October 1997), 47-59; 'Kaiser Johannes VII. Palaiologos als Adressat einer Monodie des Theodoros Potamios', *BZ* 90 (1997), 1-6.

Forthcoming: 'Teachers, pupils and imperial power in eleventh-century Byzantium', in N. Livingstone and Y.L. Too, eds., *Pedagogy and Power: Rhetorics of Classical Learning* (Cambridge, 1998); 'Metamorphoseon permulti libri: Byzantine literature translated into Modern Greek', in P. Magdalino and David Ricks, eds., *Byzantium and the Modern Greek Identity* (London, 1998); 'Narrative, rhetoric and drama rediscovered: scholars and poets in Byzantium interpret Heliodoros', in R. Hunter, ed., *Readings of Heliodorus* (Cambridge, 1998); 'Ο θάνατος στο Βυζάντιο: Αποσπασματικές εικόνες ενός άγνωστου κόσμου', *Entefktirio* 40 (Spring, 1998); 'Ο λογοτεχνικός θάνατος των έχθρων στην Αυτόβιογραφία του Νικηφόρου Βλεμμύδη', *Hellenika* 48 (1998); 'Mischung der Gattungen und Überschreitung der Gesetze: Die Grabrede des Eustathios von Thessalonike auf Nikolaos Hagiotheodorites', *JÖB* 48 (1998); 'Novel mixtures and awe-inspiring mysteries: interpreting Byzantine literature from within', *Symbolae Osloensis* 73 (1998); 'Ιερώνυμος Τραγωδιστής ο Κύπριος: Ένας γραφέας και μουσικός της Όψιμης Αναγέννησης', in N. Oikonomides, ed., 'Η έλληνική γραφή κατά τους δέκατο πέμπτο και δέκατο έκτο αιώνες (Athens, 1998); 'Dreams and the spatial aesthetics of narrative presentation in *Livistros and Rhodamne*', *DOP* 53 (1999).

In progress: 'Public and private death in Psellos: Maria Skleraina and Styliane Psellaina'; critical edition of the Byzantine vernacular romance *Livistros and Rhodamne* (version α); translation into Modern Greek with introduction, revised original text and notes of Nikephoros Blemmydes' *Partial Account of His Life*.

Dr Pauline Allen, Brisbane, Australia

Forthcoming: 'A bishop's spirituality: the case of Severus of Antioch', in P. Allen, R. Canning, L. Cross with B. Caiger, eds., *Prayer and Spirituality in the Early Church*; 'The sixth-century Greek homily: a reassessment', in P. Allen and M.B. Cunningham, eds., *Preacher and Audience. Studies in Early Christian and Byzantine Homiletics* (Leiden: Brill); (with Wendy Mayer), 'Traditions of Constantinopolitan preaching: towards a new assessment of where Chrysostom preached what', *ByzF* 24 (1997), 93-114; 'John Chrysostom's Homilies on I and II Thessalonians: the preacher and his audience', *Studia Patristica* 31

(1997), 3-21; (with B. Neil), *Documenta ad S. Maximi Confessoris vitam spectantia*, CChr, ser.gr. (Leuven).

Dr Theodora Antonopoulou, Nicosia, Cyprus

The Homilies of the Emperor Leo VI (Leiden: Brill, 1997); 'An epistolary attributed to Leo the Wise', *JÖB* 47 (1997), 73-9.

Forthcoming: 'The homiletic activity in Constantinople around 900', in P. Allen and M.B. Cunningham, eds., *Preacher and Audience. Studies in Early Christian and Byzantine Homiletics* (Leiden: Brill, 1998).

In progress: Critical edition of the homilies of the emperor Leo VI (to be published in CChr, ser. gr.); edition of the homily on the Presentation of the Virgin by the patriarch Euthymius I; study and edition of the homilies of George the Rhetor.

Dr István Baán, Budapest, Hungary

Ed., *Justinianus császár teológiája* (*The Theology of Emperor Justinian*), Series Varia Byzantina- Bizánc világa (Byzantine World) 2 (Budapest: Bizantinológiai Intézet Alapítvány) (Centre for Byzantine Studies Foundation); 'L'évêque Chrysostome: exigences et réalisations', *Vescovi e pastori in epoca teodosiana II*, *Studia Ephemeridis Augustinianum* 58 (Rome, 1997), 423-8; 'Magyarság, Bizánc és Európa' ('Hungarians, Byzantium and Europe'), in I. Dobrossy, ed., *Miskolc a millecentenárius évében II* (*Miskolc in the Year of the Millecentenary*), 11-20; 'L'aspect pneumatologique de la vie morale du chrétien selon Jean Chrysostome', *Augustinianum* 37 (1997), 327-31.

Forthcoming: *Az egyiptomi szerzetesek mondásai. Apophthegmata Patrum* (*The Sentences of the Egyptian Monks*). Translation, Introduction and Notes, *Varia Byzantina- Bizánc világa* (*Byzantine World*) 4 (Budapest: Bizantinológiai Intézet Alapítvány) (Centre for Byzantine Studies Foundation); 'The Metropolitanate of Tourkia. The organization of the Byzantine church in Hungary in the Middle Ages', in G. Prinzing, ed., *Byzanz und Zentraleuropa* (Mainz); 'L'Esprit Saint dans la vie du chrétien chez Chrysostome', *Folia Theologica* 8 (1997).

In progress: Collection of the Byzantine sources of the history of Hungary in the 14th-15th centuries for continuing the posthumous work of the late Gyula Moravcsik, *Fontes byzantini historiae hungaricae aevoducum et regum ex stirpe Arpád descendendum* (Budapest, 1984); research into the manuscript sources of the Greek rite (Orthodox, then Uniate); Bishopric of Munkács (Subcarpathia, Ukraine) between 1390-1733.

J.H.Barkhuizen, Pretoria, South Africa

Forthcoming: 'A short note on John 1.17 in Patristic exegesis', *Acta Patristica et Byzantina* 8 (1997); 'Romanos Melodos, verse homily "On the leper". An Analysis', *Acta Patristica et Byzantina* 8 (1997); 'Proclus of Constantinople', in P. Allen and M.B. Cunningham, eds., *Preacher*

and Audience. *Studies in Early Christian and Byzantine Homiletics* (Leiden: Brill).

In progress: 'John Chrysostom on the parables in the Gospel of Matthew. A study in Antiochene exegesis'; *Proclus of Constantinople. Homilies on the Life of Christ. Translation with introduction and notes.*

Dr Massimo Bernabò, Pontassieve, Italy

'Lo studio della illustrazione dei manoscritti greci del Vecchio Testamento: ca. 1820-1990', *Medioevo e Rinascimento* 9, n.s. 6 (1995), 261-99; 'Pseudepigrapha and medieval illustrated manuscripts of the Septuagint: prolegomenous reflections', *Journal for the Study of Pseudepigrapha* 14 (1996), 85-90.

Forthcoming: (with K. Weitzmann), *The Byzantine Octateuchs, The Illustrations in the Manuscripts of the Septuagint* 2 (Princeton, N.J.: Department of Art and Archaeology, 1998 [August]); 'Nota iconografica sulle scene del Vecchio Testamento nelle croci lignee postbizantine di Sant'Oreste e di Firenze', *JÖB* 47 (1996), 257-72; "Bene, dunque, ha detto il Fisiologo". *Le miniature del perduto codice B.8 della Scuola Evangelica di Smirne* (Firenze: SISMEL, 1998 [March]). 'Un modello costante: la miniatura bizantina da Giustiniano ai Paleologi', in A. Putaturo Muraro, ed., *Lineamenti di storia della miniatura in Italia* (Naples: Edizioni Scientifiche Italiane, 1998).

In progress: *La demonizzazione di Bisanzio: l'arte bizantina nella critica e nell'immaginario italiani dalla fine dell'Ottocento al secondo dopoguerra.*

Ioanna Bitha, Athens, Greece

(with M. Chatzidakis), *Ευρετήριο Βυζαντινών Τοιχογραφιών Ελλάδος I. Κύθηρα* (Athens: Academy of Athens, 1997) (an English edition will be published); (with A. Katsioti and E. Katsà), *Bibliographie de l'Art Byzantin et post-Byzantin. La Contribution Grècque 1991-1996* (Athens: Academy of Athens, 1996).

Dr Maria Constantoudaki, Athens, Greece

'Argenteria eoreficeria a Creta Veneziana (sec. XVI e XVII): Notizie da documenti d'archivio', in P. Pazzi, ed., *Contributi per la storia dell'oreficeria, argenteria e gioielleria* II (Venice, 1997); 'Unpublished icons from the S. Harokopos collection of the Korgialeneios Library at Argostoli', Sixth International Congress of Ionian Studies (Zante, 23-27 September 1997), Summaries of communications, p. 39 (In Greek).

Forthcoming: 'Virgin Odighitria with two saints, an italianate icon in the Archangel Michael Trypiti Church, Nicosia', Third International Congress of Cypriot Studies (Nicosia, April 1996), *Proceedings*, Section II (Medieval).

Dr Małgorzata Dąbrowska, Łódź, Poland

Translation into Polish: C. Mango, *Historia Bizancjum* (Gdansk, 1997);
Revision of the Polish translation of S. Runciman, *Nieszpory Sycylijskie*
(Katowice, 1997).

Forthcoming: 'Uzun Hasan's project of alliance with the Polish king,
1474', *Acta Universitatis Lodziensis, Folia Historica* (1998).

In progress: book on Trebizond (in Polish).

Dr. Claudine Dauphin, Paris, France

(with S.P. Brock, R.C. Gregg and A.F.L. Beeston), eds., 'Païens, Juifs,
Judéo-Chrétiens, Chrétiens et Musulmans en Gaule: les inscriptions
de Na'aran, Kafr Naffakh, Farj et Er-Ramthaniyye', *Proche-Orient
Chrétien* 46 (1996), 305-40; 'Carpets of stone: the Graeco-Roman
legacy in the Levant', *Classics Ireland* 4 (1997), 1-32; 'On the pilgrim's
way to the holy city of Jerusalem: the basilica of Dor', in J.R. Bartlett,
ed., *Archaeology and Biblical Interpretation* (London: Routledge,
1997), 145-65; 'Dor Church', *Hadashot Arkheologiot* 156 (1997), 56-57
(in Hebrew); 'Dor Byzantine Church, 1994', *Israel Exploration Journal*
47 (1997), 121-27.

Forthcoming: 'Illness and healing in ancient times: review article',
Palestine Exploration Quarterly; 'A prophylactic Byzantine ring',
Atiqot.

In progress: *La Palestine byzantine: le Peuplement* I-II (Oxford:
Archaeopress, 1998).

Tom van Essen, The Hague, The Netherlands

In progress: 'The Iconography of the Wall-paintings in the Church of
St. Pelagia, Ano Viannos, Crete (1360 A.D.)'.

David Frendo, Cork, Ireland

'The early exploits and final overthrow of Khusrau II (591-628):
panegyric and vilification in the early Byzantine-Iranian conflict',
Bulletin of the Asia Institute, New Series 9d (1997), 209-14.

K. Giakoumis, Athens, Greece and Birmingham

'Εθνική ελληνική μειονότητα περιοχής Αργυροκάστρου και
ελλαδική εξωτερική πολιτική (τρία ανέκδοτα έγγραφα του 1911
περί της ανεγέρσεως νέου μητροπολιτικού κτιρίου στο
Αργυρόκαστρο)' ('National Greek minority in the area of Gjirokastra
and Greek external policy (three unpublished documents of 1911 about
the erection of a new metropolitan building in Gjirokastra)', *Epirotiko
Imerologia* 18 (1996-7), 65-71 (in Greek); 'Συμβολή στη μελέτη
των θρησκευτικών επαφών της Επτανήσου με τη Βόρειο
Ήπειρο: η περίπτωση της Δρόπης και της Λιούντζης κατά
τους 17ο και 18ο αι.' ('A contribution in the studies of the religious

relations of the Ionian Islands with Northern Epiros: the case of Dropolis and Liuntzi in the 17th and 18th c.'), abstract published in ΣΤ' Διεθνές Πανιόνιο Συνέδριο (23- 27 Σεπτεμβρίου 1997, Ζάκυνθος): Περιλήψεις Ανακοινώσεων, 20.

Forthcoming: (with A. Lymberopoulou), 'The fragments of the frescoes of the church of St George in Marmiro of Vlore in Albania: their dating and classification in the 14th c. painting in Albania' (1998); *The "katastichon" of the Sacred Monastery of St Basil in the homonym village of Himarra (Southern Albania): a contribution to the cultural, religious, economic and social history in the area of Himarra* (Athens - Ioannina: Dodoni) (in Greek with an extensive summary in English); 'Ta periousiaka stoiheia tis I.M. Kipinas apo katalogo tou 1885', *Epirotici Etaireia* (1998) (in Greek); 'Dyo mousica heirografa apo ti Droviani tis Voreiou Epirou' ('Two music manuscripts from Droviani of Northern Epiros'), *Voreioepirotica* (in Greek).

Michael Jeffreys, Sydney, Australia

In progress: (with E.M. Jeffreys), *The Letters of the Monk Iakovos*, CChr, ser.gr.(Leuven); (with V. Doulavera), *15,000 Published Facsimiles of Folios from Greek Manuscripts with Vernacular Literary Content (1180-1700)* (Sydney: Department of Modern Greek).

Haris Kalligas, Athens, Greece

Forthcoming: Ed., *The Morozini Campaign and the Regno di Morea*. Acts of the 3rd Symposium of History and Art. Monemvasia 1991 (Estia, Athens, April 1998); (with A. G. Kalligas) 'Forms of traditional architecture in the Peloponnese: a search for the origins and attempts to interpret the variations', Acts of the International Congress of Traditional Architecture in the Balkans, to be published by the University of Thessalonike (1998); a three volume publication on Monemvasia in collaboration with A.G. Kalligas (1999).

In progress: Monemvasia

Prof Michel Kaplan, Paris, France

(with A. Ducellier), *Byzance, IVe-XVe siècle*, Les Fondamentaux 79 (Paris: Hachette, 1997); *La chrétienté Byzantine du VIIe siècle au milieu du Xle siècle, Images et reliques, moines et monastères, Constantinople et Rome* (Paris, 1997).

Forthcoming: 'Quelques remarques sur les routes à grande circulation dans l'Empire byzantin du VIe au Xle siècle', A. Dierkens, J.-L. Kupper and J.-M. Sansterre, eds., *Voyages et voyageurs à Byzance et en Occident du VIe au Xle siècle*, Bibliothèque de la Faculté de Philosophie et Lettres de l'Université de Liège (Liège, 1995); 'Du cocon au vêtement de soie: concurrence et concentration dans l'artisanat de la soie à Constantinople aux Xe-XIe siècles, *Mélanges Ahrweiler*'; 'In search of St Cyril's Philea', M. Mullett and A. Kirby, eds., *Work and Worship at the*

Theotokos, BBTT 6.2 (Belfast, 1997); 'Le miracle est-il nécessaire au saint byzantin?', D. Aigle, ed., *Le miracle dans les mondes chrétien et islamique médiévaux* (Hagiographies médiévales comparées); 'L'aristocrate byzantine et sa fortune', A. Dierkens, R. Le Jan, S. Lebecq and J.-M. Sansterre, eds., *Femme et pouvoir des femmes en Orient et en Occident du VIe au XIe siècle*; 'L'histoire agraire byzantine et la Scandinavie', E. Pilz, ed., *Les Scandinaves et la Méditerranée au Moyen Âge* (Uppsala); 'L'espace et le sacré dans la Vie de Daniel le Stylite', *Le sacri et son inscription dans l'espace Byzance, IVe-XIIIe siècles*, Publications de la Sorbonne, *Byzantina Sorbonensia* 17; 'De la dépouille à la relique: formation du culte des saints à Byzance du Ve au XIIe siècle', É. Bozoky, A.-M. Helvétius, eds., *Les reliques: objets, cultures, symboles* (Brepols).
In progress: *L'atelier du byzantiniste*, *L'atelier du médiéviste* (Brepols).

Prof Bente Küllerich, Bergen, Norway

Forthcoming: 'The visor of Agilulf: Longobard ambitions in Romano-Byzantine guise', *Acta Archaeologica* 68 (1997); 'The abundance of nature- the wealth of man: reflections on an early Byzantine seaasons mosaic from Syria', E. Piltz, ed., *Kairos. Festschrift G. Akerström-Hougen* (Upsala, 1998); *The Obelisk Base in Constantinople: Court Art and Imperial Ideology*, *Acta Inst. Rom. Norv.* X (1998); (with H. Torp) *Bilder og billedbruk i Byzants* (Oslo, 1998).

Prof W.E. Kleinbauer, Bloomington, Indiana, USA

'Early Christian and Byzantine art: ecclesiastical architecture, Latin', in *Dictionary of Art* 9 (1996), 528-36; 'Theveste', *ibid.* 30 (1996), 727.
Forthcoming: 'The Anastasis Rotunda at Jerusalem and Christian architectural innovation', *Journal of Jewish Art* 23 (1998); 'Christian or secular: the Tetraconch in the so-called Library of Hadrian at Athens', in M.W. Tkacz, ed., *Vetus Doctrina: Studies in Early Christianity in Honor of Fredric W. Schlatter, S.J.* (1998); *Singulariter in mundo: Justinian's Saint Sophia at Constantinople*, Frederic Lindley Morgan Chair of Architectural Design, Monograph 4 (University of Louisville, 1998).

In progress: The Emperor Constantius as patron of architecture.

Dirk Krausmüller, Munich, Germany

'The real and the individual. Byzantine concepts of the Resurrection. Part I: Anastasius of Antioch', *Gouden Hoorn, tijdschrift over Byzantium* 5.1 (Summer, 1997), 11-17.

Dr Stavros Lazaris, Fribourg, Germany

'Quelques considerations sur l'illustration hippiatrique grecque et ses rapports avec le texte', C. Opsomer, ed., XXth International Congress

of History of Science. *Book of Abstracts- Scientific Sections* (Liège, 1997), 102.

Forthcoming: 'Costume', 'Gesture', 'Scientific Illustrations' and 'Physiologus' in P.C. Finney, ed., *Encyclopedia of Early Christian Art and Archaeology* (Michigan).

In progress: *Les manuscrits grecs illustrés de contenu hippiatrice*.

Prof Henry Maguire, Champaign, Illinois, USA

Ed., *Byzantine Court Culture from 829 to 1204* (Washington, D.C.: Dumbarton Oaks, 1997); 'The Heavenly Court', *ibid.*; 'Magic and money in the early Middle Ages', *Speculum* 72, no 4 (October, 1997).

Dr T. Maniati-Kokkini, Zographou Greece

'Η επίδειξη ανδρείας στον πόλεμο κατά τους ιστορικούς του 11ου και 12ου αι.', *Το Εμπόλεμο Βυζάντιο (9ος- 12ος αι.)*, The National Hellenic Research Foundation- Institute for Byzantine Research, International Symposium 4 (Athens: Goulandri-Horn Foundation, 1997), 239-59.

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); *Μνείες γαιοκτησίας στον 'Αντιζηλωτικό λόγο' του Νικολάου Καβάσιλα, ΙΗ' Πανελλήνιο Ιστορικό Συνέδριο* (Thessalonike, 1997).

In progress: Army and economy: the evidence of the Byzantine sources (10th-12th centuries).

Dr Corinna Matzukis, Johannesburg, South Africa

'The Voyage of Dionysos by A. Rangavis (Phanariot)', *Ekklesiastikos Pharos* 18 (122)(1996), 166-90.

Forthcoming: 'Homeric influence on Angelos Sikelianos'; 'Kypros Chrysanthos: Poetry on the heroes of the EOKA-struggle 1955-59'; 'Modern Greek poetry within a S. African framework'.

Oliver Nicholson, Minneapolis, MN, USA

'Doing what comes naturally: Lactantius and Libido', *Studia Patristica* 31 (1997), 314-21; 'The Romans and the Long Causeway at Tiverton', *Proceedings of the Devon Archaeological Society* 53 (1995 [1997]) 121-29; "'The Passing of Arthur" and Eikon Basilike', *Notes and Queries* 242 = 44 n.s. (1997), 342-44; 'The Corbridge Lanx and the Emperor Julian', *Britannia* 26 (1995) 312-15.

Forthcoming: 'Arnobius and Lactantius', article for Frances Young, ed., *Cambridge History of Early Christian Literature*; "'Civitas quae adhuc sustentat omnia": Lactantius and the City of Rome', W. Klingshirn and M. Vessey, eds., *The Limits of Ancient Christianity* (Michigan UP, Autumn 1998?).

In progress: An Anatomy of Persecution, Lactantius and the Christian Revolution; articles for Graham Speake, ed., *Encyclopaedia of Greece and the Hellenic Tradition* (Fitzroy Dearborn) on Constantine I, Julian, Inauguration of CP, Forty Martyrs of Sebasteia; 'Lactantius and a statue of Constantine', 'Constantine's vision of the Cross'.

Annabelle Parker, Amsterdam, The Netherlands

'The *Vita Syncreticae*: its manuscripts, ascetical teachings and its use in monastic sources', E. A. Livingstone, ed., *Studia Patristica* 30 (1997), 231-4.

Claudia Rapp, Princeton, N.J., USA

'Figures of female sanctity: Byzantine edifying manuscripts and their audience', *DOP* 50 (1996 [1997]), 313-44; 'Ritual brotherhood in Byzantium', *Traditio* 52 (1997), 285-326.

Forthcoming: 'A Medieval cosmopolis: Constantinople and its foreigners', *Claremont Cultural Studies* 5; Mark the Deacon, *Life of Porphyry of Gaza*, introduction, partial translation and annotation, in Th. Head, ed., *Medieval Hagiography: An Anthology*, ed. Th. Head; 'Kaisarios Dapontes and Greek intellectual life in eighteenth-century Rumania', in C. Hawkesworth, ed., *Religion in the Balkans*; 'Imperial ideology in the making: Eusebius of Caesarea on Constantine as "bishop"', *JTS*; 'Narrative technique as spiritual communication in early Greek hagiography: the concept of *Diegesis*', *Journal of Early Christian Studies*; 'Comparison, paradigm and the case of Moses in panegyric and hagiography', in M. Whitby, ed., *The Propaganda of Power: The Role of Panegyric in Late Antiquity* (Leiden: Brill); 'Byzantine Hagiography', *Symbolae Osloenses* 72 (1997).

In progress: 'Holy Men and Secular Power in Late Antiquity', in J.D. Howard-Johnston and P. Hayward, eds., *Peter Brown and the Cult of Saints* (Oxford: Oxford University Press); *Holy Bishops in Late Antiquity*.

Hilary Richardson, Dublin, Ireland

'Khatchk'ar' (Armenian 'Cross-stone'), in J. Turner, ed., *Macmillan Dictionary of Art* 8 (London, 1996), 198-9.

Dr Evi (Evangelia) D. Sampanikou, Trikala, Greece

Ο Ζωγραφός Διάκοσμος του Παρεκκλησίου των Τριών Ιεραρχών της Μονής Βαρλαάμ στα Μετέωρα (1637), ed. by Barlaam Monastery and F.I.L.O.S. (= Φιλολογικός, Ιστορικός,

Λογοτεχνικός Σύνδεσμος Τρικάλων) (Trikala, 1997). Copies of the book may be consulted in three libraries in London: the Courtauld Institute Library, the Warburg Institute Library and the Library of the Institute of Classical Studies.

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

'Women and Mt. Athos', A.A.M. Bryer and M. Cunningham, eds., *Mount Athos and Byzantine Monasticism* (Aldershot, 1996), 67-79;
'Affirmative action in the 13th century: an Act of John Apokaukos concerning the Blachernitissa Monastery in Arta', *Philhellen. Studies in Honour of Robert Browning* (Venice, 1996), 399-409.

Forthcoming: 'Healing shrines in late Byzantine Constantinople'; 'Byzantine monasticism and the liturgical arts'.

Thomas Thomov, Sofia, Bulgaria

'New information about Cristoforo Buondelmonti's drawings of Constantinople', *Byzantion* 66/2 (1996), 431-53.

Forthcoming: 'The shape of the market: mapping the book of the Eparch', *BMGS* 22 (1998); 'The last column in Constantinople', *Byzantinoslavica* 59 (1998).

In progress: 'Notes on the Russian's *embolon* in Constantinople'; 'Lygarevo: An attempt for etymological explanation'; 'Once more about Xerolophos and Forum Tauri: two footnotes'.

Prof Dr Franz Tinnefeld, Munich, Germany

'Nochmals zur Kantakuzenos-Tarchaneiotes-Frage', *Byzantinoslavica* 47 (1996), 282f.; 'Rituelle und politische Aspekte des Herrschertodes im späten Byzanz', in L. Kolmer, ed., *Der Tod des Mächtigen. Kult und Kultur des Todes spätmittelalterlicher Herrscher* (Paderborn, Schöningh, 1997), 217-28; 'Die Ikone in Textzeugnissen des späten Byzanz', in K. Demoen and J. Vereecken, eds., *La spiritualité de l'univers byzantin dans le verbe et l'image. Hommages offerts à Edmond Voordeckers à l'occasion de son éméritat, Instrumentum Patristica* 30 (Turnhout: Brepols, 1997); 'Byzantinistik im deutschen Sprachbereich', *Das Mittelalter- Perspektiven medievistischer Forschung* 2/1 (1997), 178-80; 'Psellos' in *Theologische Realenzyklopädie* 27 (1997), 637-9; 'Zeichenkonzeptionen im griechischen Mittelalter', in R. Posner et al., eds., *Semiotik- Semiotics- Ein Handbuch zu den zeichentheoretischen Grundlagen von Natur und Kultur, 1. Teilband* (Berlin: De Gruyter, 1997), art. No. 60, 1148-184; articles in *Lexikon des Mittelalters, Lexikon für Theologie und Kirche, Der Neue Pauly*.

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

Prof Hjalmar Torp, Bergen, Norway

'On the Byzantine sources of Hildegard's cosmic proportions', in a Symposium on Hildegard von Bingen (Gothenburg, 1998); (with Bente Kiilerich) *Bilder og billedbruk i Bysants* (Oslo, 1998); *La Rotonde palatine de thessalonique. Architecture, sculptures et mosaïques*.

Niki J. Tsironis, Athens, Greece

Forthcoming: 'Historicity and poetry in ninth-century Byzantium: the homilies of Patriarch Photius and George of Nicomedia', in P. Allen and M.B. Cunningham, eds., *The Preacher and his Audience. Studies in Early Christian and Byzantine Homiletics* (Leiden: Brill); 'Emotion and the senses in the literature of the iconoclastic period', *Symmeikta*.

In progress: currently working as a research assistant on the project 'Prosopography of Asia Minor' undertaken by the Institute for Byzantine Research (Athens) and sponsored by the Foundation for World Hellenism; the polemical literature of the iconoclastic period (conventions and metonymies employed by the iconophile authors of the 8th and 9th centuries); the place of the Mother of God in iconoclasm; the role of incarnational theology in the renaissance of the 9th century; the Mother of God in hagiographical texts of the iconoclastic period.

David Turner, Athens, Greece

'The empire strikes back: an "alternative" history of Europe' (in Greek) *Synaxis* (Jan.-March, 1998).

In progress: *The East Roman Empire and its Legacy: A Handbook for Byzantine Studies*; *The Context of a Theology*, Monograph on Iconoclasm; entries for G. Speake, ed., *Encyclopedia of Greece and the Hellenic Tradition*.

Theresa Urbainczyk, Dublin, Ireland

Socrates of Constantinople: Historian of Church and State (Ann Arbor: University of Michigan Press, 1997); 'Observations on the differences between the Church Histories of Socrates and Sozomen', *Historia* XLVI/3 (1997), 355-373.

Forthcoming: 'Vice and Advice in Socrates and Sozomen' in Mary Whitby, ed., *The Propaganda of Power* (Leiden: Brill).

In Progress: An examination of the historical works of Theodoret of Cyrrhus.

Dr Maria Vassilaki, Chania, Crete

Ed., *Το πορτραίτο του καλλιτέχνη στο Βυζάντιο* (Heraklion: University Press of Crete, 1997).

Forthcoming: 'Γύρο από τεχνολογία των μεταβυζαντινών εικόνων', Proceedings of the Conference on 'Technology in Latin Greece', organized by Prof Chryssa Maltezou and the Gennadius Library (Athens, February 1997); 'Οι πλούσιοι πάνε στην Κόλαση',

Proceedings of the International Conference on 'Rich and Poor in the Society of Greek-Latin East', organized by the University of Athens, The Italian Cultural Institute and the Gennadius Library (Athens, May 1997); 'Painting and experience in Venetian Crete', Proceedings of the Howard Gilman International Conference on 'Mediterranean Cultural Interaction' organized by the Tel Aviv University (Rethymnon, Crete, June 1997); 'Υπήρξε Μανουήλ Πανσέληνος', Proceedings of the International Conference on 'Manuel Panselinos and his Time' organized by the national Research Foundation of Greece (Athens, October 1997); (with Yannis Tavlakis and Efthymios Tsigaridas) *Οι Εικόνες της Ιεράς Μονής Αγίου Παύλου στο Άγιον Όρος* (Mt Athos, 1998) (also translated into English).

Christopher Walter, Vincennes, France

An apotropaic sequence at Karzali (Bulgaria)', *Zograf* 25 (in memory of Gordana Babic); 'IC XC NI KA. The apotropaic function of the victorious cross', *REB* 55; contributions to A. Marava-Chatzinikolaou and C. Toufexi-Paschou, eds., *Catalogue of the illuminated Manuscripts of the National Library of Greece III*; A. Vauchez, ed., *Dictionnaire encyclopédique du Moyen Age*; J. Munitiz and J. Chrysostomides, eds., *Letter of the Three Patriarchs to Theophilus*.

Forthcoming: 'Representations of the Forty Martyrs in marginal psalters', M. Mullett and A. Wilson, eds., *The Forty Martyrs* (Belfast, 1998?); 'An icon of John Vladimir Cephalophorus', Volume in Memory of Doula Mouriki; 'The dead Christ on the altar at Gelati (Georgia)', *Zograf* 26 (in memory of Vojislav Djuric); 'Notes on the iconography of St Theodore Tyron', *REB* 56.

In progress: St George and the military saints.

Dr David Woods, Maynooth, Ireland

'Valerius Victorinus again', *Chiron* 27 (1997), 85-93; 'Ammianus and some Tribuni Scholarum Palatarum, c. AD 353-64', *CQ* 47 (1997), 269-91; 'The Emperor Julian and the Passion of Sergius and Bacchus', *JECS* 3 (1997), 335-68; 'Julian, Arbogastes, and the *Signa* of the *Ioviani* and *Herculiani*', *JRMES* 6 (1995), 61-8; 'An imperial embassy in the *Historia Monachorum*', *JTS* 48 (1997), 133-6; 'Where did Constantine I die?', *JTS* 48 (1997), 531-35; 'On the "Standard-Bearers" at Strasbourg: Libanius, Or. 18.58-66', *Mnemosyne* 50 (1997), 479-80; 'Eusebius, VC 4.21 and the *Notitia Dignitatum*', *Studia Patristica* 29 (1997), 195-202.

Forthcoming: Various papers or notes on the death of Fausta, on the Saracen defenders of Constantinople in 378, on Ammianus and the comes Maurus, on Ammianus and the *rex Alamannorum* Vadomarius, on the identities and succession of the *magistri militum* c. 362-78, on the identity of the *Persocomites* in an anonymous life of Constantine (BHG 364).

Dr Barbara Zeitler, Los Angeles, California, USA
'Sinful sons, falsifiers of the Christian faith: the depiction of Muslims in
a Crusader manuscript', *Mediterranean Historical Review* (1997).

3. FIELDWORK

Albania

Konstantinos Giakoumis: Fieldwork planned for 1998.
Albanian project: a study of the art and architecture in Albania from the Middle Byzantine period until the second phase of the post-Byzantine period.

Egypt

Hilary Richardson: November 1996.
Visited Egypt, The Wadi Natrun, St Paul's and St Antony's monasteries, and St Catherine's Monastery, Mt Sinai, to study monasticism.

Georgia

Antony Eastmond: Restoration of Cave Monasteries in the Gareja Desert of Georgia, 1997-2000

In July 1997 a consortium of teams were awarded a grant from INTAS (International Association for the cooperation with scientists from the newly independent states of the former Soviet Union) for the study and restoration of a number of newly-discovered monasteries and cells in the Gareja desert in south-east Georgia. The grant is for three years to pay for the conservation and study of the caves, their architecture, decoration and historical graffiti.

The teams are from the University of Warwick (Antony Eastmond: overall co-ordination), University of Tbilisi, Faculty of Oriental Studies (Zaza Skhirtladze: Georgian coordinator: art and architecture), Institute of Manuscripts (Darejan Kldiashvili: epigraphy and history), the Georgian Institute for the Restoration of Ancient Monuments of Georgian Art (Merab Buchukuri: restoration and conservation), and Ecole Pratique des Hautes Etudes, Paris IV (Nicole Thierry: advisor).

The summary of the grant proposal was as follows:

This project will explore, restore, document and analyse a series of newly discovered rock-cut monasteries in the Gareja Desert in South-Eastern Georgia which will provide new insights into the development of early Christianity both in Georgia and in the wider East Christian world.

The area has only recently re-opened to scholars after the Soviet army withdrawal of 1990. The many monasteries in this remote and hostile region date to the early Middle Ages and the first was founded in the

sixth century by the Syrian monk St David Garejeli (one of the so-called 13 Syrian Fathers). The monasteries contain many painted churches, chapels, cells and refectories which have never been studied before and which comprise a series of very important paintings and architectural forms. Many of the monuments are in very poor condition (subject to neglect and vandalism) and this project aims to restore and preserve them for future study. The restoration work will play a vital role in the urgently needed rescue of these invaluable sources of historical information. It is vital that the restoration work is carried out in the immediate future since so many of the structures are so fragile. Their discovery makes the need for recording and restoration imperative in order to protect them from vandalism and ensure their preservation for future generations to study and appreciate.

The majority of the monasteries to be studied were founded between the eighth and thirteenth centuries and contain important remains of wall paintings, historical information and pilgrim graffiti, all of which will add to modern knowledge about the working of ascetic monasticism in the medieval world. The major sites in the desert (the Lavra, Udabno, Dodos Rka, Natlismtsemeli, Bertubani, Sabereebi) have been partially published elsewhere; this project will concentrate on previously unpublished and unrestored sites (including Tetri Udabno, Tetri Senakebi, Kolagiri, Pirukughmari, Kvabebi, and Berebis Seri). It is hoped to be able to publish a monograph on the desert and all its sites at the completion of the project.

The project has two parts: fieldwork and analysis. Fieldwork takes place in spring and autumn and will cover three aspects: consolidation and restoration of the monuments; recording of architectural forms and wall paintings; recording of graffiti (including graffiti drawings) and historical inscriptions. In between the material collected will be collated on a database and analysed by the team leaders. The results produced will be widely disseminated through publication and conference meetings.

The project expects to produce results of international significance, since the material to be studied is available nowhere else in the East Christian world. In particular, the survival and nature of pre-iconoclastic artistic forms is currently the subject of much international debate. The extensive graffiti record throughout the Gareja Desert is also of unique importance. This will enable the project to investigate the nature of pilgrimage at the various sites; which will provide detailed information about the nature of elite and popular piety. The work will contribute to a number of fields, including history, religion and art history, and the study of ritual, audience, and multinational pilgrimage. The project will produce interim reports after each year's fieldwork and

will publish a final report giving full details of the discoveries and their significance.

Progress reports will be published in *BBBS* each year.

Further information/reading:

G.N. Chubinashvili, *Peshchernye monastyri David-Garedzhi*, (Tbilisi, 1948).

D.M. Lang, *Lives and Legends of the Georgian Saints*, (London, 1956).

B. Martin-Hisard, 'Les "Treize Saints Pères". Formation et évolution d'une tradition hagiographique géorgienne (VIe-XIIe siècles). Première partie', *Revue des Etudes Géorgiennes et Caucasiennes* 1 (1985), 141-68.

S. Tomekovic-Reggiani, 'Les particularités du cycle peint de la vie de David Garejeli (IXe/Xe siècle - début du XIIIe siècle)', *Revue des Etudes Géorgiennes et Caucasiennes* 2 (1986), 113-34.

G. Abramishvili, *Davit garejeli tsikli kartul kedlis mkhatvrobashi* [The Cycle of St Davit Garejeli in Georgian Mural Paintings] (Tbilisi, 1972).

Greece

A.W. Dunn: Fieldwork planned for summer 1998.

Final study season of the Strymon Delta Project, based at the Archaeological Museums of Kavala and Amphipolis.

Konstantinos Giakoumis: Fieldwork completed in 1997.

1) Mount Athos project: a survey of the 18th-c. painting in Mt Athos and its origins.

2) Ioannina project: a study of the objects kept in the Byzantine Museum, Ioannina and in the metropolis of Ioannina.

3) State Hermitage Museum project: a study of the Epirotic and Albanian icons kept in the museum.

4) Athens projects:

a) A study of the news about the Epirotic monuments in Greece and Albania included in old Greek newspapers (part 1).

b) A study at the General Archives of the State, Athens, for documents concerning Epiros and Albania.

c) A study of the Epirotic part of the archive of V. Mystakidis in the Association of Byzantine Studies, Athens.

Fieldwork planned for 1998:

1) Mount Athos project: a survey of the 18th-c. painting in Mt Athos and its origins (part 2).

2) A study of the news about the Epirotic monuments in Greece and Albania included in old Greek newspapers (part 2).

FIELDWORK

Italy

Ian Quelch: Research in the Archivio di Stato di Venezia from January to May 1998 on relations between the Venetian Commune and Latin Patras; with particular concentration on documents held in the *Cancellaria Inferiore, Notai*. Research in the Archivio segreto Vaticano from May to July 1998 on the Latin Church in the Peloponnese.

Macedonia

Ljubinka Dzidrova: Fieldwork carried out in 1997. In 1997 I took part in the conservation of the Roman theatre in Heraclea Lyncestis near present day Bitola in Macedonia. The co-operation with the local museum and Institute for preservation of the cultural monument of Bitola is planned to expand.

Fieldwork planned for 1998:

I expect to take part in this year's excavations which will be under my supervision. The intention is to explore an elongated area to the south of the *scaena* disposed between the theatre complex and the large cathedral church located over the remains of the early imperial Roman forum. The excavations are planned for May and June.

For September and October it is planned to start a three-year project in field survey of the Pelagonian Plain, the part incorporated in the borders of present day Macedonia. The aim of the project is to define and locate the late antique civitas Pelagonia which will help clarify several other questions concerning the Roman political administration of the region.

(The Editor wishes to apologize for placing Ljubinka Dzidrova's fieldwork report in BBBS 23 (1997) under Greece, instead of Macedonia.)

Turkey

Richard Bayliss: Fieldwork carried out in 1997. In late 1997, a three week season of survey and excavation was conducted at the Alacami in Kadirli (Cilicia) under the auspices of the Karatepe permit and with the support of Professor Dr. Halet Çambel.

Of the many and varied remarkable monuments of Byzantine and Medieval Cilicia, the Alacami must stand as one of the most illuminating, despite its relative obscurity. It is moreover the last surviving free-standing structure of antique Flaviopolis/Flavias, now the rapidly urbanising town of Kadirli in the Osmaniye İlçe. The complex

history of the structure is well documented by its standing remains, which comprise a late fifth- early sixth-century basilica built from a variety of reused architectural elements, modified in the medieval period with the addition of a small chapel to the apse and finally converted into a mosque in the late fifteenth century (see R. Bayliss, 'The Alacami in Kadirli: Transformations of a sacred monument', *Anatolian Studies* XLVII (1997), 57-87).

Scholars interested in the Alacami have included Michael and Mary Gough who produced a plan of the site while working at nearby Anazarbus in 1949 (published as fig. 35 in S. Hill, *The Early Byzantine Churches of Cilicia and Isauria* [Aldershot, 1996]). Our main objective was to produce an updated survey of the building and its immediate archaeological and topographical environment. The new plan supersedes the Goughs' in that it includes the south courtyard, the staircase to the west, the passageway ('cryptoporticus') leading beneath the basilica to a barrel-vaulted chamber and also the many other structural peculiarities of the building's later phases. We also undertook a spatial and compositional analysis of the reused elements in the basilica walls, which has enabled us to make some significant observations on the origin and implementation of the source material for the sixth-century construction.

The limits of the excavations were determined by the position and extent of earlier trenches, of an archaeological, municipal and illegitimate nature. In the early 1960s the steps to the west of the basilica were exposed by Professor Çambel and a small team but few detailed records were made. Later in the same decade part of the same steps and the porch mosaic were destroyed during the laying of pipes for a new water supply line. Even today the periodic rupturing of pipes in the vicinity threatens the site.

We therefore undertook to re-open the 1960s trenches and to examine, plan and photograph these unrecorded and threatened features. This work included the re-excavation passageway beneath the basilica and the barrel-vaulted chamber to which it led. This had originally been constructed as a cistern, which pre-dated both the basilica and the passageway leading to it from the steps. Without excavating within the basilica nave it is not possible to discern whether the cistern was still collecting water after the construction of the basilica, but it seems more likely that it was re-employed as a crypt (or perhaps even a baptistery) in the early Christian period. As part of our efforts to raise the profile of the site we decided not to back-fill the chamber and instead contracted a local iron-smith to secure the external end of the cryptoporticus with a gate.

An added urgency for conducting excavations on the site was given by the recent outcome of a court-case directly concerning the Alacami, which had fallen in favour of re-opening the building as a mosque, a move which Professor Çambel had been vigorously contesting. We therefore focused our attention on the area within the medieval chapel (which had also served as the mosque), an impressive barrel-vaulted structure built against and incorporating the basilica apse. During the 100 years since the Alacami has ceased to function as a mosque about 30% of the stone-paved floor of this structure had been destroyed in several campaigns by treasure-hunters. We undertook to re-excavate these robber trenches and to assess the degree of archaeology which had survived the intrusions.

Inevitably the interpretation of the levels beneath the chapel floor was complicated not only by the action of the treasure-hunters and the hard boundaries imposed by the existing floor, but also by medieval Christian burials which had been cut through the chapel floor. Nevertheless we were able to identify a substantial north-south foundation along the chord of the basilica apse, with a platform extending to the west (partially destroyed by the medieval burials) which we associated with the chancel arrangement for the original basilica.

Within the apse itself nothing survived either of the medieval chapel floor or of its earlier Christian predecessor. The floor of the chapel had probably been laid directly onto the hard natural clay which remained at a higher level than within the nave, a result of the late Roman terracing of the hillside site. This natural surface within the apse was cut by pits and other deposits associated with a period of destruction in the building's history, which would seem to have occurred after the removal of the basilica floor but most probably before the construction of the chapel floor. The architectural fragments, tiles and pottery discovered within these contexts would concur with this conclusion and suggest that the deposits described represent the destruction of the sixth-century basilica.

The basilica was richly adorned with mosaics, both inside and out, some of which remain very well preserved. Many were exposed and recorded by Professor Çambel in 1960 and their continued preservation will be the concern of a future project (see H. Çambel, 'Alacami', *Türkiyemiz* 81 (May, 1997), 42-53 (magazine on Turkish culture published by Akbank) and for images demonstrating the use of solid-modelling techniques for contextualising mosaic schemes see the Alacami report in *Anatolian Archaeology* 3 [1997]). In the meantime Professor Çambel continues to fight in the highest places to secure the recognition of the Alacami as a site of major archaeological significance.

Harun Käya (Bilkent University) competently oversaw much of the on-site organisation and I am indebted to his contribution. Ayşe Salman (Istanbul University) was responsible for some gruelling subterranean elevations and we were cheerfully assisted by Çiğdem Girgin (Istanbul Archaeology Museum) who joined us on behalf of the Turkish Ministry of Culture. Our local workforce comprised Cumali Zaralı, Ahmet Gamalak and Ali Güven. Our thanks go especially to Professor Çambel and all our friends at Karatepe who so kindly accommodated us, fed us, and freely imparted their advice and assistance at every opportunity.

Prof A.A.M. Bryer: Fieldwork completed in 1997.
Examined or revisited late antique Pontic sites from Sinope to Apsuros.

Konstantinos Giakoumis: Fieldwork completed in 1997.
Constantinople project: a study of the documents of the Ecumenical Patriarchate concerning the areas of Epiros and Albania (part 1).
Planned for 1998: Continuation of the Constantinople project.

Dr C.S. Lightfoot: Amorium Excavations Project 1997.
The 10th season of excavations at this large and important site in central Anatolia was conducted between July 7 and August 25. The team comprised 26 archaeologists and students, of whom 18 were Turkish, 6 British, 1 German and 1 Greek. The team was joined by the government representative, Mr Mevlüt Ülmez of the Afyon Archaeological Museum, who provided much advice, help and support as well as good humour and sincere friendship. The weather throughout the season was abnormally cold and wet for the time of year, and so it was fortunate that no extensive excavations had been planned for 1997. Instead, the season was devoted largely to processing material from previous seasons in preparation for the publication of *Amorium: The Second Interim Report (1993-1997)*. The almost daily downpours, however, proved to be of great assistance in the resistivity work and also enabled us to make a number of very interesting surface finds.

The season's work can be divided into three sections: excavation, study and survey. Excavation was restricted to the removal of a modern rubbish heap on the south-west side of the Upper City mound. This unsightly dump, situated beside the principal path up on to the mound, covered a deep pit that had been dug by the villagers some fifty years ago. The excavation, carried out solely by team members, revealed a series of walls that corresponded with descriptions given by elderly villagers who had participated in the earlier digging. The pit was cleared to a depth of approximately 4 metres; at the bottom, modern rubbish (plastic, paper packaging and tin cans) was still being encountered. A roughly square area was exposed, flanked on all sides by walls of differing construction and date. In total eight different phases

of construction were identified; the earliest, comprising large, well-dressed blocks, may be of late Hellenistic or early Roman date, but it is likely that some of the later walls belong to the Byzantine period. There is, as yet, no clear indication of the purpose for which these various walls were built. The finds from the pit included a considerable quantity of early Roman sigillata sherds, one of which was partially covered in mortar, indicating that it was residual and used in a later phase of construction.

Study work at the Dig House lasted throughout the entire season and good progress was made on a number of fronts. Dr Eric Iverson, assisted by Olga Karagiorgou, continued to catalogue the carved stones, some of which had remained uninventoried since before 1992. Nearly 300 items were thus recorded in a limited space of time. Likewise, considerable progress was made in processing the pottery finds. Beate Böhlendorf, assisted by Yasemin Tok, made a detailed study of the Byzantine and mediaeval pottery from Treches UU and TT, while Nursen Özkul completed an inventory of the Ottoman-period glazed pottery. This revealed that pottery production at the site may have continued into the Turkish period, although most of the material was imported from either Iznik or Kütahya. Another unexpected result of sorting through the pottery sherds was the identification of a small number of fragments of Early Bronze Age pottery. These constitute the earliest finds from Amorium and provide a glimpse of the early history of the settlement on the mound. By contrast, Simon Young carried out a detailed study of the 35 Ottoman pipe bowl fragments, most of which also came from the Upper City.

Other work included a study of the terracotta loom weights, tokens and lids, conducted by Feriizat Ülker, who also sorted and counted the glass tesserae (mainly from the Lower City church) found since 1994, the completion of the Roman and Byzantine lamp catalogues by Betül Sahin and Yalçın Mergen respectively, and the addition, by Irfan Yazici, of another 60 examples to the catalogue of tiles and bricks compiled by Karen Barker in previous seasons, while Mücahide Koçak started a study of the metalwork (to be complemented by research in Afyon Museum during the course of the coming winter). Julie Roberts also completed her comprehensive study of the human bones, most of which came from the rock-cut tomb excavated in 1995. This revealed that the tomb had contained at least 93 different individuals and thus provided further proof of the fact that the Roman necropolis at Amorium was reused well into Byzantine times.

Dr Margaret Gill continued her meticulous work recording the recent glass finds. Indeed, the heavy rain that bedevilled our work for most of August produced numerous further examples of glass, especially

bracelet fragments, and these will be studied in 1998. Of special note, however, is identification of a small fragment of dichromatic glass amongst the finds from Amorium; only a few other examples of this rare type of luxury glass have previously been recorded in Turkey. Only 12 coins were acquired during 1997, but by contrast the season produced 3 Byzantine lead seals, whereas only two examples had been found in the previous 10 years of work. All of the seals probably belong to the 11th century; one may contain a reference to Amorium, but another, found washed out of the baulk in Trench TT on the Upper City mound, was a particularly fine and strikingly well-preserved example, depicting the Virgin Mary holding the infant Jesus. The inscription on the reverse shows that it is the seal of Nicephorus Melissenus, brother-in-law of the emperor Alexius I. In addition, two other coins were acquired in Emirdag for the Afyon Museum; both were found at the nearby village of Demircili. One was an issue of the emperor Nero from the city mint of Amorium, while the other proved to be a very rare copper coin of the early Seljuk period.

The principal survey work was a detailed geophysical study of the enclosure in the Lower City, thought to be ruins of a middle Byzantine military compound. A resistivity survey covering four 20-metre squares was conducted by Dr Mahmut Drahor of Dokuz Eylül University in Izmir, while an area of some 60 sq. metres was surveyed by Dr Ali Kaya of Süleyman Demirel University in Isparta, using a magnometer. The initial computer-generated results, produced on site, revealed several structures within the enclosure, most notably a building measuring nearly 20 metres square not far from Trench XB. These results were very encouraging and expectations for the future are high. We plan to excavate parts of the surveyed area to test the accuracy of the geophysical readings. But, apart from anything else, this work has shown that such equipment and techniques can be successfully applied at Amorium.

For several years we have been carrying out a careful study of material in and around the modern village of Hisarköy, and several new items came to our attention in 1997. These included the lower part of a baluster post, decorated with a cross, and an attractive middle Byzantine colonnette capital. Interesting Byzantine material was also observed elsewhere, notably at Baglica, a BP station on the Eskisehir road and at the municipal museum in Bolvadin. In addition, Afyon Museum has recently acquired a significant new inscribed templon epistyle, once belonging to a church dedicated to the archangel Michael dating to the reign of the emperor Constantine VII Porphyrogenitus.

Under the aegis of the Amorium Project, Chris Lightfoot and Richard Ashton carried out a study of the coins in Bolvadin during the early

summer. In total 285 coins were recorded, of which 84 were identified as belonging to the Byzantine period (6th-11th centuries). This work provides a useful comparison to the finds from the excavations at Amorium, only 40 km as the crow flies to the north-east, and to the catalogue of the Afyon Museum collections, being prepared by Richard Ashton and John Casey. From this information we will be able to evaluate both the chronological span and the quantity of coins that were circulating in one of the central areas of Byzantine Anatolia.

Finally, another new and exciting development this year was the carrying out by Aylin Zor and Aylan Erkal of a socio-anthropological survey of the modern village. The aim of this work was to plot the changes that have occurred in the layout of the site from the time of the mediaeval and Ottoman settlements to that of the present village and to compare the use of living/working spaces by the modern population with that of the earlier Turkish and Byzantine inhabitants.

The season's work was sponsored by the British School of Archaeology at Ankara and also funded partly by Dumbarton Oaks, partly by generous donations from the 'Friends of Amorium'. The Project is grateful for the kind assistance of the Turkish authorities both in Ankara and in Emirdag, and for the help and advice provided by Prof Cyril Mango and Dr Marlia Mango. Finally, a special thanks must go to Melih Arslan, Richard Ashton, Ahmet Tabur and Dr Hüseyin Tanrikulu for their unstinting and generous support.

Publications: Amorium 1997

- 1) C.S. Lightfoot, 'Doukas and Amorium: a note', *JÖB* 46 (1996), 337-40.
- 2) C.S. Lightfoot and E.A. Ivison, 'Amorium excavations 1995: the eighth preliminary report', *Anatolian Studies* 46 (1996), 91-110.
- 3) C.S. Lightfoot, 'Excavations at Amorium in 1996', *BBBS* 23 (1997), 39-49.
- 4) Chris Lightfoot, 'Amorium 1996', in G. Coulthard and S. Hill, eds., *Anatolian Archaeology. Reports on Research Conducted in Turkey 2* (1996 [1997]), 8-9.
- 5) C.S. Lightfoot, '1995 yılı Amoirum kazisi. XVIII. Kazi Sonuclan Toplantisi', Ankara, 27-31 Mayıs 1996 (Ankara, 1997), 431-47.
- 6) In M.-H. Gates, *Archaeology in Turkey*, *AJA* 101/2 (1997), 298-300 and figs. 40-41.
- 7) E.A. Ivison and E. Hendrix, 'Reconstructing polychromy on middle Byzantine architectural sculpture', *AJA* 100/2 (1997), 387.

Publications: Amorium Forthcoming

- 1) C.S. Lightfoot and E.A. Ivison, 'The Amorium Project: The 1995 excavation season', *DOP* 51 (1997).
- 2) C.S. Lightfoot, 'The survival of cities in Byzantine Anatolia: the case of Amorium', *Byzantion* (1998).
- 3) C.S. Lightfoot, 'Amorium-Hisarcik in Selçuklu ve Osmanlı dönemlerine ait yerleşim ve arkeolojisi', *E.Ü. Sanat Tarihi Dergisi* IX (Izmir, 1997).
- 4) Chris Lightfoot and Yalçın Mergen, 'İç Anadolu'da Önemli bir Ortaçağ Şehir: Amorium' ('An early mediaeval city in Central Anatolia'), *Arkeoloji ve Sanat Dergisi* (Istanbul, 1998).
- 5) Chris Lightfoot and Yalçın Mergen, '1996 yılı Amorium kazısı', *XIX. Kazi Sonuçları Toplantısı*. Ankara, 26-30 Mayıs 1996 (Ankara, 1998).
- 6) Chris Lightfoot and Olga Karagiorgou, 'Byzantine Amorion: a provincial capital in Asia Minor', *Αρχαιολογία* (Athens, 1998).
- 7) C.S. Lightfoot et al., 'The Amorium Project: The 1996 excavation season', *DOP* 52 (1998).
- 8) In M.-H. Gates, *Archaeology in Turkey*, *AJA* 102/2 (1998).
- 9) C.S. Lightfoot, 'The public and domestic architecture of a thematic capital: the archaeological evidence from Amorium', *Proceedings of the Byzantine Asia Minor Symposium* (Athens, 1998).
- 10) C.S. Lightfoot, 'Catalogue of coin finds: 1987-1992', in N. Christie, ed., *Amorium: The First Interim Report (1987-1992)*. Oxford Archaeological Monograph Series.
- 11) C.S. Lightfoot, 'The Upper City fortifications' in N. Christie, *ibid.*
- 12) C.S. Lightfoot, 'Amorium and the Afyon region in Byzantine times', in R. Matthews, ed., *Fifty Years of Archaeology in Anatolia* (London, 1998).
- 13) Chris Lightfoot, 'Amorium: the history and archaeology of an ancient city in the Turkish period', 4th International Congress of Turkish Culture, 4-7 November, 1997, Ankara.

4. THESES

Theses underway but not previously reported:

C. Benzoni, 'Le miniature del Fisiologo della Biblioteca Ambrosiana di Milano', PhD, University of Florence, supervisor Dr M. Bernabò.

Sigrid Danielson, 'The Golden Altar of Wolvinus in Milan', PhD, Indiana University, supervisor Prof W. Eugene Kleinbauer.

Martin Dench, 'Belisarius', PhD, University of Warwick, supervisor Prof Michael Whitby. The thesis will look at all aspects of Belisarius' military career, evaluating his ability as a general in the context of his era and the Roman tradition, as well as investigating his relationship with his wife Antonina, and the various legends and folk-tales that have grown up about him since his death.

Konstantinos Giakoumis, 'The Monasteries of the Prophet Elias in Georgutsati, of the Annunciation in Vanista of Droppolis and of the Nativity of the Virgin or Spileo in Liuntzi of Southern Albania during the Period of the Ottoman Domination: Architecture- Painting- Pedagogical Functions- Social Roles- Network of Financial Relations', PhD, The University of Birmingham, supervisors Prof J. Haldon and Dr Rhoads Murphey, with the guidance of Dr Leslie Brubaker and Zaga Gavrilovic.

Zsuzsanna Gulacsi, 'The Codicology of Manichaean Book Illumination', PhD, Indiana University, supervisor Prof W. Eugene Kleinbauer.

Catherine Holmes, 'Basil II: The Government of Empire', DPhil, University of Oxford, supervisor Dr James Howard-Johnston.

Veronica Kalas, 'Form, Function and Context of Byzantine Settlements in Cappadocia: The Rock-Cut Architecture of the Peristrema Valley', PhD, Institute of Fine Arts, New York University, supervisor Prof Thomas Mathews.

Sophia Kapetanaki, thesis untitled as yet, PhD, University of London, supervisors Miss J. Chrysostomides and Dr J. Harris.

Tassos Papacostas, 'Medieval Byzantine Rural Churches in Cyprus', DPhil, University of Oxford, supervisors Dr Marlia Mango and Prof Cyril Mango.

Maria Vaiou, 'The Practice of the Exchange of Embassies between the Byzantines and the 'Abbasids in the mid-9th Century', DPhil, University of Oxford, supervisor Dr James Howard-Johnston.

Theses begun in 1997

Ian Colvin, 'Lazica in the Sixth Century', DPhil, University of Oxford, supervisor Dr J. Howard-Johnston.

Maria Kouroumali, 'Procopius and the Gothic War', DPhil, University of Oxford, supervisor Dr J. Howard-Johnston.

Mohamed Mansour, 'The Development of Strategy', PhD, University of Birmingham, supervisor Prof J. Haldon.

Stephan Nikolov, 'Relations between Byzantium, Rome, the Franks and the Peoples of Eastern Europe in the Later Ninth Century (860-893)', DPhil, University of Oxford, supervisor Dr J. Howard-Johnston.

Theses successfully completed:

Ann Alwis, 'The Construction of Masculinity in the Miracles of St Artemios', M.A., King's College London, supervisor Dr Dion Smythe.

Massimo Bernabò, 'Illustrare con il teatro. Manoscritti miniati come documenti dello spettacolo a Bisanzio nel IX secolo', PhD, Chair of Storia dello Spettacolo, Facoltà di Lettere e Filosofia dell' Università degli Studi di Firenze (defended Sept. 1997).

Peter C. Bouteneff, 'The Theological Value of Christ's Human Soul in the Cappadocian Fathers', DPhil, University of Oxford, supervisor Dr K.T. Ware.

Roman M. Cholij, 'The Ordering of Holiness: Life and Thought of Theodore the Stoudite', DPhil, University of Oxford, supervisor Dr K.T. Ware.

Edward Davis, 'The Rock-cut Churches of Midye, Vize, Incegiz, and Yarim Burgaz in Turkish Thrace', M.A., King's College London, supervisor Prof Judith Herrin.

Robert H. Jordan, 'The Hypotyposis of the Theotokos Evergetis and the Making of a Monastic Typikon', PhD, The Queen's University of Belfast, supervisor Dr Margaret Mullett.

The most important sources of information about how a Byzantine monastery was set up and organised, and then how it functioned on a

daily basis are two *typika*. These texts, the one liturgical and the other administrative, provide first and foremost a detailed description of the liturgical life within the community, and secondly set out the prescriptions regarding food and the observing of fasts, the behaviour of the monks both in the communal areas such as the *trapeza* and the *katholikon* and in their own cells, the role of the *hegoumenos*, the duties of those with special responsibilities, the rules regarding visitors especially if they were of the other gender and the requirements for entry into the community. The administrative *typikon* usually specifies also that the foundation is to be independent of all outside authority and may list the commemorations which are to take place for the founder and possibly also for members of his or her family. Obviously such texts were of very great importance in that they encapsulated the way of life that was to be practised by the community; and it was usual for the founder to state that he or she did not wish any changes to be made in the prescriptions laid down in the administrative *typikon*. But no community can be entirely immune to change; a new *hegoumenos* had to be appointed from time to time and new monks were welcomed into the community and took the place of those who had died. Here we have the seeds of change; changes of personnel, especially in the case of the *hegoumenos*, could provide the impetus for minor modifications to the rules if not the writing of completely new ones, yet modern scholars seem to have assumed that the founder's insistence on no change to the *typikon* was observed, and there has been no attempt to put this to the test. If changes were in fact made, then our view of monastic communities will have to be modified. Contrary to the accepted view I will argue in this thesis that Timothy's *Hypotyposis* for the monastery of the Theotokos Evergetis developed stage by stage during some hundred and fifty years that the monastic community functioned there. Apart from the detailed evidence and the linguistic arguments involved in this investigation, I will set out the text of this document at different stages going back to its earliest versions.

Stavros Lazaris, 'Art and Science in the Middle Ages: Illustration of the Hippiatric Greek Manuscripts. Iconographical Study and Analysis of the Text/Image Relationship', PhD, University of Strasbourg II, supervisor Prof J.-M. Speiser.

This work is based on an unpublished Greek treatise on horse diseases and on its illustration. This is a summary of the *Collection of Greek hippiatric texts* known as the *Epitome*; this text is found, *inter alia*, in two illustrated fourteenth-century manuscripts.

Having chosen to work on a topic which basically covers two different fields (philology, solely from the point of view of the history of texts, and history of art), the author has set himself a number of targets. These include firstly taking stock of hippiatric Greek medicine in the Middle

Ages, and secondly studying the scientific illustration and its relationship with the text.

Thus, the hippiatric Greek authors from late Antiquity and the early Middle Ages have been studied one after the other. On the basis of new information, changes to the chronological order in which some of these authors usually appear have also been proposed. Their scientific output and posterity in the Byzantine Empire, and their direct and indirect influence on Western and Arab authors have been studied in detail. Finally, in addition to a codicological description of both illustrated Greek manuscripts, an inventory (which has tried to be exhaustive) of the Byzantine, Western and Arabic hippiatric manuscripts, including new works, has been compiled. The author worked out a descriptive code which has been used to describe all of the miniatures contained in each manuscript. These are then successively analysed on the basis of their relationship with the text they illustrate. The iconographical study of these also takes into account not only the hippiatric illustration of Western manuscripts but also artistic works including other miniatures, mosaics or frescoes dating back to Antiquity and the Middle Ages. Finally, the last chapter deals with their role for the users of the text, their function and their place in Byzantine society.

Janet E. Rutherford, 'An Imperative of Longing: Apprehending God in the *Κεφάλαια γνωστικά ρ'* of Diadochos of Photike', PhD, The Queen's University of Belfast, supervisor Dr M.E. Mullett.

After examining the existing state of Diadochan scholarship the dissertation proceeds to a detailed and systematic analysis of Diadochos' complete theology. This analysis is then employed in a new translation of the *Κεφάλαια γνωστικά ρ'*, using consistent English technical translations. Diadochos' controversial relationship to ps-Macarius is then reassessed, and finally some consideration is given to his relevance to current theological discussion. Appendices include an assessment of the relative merits of the manuscript families of the *Κεφάλαια γνωστικά ρ'* and lists of Greek/English terminological equivalents used in the translation. A concise and 'user friendly' summary of the dissertation's conclusions, together with its translation of the text, will appear in the new critical edition, which is now in preparation.

Rupert Smith, 'An Unedited Theological Discourse, "Against the Latins", by Manuel Moschopoulos', M.A., King's College London, supervisor Dr Charalambos Dendrinos.

Ch. Komaites, 'The Role of Tradition in the Poetry of Yannis Ritsos', PhD, Rand Afrikaans University, South Africa, supervisor Dr C. Matzukis.

The thesis is divided into three sections:

(a) Ancient traditions in Ritsos' poetry but more especially in the poems of The Fourth Dimension.

(b) The Folk Song and Ritsos' *Epitaphios*.

(c) Folk, historical, literary and religious tradition in Ritsos' poetry, focusing on the following poems: Romiossini ('Greekness'), 'Lady of the Vineyards', 'Monstrous Masterpiece', inter alia.

The first section places emphasis on the presence of 'myth' in Ritsos' poetry, which enriches it with symbols and references drawn from the mythological nexus.

In the second section, emphasis is placed not only on the dramatic monologues of Ritsos' Fourth dimension, but also on the manner in which the monologues relate with ancient drama, where Ritsos with his own personal and vivid style gives it that human drama which identifies with that of Greek tragedy.

The third section examines, by means of direct and indirect example drawn from Greek tradition, the degree of influence which tradition exerts on Ritsos' work and the manner in which Ritsos' work relates to it detailed reference, inter-alios, to Solomos, Sikelianos, Makriyannis, Kariotakis, Palamas, Varnalis.

The thesis may be obtained from The Secretary, Rand Afrikaans University, P.O. Box 524. Auckland Park 2006, South Africa.

5. CALENDAR

Athens: Post-graduate seminar on 'Το Βυζαντινό Επίγραμμα στην ιστορία, στην τέχνη, στη ζωή' ('The Byzantine Epigram in History, in Art, in Life'), organized by the University of Athens (Profs P. Vocotopoulos, N. Oikonomides, S. Troianos and Ath. Kominis) every Wednesday, 6-8 pm (Nov 1997- April 1998). More information from Prof N. Oikonomides, Faculty of Letters, Panepistimioupolis, GR-15784, Athens, Greece.

Lectures on History of Architecture, organized by the Polytechnic University of Athens (Prof Ch. Bouras) every Thursday 7-9 pm (Nov 1997- April 1998). More information from Prof Ch. Bouras, Polytechnic University of Athens, Patission 42, GR-10682, Athens, Greece.

Belfast: 'Byzantium in Belfast', Wednesdays at 8 pm in Room G01-2, 5 University Square. For details contact Dr Margaret Mullett, Dept of Greek and Latin, Queen's University, Belfast BT7 1NN.

Birmingham: CBO & MGS General Seminar, Thursdays at 5 pm, The Whitting Room (436), 4th floor, Arts Building.

5 March: **Zaga Gavrilović**, 'Decani Monastery: a meeting point of East and West in the art of fourteenth-century Serbia'.

12 March: **Prof Georgia Farinou-Malamatari** (Thessalonike), 'Kazantzakis and biography'.

8 June: **Dr Mike Dockrill** (London), 'Britain, France and the Turkish question from Sèvres to Lausanne', followed by a summer party.

Cambridge: Faculty of Classics: Open lectures at 5 pm, Wednesdays, in Room 1.02 of the Faculty of Classics, Sidgwick Avenue. 'Special lectures on Modern Greek themes'.

11 March: **Prof Georgia Farinou-Malamatari** (University of Thessalonike), 'Kazantzakis and biography'.

29 April: **Prof Dimitris Tziogas** (University of Birmingham), 'Dimitrios Vikelas in the Diaspora: memory, character formation and language'.

6 May: **Prof Peter Mackridge** (St Cross College, Oxford): 'Variations on a theme: Cavafy rewrites his own poems'.

'Byzantium and the Medieval World' Seminar normally meets on Fridays at 5 pm in The Godwin Room, Clare College. For further information and confirmation of provisional dates, please contact Dr J.

Shepard (Faculty of History, West Road) or Dr S. Franklin (Clare College).

Cardiff: Dept of Religious Studies & Theology, University of Wales, Cardiff. Seminar series on Patristics & Late Antiquity, Thursdays 2 p.m., Humanities Building, Room 1.2.

30 April: **Dr M. Edwards** (Christ Church, Oxford), 'Pagan and Christian Monotheism in the Age of Constantine'.

14 May: **Dr G. Gould** (King's College, London), title to be announced.

Durham: Patristics Seminar, which meets irregularly, generally on Tuesdays at 4.15 p.m.

London: Byzantine and Modern Greek Studies Seminar, King's College, Room 1B04 (unless otherwise indicated), Main building, Mondays, 5.30- 7.00 pm.

9 March: **Prof Franz Tinnefeld**, 'Nikolaos Kabasilas and the evaluation of lending at interest in Byzantine morality and law'.

16 March: **Kate Cooper and Conrad Leyser** (Joint meeting with CLAMS) 'The rhetoric of gender from Jerome to Gregory VII'.

23 March: **Peter Trudgill**, 'The minority languages of Greece'.

17 March: 5.30 pm, Roman Society at the Institute of Classical Studies, Lecture.

Prof Averil Cameron: 'Old and New Rome: Roman Studies in Constantinople'.

18 March: 6 pm, Lecture Room 2C, Main Building, King's College, London. The CHS Modern Greek Lecture. **Professor Margaret Alexiou**, 'Shifting Shapes: Cosmic Reciprocity in Greek Wondertales'.

24 March, 5.30 pm, The Great Hall, King's College. Inaugural lecture, **Prof Judith Herrin**, 'The Imperial Feminine in Byzantium'.

The British Museum Byzantine Seminar, held on the first Thursday of the month during university term/semester, is open to graduate students and faculty, who handle museum objects under supervision. Further details are available from David Buckton, The British Museum, London WC1B 3DG, tel. 0171-323-8211; fax 0171-323-8496.

5 March: **Robin Cormack** on the St George icon in the British Museum.

7 May: **Marlia Mango** on Byzantine silver.

4 June: **Anthony Cutler** on Byzantine ivory.

Oxford: 'Byzantine Studies Seminar', Mondays at 5 pm, New Seminar Room, St John's College. The seminar is convened by Professor

Elizabeth Jeffreys (Exeter) and Dr James Howard-Johnston (Corpus Christi).

Eastern Christian Studies Seminar, held at 5 pm on Wednesdays in the House of St Gregory and St Macrina, 1 Canterbury Road, Oxford. Convenors: Dr S.P. Brock and Bishop K.T. Ware.

11 March: **The Revd Nikolai Sakharov**, 'Kenosis according to Archimandrite Sophrony (Sakharov)'.

The Patristic and Byzantine Society Seminars, 5 pm on Wednesdays, House of St Gregory and St Macrina, 1 Canterbury Road, Oxford.

4 March: **Judith Wood**, 'The audience of a Medieval English saint's life'.

18 March: **Stella Panayotova**, 'Images of the Hodegetria in English psalters'.

Study event at the St Theosevia Centre, 2 Canterbury Road, Oxford.

21 March, 10.30 am- 4.00 pm: 'The Jerusalem Temple and its Symbolism' with **Margaret Barker and Fr Robert Murray, SJ**.

Paris: University Paris I. Seminar organized by Prof Michel Kaplan. 'Le sacré et son inscription dans l'espace à Byzance du IV^e au XIII^e siècle (suite):

13 March: **C.Treffort** (Université de Poitiers): 'La "sacralisation" de l'espace par les sépultures familiales en Aquitaine'.

24 March: **M. Tolocko** (Académie des Sciences d'Ukraine): 'Byzance aux yeux des Russes (IX^e-XIII^e siècle)'.

7 April: **S. Boesch Gajano** (Université de Rome III): 'Choix érémitiques et lieux "naturels"'.

28 April: **M. Zimmerman** (Université de Versailles-Saint-Quentin en Yvelines): 'Les actes de consécration d'églises du diocèse d'Urgell (IX^e-XIII^e siècle): la mise en ordre d'un espace chrétien'.

6. CONFERENCES, RECENT AND FORTHCOMING

1997

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

21-24 Mar: **Brighton**. 31st Spring Symposium of British Byzantine Studies. 'Desire and Denial in Byzantium'. (See Section 11).

March: **Columbia, S. Carolina, U.S.A.** Conference on 'The Transformation of Law and Society in Late Antiquity'. Among the speakers were J.F. Matthews, J.D. Harries, B. Sirks; a considerable number of the papers presented related to Byzantine history. Ralph Mathisen has gathered the papers for publication.

12 April: **Los Angeles, U.S.A.** Seventh UCLA Byzantinists' Symposium 'Byzantine and Ottoman Constantinople'; speakers included Paul Magdalino, Ruth Macrides, Robert Ousterhout, Leslie Peirce, Kathryn Ringrose, Harry Turtledove.

25-27 Apr: **Canberra, Australia**. 'Sailing to Byzantium': Approaches and Goals: The Tenth Conference of the Australian Association for Byzantine Studies was 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: **Cardiff, Wales**. A research-in-progress day was held at the University of Wales for graduate students working in the field of Patristics and late antiquity. Approximately 25 people took part, coming from the Universities of Warwick, Oxford, Cambridge, London, Liverpool, Swansea and Cardiff itself. Since the event seems to have been felt to be worthwhile, it is intended that a second one will be organised; it will take place in autumn 1998.

May: **Athens, Greece**. International Conference on Asia Minor, organised by the Institute for Byzantine Research, National Foundation for Scientific Research.

2-4 May: **Washington, D.C.** 'The Crusades from the Perspective of Byzantium and the Muslim World', Dumbarton Oaks Byzantine Symposium. Speakers included Alexander Kazhdan, Elizabeth Jeffreys, Robert Thomson, David Jacoby, Angeliki Laiou and many others.

- 3 May: **Birmingham, England**. The Fifth Pontic Day, organised by Prof A.A.M. Bryer.
- 8-10 May: **Rome, Italy**. XXVI Incontro di Studiosi dell' Antichità Cristiana, 'L'akédia chez Cassien et dans les Apophthegmes'.
- 9-11 May: **Athens**. International Symposium on 'Constantinople'. Christian Archaeological Society (XAE), Athens.
- 23-25 May: **Lefkosia, Cyprus**. The 2nd International Conference of Cypriot Literature.
- June: **Los Angeles, U.S.A.** UCLA hosted the first meeting of PENATES, the Southern Californian reading group for Late Antiquity.
- 19-20 June: **Rome, Italy**. 'Images et pouvoir à Byzance', *Les images dans les sociétés médiévales: pour une histoire comparée*, Institut Historique Belge à Rome, École Française de Rome.
- 26-29 Jun: **Marburg, Germany**. International Symposium on 'Byzantine Painting', Institute of Christian Archaeology and Byzantine Art, Philipps-University Marburg.
- 20-22 July: **Monemvasia, Greece**. Monemvasiotikos Homilos: 'Pirates and Corsairs', 10th Symposium of History and Art.
- 27-29 August: **Pretoria, South Africa**. The South African Association for Patristic and Byzantine Studies hosted an international conference. See Section 13.
- 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 (Moyen Âge, époque moderne)*.
- 12-14 Sept: **London**: King's College. 'Alexandria and its Images'. Information from Mrs C.M. Roueché, Dept of Classics, King's College London, Strand, London WC2R 2LS.
- 23-27 Sept: **Zante, Greece**. 6th Panionian Congress. More than 200 international scholars gathered in Zante for three days and covered a number of subjects. Byzantinists gave papers on many aspects of Byzantine and post-Byzantine history, art and architecture of Zante, as well as its relations and interactions with the East and West.
- 24-28 Sept: **Ravenna, Italy**. Third Annual Meeting of the European Association of Archaeologists. Ljubinka Dzidrova presented a paper,

'Archaeology and ethnicity: pro and contra. Some archaeological finds and historic events from the territory of Macedonia, 6th-9th century'; summary printed in the book of *Abstracts*, 88-9.

27 Sept: **Sydney, Australia**. 'Words and Pictures. Early Christian Art and Thought', McKillop Campus, Australian Catholic University, North Sydney. Convened by the Centre for Early Christian Studies, ACU.

30 Oct- 1 Nov: **Athens, Greece**. International Conference on Manuel Panselinos. Organised by the Institute for Byzantine Research, National Foundation for Scientific Research.

31 Oct- 1 Nov: **Bergen, Norway**. Colloquium on 'Apophaticism in Theology and Literature' at the Institute for Classical Philology, Slavonic Studies and Religion, University of Bergen (Symposiast: Professor Jostein Bortnes).

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:gpapag@zeus.cc.ucy.ac.cy).

22-25 Nov: **San Francisco, California, U.S.A.** American Academy of Religion and Society of Biblical Literature Annual Meeting. Dr Claudine Dauphin presented a paper, 'From Asclepius to Christ: the Byzantine basilica of Dor', Panel on Patristics, Rabbinics and Archaeology.

26-29 Nov: **Vinica, Macedonia**. XV Biannual Symposium of the Macedonian Archaeological Association. Ljubinka Dzidrova presented papers, 'Heraclea Lyncestis-- the problem of chronology and interpretation' and 'Klucka, Hippodrome. The early medieval aspect'.

29-30 Nov: **Ontario, Canada**. A symposium on 'Byzantium in the West: Manuel Chrysoloras (ca. 1350-1415): The Person and his Times' held at the Royal Ontario Museum, with the co-operation of the Canadian Association of Constantinople, The Pontifical Institute of Mediaeval Studies and the Consulate General of Greece. The Symposiarch was Daniel Sahas.

11-14 Dec: **Thessalonike, Greece**. Conference on 'Byzantine Philosophy and its Ancient Sources'. For more information, contact K. Ierodiakonou, fax: 00301-7721618.

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30 Jan: Athens, Greece. 'Dialectic relations of literature and art in Byzantium: ideology, conventions and reality'. Colloquium organized by the Institute of Byzantine Studies, The National Foundation for Research in Athens, in memory of Theoni Bazaïou-Barabas. To be held in the amphitheatre of the National Foundation for Research, Vas. Constantinou St, 116-35 Athens.

14 Feb: Oxford, England. One day seminar on John Skylitzes and his text. Held at Corpus Christi College, Oxford, 10 am to 4.30 pm. The seminar discussed Skylitzes the historian, and the value of his text as a source for the history of the Middle Byzantine empire. There was also a session looking in detail at the introduction to the text. Speakers included Catherine Holmes, Charlotte Roueché, Jonathan Shepard and Mark Whittow. For more information please contact the organiser: Catherine Holmes: catherine.holmes@balliol.oxford.ac.uk

20-21 Feb: Athens, Greece. 'Byzantine Icons: Art, Technique and Technology', Conference held at the Gennadius Library. Organisers: Haris Kalligas and Maria Vassilaki.

Scientific research on the reproduction and techniques of icons has intensified in recent years and has become an increasingly important aspect of the study of Byzantine art. The collaboration of conservators, organic chemists, physicists, mineralogists, arboriculturists, agriculturists, computer specialists and others, with art historians, offer new opportunities for the study of the icon. Technical analysis can not only show the stages of preparation and painting of icon panels, but offers empirical information which can determine the circumstances, place and date of individual panels. This information can refine the art historical discussion of the nature of the patron and the viewing public of the icon.

Considerable pioneering work has already been done in several laboratories on the technical analysis of panel paintings, but new equipment and methods have recently stimulated increased activity. Exciting new results and discoveries are now emerging in the Byzantine field, especially from work done in Greece in the Benaki Museum, the Byzantine Museum, the Museum of Byzantine Culture at Thessalonike, the Greek Archaeological Service (Dept of Restoration), and the various local Ephoreias of Byzantine Antiquities; also important is the work being carried out in the National Technical University in Athens, the Technological Educational Institutions, the Foundation of Technology and Research of the University of Crete and the Centre of Physical Energy.

The aim of the conference is to take stock of the current situation and to pool recent work and discoveries. It is a sequel to the Gennadius

conference in February 1997 on 'Art and technology in Frankish Greece'. Participants will include Myrtali Acheimastou, Mary Aspravadavaki, Chryssanthi Baltoyanni, David Buckton, Tony Cutler, Robin Cormack, Helen Evans, Olga Etinhoff, Dillian Gordon, Ioli Kalavrezou, Henry Maguire, Laurie Morrocco, Rob Nelson, Titos Pamastorakis, Kostadinka Paskaleva, Yuri Piatnitsky, Olga Popova, Vladimir Sarabianov, Nancy Sevcenko, Engelina Smirnova, Angeliki Strati, Yannis Tavlakis, Anastasia Tourta and others.

28 Feb- 8 March: **London**. 'A Taste of Byzantium'. the Byzantine Festival in London 1998, organized by The Hellenic Centre, St Paul's Cathedral and the Greek Orthodox Cathedral of St Sophia. A rich programme of exhibitions, concerts and lectures on the cultural history of Byzantium. For more information contact The Byzantine Festival in London, The Hellenic Centre, 16-18 Paddington Street, London W1M 4AS.

26-27 March: **Florence, Italy**. 'Immaginare l'autore: il ritratto del letterato nella cultura umanistica', Biblioteca Riccardiana. Various papers on the portrait in Mediaeval manuscripts, including M. Bernabò, 'Il ritratto dell' autore dall' antichità a Bisanzio'.

27-30 March: **Brighton, England**. 'Strangers to Themselves: The Byzantine Outsider', XXXII Spring Symposium of Byzantine Studies, The University of Sussex, Falmer, Brighton. Symposiarch: Dr Dion Smythe. (See Section 7).

4 April: **Minneapolis, Minnesota, U.S.A.** Conference on Bede to be held at the Center for Mediaeval Studies, University of Minnesota. For more information on this and other Saturday conferences planned by the center, or for a list of the Thursday Colloquia Mediaevalia, several of the Byzantine, contact Oliver Nicholson, Interim Director, Center for Mediaeval Studies, 304 Walter Library, University of Minnesota, Minneapolis, Minnesota 55455, U.S.A.

1-3 May: **Washington, D.C., U.S.A.** 'Constantinople: The Fabric of the City', Dumbarton Oaks Byzantine Symposium.

The annual Byzantine Symposium at Dumbarton Oaks will be under the direction of Profs R. Ousterhout and H. Maguire. The Symposium will cover all aspects of the physical topography and fabric of the city, from its foundation by Constantine to its fall in 1453. The features to be discussed will include the fortifications and water system, the palaces and the hippodrome, the public spaces and streets, the public statuary and monuments, the commercial spaces and baths, the neighbourhoods and houses, the churches and monasteries, and the gardens and parks. Attention also will be paid to the early Ottoman city, inasmuch as it

throws light upon the topography of Byzantine Constantinople. In addition, the symposium will be accompanied by two exhibitions devoted to past fieldwork carried out by Dumbarton Oaks in Istanbul.

1-4 May: Corfu, Greece. 'New Approaches to Medieval and Post-medieval Greece', an international conference. First Circular:
An international symposium will be held on Corfu in May, 1998, under the auspices of the British School at Athens and the Ionian University of Corfu, to review recent progress in our understanding of the archaeology and history of post-Roman Greece, from early Byzantine times up to the end of the 19th century. The history and archaeology of Greece after the Classical era has been a rather neglected field, with the exception of the 19th and 20th century in history. Recent scholarship involving field survey, urban excavations and new archival research is producing a veritable revolution in our understanding of this long period of some 1100 years. It is therefore an ideal moment to try and gather together those scholars involved with these initiatives, and other academics interested in this era, so that the fruits of these new developments can be brought to a wider audience, and the various projects be brought into creative discussion in a single focused conference. If you would like to be on the mailing list for future circulars regarding the conference, or would like to offer a paper (20 minutes) or short contribution (10 minutes) and/ or a poster, please send details to: (for non-Greek correspondents) Dr John Bintliff (Archaeology Department, Durham University, South Rd., Durham DH1 3LE; Fax 0191-374-3619; e-mail j.l.bintliff@durham.ac.uk); (for Greek correspondents) Prof Dimitris Tsougarakis (History Department, Ionian University, GR-491.00 Corfu; Fax 01-6817491; e-mail tsougar@unionion.uion.edu.gr).

7-9 May: Rome, Italy. XXVII Incontro di Studiosi dell' Antichità Cristiana: 'Formes de prière dans les Apophthegmes'.

8-10 May: Athens, Greece. 18th Annual Symposium on Byzantine and post-Byzantine ARchaeology and Art, organized by the Christian Archaeological Society (Ch.A.E.). Special one-day topic on 'Παράδοση και ανανέωση στην τέχνη του 13ου αιώνα. Η επιδραση της ξένης επικυριαρχίας' ('Tradition and Revival in 13th-c. Art. The Influence of Foreign Occupancy'). More information from Ch.A.E., c/o Byzantine Museum, Vass. Sofias 22, GR-10675, Athens, Greece, tel. 723-1570.

24- 30 May: Israel. International Conference on 'The Sabaite Heritage'.

1 June- 28 July: Siena, Italy. Corso di studi sul libro antico, organized by Università degli Studi di Siena, Poppi (Toscana). Papers by L. Boyle,

O. Pecere, M. R. Formentin, M. Capasso, M. Palma, P. Eleuteri, A. Doda, G. Orofino, G. Prato, M. Bernabò, P. Canart, etc.

11-14 June: St Andrews, Scotland. 'Early Medieval Rome and the Christian West', an international conference to honour Donald Bullough on the occasion of his 70th birthday', The University of St Andrews. Speakers will include Tom Brown and Chris Wickham. For more information write to Mrs E. Johnstone, Conference Secretary, School of History, St Katharine's Lodge, University of St Andrews, St Andrews, Fife KY19 9AL, Scotland or e-mail SCHLHIST@ST-AND.AC.UK.

11 July: Brisbane, Australia. 'Words and Pictures: Early Christian Art and Thought', McAuley Campus, Australian Catholic University, Brisbane. Convened by the Centre for Early Christian Studies, ACU.

13-16 July: Leeds, England. International Medieval Conference. There will be a session on 'Art in Syria at the time of the Crusades: cross-cultural perspectives'. Organiser and Chair: Dr Lucy-Anne Hunt. Speakers will include Prof Erica Dodd, Rima Smine, Lamia Doumato and Svetlana Luchitskaja.

22-25 July: Warwick, England. EHS Conference on 'The Church and the Holy Land'.

23-25 July: Monemvasia, Greece. Monemvasiotikos Homilos: 'Communications and Transport in the Pre-Industrial Era', 11th Symposium of History and Art.

30 July- 1 Aug: Swansea, Wales. The University of Wales Institute of Classics & Ancient History is holding a conference on 'Race, Religion and Culture in Late Antiquity, A.D. 300-600'.

The conference will explore how individuals and communities sought to establish their identities in this transitional period, with reference to ethnicity, religious allegiance and cultural tradition. The conference will be in two parts. One will be concerned with these themes throughout the period of late antiquity and contributions are invited concerning both the western and the eastern Roman world. The other will focus on these issues in the reign of Justinian, and look at imperial and local culture in the sixth century. The cost of registration and full board accommodation should not exceed £140. The event is partly funded by a grant from the University of Wales towards the project *From Classical to Christian Culture* being undertaken by the Dept of Classics and Ancient History at Swansea and the Dept of Religious Studies and Theology at Cardiff. Further information is available from Geoffrey Greatrex, University of Wales, Cardiff, Dept. of Religious Studies & Theology, Humanities Building, Colum Drive, Cardiff CF1 3EU, tel. 01222-874240, fax.

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01222-874500, e-mail srsbg@thor.cf.ac.uk; also on the website of the Religious Studies & Theology Dept. The conference is being organised by Prof Stephen Mitchell and Geoffrey Greatrex.

5-9 Sept: Cairo, Egypt. Ain-Shams University Center of Papyrological Studies and Inscriptions: 'Palestine in the light of papyri and inscriptions from antiquity to the Middle Ages'. To be held in the Guest House, Ain-Shams University. Topics include geography of Palestine; history of Palestine; population and emigration to or from Palestine; linguistic studies such as Syriac, Aramaic, Greek, Latin, Hebrew, Arabic; cults, religions and places of worship in Palestine; social and economic study; literature and the arts in Palestine; the relation between Palestine and its neighbours; Egypt and Mesopotamia; edition of new texts on papyri, inscriptions and ostraca or coins. Information from Prof Dr Alia Hanafi, Director of the Center for Papyrological Studies and Inscriptions, Ain-Shams University, Abbassia, Cairo, Egypt 11566 (tel. 00202-2844283; fax --202-289925/2830963).

19 Sept: Coventry, England. Conference 'Romanitas', University of Warwick. For further information contact Dr Simon Swain, Dept of Classics, University of Warwick, Coventry CV4 7AL.

Oct: Grand Rapids, Michigan. Conference at Calvin College on 'The Making of Christian Communities in Late Antiquity and the Middle Ages'. Oliver Nicholson will be speaking on 'Constantinople: Christian community, Christian landscape'. Other participants include Raymond van Dam.

23-25 Oct: Hydra, Greece. International Hellenological Conference (Symposiast: Prof E. Moutsopoulos, Athens).

5-8 Nov: Lexington, Kentucky, U.S.A. The Twenty-fourth Annual Byzantine Studies Conference. The conference is an annual forum for the presentation and discussion of papers on every aspect of Byzantine history and culture and is open to all, regardless of nationality or academic status. Abstracts must be postmarked no later than March 15, 1998, or March 2, if submitted from abroad, and sent to Prof Claudia Rapp, Program Chair, Institute for Advanced Study, Olden Lane, Princeton, NJ 08540 (e-mail: clrapp@ias.edu).

6-8 Nov 1998: Athens, Greece. 'Repression and Suppression in Byzantium', Institute for Byzantine Research, National Foundation for Scientific Research.

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8-11 Jan: Sydney, Australia. The Second International Conference on Prayer and Spirituality in the Early Church. For more information, contact Mrs Margaret Hill, PO Box 786, Frankston, Victoria 3199 Tel: (03)9904-4240; fax:(03)9781-3066.
E-mail: margaret.hill@education.monash.edu.au

July: Sydney, Australia. The 11th Conference of the Australian Association for Byzantine Studies, Macquarie University, Sydney. Organizers: Alanna Nobbs, Sam Lieu, Andrew Gillett. Title and details forthcoming.

20-27 Sept: Vienna, Austria. 'Early Christianity between Rome and Constantinople', Congressus Internationalis XIV Archaeologiae Christianae. Weltkongress für Christliche Archaeologie Wien. To register contact Kongresssekretariat, c/o Abteilung für Frühchristliche Archaeologie am Institut für Klassische Archaeologie, Universität Wien, Franz Klein-Gasse 1, A-1190 Vienna. Tell: ++43/1/31 352-242; fax. ++43/1/319 36 84. E-mail: fcha.klass-Archaeologie@univie.ac.at

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Aug- Sept: Paris, France. XXth International Congress of Byzantine Studies. Title and details forthcoming.

7. XXXII SPRING SYMPOSIUM OF BYZANTINE STUDIES

'Strangers to Themselves: The Byzantine Outsider'

Symposiarch: Dr Dion C. Smythe

Droungarioi: Karen Wraith, Bente Lortegard Bjornholt

The University of Sussex will hold the 32nd Spring Symposium of Byzantine Studies for the Society for the Promotion of Byzantine Studies from Friday, 27 March to Monday, 30 March, 1998.

The 32nd Spring Symposium is on the theme of Strangers to Themselves: the Byzantine Outsider. Some categories of outsiders are clear -- by class, by ethnicity, by gender and sexuality, by religion. These are categories of self-definition, identity and self-identity; of drawing boundaries; of liminality; of alienation and community. Other categories are less obvious: the reader outside the text; the illiterate precluded from the text; the marginal illustration to the text; the alienating quality of the Christian religion; the way in which art 'makes strange' what is familiar.

The symposium will examine these various aspects throughout the millennium of Byzantine history, using the full range of historical sources and methodologies available to us. Speakers have been asked to avoid the temptation to catalogue, writing papers that deal with 'The Rhos and Byzantine', 'Byzantium and the Arabs', 'Crusaders and Byzantines'. The Symposium will produce a synthesis of what we know now about how the Byzantines saw themselves and what they saw as the completely 'Other'.

Personal interest and a series of publications-- Karsten Fledelius with P. Schreiner, eds., *Byzantium: Identity, Image, Influence* (Copenhagen, 1996); Brian Patrick Maguire, ed., *The Birth of Identities: Denmark and Europe in the Middle Ages* (Copenhagen, 1996); L. Garland, ed., *Conformity and Non-Conformity in Byzantium*, *Byzantinische Forschungen* 24 (Amsterdam, 1997); P. Magdalino and D. Ricks, eds., *Byzantium and the Modern Greek Identity* (Aldershot, 1997), and P. Mackridge and E. Yannakakis, eds., *Ourselves and Others. The Development of Greek Macedonian Identity since 1912* (Oxford, 1997)- prompted the choice of Symposium theme.

Following the pattern established at Brighton in March 1997, we have a mixture of 30-minute and 12-minute papers, where the short papers address in detail an aspect raised in the longer papers or one closely related to the theme of the session. There will be space for more traditional communications, again of 12 minutes, discussing new

findings or presenting research in progress. Local arrangements are coordinated by Karen Wraith, School of European Studies, Arts Building, University of Sussex, Falmer, Brighton, BN 1 9RQ.

After the success of the 1997 symposium at Brighton, the thirty-second Byzantine Spring Symposium will return there in 1998, as a guest, a sojourner in a strange land, an outsider itself. Accommodation will once more be in York House and meals will be in the Refectory. There will be a late bar until midnight. Prices represent a slight increase on last year, in line with increases in conference charges at Sussex.

Provisional Programme

Friday, 27th March

- 16.30-19.30: Registration and dinner
 19.30-21.30: **Dion Smythe**: Introduction
 Richard de Lavigne: 'Outsiders in Western Christendom'
 Margaret Mullett: 'The "Other" in Byzantium'

Saturday, 28th March

- 7.30- 8.45: Breakfast
 9.00-10.45: **John McGuckin**: 'Spirituality-- Christianity as an alienating force'
 Robert Penkett: 'Symeon the New Theologian and the Godhead: in or out?'
 John Turner: 'St Symeon the New Theologian-- religious outsider but social insider'
 10.45-11.15: Coffee
 11.15-12.30: **Ioli Kalavrezou**: To be announced
 Paul Magdalino: 'Constantinople and the rest'
 Judith Waring: 'Monastic illiterati: beyond whose pale?'
 12.30-14.00: Lunch
 14.00-15.30: **Barbara Hill**: 'Middle women in literature'
 Barbara Zeitler: 'Women marrying into Byzantium'
 Joelle Beaucamp: 'The law and women'
 15.30-16.00: Tea
 16.00-17.30: **David Jacoby**: 'Trade in the 11th-14th centuries'
 Nancy Sevcenko: 'Images of nature beyond the pale'
 Elizabeth Jeffreys: 'Outside Akritas'
 18.00: Dinner

Sunday, 29th March

- 7.30-8.45: Breakfast
 9.00-1.30: **Geoffrey Greatrex**: 'Prokopios the outsider?'
Roddy Beaton: 'The world of fiction and the world "out there": the case of the Byzantine novel'
Charlotte Roueché: 'Is there an outside to Kekaumenos?'
 10.45-11.15: Coffee
 11.15-12.30 **István Baán**: 'Byzantines and Hungarians: which is the odd one out?'
Andrew Palmer: 'Insider and outsider in Ephraim's Hymns on Faith'
 12.30-14.00: Lunch
 14.00-15.30: Communications including **A.A.M. Bryer** and **Nike Koutrakou**
 15.30-16.00: Tea
 16.00-18.00: **Gunter Prinzing**: 'Auf der Suche nach gesellschaftlichen Ausseitern in der Region des Mäandertales in Westkleinasien, 6.-14. Jahrhundert'
Anna Kartsonis: To be announced
Paul Stephenson: 'Byzantine perceptions of "otherness" after the annexation of Bulgaria'
 18.15- 19.00: SPBS AGM
 19.00-19.30+: Reception and Conference Feast

Monday, 30th March

- 7.30-8.45: Breakfast
 9.00-10.30: **Nicholas de Lange**: 'Jewish identity in Byzantium'
Jonathan Harris: To be announced
Bob Jordan: 'Outside the texts of the Evergetis'
 10.45-11.15: Coffee
 11.15-12.30: **Lyn Rodley**: To be announced
Mark Whittow: 'Conversion and assimilation in Asia Minor'
Robin Cormack: 'Please, may we go outside now?'
Anthony Eastmond: Announcement of XXXIII Spring Symposium.

To register, please contact Symposium Administrator: Mrs Karen Wraith, School of European Studies, Arts Building, University of Sussex, Falmer, Brighton BN1 9QN. Telephone: 01273-606755 x4032; fax: 01273-623246; e-mail: K.F. Wraith@sussex.ac.uk

8. ANNOUNCEMENTS

Obituaries

We announce with regret the deaths of the following Byzantinists and friends: Jelisaveta Stanojevich Allen, Prof Robert Browning, Prof C.J.F. Dowsett, Prof Vera Hrochová, Dr Annetta Ilieva, Prof Alexander Kazhdan, Ian Martin, Prof Nikolaos Michael Panayotakis and Revd Dr Nomikos Michael Vaporis.

Jelisaveta Stanojevich Allen (3 March 1920- 10 January 1998)

Jelisaveta Stanovich Allen, known to her friends as Seka, was born in Belgrade, Yugoslavia. A graduate in history, art history and archaeology of the University of Belgrade, she worked in the Institute for the protection of monuments of culture of Serbia until her marriage to C.E.M. Allen in 1950. Settled in Washington from 1956, she received a Master's degree in Library Science from the Catholic University. Her career at Dumbarton Oaks started in 1960, first as Library Cataloguer and later as Bibliographer, a post which she held until her retirement in 1993. She continued to work as Advisor to the Director of Byzantine Studies for Slavic acquisitions until the summer of 1997. Her vast knowledge in the field of Byzantine and related Slavonic studies enabled her to research and edit the material for two major publications: the four volumes of the *Dumbarton Oaks Bibliographies* (1973-1976) and the *Author Index of Byzantine Studies* (1986, 1995). She contributed to *The Oxford Dictionary of Byzantium* (1991) and her written work included articles on a variety of topics of Byzantine and Serbian history. In 1986 and in 1988, she had two exchange fellowships, including a Fulbright, in Bulgaria, where she worked on the organization of the *Ivan Dujcevic Centre Library* and was awarded the Medal of the Order of St Kliment from the University of Sofia. From 1973- 1985 she taught Serbo-Croat at George Washington University. A past president of the North American Society for Serbian Studies, she was, during the last four years, Editor of its journal, *Serbian Studies*.

Seka came from a remarkable family whose prominence goes back to the historical events of early 19th-century south-eastern Europe and the wars of liberation from the Ottoman rule. Many of her ancestors who counted some brilliant intellectuals, took an active part in the creation of modern Serbia and later Yugoslavia. Her family was badly hit by the German invasion of Serbia in the Second World War: Seka's two brothers were killed in the resistance movement of General Mihailovic, while her father was brutally treated first by the Nazis and then by the communists who took power in 1945. In spite of profound personal tragedies, Seka's zest for life radiated over all who knew her. Over the years, her Washington home offered warm hospitality to many a Byzantinist, young and old. However, since the disintegration of

Yugoslavia in 1991, Seka's concern for her native country become a torment and a source of despair: she resented the anti-Serbian bias of the media and maintained that much hardship and suffering could have been avoided had the Western powers taken into account the historical facts relevant to the Yugoslav crisis and handled the situation more prudently. Her daughter, the Rev Willie Allen-Faiella and her family, as well as a great number of friends whose loyalty Seka treasured, provided much needed comfort and support. She rests in the Oak Hill Cemetary, adjoining Dumbarton Oaks.

(Zaga Gavrilović)

Emeritus Professor Robert Browning (15 Jan 1914- 11 March 1997)

Professor Robert Browning, who has died at the age of 83, was undoubtedly one of the greatest scholars and teachers of his time, and a very proud adornment to his native city of Glasgow. Educated in the Classics at Kelvinside Academy and Glasgow University's Department of Humanity, he went on in 1935 to win a John Snell Scholarship to Balliol College, Oxford (where his contemporaries included Edward Heath and Denis Healey). At Oxford he gained a Double First in *Literae Humaniores*, and won most of the major academic prizes of the day. This was followed by war service in the Middle East, Italy, and the Balkans, where his natural gift for languages stood him in good stead: he ended the war as chief interpreter to the Commander-in-Chief, British Forces in the Balkans. After the war he returned briefly to Oxford as a Harmsworth Senior Scholar at Merton College, before taking up his first academic appointment as Lecturer in Latin and Greek at University College, London, in 1947. He became a Reader in the College in 1955, and in 1965 he moved on to become Professor of Classics and Ancient History at Birkbeck College, London. Birkbeck is the main centre of adult education in London University, and it was there that Robert was in his element: he had a profound sympathy for and an understanding of mature students who had missed out on a university education earlier in their lives and came to their studies in the evening after a hard day's work.

Robert retired from his Birkbeck chair in 1981, but so far from easing up his life became ever busier and his activities more varied. He was and always remained a classicist, but early in his academic career his interest in Byzantine studies began to develop: there soon began a great flood of books and articles on Byzantine history and culture, which continued inexorably throughout his retirement and included such classic works as *Justinian and Theodora* (1971), *The Emperor Julian* and *Byzantium and Bulgaria* (both 1975), and *The Byzantine Empire* (1980). His retirement enabled him to make frequent visits to the Centre for Byzantine Studies at Dumbarton Oaks in the U.S.A., where he established classes in Greek palaeography which rapidly became

essential for all aspiring Byzantine scholars. In recent years he had become active in the establishment of the new University of Cyprus, and travelled frequently to that island, as also to Greece, to the U.S.A., and to the thriving Greek academic community in Australia. Always a man of strong political convictions, he had taken a leading part in the campaign against the military dictatorship which ruled over Greece from 1967 to 1974. In his later years he also became Chairman of the National Trust for Greece, and Chairman of the movement for the restoration of the so-called Elgin Marbles to their rightful home in Athens.

The constant thread that ran throughout Robert's long life was his deep love for Greece and for all things Greek. He was an amazingly fluent speaker of demotic Modern Greek, and one of his most influential books was his *Medieval and Modern Greek*, originally published in 1969 and later translated into Modern Greek and used by a great many Greeks as a basic guide to the history of their own language. Two volumes were published in celebration of Robert's career and academic achievements: the first, *Maistor*, was published in Australia in 1984, and the second, *Philhellene*, was produced by the Byzantine Institute in Venice, under the general editorship of Robert's good friend and collaborator Costas Constantinides of the University of Ioannina. It was very fortunate that Robert lived just long enough to see the publication of this second Festschrift, and it is gratifying to know that at the very end of his life he was profoundly moved and touched by it.

During his academic career Robert gradually developed a huge network of pupils and protégés; however scattered they might be throughout the world they remained his devoted friends and admirers, and invariably kept in touch with him over the years. Robert was always a modest man and in his outward manner he generally maintained something of an air of Scottish reserve. Nevertheless, he had an enormous gift for friendship, and he was always deeply committed to the welfare of his students, especially those who came from abroad and who may have had difficulty in adjusting to the ways of a new and strange country. His love for Greece was formally recognised on his 80th birthday, when he was presented with the keys of the city of Athens as a signal of his outstanding contribution to so many aspects of Hellenic culture. Perhaps nothing in his life gave him greater satisfaction than this symbolic recognition of his abiding love for the land of Greece.

In all his years away from his native Scotland, Robert always retained his soft, lilting, and remarkably attractive light Scottish accent. He

always remained immensely proud of his Glasgow origins. He had a wonderfully rich, varied, and fulfilled life: we salute the memory of a very great scholar and teacher, and a very great Glaswegian.

(Ian Martin)

This obituary was first published in The Herald (Glasgow), Saturday March 15 1997.

Professor C.J.F. Dowsett (2 January 1924- 8 January 1998)

C.J.F. Dowsett was known not only for 26 years as Calouste Gulbenkian Professor of Armenian Studies at Oxford University, but also as 'Charles Downing', the children's author of the delightfully retold *Tales of the Hodja* (1964, illustrated by the Greek cartoonist Papas) and the collections *Russian Tales and Legends* (1956) and *Armenian Folktales and Fables* (1972).

He was a man of exceptional ability and versatility. His total lack of pretension, his ever-youthful sense of enquiry and his playful delight in the quirks of language meant, however, that one was never overwhelmed by his immense learning and extraordinarily wide range of reading. It is not surprising that he had a wonderful rapport with children.

At Peterhouse, Cambridge, from 1947 to 1950, Dowsett changed to Comparative Philology for Part II of the Tripos after reading Russian and German for Part I. This happily brought him into contact with Professor (later Sir) Harold Bailey, who first introduced him to Armenian. Bailey, who was a scholar with a phenomenal knowledge of Indo-European (and many other) languages, was to remain a lifelong friend, and in honour of his 90th birthday in 1989 Dowsett presented him with an Armenian ode, composed and beautifully illuminated by himself.

After a period of further study in Paris, where he gained diplomas in both Armenian and Georgian, he was appointed in 1954 to a new Lectureship in Armenian at the School of Oriental and African Studies, London University. This was the only post in the subject in Britain; so, when the Calouste Gulbenkian Chair of Armenian Studies was established in Oxford in 1965, Dowsett was the obvious candidate.

At Oxford, where the Chair is associated with a Fellowship at Pembroke College, Dowsett had a small but steady stream of students, mostly graduates, many of whom are now distinguished scholars teaching in universities in both Europe and North America. His graduate classes were not exactly conventional, and might well have nonplussed today's Teaching Quality Assessors. Barely would a line or two of text have been read before some etymological puzzle would emerge, and then each member of the class would be directed to a different dictionary in the subsequent chase for cognates.

The dictionaries might be of anything from Old Irish to Albanian-- all were conveniently present on his crowded bookshelves. Romany etymologies were a particular favourite. At the end of the class, although there might have been no great progress in reading the Armenian text of the day, one nevertheless went away with one's intellectual horizons not a little broadened, and with an exhilarating sense of excitement.

Dowsett had a gift for inspiring his students, and this is the essential quality which makes for a real teacher. Some students, of course, anxious just to complete a text in a minimum of time, found this method of teaching frustrating, but those who persevered soon discovered the experience to be both enriching and unforgettable.

Students were privileged to enjoy the wonderful warmth and hospitality of his home, where Friedel (née Lapuner) whom he married in 1949, would provide for them memorable meals. After her premature death in 1984, this tradition was in due course revived, in her own distinctive style, by Ani Küpper, especially after Dowsett was compelled, by increasing immobility in one leg, to teach at home.

His earlier academic publications include an annotated translation of Movses Daskhurani's *History of the Caucasian Albanians* (1961) and an edition and translation of the 12th-century *Penitential* of David of Gandzak (1961). Subsequently he collaborated with John Carswell in the publication of the Kütahya Armenian Tiles (glazed tiles in the Armenian Cathedral, Jerusalem), Dowsett being responsible for the volume dealing with the Armenian inscriptions, *The Inscribed Tiles* (1972).

But his *magnum opus*, which fortunately saw publication some six months before his death, was a major study of the multilingual poet Sayat Nova (*Sayat' Nova: An 18th-Century Troubadour*, 1997). Dowsett's wide range of linguistic abilities, combined with his deep love of poetry and music, made him the ideal person to write on his poet, who composed with equal facility in Armenian, Georgian, Azeri and Russian.

Inspired perhaps by Sayat Nova's example, Charles Dowsett would, especially in his latter years, every now and then send his friends a sheaf of his own multilingual poems, proverbs or limericks; written in an even wider range of languages, these were often illustrated, or even set to music, by himself. He was particularly proud that the *Times* had once published a poem of his written in Lithuanian, which he had composed in honour of some sporting event with Lithuanian participants.

His next projected book was to have been a study of Lithuanian wedding songs.

(Sebastian Brock)

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Dr Annetta Ilieva (21 November 1959- 14 August 1997)

In every field of science there are unusual people who through their specific characters and minds are paving the path for those coming after them. Dr Annetta Ilieva, who died an untimely death on 14 August, 1997 was exactly such a person.

Annetta was born in 1959 in a small village of Bulgaria. She had a penetrating and rich imagination, combining the wide spectrum of her interests with the generosity of her spirit, which enabled her to forge a way through the traditional framework of Bulgarian science. She was companionable and direct, constantly seeking for new ideas. For those who came in contact with her, she was natural, spontaneous and pleasant, even when she did not know those people well.

Dr Ilieva completed her schooling with a 'gold-medal' certificate from the English Language School in Sofia. She studied Byzantine and Balkan history at the University of Sofia, where she also started her teaching career, completing her doctoral dissertation in 1989 and becoming Assistant Professor of Byzantine and Balkan History from 1989 to 1994. In 1989 and 1991 respectively, she was elected a member of the British Society for the Promotion of Byzantine Studies and of the International Society for Study of the Crusades and the Latin East. In the beginning of the 1990s, she was able to widen the horizons of her research and to enjoy contacts and friendship in the stimulating surroundings of Dumbarton Oaks (she was granted a Fulbright Fellowship, 1990-1), as well as at the Centre for Byzantine, Ottoman and Modern Greek Studies in Birmingham (Philip Whitting grant, 1993-4). She was an expert in a variety of fields, but primarily in those associated with the age of the Latin domination in Greece and Cyprus (AD 1204-1571). Dr Ilieva published a series of articles dealing with various aspects of the Frankokratia in these territories. The scholarly world is well acquainted with her monograph, *Frankish Morea. 1205-1262. Socio-cultural Interaction between the Franks and the Local Population*, as well as with her articles dedicated to the three Chronicles of the Morea, of Leontios Machairas and of the Tocco.

Annetta used to say, 'I am myself a Crusader', as she consecrated her whole energy and efforts to her studies. Her work on the history of the Crusades taught her to appreciate even the most insignificant details. In this respect, she was never wholly satisfied with her own work. Her perfectionism gave rise to her inner conflict between her actual knowledge and what she believed she ought to know. Annetta was also always willing to acknowledge her own mistakes. She was invariably ready to share her expertise and knowledge with other researchers. In her view, scientific interest and knowledge was not a personal possession, but a communal one. She had a few pupils from Sofia University and American University in Bulgaria to whom she tried to convey this idea. To them she dedicated an inordinate amount of time.

She accompanied all of her pupils on their scholarly paths until she felt that they were able to proceed on their own.

It is impossible in this short obituary to convey the unique spirit of this remarkable person, nor can we express the emptiness which we felt at her sudden death. To some of us it will be very difficult to say 'farewell' because her death came too early.

(Thomas Thomov)

Professor Alexander Kazhdan (3 September 1922- 29 May 1997)

Alexander Kazhdan was a giant among Byzantinists in a subject which tends to giants-- and gigantomachy. The towering authority of his fifty years of publication stands upon an undeviating intellectual career which simply ignored the climate, whether in Stalin's Moscow or Clinton's Washington.

Kazhdan was born in Moscow in 1922. In 1944 he married Musya Ivanskaya, who did not feel the cold but became the model of a dissident's wife. The poor eyesight which saved Alexander Kazhdan from call-up to the Great Fatherland War was later to threaten drivers on the Washington Beltway. Instead he enrolled with E.A. Kosminsky, the historian of medieval England, who drafted Kazhdan into Byzantine Studies, then being revived as an oblique part of the national search for the Russian Fatherland.

But from 1946 until well after Stalin's death in 1953 the highway to academic preferment was blocked. The families of Alexander and Musya Kazhdan were tainted: not just as bourgeois, but Jewish-- by race rather than by religion. Among Kazhdan's earliest publications are texts on atheism, which perhaps aroused his awareness of Byzantium as a politically Orthodox state. In Stalinist terminology the Kazhdans were 'rootless cosmopolitans'. Rootless they were not, but Alexander Kazhdan made the accusation of 'cosmopolitan' a virtue. From his academic exile in teachers' training colleges in Tula or Velikye Luki, scholars in the West incautious enough to write on Byzantium began to receive crabby letters, to which Kazhdan expected a reply.

From 1956 he was back in Moscow. The Kazhdan's tiny apartment shrank his files to scale: their format was the size of a large postage stamp, which he could pocket to take to the libraries: necessity imposed a *pointilliste* approach, with a passion for order and categorisation which brought him close to Byzantines such as the 12-century historian Niketas Choniates, noting how he used every word. These cards, at which Kazhdan squinted on the Moscow metro, were classified not just by their subjects' thought, word and deed, but by heads, bodies and legs. The intellectual scale was cosmic, adding up to a 'homo Byzantinus'. Like Kosminsky, Kazhdan began with the peasant, moving on to works on culture (in 1968) and the ruling class (1974). By 1976 the climate had still not thawed. The emigration of the Kazhdans' son David to the

United States did not help and in Moscow the Khrushchevite young guard just became old under Brezhnev. Zaina Udaltsova, Kazhdan's departmental head at the Historical Institute of the Soviet Academy, is now perhaps best remembered for her attempts to pin the awkward giant down. There were pinpricks. In 1976 I arranged to meet Kazhdan at last in Moscow to collaborate on a session of the International Byzantine Congress. The usual channels produced the wrong Kazhdan (a psychiatrist), so we wolfed the caviare which Intourist offered in silence. The real Kazhdan did not show up for the congress in Athens either: Udaltsova said that he was ill.

By 1979 Kazhdan had become an unperson. Soviet scholars found ingenious ways to refer to his books, which they could no longer find in libraries. For Kazhdan, outspoken in favour of public discussion, this was the last straw. Somehow his precious files turned up in diplomatic shoeboxes in Vienna and there was relief in Moscow when Musya and Alexander arrived without passports in Paris.

Still without identity, they were allowed passage to the Centre for Byzantine Studies in Birmingham University. There he lectured like Gladstone: full measure. To us it was no shock. In Russia he had been a window on the West, an interpreter of the French Annales School, then already running its course. Was he now going to be a window on the East? But what most shocked Kazhdan, in February 1979, was that we did not know how to deal with snow in Birmingham. Scornful, he climbed straight up on to the roof of my house to send it down.

Kazhdan spent the remainder of his life at Dumbarton Oaks, Harvard University's Byzantine research outstation in Washington, which is a bosky swimming pool attached to an incomparable library in a house with echoes of Stravinsky where, if he had wished, Kazhdan could have ordered filing cards the size of bedsheets. He did not. His own cards held the matter of three great books, *People and Power*, with Giles Constable (1982); *Literature*, with Simon Franklin (1984); and *Change*, with Ann Epstein (1990); and finally his edition of *The Oxford Dictionary of Byzantium* (1991), a massive undertaking which he had first mooted in the 1940s.

Dumbarton Oaks had perhaps expected to exhibit a giant from the East, but some were unnerved by Kazhdan's candour which was as absolute as his own self-confidence. To younger scholars especially, this combination was irresistible. In turn, Kazhdan was perhaps most disconcerted by the way individuals chopped up his subject in the West; he goaded younger ones to collaborate on his grand projects. Perhaps Dumbarton Oaks was too soft a bed. Kazhdan offered academic beds which became harder the closer one got to him. Musya bottled berries for the bruised.

Kazhdan was not a great frequenter of the Cosmopolitan Club in Washington. He preferred breakneck rambles to the Potomac Falls. Could the new generation of students keep up with him? Certainly they

hung on to his wry wit as much as those he had taken mushrooming in the Moscow woods, where his roots ran deepest.

Gladstone, another candidly confident giant, wished to die in church, somehow without disturbing others. Kazhdan died by the swimming pool of Dumbarton Oaks. He might have chosen the place, and his wish to disturb Byzantinists still abed will be seen to by his students.

(A.A.M. Bryer)

The above is reprinted with the permission of the Independent, in which it appeared on 5 June 1997.

Ian Martin (died 18 July 1997)

At the time when I first knew him, Ian was the Byzantine books committee. He was so many other things as well that I rarely thought of Ian as first and foremost a librarian, which is of course what professionally he was, and a very able one too. He was certainly an inspiration to those of us on the academic side who have at various times shouldered (or in my case, more commonly ducked) the burden of preparing and acting upon the Byzantine book list. And that is a tribute not just to his professionalism as a librarian, and commitment to the subject, which of course went far beyond the mere call of duty. Ian was, in that fissiparous institution, the University of London, deeply devoted to the integrity and cooperation of the federal university, which was absolutely essential to the sensible organisation and academic success of Byzantine Studies in London.

(Roderick Beaton)

Prof Nikos Panayotakis (January 1935- 30 September 1997)

A native of Crete, an island with a proud sense of its history and tradition, Nikos Panayotakis devoted himself to tracing the true lineaments of that history on the basis of the surviving literary and documentary evidence. From his doctoral thesis, on a Byzantine account of the reconquest of Crete from the Arabs in the year 961, to his later work on the early life of El Greco and on the previously unknown 16th-century composer Francesco Leontariti (both of whom came from Crete), his native island provided a focal point for Panayotakis' work.

But despite this strong regional focus, his intellectual horizons were always broad. What emerges from the dozens of scholarly articles and books he published is the excitement of tracing the interchange of ideas, of tracking the movement of thinkers and creative artists between East and West, and particularly between Venice and her Greek-speaking dominions in the eastern Mediterranean during the period from the 13th to the 17th century.

Working from documentary evidence, Panayotakis was able to demonstrate convincingly that the Renaissance in Italy and Western Europe was not the product of a one-way traffic westwards, but

involved a process of interaction which had profound consequences in the East as well as in the West.

Panayotakis took his first degree and doctorate in Athens. Between 1962 and 1965 he was in London, where the most formative of many discoveries for the young scholar and bibliophile was the library of the Warburg Institute. During this time he studied with the eminent Byzantinists Joan Hussey and Robert Browning, and with the Islamist Bernard Lewis.

He was appointed to his first academic post in Greece in 1966, but his career was threatened by the military dictatorship which seized power the following year, after which Panayotakis found himself in self-imposed exile in Venice, Britain and the United States until 1970. Then, as a result of the solidarity of his academic colleagues at the University of Ioannina, where his appointment as full professor had been annulled in 1968 by the regime, Panayotakis was able to take up his post after all. He remained there, at least nominally, until moving in 1987 to the University of Crete, which he had in the meantime helped to fund.

Concurrently with his tenure at Ioannina, Panayotakis was a member of the governing body of the University of Crete from its inception in 1973 until 1986. His tolerant but strong managerial hand is credited with much of the organisation and early running of its School of Philosophy.

Panayotakis was widely expected to succeed Professor M.I. Manoussacas, who in 1982 retired as Director of the Instituto Ellenico in Venice. Not by nature a patient man, though possessed of a self-deprecating humour which could come to the fore at such times, Panayotakis had to wait seven years before his appointment was confirmed by the Academy of Athens.

The post in Venice, which he held alongside his professorship at Crete from 1989 until his death, brought Panayotakis to the geographical and cultural heart of the Renaissance world that he had made so much his own. During his final years, and with energies only slightly diminished by chronic heart trouble, Panayotakis continued to write and to publish, and at the same time to recreate the institute in Venice as a new focal point for the study of East-West cultural exchanges from the later Middle Ages to the Renaissance.

Panayotakis was a scholar who never ceased to think on the large scale, and who possessed the energies to match. But what distinguished him most was his insistence on detail. Never one to suffer fools gladly, he inspired many younger scholars by his example and by the interest he took in their work. But new ideas and breadth of vision were never enough for Panayotakis, although he had plenty of both. Ideas needed proof, and the standards of proof he set, both for himself and others, were high.

(Roderick Beaton)

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Revd Dr Nomikos Michael Vaporis (1926- 17 January 1997)

The Revd Dr Nomikos Michael Vaporis died on Friday, 17 January, 1997, at the age of 70. The funeral service was led by the Rt Revd Dr Methodios, Bishop of Boston and former President of the School, at the Chapel on the campus of Hellenic College and Holy Cross. Fr Vaporis was born on the Greek island of Kalymnos. He migrated to the United States at the tender age of three; he came with his father, who was a stone-mason working in Greece and, later, in Argentina, moving to the States during the years of the Depression. In his college years, Nomikos Vaporis would spend his summers working in the steel mills with his father in Campbell, Ohio, where many Kalymnians had migrated.

Fr Vaporis pursued undergraduate and extensive post-graduate studies both in the U.S.A. and in Europe: B.A. (Youngstown University, 1948), Dip.Th. (Holy Cross, 1949), S.T.B. and S.T.M. (at Yale-Berkeley Divinity School, 1950-1), Lic.Theol. (Athens University, 1954), M.A. and PhD (Columbia University, 1963 and 1970). From 1964-5, he was the recipient of a Fulbright Award for research at the Modern Hellenic Research Centre in Athens. His doctoral program was completed in 1970 while married and serving a parish in Easton, Pennsylvania.

His primary area of interest and research was the history of the Ecumenical Patriarchate and of the Greek people under the Turkish occupation. He authored and edited several manuscripts about the Turkokratia, the Balkan peoples, and the lives of the Neomartyrs. The latter were the focus of a course that he loved to teach and on which he had completed a large work just prior to his death. He has also written the life and translated excerpts from the teachings and letters of St Kosmas Aitolos (1977). Other Byzantine and postbyzantine ecclesiastical personalities were described in a volume that appeared in 1978. Among his published reviews and articles, there is a series of entries in *The Westminster Dictionary of Church History* (1971).

Fr Vaporis was a scholar, but he was also a priest. Ordained in 1954, he received ecclesiastical honours from the Ecumenical Patriarchate. He served several parishes in North-Eastern states of America (Pennsylvania and Massachusetts). He developed relationships with Greek Orthodox Churches, as well as with the Albanian Orthodox parish (for whom he even published an Albanian-English translation of the Liturgy) and even the Melkite Seminary in Boston.

His pastoral interests were combined with his academic skills in what became his primary involvement and joy throughout the later years of his life, namely the translation and publication of liturgical texts. Numerous parishes and priests through the English-speaking world have been well served by his books. Among these are: the Sunday *Orthros* (1991), the Prayer Book (*Euchologion*, 1977), Holy Week (1993), the Liturgies (of St John Chrysostom, 1985; St Basil the Great, 1988; the Presanctified, 1991) and related orders (*Diataxis*, 1987; Daily Prayers, 1986; Hierarchical Liturgy, 1985). In particular, the *Apostolos* (1980)

and the Holy Gospel (1978; revised version, 1993, on which he dedicated some two years to produce a dignified and attractive volume to match equivalent publications in Greece) decorate altars of churches throughout the Orthodox diaspora and missions.

As a result of his wide practical experience in this field, Fr Vaporiis authored a major study (1994) on the history, controversy, and philosophy of the translation of the Scriptures into the vernacular, and on their use in worship of the Greek Orthodox Church. This book is the revised version of what initially comprised Fr Vaporiis' doctoral dissertation.

Fr Vaporiis was involved in ecumenical dialogues with other Christian Churches, as well as with other religions. In 1973, he was invited to participate in the Middle East Peace Mission, while in 1980 he organized the first Conference on Byzantium and Islam at the Holy Cross campus. He founded the Holy Cross Alumni days, journal, and lectures (1967 f.).

At Hellenic College/ Holy Cross School of Theology, in Brookline Mass. but also earlier in Pomphret Mass., he served in many capacities, including as Registrar, Dean of the undergraduate College (1975-85) and even Acting Dean of the graduate School (1976, 1994-95). As tenured Professor of History (from 1975), he taught courses in Byzantine history and modern Hellenism (1965-97). His many students remember his caring teaching, selfless attention, and paternal supervision with great affection and gratitude.

Among his many invaluable and notable contributions to the institution was his service as Editor (from 1972-1995; he served on the editorial board from 1967) of the *Greek Orthodox Theological Review* (founded in 1954), which he expanded from a biannual to a quarterly periodical, and developed into an internationally recognised journal. He was also founding Co-Editor (from 1984-96), with Dr Harry Psomiades with whom he enjoyed a close cooperation, of the *Journal of Modern Hellenism*.

He loved books, but he especially loved to promote authors and new publications. This he was able to achieve through his creative and enthusiastic role as the first Director of Holy Cross/ Hellenic College Press (from 1976-1995). In this capacity, he published some 120 different titles, including around twenty books in a series entitled 'The Archbishop Iakovos Library of Ecclesiastical and Historical Sources', of which he was the general editor.

The late Fr Vaporiis is survived by his wife Mary (née Marantis), who was his close friend and co-worker providing the designs for many bookcovers, as well as by four children, their spouses and eight beloved grandchildren.

(Revd Dr John Chrysavgis)

Periodicals

Teresa Urbainczyk announces that she edits *Classics Ireland*, which does contain articles/ reviews of relevance to members of SPBS. Volume 5 (1998) is out. The previous 4 vols are available on the internet at <http://www.ucd.ie/~classics/ClassicsIreland.html>.

The Amsterdam-based journal *Gouden Hoorn* now has its own website: <http://www.geocities.com/Athens/Parthenon/5060/> All of the five volumes will be archived here in due course.

The Canadian Committee of Byzantinists, affiliated with the International Association, publishes an annual newsletter, *Canadio-Byzantio*, which is available to all members. For more information, contact Prof A.R. Littlewood, Talbot College, The University of Western Ontario, London, Ontario, Canada N6A 3K7.

Books

Liverpool University Press: Translated Texts for Historians

1997 volumes had a western focus:

Optatus: Against the Donatists, translated and edited by Mark Edwards.

Lives of the Visigothic Fathers, translated and edited by A.T. Fear.

Hilary of Poitiers: Conflicts of Conscience and Law in the Fourth-Century Church, translated with introduction and notes by Lionel R. Wickham.

But at least two of the volumes expected in 1998 should please Byzantinists:

Themistius: Select Orations (speeches 1, 3, 5, 6, 14, 15, 16, 34), translated by David Moncur with introduction and notes by Peter Heather.

Pseudo-Sebeos, History of Heraclius, translated from Armenian with notes on the Armenian tradition by Robert Thomson; historical appendices by James Howard-Johnston.

Also certain for 1998 is:

Bede: A Biblical Miscellany (*De locis sanctis, De mansionibus, De eo quod ait Isaias, In Iobiam, Quaestiones XXX in Regum librum, Aliquot quaestiones liber I-VIII*), translated with introduction and notes by William Trent Foley and Arthur Holder.

Expected Summer 1998: publication of C. Dauphin, *La Palestine byzantine: le peuplement*, vols I-II (Oxford: Archaeopress, Oxford).

SPBS Publications:

Still available at discount prices:

P. Magdalino, ed., *New Constantines. The Rhythm of Imperial Renewal in Byzantium, 4th- 13th Centuries*. Papers of the 26th Spring Symposium, St Andrews, March 1992, SPBS Publications 2 (Variorum: 1994). £30 including p. & p.

C. Mango and G. Dagron, eds., *Constantinople and its Hinterland*. Papers from the 27th Spring Symposium, Oxford, April 1993, SPBS Publications 3 (Variorum: 1995). £30 including p. & p.

A.A.M. Bryer and M.B. Cunningham, eds., *Mount Athos and Byzantine Monasticism*. Papers from the 28th Spring Symposium, Birmingham, March 1994, SPBS Publications 4 (Variorum: 1996). £30 including p.&p.

Expected in March 1997:

Leslie Brubaker, ed., *Dead or Alive? Byzantium in the Ninth Century*. Papers from the 30th Spring Symposium, Birmingham 1996, SPBS Publications 6 (Variorum: 1998).

A new series called *Varia Byzantina- Bizánc Világa* ('Byzantine World') will be edited by István Baán and published by the Bizantinológiai Intézi Alapítvány (Center for Byzantine Studies Foundation), Budapest, whose aim is the propagation of Byzantine Studies. The first volume of the series was L. Bréhier, *Bizánc tündöklése és hanyatlása* (*Vie et mort de Byzance*), translated by I. Baán. A Hungarian translation of D. Obolensky's *Byzantine Commonwealth* is also proposed.

9. GENERAL ANNOUNCEMENTS

SPBS GRANTS IN 1998

The deadline for the grants listed below is 18 March 1998, 5pm.
Please make these grants known to as many as possible - and please encourage your students and colleagues to apply.

All applications should be e-mailed to me at:
a.d.eastmond@warwick.ac.uk

or sent by ordinary post to:
Antony Eastmond
Department of Art History
University of Warwick
Coventry CV4 7AL

a) Fieldwork and Research Grants

The Society has set aside money for a number of grants of up to a maximum of £250 towards research or fieldwork costs. Letters of application should detail what the money is needed for, as well as all other sources of funding that have been approached/ received.

b) Publication Subventions

The Society will also consider requests towards subventions for publications of books which fulfil the aims of the Society. Please send details of the proposed publication and describe what the subvention will achieve.

The British Institute of Archaeology at Ankara announces the Alan Hall Memorial Lectures to be delivered by Professor James Russell (University of British Columbia) at Newcastle, Glasgow, St Andrews, Oxford and London in May 1998.

Alan Sterling Hall, who was Honorary Secretary of the British Institute of Archaeology at Ankara from 1970 to 1984 died in 1986 at the age of fifty-five. He first visited Turkey during the mid 1950s, and carried out extensive epigraphic and topographical survey work in central Anatolia, especially in Isauria and Pisidia. During the 1970s and 1980s he directed a major survey of the North Lycian city of Oenoanda and followed this with a regional survey of the Cibyratis. The fruits of his final seasons of field work in 1984 and 1985, an epigraphic survey of the Cibyratis, have been prepared for publication by Dr N. Milner as a monograph of the British Institute at Ankara.

Copies of a volume of studies in memory of Alan Hall edited by D.H. French, *Studies in the History and Topography of Lycia and Pisidia: in Memoriam A.S. Hall*, BIAA Monograph no. 19 (1994); ISBN 1 898 249 03 2) and of N.P. Milner, *An Epigraphical Survey in the Kibyra-Olbasa Region by the late A.S. Hall*, BIAA Monograph no. 2 (1998); ISBN 1 898249 10 5) are available from Oxbow Books, Park End Place, Oxford OX1 1HN. The Fund which was established in Alan Hall's memory stands at around £11,000. It is designed to finance visits to the UK by foreign scholars who shared Alan Hall's interests in the history and antiquities of Turkey. The Institute is grateful to all those who have contributed to it, and whose names are listed on its brochure.

The previous lecturers in the series have been Professor Ekrem Akurgal (1990), Professor Manfred Korfmann (1992), Professor Peter Herrmann (1994), and Professor Christian Le Roy (1996). The Institute welcomes Professor James Russell as their successor in 1998.

James Russell is a specialist in Roman and early Byzantine archaeology, especially in the provinces of the Roman Empire. His fieldwork experience includes Roman sites in Wales and Scotland, at Kenchreai in Greece and at Capernaum in Israel. His main scholarly effort has been to direct the University of British Columbia excavations at Anemurium in southern Turkey, beginning in 1970. His interests include architecture, numismatics, epigraphy, the Roman army, early Christianity and magic in Late Antiquity. After initial study at the University of Edinburgh (MA) and Chicago (PhD) and a position at the University of Manitoba, he has spent most of his career at the University of British Columbia, Canada, where he is now Professor of Classics. Among other distinctions he has been Mellon Visiting Professor at the Intercollegiate Center for Classical Studies, Rome, a Member of the Institute for Advanced Study, Princeton, and was President of the Archaeological Institute of America in 1993/94.

Enquiries about Professor Russell's visit and the lectures should be addressed to: Prof Stephen Mitchell, Dept. of Classics and Ancient History, University of Wales Swansea, Singleton Park, Swansea SA2 8PP. Tel. 01792 205678 ext. 463; Fax. 01792 295739; e-mail S.Mitchell@Swansea.ac.uk; or to Ms Gina Coulthard, BIAA, Senate House, Malet Street, London WC1E 7HU; Tel. and Fax 0171 436 8649.

The programme of Professor Russell's visit is as follows:

Thurs 7 May: Department of Archaeology, the University of Newcastle, 4.30 p.m. (supported by Phoenix - The Northern Society for Anatolian Archaeology) 'Zeno and Isauria'.

Fri 8 May: Department of Archaeology, University of Glasgow, 4.00 p.m. Seminar: 'Anemurium-- The History and Life of a Small Isaurian City in Early Byzantium'.

Sat 9 May: The Classical Association of Scotland, University of St Andrews. 'Chasing Roman Soldiers'.

Mon 11 May: Oxford University, The Ashmolean Museum, 5.30 p.m.
'Chasing Roman Soldiers'.

Wed 13 May: Senate House, University of London, 5.30 p.m. The Alan
Hall Memorial Lecture: 'Zeno and Isauria'.

All of the lectures will be illustrated with slides. Those attending are
advised to check the times and places of the lectures locally in case of
late alterations to the schedule.

The Cambridge Committee for Judaeo-Greek Studies exists for
the purpose of promoting Judaeo-Greek (including Judaeo-Byzantine)
studies. The Committee acts as an editorial consultative board for the
Bulletin of Judaeo-Greek Studies, which is published bi-annually under
the editorship of Nicholas de Lange, James Carleton Paget and Mark
Mazower.

The Committee is actively seeking funds to support a range of
activities, including a Centre for Judaeo-Greek Studies and a research
project on Jewish/ Orthodox Christian Relations in the framework of the
Centre for Advanced Religious and Theological Studies (CARTS).

Address: Cambridge Committee for Judaeo-Greek Studies, Faculty of
Divinity, St John's Street, Cambridge CB2 1TW. Tel. 01223 332590.
Fax 01223 332582.

The Centre for Early Christian Studies was established at
Australian Catholic University in May 1997. For information on its
scope and activities contact Mrs. P. Ackroyd (07) 3855 7308 or visit the
web site: <http://honey.acu.edu.au/~yuri/earlychr/earlychr.html>

Dumbarton Oaks announces its new website on which will be made
available the *Survey of Translations of Byzantine Saints' Lives*,
compiled by Alice-Mary Talbot in 1992. The survey is accessible at the
moment through Paul Halsall's Byzantium: The Byzantine Studies Page,
at www.bway.net/%7Ehalsall/texts/vittrans.html, but it needs to be
corrected and updated. Alice-Mary Talbot therefore writes for
assistance in adding translations of saints' lives currently in preparation
by Byzantinists. It would be helpful if you could include the BHG
number and publication plans, if known. The survey includes all Greek
vitae written between the 4th and the 15th centuries. She is also happy to
send a printout of the revised survey if you do not have access to the
Internet. Write to Alice-Mary Talbot, Director of Byzantine Studies,
Dumbarton Oaks, 1703 32nd St., NW, Washington, D.C. 20007-2961,
U.S.A.

George Calofonos is currently employed in the Research Department (Byzantine History) of the Foundation of the Hellenic World, located at 17 Akadimias Street, GR-106 71 Athens, Greece. The web site which he has helped to organize, at <http://www.fhw.gr/> received the 'Best of Europe' award from Europe Online.

Konstantinos Giakoumis announces that the condition of the frescoes of the Protaton Monastery in Mt Athos has worsened remarkably last year because of hydration. Immediate measures need to be taken to avoid the deterioration of such an important monument.

Personal News

Dr Haris Kalligas has been appointed Director of the Gennadius Library in Athens for a three-year term beginning on 1 October, 1995.

Revd Dr John McGuckin announces that he has been appointed as Professor of Early Church at Union Theological Seminary in New York. He will be teaching Masters level courses in Church History up to the sixth century and preliminary doctoral courses in Byzantine Theological Autobiography and the Byzantine Ascetical Tradition. It is the first time that courses such as these have been offered here since the brief time when Florovsky was professor at Union in the mid fifties. Members may also like to know of his ordination to the (Romanian) Orthodox priesthood at Easter 1996; he is currently serving in the Orthodox cathedral in Manhattan.

Dr Katharine Vivian (Ashton) received an Honorary Doctorate at Tbilisi State University, Georgia. Her monograph, *Sufi Traces in Georgian Literature*, will be published by the Curzon Press in a forthcoming *Handbook on the Georgians*.

10. TEACHING BYZANTIUM

Following the success of the 1996 **Summer Course of Albanian Language and Culture** (for a short report, see K. Giakoumis, 'Be Modern! Learn Albanian', *BBBS* 23 (1997), 77, and in spite of the internal problems that did not permit the repetition of the programme in 1997 and after the re-establishment of order in Albania, the Course will be repeated by the Faculty of History and Philology of the University of Tirana, Albania in the summer of 1998. For more information and an application leaflet, please contact K. Giakoumis, Centre for Byzantine, Ottoman and Modern Greek Studies, Arts Division, University of Birmingham, Edgaston, B15 2TT, Birmingham, England, e-mail: K.Giakoumis@bham.ac.uk and KGiakoum@acci.gr or write directly to Universitet i Tiranës, Fakultet i Gjuhësise edhe Philologjise, rr. Elbasan, Tirane, Shqipëria / Albania.

The University of York has two Byzantine-related options in its undergraduate honours degree syllabus in the History of Art. *Early Christian and Byzantine Art* focuses on the art and architecture of Constantinople between the end of Iconoclasm and the Fourth Crusade. *East and West: Art of the Crusading Era* examines the artistic cross-currents between Byzantium, Islam and the Norman and Crusader kingdoms in Sicily and the Holy Land between the late eleventh and the thirteenth centuries. Each course is a module and can be taken by second- and third-year students. For more information, please contact Prof R. Marks, Centre for Medieval Studies, University of York, King's Manor, York YO1 2EP.

11. XXXIst Spring Symposium of British Byzantine Studies

'Desire and Denial in Byzantium'
University of Sussex, 21-24 March 1997

In the town which gave the phrase 'dirty weekend' to the world, Byzantinists congregated for a long weekend to discuss sex, sexuality, bodies, who did what where with whom and what they all thought they were doing. Sessions started late on Friday night, keeping delegates well away from local fleshpots, and maintained a relentless pressure throughout the weekend. As they say in Belfast, 'It's Good for You and It Builds Character'. The Symposium had nine major sessions, covering topics from the languages of love to homosexuality, prostitution and castration, the law and the church. Two sessions of communications were convened; in addition, some short papers were also incorporated into the main sessions.

This was a truly international Symposium. Delegates and speakers came from four continents and ranged from the good and great to the Young Turks. With great cowardice, organisers opted to avoid the Birmingham computerised programme which handed out stars to delegates. We booked them all in for everything or nothing. This high-handed and autocratic decision at least reduced Byzantinists' opportunities to gaze in wonder at each others' bosoms (*vide* Bryer, *BBBS* 23, 1997, 81). The usual highly popular bookstalls operated with great enthusiasm and were joined this year by the hugely successful Byzantine Bazaar, selling t-shirts and mugs with the Society's logo. Thanks are due to the eager *droungarioi*, Karen Wraith and Martin Dench, the *kommerkaria*, Bev Barstow, and the *douloi* (or, in line with the Conference theme, sex slaves), Ed Davis, Bente Bjornholt and the many Sussex students who sprang into action when called upon by a harassed Symposiarch.

As ever, communications appear here in summary form in the Bulletin. The book of the Symposium is planned for 1999.

(Liz James,
Symposiarch)

Abstracts of Communications

Richard Brun, 'The Byzantine image: a holy prison for the body'. The denial of natural proportions of the human body in Byzantine figural art has long puzzled most students of Byzantine and post-Byzantine art. An examination of representations of the Virgin demonstrates the conflict between the desire for classical anatomy and a rigid formula for symbolic representation. In this communication a

large well-known Constantinopolitan marble relief in Venice representing the Virgin will be analyzed from the point of view of this conflict. An understanding of the Byzantine laws of geometric symbolism will considerably assist the appreciation of anatomical disturbances, and other body deformations, in Byzantine art. A knowledge of the rules applied for the image of a holy body will hopefully put any discussion of the limitations of Byzantine understanding of anatomical properties on a more productive track.

George T. Calofonos, 'Patriarch Methodios' miraculous castration: a desire for denial'.

Standing naked in front of an imperial tribunal, Patriarch Methodios I (843-7) pointed to his emaciated and mortified genitals, proving that he was practically a eunuch, therefore unable to perform the act of fornication of which he was accused by the Studites. He recounted to his astonished jury how his condition occurred: when he was in Rome, an emissary to the Pope of the deposed then Patriarch Nikephoros, the lustful demon of desire had brought him to a deplorable state of continuous sexual arousal. After extensive prayer to St Peter to spare him of this torture, he was finally honoured by a visit of the saint in a dream. St Peter grabbed the future Patriarch's genitals, squeezing them forcefully until Methodios woke up in pain, only to discover that he was cured of his excessive desire by the prescription of an illness which mortified the offensive part of his body.

In my communication I read Methodios' dream against the *Miracles of Saint Artemios*, the 7th-century record of dream cures achieved by means of incubation, where a lot of grabbing and squeezing of male genitals takes place, if only to restore them to a healthy and functional state. In the text of the *Miracles* desire for a healthy body is obvious. For the Saint's predominantly male secular clientele illness, deformity or mutilation of the genitals is a clear source of embarrassment and fear: a fear of losing their masculine identity, on which the text masterfully plays.

Methodios' dream, on the other hand, is a reversal of Artemios' cures. For him, it is the very reality of his masculinity that causes him embarrassment. Although the same incubatory process is followed in both cases, Methodios' 'healer' saint inflicts an illness on his suppliant's body in order to 'cure' his soul. Here an ascetic sort of desire is at play: a desire for achieving a sexless 'angelic' existence, for denying sexual identity, which sometimes led early ascetics to acts of self-castration.

Since such acts of extreme asceticism were strictly forbidden by church law (already from the first ecumenical council), the only option left open for fulfilling this desire for denial-- or the perfect cover-up-- is this miracle of castration-- the quintessential ascetic dream-cure.

Béatrice Caseau, 'Erotic perfumes and perfumes of paradise: was early Byzantine Christianity disincarnated?'

John Chrysostom compares the soul of a child to a city. The senses are the gates of this city. Parents should control what comes in, because the senses are also the gates of desire and pleasures. Smell is the first sense that John Chrysostom denounces as dangerous. Perfumes relax. They act on the brain and soften the body, lighting up desires. No perfume should be offered to the Christian child. A strict control over what is seen and heard should also be first enforced. No lascivious poses or stories should pollute the soul. Touch is then targeted. The child should not have anything soft, neither clothes nor blankets. No physical contacts should be allowed between the child and other persons.

The purpose of this paper is to present the ambivalence of Christian discourse on the senses. John Chrysostom's point of view was already shared by Clement of Alexandria. The senses have long been seen as clearly dangerous for the soul. They should at all costs be controlled, not only during childhood but later on in life. Yet the senses are part of God's creation. They cannot be dismissed. This is why spiritual guidance is offered on how to use them. John Chrysostom essentially proposes to reduce the use of the field of sensory experiences. Yet, another trend among Christian authors seems to say: rather than chastise the senses, why not direct them to spiritual objects. In saints' lives, such as those of the Stylites, the senses-- smell in particular-- play a prominent role.

This ambiguity concerning the senses in Christian discourse is particularly true for smell. Perfumes have long been associated with eroticism. They are perceived as conducive to lust. Yet certain perfumes, such as incense, can also serve as a medium of communication with the divine world. The world of odors is not closed to Byzantine Christians. The wonderful scents of paradise, the sweet perfumes of sanctity are offered to the most holy among them. The senses, officially cast out as dangerous for the soul, are also the main way for the soul to come to know God through the liturgy and through religious practices where they play a prominent role. Lighting up a censer, kissing an icon are gestures involving the senses. Baptism involves touch and smell, to mention only two. The senses are indeed the gates to religious sensory experiences. In Byzantine Christianity, desire has not been cancelled; it has been transferred to different objects.

Edward Davis, 'Sexual crime in Byzantium: perception and punishment'

In this paper I explore Byzantine attitudes towards sexual crimes, that is, sexual acts which the Byzantines themselves had identified and legislated against, making them crimes of a sexual nature. This leads me on to the punishments attached to these crimes and the variation in such punishments. The desire for 'the punishment to fit the crime' existed in Byzantium and has persisted until today; therefore the infliction of

specific punishments can be revealing about the attitudes of the society which thought it necessary to impose them. I will attempt to offer an explanation of why sexual crimes, such as penetration of an animal, or a man by another man, which appear side by side in the eighth-century legal manual *Ecloga*, have surprisingly divergent penalties. Sexual acts between men which were legislated against in Byzantium and where such legislation was executed, will constitute the main area of criminality which I am investigating. I intend to tuse the specific crime of *aselgeis*, as it is described in the *Ecloga*, to illustrate how Byzantine attitudes departed from their Late Antique forbears. Hopefully, Byzantine bedroom regulations will prove more interesting than our own.

Martin Dench, 'For she had the ways of a scorpion and concealed her wrath in darkness'.

This short paper set out to explore the private life of Antonina, wife of the sixth-century Roman general Belisarius, as portrayed by the contemporary historian Procopius. So much of what has been written about her by modern historians takes what Procopius says at face value, but there is much more to her story than these apparently scandalous accounts. The affair with her adopted son that takes up so much of Procopius' space presented as a taking place over a fairly short space of time, whereas, according to Procopius' dates, the affair actually lasted for over a decade.

Darragh Gallagher, 'Pain and pleasure: dynamics of desire and denial in Romanos' *Joseph 2*'.

I am speaking on Romanos' kontakion *Joseph 2* as a literary example of the mechanics of a Byzantine desire/ denial encounter. The story is that of Potiphar's wife attempting to satisfy her carnal desire with the young servant Joseph. I argue that Romanos expounds and subverts the Genesis narrative to portray the Egyptian woman in a significantly more positive light than the biblical source would allow. Romanos does not, as one might expect, cast her as 'Eve'. It is therefore a sympathetic portrayal by a male Byzantine poet of a powerful woman in the act of sexual sin. To do this, Romanos underplays her position of power in the slave/mistress relationship and uses typically male images to describe her. Possibly sexist in itself, this seems to be the only approach available to the poet. I focus on Romanos' use of body imagery, his dramatic staging of the sexual encounter, and the original (non-biblical) metaphors he employs to present the dynamics of Byzantine desire and denial.

Konstantinos Giakoumis, 'Desire for the divine and monasticism in post-Byzantium: the case of a new monastic city in Dropolis of Southern Albania'.

'Desire' is meant not only as a bodily need, but also as a spiritual salvatory need for God, which led laymen to monasticism. The spread of monasticism in the Byzantine and the post-Byzantine period is illustrated by the establishment of big monastic societies, ensembles of a number of monasteries in a limited area, the best known among which are Mt Athos, Meteora and the island of Ioannina. A unknown monastic settlement rather recently being explored is the one in Dropolis of Southern Albania, having ten monasteries.

The roots of monasticism in Epiros are very deep. Christianity in Epiros was disseminated by the apostle Paul (and, according to the tradition, by other apostles); it spread in the area quite rapidly and in parallel with monasticism. The first forms of monasticism in Epiros should be sought in the caves-- hermitages in Apollonia (central-western Albania), Liuntzi (Southern Albania) and in the lakes Ohrid (eastern Albania) and Prespa. According not to local traditions, but to written documentation, the first founding of monastic settlements should be sought sometime round the end of the ninth century. Nevertheless, the vast majority of the monasteries in Epiros are dated to the post-Byzantine period.

The ten monasteries of Dropolis are all post-Byzantine. They are dated from the sixteenth century (the H.M. of Zonarion or Kakiomenou, the H.M. of the Dormition of the Virgin or Dryano, the H.M. of the Prophet Elias in Georgutsati, the H.M. of the Dormition of the Virgin in Frastani dated probably, the H.M. of the Nativity of the Virgin in Douviani, the H.M. of the Annunciation of the Virgin in Vanista, and the H. M. of the Archangels in Dervitsani), 17th c. (the H.M. of the Virgin in Kosovitsa and the H.M. of the Dormition of the Virgin or Ravenia) and the 18th c. (H.M. of Pepeli). They were built through the sponsorships of wealthy local noblemen for rather small monastic brotherhoods. The most decorated part of the monastery and the main point of reference of its life was the katholicon, constructed mainly in the inscribed cross type with one apse or an apse and two lateral conches (Athonite type). The rest of the monastery buildings are later and served the material needs of the monastery and the performance of its social role and paedagogical functions.

Nowadays, the monasteries in Dropolis of southern Albania are completely deserted and partly demolished.

Aideen Hartley, 'Manly Women and Womanly Men-- The *Subintroductae* and John Chrysostom

It has by now been well discussed that the advance of Christianity supposedly opened up a new range of options for women in late antiquity to choose from with regard to their 'careers'. The life of strict

asceticism was one such option, but it has also been noted by scholars that such a lifestyle in fact made the same traditional assumptions as to the appropriate role and status of women as pre-Christian Roman society had, and therefore it cannot really be seen as so radically different, or in any way liberating, as compared to what earlier women experienced.

A very good example of this can be seen in works such as John Chrysostom's treatises on the *subintroductae* -- virgins cohabiting with male ascetics. The reason for such a practice might indeed indicate a move towards a new way of life for women whereby they could live celibately and yet enjoy close and equal friendships with men, while also having the practical benefits of 'a man about the house'. However, Church authorities were unequivocally disapproving, and it is interesting to note that the women in question are judged according to the same traditional and inflexible standards as pre-Christian women would have been. Chrysostom's main worry is the philosophical unfitness of a woman presuming to enjoy such equality with a man, and his argument is drawn from opinions extending as far back as the time of Plato.

The other, and perhaps even more interesting aspect of this, is that this approach tells us just as much about what it meant to be male in this era, as it does about what was expected of women and virgins. We can see from Chrysostom's preoccupation with the dangers of effeminacy that there was a certain mode of behaviour deemed manly within society, and a further mode appropriate to male ascetics. The practice of *syneisaktism* threatened these accepted gender roles, and I feel that this plays a very large part in Chrysostom's condemnation of the situation. While the conception of women as temptresses figures strongly in these treatises, showing that asceticism did not necessarily free women from the conventions of their society, we also get from Chrysostom a most interesting picture of what was actually involved in being male at the time in which he was writing, and it is a picture well worth studying in greater detail.

Peter Hatlie, 'The City a Desert: Theodore of Stoudios on *Porneia*'

Theodore of Stoudios' wide range of social contacts is well known. Monks and nuns, priests and the higher clergy, and lay people from both sexes and virtually every social strata all sought him out. The fact that he presided over a large monastery located in the Byzantine capital made him accessible to many. His privileged background, charismatic personality, and eventual fame-- as both a reforming monastic leader and spirited church politician-- placed his advice and counsel in great demand. Hundreds of good Christians wanted to know what he knew about the world, and he was not in the habit to disappoint. On the problem of sexual desires in the Christian life, in particular, he had much to teach his supplicants.

The recent studies of Rousselle and Brown, among others, have nicely mapped out early Christian opinion on desire and denial. This brief communication will locate Theodore's views within the teachings of the early Church, notably its ascetic traditions. The abbot's clear and ready understanding of the root causes of *porneia* seem to hearken back to this tradition, for example, as do his handy cures. In two other respects, however, Theodore was to some extent on his own. The adultery of Emperor Constantine VI was partly about *porneia*, for instance, as was the forced laicization and marriage of the nun (and former imperial princess in waiting) Euphrosyne. Theodore took strong positions on both of these cases, scouring the holy books for proof of his views. Second, the iconoclastic controversy (815 et seq) challenged the abbot's conventional wisdom about *porneia*. His own monks were in fact accused of continuing their iconodule protests out of fondness for a life of pleasure and *porneia*. Such accusations, although perhaps far-fetched and offensive, were not lost on Theodore. For he understood the difficult challenge of managing the desires of his supporters during an age of political upheaval, as opposed to the normally stable, closed environments of the monastery, presbytery, or aristocratic household. He also understood the adverse political implications of not doing so successfully. The iconoclast controversy put the abbot, in short, on high alert. It forced Theodore to extend and adapt traditional ascetic teachings on *porneia* to the particular circumstances of his wide audience of supporters.

Margaret Kenny, 'From fantasy to *phantasias*: levels of consciousness within the dreams of Mekrembolites' *Hysmine and Hysminias*'. The dream is a private experience but dream sharing is performed in a social context and thus involves social goals. In using the dream motif within the narrative of *Hysmine and Hysminias*, Mekrembolites is also adding another level of reality inside his fictional framework. Is the author relating a more than erotic experience? This communication uses a multi-disciplinary approach with introspective analysis to highlight the multiplex nature of the dream in the context of a novel.

Alexander Lingas, 'Ritual extravagance and musical sobriety: the decline of the Byzantine Cathedral Rite'. In a famous passage of his mystogogical treatise *On Divine Prayer*, Archbishop Symeon of Thessalonike (+1429) notes that his cathedral was the last church regularly to celebrate the ancient Constantinopolitan Liturgy of the Hours. All other Orthodox churches, he reports, celebrated the Palestinian Divine Office according to the revised *Typikon of St Sabas*. Whereas the former-- popularly known as the 'Sung' Office (*asmatike akolouthia*)-- allegedly abounded in music, the latter could be celebrated by a single person without chants.

While the nearly universal replacement of the asmatic rite with its Sabaitic counterpart has been substantiated by modern scholarship, Symeon's comparison of the two rites remains problematic. This is most obvious with regard to monastic worship, which, since the advent of Sabaitic hymnography in the seventh century, had itself been full of music. Until recently, however, a paucity of information has prevented proper evaluation of Symeon's testimony regarding the defunct 'Sung' Office. The present paper will therefore test his qualitative assertions about Late Byzantine cathedral worship by briefly surveying the service of asmatic matins as recorded in contemporary chant manuscripts. With the aid of sung examples, it will be shown that the archaic psalmody of the cathedral ordinary was generally of less musical and textual interest than the corresponding repertoires of monastic chant. Rather, solemnity in the 'Sung' Office was not dependent on musical complexity, but on the careful coordination of choirs, soloists and clergy within an elaborate ritual preserved virtually unchanged from the rite's tenth-century apogee in Constantinople.

Anna Muthesius, 'Silken dress codes, gender and power in Byzantium'.

Silken dress played an important part in the affirmation of Byzantine cultural identity and Byzantium's cultural values were in part communicated across the mediaeval world through the export of her luxurious silk cloths and clothing. Strict silken dress codes were enforced from earliest times and they were used to delineate courtly rank, civil and military office, religious hierarchy, and urban social status. At all levels exuberant displays of distinctively dyed silk garments, many exquisitely tailored and several accompanied by elaborate head-dresses, provided the opportunity for the expression not only of power and status, but also of gendered individuality.

The aim of this short communication is to explore the notion that Byzantium's sense of morality was highly tempered by her sense of political expediency in relationship to the establishment and maintenance of silk dress codes inside her Empire. A number of key questions will be explored. How far did gender issues affect critiques of luxury as applied to dress in Byzantium? What part if any did gendered luxury clothing play in group identity? What was the role of silken dress with regard to group ritual displays in Byzantium, both within private and within public space? Finally, in the regulation of what may be termed 'sumptuary display' of Byzantine silken fashion, how far were moral concerns subject to political interests?

Gail Nicholl, 'Two's company but three's a crowd: some *Typikoi* regulations for cells'.

In keeping with the conference theme of desire and denial, this paper will examine some monastic regulations concerning the number of

monks sharing cells in a group of Byzantine monasteries and the implications for archaeological investigation of these buildings. These regulations come from eleventh- and twelfth-century monastic *typika*, or foundation documents, which provide us with the closest thing to a rule for the day-to-day running of the monastery. I am particularly concerned with the evidence from a group of *typika* known to be related to that of the monastery of Evergetis.

The aim of this paper is to show how a group of related texts must be examined together by the archaeologist in order to understand the context of 'borrowed' passages. From the evidence of the wishes of the founder of the Evergetis monastery regarding the monks sharing cells and the adaptations which were made by subsequent authors, it would seem that the concerns of ideology, practicality and morality dictated the use of these particular buildings. I hope to show how these regulations can be analysed collectively and comparatively to examine the relationships in the text and how these relationships display adaptations made by individual authors to their practice or their buildings.

Oliver Nicholson, 'Is greed good? *Avaritia* and *cupiditas* in Lactantius'.

Lactantius was both tutor to the son of Constantine I and the author of the *Divine Institutes*, an encyclopaedia of Christian apologetic. He believed that God implanted all the passions in man for some good purpose, it was only when they are applied to the wrong purpose that they are harmful. This paper, one of the few papers of the conference concerned with human desires other than lust and the love of God, showed how Lactantius thought God had given us cupidity to make us seek for the necessities of life, but its perversion at the end of the ancient Golden Age, around 1500 B.C., had been at the origins of all discord and idolatry. The way that Lactantius combined Christian and ancient wisdom suggests that he has a claim to be a precursor of the lettered courtiers of later Byzantium.

Annabelle Parker, 'Nothing but blood mixed with phlegm: Desert Mothers' teachings on the object of desire'.

According to Synkletike of Alexandria, who lived as an ascetic 'Desert Mother' in the 5th century, sexual impurity is the chief among the Enemy's evils directed to the destruction of the soul. In her ascetical teachings, written down as a *Vita*, but also taken over in the Apophthegmata-collections, Synkletike shows in practical terms how to defend oneself against these evils. Synkletike was a woman who, according to her *Vita*, was destined to live a Saint's life, in which she can be distinguished from Amma Sarra, another Desert Mother, who had been tempted by lust before repenting and turning towards the desert. The lives of these two women are as much apart from each other as any man's or woman's life. To illustrate this, I discuss what

Synkletike thinks about an object of desire, and how Sarra and Theodora see it, and other 'desert habitants and dwellers'.

A. Rizos, 'On the Thessalian Albanians in the 14th Century'.

During the turn of the 13th to the 14th century Albanians in great numbers left their homes and migrated in every direction. They were miserable people. To call somebody an Albanian constituted at that time in Italy an offence. Still everybody used their skills in peace and in war: the Venetians of Negreponte, the Catalans of Athens or the Moreote and Thessalian big Greek landowners. Many settled in south-west Thessaly, which is even today full of Albanian place-names. They contributed to the expansion of agriculture, so that the dominant Thessalian Vlachs were able to sell surplus production to the Latins. Their disastrous conditions of living have later impressed the Ottoman newcomers, who therefore called them unlucky people, *kara gün*, as opposed to *ak gün*. This attribute gave rise to the ethnikon 'Garagounis'. The first non-Moslem Thessalian small timar-holders, i.e. Sipahis, were chiefs of native, Thessaloalbanian clans. In that (and also in other) way(s) they functioned as vehicles of continuity as well as of change from the Graeco-latin to the Ottoman era in central Greece. We compare them to the foreign workers of today in the industrialized countries.

Janet Rutherford, 'A Passion for God: Intellectual Sensation in Diadochos of Photike'.

Diadochos is in many respects the first truly Byzantine, as opposed to late antique, writer on ascetic prayer. Not only does he give the first thorough theological treatment of the prayer 'Lord Jesus', but he also achieves a philosophically coherent synthesis of Evagrian νοῦς-based prayer and the καρδιά-based prayer of the Makarian homilies. Spiritual feelings and intuitions are for him intellectual realities, of equal importance to reason. Through ἐπιθυμία, ἔρως, πόθος, we are to reach out to the proper object of our desire-- God. This communication explores some of the distinctive features of Diadochos' affective terminology of prayer.

1) **The first Graduate Byzantinists' Day** was held on Saturday, 7 February 1998, at Christ Church, Oxford, under the auspices of the Society for the Promotion of Byzantine Studies and of the Oxford Byzantine Society. It had been decided, at last year's Spring Symposium, that such an event should be held in order to provide an opportunity for graduate students in Byzantine Studies to give short reports about their work, and to meet other students with related interests, in an informal and friendly environment. At that meeting, the planning of this event was delegated to the Oxford Byzantinists. The organisation of the Graduate Day was then undertaken by the officers of the newly-formed Oxford Byzantine Society, Anne McCabe (president), Maria Kouroumali (secretary), and Michael Decker (treasurer).

The proceedings of the Graduate Day took place in Christ Church, Lecture Room II. It was a very full day, but during the breaks participants enjoyed brilliant sunshine in Tom Quad, and the bells of Christ Church Cathedral helped keep us to our schedule! Over fifty participants took part in the Graduate Day. They represented a dozen British universities, and included Oxford undergraduates and senior Byzantinists. The twenty-one speakers presented fifteen-minute communications in two morning and two afternoon sessions. Their papers, arranged roughly in chronological order from the Diocletianic period to the fourteenth century, covered a wide variety of subjects in the domains of archaeology, historiography, literature, foreign policy, monasticism, and the history of medicine. There were two question-and-answer periods, and discussion continued informally during the breaks.

At the end of the day, a meeting (chaired by the organisers) was held on behalf of the SPBS. At the meeting, it was unanimously resolved that the Graduate Day had been a success, and that the event should be held again next year. In the absence of other volunteers, Oxford was provisionally chosen as the venue for next year's Graduate Day.

A number of participants who had travelled from afar spent the weekend in Oxford, and stayed in college guest-rooms. Breakfast, coffee, lunch, tea, and dinner were served in Christ Church Hall. A reception was held in the Upper Library, Christ Church, after the SPBS meeting, and the Graduate Day continued late into the night at a pub on the banks of the Cherwell.

The organisers are grateful to the Society for the Promotion of Byzantine Studies, the Oxford University Committee for Byzantine Studies, and Christ Church, for their support of the Graduate Day.

2) The Second Religion, Science and Environment Symposium, 20- 28 September, 1997, held on the Black Sea.

In 1995 a group of environmentalists and theologians, called the Cycle of Patmos, marked the 1900th anniversary of the Revelation of St John the Divine by discussing a new covenant between Man and Sea, while sailing the Aegean. Emboldened by this, a second and more ambitious Symposium, entitled 'Religion, Science and the Environment: The Black Sea in Crisis', met under the auspices of the Ecumenical Patriarch and the President of the European Commission in Trebizond on 20 September 1997 whence a colossal Cretan car ferry called the *Eleutherios Venizelos* took us widdershins around the Sea, picking up heads of church and state on the way, until we slid down the Bosphoros (a pinhole which takes 140 years to drain the sump of the Euxine) to Thessalonike, Cultural Capital of Europe, on 28 September. Here a barge bore a pentarchy of patriarchs under the flag of Constantinople to a tumultuous welcome. In the church of St Demetrios the patriarchs exchanged diptychs and in the Old University the Metropolitan of Pergamon announced our scientific findings. In a sort of nine-day wonder, workshops worked, bands blew, faxes flew, Greens protested and six ministers maintained that the dirt did not come from their own backyards. We did our best: there were visits ashore to sanctuaries and sewage works; our patriarchs blessed the sea with basil and David Bellamy jumped into it without holding his nose.

The Black Sea really *is* in crisis. Its rivers, most of which begin with 'D', debouch man-made things creating nutrient pollution, further shadowing its stagnant depths where lurk a sort of jelly-fish called *Mnemiopsis*, accidentally introduced in 1982, 700 million tons of which were rotting by 1987. There is a predator called the butter-fish, said to be as good to eat as the now scarce anchovy (*hamsi*) whom Strabo describes as what really brought Greeks to fleece Colchis. Is it right to get rid of one predator by introducing another? Oil was another question. When in 1905 the young revolutionary Stalin turned off the tap, Caspian oil flowed through Batum, but today the Adjars have bid too high for it; Chechens (and a part-British consortium) want it to go through Russian Novorossiysk (an already very dirty port) against local Green protest. However, if Azerbaijan makes it up with Armenia, Turkey will get the tolls. In the old USSR the Greens had been an effective opposition, which sometimes backfired. They stopped a nuclear power station in the Crimea, put by a stroke of Khrushchev's pen in the Ukraine, which therefore now depends for power on Russia. Since 1991, when Gorbachev was holed up in the Crimea, the Sea has become a vacuum, seeking authority. Constitutionally the most mature state today is secular, yet Muslim, Turkey. Turkey is alarmed by its once Communist and still Orthodox neighbours who send their oil and other refuse to collide in the Bosphoros, but realises with them that the

European Community is not going to answer their prayers in the short term. Interest groups step in, groping for taps which do not turn on because there is nothing at the other end. In microcosm is the Yalta fish market, where the Marlboro cigarette is a unit of currency. It is run by a group (called 'mafia' in Crim-Tatar), which would no doubt be welcome in Trebizond too if there were any fish left to sell there.

On 31 October 1996 ministers of the six littoral countries signed a *Strategic Action Plan for the Rehabilitation and Protection of the Black Sea*, whose drafters were on board. We welcomed it, as a sort of creed (or compromise). But we lacked authority. Unlike the 318 Fathers of the Church whom Constantine summoned to Nicaea in 325, our 250 of Trebizond were delegated by none. There is nothing anyone can do about the geology of the Black Sea, nor can its six countries do much about its dirt, most of which comes down the Danube from twenty-one countries further upstream, which were not represented. We were left with moral authority, with what the international bankers and civil servants on board could do with it, and with what the media made of an issue which does not grab headlines.

That scientists and theologians spoke the same language made it the most fascinating Symposium I have ever attended. The commitment to a moral approach to the problem by scientists such as Jane Lubchenko and Laurence Mee was as convincing as the contributions made by senior muftis, rabbis and Prince Sadruddin Aga Khan. The Bishop of London began with *Genesis* and a blunt-spoken Brazilian bishop ended with social responsibility. Most impressive was the long-standing commitment to the environment of the Ecumenical Patriarch Bartholomew of Constantinople. It gave him moral authority out of all proportion to his local flock, which would otherwise make his See the most endangered fish there. For New Rome, it was a diplomatic triumph. Orthodox politics are quite as complex as relations between the collapsed Communist states and economies of the Black Sea, which they partly replace. His All-Holiness offers a unique bridge between them and Turkey, of which he is a citizen. Our Symposium followed the traditional gyration of his predecessor St Andrew around the *anthropophagoi* of the Euxine. Just as at Nicaea in 325, there were, of course, snags. Constantinople does not exchange diptychs with Kyyiv (olim Kiev) but (or therefore) kissed beards at last with Moscow; Athens (and I fear Athos) excused themselves on the quay at Thessalonike, but there were Eastern bishops from Albania to Armenia whom Constantinople shepherded as firmly as Maria Becket did lay symposiasts. Meanwhile Georgia threw a feast full of knife-dancers which was camcordered by an abbess.

Did our patriarchs speak the same language? At Nicaea it was common Greek. I was not privy to their councils in the Black Sea but suspect that it was common English. Anyway, it was in gracious English that Constantinople thanked the Anglo-Hellenic League for its gift of books

to the patriarchal library in the Phanar, where their future is better assured than any fish in the Golden Horn.

(Prof A.A.M. Bryer,
Special Advisor to the Symposium on the Black Sea)

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13. BYZANTINE INSTITUTIONS ABROAD

Patristic and Byzantine studies in South Africa

Although independent and individual work on Patristic and Byzantine studies in South Africa has been done over the years, the basis for a truly organized effort was laid in 1983 with the foundation of the South African Association for Patristic and Byzantine Studies. The first chairman or president to have been elected was Prof J.H. Barkhuizen, who was succeeded in 1997 by Prof H.F. Stander. The association boasts two internationally distributed journals, namely *Ekklesiastikos Pharos* and *Acta Patristica et Byzantina*. The association organizes one annual conference, and consists of more or less sixty members, which is far less than the Classical Association of South Africa due to the fact that Classical Studies were for a long time the only main subject taught at South African Universities. With the current rationalization of university staff and departments in South Africa, with Classics and Patristics (and other modern languages) in the 'red', the outlook does not seem to be too bright, and retrenchments have already taken their toll on active membership.

In August 1997 the association held its first international conference in Pretoria. Although many overseas scholars have shown a keen interest, financial difficulties prevented any significant attendance from such scholars. However, a few from America, Greece and Africa did attend. At this conference the first black South African scholar became a member, and the association expressed the wish that this would be the beginning of an increasing tendency. In line with previous conferences, the association decided on an open programme, and papers varying from the early Patristic Age to medieval Byzantine were delivered.

(Prof J.H. Barkhuizen,
University of Pretoria)

14. REVIEWS OF EXHIBITIONS ABROAD

1) 'The Glory of Byzantium: Art and Culture of the Middle Byzantine Era, A.D. 843-1261', The Metropolitan Museum of Art, 11 March- 6 July 1997.

This magnificent exhibition appealed to a remarkably diverse set of constituencies. Byzantinists were blessed with a lifetime's chance to see the great textbook pieces, and with a superlative exhibition catalogue. Peoples only recently emerged from Soviet rule saw their national art and culture celebrated in a major international venue. Eastern Christian faithful rejoiced to see their particular ecclesiastical cultures, often overlooked in the West, highlighted in all their complexity and beauty. Art connoisseurs were treated to a cache of exquisite objects.

Such special groups already knew the value of Byzantium; for them the show was an incredible, priceless gift. Much the largest part, however, of the more than 460,000 visitors who came during the four months when an imperial purple banner flew on the Met's facade was a more general audience, composed of persons with little or no prior knowledge. For them the show served as a rare total immersion in things Byzantine, and their idea of just what Byzantium was will be forever moulded by the Met's presentation. What impressions of Byzantium did the general public, history lovers, and students take home? The glory of the empire, the exquisite beauty of its luxury goods, its multi-ethnic populace, the broad appeal of its culture among its neighbors, the many faces of the Eastern Christian churches--all these were well-presented. Byzantine history is seldom taught in American schools or universities, and Byzantinists owe a profound debt of gratitude to the Met for providing such an appealing introduction to so many people.

'The Glory of Byzantium' featured more than 350 objects, assembled from 120 public, private, and ecclesiastical collections in twenty-four countries throughout Europe, America and the Middle East. Its grand scheme required daunting logistics, delicate reconnaissance, painstaking diplomacy, long vigils in monasteries and even longer vigils outside government offices. Helen Evans and William Wixom, its curators, deserve immense gratitude and credit for their vision, determination and skill, as do the Met staff, especially the intrepid Associate Director for Exhibitions, Mahrukh Tarapor.

The show was conceived in four parts, the first devoted to the art and culture of medieval Byzantium itself, the others respectively to the empire's Eastern Christian, Islamic, and West European neighbours.

Middle Byzantine culture-- material and spiritual-- occupied half of the exhibition space; that of the empire's Russian, Bulgarian, Georgian, Armenian and Syriac neighbors, just over a quarter; that of the Latin West, slightly under a quarter. Objects illustrative of Byzantine interactions with the Islamic East-- a small but choice sampling of Arab and Turkish artifacts, including manuscripts, textiles, jewellery and sumptuous vessels-- engaged a corner of the Western galleries.

The student of Byzantium walked through the rooms in awe, as hundreds of usually inaccessible pieces, so familiar from books and slides, came to life. A brief, partisan sampling: the Joshua Roll, the Paris and Khludov Psalters, the ivory portraits of Leo VI and Constantine Porphyrogenitos, the 'crown' of Constantine Monomachos, the Troyes and Veroli caskets, and the Sinai Moses, Annunciation, and *Heavenly Ladder* icons. Many items from Byzantium's Slav, Caucasian, Arab, and Latin neighbours, such as the majestic mosaics of Sts Thaddeus and Stephen from Kievan Rus', were equally important and arresting. (The Madrid Skylitzes manuscript, unfortunately, stayed home.)

In the substantial, exemplary catalogue (which sold out within several weeks of opening and was reprinted; the second edition corrects minor errors), those who missed the exhibition will find clear, sensitive, accurate colour photographs of every object, accompanied by extensive notes and intelligent essays.

When one has been treated to such a feast, prepared with such tremendous labour and care, it seems ungrateful to voice any reservations. But the historian reviewing an exhibition will focus finally on the appropriateness and accuracy of the *context* within which the glorious artifacts are shown. The Met's presentation usually rose to the high standard demanded by the works, but fell short in a few notable instances.

Many of the Byzantine guests were housed creatively and handsomely-- in particular, the extraordinary Sinai icons, nestled in a cloister of purpose-built cases that interposed minimal barrier between painting and viewer. Soft glowing light highlighted their exquisite brushwork and intense spiritual energy. The rare inlaid marble Saint Eudokia icon from the Lips Monastery in Constantinople was well-placed to lure visitors into the first room, the centrepiece of which was an irresistible, 'interactive' parade of shining processional crosses. Wall frescoes and mosaics, many of them survivors of destroyed Greek and Kievan churches, were mounted daringly. *Enkolpia* and jewellery from Kievan Rus' were shown together with the clay valves used to cast such objects. Worn fragments of a monk's girdle from the great Kievan Pecherskaya Lavra quietly evoked the constancy and poverty of monastic life. Well-

chosen and lively extracts from diverse primary sources enhanced a number of rooms and objects.

Some other guests fared less well. Manuscripts and artifacts from Christian Syria were lost in dark, generic display cases which discouraged intimate examination. Harsh glare obscured the intricate detail and charm of the diminutive Byzantine enamelled *enkolpia*. Coins could be viewed from one side only.

The main room of Greek manuscripts was small and crowded. Peerless illuminated volumes, such as the Khludov Psalter, were packed closely and at awkward angles into two long, narrow cases; separate leaves were displayed at a height and distance well beyond comfortable range. (The contrast between the close quarters endured by the Byzantine manuscripts, and the spacious, more ergonomic mounting of several Latin manuscripts in the last room was marked.)

Graphic design was puzzling. Walls tended to be painted in dull browns, greys, and blues that drained energy from the rooms and did not enhance the objects. Texts screened on the walls were often difficult to read, due to matte paint, low contrast, and a curiously elongated typeface. Comparative material was limited to a few small black-and-white photographs.

A survey of the reviewer's non-specialist acquaintances revealed that 'pretty object fatigue' set in about half-way through, due to the sheer quantity of different types of object to be taken in. More context might have helped; largely blank walls begged for diagrams, drawings and plans such as those provided in the excellent catalogue. How did templon beams and transenna panels fit into the church furnishings? What did medieval Kiev or Preslav look like? Mosaic fragments from Torcello needed a photograph of its Last Judgement; vacant space beckoned from above a Kievan Rus' pavement. Plans or photographs of churches from which the frescoes and mosaics were taken would have been welcome. Lead seals, in their own right or as comparative material, were conspicuously absent.

Geographical context was also a challenge. Despite ample wall space, the maps provided-- not much bigger than foolscap, dense with text, and lacking in contrast-- were difficult to decipher even at close range. The same base map, stretching from Spain to the Persian Gulf, was repeated throughout, with individual national units highlighted for the corresponding rooms. The scale and projection necessary for such an expanse obliterated Greece and Anatolia beneath the crush of city names, while generating large redundant wastes in Africa and Arabia. Alert map-readers might well have wondered how to fit this puzzle together; each national unit was shown according to its greatest territorial expanse during the period. But since national boundaries in

many of the areas represented are still-- literally-- minefields, the Met's seeming decision to show each nation at the height of its medieval glory, while historically confusing, may represent a masterstroke of museum diplomacy.

The visitor trying to grasp the historical context of the artworks faced greater challenges, however. A number of the wall texts perpetuated out-dated and simplistic historiographical ideas-- in particular, the perception that normal life came to a grinding halt 'for more than a hundred years' as the empire was 'convulsed' by Iconoclasm. The opening historical summary, after two sentences founding Constantinople and lauding Justinian, asserted categorically that 'Between 723 and 843 the iconoclastic controversy ... devastated much of the empire'. (Arab and Bulgar raids were more literally devastating.) A direct causal relationship was posited between icon veneration and Macedonian prosperity: 'With the restoration of icons in 843, the empire experienced a second golden age'. (Economic and cultural revival, already well under way, were built on less pious and more practical foundations.) This exhibition would have been a good opportunity to feature what is current in Byzantine historiography. Instead, faithfully transmitted straight from the press packets by journalists in mass-circulation newspapers and magazines, such old ideas gained a new lease of life.

The Crusades in particular spawned an uncomfortable set of historiographical compromises. Syrian Orthodox and Crusader artifacts were mixed together, in a room bearing the neutral heading 'Christians South of the Empire', as if they were coordinate communities of similar provenance and antiquity-- and not a whisper of friction between Byzantine and Latin, indigenous Christians and invaders. The conquest and occupation of Constantinople by Latin forces in 1204 was treated very delicately, and described in carefully neutral artistic terms: 'In 1204, the Fourth Crusade took Constantinople, bringing its artistic production under Latin control until 1261'. The occupation, explained another wall text, 'contributed further to the extensive dispersal of Byzantine objects throughout the Latin West'. All true, but hardly an adequate treatment of the greatest disaster of Byzantine history, which shattered the basis of Byzantine economic, political, and moral strength, a betrayal at the hands of fellow Christians from which the Byzantines never fully recovered.

Publicity for the exhibition heralded the Middle period as 'the second golden age of Byzantium, 843-1261'. 1261? Most historians would place the glory of 'Middle' Byzantium squarely in the ninth to eleventh centuries. Some might venture past 1071 into the twelfth century, but few consider the interval between 1204 and 1261 part of the Middle

period, let alone of a 'golden age'. To characterize the period after the Fourth Crusade as a high point for Byzantium is at the least curious. Why was it done? Perhaps, so as to include a number of attractive Islamic and Western objects dating from the thirteenth century; but these could just as easily have been described as later pieces displaying lasting Byzantine influence, without playing fast and loose with periodization.

Taking the show into the thirteenth century incurred an historiographical obligation to help the visitor understand what actually happened after 1204. A map showing the new territorial divisions would have been welcome, as well as some explicit reference to the vital Byzantine successor states formed in western Anatolia, northern Greece and the Pontos. In their absence, the visitor was left to suppose that the Latins assumed control of the entire territorial expanse of the former empire. The generous, informed treatment given to numerous examples of Crusader art only reinforced this impression.

Byzantium between 1204 and 1261 was much larger than Latin-occupied Constantinople. Building on two artifacts already in the show from the Empire of Nicaea and the Despotate of Epiros, and adding something from Trebizond, it might have been possible to create a 'successor states' area to balance the misleading impression of Latin predominance. The warrior saint fresco from the Epirot-era redecoration of the Dormition church at Episkopi (no. 17) would have made a stunning centrepiece. As it was, Epiros was not even mentioned in the labels for the fresco, which was mounted rather anonymously--yet another painting of saints-- in the first ecclesiastical gallery. Had the viewer been able to place it in full Epirot context, and been immersed in the fighting spirit behind that redecoration, after which 'a file of militant defenders of Orthodoxy surrounded the faithful in the nave' (cat., p. 51), his or her understanding-- of both the painting and of history-- would have been enhanced immeasurably. Likewise, the Empire of Nicaea surely deserved much more than a single silver coin of Theodore I Lascaris (no. 266), displayed devoid of context and mounted on equal footing next to an issue of a minor Crusader prince, Hugh of Cyprus (no. 265).

The 'Glory of Byzantium' was really two shows: the first, about Byzantium; the second, about the Latin West. Perhaps appropriately, given the Cain-and-Abel relationship of the sibling cultures, the two did not always lie together easily. The exhibition culminated in a large hall celebrating Western medieval art. In a blaze of design creativity, particular treasures were spotlighted in niches surmounted by pointedly Gothic arches. The idea was partly to show how Western taste was influenced by Byzantine models, but the stylistic conventions noted as

links-- mostly drapery and scrollwork-- rather underwhelmed the non-specialist. Overall, the effect was to reinforce the bad old idea that Byzantium is ultimately worth studying for what it gave to the West.

Byzantine pieces acquired in various ways by Latin princes and bishops were also housed in this area. Foremost was the tenth-century tabernacle of the *strategos* Eustathios Maleinos (shown on the front cover). Originating in Antioch, held in Aachen for a thousand years, this graceful, pumpkin-domed miniature temple was probably used for storing holy bread or incense (the 'Treasures of Athos' exhibition in Thessaloniki included two analogous nineteenth-century incense caskets). Exiled here in the midst of Italian paintings, it cried out to be seen in the company of Byzantine brethren commissioned by persons of similar rank and taste, perhaps grouped to invite consideration of aristocratic patronage under the Macedonians. The Joshua roll and ivories might have joined them to promote discussion of the tenth-century intermingling of military, monastic and civilian culture.

Alternatively, the Antioch incense casket might have been juxtaposed with the glorious 'San Marco' incense burner, a twelfth-century vessel in the shape of a five-domed garden kiosk. Both were brought to the West-- the San Marco censer was used to house a relic taken by Enrico Dandolo from Constantinople in 1204, a bit of context that could have been put to good use in a frank discussion of the varied forms East-West 'exchange' could assume-- but the Antioch tabernacle alone was placed in the Western part of the exhibition. Placed together, the two exiles could have launched an illuminating discussion of how the Latins understood their Byzantine acquisitions. The incense casket was converted into a reliquary for the head of an early Persian martyr; the censer, in origin a lavishly secular confection, replete with repoussé sirens, personified virtues, mythical beasts, and even bare buttocks protruding from a basket, was used by the Venetians as a reliquary for the Precious Blood! Did they mistake the semiotic point, or was any Byzantine object sacralized by association?

The placement of objects in any exhibition is dictated by a myriad of artistic and practical considerations-- many of them beyond the control of curators. Curators can, however, set the tone of public lectures and gallery programmes. In those accompanying the 'Glory of Byzantium', Byzantium itself appeared mostly as reflected in the experience of its 'neighbours', particularly those in the Latin West. This reviewer would have hoped to see more time devoted to exploring historical and cultural connections between the specifically *Byzantine* objects in the show. This amazing collection will never be seen together again; the opportunity to engage with such themes in the presence of the artifacts themselves has been lost.

One of last objects on view in the show was a dark, funereal silk shroud from a French cathedral treasury. It seemed odd to end a tour of the glories of medieval Byzantium on a note of mourning, but given the chequered history of Byzantine-Latin contacts, the placement was (perhaps unintentionally) mutely eloquent. Of course, for us, finally, it is a good thing that so many Byzantine treasures made their way to the West, since they might not otherwise have been preserved. And it is to everyone's great benefit that they made their way to the Met: the technical and contextual reservations expressed in this review are in no way meant to detract from the truly enormous achievement of the 'Glory of Byzantium.'

(Jane Baun)

Catalogue: Helen C. Evans and William D. Wixom, eds., *The Glory of Byzantium: Art and Culture of the Middle Byzantine Era, A.D. 843-1261* (New York: the Metropolitan Museum of Art, 1997).

2) Treasures of Mount Athos, Museum of Byzantine Culture, Thessalonike, 21 June-31 December 1997

Those of us who are privileged to visit Mount Athos do so for a variety of reasons-- spiritual, academic, aesthetic. (I exclude the environmentalists and mountaineers who are less likely to be among the readers of this journal.) The Mountain's spiritual credentials include its status as a thriving centre of monasticism, as a place of pilgrimage, as the Garden of the Mother of God. Academically it offers (among innumerable other diversions) a unique opportunity to experience not so much a relic of the empire as a living paradigm of the Byzantine commonwealth where Greeks rub shoulders (more or less happily) with Serbs, Russians, Bulgarians, Romanians, and men of every nation. Aesthetically it is a veritable treasure house of Byzantine and post-Byzantine art and architecture. Most of us who go there are, I suspect, drawn by a combination of these factors, perhaps by all three. Half of the population, however, are by definition excluded from going there; and it was largely for their sake, and for the promotion of Orthodoxy in general, that the Holy Community in Karyes took the unprecedented and laudable decision to exhibit their treasures as the centrepiece of Thessalonike's celebrations as Cultural Capital of Europe 1997. Most reviewers of the exhibition have been women, and they have clearly relished the task. But of course they are unable to compare a visit to Thessalonike with a visit to Athos. As a regular visitor to Athos, I

decided to measure how seeing the exhibition compares with visiting the Holy Mountain itself.

Visitors to Athos are by definition pilgrims, and the Greek word for pilgrimage is *proskynesis*; this has nothing to do with how you get there (unlike the English word) and everything to do with what you do when you have arrived. You prostrate yourself; you worship the Lord in the the most beautiful surroundings imaginable; you touch the ground, make the sign of the cross, kiss the icons. The act of veneration translates the pilgrim into the very presence of the saint. This is what icons are for, whether they are in church or in the home. When they are in a museum, they inevitably lose the greater part of their *raison d'être*, they become simply exhibits, to be admired (or not, as the case may be) as works of art devoid of any spiritual value. It was no doubt a wise decision not to include in the exhibition any of the miracle-working icons or relics preserved on Athos. These are sometimes taken off the Mountain to be venerated in suitable surroundings and always draw large crowds. There was clearly a conscious effort made to exclude the spiritual dimension from the exhibition, and viewing it could in no way be described as a spiritual experience.

Athos provides scholars with an enormous range of raw material. Its archives open a whole new window on to the Byzantine and post-Byzantine world and they are well represented in the exhibition. A document from the Protaton, dated 2 August 943, for example, demarcates the boundary between Ierissos and Mount Athos; it is still the boundary today. Another Protaton document (undated but signed by Patriarch Niphon and ascribed to November 1312) ratifies the privileges enjoyed by the Mountain, including that of its complete independence under the authority of an elected Protos who must be confirmed in office by the Patriarch. A magnificent imperial chrysobull issued by Alexios III Komnenos records the foundation of the Monastery of Dionysiou in September 1374; but instead of the original (which, we are told, 'is extremely difficult to decipher'), we are shown only an eighteenth-century copy. All these documents are in Greek; but there is also a representative sample of Ottoman, Slavonic, and Romanian documents which throw valuable light on the means by which the monasteries survived the Tourkokratia. Many of these documents are as yet unpublished and to have even this small selection carefully catalogued is a valuable service to scholars.

Of equal importance to the archives are the manuscripts, of which large collections are held by all the monastic libraries on the Mountain. The majority of these are liturgical in content, and many are magnificently illuminated. It is a particular pleasure, for example, to see Ivron 5, a thirteenth-century parchment Gospel with thirty-seven

illuminations, most of them extremely well preserved. A significant minority of the manuscripts contain classical texts, such as Iviron 161, a paper manuscript of about 1300 containing *inter alia* some Aeschylus, Euripides, Theocritus, and Pindar, and Vatopedi 655, a parchment manuscript of similar date containing the *Geography* of Ptolemy and Strabo and including forty-two maps. It can be difficult to gain admission to Athonite libraries, though this is becoming less of a problem now that librarians are more understanding of the needs of scholars. As a vehicle for scholarly research the exhibition (and its catalogue) scores high marks.

My one reservation in this respect relates to Athos as a supra-national community, what I have called a living paradigm of the Byzantine commonwealth. The exhibition includes many items from Chilandari (the Serbian monastery), a few from Zographou and St Panteleimonos (respectively Bulgarian and Russian), and one or two from the Romanian skete of Prodromos. But the general impression is overwhelmingly Greek. This is all very right and proper in the context of Macedonian Thessalonike, the second city of Greece; and I dare say it could not have been otherwise for a cultural capital of Europe. But it is not representative of Athos where the coherent thread is provided not by Hellenism but by Orthodoxy.

It is, however, for aesthetic reasons that most people will visit the exhibition and for aesthetic reasons that most will remember it. The sheer assembly of items-- in painting, sculpture, and minor arts-- is quite breath-taking. No visitor, however privileged, to any monastery, however wealthy, sees such an array of Byzantine art. The treasures proper are reserved for the last three halls of the exhibition after the visitor has dutifully attended to architecture, the environment, everyday life, handicrafts, and so on. They are, however, the unique jewel in the crown and they deserve to be looked at with a fresh eye. They are well displayed, beautifully lit, and accurately captioned (none of which can be said of the same exhibits when they are back in their monasteries). The catalogue (all 3 kg of it: beware!) is a treasure in itself. Maddeningly, the English edition was sold out by late October.

This section is introduced very simply, with some fragments of twelfth-century fresco from Vatopedi which are among the earliest examples of painting on the Mountain. (They are normally kept in the monastery's treasury and are not seen by many pilgrims). The visitor is totally unprepared for the explosion of glory that greets him or her on turning the corner. It is almost like one's first glimpse of the interior of an Athonite katholikon-- iconostasis, suspended *choros*, a multitude of icons, subdued lighting, muffled snatches of Byzantine chant, the sound of a distant *talanto* (coming from the audio-visual display a few halls

away)-- but then the arrival of a noisy school party brings one back to the reality of the situation.

The difference is that, although we may not touch (let alone kiss) the icons, we can actually *see* them. We can stand and marvel at the detail in the twelfth-century mosaic icons from Xenophontos. We can compare the portrait of Alexios III Komnenos on the double-sided icon from Dionysiou with that on the imperial chrysobull and speculate whether they were painted by the same artist. We can linger over the no less impressive examples of so-called minor art: the steatite icons from Vatopedi; the Milutin diptych from Chilandari, with its twenty-four miniatures on parchment encased in rock crystal in imitation of enamelwork (set of slides available); the decorative book covers from Dionysiou. Nor should we ignore the superb examples of silverware, woodcarving, ivorywork, and embroidery among the post-Byzantine exhibits.

Never before have all these items been brought together in a single place. Never before have they been shown to the outside world. To have persuaded so many sovereign monasteries (sixteen of the twenty) to lend their treasures to such an exhibition is a triumph of diplomacy as well as logistics. But it is no substitute for the authentic Athonite experience.

(Graham Speake,

Hon. Secretary, The Friends of Mt Athos)

The Editor regrets that it is impossible to print the three reports of the same exhibition submitted by Ken Dark, Gail Nicholls and Barbara Crostini Lappin, all three recipients of the SPBS bursary to visit the exhibition.

3) Byzantine Exhibition at the Royal Ontario Museum

The Royal Ontario Museum in Toronto opened this last summer an exhibition of Byzantine art. This is a most notable event, especially when we consider that there are only three other permanent Byzantine exhibits in North America. The gallery has been made possible by generous donations from Joey and Toby Tanenbaum, after whom it is named, the government of Ontario and members of the ROM.

So far there are over four hundred and fifty items dating from A.D. 350 to 1800, although the emphasis, with 80% of the artifacts, is very much on the early period. The (Greek and) Byzantine Curator, Paul Denis, specifies the following categories: gold, silver and bronze jewellery; silver and bronze liturgical objects; bronze and lead apotropaic amulets; terra-cotta pilgrim tokens of St Symeon the

Younger; silver and bronze reliquary crosses; a silver reliquary casket; three fragmentary frescoes from Asia Minor (the Virgin, an elderly saint, Notos); steatite icons and crosses; glass medallions; bronze lamps, stands and polycandela; silver and bronze spoons and a silver dish with control stamps; sgraffito bowls and cups; silver and bronze stamp seals; bronze weights and a steelyard weight; two large fifth-century mosaics (one geometric, the other of Diana); a limestone Corinthian capital with cross; Greek icons from the 17th and 18th centuries.

The ROM has already begun a series of events for Byzantium, beginning with a lecture by Anthony Cutler on October 14th and a symposium on Manuel Chrysoloras in November.

(A.R. Littlewood,
Editor, *Canadio-Byzantina*)

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(a) We are sorry to announce the deaths of several members and friends, including Jelisaveta Stanojevich Allen, Prof Robert Browning, Prof C.J.F. Dowsett, Dr Annetta Ilieva, Prof Alexander Kazhdan, Ian Martin, Prof Nikolaos Michael Panayotakis and Revd Dr Nomikos Michale Vaporis.

The following new members have applied for membership since the A.G.M., March 1997: Svetlana Adzhubey, David Barchard, M.D. Craig, Catherine Holmes, Chrisi Kotsifou, Maria Kouroumali, David Milson, Maria Parani, Irini Pougounia, Dr J. Jeffrey Robinson, Dr D.T. Salt, Eleftherios Sigalos, Tom van Essenber, Parthenope Ward, Ivison S. Wheatley

(b) **Membership of the Executive.** At the A.G.M. Prof J. Herrin, Dr Ruth Macrides and Dr Graham Speake are due to retire from the Executive Committee. (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 in The School of European Studies, University of Sussex, 6.15 p.m., 23 March 1997.**

Present: Professor A.A.M. Bryer in the chair, Professor Robin Cormack (Chairman), Mr James Crow (Secretary), Mr Michael Carey (Treasurer). Apologies: Sir Steven Runciman.

143. Professor Bryer welcomed members to the meeting on being elected as acting Chair in the absence of Sir Steven Runciman.

144. The minutes of the last Annual General Meeting held at University House, University of Birmingham on 23 March 1996 were adopted.

145. The Chairman of the Society regretted the loss of members including Mr A.G. Wood (a loyal symposiast), and of two eminent and contrasting Byzantinists, Hugo Buchthal and Robert Browning, the former private and the latter who proclaimed Byzantium to Classicists in the pages of *Past and Present* and on his retirement strenuously campaigned for the return to Greece of the Elgin Marbles. The new,

more complex structure of the Society had resulted in greater activities, the Bulletin was larger than ever, the regular newsletter continued and there were plans to develop a web page. Publications flourished with the new *Mt Athos* volume and special thanks were due to Professor Cameron and John Smedley. The Development Committee was able to offer bursaries for students to visit Copengagen, and thanks were due to the Seven Pillars of Wisdom Trust. For the Congress we should thank Dr Karsten Fledelius and the 2001 meeting will be held in France. The Chairman reported on the forthcoming exhibitions in New York and Thessalonike and a forthcoming post-graduate conference in Oxford; the Society were offering bursaries and grants for these events. Finally, he thanked the organizers for the success of the Sussex Symposium.

146. The Treasurer reported on the state of the Society's finances and noted that funds had been tranferred from the Publications Fund to the Development Fund. The Accounts were adopted.

147. The names of 27 new members were intoned by Professor Bryer.

148. On the retirement from the Committee of Professor Haldon, Dr Smythe, Miss Loverance and Professor Jeffreys, the following members were elected to the Excecutive Committee to serve for three years: Professor Averil Cameron (nominated by Dr Cunningham), Dr Marlia Mango (nominated by Professor Jeffreys), Miss Rowena Loverance (nominated by Dr Mullett), and for two years, Dr Liz James (nominated by Professor Cormack).

(d) Treasurer's Report for 1997**General Fund**

Receipts	31.12.96	31.12.97
Balance brought forward	8,043.26	3,998.78
Subscriptions	5,874.57	5,470.00
BBBS sales and advertising	320.00	385.00
Deposit interest	247.47	218.42
Donations	760.00	50.00
Transfer from Publications Fund	---	<u>2,500.00</u>
(Note 1)	£15,333.00	£12,622.20
Less expenditure		
XXX Symposium (Birmingham 1996)	2,000.00	---
XXXI Symposium (Sussex) (Note 2)	2,000.00	---
Membership Secretary's fee	1,000.00	1,000.00
BBBS editorial fee	1,250.00	1,250.00
Postage	381.00	385.61
Printing	1,418.00	1,163.90
AIEB subscription (1995 & 1996)	347.50	---
Treasurer's secretarial expenses	293.75	---
Membership list	49.25	119.82
Stationery and copying	46.22	190.21
Committee expenses	26.50	39.00
Grants (Note 3)	2,522.00	2,350.00
Advertisement (Note 4)	---	293.00
Total Expenses	<u>11,334.22</u>	<u>6,792.29</u>
Balance at Bank carried forward	£3,998.78	£5,829.20

Notes

1. A donation of £5,000 (inclusive of tax repayment) made some years ago for the general purposes of the Society was credited at the time to the Publication Fund. The Committee decided to transfer half of this to the General Fund as there was no foreseeable need for the whole amount in the Publication Fund.
2. No request for a subvention for the XXXII Symposium (Sussex 1998) had been received by 31st December 1997.

3. Grants made during 1997 were as follows:

Travel grants of £200 each (to facilitate visits to two Byzantine exhibitions in New York or Thessalonike):	£1,800.00
University of Birmingham (for 1997 Pontic Day):	£ 500.00
Oxford Byzantine Society:	<u>£50.00</u>
	£2,350.00

4. The advertisement was placed in the *Journal of Hellenic Studies* in the hope that this would provoke interest in the Society and new members, but so far as can be judged, it was unproductive and is unlikely to be repeated.

Publications Fund

Year to 31.12. 97

Receipts

Balance brought forward		13,563.98
Sales: (Note 1)		
<i>New Constantines</i>	120.00	
<i>Constantinople and its Hinterland</i>	210.00	
<i>Mt Athos and Byzantine Monasticism</i>	<u>810.00</u>	1,140.00
Deposit Interest		<u>453.54</u>
		13,568.98
Less		
Transfer to General Fund (Note 2)		2,500.00
Ashgate Publishing (for Mt Athos volume)		2,073.75
Preparation of index for forthcoming vol.		<u>200.00</u>
Balance at Bank carried forward		<u>£4,773.75</u>
		10,383.77

Notes**1. Sales:**

<i>New Constantines:</i>	cost of 100 copies	1,968.75
	sales to 31.12. 97	<u>1,485.00</u>
	deficit	£483.75
<i>Constantinople and its Hinterland:</i>	cost of 100 copies	1,968.75
	sales to 31.12. 97	<u>2,190.00</u>
	surplus	£221.25
<i>Mount Athos:</i>	cost of 100 copies	2,073.75
	sales to 31.12.97	<u>1,290.00</u>
	deficit	£783.75

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

2. See Note 1 to the General Fund account.

ANNUAL GENERAL MEETING

The Annual General Meeting of the Society for the Promotion of Byzantine Studies will be held in the course of the 32nd Spring Symposium, in York House at The University of Sussex, on Sunday 29 March 1998, at 6.15 p.m.

AGENDA

149. Adoption of the Minutes of the last Annual General Meeting of the Society, 143-148, held at The School of European Studies, The University of Sussex, 6.15 p.m., 23 March 1997 (see above).

150. Chairman's report.

151. Treasurer's report (see above).

152. Election of new members.

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

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