



**BULLETIN OF BRITISH
BYZANTINE STUDIES**

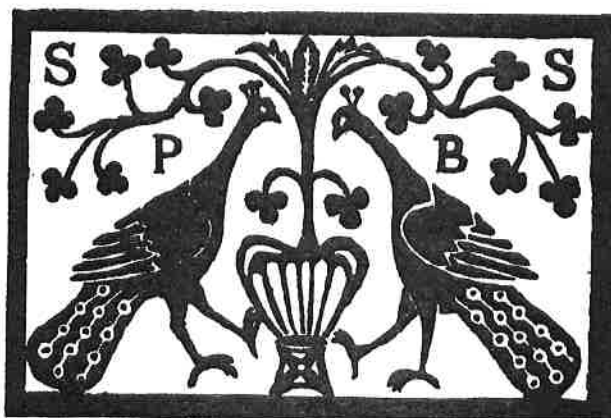
BULLETIN OF BRITISH BYZANTINE STUDIES

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



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The photograph on the front cover is of a stone relief showing the Georgian *Kuropalates* of Tao-Klarjeti, Ashot IV Bagrationi, and his brother Davit II dedicating the monastic church of Opiza to Christ (923-937). From Opiza, now in the State Museum of Fine Arts, Tbilisi (courtesy of the Museum).

This relief will be forming part of a travelling exhibition 'Eternal Crossroads: 5,000 years of Georgian culture' which will open at the Walters Art Gallery, Baltimore on 24 October 1999. The Editor is grateful to Dr A. Eastmond (Symposiarch of the 33rd Spring Symposium) for the loan of the photograph.

2. PUBLICATIONS AND WORK IN PROGRESS

Prof Roderick Beaton, London

'Our glorious Byzantinism': Papatzonis, Seferis, and the rehabilitation of Byzantium in post-war Greek poetry', in D. Ricks and P. Magdalino, eds., *Byzantium and the Modern Greek Identity* (Aldershot: Ashgate, 1998).

Dr Sebastian Brock, Oxford

'A monastic anthology from twelfth-century Edessa', in R. Lavenant, ed., *Symposium Syriacum VII*, OCA 256 (1998), 221-31; 'Translating the New Testament into Syriac (classical and modern)' in J. Krašovec, ed., *Interpretation of the Bible* (Ljubljana/ Sheffield, 1998), 371-85; 'Le monachisme syriaque: histoire et spiritualité', in *Le monachisme syriaque* (1). *Patrimoine Syriaque, Actes du Colloque V* (Antélias, 1998).

Prof A.A.M. Bryer, Birmingham

'Trabzon İmparatorluğu'nda Gemicilik' in I.G. Kayaoglu et al., eds., *Bir Tüküdur Trabzon* (Istanbul, 1997), 97-105; 'Byzantium and the Pontos during the "Time of Troubles" (1332-63)', in I. Ševčenko et al., eds., *Acts. XIIIth International Congress of Byzantine Studies* (Moscow) (Shepherdstown, 1996), I, 93-105; 'The Holy Mountain', *Cornucopia III*, 15 (1998), 42-63; 'The Black Sea in Crisis', *Anglo-Hellenic Review* 17 (1998), 11; 'Byzantium and the Roman Orthodox World, 1395-1492', in C. Allmand, ed., *The New Cambridge Medieval History VII* (Cambridge University Press, 1998), 771-95; (with James Crow) 'Survey in Trabzon and Gumushane Vilayets, Turkey, 1992-1994', *DOP* 51 (1997), 283-89; Public Oration on the late N.M. Panayiotakis [in Greek], *Anti II*, 672 (1998), 21.

David Buckton, London

'Emailarbeiten', in Ludwig Wamser and Gisela Zahlhaas, eds., *Rom und Byzanz. Archäologische Kostbarkeiten aus Bayern* (Munich, 1998), 35-9.

Forthcoming: 'The gold icon of St Demetrios', in Dietrich Kötzsche, ed., *Der Welfenschatz und sein Umkreis* (Berlin, 1998); (with Andrew Middleton, Fleur Shearman, Colleen Stapleton and Susan Young) 'The Gilton Brooch: the earliest medieval cloisonné enamel?', *Jewellery Studies* (1999); 'Gold link with Greek inscription', in David M. Wilson and Signe Horn Fuglesang, eds., *The Hoen Hoard* (Oslo, 1999), no. 39; 'Brass disk with enamelled plant motif', in Julia Andrasi, *Antiquities from the Carpathian Basin in the British Museum* (London, 1999).

PUBLICATIONS

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

Ioanna Christoforaki, London

'Cypriot medieval art in the era of L. Machairas and G. Voustronios' in Leontios Machairas and George Voustronios, *Two Chronicles of Medieval Cyprus*. Nicosia, 21 September 1996 (Nicosia, 1997), 87-96. Forthcoming: 'In the eye of the beholder: images of women in medieval Cyprus', in *Engendering Aphrodite: Women and Society in Ancient Cyprus*. Nicosia, 19-23 March 1998 (Cyprus American Archaeological Institute); 'An unusual representation of the incredulity', in Volume dedicated to the 20 years of the A.G. Leventis Foundation; 'Female dress in Cyprus during the medieval period', in *Female Dress in Cyprus Across the Centuries* (The A.G. Leventis Foundation); 'Issues of female patronage in Medieval Cyprus', in *In the Footsteps of Women: Peregrinations in Cyprus*. Nicosia, 23 May 1998 (The Leventeion Municipal Museum of Nicosia).

H.E.J. Cowdrey, Oxford

Pope Gregory VII, 1073-1085 (Oxford: Clarendon Press, 1998).

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

James Crow, Newcastle

(with A.A.M. Bryer), 'Survey in Trabzon and Gumushane Vilayets, Turkey, 1992-4', *DOP* 51 (1997), 283-89; (with D. Smith), 'The Hellenistic and Byzantine defences of Tocra (Taucheria)', *Libyan Studies* 29 (1998), 35-82.

Mary B. Cunningham, Birmingham

(With Pauline Allen) Ed., *Preacher and Audience. Studies in Early Christian and Byzantine Homiletics* (Leiden: Brill, 1998); 'Andrew of Crete: A high-style preacher of the eighth century' in *ibid.*, 267-93; 'The Orthodox Church in Byzantium', in Adrian Hastings, ed., *A World History of Christianity* (London: Cassell, 1999), 66-109.

Forthcoming: "'Shutting the gates of the soul": spiritual treatises on resisting the passions', in Liz James, ed., *Desire and Denial*, SPBS Publication 6 (Aldershot: Variorum, 1999).

In progress: Translation of Evergetis *Synagoge*, Bk IV; paper on polemic against the Jews in middle Byzantine homilies; book on Andrew of Crete.

Dr Ken Dark, London

(with F. Özgümitis), *Istanbul Rescue Archaeological Survey 1998. First Preliminary Report* (London, 1998), ISBN 0 9534756 1 1.

Forthcoming: 'The Middle Byzantine period', 'Constantinople', 'The Great Palace', 'Hippodrome', 'Hagia Sophia', 'Petra', in Graham Speake, ed., *Encyclopedia of Greece and the Hellenic Tradition*; 'Inscriptions: Britain', 'Pupput, Tunisia', in P.C. Finney, ed., *Encyclopedia of Early Christian Art and Archaeology*.

In progress: (with J. Eyers) Byzantine petrology project (see 15. Collaborative Projects); Great Palace project: A new analysis and re-publication (in conjunction with the British Museum) of the stratified pottery from the British excavations at the Great Palace of Byzantine Constantinople. It is hoped that this will also include a re-examination of the other archival material from the British excavations, in the light of modern archaeological techniques, later work on the Palace, and current information regarding Byzantine history, art history and archaeology; Byzantine pottery at the Victoria and Albert Museum. A new study of the Byzantine pottery in the collection of the Victoria and Albert Museum is planned to begin in 1999.

A.W. Dunn, Birmingham

(with R. Catling, Ch. Koukouli-Chrysanthaki and S. Samartzidou), Αρχαιολογικές γεωμορφολογικές έρευνες στο Δέλτα του Στρυμόνα, ΤΟ ΑΡΧΑΙΟΛΟΓΙΚΟ ΕΡΓΟ ΣΤΗ ΜΑΚΕΔΟΝΙΑ ΚΑΙ ΘΡΑΚΗ 10/Β, 1996 [1998], 639-61.

In progress: 'The conditions for medieval and post-medieval maritime traffic and the case of the river Strymon, Macedonia', *New Approaches to Medieval and Post-Medieval Greece* (Conference proceedings, the University of the Ionian Islands and the British School of Archaeology, Athens).

Dr Antony Eastmond, Warwick

Forthcoming: (with Lynn Jones), 'Robes, honour and the legitimization of power in Georgia and Armenia', in S. Gordon, ed., *Robes and Honor in the Medieval World* (1999).

P.W. Edbury, Cardiff

'The *Livre des Assises* by John of Jaffa: the development and transmission of the text', in John France and William G. Zajac, eds., *The Crusades and their Sources: Essays Presented to Bernard Hamilton* (Aldershot: Ashgate, 1998), 169-79; 'Fiefs, vassaux et service militaire dans le royaume latin de Jérusalem', in Michel Balard and Alain Ducellier, eds., *Le Partage du Monde: Échanges et colonisation dans la Méditerranée médiévale* (Paris: Sorbonne, 1998), 141-50.

Forthcoming: 'The Crusader States', a chapter for D.S.H. Abulafia, eds., *The New Cambridge Medieval History*, vol. 5: *The Thirteenth Century* (expected June 1999), 606-22; 'Christians and Muslims in the East', a chapter for M.C.E. Jones, ed., *The New Cambridge Medieval*

History, vol. 6: *The Fourteenth Century* (expected late 1999); 'Philip of Novara and the Livre de forme de plait', for 3rd International Congress of Cypriot Studies, 16-20 April 1996; 'Some cultural implications of the Latin Conquest of Cyprus', lecture submitted Jan 1998 as part of a series delivered at Ball State University, Muncie, Indiana, to be published by the University of Maryland Press; Review article 'Castles, towns and rural settlements in the Crusader Kingdom', for *Medieval Archaeology* 42 (expected July 1999); 'The state of research: Cyprus under the Lusignans and Venetians, 1991-1998', *Journal of Medieval History* (expected 1999); *Kingdom of the Crusaders: From Jerusalem to Cyprus*, Variorum Collected Studies series (expected summer 1999). In progress: A new edition of the legal treatise by John of Ibelin, count of Jaffa; *The Third Crusade*, for Longman's 'Medieval World' series.

Dr J.D. Frendo, London

'The Miracles of St Demetrius and the capture of Thessaloniki. An examination of the purpose, significance and authenticity of John Kaminiates' *De Expugnacione Thessalonicae*', *Byzantinoslavica* 58 (1997), 205-24; 'Generals' speeches in Procopius, Agathias and Theophylact Simocatta' (in Russian), *Istoricheskaja Mysl' v Bizantii i na Srednevekovom Zapade (Historical Thought in Byzantium and the Medieval West)* (Ivanovo, 1998), 60-77.

Zaga Gavrilović, Birmingham

'Saint Ephraim the Syrian's thought and imagery as an inspiration to Byzantine artists', *Hugoye Journal of Syriac Studies*, vol. 1, no. 2 (July, 1998) (special issue, devoted to the influence of St Ephraim the Syrian): online at:

<http://www.acad.cua.edu/syrcom/Hugoye/Vol1No2/index.html>.

Forthcoming: 'The Gospels of Jakov of Seres (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', in K. Parry, ed., *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*.

In progress: The embroidered belt of Sebastokrator Branko Mladenović.

Jonathan Harris, London

(with Philip Scholfield), eds., *'Legislator of the World'. Writings on Codification, Law and Education* (Oxford University Press, 1998)--includes correspondence in Greek between the Greek provisional government of the 1820s and Jeremy Bentham.

Forthcoming: 'Common language and the common good: aspects of identity among Byzantine émigrés in Renaissance Italy', in S. McKee, ed., *Crossing the Boundaries: Issues of Cultural and Individual Identity in the Middle Ages and the Renaissance*, Arizona Studies in the Middle Ages and the Renaissance 3 (Turnhout: Brepols); 'Wars and rumours of wars: England and the Byzantine world in the eighth and ninth centuries' in *Mediterranean Historical Review*; 'John Argyropoulos', 'Bessarion', 'Manuel Chrysoloras', 'Theodore Gaza', in Graham Speake, ed., *Encyclopedia of Greece and the Hellenic Tradition* (London: Fitzroy Dearborn).

In progress: Articles on Nicetas Choniates and on the Greek community of seventeenth-century London. Research on lesser-known Byzantine scholars in Renaissance Italy.

Eirene Harvalia-Crook, London

(with J. Munitiz, J. Chrysostomides and Ch. Dendrinos) ed., *The Letter of the Three Patriarchs to Emperor Theophilus and Related Texts* (Camberley: Porphyrogenitus, 1997); 'Notes on the language and style in the Letter of the Three Patriarchs', in *ibid.*, xxxix-l.

In progress: 'A late anonymous narrative taken from the florilegium of the Letter of the Three Patriarchs; Niketas Byzantios.

Paul Hetherington, London

Forthcoming: 'Dionysios of Fournas: Ερμηνεία της ζωγραφικής τέχνης: corrected edition of the text in the Saltykov-Schedrin State Library, St Petersburg, cod. gr. 708, first published in 1909, with introduction and commentary in Greek' (Athens: Agra Editions, 1999)

Dr David Holton, Cambridge

'Kritika kai ermeneutika ston Erotokrito: mia episkopese', *Cretan Studies* 6 (1998), 395-406.

Forthcoming: 'A history of neglect: Cypriot writing in the period of Venetian rule', *Modern Greek Studies Yearbook* 14 (1998); 'British research on the Cretan Renaissance', in Davina Huxley, ed., *British Research in Crete 1900-2000* (British School at Athens, 2000); entries on 'Georgios Chortatsis' and 'Vitsentzos Kornaros' for Graham Speake, ed., *Encyclopedia of Greece and the Hellenic Tradition* (London: Fitzroy Dearborn, 1999); 'Paratereseis gia to kretiko poiema O kates kai oi Pontikoi', *Pepragmena tou H' Diethnous Kretologikou Sunedriou* (1999?).

James Howard-Johnston, Oxford

'Trading in fur from Classical Antiquity to the early Middle Ages', in E. Cameron, ed., *Leather and Fur. Aspects of Early Medieval Trade and Technology* (London, 1998), 65-79.

Forthcoming: *The Armenian History attributed to Sebeos*, English translation and annotation by R.W. Thomson, historical commentary by James Howard-Johnston, to appear in the Liverpool UP series Translated Texts for Historians; (with Paul Hayward), ed., *The Cult of Saints in Late Antiquity and the Early Middle Ages: Essays on the Contribution of Peter Brown*, to be published by Oxford University Press.

In progress: two-volume history of the Last Great War of Antiquity (603-630).

Liz James, Sussex

Ed., *Women, Men and Eunuchs: Gender in Byzantium* (London: Routledge, 1997); 'Women's studies, gender studies, Byzantine studies', *ibid.*, xi-xxiv; 'Goddess, whore, wife or slave? Will the real Byzantine empress please stand up', in A. Duggan, ed., *Queens and Queenship in Medieval Europe* (Boydell and Brewer, 1997), 123-40; "'Pray not to fall into temptation and be on your guard". Antique statues in Byzantine Constantinople', *Gesta* 35 (1996), 12-20; 'Hysterical (hi)stories of art', review article, *Oxford Art Journal* 18 (1995), 143-7.

Forthcoming: Ed., *Desire and Denial in Byzantium*, SPBS Publications 6 (Aldershot: Variorum, 1999); *From Helena to Eirene. The Byzantine Empress, 4th-8th Centuries*, part of the series edited by Pauline Stafford and June Hammam, *Women, Power and Politics: Historic Perspectives*; 'As the actress said to the bishop...Byzantine women in English-language Fiction', forthcoming in R.S. Cormack, ed., *Through the Looking-Glass. British Reflections of Byzantium* (Aldershot: Variorum, 1999); 'What colours were Byzantine mosaics?', in E. Borsook and F. Superbi, eds., *La luce del Potere*, Atti dei Giornata di Studio, Villa I Tatti (Villa I Tatti, Firenze, forthcoming).

In progress: during 1997-8, I was the Sussex Exchange Fellow with the Victoria and Albert Museum. I set up an exhibition, *Perceptions of Byzantium*, which opened at the Museum on October 20th and runs until 28 March 1999. An article based on the work carried out for this exhibition is in process. I am currently preparing, with Ruth Webb (Princeton) and I. Vassis (Thessaloniki), an edition, translation and commentary of Constantine the Rhodian's tenth-century poem, *The Wonders of Constantinople and the Church of the Holy Apostles*.

Prof Elizabeth Jeffreys, Oxford

Ed. and trans., *Digenis Akritis. The Grottaferrata and Escorial Versions*, Cambridge Medieval Classis 7 (Cambridge University Press, 1998).

Dr Robert H. Jordan, Belfast

Forthcoming: 'John of Phoberou: a voice crying in the wilderness', in Dion Smythe, ed., *Strangers to Themselves: The Byzantine Outsider*, Proceedings of the 32nd Spring Symposium, SPBS Publications 7 (Aldershot: Variorum)/

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 I.

Dr Nicholas de Lange, Cambridge

'Hebraism and Hellenism: the case of Byzantine jewry', *Poetics Today* 19 (1998), 129-45.

Forthcoming: 'Étudier et prier à Byzance', in *Revue des Études Juives*; 'A thousand years of Hebrew in Byzantium', in W. Horbury, ed., *Hebrew Study from Ezra to Ben-Yehuda* (Edinburgh: T. & T. Clark, 1999), 145-59.

Dr Barbara Crostini Lappin, Manchester

'Originality and dependence in the *Katechetikon* of Paul of Evergetis: some examples of catecheses adapted from Theodore of Stoudios', in M. Mullett and A. Kirby, eds., *Work and Worship at the Theotokos Evergetis*, Belfast Byzantine Texts and Translations, 6.2 (Belfast, 1997), 178-200; 'The *Katechetikon* of Paul, Founder of the Monastery of the Theotokos Evergetis, in relation to the Foundational Documents', *OCP* 64 (1998) 123-41.

Forthcoming: 'Structure and Dating of Codex Atheniensis graecus 788, Typikon of the Monastery of the Theotokos Evergetis', *Scriptorium* (Paris, 1997); 'The liturgical calendar of the Evergetis *Katechetikon*', in the Acts of the Congress "Fifty Years after Anton Baumstark", Pontificio Istituto Orientale, Rome, September 1998; *A Catalogue of the Unpublished Greek Manuscripts from the Bodleian Library*, Oxford, to be published by the Bodleian Library both in printed and electronic form, Oxford, 1998; *Selected Texts from the Evergetis Katechetikon: Editio Princeps with Introduction, Translation and Notes*, to be published in the Series Belfast Byzantine Texts and Translations, The Queen's University, Belfast, 1999.

Luke Lavan, Bury, Lancashire

Forthcoming: 'Residences of late antique governor', in *Antiquité Tardive* 7 (1999).

Dr Doug Lee, Lampeter

Forthcoming: 'Naval intelligence in Late Antiquity', in J. Andreau, ed., *Mer et circulation de l'information dans le monde antique* (Rome).

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

Prof W. Liebeschuetz, Nottingham

'The circus factions', *Convegno per Santo mazzarino*, Roma 9-11 maggio 1991 (Rome: l'Erma di Bretschneider, 1998), 163-85; 'The rise of the bishop in the Christian Roman Empire and the successor kingdoms', E. Dabrowa, ed., *Donum Amicitiae* (Krakow: Jagiellonian University Press, 1997), 113-25.

Forthcoming: *The Decline and Fall of the Roman City*, Oxford University Press.

A. Luttrell, Bath

'The sugar industry and its importance for the economy of Cyprus during the Frankish period', in V. Karageorghis and D. Michaelides, eds., *The Development of the Cypriot Economy from the Prehistoric Period to the Present Day* (Nicosia, 1996), 163-73; (with S. Fiorini), 'The Italian Hospitallers at Rhodes: 1437-1462', *Revue Mabillon* 68 = ns. 7 (1996), 209-33; 'Gli Ospitalieri di San Giovanni di Gerusalemme dal Continente alle Isole', in F. Tommasi, ed., *Aciri 1291: la Fine della Presenza degli Ordini Militari in Terra Santa e I Nuovi Orientamenti nel XIV secolo* (Perugia, 1996), 75-91; 'The earliest Templars', in *Autour de la Première Croisade: Actes du Colloque de la 'Society for the Study of the Crusades and the Latin East'* (Clermont-Ferrand, 22-25 June, 1995) = *Byzantina Sorbonensia* 14 (Paris, 1996), 193-202; 'The earliest hospitallers', in B. Kedar, J. Riley-Smith and R. Hiestand, eds., *Montjoie: Studies in Crusade History in Honour of Hans Eberhard Mayer* (Aldershot, 1997), 37-54; 'El Final de la Dominació catalana d'Atenes: la Companyia navarresa i els Hospitalers', *L'Avenç* 213 (1997), 30-5; 'The Genoese at Rhodes: 1306-1312', in L. Balletto, ed., *Oriente e Occidente tra Medioevo ed Età moderna: Studi in Onore di Geo Pistarino* 2 (Acqui Terme, 1997), 737-61; 'To Byzantio kai oi Joannites Hippotes tes Rodou: 1306-1409', *Symmeikta* 11 (1997), 189-213; 'Gilberto Abbate's Report on Malta: circa 1241', in K. Sciberras, ed., *Proceedings of History Week 1993*, for the Malta Historical Society (Malta, 1997), 1-29; 'The Hospitallers and the Papacy: 1305-1314', in K. Borchardt and E. Bünz, eds., *Forschungen zur Reichs-, Papst- und Landesgeschichte: Peter Herde zum 65. Geburtstag* 2 (Stuttgart, 1998), 595-622; 'The Latin East', in C. Allmand, ed., *The New Cambridge Medieval History* 7: c. 1415-c. 1500 (Cambridge, 1998), 796-811; 'The Hospitallers' early written records', in J. France and W. Zajac, eds.,

The Crusades and their Sources: Essays presented to Bernard Hamilton (Aldershot, 1998), 135-54; 'La Funzione di un Ordine Militare: gli Ospedalieri a Rodi (1306-1521)', in *I Cavalieri di San Giovanni e il Mediterraneo: I Convegno Internazionale di Studi Melitensi Taranto 18 febbraio 1996* (Taranto, 1998), 9-22; 'English contributions to the Hospitaller Castle at Bodrum in Turkey: 1407-1437', in H. Nicholson, ed., *The Military Orders 2: Welfare and Warfare* (Aldershot, 1998), 163-72; 'The military orders: some definitions', in K. Elm and C. Fonseca, eds., *Militia Sancti Sepulcri: Idea e Istituzioni* (Vatican, 1998), 78-88.

Dr Ruth Macrides, Birmingham

'The transmission of property in the Patriarchal Register', in Joëlle Beaucamp and Gilbert Dagron, eds., *La Transmission du Patrimoine. Byzance et l'aire méditerranéenne* (Paris, 1998), 179-88; "'As Byzantine then as it is today": Pope Joan and Roïdes's Greece', in David Ricks and Paul Magdalino, eds., *Byzantium and the Modern Greek Identity* (Aldershot, 1998), 75-89.

Prof Margaret Mullett, Belfast

Forthcoming: 'The Other in Byzantium', in D.C. Smythe, ed., *The Byzantine Outsider*, SPBS 8 (Aldershot: Variorum, 2000).

In progress: 'Bohemond's biceps', 'The missing Jezebel' and 'Monastic style in middle Byzantine letters' for *Festschriften*; lectures on *consolatio*, novelisation, construction of identity, eunuchs according to Theophylact, and performance.

Prof D.M. Nicol, Cambridge

Byzantine Mistra-- Sparta in the Mind, British School at Athens, BSA Studies, No. 4, W.G. Cavanagh and Susan Walker, eds., *Sparta in Laconia* (1998).

Sophia Oikonomou, London

Forthcoming: 'An unpublished letter by Nikolaos Kladios, a *notarios* in Rethymnon, Crete (ca. 1465)', in the forthcoming volume *Porphyrogenita. Essays in Honour of Julian Chrysostomides*; 'Ioannes Xenos as a serial founder', in M.E. Mullett, ed., volume of papers presented in the Belfast Colloquium on Founders and Refounders, September 1998.

Dr Philip Pattenden, Cambridge

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

Robert Penkett, FLG, Chelmsford

'Towards a theology of tears: *penthos* in the writings of Abba Isaiah, in *Fairacres Chronicle* 30/2 (Winter, 1997); 'Discerning the divine and the demonic in *The Life of St Antony*', in *Reading Medieval Studies* 24 (1998).

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Charlotte Roueché, London

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Dr J. Shepard, Cambridge

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In progress: *Byzantium between Neighbours, 840-1118*.

Dion C. Smythe, London

'Outsiders by taxis: perceptions of non-conformity in eleventh- and twelfth-century literature', in Lynda Garland, ed., *Conformity and Non-Conformity in Byzantium*, *Byzantinische Forschungen* 24 (Hakkert, 1997), 229-50; 'Making Byzantine data conform', in *ibid.*, 297-314; 'Behind the mask: empress and empire in middle Byzantium', in A. Duggan, ed., *Queens and Queenship* (Woodbridge, 1997), 141-52; 'Women as outsiders', in Liz James, ed., *Men, Women and Eunuchs: Gender in Byzantium* (Routledge, 1997), 149-67; 'Minorities in the cities of the Maeander Valley, c. 610-1100', in Peter Herz and Jorn Kobes, eds., *Ethnische und religiöse Minderheiten im Menanderthal* (Harrassowitz Verlag, 1998), 141-52.

Forthcoming: 'Macedonians in middle Byzantine historiography', in Roger Scott, Pauline Allen and Michael Jeffreys, eds., *Byzantine Macedonia* (forthcoming, 1999); 'In denial: same-sex desire in Byzantium', in Liz James, ed., *Desire and Denial* (Variorum, forthcoming 1999).

In Progress: 'Tolerance and repression: other families and the exercise of power', L. Mavrommatis and N. Oikonomides, eds., *Tolerance and Repression in the Middle Ages*; 'Sex, rhetoric and prosopography: middle byzantine family values' in L. Garland, ed., *Acculturation and Survival in a Patriarchal Society: Byzantine Women AD 800-1200*.

Dr Paul Stephenson, Oxford

'The Byzantine frontier at the lower Danube in the late tenth and eleventh centuries', chapter in D. Power and N. Standen, eds., *Frontiers in Question: Eurasian Borderlands c. 700-1700* (London: Macmillan, 1998), 80-104.

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In progress: *The Byzantine Balkans: Alternative Histories of the Medieval Balkan Lands and Peoples*.

Dr Shaun Tougher, Cardiff

'The imperial thought-world of Leo VI, the non-campaigning emperor of the ninth century', in L. Brubaker, ed., *Byzantium in the Ninth Century: Dead or Alive?* (Ashgate, 1998), 51-60; '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, 1998), 105-23; 'Images of effeminate men: the case of Byzantine eunuchs', in D. Hadley, ed., *Masculinity in Medieval Europe* (Longman, 1998).

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In progress: Eunuch monks and monasteries; eunuch identity; the self-identity of the Macedonian dynasty (867-1056); Julian's first Panegyric on Constantius; Ammianus on the empress Eusebia.

The Very Revd Dr Panteleimon Tsorbatzoglou, London

Forthcoming: 'Hungarians outside Thessaloniki: evidence from the *Vita* of Athanasios the Athonite and *Relation* of Luitprand'.

Mary Whitby, Oxford

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Michael Whitby, Warwick

'Evagrius on patriarchs and emperors', in Mary Whitby, ed., *The Propaganda of Power* (Brill, 1998), 321-44; 'Deus nobiscum: Christianity, warfare and morale in late antiquity', in M.M. Austin, J.D. Harries & C.J. Smith, eds., *Modus Operandi* (London, Institute of Classical Studies, 1998), 191-208.

Forthcoming: Review article of C.E.V. Nixon and Barbara Saxon Rodgers, *In Praise of Later Roman Emperors, The Panegyrici Latini* (Hermathena, 1998); review article of Cyril Mango and Roger Scott, *The Chronicle of Theophanes, Dialogus* (1998); 'Images of Constantius', in J.W. Drijvers and D. Hunt, ed., *The Late Roman*

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World and Its Historian: Interpreting Ammianus Marcellinus (Routledge, 1999); 'The violence of the factions', in Keith Hopwood, ed., *Organised Crime* (1999); 'The Church Historians and Chalcedon', in G. Marasco, ed., *The Later Greek and Latin Historiography, Fourth to Sixth Centuries A.D.* (Brill).

N.G. Wilson, Oxford

Wrote a description of the Archimedes palimpsest that formerly belonged to the Metochion of the Holy Sepulchre in Istanbul and was sold at a Christie's auction in New York on October 29 1998 for two million dollars. Since the sale catalogue had limited circulation, an article of largely similar content is being prepared for publication in *BZ*.

David Winfield, Isle of Mull

'The British Institute of Archaeology and Byzantine wall paintings in Turkey: an unfinished chapter', *Ancient Anatolia* (BIAA, 1998), 339-46; 'Report on the Protaton: structure and wall paintings', *Friends of Mt Athos Annual Report* (1997).

MEMBERS RESIDENT OUTSIDE THE U.K.

Dr Aisha S. Abul-Jadal, Riyadh, Saudi Arabia

Development and Changes in Byzantium in the Seventh Century (1995); 'Dat-al Swari- New conception'; 'The impact of religious sects on the rise and fall of Germanic kingdoms in Europe from 412-800 A.D.; 'The Muslim Conquest of Damascus. new approach to the history of Islamic traditions'; 'Byzantium and the feudal system. Discussion of a hypothesis'.

Dr Theodora Antonopoulou, Nicosia, Cyprus

'The homiletic activity in Constantinople around 900', in M.B. Cunningham and P. Allen, *Preacher and Audience. Studies in Early Christian and Byzantine Homiletics* (Leiden: Brill, 1998), 317-48; 'Ανέκδοτη ομιλία Ευθυμίου Α' πατριάρχου Κωνσταντινουπόλεως εις τα εισόδια της Θεοτόκου (BHG 1112a)', *Ελληνικά* 48 (1998), 149-52.

Forthcoming: 'A quantitative survey of the Christian-Byzantine inscriptions of Ephesus and Thessalonica', in H. Friesinger and F. Krinzinger, eds., *100 Jahre Österreichische Forschungen in Ephesos. Akten des Symposions Wien 1995*, Österreichische Akademie der Wissenschaften, Philosophische-historische Klasse. Denkschriften, 260=Archäologische Forschungen 1 (1999); "Ενας αυτόπτης μάρτυρας της Αλώσεως: Γεώργιος Σφραντζής", *Λακωνικά Σπουδαί* 14 (1999);

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'Rediscovering a Byzantine preacher: the case of George the Rhetor. With the *editio princeps* of his Homilies on All Saints and on Joachim and Anna', *JÖB* 49 (1999); 'Two manuscript collections of the works of Gregory of Nyssa and the identification of a manuscript of Bessarion', *BZ* 92 (1999).

In progress: Critical edition of the Homilies of Leo VI.

Massimo Bernabò, Pontassieve, Italy

(with K. Weitzmann +) *The Byzantine Octateuchs*, The Illustrations in the Manuscripts of the Septuagint 2 (Princeton, N.J.: Department of Art and Archaeology, 1998); *Il Fisiologo di Smirne. Le miniature del perduto codice B.8 della Biblioteca della Scuola Evangelica di Smirne* (Florence: SISMEL, 1998); 'Nota iconografica sulle scene del Vecchio Testamento nelle croci lignee postbizantine di Sant' Oreste e di Firenze', *JÖB* 47 (1996) [1998], 257-72; 'L'illustrazione bizantina della Bibbia greca dei Settanta: dalla creazione alla distruzione di Babele', in Gianfranco Ravasi, Maria Grazia Ciardi Dupré, Massimo Bernabò, «*In principio*»: *Le parole della creazione, Genesi 1-11* (Torino: Umberto Allemandi, 1998).

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Béatrice Chevallier Caseau, Paris, France

Forthcoming: *Chrétienté latine, Chrétienté byzantine, Chrétientés orientales. Échanges et confrontations (VIIe-XIe siècles)* (Paris: Seli Arslan); 'Sacralization and desacralization' in G. Bowersock, P. Brown and O. Grabar, eds., *A Guide to Late Antiquity* (Cambridge, MA: Harvard University Press); 'Moines et évêques dans l'Antiquité tardive', 'La Christianisation des mœurs et de la famille' in J.R. Armogathe, *L'Histoire universelle du Christianisme I* (Paris: Presses Universitaires de France) 'Les usages médicaux de l'encens', in S. Bazin, ed., *Air, miasme et contagion*; 'Danse profane et danse liturgique à Byzance', in F. Schott-Billman, ed., *Les itinéraires de l'interdit dans les danses*; 'Christian bodies, the senses and early Byzantine Christianity', in L. James, *Desire and Denial*, SPBS Publications 6 (Aldershot: Variorum, 1999); 'Encens et huiles parfumées dans le christianisme antique et

médiéval', in J.P. Brun, ed., *Nouveaux Regards sur l'Histoire des Techniques*.

Dr Maria Constantoudaki, Athens

"Pictures societatem affirmantes": the professional partnership of a Byzantine and a Venetian painter (1400-1403)', *Excavation and Research II*: New research developments in the fields of Archaeology and Art History in the University of Athens, Second Symposium, University of Athens, Department of History and Archaeology, Section of Archaeology and Art History, Athens, 7-8 April 1998, Programme and summaries of papers, pp. 40-41 (in Greek and English); 'San Gerolamo con il leone risanato in icone di arte cretese: il soggetto e il suo significato simbolico' (in Greek with a summary in Italian), *Ἀνθη χαρίτων*. Studi celebrativi...pubblicati a cura di +Nikolaos Panagiotakis, Venezia (Istituto Ellenico di Studi Bizantini e Postbizantini) MCMXCVIII, 193-226; 'The Cretan period of Dominikos Theotokopoulos. New evidence from the research of N.M. Panagiotakis', *Αντή* (Athens), special issue, fasc. 672, 30 October 1998, pp. 56-58 (In Greek); 'La pittura di icone a Creta veneziana (secoli XV e XVI): Questioni di mecenatismo, iconografia e preferenze estetiche', in G. Ortalli, ed., *Venezia e Creta*, Atti del convegno internazionale di studio, Iraklion-Chania, 1997 (Venice: Istituto Veneto di Scienze, Lettere ed Arti, 1998), 459-507 (with a summary in English).

Forthcoming: An introductory essay and entries on icons and other early El Greco pieces for the exhibition catalogue *El Greco. Identidad y transformación*, to be held in Madrid, Museo Thyssen-Bornemisza (Feb.-May, 1999), and subsequently in Rome and Athens; 'The central panel of an unknown triptych by George Klontzas', *Δελτίον της Χριστιανικής Αρχαιολογικής Ηεταρείας* 20, dedicated to the memory of Demetrios Pallas.

M. Dąbrowska, Łódź, Poland

'Uzun Hasan's Project of Alliance with the Polish King, 1474', *Byzantina Lodziensia* III, *Mélanges d'histoire byzantine offerts à Oktawiusz Jurewicz à l'occasion de son soixante-dixième anniversaire* (Łódz, 1998), 171-85; 'Hexamilion I Warnā. Balcanica Pesnaniensia', *Acta et Studia* (Poznan, 1997 [1998]), 61-70.

Forthcoming: *From Poland to Tenedos. The Project of Using the Teutonic Order in the Fight against the Turks*, ed. by G. Prinzing in Mainz.

In progress: *Fabulous empire in Trebizond*; 'Byzantine civilisation in the eyes of Feliks Keneczný'.

Dr Claudine Dauphin, Paris, France

'Leprosy, lust, and lice: health and hygiene in Byzantine Palestine',

Bulletin of the Anglo-Israel Archaeological Society 15 (1996-97), 55-80; 'Bordels et filles de joie: la prostitution en Palestine byzantine', *ΕΥΨΥΧΙΑ. Mélanges offerts à Hélène Ahrweiler*, Byzantina Sorbonensia 16 (Paris, 1998), 177-94; 'Illness and healing in ancient times', review article, *Palestine Exploration Quarterly* (July-December 1998), 63-7; *La Palestine byzantine: Peuplement et Populations*, Vols I-III, BAR International Series S726 (Oxford: Archaeopress), 1998.

Forthcoming: 'Between Phoenicia and the land of Israel: the population of a frontier-zone in the Byzantine period', *The Stephen S. Kayser Festschrift* (Jerusalem); 'From Apollo and Asclepius to Christ: pilgrimage and healing at the Temple and Episcopal Basilica of Dor', in F. Manns, ed., *The Origins of Christianity, Essays in Celebration of the 75th Anniversary of the Studium Biblicum Franciscanum, Jerusalem*.

In progress: Completion of the manuscript of *Une propriété monastique byzantine en Phénicie Maritime: le domaine agricole de Shelomi*.

Elizabeth Key Fowden, Athens, Greece (?)

The Barbarian Plain: Saint Sergius between Rome and Iran (University of California Press, 1999).

Dr Garth Fowden, Athens, Greece

'Polytheist religion and philosophy', in Averil Cameron and Peter Garnsey, eds., *The Cambridge Ancient History* 13: *The Late Empire A.D. 337-425* (Cambridge, 1998); "'Desert kites": ethnography, archaeology and art', in J.H. Humphrey, ed., *The Roman and Byzantine Near East 2: Some Recent Archaeological Research* (Portsmouth, R.I., 1999).

Geoffrey Greatrex, Halifax, Nova Scotia

Rome and Persia at War (Leeds: Francis Cairns, 1998); 'Assessores kaj historiistoj en la malfrua romia imperio', *Jura Tribuno Internacia* 2 (1998), 33-50.

Forthcoming: Source book on Roman-Persian relations and the east Roman frontier, A.D. 363-628, due to be published in 2000.

In progress: (with Hugh Elton) translation and commentary on Urbicius' *Epitadeuma*, now nearly complete.

Tomas Hagg, Bergen, Norway

(With T. Eide, R.H. Pierce and L. Torok), *Fontes Historiae Nubiorum: Textual Sources for the History of the Middle Nile Region between the Eighth Century BC and the Sixth Century AD*. Vol. 3: *From the First Century to the Sixth Century AD* (Bergen, 1998), ISBN 82-91626-07-3, 470 pp.; 'Greek in Upper Nubia: an assessment of the new material', in *Actes de la VIIIe Conférence internationale des études Nubiennes*, Lille 11-17 Septembre 1994, Vol. 3: *Études, Cahiers de Recherches de*

l'Institut de Papyrologie et d'Égyptologie de Lille, 17 (Lille, 1998), 113-19; 'After 300 years: a new, critical edition of the Greek Life of St Antony. Review Article', *Classica et Mediaevalia* 48 (1997) [1998], 267-81.

Forthcoming: 'Photius as a reader of hagiography: selection and criticism', *DOP* 53 (1999).

Patricia Karlin-Hayter, Brussels, Belgium

'The "Age of Iconoclasm"?' in *La spiritualité de l'univers byzantin dans le verbe et l'image= Hommages offerts à Edmond Voordeckers= Instrumenta Patristica* 30 (Turnhout, 1997), 136-49.

Forthcoming: Collaboration on the D.O./N.E.H. (U.S.A.) Typika Project (Typika of St Theodoulos of Patmos and of St Lazaros of Mt Galesios): now available on Internet (see 10.Websites); collaboration on *Oxford Illustrated History of Byzantium*; six articles for Graham Speake, ed., *Encyclopedia of Greece and the Hellenic Tradition*; icon veneration: significance of the Restoration of Orthodoxy? (Festschrift); identité: être 'romain' (other Festschrift); Georgian tradition of the XL martyrs.

In progress: True? If so, why? History of the Byzantine Empire 713-865; imperial propaganda.

Dr Victoria Kepetzi, Athens, Greece

'À propos d'une représentation du Jugement Dernier d'une église de Laconie', Volume dedicated to the memory of Doula Mouriki (National Technical University, Athens); 'Images de piété de l'empereur dans la peinture byzantine (Xe-XIIIe s.). Réflexions sur quelques exemples choisis', in G. Koch, ed., International Symposium on 'Byzantine Painting', Institute of Christian Archaeology and Byzantine Art, Philipps-University Marburg, 26-29 June 1997; 'Empereur, piété et rémission des péchés dans deux Ekphraseis byzantines. Images et rhétorique', *Δελτίον της Χριστιανικής Αρχαιολογικής Εταιρείας* Κ (1998).

Prof Bente Kiillerich, Bergen, Norway

Forthcoming: 'Representing an emperor: style and meaning on the Missorium of Theodosius I', in *Acts of El Disco de Teodosio. Coloquio internacional*. Mérida 11-12 December 1998.

Stavros Lazaris, Strasbourg, France

'Contribution à l'étude de l'hippiatrie grecque et de sa transmission à l'Occident (XIII^e-XV^e siècles)', *Traditions agronomiques européennes. Élaboration et transmission depuis l'Antiquité. Actes du 120^e congrès national des sociétés historiques et scientifiques*, Aix-en-Provence, 23-25 October 1995 (Paris), 137-69.

Forthcoming: 'Deux textes grecs hippiatriques pseudo-hippocratiques: remarques et considérations', *Actes du IX^e colloque international Hippocratique*, Pisa, 24-29 September (Florence: Leo S. Olschki); 'Les rapports entre le texte et l'illustration de l'Epitomè, manuel byzantin d'hippiatrie', *XXth International Congress of History of Science*, Liège, 20-26 July 1997 (Turnhout: Brepols); 'L'illustration des traités hippiatriques byzantins. Le *De curandis equorum morbis* d'Hiéroclès et l'*Epitome* *Medicina nei secoli*'; 'Costume', 'Gesture' and 'Scientific Illustration', entries in P.C. Finney, ed., *Encyclopedia of Early Christian Art and Archaeology* (Michigan).
In progress: L'illustration scientifique à Byzance.

Henry Maguire, Champaigne, Illinois
Rhetoric, Nature and Magic in Byzantine Art, Variorum Collected Studies Series (Aldershot, 1998); (with Ann Terry) 'The wall mosaics at the Cathedral of Eufrosinus in Porec: a preliminary report,' *Hortus Artium Medievalium* 4 (1998), 199-221.

Dr T. Maniati-Kokkini, Athens, Greece
Εργαζόμενοι και μη εργαζόμενοι δικαιοῦχοι γαιοπροσόδων στην επογή των Παλαιολόγων, The National Hellenic Research Foundation, Institute for Byzantine Research, International Symposium, 'Money and Market in the Palaiologan Era, 13th-15th c.', Halkis 22-24 May 1998; *The Byzantine Pronoia/ Ο Βυζαντινός θεσμός της πρόνοιας. Συμβολή στη μελέτη του χαρακτήρα του* (Thessaloniki, 1990), pp. XXXVII +444; 'Monks holders of imperial grants in the sources of the 13th and 14th centuries', *Septième Congrès Internationale d'Études Sud-Est Européen* (Thessaloniki, 1994); 'Clergy and laity "opponents" on claims for privileges and land in the 12th to 14th century', *Byzantine Macedonia, 3rd International Conference* (Melbourne, 1995); *Μνήμες γαιοκτησίας στον "Αντιζηλωτικό λόγο" του Νικολάου Καβάσιλα*, 18th Historical Congress (Thessaloniki, 1997).
In progress: Army and economy: the evidence of the Byzantine sources, 10th- 12th centuries.

Dr Corinna Matzukis, Johannesburg, South Africa
'Kyros Chrysanthos: Mia eikona ton eroikon kronon tou Apeleutherotikou agona tes Kyprou (1955-1959)', *Ekklesiastikos Pharos* 79/2, New Series 8 (1997), 236-50.
Forthcoming: 'Sikelianos kai Omeros' and 'Kalvos kai Solomos: to omeriko stoicheio', both in *Ekklesiastikos Pharos*.
In progress: 'Engonopoulos and surrealism' (article); 'Fall of Constantinople': *Codex Marcianus* 408.

Dr Oliver Nicholson, Minneapolis, Minnesota, USA

Forthcoming: 'Arnobius and Lactantius', article for Lewis Ayres, Andrew Louth and Frances Young, eds., *Cambridge History of Early Christian Literature* (Cambridge, 1999?); "'Civitas quae adhuc sustentat omnia": Lactantius and the City of Rome', in W. Klingshirn and M. Vessey, eds., *The Limits of Ancient Christianity* (Michigan University Press, 1999); Review article of Michael Simmons, *Arnobius of Sicca: Religious Conflict and Competition in the Age of Diocletian*, in *Int. Theol. St.* 50 (1999); Two articles and various translations in M. Mullett, ed., *The Forty Martyrs of Sebastia*, BBTT 2 (Belfast).

In progress: *An Anatomy of Persecution; Lactantius and the Christian Revolution*; Translation, with notes, of Dionysius of Byzantium, *Anaplys Bospori*; 'Lactantius and a Statue of Constantine'; 'Constantine's vision of the Cross'; 'Constantinople: Christian community, Christian landscape', for Mark Williams, ed., *The Making of Christian Communities in late Antiquity and the Middle Ages*; 'Foreign prophets in the historical scheme of Lactantius'; proposal for an *Oxford Dictionary of Late Antiquity*, along the lines of the 3rd edition of the *Oxford Classical Dictionary*, but taking into account the full variety of the half-millennium c.250- c.750.

Hilary Richardson, Dublin, Ireland

In progress: Biblical imagery in the Book of Armagh and the Book of Kells.

Antonios Rizos, Bochum, Germany

'Gyro apo tous episcopous Larisses Kypriano (+1332/3) kai Antonio (+post 1363) kathos kai merikes plerophories kai skepseis gia ten Thessalia tes epoches tous' (About the Larissaeen bishops Kyprianos and Antonios (1320-1363) as well as some information on Thessaly in that age), *Thessaliko Hemerologio* 34 (1998), 139-44; 'Schetika me ten ektase tes Larisses prin ki hystera apo to 1506' (On the area of the city of Larissa before and after 1506), *Historikogeographika* 6 (1998), 123-9.

Forthcoming: 'Arvamites kai Garagoumides', *Ta Historika* 28 (1998), 231-93.

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

Ed., *Byzantine Defenders of Images: Eight Lives in English Translation* (Washington, D.C., 1998); 'Essere donna e santo' in S. Gentile, ed., *Oriente cristiano e santita. Figure e storie di santi tra Bisanzio e l'Occidente* (Venice, 1998), 61-8.

Forthcoming: 'Women's space in Byzantine monasteries'; 'Byzantine monastic horticulture'; 'Epigrams in context: metrical inscriptions on the art and architecture of the Palaiologan era'; 'Byzantine pilgrims to

the Holy Land'; 'Les saintes montagnes de Byzance'; 'Alexander Kazhdan and the Oxford Dictionary of Byzantium'.

Thomas Thomov, Sofia, Bulgaria

'The last column in Constantinople', *Byzantinoslavica* 59, fasc. 1 (1998), 81-91.

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

'Die Zeit Kaiser Basileios' II. in neugriechischen Romanen und Dramen des 20. Jahrhunderts', in Evangelos Konstantinou, ed., *Byzantinische Stoffe und Motive in der europäischen Literatur des 19. und 20. Jahrhunderts* (Frankfurt/ Main: Peter Lang, 1998), 317-36; articles in *Lexikon des Mittelalters, Lexikon für Theologie und Kirche, Der Neue Pauly*.

Prof Hjalmar Torp, Bergen, Norway

In progress: The forthcoming publication of the Rotunda of St George at Thessaloniki.

Niki J. Tsironis, Athens, Greece

'Historicity and poetry in ninth-century homiletics: the homilies of Patriarch Photios and George of Nicomedia,' in P. Allen and M. Cunningham, eds., *Preacher and Audience, Studies in Early Christian and Byzantine Homiletics*, (Leiden: Brill, 1998), 295-316.

Forthcoming: 'Emotion and the senses in the literature of the Iconoclastic period', *Symmeikta* (1999).

David R. Turner, Athens, Greece

'Ruminations on Romanisation: or the Metanarrative in history', *Assemblage* on-line journal of archaeology, University of Sheffield, on: <http://www.shef.ac.uk/~assem/4/index.html>.

Forthcoming: 'Observations on iconophile opposition to the Second Iconoclasm', Acts of the Conference 'Tolerance and Repression in the Middle Ages', NHRF(1999).

Dr Maria Vassilaki, Chania, Crete and Athens

(with Efthymios Tsigaridas and Yannis Tavlakis), *Ιερά Μονή Αγίου Παύλου Εικόνες* (Mt Athos, 1998); 'Οι πλούσιοι πάνε στην Κόλαση', Proceedings of the International Conference on 'Rich and Poor in the Society of Greek-Latin East, ed. Chryssa Maltezou, a publication of the Greek Institute of Byzantine and Post-Byzantine Studies (Venice, 1998), 473-82.

Forthcoming: 'Γύρω από την 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), to be edited by the ETVA Cultural Foundation; 'Painting and Painters in Venetian Crete', Proceedings of the 2nd Howard Gilman International Conference on 'Mediterranean Cultural Interaction' organized by the Tel Aviv University (Rethymnon Crete, June 1997), to be edited by Prof Asher Ovediah; '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), to be edited by Dr L. Mavromatis; 'Η εικόνα της Παναγίας Γλυκοφιλούσας του Μουσείου Μπενάκη (αρ. εισ. 2972): προβλήματα της έρευνας', Proceedings of the International Symposium on 'Byzantine Icons: Art, Technique and Technology' held at the Gennadius Library of the American School of Classical Studies, Athens (February 1998). The Proceedings will be edited by Maria Vassilaki and Charis Kalligas and published by the University Press of Crete; 'Saint Kollouthos: Cult and Iconography', Proceedings of the International Symposium 'From the Fayoum Portraits to the Early Byzantine Icon-Painting' held in Heraclion, Crete on the occasion of the Fayoum Portraits exhibition (May 1998), to be edited by the Vikelaia Municipal Library.

Christopher Walter, Vincennes, France

Forthcoming: 'Representations of the Forty Martyrs in marginal psalters' in M. Mullett and A. Wilson, eds., *The Forty Martyrs*, BBTT 2 (Belfast); 'An icon of John Vladimir Cephalophorus', Volume in memory of Doula Mouriki, edited by Mary Aspra-Varvadakis; 'The dead Christ on the altar at Gelati (Georgia)', *Zograf* 26 (in memory of Vojislav Djuric); 'Saint Theodore, archetype of the military saint', *REB* 57; 'Saint Theodore and the dragon', for a Festschrift.

In progress: A general study of Saint George and the military saints.

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Cyprus

A.W. Dunn: June 1999:

Additional study-season at 'Saranta Kolones' castle and Paphos Archaeological Museum, Cyprus.

Georgia

Dr A. Eastmond (Warwick) and Zaza Skhirtladze (Tbilisi):
First Fieldwork Report on the survey, restoration and analysis of recently discovered rock-cut monasteries in the Gareja desert of Georgia.

This report covers the work done in the first fifteen months of this three-year project which is funded by INTAS, much of which builds on work that was begun in earlier seasons. In the past year work has been carried out at three principal sites: **Tetri Udabno**, **Mravaltsqaro** and **Kolagiri**, which are widely spread across the desert region. The main discoveries were made at Tetri Udabno. This complex and that at Mravaltsqaro are in the western area of the Gareja desert. This is a region that has not previously been studied, and it is now becoming possible to analyse and discuss aspects of monastic life in this area of the desert. The work that has been carried out is beginning to reveal information about the intensity of monastic life in the seventh to eighth centuries (at Tetri Udabno) and in the ninth to tenth centuries (at Mravaltsqaro). The work at Kolagiri is extending this work in to the north-eastern area of the Gareja desert. This is on the periphery of monastic life in the desert (which centres on the first complex, the Lavra of St Davit Garejeli), but is revealing much about royal and noble monastic foundations in the twelfth and thirteenth centuries-- the time when the Georgian throne was at its most powerful.

Tetri Udabno: This complex is very seriously eroded, and little remains as the cliff face is rapidly slipping away. From its outset, this complex appears to have been very small, and all that remains are the apses of two seventh- or eighth-century churches (the naves etc. have all fallen away). Interest has focused on the apse of the main church at the site. This is a very tall and narrow space, approximately 2m wide, 1.5m deep, and probably 4m tall (the lower part now filled with rubble from cliff collapses). On preliminary inspection this apse was seen to have surviving paintings, and because of the precarious nature of the site it was decided that the apse plaster should be removed to Tbilisi before its

complete loss. This work was undertaken by a team from the Office for the Preservation of Ancient Georgian Monuments, led by Merab Buchukuri, who completed their work on 15 January 1999. Because of the very loose nature of the ground at Tetri Udabno this was a particularly difficult task, and extra scaffolding had to be erected to shore up the site before any work could begin on the apse itself.

i) Restoration: The original aim of this work was just to remove the upper part of the apse, where an image of the cross in a mandorla had been discovered. However, after a preliminary on-site cleaning, which was undertaken before any attempt at removal was made, an additional area of painting was discovered immediately beneath the cross itself. This was a square panel in the centre of the apse with no painting to either side. As a result the scope of the work had to be greatly enlarged. In order to remove the concave area of the plaster, it was divided into six parts, mostly following lines of existing damage or divisions between the scenes. Then the whole was covered with four layers of a specially prepared plaster. After this had been applied, specially shaped frames were fixed to the front of each of the six sections in order to maintain the curved shape of the apse, and then the plaster could be detached from the rock. The operation seems to have been successful, and all the parts have been taken back to the office for the preservation of ancient Georgian monuments in Tbilisi for reassembly and full cleaning. Pigment samples have also been taken for analysis. It is hoped that when this work is completed the apse can be displayed to the public.

ii) Iconography: The initial survey of Tetri Udabno discovered the existence in the apse of the main church a painting of a cross in a mandorla. However, this has now had to be extensively revised in the light of the recent discoveries. The conch of the apse contains a cross surrounded by a mandorla, and set against a blue sky. On either side stand flowering palm trees, laden with dates. The cross stands about 1.5m high. The cross is brown, and has a green stone painted at each terminal. The sky is painted in lazurite blue and on the right hand side has seven white stars (these may be repeated on the left side but are not currently visible; they may become so during cleaning). The mandorla has seven coloured bands, of which the outer four bands are turquoise, purple, creamy brown and grey. On a bar at the top of the cross is an inscription in Georgian asomtavruli (majuscule) letters reading: 'Jesus of Nazareth, King of the Jews'. The palaeography of the inscription suggests a date for the painting in the seventh or eighth century. Such a composition has parallels in early Christian iconography in Syria and Palestine. However, work at this site was transformed on 12 January 1999 by the discovery of a second painted area immediately beneath the

cross, which had not been visible before the preliminary cleaning. This was a square area, approx. 1.50 x 1.50m, containing three figures. There was no painting to either side of this panel in the lateral parts of the apse. Investigation has shown that the image is of the Presentation in the Temple. Simeon stands on the left hand side, holding the Christ child, while the Mother of God stands to the right. All three figures are named in inscriptions in the panel. This compositional arrangement is rare for such an early date. Since it has only just been discovered, it has been impossible to investigate the relationship between the two elements of the apse painting yet. However, this work is now being done; clearly this is a very unusual programme for an apse. A fuller report on the iconography will be made next year. Also beneath the apse paintings, three pilgrim graffiti were discovered, two are relatively well preserved, but the third is very fragmentary. One is a long text by a priest. The forms of the scripts suggest that they are all no later than the tenth century.

Mravaltsqaro ('the site of many springs'): At this complex, five churches have been measured: two domed churches of the eighth or ninth century, and three further basilican churches of the ninth or tenth century (one of which has a northern pastophory attached). Three cells have also been measured, one of which may have been the monastic refectory. A number of other cells have been located, but all are silted up with earth and are now inaccessible. The architecture at this complex shows many new forms of cave design: a period of experimentation. For example, the two domed churches are very different: in one, the dome is made up of a series of concentric cylinders (a unique solution, seen in no other Christian buildings at this period). In the second the dome is conical, and all arches are horseshoe in form. This latter church also has an entrance into the apse from a southern annex. The three basilicas are also different in scale and architectural form; one may copy the burial church of St Davit Garejeli at the Lavra monastery in the centre of the Gareja desert. Between fifty and sixty historical inscriptions and graffiti have been recorded at this complex in the various buildings. All are in Georgian and have been dated to between the ninth and sixteenth centuries. One inscription records the painter of the church. From these it seems that Mravaltsqaro was formed as an independent monastery by the ninth-tenth century. The monastery grew in the tenth to eleventh century, but activity considerably decreased beginning from the second half of the eleventh century. By the late thirteenth century monastic life was greatly diminished, and soon after the site was abandoned. This may well have been precipitated by natural disasters (most notably by earthquake: a long inscription of 1089 records such an event, which corresponds with a note in the chronicle of

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Kartlis Cxovreba) as well as by invasions.

Kolagiri: At this complex one ruined basilican church has been measured, as has the monastic refectory and two other large cells (which may be some form of monastic halls). Two other caves which are visible from the ground have proved to be inaccessible, and so have been left unmeasured. Faded remains of frescoes in the western part of the north aisle (nave) of the cave basilica have been thoroughly investigated. These were known to show eleven portraits of the donors of the frescoes of the church, and were thought to date from the second half of the thirteenth century. However, closer investigation of the accompanying inscriptions has shown that they in fact date to the end of the twelfth century. The graffiti at this site are very fragmentary and only some of them were capable of being deciphered. Some twenty inscriptions have been noted, including texts in Persian and Arabic. Initial work on this monastery is revealing information about the revival of monastic life away from the centre of the desert in its north-eastern region in the twelfth and thirteenth centuries. It shows that the royal court was active all over Gareja, even away from the core group of monasteries which traditionally attracted most secular patronage (Lavra, Bertubani, Udabno, Natlismtsemeli).

The team has also taken the opportunity to travel widely in the Gareja desert to make preliminary surveys of other newly discovered or unrecorded complexes. First checks have been made at the complexes at Kvabebi, Patara Kvabebi, Pirukughma (at which there are two distinct complexes of caves) and Berebis Seri. Travel further afield in the south east of the Gareja desert has revealed a previously unknown complex at Mount Satorge.

Antony Eastmond (ade@gn.apc.org)

Greece

A.W. Dunn:

Preparation of an exhibition People and landscapes in Eastern Macedonia (the work of painters, draughtsmen, and photographers on the 'Struma Front', 1916-1918).

Israel

Dr Claudine Dauphin: planned in 1999:

In October-November 1998, final season of upkeep and preparations for

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the opening to the public of the site of the Byzantine basilica at Dor (Israel).

Italy

Maria Kouroumali: Fieldwork planned for summer 1999:
Research trip to Italy to study the cites of battles and sieges mentioned in Procopius' *Gothic Wars*. The route followed will be that of Belisarius as described in Procopius.

Jordan

Konstantinos D. Politis:

Since last reported (BBBS 1993, 1994 and 1997) excavations at the early Byzantine Monastery of St Lot at Deir 'Ain 'Abata, which were sponsored by the British Museum, came to a conclusion in 1996 and research began on all the finds for final publication with British Museum Press (due in 1999). Substantial support continued during 1997 and 1998 from the Ministry of Tourism and Antiquities of Jordan for consolidation and protection of the ancient structures as well as for tourism development. The stone stairway leading up to the site was completed, wooden steps were constructed for access to the monastery and metal gates were erected around the basilical church.

In the course of the Ministry work the remaining monastic structures were cleared to make the site more interesting to visitors. As a result the plan of the pilgrims' hostel was clarified as was the entrance to the basilical church. We now know for certain that the main church door was on the south side rather than the west as was originally thought. The evidence for this included stone door jam pieces, an inscribed stone lintel and over a dozen fragments of the wooden door with carved decorations. This last discovery was unique for the seventh century. South of the entrance to the church, along the western wall of the reservoir, the disrupted remnants of a decorated mosaic pavement were found. Finally, the entire reservoir was cleared, revealing three flights of steps leading down to over seven metres. There were two main sections to the reservoir fed by a water channel which were all covered with water-tight plaster. Seven arches once covered the building.

Rescue work in the cemetery of the Byzantine city of Zoara immediately below the Monastery of St Lot continued with over 300 4th-6th century A.D. inscribed funerary stelai being collected to date. Substantial progress was made towards the publication of these inscriptions in collaboration with Dr Yannis Meimaris of the National

Hellenic Research Foundation in Athens, Greece.

A proposal was submitted to the Ministry of Tourism and Antiquities of Jordan and approved in 1998 to build an on-site museum below the Monastery of St Lot. This would not only house finds from the monastery and other neighbouring sites such as Zoara, but also a Department of Antiquities office, a visitors' centre and a small archaeological station complete with conservation and photographic facilities. The initial construction will be built by the Arab Potash Company with funds being provided for the later stages by the Ministry and, hopefully, some other private sponsors.

Turkey

James Crow: Anastasian Wall Project 1997-98

Over the past two seasons we have continued the programme of detailed survey along the line of the Long Wall and have now completed work in the northern sector and have added a further 4 km of wall line near to Kuskaya and a further 2.6 km to the south of Kurfali. Significant progress has been made using GPS (Global Positioning Satellite) systems both in the forested zone and the open country to the south. A notable development in 1998 was the clearance of the Büyük Bedesten, a small rectangular fort attached to inner side of the wall (for details of the structure see Crow and Ricci, 1997). The remains of the walls and towers are very well preserved and it is hoped to commence a programme of limited excavation in 1999. The new lengths of curtain surveyed in 1998 include the point where the aqueducts channels can be seen to pass beneath the wall and also a large quarry in the valley of the Karamandere used to provide schist for the core of the wall.

Over the past two seasons we have devoted further attention towards the study of the water supply system of Constantinople surviving in the forested region of Thrace and the survey began a new phase in 1998 with the hydrogeological study of the water sources and channels lead by Prof Paolo Bono of Rome University (I). Initially the team were able to visit those channels and sources located in previous years including the major spring at Papuç located in 1997 as a main source for high-level system in the Mandara Dere. An important feature of this water source and others close to the Anastasian Wall south of Dervis Kapi (e.g. Pinarca) was that they were located on Karst Limestone. This means that there can be a very significant difference in the discharge of the springs between winter and summer, with a very rapid response

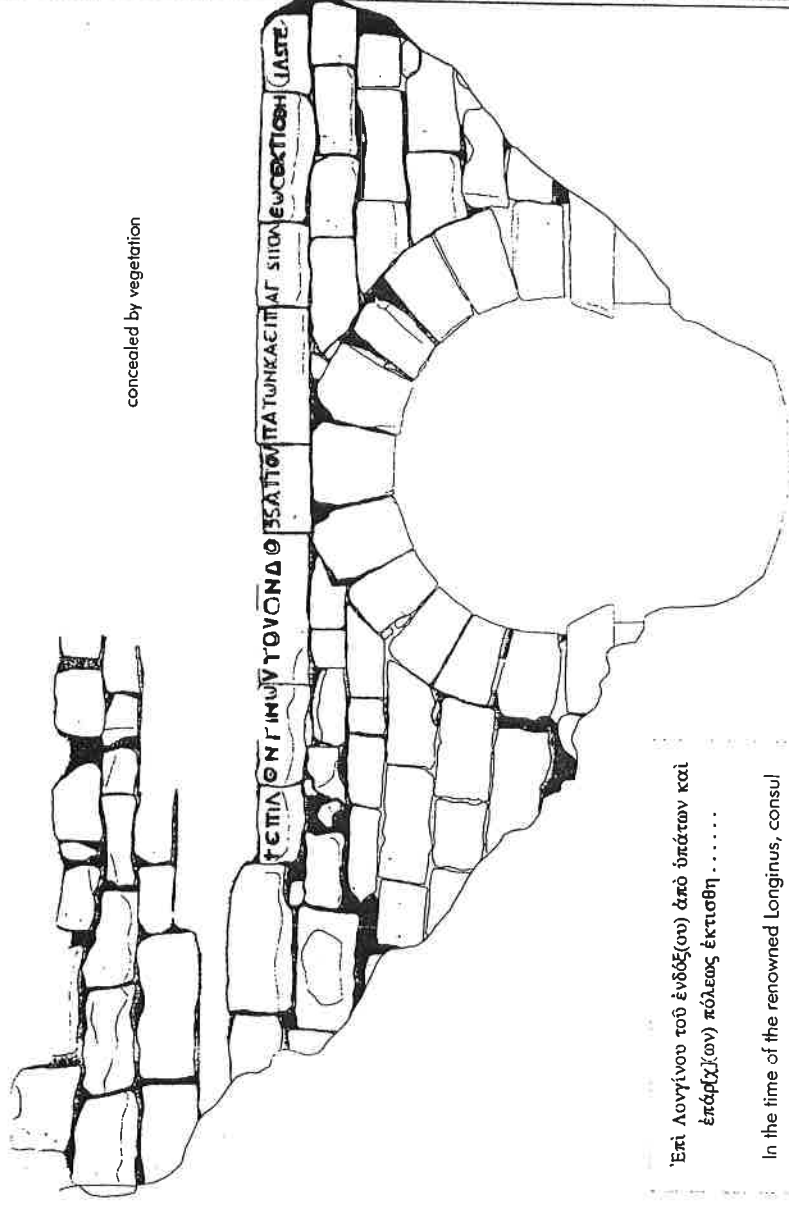
ANASTASIAN WALL PROJECT

Aqueduct and Inscription at Elkafdere

East Elevation

0 1m

concealed by vegetation



Ἐπὶ Λονγίνου τοῦ ἐνδόξου ἀπὸ ὑπάτων καὶ
ἐπαρχ(ων) πόλεως ἐκτίσθη

In the time of the renowned Longinus, consul
and prefect of the city, was built

This illustration was produced using rectified photography, which was preferred to more time-consuming manual techniques of illustration largely due to the inaccessibility of the site. Twenty control points were fixed on the stonework and surveyed using a Total Station. The entire elevation was then photographed in eight overlapping panels. Due to the constraints of visibility it was necessary to take all the photographs from the gully, in a position considerably below the centre point of the elevation. This was not ideal, particularly because the elevation was not an entirely flat plane and some details were therefore obscured behind occasional projecting blocks. Consequently there were some problems of visibility during digitisation from the photographs, not only in recording all detail accurately, but also in establishing projections for rectification. The observer should therefore be aware of some inaccuracy in the illustration, which will however be negligible at A4 format or smaller.

Richard Bayliss
December 1998

Fig. 2. Aqueduct and inscription at Elkafdere

following prolonged heavy rainfall. Similar karst springs have also been noted further west at Ergane and near to Vize, the main sources of the low-level primary channel which can be identified with the aqueduct of Valens.

The dramatic seasonal variability of the Thracian supply was noted by Procopius in his account of the construction of the Basilica cistern (Yerebatan Saray) for which 'the Emperor Justinian made a suitable storage reservoir for the summer season, to contain the water which had been wasted because of its very abundance during the other seasons' (*Buildings* I, xi.13-15). These hydrogeological observations allow us to confirm Procopius' observations in the Buildings and go some way to explain why the city of Constantinople possessed so many open and covered cisterns in the Byzantine period. Malalas attributed the construction of the Basilica cistern to Longinus, a prefect of the City under Justinian, and in 1997 we were shown by villagers an aqueduct close the crossing point with the Long Wall recording his name. The text had been cut into 7 blocks above the arch and read as follows: 'Επὶ Λουγίνου τοῦ ἐνδόξου ἀπὸ ὑπάρχι(ων) πόλεως ἐκτίσθη... (in the time of the renowned Longinus, consul and prefect of the city,.....was built). This is the first large building inscription known from either the aqueducts or the Long Wall and provides clear evidence for the repair to the long-distance system associated with work to water storage within the city by Justinian.

Over the past two seasons we have been able to examine a number of aqueducts and water channels as far west as Ergane and east to Ciftlikköy. It is now clear that there are two distinct systems: 1) the low level system which rise in springs beyond Vize and 2) the high-level system which we have traced to the Papuç spring noted above. The two run parallel from Balligerme onwards. At Kursunlugerme, the best-known aqueduct on the system, the main surviving structure (see Cecen 1996; Crow and Ricci 1997) carries the high level channel c. 6 m above the lower line which crossed the valley at a separate aqueduct 100 m east of it. The remains of the second structure have been robbed out with the exception of the abutments but the channel survives leading to and from it as an arched tunnel 2 m high and c.1.6 m wide. By contrast the high-level system can be recognised by a much smaller tunnel normally 1.6 m high and less than 1 m wide. At Kursunlugerme in addition to the main channels there are also supplementary channels feeding in from local springs. Further east the remains of two parallel aqueducts do survive for instance at Kemikharman but towards Istanbul no parallel structures are known from the large structures south of Ciftlikköy. Surveying in this area in 1998, at Buyukgerme we recognised for the first time that

by this point the two systems ran together, almost side by side, but that the wider 'low-level' channel was structurally earlier than the smaller 'high-level' system and that both were carried across the single aqueduct (although no trace of this survived).

Details of the complete system become increasingly complex as our survey progresses and it is not yet clear why it was necessary to create such a double system in the central part of the long-distance aqueduct. The main line rising near Vize probably dates to the late 4th cent. We have suggested that the high-level aqueducts and channels are likely to date to the early 5th cent. (Crow and Ricci 1997), but the new inscription from Elkafdere clearly demonstrates that parts of the low-level system were restored under Justinian showing that the two systems were functioning simultaneously. Near to Saray we noted for the first time that there are significant alterations in the surviving channels although more detailed survey is required. Throughout, the indications are of structural complexity suggesting that the system was maintained over a very long period of time. A late inscription found near Karacaköy from the joint reign of Basil II and Constantine VIII reports the rebuilding of the 'wonderful works', a reference to the repair of the aqueducts. Further restorations are reported but in the reign of Manuel II Comnenos it was decided that no further repairs were practical and a new system of supply was adopted.

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K. Cecen, *The Longest Roman Water Supply Line* (Istanbul, 1996)

J. Crow and A. Ricci, 'Investigating the hinterland of Constantinople: interim report on the Anastasian Long Wall', *Journal of Roman Archaeology* 10 (1997), 253-288.

The project is directed by James Crow and Alessandra Ricci and the survey co-ordinator is Richard Bailey. We are grateful to the General Director of the Department of Antiquities and Museums, Ankara, for permission to carry out the survey and to Solmaz Gulsen for her support and encouragement during the season. The project was supported by the AHRB, The British Institute of Archaeology at Ankara, The Society of Antiquaries, and the Vehbi Koc Vakfi; we are grateful for their continuing support. We would also like to thank the British, Italian and Turkish students who worked enthusiastically throughout the season and we would like to express our thanks to Charlotte Roueché, Tony Spawforth and Mustafa H. Sayar for assistance with the Longinus inscription.

New Publications:

James Crow, University of Newcastle upon Tyne (with A. A. M. Bryer), 'Survey in Trabzon and Gumushane Vilayets, Turkey, 1992-4', *DOP* 51 (1997), 283-89.

James Crow (with D Smith), 'The Hellenistic and Byzantine Defences of Toca (Taucheira)', *Libyan Studies* 29 (1998), 35-82

Ken Dark and Ferudun Özgümüş: Rescue Archaeology in Istanbul, 1998:

A new rescue archaeology programme for the historic core of Istanbul began in July 1998. The project was initiated and directed by Dr Ken Dark, for the Late Antiquity Research Group, with Dr Ferudun Özgümüş, of Istanbul University, as co-director. The aim is to record (through systematic survey and 'site-watching') Byzantine and pre-Byzantine material which is either currently at risk of destruction or damage or which remains hitherto unrecorded-- and so potentially at risk of loss or damage in future without academic awareness of its existence.

The 1998 season examined the southwest part of the Byzantine city of Constantinople: the modern districts of Yedicle and Koca Mustafa Paşa. This work resulted in a large number of new discoveries, some of which are summarised. It also confirmed the extent of archaeological destruction in this part of the city, despite the efforts of the relevant authorities.

The Turkish castle at **Yedikule** was found to contain many previously unrecorded sculptured blocks from Roman and Byzantine structures, both within its courtyard and in its walls. Among these are slabs bearing chi-rho symbols, a frieze with animal ornament, what may be part of the chancel screen of an Early Byzantine church, and Roman and Early Byzantine column capitals.

Immediately outside the **Golden Gate** itself, a large mound of soil against the outer part of the inner city wall was found to have been removed in the course of treasure-hunting. These dubious activities exposed a ruinous Byzantine brick structure, which the 1998 survey recorded. This appears to have been a small rectangular room, of which only two crumbling wall stubs survive. It is difficult to interpret such a fragmentary structure, but it may relate functionally to the Gate,

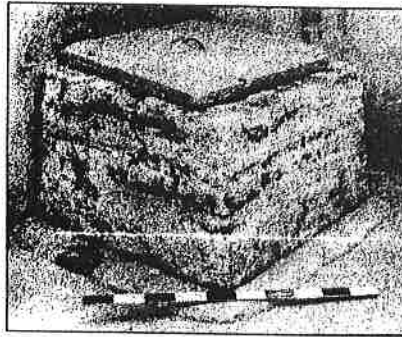
FIELDWORK

perhaps as an outer guardhouse.

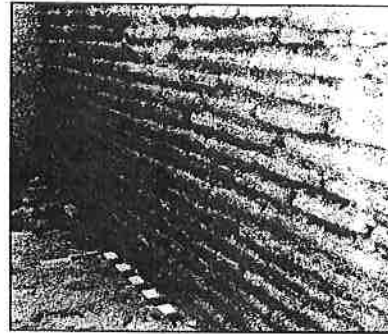
**Statue base in outer gateway wall of
the Golden Gate**



At **Ali Fakih Paşa** mosque, a Byzantine brick-lined cistern was found *in situ*, complete with its monolithic stone well-head. Adjacent to the mosque to the north, a length of Byzantine brick wall, standing over 2m. high in places, was exposed during recent building works. Inside the compound are several pieces of Byzantine architectural sculpture, including a very fine Early Byzantine marble Corinthian capital. A Byzantine stone sarcophagus also lies, overgrown, in the same yard and further pieces of architectural stonework are incorporated in the modern walling. The site would seem to be that of a previously unidentified Byzantine building. Another *in situ* cistern, of very similar form, was found (adjacent to a Byzantine sarcophagus) in the car park immediately next to **Sancaktar** mosque.

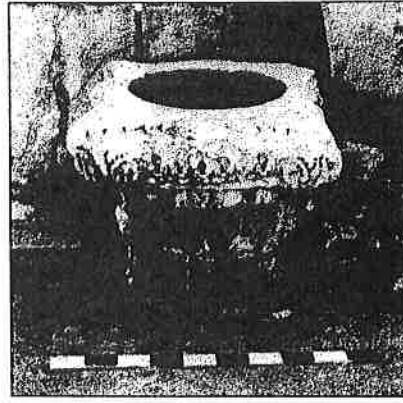


**Cistern well-head at
Ali Fakih Paşa mosque**



**Byzantine brick wall
at Ali Fakih Paşa mosque**

Column capital at
Ali Fakih Paşa mosque



On the very westernmost edge of the survey area is the Byzantine shrine of **Zoodochos Pige**. A detailed examination of the modern buildings produced the surprising discovery of a length of U-shaped 'tunnel' of Byzantine date. This is preserved in the modern stairway wall immediately adjacent to the holy well, and a similar narrow passage on the opposite side of the well. The function of these features is uncertain, but they appear to represent the last visible traces of a Byzantine building (presumably the church itself) incorporated into later structures. While not immediately at risk, recognition of their significance should assist their future preservation.

Immediately within the gate of **Narlı Kapi**, behind the standing sea wall, Byzantine monolithic columns were lying adjacent to the modern road. By the roadside immediately across a narrow lane, a column base was identified -- perhaps *in situ*. Immediately outside **Narlı Kapi**, at the church of **Surp Mıgırdıç**, a previously unrecognised fragment of the Byzantine sea wall (of characteristic build, but now merely an irregular lump of masonry) was found in the cellar wall of the church.

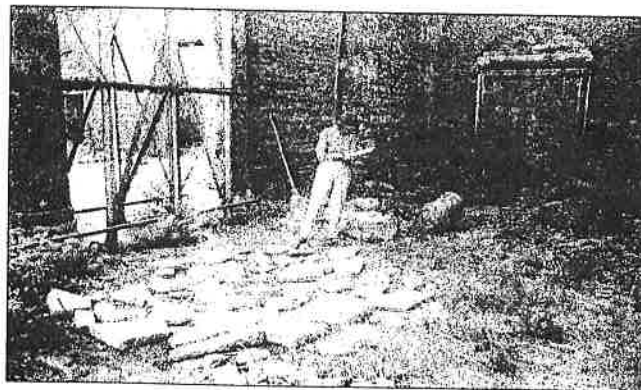
Many Roman and Early Byzantine architectural fragments were also found built into the external wall of **Davut Paşa** mosque, and column elements (columns, bases, drums etc.) lie both inside the mosque courtyard, in its ruinous medrese immediately to the East (some which are already published, so not recorded in 1998), and in the surrounding lanes. The quantity and range of architectural fragments at this location might represent more than later re-use of such material. Similarly, at **Hekimoğlu Ali Paşa** mosque, column elements were recorded in the compound of the mosque and in adjacent lanes. Of special interest is a row of columns in the compound of the mosque, which appears to be *in situ* and lies on the approximate postulated line of the Mese.

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At the ruinous church of **St John Studius** many important new discoveries were made during the 1998 survey. Although a well-known site, unrecorded sculptural fragments and column elements (including monolithic column fragments) lie scattered within the present ruin, where they are at risk of illegal removal -- despite every effort by the authorities to protect them. During the 1998 season all unpublished material lying in the monument, and all Byzantine and earlier material built into surrounding structures, was recorded. These add up to a sizeable addition to the architectural fragment known from the church and its complex.

As the church structure is also at some risk from these illegal depredations, a record was compiled of the church and atrium walls. Due to the loss of recent plaster from sections of the wall surface and elsewhere, more of the structure is visible than until very recently, making a survey of this type very timely. This detailed inspection noted several 'new' features. Ornamental brick crosses were recorded in the church nave walls and -- beneath peeling modern plaster -- a Byzantine pendant cross symbol was found in the narthex. This was painted onto the Byzantine plaster close to the main west door, in red paint identical to that of the Byzantine false jointing.

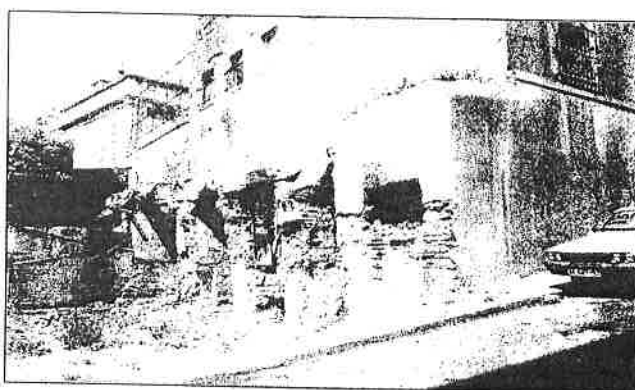
During the course of structural recording, a piece of polychrome stone mosaic and a fragment of sculptured porphyry were found on the floor of the apse. 'New' Byzantine stonework was also recorded inside the church. This includes many pieces of architectural sculpture and column elements.



Recording previously unidentified sculptured stone and architectural fragments of Byzantine date, in the north aisle of **St. John Studius**.

The north aisle of the church was, until recently, covered in scrub. A minor fire has revealed that a long mound in its centre is, in fact, not merely an earth and rubble accumulation, as might be assumed, but comprised wholly of Byzantine sculptured stone. This, too, was all recorded, adding a large number of new pieces to the corpus of sculptural and architectural stone known from this site.

Perhaps the most surprising discovery was the well-preserved standing substructure of the church of the monastery of **St Mary Peribleptos**. On a building site adjacent to the south of the present church at Sulu Manastir, the demolition of wooden houses revealed a substantial brick substructure standing over 6 m. high -- with deep arched niches along its exterior. Further work confirmed that this was probably the substructure of the Peribleptos church itself, and added additional details of its architecture. A stump of a similar brick wall of Byzantine date abutting the substructure by the modern road line to the east preserves traces of vaulting and might be part of a large vaulted room next to the church. It seems likely that it represents another major structure of the monastery, usually supposed destroyed in the eighteenth century.



The newly-exposed arches of the Byzantine substructure of St. Mary Peribleptos (from the east).

Future work

If permission is granted, it is hoped to extend the survey, in annual seasons from 1999 onward, to other districts of the city. We hope that members of the Society will give their support to the project, which clearly has the potential to add significantly to our knowledge of the Byzantine capital. In particular, this project urgently requires financial

assistance (despite its low operating costs) and offers of this sort -- whether from individuals or organizations -- would be most welcome. Please contact: Ken Dark, Istanbul Archaeological Project, LARG, 324 Norbury Avenue, London, SW16 3RL. A more detailed preliminary report on the 1998 season (published during 1998) is also available at £5.00 (price includes postage in the UK), from the same address (cheques to be made payable to K. R. Dark).

Acknowledgements

The authors would especially like to thank the Ministry of Culture at Ankara for granting a permit for the 1998 season, and the Government Representative Mr Ali Önder for his continual support, encouragement and good humour throughout the survey. Dr Dark would also like to thank Ms A. Şenyüz and Mr K. Ipek at the Turkish Embassy in London, and Mr H. Müftüoğlu at the Turkish Consulate in London, for their kindness and assistance, particularly in obtaining research visas for Dr Dark and Ms Spears in time to conduct the survey.

Our thanks are also due to all those who actually conducted the 1998 survey under our direction: H. Çetinkaya, E. Karakaya, M. Özkahraman, J. Spears and A. Tirayaki. We would also like to thank the Late Antiquity Research Group in the U.K. for giving this project their academic backing and support. Likewise, our thanks are due to Istanbul Archaeological Museum, Hagia Sophia Museum, and the bodies that generously granted permission to visit their buildings. Last, but not least, we would also like to thank Professors M. Özgdoğan and E. Özbayoğlu of Istanbul University for their continuing-- and invaluable-- advice, support and enthusiasm.

Mark Jackson: Fieldwork carried out 1998.

In 1998, I took part in the final year of excavations on the tell at Kilise Tepe, southern Turkey which has been the focus of a five year British Institute of Archaeology project under the direction of Prof J.N. Postgate (Trinity College, Cambridge) (Baker et al. 1994). The site is located in the Göksu River Valley (in ancient times known as the Calycadnus), situated in the Taurus mountains on the modern road between Karaman (Laranda) on the Konya Plain, and Silifke (Seleucia) on the Mediterranean coast. The excavation of the Byzantine levels will be written up by Mark Jackson (University of Newcastle upon Tyne) for inclusion within the Kilise Tepe Final Excavation Report.

The excavations show little evidence for the occupation of the site in the Roman period, but substantial early Byzantine and later medieval deposits. The principle surviving structures remaining are the

foundations of an early Byzantine basilical church and a later single aisled medieval chapel (a common feature of Cilician ecclesiastical architecture: see Hill 1996, 66-7; 74; 94-6; 142; 167; 168; 170; 170-1; 178; 194); the excavations have also provided evidence for Byzantine domestic contexts at the site. Examination of the pottery evidence is currently taking place (M.J.) and shows a relatively small proportion of the Roman and late Roman fine wares which have been reported at many sites around the Mediterranean and have traditionally been the focus of the majority of publications on pottery of the period. The analysis of the ceramics from Kilise Tepe is therefore concerned with all the material including plain and cooking wares. Substantial quantities of the distinctive 'Monastic ware' (plain fabric sometimes decorated with painted motifs including crosses), first found and named by Gough at Alahan (Williams 1985) and Dag Pazari (unpublished), suggests important evidence for contact between sites within the Göksu Valley. This picture may be substantiated by the analysis of less conspicuous wares within the ceramic assemblage and it is hoped that further work on unpublished material from Alahan and Dag Pazari may take place during the summer of 1999.

A short season of archaeological landscape survey is planned during 1999 by Mark Jackson in conjunction with the Silifke Museum in the Göksu valley. The major aim of this survey will be to add to our understanding of the settlement and landuse of the region in the Roman and Byzantine periods. A landscape survey of this valley offers the opportunity to study the regional context of the sites excavated within it, as well as the role of the valley as a route linking the Mediterranean to the central Anatolian plateau. In particular, this survey offers the potential to investigate whether the lack of evidence for settlement at Kilise Tepe during the Roman period is replicated in the rest of the valley. An understanding of the broad patterns of settlement suggested by archaeological evidence in the Göksu valley during the Byzantine period could prove a very interesting opportunity to test the hypothesis advanced by historians that this frontier zone was a no-man's-land during the period of Arab incursions. These issues will be discussed in more depth in M.J.'s PhD thesis entitled, 'Settlement and Landuse in the Göksu Valley in Roman and Byzantine periods'.

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C.S. Lightfoot: Amorium Excavations Project 1998:

The Amorium Excavation Project, initiated by the late Prof R. Martin Harrison in 1987, has now been running for a full twelve years, making it the longest continuous excavation ever conducted by a British team in Turkey. The Project, however, has been fraught with problems from the outset, mainly as a result of inadequate funding and support. The death of Martin Harrison shortly after the completion of the 1992 field season was a great blow and sad loss. His leadership, drive and enthusiasm brought the Project through those first six difficult years, and it is largely because of his absence that the publication of the final report of those years' work has been so long delayed. The present director, Chris Lightfoot, has devoted much of his time, energy and resources to the carrying the Project forward, despite the fact for the past three years he has been an unsalaried research associate attached to the Department of Archaeology at the University of Durham. He would not have been able to do this without the constant support and assistance provided by all the team members but most especially Dr Margaret Gill, Dr Eric Ivison, Mücahide Koçak and Yalçın Mergen.

1998 should have been the first year in a new five-year scheme of work, but there was a reluctance amongst the British sponsors of the Project to see any new excavations carried out at the site before the publication of the final reports on the work in the 1988-1992 and 1993-1997 pentads. Fortunately, a generous grant from Dumbarton Oaks (on behalf of the Trustees of Harvard University) enabled us to conduct further excavations last summer, which provided us with some spectacular and fascinating results. Nevertheless, the main thrust of the season's work was conservation and site enhancement. Work started on the removal of the spoil heaps from Trenches TT and UU on the northern side of the Upper City mound, while all of the trenches were thoroughly cleaned and made presentable. However, the Lower City Church was again the principal focus of attention. This building, whose excavation began in 1990, has supplied a wealth of information about the archaeology of Amorium and has become the main site attraction. It is fitting, therefore, to record the visit this season of Professor Hans Buchwald, who came on a special trip from Sardis to inspect the church. As a result of the help and expertise of Dr Hande Günyol and Gülseren Dikilitaş (of the Istanbul Restorasyon ve Konservasyon Merkez Laboratuvarı) the glass mosaic in the floor of the nave (excavated in 1993) and the fresco

on the wall of the south aisle (discovered in 1996) were cleaned, conserved and consolidated. As planned, a new geotextile and pumice cover was laid over the entire floor of the church; not only will this serve to protect this unique opus sectile floor but it has also considerably improved the appearance of the ruined shell of the building.

At the same time Eric Iverson completed a very detailed plan of the floor in the nave and side aisles. His intention was also to clear the remaining fill from the northern half of the narthex, but the unexpected discovery of a tomb just to the left of the central doorway into the nave prevented him from completing this task. The tomb was clearly undisturbed, although its two occupants were very badly decomposed as a result of the extremely damp conditions inside the tomb. The architectural setting of the tomb showed that it had been inserted into the floor of the nave after the post-838 reconstruction of the church (Phase II). A group of five copper coins, all belonging to the reign of Nicephorus II (963-969), provided a more accurate date for the burials. Apart from some iron nails and a considerable amount of wood, the only other object recovered from the tomb was an iron bracelet.

Yalçın Mergen undertook a limited excavation in Trench LC, the area behind the Lower City walls, in order to clarify certain features uncovered in 1996. This work brought to light a destruction layer containing several broken pottery vessels. Initial finds suggest that the destruction may be dated to 838, and it is hoped that samples taken for C14 and dendrochronological analysis will help to confirm this. The government representative, Mrs. Jale Dedeoğlu of the Izmir Archaeological Museum, provided much valuable help in the reconstruction of the vessels, many of which were of a very unusual kind. They have multiple handles, usually seven or eight, arranged in two rows around the shoulder, while a central cylindrical chamber has been inserted into the globular body with holes pierced into the flat top and bottom of the vessel. The use to which they were put remains a puzzle. A detailed study of these vessels, including parallels from elsewhere (similar vessels are known, for example, in the Kastamonu Museum), will be carried out in 1999.

A new exploratory trench, Trench XC, was opened in the Lower City Enclosure as a preliminary stage of the next five-year plan. Parts of two large structures were revealed, and their plan can now be compared with the results obtained from the geophysical survey of the area conducted in 1997. These buildings clearly belonged to a larger complex with an integrated layout. The date of their construction remains unclear, and more work is required both in clarifying the stratigraphy

and analysing the associated finds before any firm conclusions can be drawn. However, the trench supervisor, Yoav Arbel, was of the opinion that these structures were constructed after the siege of 838 and represent part of the Middle Byzantine reconstruction of Amorium. An alternative view is that they were built in the Early Byzantine period and, having suffered some damage during the Arab sack of the city, were cleared and repaired before being put to different uses in the 10th and 11th centuries. Certainly, these buildings and the open areas between them remained in use until Amorium was abandoned in the late 11th century. Evidence suggests that the structures were first converted into areas for small-scale industrial activity and were later taken over for residential purposes. The excavation of Trench XC confirmed the findings from the work in Trench XA/XB in 1996, which showed that the enclosure was not reoccupied in the Turkish period and was only turned over for agricultural use after the modern village of Hisarköy was founded in 1892. Along with the evidence from other trenches, the finds from Trench XC attest to the continued existence of a settlement in the Lower City area and provide further proof contradicting the view expressed by Professor Warren Treadgold in a recently published book (cf. 'after Ancyra and Amorium were sacked by the Arabs in 838, Amorium never fully recovered, though Ancyra regained much of its importance as a trading center after some rebuilding by Michael III', *A History of the Byzantine State and Society*, Stanford, 1997, p. 573).

At the Dig House further work was carried out on various groups of material, including the carved stones, bricks, inscriptions and lamps. The work also involved creating databases of these categories of material in order to facilitate the compilation of both catalogues and finds' lists arranged by location and context. In addition, a total 40 coins were recorded from the site; these were cleaned, studied and cast so that a full descriptive catalogue could be compiled. Dr Margaret Gill completed a detailed study of the glass finds from 1993-1997, and when published, this will undoubtedly be a major new contribution to our knowledge of Byzantine glassware. In addition, she prepared a preliminary report on the 1998 finds, including one of only two intact vessels that have been discovered during the excavations. It is a miniature perfume bottle, found in one of the lower strata in Trench XC. For the most part the glass finds from Amorium have been extremely small fragments, but those recovered this year from Trench XC are generally larger, giving a clearer idea of their original forms. In addition to vessels, the fragments include significant amounts of window glass. The condition of these finds also indicates that the contexts in Trench XC are less disturbed than those excavated in other trenches in previous years. A similar picture emerges from the

preliminary survey of the pottery, which appears more homogeneous and stratigraphically distinct than previously encountered.

While the work of processing finds continued, certain practical improvements were made to the Dig House compound. The kitchen was enlarged and provided with a new tiled roof, while new spacious shelving was added to the largest of the three depots, thereby freeing up room for yet more carved stone fragments. 1998 was also marked by two technical advances at Amorium; one of these was the ability to use the local telephone line for connecting to e-mail and the world-wide web, and the other was the successful introduction of digital photography, which enabled us both to create a new archive and to produce on-site illustrated reports and catalogues.

One aim of the Amorium Excavations Project is to encourage and support research projects by young Turkish archaeologists. In this way a study was carried out in 1998 by Mücahide Koçak for her undergraduate thesis (submitted to the Department of Art History at the University of Anatolia) on Byzantine bronze belt buckles in the Afyon Archaeological Museum. The collection there proved to be particularly rich for, as well as the two examples from Amorium (found in 1995; cf. *AS* 46/1996, pp. 101-2, 109 and fig. 5.) a further 45 examples were recorded, all apparently acquired in 1997. A publication of the material is now being prepared, which will constitute the largest group of such objects recorded in Asia Minor.

The season's work was sponsored by the British Institute of Archaeology at Ankara and also funded partly by Dumbarton Oaks, partly by generous donations from the 'Friends of Amorium', amongst whom Richard and Marilyn Engle of Sioux City, Iowa, and Mr Cafer S. Okray of UDAŞ, Ankara, deserve special mention. The Project is grateful to the Turkish authorities in Ankara, Afyon and Emirdağ for their kind assistance, and to Prof Cyril, Dr Marlia Mango and Dr Stanley Ireland for their help and advice. A special thanks must also go to Mr Yusuf Ziya Çelikkaya, Mr İsmet Güler, Mr Ahmet İlaslı and Dr Hüseyin Tanrıku for their unstinting and generous support. Finally, it is fitting to acknowledge the immense contribution made to the Project by Margaret Gill. She has been a valued member of the team since 1989 and has prepared two very detailed and scholarly reports on the glass and small finds for the Final Report volumes, as well as contributing several other shorter accounts of the material for the Preliminary Reports. Before joining the Amorium Team, she was already 'an old Turkey hand', having worked as a member of the Saraçhane excavations in Istanbul in the 1970s. In retirement she intends to devote more time

to her garden in Glasbury-on-Wye and to her consuming interest in the local and natural history of the Wye valley. She will be sadly missed, not only by the team, workmen and villagers at Hisarköy, but also by her many other friends in Turkey.

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Forthcoming:

1. 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, 1999).
2. Chris Lightfoot and Olga Karagiorgou, 'Byzantine Amorion: a provincial capital in Asia Minor', *Αρχαιολογία* (Athens, 1999). In Greek.
3. C.S. Lightfoot, *et al.*, 'The Amorium Project: The 1996 Excavation Season', *DOP* 52 (1998).
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 8. A. Özme and C. Lightfoot, Afyon Müzesi' deki Figürlü Bir Anadolu Selçuklu Sikkesi üzerinde Etüt. *Türk Arkeoloji Dergisi* (Ankara 1999).

4. THESES

Theses begun in 1998:

Bente K. Bjornholt, 'The use and portrayal of spectacle in the middle Byzantine period', PhD, The Queen's University of Belfast, supervisor Prof M.E. Mullett; external supervisor Dr L. James.

Daniel Farrell, 'Narrativity in the History of Michael Attaliates', D.Phil, University of Oxford, supervisor Prof E.M. Jeffreys.

Maria Kouroumali, 'Historiographical and historical study of Procopius' *Wars*, Books 5-7', D.Phil, University of Oxford, supervisor Dr J.D. Howard-Johnston.

Mark Merrony, 'The early Byzantine mosaic pavements of the Levant as an index of economic conditions and patronage', D.Phil, University of Oxford, supervisors Dr J. Raby and Dr C. Dauphin.

Alison Noble, 'Cultural exchange in the eleventh century Mediterranean: an Arabic and Greek "Handbook for Travellers"', PhD, The Queen's University of Belfast, supervisor Prof M.E. Mullett.

Panos Sophoulis, 'Byzantine-Bulgarian relations, 780-815', D.Phil, University of Oxford, supervisor Prof E.M. Jeffreys.

Stephen Thompson, 'Southern Francia and the "disintegration" of the Carolingian empire, c. 850- c.970', PhD, Cambridge University, supervisor Dr Jonathan Shepard.

Ida Tot, 'Studies in encomia in fourteenth-century Byzantium and Serbia', D.Phil., University of Oxford, supervisors Prof E.M. Jeffreys and Dr M.C. MacRobert.

Theses in progress but not previously reported:

Anne Alwis, 'Three tales of celibate marriages', PhD, King's College, London, supervisor Prof Judith Herrin.

The first part of the thesis consists of the critical editions of three unpublished vitae of married couples who achieved sanctity, two via martyrdom: Galaktion and Episteme (BHG 665), Iulianus and Basilissa (BHG 970) and Andronikos and Athanasia (BHG 123a). The critical

editions will be complete with a translation and commentary. The couples supposedly lived in the third, fourth and fifth centuries, respectively, in Syria and Egypt. The earliest manuscript tradition is the eleventh century. The edition of these texts will be preceded by a codicological and palaeographical description of the earliest manuscript for each vita, with an analysis of their language, structure and style. The texts will then be placed in historical context as well as giving details on their authorship, intended and eventual audience and their function. The second part of the thesis will look into celibate marriage in the east, using the texts as a spring board. The completed thesis will investigate how the chosen text deal with ideals of marriage and sainthood whilst exploring the apparent paradox between legitimised intercourse and the conscious decision to enforce celibacy within a Christian marriage.

Timothy W. Greenwood, 'A history of Armenia in the seventh and eighth centuries', D.Phil., University of Oxford, supervisor James Howard-Johnston.

A. Ioannou, 'The role of iconography in the formulation of Modern Greek social identity', PhD, University College London, supervisors Prof C. Tilley and Dr C. Stewart, with consultation from Prof R. Cormack.

Mark P. C. Jackson, 'Settlement and landuse in the Göksu Valley in the late Roman and Byzantine Periods', PhD, University of Newcastle upon Tyne, supervisor J. G. Crow. (See 3. Fieldwork).

Margaret Kenny, 'Dreams and visions in the thought-world of the Byzantines, from Iconoclasm to the Fall', PhD, The Queen's University of Belfast, supervisor Prof M.E. Mullett.

Sophia Oikonomou, 'The *Life* of Ioannes Xenos: critical edition and commentary', PhD, King's College, University of London, supervisor Prof Judith Herrin.

Robert Penkett, 'Perceiving the Other: late ancient and early medieval oneiric and visionary experience in Byzantium and the Christian West', PhD, Graduate Centre for Medieval Studies, University of Reading.

Irini Pougounia, 'Theodore Metochites: *Vyzantios* or Oration about the Royal Great City. Edition, English translation, notes', D.Phil., University of Oxford, supervisor Nigel Wilson.

Karin White, 'Gypsies, nomadic peoples and settled rural

reference to similar relationships in former Byzantine territories', PhD, The Queen's University of Belfast, supervisors Prof M.E. Mullett and Graham McFarlane.

Theses successfully completed:

A. Ioannou, 'Consuming religion: considering the material culture of the "Treasures from Mt Athos" exhibition in Thessaloniki', MA, University College London.

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

Barbara Crostini Lappin, 'An eleventh-century Byzantine liturgical homiliary: the Evergetis *Katechetikon*', D. Phil., University of Oxford, supervisor: Dr. J. Munitiz, S. J.

This thesis is the first study entirely dedicated to an unpublished collection of monastic readings, the *Katechetikon*, attributed to Paul (+1054), higoumenos and founder, in 1048-49, of the Monastery of the Theotokos Evergetis near Constantinople. Its aim is to establish the importance of this work for the understanding of the early phases of the history of the Evergetis Monastery and, more generally, for our knowledge of Byzantine spirituality in the second half of the eleventh and the first half of the twelfth centuries. This thesis argues that a critical edition of the collection is a desideratum in the field of Byzantine monastic and textual history.

Ch. I investigates the manuscript tradition of the collection. A detailed study of the manuscripts was necessary in order to verify their dating and provenance. The manuscripts have preserved 360 out of the original number of 368 short sermons. Eight are not extant due to material lacunae in the codices. The original copy for use at the Evergetis Monastery has not survived. The first tome of the homiliary is preserved in two manuscripts, Marcianus graecus App. II. 40 and Atheniensis graecus 215, probably dating around the end of the eleventh or the beginning of the twelfth century. The second tome is extant in codex Athos, Esphigmenou 45, dated by its colophon to 1108 and used at the monastery of Christ Philanthropos in Constantinople. Single catecheses are also preserved in the eleventh-century fragments of Athos, Vatopedi 1216. The number of extant copies is exceptional for a monastic homiliary, since the use of this type of collection was usually restricted to a specific monastery and did not normally spread beyond it. The manuscripts of the Evergetis *Katechetikon*, on the contrary, attest a very wide circulation of the text, beyond the few preserved exemplars. Another phenomenon is evidenced by a study of the indirect

transmission. Paul's catecheses are sometimes mixed in some collections of sermons by Theodore Studite, such as manuscripts Atheniensis graecus 295 and Serdicensis graecus Dujcev 222. In these manuscripts, the provenance of the texts from the Evergetis homiliary is not specified. These occurrences may only partly be explained by a confusion in the attribution of the catecheses. In joining Paul's compositions to Theodore's, these manuscripts witness to an equal recognition of the work of the two abbots. Only codex Oxford, Bodleian Library, MS. Cromwell 22, signed by the hieromonachos Mark and dated 1315, bears an explicit attribution of the catecheses to Paul of Evergetis. For this reason, it is important to verify the quality of the collection and the reliability of the attribution. A detailed description of the contents of this manuscript is here given for the first time. The conclusion is reached that the manuscript is closely dependent on a good tradition of the texts. Cromwell 22 attests the popularity of the Evergetis homiliary into the fourteenth century, when historical information about the foundation dries up. Again, Paul's texts are found side by side with Theodore Studite's. Moreover, in it the catecheses are selected and adapted for a feminine audience, perhaps the nunnery of Trichinarea on Mount Saint Auxentios, bringing to our attention the suitability of the catecheses for both monks and nuns and their continued popularity.

The liturgical lemmas in the manuscripts attest a consistent liturgical order for the catecheses. It was therefore necessary to explain such a precise liturgical arrangement in relation to the number of texts in the collection, a task undertaken in Ch. II. The *Katechetikon* provides liturgical readings for the morning office for each day of the year and functions according to the movable cycle of the liturgical year dependent on Easter, just as a Gospel Lectionary. The homiliary begins on the Sunday of Antipascha, the first after Easter, and ends on the Saturday of Lazarus, covering all three phases of the liturgical calendar: the *Pentekostarion*, the *Octoechos* and the *Triodion*. Two fixed feasts are added: the Annunciation (25 March) and the Feast of SS. Peter and Paul (29 June). The Easter homily by Pseudo-Chrysostom is also contained in two of the codices. The discovery of the *Katechetikon* makes sense of the Evergetis *Hypotyposis*' instructions for a daily catechesis. However, the Evergetis *Synaxarion* would appear to have been updated more radically than the *Hypotyposis* in the extant recension, since it does not explicitly indicate the practice of a daily catechesis. An attentive reading of the catecheses furnishes information about liturgical practices that were probably introduced by the founder as innovations upon Studite traditions and which were continued at the Evergetis into the twelfth century. A comparison of the liturgical instructions with those found in the Evergetis *Hypotyposis* and

Synaxarion shows that an early stratum of composition of these documents was preserved by the later, twelfth-century redactor. The liturgical sensitivity of the compiler in arranging the texts for reading according to the appropriate liturgical season is emphasized. There is a close correspondence between both language and performance of the monastic rite and the rhetorical structure of the catechetical address. Thus, the yearly cycle of preaching proposed in the Evergetis liturgical homiliary appears both rigorously structured and carefully planned. It is likely that these features accounted for its popularity with other monastic establishments, since no other Byzantine collection of catecheses possessed this advantage. In identifying the Evergetis *Katechetikon* as a liturgical homiliary, Ch. II lays bare an essential feature of the catechetical collection. The definition of the genre of the collection enables a comparison with other extant homiliaries in both East and West; the Evergetis *Katechetikon* is by far the largest in size.

Having established the collection's wide popularity with respect to the manuscript tradition and its liturgical function in the first two chapters, the last two chapters proceed to a preliminary survey of the contents of the *Katechetikon*.

Ch. III is concerned with an analysis of the sources of the homiliary. The other spiritual anthology attributed to Paul of Evergetis, the *Synagoge*, contains sources which are complementary to the homiliary. A textual comparison in the case of an overlapping passage has demonstrated that both anthologies used the same textual tradition. These considerations, therefore, do not contradict, but rather reinforce, the attribution of both florilegia to Paul. The authors used in the homiliary are enumerated in turn and a detailed break-down of the borrowings is given in the form of tables at the end of each resume. The authors included are: Theodore Studite, Maximos Confessor, Pseudo-Makarios, Dorotheos of Gaza, Ephrem, Mark the Monk and Pseudo Mark (Marcian), Neilos/Evagrios, John of Karpachos, Diadochos of Photike. The overwhelming majority of texts have been borrowed from Theodore Studite. The other sources are here enumerated in decreasing order of prevalence. It has been noted that Paul may have used the copy of Theodore Studite's *Magna Catechesis* which was preserved at St John Stoudios, since the manuscript transmission of this collection is known to have been very limited. Where critical editions were available, the study of the manuscript tradition of other source texts has confirmed the close connexion between Paul and manuscript production at Stoudios. On the basis of sample comparisons between the texts of the homiliary and their sources, the type of editorial work performed on each by the compiler has been analysed. While the degree of intervention varies from text to text, the overall conclusion may be reached that the compiler is always careful in choosing exactly what he considers

suitable material for his compilation, according to both practical and spiritual criteria. For example, anachronistic passages, such as references to the dispute on images in Theodore Studite's *Small Catecheses*, are cut out. In this way, the text is updated and rendered atemporal, so that its use could continue through the years. Besides the editorial work of eliminating and changing passages, there are also a number of additions and explanatory notes which provide a sense of the tone and vocabulary used by the compiler himself. The sources chosen are not among the sermons of the rhetorically skilled Fathers whose homilies are usually encountered in homiliaries. The authors chosen by the compiler belong exclusively to an ascetico-monastic tradition, establishing a set canon of monastic authors. Complex theological passages are eliminated or simplified. Thus the level of the collection results fairly homogeneous, a simple and direct style of address being preferred to more elevated language and syntax. As such, the *Katechetikon* should also offer precious material for the lexicography of the middle-Byzantine period.

Ch. IV considers the forty-two texts which remain unidentified. This group has been divided thematically into three sub-groups: exegetical and doctrinal catecheses; exhortations; catecheses on topics of monastic life. The subject-matter of the first group, providing a commentary on select Gospel passages for the Sundays of the *Pentekostarion*, has provided the largest scope for searching possible sources among the extant patristic commentaries and homilies on the same passages. The exegetical method used in these catecheses can be defined, in the light of these studies, as Alexandrian. However, the probable Origenist sources for Paul's interpretations seem lost. The taste for numerology displayed in these sermons fits in with the Origenist background and is attuned to medieval taste. Similarly, the doctrinal catecheses, though expressing orthodox beliefs in sometimes striking turns of phrase, do not appear to have been borrowed verbatim from any known source. The second group offers a number of exempla for imitation, models of virtue that the monks can hold up as guides for their experience of faith within their monastic choice. These are taken from the characters of the Bible as well as from saints; further, metaphors built on human activities and on natural phenomena are harnessed to the purpose of exhortation, revealing both the literary conventions behind the images and the contemporary realities from which they draw inspiration. The third group revolves around a description of the virtues specifically necessary for community life. Above all, the imitation of Christ, intended primarily as the participation in His suffering and humiliation, as well as a sharing of His obedient gentleness, is often preached. Detachment from worldly cares is also recalled to the monks through their giving up of material property and even of that curiosity which ties them to the

news from the nearby capital, Constantinople. The relationship with the superiors must be governed by humility and obedience; towards each other, the monks must show mercifulness rather than harsh judgement and act with reciprocal love. The hardships of cenobitic life are considered essential in the first phase of spiritual progress. The life of the solitary is reserved for more advanced stages. These forty-two unidentified catecheses may be taken as representative of the range of themes addressed in the *Katechetikon* and can thereby offer a starting-point for the comparison of the sermons in this homiliary with contemporary preaching. It is proposed to make these in the first instance the basis of a critical edition of the Evergetis *Katechetikon*. For example, the choice of metaphors and the exegetical method may be compared and contrasted with the contents of the catecheses by Symeon the New Theologian. Nevertheless, only a full survey of the texts of the *Katechetikon* and, in particular, a complete appraisal of the modifications of the compiler to his sources will bring to light the precise scope of the collection.

In describing the structure and contents of the Evergetis *Katechetikon*, this thesis underlines at every stage the contribution of Paul's collection to our understanding of eleventh-century spirituality. It is shown that the homiliary is an aid to reconstructing the structure and the monastic ideal of the Evergetis monastery at the time of its foundation. This study can therefore help to clarify the involvement of the Evergetis in the eleventh-century movements of monastic renewal. Paul's foundation was initially small, in order to preserve its status as an independent monastery. Nonetheless, the liturgical homiliary shows that the foundation was highly organized from the beginning, displaying a number of innovative liturgical features that have remained characteristic of its influence. A particular style of piety underlies some of these liturgical choices. For example, the emergence of more sophisticated rituals for Holy Week attested by the Evergetis *Synaxarion* has its roots already in the writings of the founder. The medieval devotion to the *Ecce Homo* is unmistakably expressed in the catecheses. Both the rigorous organization and the expression of such new piety in the sermons and in the liturgical functions of the Evergetis probably contributed to the popularity of its typikon in the twelfth-century. The sponsorship of the Comnenian ruling family is likely to have facilitated the influence of the Evergetis upon later monastic foundations. While Paul could hardly have foreseen such developments, it was he who had provided the two instruments which were essential in formalizing and propounding the expression of such a devotion to the humanity of the suffering Christ. On the one hand, the *Synagoge* became an extremely popular manual of monastic spirituality. On the other, the liturgical homiliary was used daily in the Evergetine sister foundations for the

instruction of the monks. In this way, Paul continued to exert his spiritual influence beyond the limits of his foundation, having provided, by his liturgical homiliary, an essential instrument of monastic rule.

Nikolai A. Lipatov, 'The Commentary on the Prophet Isaiah attributed to St Basil the Great: study and translation', PhD, The University of Birmingham, supervisor Prof John Haldon.

The thesis consists of an Introduction, nine Chapters, a Conclusion, Appendix and a translation into English of the *Commentary on the Prophet Isaiah* attributed to St Basil the Great.

The first Chapter is devoted to the textual tradition of the book and concludes that the *Commentary* is well represented by full manuscripts and fragments; it was popular with compilers of catenae on Isaiah; the best available edition is reasonably representative; there have been no translations into either English or French, and the existing ones (into Latin, German, Russian and Italian) are outdated and extremely rare.

The second Chapter deals with the text of the *Commentary* and comes to the following conclusions: all manuscripts attribute the work to St Basil the Great and give a similar title; the book is devoted to a detailed exegetical interpretation of chapters 1-16 of Isaiah; the extent of the work was determined by its author and not by any later loss of a part of the text; in many manuscripts the text is divided into λόγοι and represents either a slightly edited record of sermons or, which is more likely, a draft for such a series; the *Commentary* was produced in A.D. 362-363 in Cappadocia in an atmosphere of the administrative revival of paganism and growing pressure on the Christians.

Chapter three analyses the author's principles of exegesis and exegetical vocabulary, and establishes that they follow very closely those found in the texts of Origen selected by St Basil and St Gregory of Nazianzus for the *Philokalia*.

Chapter four is concerned with the textual interpretation and criticism which are prominent in the *Commentary*, and covers textual analysis and emendations in the biblical text; the study of biblical usage of words; the use of Hexaplaric versions and collation of manuscripts; the interpretation of Hebrew names; the practices of giving definitions, establishing etymology and distinguishing between analogous words.

Chapter five considers the sources used by the author of the books and his references to them, as well as the style.

Chapter six examines the personal and theological positions of the author, his positive theological teaching and polemic against the heterodox trends, paganism, popular superstitions and Judaism.

Chapter seven makes comparison of the *Commentary* with the undisputed works of St Basil in such aspects as language, parallels of ideas and vocabulary and the cross-fertilization of ideas, revealing a

wide extent of agreement in ideas, a sharing of specific vocabulary and the close character of numerous parallels.

Chapter eight presents ample evidence for the authorship of the *Commentary* provided by the ecclesiastical writers of Late Antiquity; the 'Dark Ages' of Byzantium; the Macedonian revival; the Komnenian revival; and the Palaiologan period.

Chapter nine reviews scholarly study of the book from the 16th to the end of the 20th century, exposes its often insubstantial and repetitive character and demonstrates that the only systematic case against authenticity is based on fundamentally flawed evidence and mistakes of judgement. The study reaches the conclusion that as all objections against St Basil's authorship have been decisively refuted, and the research has shown that the *Commentary* displays all the same features as the undisputed works of St Basil, the manuscripts' attribution of the book has to be accepted as the only one possible. The thesis ends with a table of quotations from the *Commentary* in Patristic and Byzantine writings and the first translation of the book into English (416 pages).

Mark Merrony, 'The significance of secular and religious iconography in Late Roman mosaic pavements of Arabia and Palestine', M.Phil., University of Oxford, supervisor Dr J. Raby.

Alison Noble, '*Stephanites kai Ichneutes*: mirror for princes or just a good read?', M.A., The Queen's University of Belfast, supervisor Prof M.E. Mullett.

Irini Pougounia, 'Bodleian Barocci 50, ff. 274r-283r: A Byzantine glossary of the 10th century A.D.', M.A., The University of Birmingham, supervisor Dr David Parker.

Niki Tsironis, 'The lament of the Virgin Mary from Romanos the Melode to George of Nicomedia: an aspect of the development of the Marian cult', PhD, King's College, University of London. Supervisor Prof Averil Cameron.

This thesis deals with the lament of the Virgin Mary at the foot of the Cross from the fifth to the ninth centuries. The Marian lament is studied with reference to the growing cult of the Mother of God during the early and middle Byzantine period. For the purpose of the present study I focused on literary texts with special attention to the genre of homiletics, an invaluable source for the study of the Byzantine thought world that has only recently begun to be explored.

The development of the cult of the Mother of God has always been linked to Christology. In the fifth century, at the time of the Nestorian controversy, Mary became a focal point for the definition of the way in

which humanity and divinity co-existed in Christ. Similarly, at the time of the Iconoclastic controversy, Mary became instrumental to the understanding of incarnational theology on the basis of which the veneration of icons was defended by the Iconophiles. The importance of Mary in Iconoclasm is testified by the substantial corpus of homilies and hymns composed in her honour during the eighth and ninth centuries. Accordingly, the veneration of the Mother of God was propounded by the Iconophile writers of the period as a synonym of the cult of icons. The reason for this association was the crucial role of Mary in the circumscription of the Word that could thus be depicted in matter sanctified at the time of its assumption by Christ.

Along with the cult of Mary, Iconophile writers drew increasing attention to the Passion of the Lord as the moment in which his full humanity was exemplified. The lament of the Virgin came to link the cult of Mary with the Passion of the Lord. The kontakion of Romanos the Melode was the first instance when these two themes were combined. After a break of almost two centuries the lament of the Virgin is encountered in the Iconoclastic period, while the ninth century witnessed the apogee of this literary theme that was subsequently incorporated in the liturgical books of the Church and was used as a model by iconographers.

(Copies of the thesis, which will be published in the near future, are to be found at the library of Senate House, London University).

5. CALENDAR

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.

Belfast Byzantine Text Seminar, Fridays at 2 pm in room G01-2, 5 University Square, Belfast, is working on the *Diegesis merike* for publication in BBTT.

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

20 May: Dr Nikolai Lipatov (Birmingham), 'Unpublished homilies attributed to St Basil the Great: General observations'

17 June: 580th Meeting of the General Seminar: Prof Michael Kaser (St Anthony's, Oxford and Birmingham), 'Albania: yesterday, today and tomorrow', followed by an Estival Party.

Other meetings:

15-17 Apr: **6th Workshop on Late Antiquity and Early Islam**. Details to be announced.

Cambridge: Faculty of Classics: Open lectures at 5 pm, Wednesdays, in Room 1.02 of the Faculty of Classics, Sidgwick Avenue.

28 Apr: Prof Pavlos Tzermias (University of Fribourg), 'Greek Cypriot cultural identity: a question of the "elite" or of the whole people?'

5 May: Dr Marianna Spanaki (University of Birmingham), 'Lyricism and modernity: on Zoe Karelli'.

'Byzantium and the Medieval World', seminar run by Drs J. Shepard, S. Franklin and J. Howlett. In the Lent and Easter terms there will be papers from Dr Shaun Tougher, Prof Mikhail Biblikov and Catherine Holmes. For further details, please apply to Dr J. Shepard (Faculty of History, West Road, Cambridge CB3 9EF) or Dr S. Franklin (Clare College, Cambridge CB2 1TL). It may interest members to know that Prof Mikhail Bibikov (Moscow) will be in the U.K. for some six weeks from mid-February to the end of March, 1999, on a British Academy Visiting Professorship. If anyone would like further information, please contact Dr J. Shepard, as above.

CALENDAR

August: Cambridge International Summer School. Dr J. Shepard will direct a course on 'The Making of Rus, 750-1125'.

Special colloquia: on 29 Oct. 1999 (date to be confirmed), Prof J.-C. Cheynet will speak on 'L'apport de la sigillographie à l'histoire sociale de Byzance'. For more information, please contact Dr J. Shepard, as above.

Durham: Patristic Seminar convened by Prof Andrew Louth. Although intended for postgraduates (both research and MATR) interested in Patristic and Byzantine Studies, these seminars are open to anyone interested in the subjects discussed. Held on Tuesdays at 4.15 p.m., Seminar Room C, Abbey House. In Epiphany term, we shall meet fortnightly beginning on 12 January.

London: Byzantine and Modern Greek Studies Seminar, King's College, Room 35B, (unless otherwise indicated), Main building, Mondays, 5.30- 7.00 pm.

The British Museum Byzantine Seminar is held on the First Thursday of the month during university term/semester. The seminars are open to graduate students and faculty, who are usually allowed to handle museum objects under supervision, after being taught acceptable ways of doing this.

Byzantine Text Seminar, convened by Julian Chrysostomides, is held at the Institute of Historical Research, Senate House, The University of London, on Fridays, from 1.30-3.30 pm. This term the text will be the Correspondence of George of Cyprus.

Oxford: Byzantine Studies Seminar, Tuesdays at 5 pm, New Seminar Room, St John's College. Visitor: Dr Alexander Alexakis (Columbia and Dumbarton Oaks) will be in Oxford (Brasenose College) during Hilary Term, 1999, as Hellenic Foundation Fellow.

Byzantine Art and Archaeology Seminar, Tuesdays, 12-1 p.m., Institute of Archaeology, Seminar Room. Convened by Dr Marlia Mango.

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

6. CONFERENCES, RECENT AND FORTHCOMING

1998

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.

14 Feb: **Oxford, England.** One day seminar on John Skylitzes and his text. Held at Corpus Christi College, Oxford. Speakers included Catherine Holmes, Charlotte Roueché, Jonathan Shepard and Mark Whittow. (See report below in **12. International Conferences**).

20-21 Feb: **Athens, Greece.** 'Byzantine Icons: Art, Technique and Technology', Conference held at the Gennadius Library. Organisers: Haris Kalligas and Maria Vassilaki. Speakers included Myrtali Acheimastou, Mary Aspra-Vardavaki, 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. (See report in **12. International Conferences**).

16-20 March: **Konstanz.** 5th International Colloquium, University of Konstanz, on Ireland and Europe in the early Middle Ages. Hilary Richardson delivered a paper on 'Aspects of the treatment of scriptural texts in early Irish art'.

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 11**).

16-17 April: **Leicester, England.** Theoretical Roman Archaeology Conference (TRAC), at the University of Leicester. A session on situated approaches to the study of built space received contributions on early Byzantine archaeology from Mark Jackson ('The pilgrimage

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centre and the pilgrim in late Roman Anatolia') and Richard Bayliss ('Usurping the urban image: the control of ritual topography in late antique cities of the Near East').

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

1-4 May: **Corfu, Greece.** 'New Approaches to Medieval and Post-medieval Greece', an international conference. Organized by Dr John Bintliff (Archaeology Department, Durham University) and Prof Dimitris Tsougarakis (Ionian University, Corfu).

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.).

22-24 May: **Chalcis.** International Symposium on 'Money and Market in the Palaiologan Era, 13th-15th century'.

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

25-29 May: **Tarsus, Turkey.** The 20th International Symposium of Excavations, Surveys and Archaeometry. Reports on 1997 fieldwork included R. Ousterhout (Akhisar-Canli Kilise), M. Ahunbay (Binbirkilise and Ayatekla), F. Hocker (Byzantine shipwreck at Selimiye), K. Asano (Gemiler Island), R. Bayliss (Alacami, Kadirli and Anastasian Long Walls) and Y. Otuken (Myra, St Nicholas Church).

1-4 June: **Mersin University, Turkey.** 1st International Symposium on Cilician Archaeology. Featured an early Byzantine archaeology session with Gabriele Mietke (Anazarbus), Richard Bayliss (Alacami, Kadirli) and Ayse Aydin (Emirzeli).

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.

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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.

29-31 July: **Swansea, Wales.** 'Race, Religion and Culture in Late Antiquity', University of Wales, organised by Stephen Mitchell and Geoffrey Greatrex. A number of papers delivered dealt with the eastern Roman empire, among which were those by F. Nicks, R. Pallas-Brown, H. Elton, T. Urbainczyk, A.D. Lee, I. Colvin, K. Adshead, E. Winter and G. Greatrex. Among the other speakers were S. Mitchell, J.F. Matthews, J. Harries, N. Janowitz. The proceedings are due to be published by the Classical Press of Wales.

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'. The conference was held at Ain-Shams University. Topics included the 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.

18-20 Sept: **Portaferry, County Down, N. Ireland.** 'Founders and refounders of Byzantine monasteries', colloquium organized by Prof M.E.Mullett for the Evergetis Project (see report in **Section 15. Collaborative Projects**).

25-27 Sept: **Ioannina, Greece.** First meeting of Byzantinists from Greece and Cyprus. (See report in **12. International Conferences**).

4-10 Oct: **Cremona, Italy.** Vth International Colloquium of Greek Paleography. Barbara Crostini Lappin reported on the new cataloguing of Greek mss. at the Bodleian Library.

19-22 Oct: **Belgrade, Yugoslavia.** 'Eight Centuries of Hilandar. History, Spiritual Life, Literature, Art and Architecture', an international conference held at the Serbian Academy of Sciences and Arts, Belgrade. The Conference was followed by an exhibition at the

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Academy's gallery: 'From the Past of the Monastery Hilandar', organized by Dr Gojko Subotic.

5-8 Nov: **Lexington, Kentucky, U.S.A.** The Twenty-fourth Annual Byzantine Studies Conference. Organizer: Prof Claudia Rapp, Program Chair, Institute for Advanced Study, Olden Lane, Princeton, NJ 08540 (e-mail: clrapp@ias.edu).

6-8 Nov: **Athens, Greece.** Conference on 'Tolerance and Repression in the Middle Ages', Athens NHRF, Institute for Byzantine Research (November 1998). David Turner delivered a paper entitled 'Tolerance and Repression during the first decade of the Second Iconoclasm (815-827)'.

7 Nov: **Birmingham.** 'Recent research in Late Antique urbanism, III', a one-day conference at the Centre for Byzantine, Ottoman and Modern Greek Studies, The University of Birmingham. Speakers included Olga Karagiorgou, Chris Wickham, Vince Gaffney, Frank Trombley and others.

11-12 Dec: **Mérida, Spain.** 'El Disco de Teodosio', international colloquium. Following the recent restoration of the famous silver misorium of Theodosius, the plate was brought to Mérida to be exhibited for the first time outside Madrid. Lectures were delivered by Martin Almagro, Javier Arce, José Blasquez, José Carrero, Dimas Fernandez Galiano, Bente Kiilerich, Jutta Meischner, and Ian Wood.

12 Dec: **Birmingham.** First Colloquium of the research students of the Centre for Byzantine, Ottoman and Modern Greek Studies at the University of Birmingham. For more details, contact K. Giakoumis, CBOMG, University of Birmingham, Edgbaston, Birmingham B15 2TT (e-mail: K.GIAKOU MIS@bham.ac.uk).

27-30 Dec: **Washington, D.C.** 100th Annual Meeting of the Archaeological Institute of America. C.S. Lightfoot delivered a paper entitled 'The Numismatic Finds from Amorium: New Evidence for the Byzantine Monetary Economy'.

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8-11 Jan: **Sydney, Australia.** The Second International Conference on Prayer and Spirituality in the Early Church.

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17-24 Feb: **Belfast, N. Ireland.** 'Archaeology Event': Including speakers Dr Liz James, Prof Nergis Günsenin, James Crow, Nergis Günsenin, and Pamela Armstrong. On 19 Feb, a 'Graduate Day' was held and on 20 Feb, a 'Monasticism East and West' archaeological dayschool. For further information, please contact Gail Nicholl at School of Greek, Roman and Byzantine Studies, The Queens University of Belfast, BT7 1NN, phone 01232 335370, fax 01232 315325, email: gnicholl@clio.arts.qub.ac.uk

24-28 Feb: **Agrigento, Sicily.** 'La Sicilia dei due Dionisi', an international conference. For more information, contact Società Organizzatrice, Via Lo Presti, 24, 92100 Agrigento (tel: 0039-0922-59514222; fax: 0039-0922-403748; e-mail: receproco@asinform.it).

29 Mar: **Rovereto, Italy.** A one-day conference on Photius will be held under the joint auspices of the Accademia degli Agiati of Rovereto and the Istituto di Scienze religiose of the University of Trento. Speakers will include C. Beveggi, L. Canfora and N.G. Wilson.

26-29 Mar: **Coventry.** The XXXIIIth Spring Symposium for Byzantine Studies, University of Warwick, Coventry. 'Eastern Approaches to Byzantium', Symposiarch Dr Antony Eastmond. Speakers will include P. Armstrong, A. Bryer, G. Cheishvili, J.-C. Cheynet, H. Evans, Carole Hillenbrand, C. Holmes, Liz James, C. Jolivet-Lévy, L. Jones, H. Kennedy and many others. For more information write to Dr A. Eastmond, Dept of Art History, University of Warwick, Coventry CV4 7AL. Fax: 01203-523006. E-mail: a.d.eastmond@warwick.ac.uk.

26-27 Mar: **Washington, D.C.** A Colloquium on 'Byzantium in the Medieval World: Monetary Transactions and Exchange' will be held at Dumbarton Oaks under the direction of Cécile Morrisson. The Colloquium will mark the completion of the publication of the Dumbarton Oaks Coin Catalogue, with the appearance of volume 4 by Michael Hendy and vol. 5 by Philip Grierson.

28-30 Mar: **Johannesburg, Republic of South Africa.** Conference on Medieval and Byzantine Studies. Various aspects on Hellenistic topics within a South African context at the Rand Afrikaans University, Johannesburg, Republic of South Africa.

7-9 Apr: **Istanbul, Turkey.** A workshop on 'Byzantine Constantinople: monuments, topography and everyday life' will be held at Bogaziçi University, Istanbul, sponsored by the Department of

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History, Bogaziçi University and the Institut Français d'Études Anatoliennes.

15-17 Apr: **Birmingham**. 6th Workshop on Late Antiquity and Early Islam, to be held at the Centre for Byzantine, Ottoman and Modern Greek Studies, The University of Birmingham.

18-20 Apr: **London**. International Conference: 'Domestic and International Aspects of the Greek Civil War', Room 2C, King's College London. Co-sponsored by the Centre for Hellenic Studies and the Modern Greek Studies Association (USA); convened by Dr Philip Carabott (KCL), Prof John Iatrides (Southern Connecticut State University), Dr Mark Mazower (Sussex/ Princeton University), and Dr Thanasis Sfikas (University of Central Lancashire). Contact the Byzantine and Modern Greek Studies Dept, King's College (0171-873-2088) for further information.

23 Apr: **London**. 'Group Identities in Late Antiquity'. The annual ICS Byzantine colloquium, organized by Judith Herrin and Judith Lieu. Institute of Classical Studies, Senate House, Malet Street, 10.30- 5.30. Speakers will include Sam Lieu, Richard Lim, Dominic Montserrat, Aline Rousselle and Ruth Webb. All are welcome. For more information, please contact Naomi Halliburton, Institute of Classical Studies, Senate House, Malet Street, London WC1E 7HU, by 19 April 1999.

30 Apr- 2 May: **Washington, D.C.** Dumbarton Oaks Symposium, entitled 'Byzantine Eschatology: Views on the Last Things' will examine such topics as death, bereavement, condolence, theology of resurrection, the Dormition and visions of the afterlife. Please contact the Byzantine Studies Department at Dumbarton Oaks (Byzantine@doaks.org) if you would like your name added to the Symposium mailing list.

2 June: **Oxford**. AGM of the Friends of Mount Athos at St Anne's College, Oxford. Speakers will include Pere Placide, Igoumenos of the metochia of Simonopetra in France, and Robin Cormack, Professor of the History of Art at the Courtauld Institute, London. For further details write to the Hon. Secretary, Dr Graham Speake, Ironstone Farmhouse, Milton, Banbury OX15 4HH.

July: **Cardiff, Wales**. "Neither Woman nor Man": Eunuchs in Antiquity and Beyond', an International Conference on the body, image and roles of eunuchs throughout history will be held at Cardiff

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University, Wales. For further information and offers of papers, please contact Dr Shaun Tougher, School of History and Archaeology, Cardiff University, Cardiff CF1 3XU, Wales. Tel: 01222-876228; e-mail: TougherSF@cardiff.ac.uk.

Web page: <http://www.cf.ac.uk/uwcc/hisar/people/sft/sft.html>.

12-14 July: **Oxford**. ARAM (Society for Syro-Mesopotamian Studies), 14th International Conference: 'Antioch and Edessa'. Although the focus of attention will be on Antioch and Edessa, proposals of papers on other localities in Northern Syria east and west of the Euphrates, which deal with the interaction of Greek and Syriac, will also be welcome. Further information from ARAM, The Oriental Institute, Pusey Lane, Oxford OX1 2LE (tel: 01865-51404; fax: 01865-516824; e-mail: aram@ermine.ox.ac.uk).

13-18 July: **Jerusalem, Israel**. 5th Conference of the Society for the Study of the Crusades and the Latin East.

16-18 Jul. **Sydney, Australia**. 'Orthodoxy and Unorthodoxies', The 11th Conference of the Australian Association for Byzantine Studies, Macquarie University, Sydney. Offers of papers and other enquiries should be addressed to Dr Andrew Gillett, School of History, Philosophy and Politics, Macquarie University, Sydney NSW 2109, Australia. Tel: (02) 9850-9966; fax: (02) 9850-8892; E-mail: agillett@ocs1.ocs.mq.edu.au.

16-21 Aug. **Oxford**. 13th International Conference on Patristic Studies. Main lectures to be given by Prof Averil Cameron, Dr Brian Daley, S.J., Prof Yves-Marie Duval, Dr Rita Lizzi and others. Offers of communications and papers to be sent to Prof R.W. Thomson, The Oriental Institute, Pusey Lane, Oxford OX1 2LE by 15 December 1998.

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. Tel: ++43/1/31 352-242; fax: ++43/1/319 36 84. E-mail: fcha.klass-Archaeologie@univie.ac.at

24-26 Sept: **Athens, Greece**. 2nd Meeting of Byzantinists from Greece and Cyprus, University of Athens.

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25-27 Nov: **Athens, Greece.** International Symposium on 'Heroes of the Orthodox Church: The New Saints, 8th-16th Centuries', organized by the Institute for Byzantine Research and to be held at the National Hellenic Research Foundation. Topics to be considered will include: historicity of the saints, anthropological models, saints and martyrs, forms of sanctity, the process of sanctification, miracles, illness, Slavic saints, forms of the texts, art history, and many others. Titles and abstracts are requested by the end of March 1999. For more information, please contact Kriton Chrysochoides, Institute for Byzantine Research, 48 Vassileos Constantinou Ave., 116 35 Athens, Greece (tel: 301-72-73-619; fax: 301-72-47-959; e-mail: noikon@eie.gr).

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

4-9 Sept: **Ankara, Turkey.** Second International Pontic Congress, to be held at Bilkent University, Ankara. The planned sessions are: 1) Anatolia and the Caucasus: Phrygians, Lydians, Urartu, Persians, etc.; 2) The north Black Sea coast: relations with the Scythians; 3) The west Black Sea coast: relations with the Thracians; 4) Ancient Persia; 5) Byzantium and its Pontic neighbours; 6) Recent fieldwork: excavations; 7) Recent fieldwork: surveys. For more information and for offers of papers, please contact Dr Gocha R. Tsetskhladze, Dept of Classics, Royal Holloway and Bedford New College, University of London, Egham, Surrey TW20 OEX (fax: 01784- 439855).

Exhibitions

20 Oct- 28 Mar 1999: **London**. 'Perceptions of Byzantium'. It is still possible to see this fascinating exhibition at the Victoria and Albert Museum, in the Watercolour Gallery, Level 6, Henry Cole Wing. It contains images and objects that either are Byzantine or depict Byzantium, contained in the Victoria and Albert Museum. The pictures, mainly nineteenth century, are drawn from a variety of sources. They display a fascination with half-destroyed exotic buildings, peasants disporting themselves in the ruins, and other examples of the 'picturesque', orientalist and romantic. In addition to pictures, the cases display a few of the Byzantine objects owned by the Museum. Each type of object adds a little more to our understanding of how Byzantium has been collected by the Museum and its different departments. Exhibition organizer: Dr Liz James.

Opening 24 Oct 1999: **Baltimore, Maryland**. 'Eternal Crossroads: 5,000 years of Georgian culture', a travelling exhibition starting at the Walters Art Gallery.

mid-Oct 2000- mid-Jan 2001: **Athens, Greece**. 'The Mother of God: Representations of the Virgin in Byzantine Art', a major exhibition to be organised by the Benaki Museum, Athens, to mark the 2000th anniversary of the Nativity of Christ. Curator: Dr Maria Vassilaki. The Benaki Museum is planning various major events as its contribution to the anniversary of the Birth of Christ in the year 2000. The high point of these events will be this magnificent exhibition. The aim is to include works of art in all media (icons in encaustic, tempera and mosaic tesserae, illuminated manuscripts, ivory, steatite, metalwork, marble reliefs and textiles) dating from the 6th to the 15th centuries. Among the themes to be explored in the exhibition will be:

1. Early representations of the Virgin
2. The cult of the Virgin and the State
3. The cult of the Virgin and the unofficial art of the household
4. The creation and development of the cult of the Virgin Hodegetria and its veneration in Constantinople
5. Between East and West
6. Representations of the Virgin and the Passion of Christ

7. XXXIII SPRING SYMPOSIUM OF BYZANTINE STUDIES

'Eastern Approaches to Byzantium'

27-29 March 1999
University of Warwick
Coventry

Symposiarch: Dr Antony Eastmond
Conference Organizer (*Mestumretukhutsesi*): Sue Dibben
Pareshni ('lackeys'): Duncan Givans and Ian Kelso

The Symposium will look at questions of transmission and transformation on the eastern frontier of the Byzantine Empire. It will cover the period of the reconquest and subsequent loss of the eastern provinces of the Empire, c. 800- c. 1300. What impact did the eastern campaigns have on Byzantium, as new peoples and ideas were drawn into Byzantine lands and Byzantine society?

The aim is to learn more about Byzantium's eastern neighbours, the Georgians, the Armenians and the Seljuks, and to investigate the impact of these peoples on Byzantine society and on Byzantine perceptions of Empire. What happened as ideas and institutions moved across political, cultural, ethnic, linguistic and territorial frontiers? And what happened as these same frontiers themselves moved across societies?

Provisional Programme

Saturday 27th March 1999

11.00-12.30: **The Eastern Frontier**

Vice Chancellor: 'Introduction'

Speros Vryonis (Vryonis Centre, L.A.): *'The Decline of Medieval Hellenism and the process of Islamization. 11th-15th centuries. The book in the light of subsequent scholarship, 1971-1999'*

Liz James (Sussex): 'Bearing gifts from the East: Imperial relic hunters abroad'

2.00-3.45: **The Eastern Frontier**

Jonathan Shepard (Cambridge): 'Defensive expansionism: Constantine VII, Armenian strongholds and the road to Aleppo'

Jean-Claude Cheynet (CNRS, Paris): 'La conception militaire de la frontière orientale (Xe-XIIIe siècles)'

Catherine Holmes (Cambridge): 'How the East was won in the reign of Basil II'

4.15-6.00: **History Writing in the East**

Carole Hillenbrand (Edinburgh): 'Seljuk historical writing: a reappraisal'

Stephen Rapp (Atlanta, GA): 'The impact of Christianization upon Georgian historiography'

Robert Thomson (Oxford): 'The concept of "History" in medieval Armenian historians'

Sunday 28th March 1999

9.30-10.30: **Seljuks and others**

Michael Rogers (SOAS): 'The Anatolian Seljuks between East and West'

Hugh Kennedy (St Andrews): 'The development of urban citadels in the Seljuk states'

11.00-12.30: **Seljuks and others**

Pam Armstrong (Oxford): 'The Seljuks before the Seljuks: nomads and frontiers inside Byzantium'

Rustam Shukurov (Moscow): 'The coinage of the Turkish states of the Near East and the question of early Turkish identity'

Rachel Ward (British Museum): 'Christian sources for Islamic metalwork of the thirteenth century'

2.00-3.45: **Communications**

Ian Booth (Sussex): 'The collapse of the Byzantine Turkish border in Paphlagonia in the thirteenth century'

Ann Powell: 'The Pervane and the Mevlane: Seljuk *Medreseler* and their decoration'

Frank Trombley (Cardiff): 'The Arabs in Anatolia (7th-10th c.): some texts on *jihad*'

Anna Muthesius (Cambridge): 'The cult of precious cloth in Byzantium: the place of some little known Georgian and Armenian silks'

4.15-5.45: **Art and Monasticism**

Zaza Skhirtladze (Tbilisi): 'New discoveries in the Gareja Desert'

Catherine Jolivet-Levy (Paris I): 'Nouvelles recherches sur les programmes iconographiques du XIII^e siècle en Cappadoce' and **Communications by:**

Rowena Loverance (British Museum): 'Sculpture on the eastern frontier'

Hilary Richardson (Dublin): 'The significance and development of cross-bearing monuments in Armenia and Georgia'

6.00: **AGM of the SPBS**

7.00: **Reception and Feast**

Monday 29th March 1999

9.00-10.30: **The Armenians**

Helen Evans (Metropolitan Museum, New York): 'Imperial aspirations: Armenian Cilicia and Byzantium in the thirteenth century'

Alexei Lidov (Moscow): 'Byzantium and the Chalcedonian Armenians. The evidence of the thirteenth-century wall-paintings'

Lynn Jones (College Park, MD): 'Constructing a visual expression of Armenian kingship: the church of the Holy Cross at Aghtamar'

11.00-12.30: **The Georgians**

David Buckton (British Museum): 'Stalin and Georgian enamels'

Giorgi Tcheishvili (Tbilisi): 'Georgian perceptions of Byzantium in the eleventh and twelfth centuries'

and **Communications** by:

Jane Baun (New York): "'The Greeks, O Father are the Sufis'": Religious symbiosis in later and medieval Anatolia'

Michael Whitby (Warwick): 'The *Acheiropoietos* of Edessa in Evagrius'

2.00-3.15: **Communications**

Hannah Hunt (Leeds): 'Penitence and spiritual grief in Gregory of Narek's Book of Lamentation'

Ioanna Christoforaki (Oxford): 'Cyprus and Armenia: artistic interchange across frontiers'

Bente Bjornholt (Sussex): 'Perceptions of art: Niketas Choniates and Robert de Clari on the sack of Constantinople in 1204'

Jim Crow (Newcastle): 'Buzluca'

Igor Dorfmann (Paris): 'The Patriarch Photios and the East: theology and politics at the Council of Sirakawan, 862d/3'

3.45-5.15: **Saints, Cults and Hagiography**

Bernadette Martin-Hisard (Paris IV): 'Saints, sainteté et société dans l'hagiographie géorgienne des Ve-XIe siècles'

Brigitta Schrade (Berlin): 'Byzantium and its Eastern barbarians: the cult of saints in Svanetia'

Anthony Bryer (Birmingham): 'Pontic cults: saints seeking sites seeking saints'

Announcement of the XXXIV Spring Symposium of Byzantine Studies

For more information and application forms, please write to:

Mrs Sue Dibben

Humanities Research Centre

University of Warwick

Coventry CV4 7AL

E-mail: susan.dibben@warwick.ac.uk

8. ANNOUNCEMENTS

Obituaries

We announce with regret the deaths of the following members and friends: Professor Manolis Chatzidakis and Bozidar Ferjančić.

Professor Manolis Chatzidakis (Iraklion, Crete, 15 Nov. 1909 - Athens, 1 March 1998)

The eminent Greek Byzantinist Manolis Chatzidakis was a member of the Academy of Athens and an Associate member of the Academies of Vienna and Belgrade. He served as General Secretary (1976-86) and then as President of the International Committee for the History of Byzantine Art (1976-98), as well as President of the Greek Committee for Byzantine Studies of the International Association for Byzantine Studies. Furthermore, he was acclaimed an honorary PhD of the Universities of Brussels (1969) and of Athens (1979), an honorary member of the Byzantine Institute of Palermo and of the Archaeological Institute of Germany. The Greek State honoured him with the awards: the Gold Cross of George and Commander of the Palm. He also received the International Award Gottfried-von-Herder from the University of Vienna (1965).

Born 1909 in Iraklion, Crete, he lived in Chania until 1920, when, following the death of his father, the family moved to Athens. His love for Byzantine archaeology and art was obvious even as a child, when he would accompany his uncle, the doctor Joseph Chatzidakis, one of the pioneers of Cretan archaeology, on his tours of the villages and monasteries of Crete. It was this uncle who gave the young Chatzidakis his first photographic camera, a most treasured and useful gift.

After his basic schooling, he attended the School of Philosophy at the University of Athens, where he studied under Nikos Bees and Konstantine Amantos. In 1935 he received a scholarship from the Benaki Museum to study Islamic Art in Paris, where he attended the classes of the outstanding byzantinists Gabriel Millet and André Grabar. In 1939 he continued his studies in Berlin with the islamologist Ernst Kuhnel, the archaeologist Gerhard Rodenwaldt and the mediaevalist Friedrich Gerke. The outbreak of World War II brought his studies to an end, and he returned to Greece to fight with the Greek army on the Albanian front (1940-1941). In 1943 he defended his doctoral dissertation, 'Enamel ceramics with embossed decoration. A contribution to Muslim decoration of the 9th century' (unpubl.), at the University of Athens. In 1944, he married the philologist Eugenia Bees, with whom

he had two children: Nano Chatzidakis, Professor of Byzantine Art at the University of Ioannina, and Alexis Chatzidakis, an architect with the Greek Tourist Organization. They were also blessed with three grandchildren.

Chatzidakis' professional career began in 1934, when he joined the staff of the Benaki Museum, of which he became the Director from 1941 to 1973. During his long service he succeeded in establishing the museum as one of the most outstanding in Greece, adding to its collection, promoting and publishing articles on its contents, and organizing lectures and new exhibitions. Chatzidakis served, also, in the Greek Archaeological Service as Ephore of Byzantine Antiquities for Central Greece and, later, as General Ephore of Antiquities from 1943 to 1975 - excepting the years 1967-1974, when he was removed from office by the dictatorship. In 1960, he was appointed Director of the Byzantine Museum of Athens. In these posts his contribution to the preservation of monuments, as well as to the scholarly presentation of the problems they posed concerning Byzantine art, was progressive and decisive. He founded the Central Work-Shop for the Preservation and the Restoration of Paintings and Mosaics, staffed by skilled and knowledgeable conservators, whose expertise was also employed beyond Greece, in Cyprus and especially Mount Sinai, where they restored over 600 icons (1962, 1967, 1976). He founded and directed the International Photographic Archive of Byzantine Art (now housed in the Byzantine Museum of Athens), which contains photographs of frescoes from Greece (1960-1967). His presence in the Archaeological Service and of the board of various committees, such as the Central Archaeological Committee, was instrumental in improving these agencies and the role they play in the identification and preservation of the monuments and of the art of the Byzantine and Post-Byzantine period.

Among the most important of Chatzidakis' achievements in the Archaeological Service were the excavations of the Basilica of Ilissos (1945-1948), the Monastery of Kaisariane (1949-1951), at Delphi (1960), at Klapsi of Eurytania (1958-1959, 1965), at Limni Euboea (1960, 1966), at Pyrgos of Antikyra (1964), the Holy Sepulchre in Jerusalem (1967, 1977), and at Katopoliani of Paros (1973-1974). He strove to reveal the frescoes and to protect and preserve the icons contained in both the large and the small remote churches of Greece. His contribution to the rescue of the icons of Zakynthos from the catastrophic earthquake of 1953 and, later, the Museum which he helped to establish, were decisive for the survival of the history of the iconography of the island. Together with Stylianos Pelekanides he catalogued the relics of Mount Athos (1954, 1956), an undertaking which resulted in the publication of unknown works of art and the

growing awareness of scholars of the historic and artistic importance of this singular treasury of Byzantine civilization. Likewise, the attention he bestowed upon the group of Post-Byzantine icons of the Greek Institute for Byzantine Studies and of St George in Venice, their cataloguing, care, and preservation (1957, 1959, 1961, 1977), brought their significance to the attention of Byzantine scholars everywhere. In addition to the icons of Venice, he published those of the Monastery of Patmos (1977, English edition 1985, reprint 1995). He was also preparing to publish the icons of the Monastery of Lavra, the Vatican and the Post-Byzantine icons of Mount Sinai, work planned and begun with the late Kurt Weitzmann, which unfortunately remains unpublished.

A prolific writer and an ardent admirer of all forms of art, including poetry, music, the theater, literature, the cinema as well as all painting, Chatzidakis wrote as an art critic for the daily press (1947-1960), thus contributing with his insight and knowledge to the culture of modern Athens. Through his writings many 16th and 17th century painters come to life. These include Theophanes Strelitzas Bathas, Michael Damaskenos, Euphrosynos, Antonios, Georgios Klontzas and, of course, Dominikos Theotokopoulos El Greco. Chatzidakis' love for and scientific research into all Greek painters resulted in a catalogue of over 2000 Greek painters from the Fall of Constantinople to 1830. This work was begun in his student years and completed in 1998. Simultaneous with his work on icons and artists he studied monumental painting and mosaics: Mystras, Crete, Macedonia, Hosios Loukas, Daphne, Athens, Thessaloniki, Kastoria, Naxos, Kythera and many more monuments were aptly surveyed in the *History of the Greek Nation* (1974, 1979). In this as in all his 180 publications, he strove for the recognition of Byzantium's role in the development of the Greek world and of modern European civilization.

An engaging speaker, Chatzidakis was often invited to speak at international symposia and universities, and to become a member of scholarly societies abroad, such as the Institute for Advanced Studies at Princeton, N.J., the Comité International des Études du Sud-Est Européen. At home, he frequently participated in lecture series, symposia and seminars, as well as exhibitions. Indeed, he was the organizer of many such events, the most important of which were the international exhibition 'Byzantine Art - A European Art' held under the auspices of the European Council in Athens in 1964. This exhibition contained some 800 artefacts and the lectures which accompanied it were later published; the exhibition of 1976, whose subject matter was detached Byzantine frescoes, held in conjunction with the 15th International Congress of Byzantine Studies, of which he was the main

organizer. Another exhibition was held in 1985, when Athens was proclaimed the first Cultural Capital of Europe. His organizational skills were obvious during his tenure first as Secretary General (1959-1979) and then as President (1979-1998) in the Christian Archaeological Society. He revived its Bulletin, *Deltion Christianikis Archaeologikis Etaireias* (Δελτίον της Χριστιανικής Αρχαιολογικής Εταιρείας), and established annual three-day conferences with the first day devoted to a special topic, and the other two open to various announcements and new findings, individual or otherwise.

After his retirement in 1975, Chatzidakis turned his attention more to research and to his collaboration with the younger archaeologists, who were fortunate to work and learn from him. His election in 1980 to the Chair of Byzantine Art at the Academy of Athens provided him with the opportunity to realize his long held desire to initiate a fully documented and universally acceptable Corpus of Byzantine Frescoes. With the establishment of the Research Center for Byzantine and Post-Byzantine Art, this project found a home within the Academy of Athens. Under the auspices of the International Union of Academies its aim is the collection of all Byzantine frescoes from all countries encompassed by the Byzantine Empire, or influenced by it. Published, so far, are the frescoes of the island Kythera and the Gotland islands of Sweden.

A charming, discerning and deeply erudite man, Manolis Chatzidakis influenced all who came in contact with him and his work. His artistic sensibility manifested itself in every facet of his life, from the most mundane to his highest aspirations. The new paths that he opened in the study of Byzantine civilization, the enormous volume of his work, and his considerable contribution to their education will keep the memory of Manolis Chatzidakis and his legacy alive and of almost mythical proportions for many generations of scholars to come.

(Ioanna Bitha, Academy of Athens, Research Center for Byzantine and Postbyzantine Art.
Translated from the Greek by Eugenia Petridis)

(For the life and publications of Manolis Chatzidakis, see *Ευφρόσυνον. Αφιέρωμα στον Μανόλη Χατζηδάκη*, vol. 1 (Athens, 1991), 3-23 (Π.Λ. Βοκοτόπουλος, Ι. Μπίθα).

Bozidar Ferjančić (17 February 1929- 28 June 1998)

Bozidar Ferjančić, who died in Belgrade on 28 June 1998, was Director of the Byzantine Institute at the Serbian Academy of Sciences and Arts and head of the Department of Byzantine Studies at the University of

Belgrade. In 1976, having succeeded in both posts his teacher George Ostrogorsky, Ferjančić took over the task of a leading researcher and capable organiser. With his friendly attitude and a profound devotion to scholarship, he inspired enthusiasm in numerous colleagues and associates, as well as in generations of students whom he raised. Thanks to his work, Ostrogorsky's 'Belgrade School of Byzantine Studies' not only survived, but flourished. For more than twenty years, under Ferjančić's guidance, publications of the Byzantine Institute, periodicals as well as monographs, appeared at an ever increasing rate. Characterized by a broadly based scholarly approach, they found their place in the international field of Byzantine studies and received a well deserved esteem.

In 1954, having graduated in history at the Faculty of Philosophy of the University of Belgrade, Ferjančić obtained a teaching post in the History Department of that Faculty. After completing his doctorate in 1960, he continued his university career and was appointed professor in 1969. He was elected Member of the Serbian Academy in 1978 and was secretary of the Academy's department of historical studies between 1993 and 1997. From 1979 he was President of the Yugoslav Committee of the *Association Internationale des Etudes Byzantines* and from 1981 served also as Vice-President of that Association. From 1978 until his death last summer, he was Chief Editor of the periodical *Zbornik Radova Vizantoloskog Instituta*.

In his method of research, distinguished in its simplicity, Ferjančić showed a most scrupulous respect for historical sources. Always mindful of the responsibility of a historian to express his understanding of the problems plainly and unambiguously, he disliked excessive interpretation and avoided all departure from the essential meaning contained in the texts. Adhering to that principle, which might serve as a welcome reminder in our days, he was considered a true follower of Ostrogorsky's school. He continued a tradition, already well established among Serbian scholars, in which Byzantium was studied in its own right and not only through its image of an influential factor in the development of the Serbian medieval state. For a better understanding of the processes of adaptation and transmission, that treatment of the Byzantine civilization, in parallel with the study of Serbian medieval history, produced works of a considerable general interest.

Ferjančić's investigation into the social and economic structures of the Late Byzantine period, brought results of permanent value. One should mention his studies of the institution of co-rulership in Byzantium as well as those of *dignities* in the system of official hierarchy (despots, sebastocrators, caesars) in which his early book *Despoti u Vizantiji i*

Juznoslovenskim Zemljama (Despots in Byzantium and in the lands of the South Slavs) (Belgrade 1960), took a central place.

Byzantine-Serbian relations were treated in a great number of Ferjančić's studies, as well as within the series entitled *Vizantijski Izvori za Istoriju Naroda Jugoslavije* (Byzantine Sources for the History of the People of Yugoslavia) (Belgrade 1955-1986). In that collection, either on his own (as in Vol.2, on Constantine Porphyrogenitus), or with a team of collaborators, he worked on a wide selection of Byzantine textual sources pertaining to the history of the lands of the South Slavs and of the people who inhabited them; translated into Serbian, these texts were accompanied by detailed commentaries, thus providing a solid base for subsequent research.

Ferjančić also took part in a collective work on the publication of the six-volume *Istorija Srpskog Naroda* (History of the Serbian People) (Belgrade, 1981-1986), where (in Vol.1.) he concentrated on two most decisive moments in Serbian medieval history: the preservation of Stefan Nemanja's achievements when Serbia became a Kingdom, on the one hand, and the expansionist policy of King (and later tsar) Dusan, on the other.

Ferjančić's interest for Byzantine provinces in the late centuries of the Empire's existence led to the publication of a great number of studies, including two books: *Tesalija u XIII i XIV veku* (Thessaly in the 13th and 14th centuries) (Belgrade, 1974) and *Vizantijski i srpski Ser u XIV stolecu* (Byzantine and Serbian Serres in the 14th century) (Belgrade, 1994).

All of Ferjančić's students and colleagues, for whom his achievements will remain a firm and precious support, are aware of the great loss caused by his premature death. They mourn a kind person, always welcoming and full of concern, and a gifted scholar whose works bear the imprint of a positive and scintillating mind.

(Professor Ljubomir Maksimović, Director of the Byzantine Institute, Belgrade)

9. GENERAL ANNOUNCEMENTS

Resources

The British School at Athens, funds permitting, is to publish digitally the entire Byzantine Research Fund's collection of photographs, drawings and related material held in the School. This consists of thousands of items, the conventional publication of which would prove impractical. It is hoped that the result will be made commercially available on CD-ROM. The high resolution planned for the items would facilitate close study of minutiae therein. The Fund was associated with the British School from 1886 and ceased to function in the 1950's. In the meantime, photographs and plans, as well as written accounts, were made of hundreds of monuments in the Balkan region (mostly in Greece). The Fund's material is undoubtedly one of the most important outcomes of Byzantine archaeological research made by a British institution. The CD-ROM will be accompanied by a book explaining the history of the Fund and providing information on the sites. This work will complete the substantial work on the Fund undertaken by Peter Megaw over the decades. Interested parties should apply for information by contacting Michael Boyd or David Turner at the British School at Athens, 56 Souedias St, Athens GR 106.76, or e-mail marked BRF at: bsalib@eexi.gr.

Some Byzantinists might be interested in the **Malta Study Center** at Hill Monastic Manuscript Library, at St John's University, Collegeville, Minnesota. This contains microfilms of the archives of the Knights of St John and of Valetta Cathedral.

The National Icon Collection, housed in the British Museum, has been increased by sixty painted items in the course of 1998, the result of a bequest and two gifts.

Alice-Mary Talbot, Director of Byzantine Studies at Dumbarton Oaks, is currently updating the **Survey of Translations of Byzantine Saints' Lives** (which can be accessed through the Internet at www.doaks.org/translives.html). She asks that anyone preparing a translation of a saint's life that is not listed on the website please send her details of their work. Also, please inform her if a translation listed as 'in preparation' or 'in press' has now been published.

Dr Talbot also announces that the **Dumbarton Oaks Hagiography Database Project**, carried out under the direction of Alexander Kazhdan and herself, is now completed. They have begun the distribution of the database (and a separate Greek textbase) for the Lives

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of 8th-10th- century saints in a set of diskettes which is available on a licensing basis. It is hoped that many institutions and individuals will purchase and make use of this database. It provides a quick and thorough method of searching hagiographical sources for the wealth of realia they contain, plus prosopographical data and toponyms. It will be of value to researchers in Byzantine history, art, religion, monasticism, medicine, agriculture and the like, as well as to philologists, lexicographers and translators. The cost of the license is \$175 to individuals and \$200 to institutions. For further information, please contact Alice-Mary Talbot, Dumbarton Oaks, 1703 32nd St., NW, Washington, D.C. 20007, U.S.A. (tel: 202-339-6940; fax: 202-339-6419; e-mail: TALBOTAM@doaks.org). You may also consult the web-site: www.doaks.org/DOHD.html.

Gerald Crowson announces the formation of the **Society for the Medieval Mediterranean** at Leeds University. For more information, please write to Ms Iris Lamparter, Arabic and Middle Eastern Studies, The University, Leeds LS2 9JT.

A Study-Tour to Thrace and Eastern Macedonia will be organized by Manchester Museum, Manchester University, in Spring 1999. It is entitled 'Aegean Macedonia and Aegean Thrace in the Byzantine era: the monuments in perspective'.

The course Archaeology of the Late Roman and Byzantine World is now available to both postgraduates (sixty hours) and undergraduates (forty hours). There is a thirty-hour overlap between the two versions, which run concurrently in the School of Historical Studies, The University of Birmingham.

10. BYZANTINE WEB-SITES

It is the purpose of this new section to list the addresses of Byzantine web-sites on the Internet and also to provide a short description of what these contain. The Editor is very grateful to members who have responded to her appeal for information and addresses, and in particular to Dr Wendy Mayer, the Editor of the Newsletter of the Australian Association for Byzantine Studies.

British School of Archaeology at Athens:

<http://www.bsa.gla.ac.uk>

Includes plans and images of mosaics from Hagios Demetrios in Thessaloniki.

British Society for the Promotion of Byzantine Studies:

<http://www.kcl.ac.uk/humanities/cch/SPBS/>

This site has information about SPBS, including details of officers and committees, membership procedure, Symposia and publications. The Byzantine booklists compiled by the colleges belonging to the University of London, which used to form the basis of the Bibliography section in previous issues of *BBBS*, may be found here. For this reason, we have decided to leave this section out of *BBBS* from now on.

Byzantine and Medieval Links Index:

<http://www.fordham.edu/halsall/medweb>

This extensive and very useful site attempts to track all Byzantine material on the Internet, and all significant entries for Medieval Studies. It is a very good place to start your surfing! Many thanks are due to Paul Halsall, the editor of the pages.

Dumbarton Oaks: <http://www.doaks.org>

This site includes information about the following important resources, listed under Research Resources:

Hagiography Database (www.doaks.org/DOHD.html): This project, designed to enter *realia* from Byzantine saints' lives of the 8th-10th centuries into a computer database and to provide a machine-searchable corpus of Greek hagiographic texts, has now been completed. Both the database and the textbase for the lives of saints of the 8th-10th centuries are available in the form of diskettes, which may be leased from Dumbarton Oaks; the web-site provides information on how to order these.

Saints' Lives Translations Project

(www.doaks.org/translives.html): The first phase of this project has now been completed. Volume 2, *Byzantine Defenders of Images. Eight Saints' Lives in English Translation*, was published in the summer of 1998, while volume 3, *An Eleventh Century Pillar Saint: The Life of Lazaros of Mt Galesion*, translated by Richard Greenfield, is in press.

Byzantine Photograph and Fieldwork Archives

(www.doaks.org/byzfieldwork.html)

Dumbarton Oaks Publications: Electronic Texts Online

(www.doaks.org/etexts.html) This is perhaps the most exciting recent development on Dumbarton Oaks' website: *A Complete Translation of the Surviving Founders' Typika and Testaments*, edd. John Thomas and Angela Constantinides Hero, with the assistance of Giles Constable. Owing to delays in the publication of the Monastic Typikon Project, the Institute has decided to place the translations online. The complete texts are now available and ready for use by Byzantinists. The address is as follows:

(www.doaks.org/typ000.html) Also the complete text of *Holy Women in Byzantium. Ten Saints' Lives in English Translation*, ed. A.-M. Talbot, is now available online:

(www.doaks.org/ATHWC.html)

The Evergetis Project

<http://www.qub.ac.uk/grss/everget.htm>

This site describes the work in progress on the archaeology and texts associated with the Monastery of Evergetis in Constantinople. See also 15. Collaborative Projects.

Gouden Hoorn (Dutch Journal), ed. A. Parker

<http://www.geocities.com/Athens/Parthenon/5757/index.htm>

Contains interesting articles on a variety of Byzantine topics.

Hugoye Journal of Syriac Studies:

<http://www.acad.cua.edu/syrcom/Hugoye/Vol1No2/index.html>

This journal, which is published only on the Internet, contains papers delivered at a Conference on St Ephraim held at SOAS, London, 17-18 December 1997. One of these is Zaga Gavrilovic's paper 'Saint Ephraim the Syrian's thought and imagery as an inspiration to the Byzantine artists' (with 27 colour and b/w illustrations).

WEB-SITES

Nottingham Web Site for Late Antique Urbanism

<http://www.nottingham.ac.uk/~acxlav/lau.html>

A directory of staff, students and research projects at the University of Nottingham, compiled by a SPBS member, Luke Lavan.

Beaver College, Athens, Greece:

<http://users.hol.gr/~dturner>

Contains syllabi, assignments and reading lists, compiled by David Turner, for courses on Byzantium and the Orthodox Church:

Journal concentrating in communication in Late Antiquity (including the Byzantine World):

<http://www.plekos.uni-muenchen.de>

Websites for Hagiography

Internet Medieval Sourcebook: Saints' Lives

<http://www.fordham.edu/halsall/sbook3.html>

Once again, Paul Halsall seems to be responsible for this useful listing of Christian hagiographical texts, many of which are available in full translations.

Web-sites for Patristics

Early Church Fathers on-line:

<http://ccel.wheaton.edu/fathers2/>

The complete texts of the Ante-Nicene Fathers. This material is in the public domain and may be downloaded.

Early Church Documents: A Patristics Encyclopedia:

<http://cedar.evansville.edu/~ecoleweb/documents.html>

Short definitions of names, events and texts in the fields of Patristics, East and West, and Islam, arranged alphabetically. Includes many complete texts in translation.

Canadian Society of Patristic Studies:

<http://www.chass.utoronto.ca/~turcescu/patristic.html>

Bibliographic Information Base in Patristics (searchable only in French at present):

<http://www.bibl.ulaval.ca/bd/bibp>

11. XXXII SPRING SYMPOSIUM OF BYZANTINE STUDIES

Strangers to Themselves: The Byzantine Outsider

27-30 March 1998

The University of Sussex

Falmer, Brighton

Symposiarch: Dr Dion Smythe

The thirty-second Spring Symposium of Byzantine Studies returned in late March 1998 to the scene of former triumphs. Acts of God-- of which there were many during the course of the Symposium-- prevented the realisation of peripatetic plans (the norm for Spring Symposia); instead the mighty Danes resident in Brighton at the University of Sussex permitted hordes of 'others' and 'strangers' to invade and debate the knotty problem of the Byzantine Outsider.

In planning the Symposium, I saw it very much as a question to be mulled over, a process to be started. I did not expect the Symposium to be the last word on the subject; rather I hoped it would open up one way of looking at Byzantine society, culture and history. In this I was aided and abetted by the many learned speakers who came and offered their views of how the notion of the 'outsider' might inform our understanding of Byzantium. To attempt a survey of all the papers would be impossible. I am pleased to say that the publication of a selection of the papers from the Symposium is well under way and we hope to have it well away from all computers by Y2K, hitting the bookshelves in March 2000. Abstracts from communications are presented in this volume as is usual practice.

I convened the Symposium saying that I think some categories of outsiders are clear: by class, by ethnicity, by gender, by sexuality, by religion. I still think they are. What I hope the XXXII Spring Symposium has showed and will document when published is that these are not the only categories of 'outsider' to be found in Byzantium. In our search for Byzantium, what made the Byzantines tick (as Bryer might have said!), we look for their identity and in looking for that we bring our own views of what belongs and what does not. This is as it should be. The Symposium has added a new aspect to how we look at Byzantium, sometimes illuminating, sometimes distorting, but always worth a look.

(Dion C. Smythe, Symposiarch)

Abstracts of Communications

Anthony Bryer, 'What time is it?'

In this communication I cited many distinct calendars and liturgical cycles as defining marks of Byzantine insiders, outsiders and strangers to themselves. I did not cite Bob Geldorf's tear-jerker in aid of Ethiopian famine relief in 1984, which sums up the theme: 'Do they know it's Christmas?' Of course 'they' did not know it was Geldorf's Christmas. The Ethiopian church has its own calendar where it was not even 1984.

Nike C. Koutrakou, 'Defying the other's identity: language of acceptance and rejection in Iconoclastic Byzantium'

A study of Byzantine Greek as a tool of politics during the Iconoclastic Controversy reveals patterns of rejection and acceptance, which could bestow an identity to groups and individuals, or defy theirs. Both Iconophiles and Iconoclasts, when referring to each other and each other's doctrine, made use of a number of words, major themes and arguments bearing a particular meaning. To name the 'Other' was to make a political statement about him and about his 'Otherness'. So, the Iconoclastic accusation of idolatry against the supporters of the icons, or the condemnations of Iconoclasm as a heresy, are well-known examples of the language used at the time in order to refer to the opposite faction. Less known but much more revealing are themes and arguments such as the accusations of paganism, or of lack of religious education. They suggest a common thought pattern. Each side sought to present itself in a positive way and to brand the adversary with a negative picture, styling him the 'Heretic', the 'Jew', the 'Hellene', all stereotypes, inherited from the language used by the early Christian Apologists.

More interesting is, however, the use of accusations in order to conduct a logical argument. For instance, in order to make the Other fit into the 'heretic' pattern, each side had to prove him deviant from orthodox perceptions. It had to attack the Other's wisdom in matters of dogma and his knowledge of things sacred, and, by counter-reference, proclaim itself the holder of 'the' true knowledge. So, the theme of '*wisdom*' and '*knowledge*' linked to that of '*error*' and '*deception*' became, during the Iconoclastic controversy, essential in establishing the thought pattern that accepted or rejected the person involved. The theme of the '*imperial wisdom*' as used by the Iconoclast emperors and their opponents illustrates this point. The corresponding term σοφός, wise, was a traditional adjective of the reigning emperor. But, when used, for instance, in the dedication of the book *Περί Ὁρθογραφίας* by

Theognostus to a σοφός emperor who is no other than the Iconoclast Leo V, the use of the term differs from its basic meaning (learned, wise) and denotes a person wise in religious matters. The same text also calls the emperor θεόσοφος, 'Godwise', that is, wise by God's grace and wise in dealing with religious issues, and adds a comment about the 'pure worship of the Lord' by the emperor, which is a clear indication of Iconoclastic practice. In this way, terms pertaining to wisdom and knowledge were defined according to criteria of God-given wisdom and in the context of the God-emperor relationship. The answer to those arguments was to attack, not the concept itself, but its existence when applied to a particular person or persons, in this case to Iconoclast emperors. Thus the whole range of anti-iconoclastic writings using the theme of 'ἀμαθία', ignorance, stupidity, and 'ἀπαιδευσία', lack of instruction, most notably of religious instruction. Also, the label of 'heresy' was bestowed in a subtler way: by making use of terms linked to the theme of 'Darkness' in order to denounce the other side's religious allegiance. Thus, the specially formed word 'σκοτείνδυτοι', 'dressed in darkness', referring to the dark colour of the monastic garb, was used against the Iconophile monks. This imagery of darkness reminded the people of the 'dark' enemies of the Empire, namely the Arabs, thus establishing an identification between internal (Iconophiles) and external (Arabs) enemies. The Iconophile side answered in a similar way: Iconoclast bishops were branded 'ἐπίσκοποι', 'wont to Darkness' or 'bishops of darkness', a pun on the word 'ἐπίσκοποι', bishops. Both sides used, however, the older terms of religious origin in order to curse each other politically, reshaping them in ways pertaining to the new challenges of the time. In fact, the language used was understood both as a political 'code' as to each side's allegiance and as a means of christological argumentation. It formed a kind of 'political language' that codified acceptance or rejection of-- and by-- groups and individuals, thus, revealing both Iconoclasts and Iconophiles as 'insiders' of the political life of the time.

Bronwen Neil, 'The Lives of Pope Martin I and Maximus the Confessor: Some Reconsiderations of Dating and Provenance'

This paper offers various reconsiderations on the dating and provenance of documents relating to the lives of Pope Martin I and Maximus the Confessor, two key figures in the resistance to the seventh century imperial heresy of Monothelitism. These documents, translated from Greek into Latin by the papal librarian Anastasius Bibliothecarius, concern the lives of Maximus Confessor and Pope Martin from the time of their arrest in Rome, until their eventual deaths in exile. The texts also shed light on several lesser known but significant participants in the monothelite controversy: Maximus' disciples Anastasius the Monk and

Anastasius the Apocrisiarius, and the latter's companions and followers, Theodore Spudaeus, Theodosius of Gangra, and the brothers Theodore and Euprepius. The forthcoming edition in *Corpus Christianorum Series Graeca* by Pauline Allen and myself of seven documents pertaining to the lives of these martyrs, as well as the following edition of the previously unedited third recension of the *Vita Maximi*, have brought to light various problems with previous assertions concerning the dating, authorship and provenance of these documents, which will be the subject of my discussion.

Maria Parani, 'Which Eudokia? A contribution to the Romanos Ivory debate'

There is an open discussion regarding the identity of the imperial couple represented on the Romanos ivory and, consequently, of the ivory's date and significance. Iole Kalavrezou-Maxeiner had argued in favour of its attribution to Romanos IV Diogenes and Eudokia Makrembolitissa, thus dating it to the years between 1068 and 1071. This has been contested recently by Anthony Cutler, who supported its attribution to Romanos II and his wife Eudokia/Bertha, thus dating the ivory between the years 945, the year of Romanos' coronation as co-emperor, and 949, the year of Eudokia's death. In a communication given at the Spring Symposium of 1998, I argued in favour of the tenth-century attribution on the basis of an analysis of the costume worn by the imperial couple.

The costume of the emperor, the modified *loros*, as represented on the panel, is more akin to the earliest depiction of this garment on coins of Constantine VII and Romanos I than to eleventh-century representations. Yet, the key to the identity of the imperial couple seems to lie in the fact that the emperor and empress appear in different costumes. Eudokia wears a *chlamys* instead of a *loros*. This is exceptional. In other tenth- and eleventh-century portraits of imperial couples-- including those on which Kalavrezou-Maxeiner based her iconographic argument-- both emperor and empress appear invariably in the *loros* costume. A differentiation in costume comparable to that on the Romanos ivory-- though not specifically between imperial spouses-- is encountered in imperial group-effigies on coins of Middle Byzantine emperors down to 1025. As a rule, it is the less prominent of the imperial colleagues who wear(s) the *chlamys*. The senior emperor always appears in the *loros*. The iconography of imperial effigies on coins implies a precedence of the *loros* over the *chlamys*, a precedence justified by what we know of the symbolic significance of both costumes in the context of imperial ceremonial and official art. Thus, the attribution of the *chlamys* to the Eudokia on the Romanos ivory places her in a 'subordinate' position. This would ill-agree with her proposed identification to the all-powerful

eleventh-century empress Eudokia Makrembolitissa. The only other alternative is Eudokia/Bertha, the illegitimate daughter of Hugh of Provence, king of Italy. Still, it is difficult to understand why the empress should be 'discriminated' against, especially in the iconographic context of the double coronation of the imperial couple by Christ. Perhaps, the portrayal of Eudokia in the *chlamys*-costume was not intended to make her appear 'subordinate' to her husband, but to someone else, namely to her mother-in-law, the senior empress Helena. In other words, the *chlamys* might be understood as an iconographic device meant to identify the Eudokia on the panel as the junior empress. In Byzantine official portraiture the junior emperor was distinguished from the senior emperor by being portrayed beardless, as the Romanos on our panel. How else could one have differentiated the junior from the senior empress but by means of costume?

Shaun Tougher, 'Angelic outsiders within'

This paper set out to highlight that group of apparently archetypal outsiders within Byzantium, eunuchs. From the starting point of the legislation of late antiquity it was seen that eunuchs were required to be non-Roman, supplied from beyond the boundaries of the empire. It is also clear from the legislation that these eunuchs were commodities to be bought and sold, further enhancing their outsider status. However it was emphasised that the legislation expresses the desired ideal rather than the reality; indeed the imperial concerns suggest that reality was very different. This is even more true for the middle Byzantine period when internal production of eunuchs is well attested, and which (for those eunuchs who attained court careers) resulted in eunuchs who did have ties within society beyond that with the emperor (illustrated by the images of Leo the *sakellarios* and his brother Constantine in the tenth-century Leo Bible). This is very different from the model established for late antiquity by Keith Hopkins, and thus invites further investigation. It was noted however that the physical nature of the eunuch did imbue them with an inescapable outsider tag. Finally the paper turned to a preliminary consideration of monasteries that were exclusively reserved for eunuchs, and considered what this might reveal about the insider/outsider status of eunuchs within Byzantine society. Were these eunuchs forcibly isolated as outsiders, had they set themselves apart as insiders to themselves, or was there in fact a variety of explanations for these institutions which undermines such outsider/insider categorisation.

12. REPORTS OF INTERNATIONAL CONFERENCES

1. 'The Historian John Skylitzes': A one-day seminar Corpus Christi College, Oxford, 14 February 1998

Think of romance... and the Byzantine historian John Skylitzes does not necessarily spring to mind. Nonetheless on a beautifully sunny St Valentine's day at least twenty devotees of Byzantine historiography and the eleventh century crowded into the seminar room in Corpus Christi College to discuss the 'Synopsis Historion' written by Skylitzes during the reign of Alexios Komnenos (1081-1118).

The format of the day was deliberately relaxed, with two forty-minute presentations in the morning, two in the afternoon, and lots of time for discussion during the seminar itself and over coffee and lunch. In contrast the focus of the seminar was very specific. Discussion centred on the relationship between Skylitzes' text as an example of historical writing, the social and political milieu in which it was composed, and its treatment of the history of the ninth- to eleventh-century empire. It had been the hope of the organiser that a small group of historians and literary scholars already acquainted with different sections of Skylitzes' long synoptic text would be able to pool their individual expertise and make rapid progress in the space of a day. These hopes were very happily fulfilled.

In a paper entitled 'Who was John Skylitzes? The author and his audience', Catherine Holmes discussed Skylitzes' working methods, his purpose in writing and his aristocratic audience at the imperial court in the final decades of the eleventh century. Charlotte Roueché followed with a detailed analysis of Skylitzes' educational and rhetorical background, drawing attention to parallels and contrasts between eleventh-century material contained in the 'Synopsis' and passages from the 'Advice and Admonitions' of Kekaumenos. There was no time for a post-lunch slump as Jonathan Shepard powered his way through the case for a pro-Katakalon Kekaumenos text (possibly an autobiography) as the source for Skylitzes' mid-eleventh century testimony. Finally, Mark Whittow took the seminar beyond the 'Synopsis Historion' itself into an analysis of the Continuation, concluding that this text too was composed by Skylitzes.

The organiser would like to thank the other three speakers who helped to shape an exceptionally stimulating day, Elizabeth Jeffreys and James Howard-Johnston for chairing the two sessions, and all the other participants for their very enthusiastic contributions.

(Catherine Holmes, Gonville and Caius
College, Cambridge, 27 October 1998)

2. 'A Taste of Byzantium': Byzantine Festival, 28 February-8 March 1998, London.

The Byzantine Festival entitled 'A Taste of Byzantium' took place at the Hellenic Centre in London, under the auspices of the Embassy of Greece, as part of the 'Greece in Britain' nation-wide series of events, on the occasion of the British presidency of the European Union.

The aim of the Festival was to celebrate Byzantium as a bridge between East and West, between Antiquity and the Renaissance, between the ideals of Ancient Christianity and the pragmatism of modernity. The general English public knows very little about the Byzantine empire and even less about its literature and culture, even though as the Eastern Roman Empire it lasted over a thousand years until it finally fell to the Ottoman Sultan Mehmet II in 1453. This long-lasting empire, which we now call Byzantium, inherited Roman law and administration and was the first to adopt Christianity as the official state religion. The power and splendour of the Orthodox Church grew as church and state became one. Greek replaced Latin as Byzantium became the last repository of Graeco-Roman culture, and by the 11th century, Byzantine culture had reached a glittering peak of creativity and art in contrast to the Dark Ages in the rest of Europe. Scholars who fled to Italy after the capture of Constantinople gave added impetus to the Renaissance.

On the other hand, Byzantine culture was directly inherited by the Ottomans, who were deeply influenced by Byzantine music, architecture and military and fiscal organization. Centuries later, out of the break-up of the Ottoman Empire, arose modern Greece in the 19th century and Turkey in the 20th century, both of which have inherited Byzantine cultural roots. As we now approach the third millenium of its inception, Byzantium is finally being recognized as one of the most profound cultural influences in the history of Europe.

This Festival was a brief but intense encounter with a forgotten civilization that still lives all around us. The artistic festival directors, Guy Protheroe and Athanasios Angelou, staged it in four programmes, which, thanks to the generosity of the sponsors, took place mostly in the Hellenic Centre, with a concert in the Greek Orthodox Cathedral of St Sophia and one in St Paul's Cathedral. Many eminent figures from the worlds of scholarship, music, culture, as well as medicine, took part. The Festival was opened by one of the greatest living historians of Byzantium, Sir Steven Runciman.

The core exhibition, 'Sailing from Byzantium' in the Great Hall of the Hellenic Centre, open to all throughout the Festival, provided an impressive setting for the events that took place there in the afternoons and evenings. Adding to the atmosphere was a unique collection of coins of the Palaiologan dynasty belonging to Dr Petros Notarios, who gave a talk on them on Thursday 5 March. The exhibition retraced the journeys

of Manuel II Palaiologos, emperor 1391-1425, writer, thinker and statesman. He travelled both East and West, attempting to raise support against the Ottomans. Nikitas Aliferis and Athanassios Angelou recreated these travels by means of photographs and texts, which brought some of the spirit of the Crusades into central London.

The second programme consisted of three concerts conducted by Guy Protheroe. 'The Byzantine Legacy', with the English Chamber Choir and Spectrum, the contemporary music ensemble, presented Orthodox liturgical texts, sung in Bulgarian, Russian, Serbian, and Rumanian, reflecting the Byzantine heritage in sacred music. They performed the European premiere of the Greek-Canadian composer Christos Hatzis' 'Heirmos'. The composer and Ivan Moody, a distinguished musicologist, gave a talk before the concert.

The third programme, 'Words with Music', was something very special, bringing to life the literature of Byzantium, which is one of its surviving glories, over four sessions:

- 1) 'Defenders of the Realm-- Courtly, Legendary and Divine', included courtly poetry, dramatic extracts from Digenes Akritas, and a religious kanon, accompanied by courtly music of the period.
- 2) 'The Language of the People-- Low Life, Letters and Love', gave a vivid portrait of the conditions, life-style and sentiments of the day, as well as laments on the fall of the city.
- 3) 'Rhetoric and Reality-- the Emperor Manuel Palaiologos and other Writers' featured among other scenes the dialogue on marriage between Manuel and his empress mother, which was the inspiration for the whole Festival. The discussion which followed the publication of Prof Angelou's translation of this charming piece sparked off the idea of presenting examples from the whole millenium of Byzantine literature.
- 4) 'Byzantium-- A City under Siege' focused mainly on the siege in 1204 by the Crusaders and the final fall of Constantinople to the Ottomans in 1453. Factual descriptions by historians and literary expressions of grief were conveyed with the first performance of Nicetas Choniates' *A Lament on Constantinople*, with music composed by John Tavener. The words in this part of the programme were spoken by well-known actors, texts were taken from specially commissioned translations, and the original music was played by the 'En Chrodais' ensemble.

The last programme, 'Talks', looked at the everyday life of the Byzantine subjects: their art and architecture, coinage, food and health-care. Prof S. Geroulanos gave a fascinating talk on 'The Pantocrator Xeonon: A Great Hospital of the 12th Century in Constantinople', a subject close to his heart and on which he wrote his doctoral thesis. The amazingly modern organization of this hospital complex stands up to comparison with today's institutions.

The famous writer on Byzantium, John Julius Norwich, spoke enthusiastically about the extensive impact of Byzantine art and architecture all over Europe up to 1453. The full extent of the Byzantine heritage was explored further by talks on 'The Coinage of the Palaiologan Era' and 'The Byzantine Town of Veria', given by its mayor, Zannis Massiotis.

These programmes were finally complemented by the film 'Bridge to the East', narrated by Sir Steven Runciman, author of 'The Fall of Constantinople', in which he told us of his childhood, his early interest in Byzantium, and his forays into its history. Each event during this Festival opened a window on yet more aspects of this complex society. The empire did not stand on religion, art and culture alone; perhaps future festivals could explore the military and civil administration.

Many thanks are due to the organizing committee, chaired by Lady Marks, and to the sponsors: Alpha Credit Bank, Tria Epsilon Group, Silver and Baryte Ores Mining Co., S.A., the A.G. Leventis foundation, and The Michael Marks Charitable Trust.

(Karen Blackburne)

3. First Meeting of the Byzantinists of Greece and Cyprus University of Ioannina, 25-27 September 1998

The First Meeting of the Byzantinists of Greece and Cyprus took place at the University of Ioannina. The Byzantinists who work in Greece and Cyprus, along with other historians, philologists, jurists, theologians and archaeologists, had been invited to participate. The main purpose of the Congress was to give Byzantinists the opportunity to meet each other, to present their research projects as work in progress and to discuss major issues of the discipline and its future. In addition, there was a series of communications on free topics. In this way new scholars as well as researchers who do not work in universities or specialized research institutes had the opportunity to present and discuss their work. It is worth mentioning that the number of Greek Byzantinists has increased significantly; therefore, the meeting, by facilitating the exchange of opinions and scientific information, proved very useful.

The Organizing Committee, which consisted of the undersigned, Prof Athanasios Angelou and Prof Athanasios Paliouras, suggested the Byzantine conception of space as the main topic of the Congress, and invited some experts to make major reports. The guests were Prof Evangelos Chrysos, Dr Linos Benakis, Prof Konstantinos Pitsakis and Prof Basileios Katsaros (on political, philosophical, legal and literary conceptions of space, respectively).

OTHER INTERNATIONAL CONFERENCES

During another long and fruitful session, twenty research projects were presented and discussed. In four further sessions that took place simultaneously, fifty-four communications were presented. They were distributed according to the chronological period that they dealt with, starting with those concerning early Byzantium and concluding with those on the post-Byzantine era. This arrangement was chosen so that representatives of various branches of Byzantine Studies could be present at the same time. Thus, the specialists for each period were gathered together in the same room regardless of the discipline which they represented, e.g. history, art, law, etc.

A very important section of the Congress was that of Round Tables. These were as follows:

1. Byzantine civilisation in the Greek educational system: various opinions and experiences were exchanged on teaching Byzantine history and civilisation in secondary and higher education (including postgraduate studies).
2. Byzantium today: the perception of Byzantium reflected through exhibitions of art, festivals, etc.
3. The future of Byzantine Studies. Opinions differed: many of the debaters were optimists, while others were not. However, all the views presented were interesting and useful.

The topics were very important, but the available time was restricted. It is obvious that the discussions could not be exhaustive. However, problems were brought forward and opinions exchanged.

The First Congress filled its goals successfully. In my opinion, the main success was the fact that a great number of Greek Byzantinists (250 people) were given the opportunity to meet each other and fruitfully to exchange opinions. Furthermore, this first Meeting meant the establishment of a symposium of Byzantine Studies on an annual basis. So, the next (Second) Meeting of Greek Byzantinists will be realised in one year's time: on the last weekend of September 1999, at the University of Athens.

(Professor Taxiarchis Kolias)

13. BYZANTIUM IN THE NORTH

A new body, called '**Byzantium in the North**', was formed during 1998 at the instigation of Professor Richard Marks of the University of York (U of Y) and of Dr Peter Lock of the University College of Ripon and York St John (UCRYStJ). Mrs Louise Wheatley, a postgraduate student at U of Y, was its organising secretary. Its object is to provide an interdisciplinary research forum in the northern areas of Britain for the study of Byzantium and related subjects.

The first seminar took place on **Saturday 17 October 1998**. It was advertised to the relevant departments in universities from Coventry to Aberdeen and to all northern members of the Society for the Promotion of Byzantine Studies (SPBS). It was attended by no fewer than 65 persons including staff, post- and under-graduate students and interested members of the public.

The seminar was held in the Huntingdon Room at King's Manor, U of Y thanks to the Director of the Centre of Medieval Studies. A wine reception courtesy of UCRYStJ was followed by a buffet luncheon, prepared by Mrs Wheatley and Dr Lock's daughter Sophie. It was served in the Long Gallery, Gray's Court, thanks to the Principal of UCRYStJ. Everyone enjoyed these two remarkable buildings in the ancient city of York, as well as the splendid walk between them past the Minster-- the weather fortunately being fine.

Another great attraction was the high reputation of those who very kindly agreed to speak: **Professor Robin Cormack** (University of London, Courtauld Institute); **Professor Paul Magdalino** (University of St Andrew's); and **Dr Rosemary Morris** (University of Manchester). The team of lecturers was asked to highlight future directions in Byzantine Studies within their areas of specialisation. Professor Cormack drew attention to the rich source of icons stored in the Kremlin since 1917 and then focused on the study of the figures in the lower registers of the three icons of the Triumph of Orthodoxy: the earliest example in the British Museum and two later icons in the Benaki Museum and in St George of the Greeks, Venice. Dr Rosemary Morris discussed developments in the publication of the archives of Mount Athos and expressed the dilemma of a woman writing on archival material, originals of which she will never be able to handle. Professor Paul Magdalino used a variety of sources to examine Byzantine astrology and its audience, which served to channel our thoughts on the way forward for Byzantium in the North.

The seminar started with a reading out of a very welcome letter of support from the President of SPBS, the Hon Sir Steven Runciman.

At the concluding plenary session, it was abundantly evident that the seminar had been extremely successful and that there was a strong desire for 'Byzantium in the North' to continue in being. The organisers are most grateful for the support of SPBS which made a most useful contribution of £250 towards the cost of the seminar.

Subsequently, a small committee was formed, consisting of Dr Peter Lock (UCRYStJ) and Professor Andrew Louth (University of Durham), as joint convenors for 1998-99; and Dr Graham Loud (University of Leeds), Dr Rosemary Morris (University of Manchester; also representing SPBS), Ms Gill Page (doctoral student) and Mr Ivison Wheatley (Secretary in place of Mrs Louise Wheatley). Professor Richard Marks is heavily committed to a forthcoming exhibition at the Victoria and Albert and remains vitally interested.

The Committee has arranged a second seminar, for **Saturday 23 October 1999**. It will be held in the Lecture Theatre of UCRYStJ. The theme is '**Meetings of East and West**'. Those who have most kindly agreed to speak at three of the sessions are:

Dr Andrew Jotischky (Lancaster): 'The Carmelites'

Professor Judith Herrin (London): 'A Byzantine Bishop'

Dr Jonathan Harris (London): 'Edward II, Andronicus II and Giles d'Argentine, a neglected episode in Anglo-Byzantine relations'

At the fourth session there will be short papers by three doctoral students. There will also be a Book Stall put on by Dr Peter Burridge and Mr Mark Christodoulou. Notices will be circulated early in 1999.

Further information will gladly be supplied by the Secretary:

Mr Ivison Wheatley, 11 New Walk Terrace, York, YO10 4BG.
Tel: 01904-645522.

14. MUSEUMS ABROAD

The Byzantine Museum of Ioannina

The Byzantine Museum of Ioannina opened its doors in 1995. This Museum is situated in the richly historical Its-Kale acropolis, in the eastern corner of the fortress of the city, an area that once housed Byzantine and later, Ottoman rulers of this ancient city. The Museum's historical value is evident even in the location, occupying the ground floor of the former 'Royal Pavillion' (1958), the one time site of an old hospital, it sits on the ruins of the main seraglio building of the Ottoman ruler of Epirus, Ali Pasha (1788-1822).

Chronologically arranged in seven rooms, the Museum boasts artifacts (sculptures, pottery, coins, seals, icons, church treasures, manuscripts, early printed books) discovered throughout the Greek province of Epirus, spanning from the early Christian period to the post-Byzantine era (up to the 19th century). Some of the key pieces of the Museum are a 1281 wall-painting fragment depicting the *Betrayal* from the Kokkini Ekklesia in Voulgareli-Arta; two rare relief clay icons with scenes of the *Crucifixion* and the *Three Hierarchs* from the Church of Ayios Vasilios in Arta, dated to the 14th century; the only western art icon of the Museum which shows the *Mystical Marriage of St Catherine* from the Monastery of Genesion Theotokou in Dramesioi-Ioannina (17th century); two icons of impressive dimensions by painters of outstanding craftsmanship from Kapesovo-Ioannina: *Christ the Judge* by Ioannes Athanasiou (1773) and *The Virgin 'Rhodon Amaranton' with the Tree of Jessai* by Anagnostis of Encomos (1802); a book printed in 1499 at the press of Nicolaos Vlastos in Venice ('Commentary on Aristotle's Categories') as well as later dated religious books printed at Epirote presses in Venice, and a collection of post-Byzantine ceramic vases from Arta.

Throughout are photos, diagrams and plans of Epirote churches and church decorations, and generally speaking, the finds are well arranged and well lit, with information boards at the entrance of each room outlining the historical background of each individual era. The visitor is provided with an illustrated prospectus in Greek or English, which offers three pages of basic historical information regarding the location of the museum and about certain groups of the objects on display. However, the absence of catalogue facilities, detailed written commentaries on the displays, and guided tours sadly prevent the visitor with only a limited knowledge of Byzantine art from fully appreciating the artistic and/or practical value of the items. A disadvantage of this

Museum's size is that it is difficult to have at the same time both permanent and temporary exhibitions in its limited space.

On a positive note, the Byzantine Museum has already had a dynamic impact on the cultural life of Ioannina. Already sixteen lectures, as well as temporary exhibitions and concerts, have taken place both inside and outside the Museum, while more educational programmes are scheduled to start in 1998-99. All of these are very promising signs for the future. In addition, it should be pointed out that the Byzantine Museum of Ioannina, which could also be referred to as 'The Byzantine Museum of Epirus' (it is still the only one of its kind in the region, but there are plans for the establishment of two other Byzantine Museums in Arta and in Nicopolis) is part of the citadel area yet to be regularised and which, when completed, is scheduled to become the centre of various cultural activities.

(Aphrodite Papayianni, November 1998)

15. COLLABORATIVE PROJECTS

1. Dr K.R. Dark and Dr J. Eyers: The Byzantine Petrology Project

This archaeological project, undertaken for the Late Antiquity Research Group, seeks to use petrology to identify the sources of Byzantine ceramics and building materials. The project directors are Ken Dark (in regard to the archaeological and Byzantine aspects of the study) and Dr J. Eyers, a specialist on the geology of the eastern Mediterranean.

Petrology has the potential to resolve many significant questions relating to production, exchange and supply within the Byzantine world. The technique permits the sourcing of clays used in pottery, brick and tile production, and the location of stone quarry areas. Thus, the sources of ceramics and building materials may be recognised and patterns of supply and trade investigated. The project has started by examining Middle and Late Byzantine fine-ware pottery but-- if samples are available-- it is hoped to work on Early Byzantine local wares and the sources of brick, tile, mosaic, opus sectile and other building materials of Early, Middle and Late Byzantine date.

The first group of Byzantine ceramics was processed in 1998, and the petrological results will be available during 1999. These are to be used as the basis for archaeological analysis, and the results published as a series of academic papers. The project will continue for several years, and samples of any size are sought from Byzantine buildings, floors and mosaics as well as ceramics of the types referred to above.

Members of the Society interested in obtaining further details regarding the donation of material for analysis should contact Dr Ken Dark, LARG, 324 Norbury Avenue, London SW16 3RL or e-mail: K.R. Dark@reading.ac.uk

2. Prof M.E. Mullett: The Evergetis Project

During 1997-98 the Evergetis Project published *Work and Worship at the Theotokos Evergetis* (BBTT, 6.2, Belfast 1997): copies direct from BBTT at the School of Greek, Roman and Byzantine Studies, QUB, BT7 1NN. The Website, <http://www.qub.ac.uk/grss/everget.htm>, set up by Bente Bjornholt as her MA computer project and maintained by project secretary Penny Stanley, may be entered either from QUB or by its link with the British Academy Website. Meetings of the advisers (the

COLLABORATIVE PROJECTS

Academy committee), of the liturgy team, both in October, and of the spirituality team (in February, March and September) were held. (We are particularly grateful to Joe Munitiz for his generous hospitality of the February meeting in Oxford.) Work on the *Synagoge* benefited from the investigations of Jeffrey Featherstone and (continuing) Janet Rutherford, and work on the databases by Anthony Kirby continued; the assumption by QUB of the costs of the half-time project secretary is an enormous boon. A highlight of the year was the successful completion of her thesis on the *Katechetikon* by Barbara Crostini Lappin. The commentary volume of the *Synaxarion* is being edited in Boston for publication; the text and translation volumes are being revised in Belfast. In June, the project went through its quinquennial review by the committee on Academy Research Projects of the British Academy: we hope this might augur well for future support from the new Arts and Humanities Research Board, but we would still be overwhelmingly grateful for support from any source, particularly to see the project through the publication stage to the end. The year ended joyfully with *Founders and refounders of Byzantine monasteries*, the third Evergetis and the fifth Belfast Byzantine International Symposium at Portaferry, Co. Down, 18-20 September 1998.

16. TRAVEL REPORTS

Each year, funds permitting, the Society for the Promotion of Byzantine Studies offers grants to help individuals or institutions with research, travel or conferences connected with Byzantine Studies. The following three reports were received from last year's recipients of travel grants from SPBS:

1. Graham Speake (Oxford): notes on a visit to Mount Athos, June 1998

I spent ten days on the Holy Mountain in June 1998. As usual, I had a variety of reasons for going: some academic, some spiritual, some related to other business. I travelled with my friend Tony Hazledine.

Our first stop was in Karyes where we had a meeting at the Holy Community with Hagios Protos, continuing a conversation that we had begun with him in October 1997. Then our concern had been with the frescos of the Protaton; this time it was rather with the Byzantine tower of the Protaton, currently undergoing restoration. The proceeds from the Onassis Prize for Culture, won in 1997 by Sir Steven Runciman, have been entrusted to the Friends of Mount Athos to be spent on major works of conservation on the Holy Mountain. The most favoured project, suggested to us by the Holy Community in a formally sealed appeal, is the refurbishment of the Protaton tower as a depository for archives, manuscripts, icons, and other treasures belonging to the Protaton, an exhibition area, and a reading room. We were taken on a tour of the tower by the architects Stavros Mamaloukos and Plutarch Theocharides. The building work is nearing completion and plans for the internal refurbishment are well advanced, though not yet fully costed. It was clear that the work was being done to a very high standard and there is every reason to believe that it will be a project worthy to be associated with the name of Sir Steven.

Hagios Protos arranged for us to be driven to Simonopetra where we spent a night and had fruitful conversations with Frs Makarios and Neilos among others. We were shown the recently completed library, which also has been designed by Mamaloukos and Theocharides. It too has an exhibition area and reading room as well as stack; the quality of the materials and the finish as well as the overall design give every reassurance that the same team will achieve an excellent result on the Protaton tower.

The next day we visited the monasteries of Grigoriou (where we were honoured to be received by the Abbot, Archimandrite George) and Dionysiou (where the Katholikon is undergoing restoration and therefore full of scaffolding) before arriving at St Paul's for the night. Here we were taken to see the Hesychasterion of the Holy Trinity, a

remote cell overlooking the sea, where the Russian Elder Sophrony (Sakharov), founder of the monastery at Tolleshunt Knights, lived in solitude from 1941 to 1945. Plans for its restoration are being considered by the monastery; but work in progress elsewhere (notably in the guesthouse and main courtyard where concrete has been used much too liberally) give little encouragement that it will be done well.

Next morning, the eve of Pentecost, we walked to Nea Skete and spent some hours at the kelli of Fr Nikon, the celebrated iconographer. In the afternoon we took the boat via Hagia Anna and Karoulia to the skete of the Holy Trinity at Kafsokalyvia. Here in the desert of Athos at the tip of the peninsula we joined in the combined celebrations of Pentecost and the skete's annual panegyri, a joyful occasion with an all-night vigil attended by about 35 Fathers and a similar number of pilgrims. Here at last, far from any roads and other intrusions of the modern world, one had the impression that life really was unchanged; and there could be no better night of the year to be here.

On the Sunday we left Kafsokalyvia before 6.30 a.m. in order to walk first to the Romanian skete of Prodromou (where we were received most kindly and fed most generously) and then on to Megiste Lavra where we spent a night. This monastery presents a depressing prospect, scarcely changed since I last saw it in 1988. There has, it is true, been some restoration of the buildings, though it has not been done with the same care as at Simonopetra or Vatopedi. But large areas of the monastery remain in total disrepair with balconies in a state of collapse, and outside the walls there are enormous piles of rotting rubbish which are a breeding ground for wild cats and vermin. The brotherhood remains small and continues to resist the change to the full cenobitic life. Church services are not well attended nor particularly well conducted; meals in the refectory remain of poor quality; and pilgrims (for Pentecost at least) are numerous and noisy.

Our visit to the Romanian skete of Lakkou the next day could not have presented a greater contrast to the decaying grandeur of the Lavra. Here in the spectacularly beautiful surroundings of a luxuriant valley beneath the very summit of Athos which towers over it, a dynamic and dedicated community of eighteen monks are succeeding in reviving the ascetic spirit of an old idiorrhymic skete, injecting new life into near derelict buildings, tilling the soil, and making it bloom in incredibly difficult and impoverished circumstances. The consignment of books which we negotiated on their behalf from the Princess Marina Fund had not yet arrived. Meanwhile they demonstrated the more pressing needs of restoring the Kyriakon (damage to the roof, plasterwork, and doors and windows has forced its closure) and guesthouse (totally ruinous inside). We visited two kellia and were received with great kindness in both before being driven to the monastery of Karakalou for the night.

Karakalou has been the subject of much restoration recently. Work inside the monastery seemed to be complete, and had been done to a high standard, notably in the guesthouse where the facilities are excellent; work was about to begin on the ancient tower which was under scaffolding. As heretics we were not allowed inside the church at all during services or inside the refectory during meals. We were nonetheless warmly received and well fed, and despite a night made hideous by mosquitoes and an electric storm, we formed a good impression of the place.

Walking north up the east coast, we came first to Mylopotamos, a tenth-century cell belonging to Megiste Lavra, originally serving as the monastery's 'hospital'. Built like a castle overlooking a rocky headland, this kelli has also been restored in recent years and now houses two monks and their cook. The work has been done reasonably well, though it is not yet complete. The church is tiny and charming with a good fresco of St Athanasios. The cell is proud of its associations with successive patriarchs, photographs of whom adorn the reception room.

Iviron is still dominated by a great crane as work continues on restoring the east wing, but the new kitchen is now complete. At the gate to the monastery we met a member of the Friends of Mount Athos from Oxford who told us that his companion, a rather immature twenty-one-year-old, also from Oxford, had been lost for four days and that a Mountain-wide search was about to begin for him. We asked to be kept informed (he eventually turned up two days later when he had been given up for dead by most of those looking for him) and continued via Karyes and Koutloumousiou to Vatopedi where we remained for the last four nights of our stay.

At Vatopedi we were treated to the usual royal reception, given comfortable quarters in the old guesthouse (though the new one is now finally complete), and made to feel very much at home. I had meetings on a variety of matters with many of the Fathers including the Abbot, Archimandrite Ephraim, the Deputy Abbot, Fr Arsenios, and the spiritual father, Elder Joseph. I spent a day collating a tenth-century illuminated Gospel manuscript. We also worked with the Fathers in the kitchen preparing vegetables to the Jesus Prayer. After six days of continuous travel involving a variety of physical and spiritual challenges, we greatly valued this quiet and reflective period at Vatopedi which provided a welcome opportunity to be still, to venerate many old friends among the icons (and one new one of the recently canonized St Joachim which Bishop Paul of Kyrenia brought with him from Cyprus), and to participate in the life of the brotherhood. The Fathers made it quite clear that they wish us to return soon. Meanwhile we prepare for the visit of the Abbot and two monks to the U.K. in July.

We returned to the world by boat via Esphigmenou and Ierissos, having by various means circumnavigated the entire peninsula and having experienced much of the best that Athos has to offer its pilgrims.

2. Stephan Nikolov (Oxford): Research Report, 26 June- 9 October 1998

I spent the period between 26 June and 9 October 1998 in Sofia, Bulgaria. I was doing research at the Institute for Bulgarian Literature at the Bulgarian Academy of Sciences under the supervision of Associate Professor, Dr Anisava Miltenova, Head of the Department of Ancient Bulgarian Literature at the Institute. My research was concentrated on the Slavic sources for the mission of Saints Constantine and Methodios among the Slavs in Central Europe, and the activity of their disciples in the Balkans in the 880's and 890's. A chapter of my doctoral thesis for the University of Oxford will consist of the results of this research. I succeeded in checking a great deal of Bulgarian, Serbian, Russian, Croatian and Greek literature that is not available in Oxford, as well as in discussing the preliminary results of my research with leading scholars in the field. Dr Miltenova generously gave me six consultations.

Although I was based in Sofia, I made several trips related to my research and interests. In July I went to Belgrade and to Thessaloniki to check some additional literature and a manuscript needed for my work. After this, I visited an archaeological complex under excavation at the ninth-tenth century monastery near Varna in Eastern Bulgaria, as well as the excavations carried out in Silistra (north-east Bulgaria). In early September I was invited to give a series of four lectures at the American University in Bulgaria (Blagoevgrad, south-west Bulgaria). I also attended the Sixth International Congress of Byzantine Sigillography in Veliki Preslav, where I gave a guest lecture at the University of Shumen.

Some of the results of my research in Sofia will be published in *Starobulgarska literatura*, the journal published by the Institute. I would like to express my deepest gratitude to SPBS, whose generous grant helped to make this eventful and useful research project possible.

3. Anne Alwis: Report on a visit to the Vatican Library.

I applied to the Society for the Promotion of Byzantine Studies for funds to travel to Italy. My mission was to gain access to the Vatican's manuscript collection, since the first part of my thesis consists of the critical edition of three *vitae* of married saints and martyrs. The relevant manuscripts for all three are strategically placed in Paris, Munich, Venice and Rome.

Having arrived in Rome I went to the convent which was to be my home for the duration of my stay. A novelty in itself, it was located most conveniently outside the walls of Vatican City, five minutes walk from the Biblioteca Apostolica Vaticana. I had been well and truly warned about the Labours of Herakles I would have to undergo in order to gain access to the library, which included getting past the human personification of Cerberus at the very foot of the great flight of steps leading to the doors of the manuscript room. So, armed with my four words of Italian: *grazie, dove, scusa and biblioteca*, letters of reference and photographs, I slipped past the Swiss guards, filled out a preliminary application form, had an informal interview, grinned at the lifted eyebrows of passing priests, triumphantly brandished my pass to the guard and finally nervously handed in everything I had collected en route to Cerberus himself, who merely grunted and asked if I was American (I am not). All in all, I was amazed at how easy it was. Yes it was bureaucratic but I had expected that and everyone who dealt with me was politeness itself.

And so I finally entered the manuscript room, long, high ceilinged, functional, enveloped in the welcoming smell of old books and manuscripts. Rows and rows of bowed heads industriously studied beautifully-bound codices. Having found a seat I ordered the two codices which contained the *vita et passio* of SS. Calaktion and Episteme (Vat. gr. 803 and Vat. gr. 808).

Vat. gr. 803 has been dated to between the 11th and 12th centuries and is a menologium for the months of November and December. Bound in red leather, it has five raised bands on the spine with gold embossed motifs very like a dragon repeated on the second, fourth and sixth spaces. The front cover has four gold corner motifs: a crowned eagle with outstretched wings. The *vita* is contained within ff. 18v-22v with the title, in red ink. The illuminated letter (delta) which began the text was very elaborate: the border being green with faded brown for the inner circles and faded blue for the filling in. The text is written on parchment in brown ink and divided into two columns with thirty seven lines to a column and the text is ruled; the letters hang from the line. The parchment has tiny holes and appears to have some water damage. The number of the folios are written in black ink in arabic numerals on the top right hand corner of the recto side. One of the most interesting features of the manuscript was the drawings it contained as the saints' lives for November ended and December started: at the bottom of the page, about 8 cm high, were two male figures. One had a halo and was dressed in elaborate robes. Both hands were outstretched: the left held an unrolled scroll with three letters on each line, legible for three lines: α κ γ, σ ο υ and ο υ γ δ. The man's other hand was empty.

Vat. gr. 808 is dated to the eleventh century, another menologium, this time only for November. The binding is again in red leather but

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with a much simpler gold ornate frame on the front. The spine had five raised bands with no motifs, just the Vatican stamp and the number of the codex. The text is contained within ff. 54-62, written on parchment in faded brown ink. There are two columns of thirty one lines each. The parchment is punctured with holes and the folios are numbered in black on the top right hand corners of the recto side.

Having actually seen the manuscripts made such a difference to my perception of the work I had undertaken. Texts acquired a life of their own, written by a person(s) whose handwriting and artwork I had seen. Part of my thesis will include a discussion, not only of the codicology and palaeography of the earliest manuscript for each *vita*, but of the intended and eventual audience for the text. I have ordered microfilm of the entire codex for both Vat. gr 803 and 808 to help with my description and for continuous collation.

All in all, I am truly grateful to the Society for the Promotion of Byzantine Studies for helping to fund my trip to Italy. It was essential for my thesis and for my own heightened perception of the texts which will occupy a large portion of my life for the next two years.

18. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES

(a) We are sorry to announce the deaths of two members and friends, Professor Manolis Chatizidakis and Bozidar Ferjančić (see **Section 8: Obituaries**).

The following new members have joined the Society since the A.G.M. held in March 1998: Ian Booth, Claire Brisby, M.J. Clarkson, Richard Peter Ford, Mrs Cecily Hennessy, Dr A.I. Hauken, Nicholas Holbrook, Hannah Hunt, Andreas Ioannou, Luke Lavan, Alison Noble, Irene-Martha Orfanou, Robert Penkett, Mark Rachovides, and Mrs Felicity Shepherd.

(b) **Membership of the Executive.** At the A.G.M. Professor A.A.M. Bryer, Professor Elizabeth Jeffreys and Dr Shaun Tougher are due to retire from the 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 student and 'lay' members would be especially welcome.

(c) **Minutes of the Annual General Meeting of the Society for the Promotion of Byzantine Studies held on Sunday, 23 March 1998, in the School of European Studies, University of Sussex.**

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.

149. The Minutes of the last Annual General Meeting held at the University of Sussex on 23 March 1997 were adopted.

150. The Chairman of the Society expressed his gratitude to the Symposiarch, Dr Dion Smythe, an outsider in another university, for his efforts and success in the organisation of the Symposium. He went on to thank Dr Mary Cunningham for her continued work as Membership Secretary and Bulletin Editor. Members who had died in the previous year were noted and he mentioned in particular Dr Ian Martin and Dr Annetta Ilieva. The activities of the Society continued to flourish and ten travel bursaries had been awarded to enable students to

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visit the exhibitions in Thessaloniki and New York. The first Society sponsored Graduate Day was held in Oxford and was well attended. Publications continued to run smoothly, although he noted the delay in the publication of the *Looking Glass* volume, which he hoped would soon be brought on. The Society's web page was now running on [//www.kcl.ac.uk/spbs](http://www.kcl.ac.uk/spbs) and members were encouraged to inform Dr Smythe of any developments and comments. Future new exhibitions included Moscow Icons at the Royal Academy and an exhibition at Hildesheim, Germany. The Chairman concluded by thanking the retiring members of the National Committee.

151. The Treasurer reported on the healthy state of the Society's funds and after observing a number of errors in the Minutes, he predicted that the Society would be able to fulfil its commitments in the coming year.

152. The names of sixteen new members were intoned by Professor Bryer.

153. The following members of the Executive Committee were elected to serve for three years: Dr Catherine Holmes (nominated by Charlotte Roueché), Dr Mark Whittow (nominated by Professor Judith Herrin), and Professor Margaret Mullett (nominated by Dr Dion Smythe).

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(d) Treasurer's Report for 1998

General Fund

	Year to	
	31.12.97	31.12.98
Receipts		
Balance brought forward	3,998.78	5,829.91
Subscriptions	5,470.00	5,350.00
BBBS sales and advertising	385.00	360.00
Deposit interest	218.42	247.41
Donation	50.00	---
Transfer from Publications Fund	<u>2,500.00</u>	<u>---</u>
	£12,622.20	£11,787.32
Less expenditure		
Membership Secretary's fee	1,000.00	1,000.00
BBBS editorial fee	1,250.00	1,250.00
Editor's expenses	---	72.50
Postage	385.61	223.67
Printing	1,163.90	1,127.00
AIEB subscription (1997 & 1998)	---	315.57
Treasurer's Secretarial expenses (1997)	---	293.75
Membership list	119.82	432.11
Stationery and copying	190.21	233.83
Committee expenses	39.00	254.20
Grants (Note 1)	2,350.00	2,085.00
Advertisement	293.75	---
Data Protection Act (Note 2)	---	75.00
Total Expenditure	<u>6,792.29</u>	<u>7,362.63</u>
Balance at Bank carried forward	£5,829.91	£4,424.69

Notes

1. Grants paid in 1998 were as follows:-

Symposium grants (to enable students to attend the Symposium at Sussex University)	450.00
Travel Grant (to attend New York Byzantine Exhibition)	200.00

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Oxford Byzantine Society	100.00
Queen's University of Belfast (Evergetis Colloquium)	250.00
'Byzantium in the North'	250.00
Research Grants	<u>835.00</u>

£2,085.00

2. A fee was payable to the Data Protection Register for continuation of the Society's registration because the Society's membership records (including members' names and addresses) are held on a computer.
3. Contributions were not required from Sussex University for the Symposia held there in 1997 and 1998.

Publications Fund

Year to 31.12. 98

Receipts

Balance brought forward 10,383.77

Sales: (Note 1)

<i>New Constantines</i>	1,013.93	
<i>Constantinople and its Hinterland</i>	180.00	
<i>Mt Athos and Byzantine Monasticism</i>	300.00	
<i>Dead or Alive? Byzantium in the Ninth Century</i>	240.00	1,733.93

Deposit Interest

459.29
12,576.99

Less

Ashgate Publishing (for <i>Dead or Alive</i> vol.)	2,231.25
Publications Grants (Note 2)	1,065.00
Website expenses	300.00

3,946.25

Balance at Bank carried forward

£8,980.74

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Notes

1. Sales:		
<i>New Constantines:</i>	cost of 100 copies	1,968.75
	sales to 31.12. 98	<u>2,498.93</u>
	surplus	£530.18
<i>Constantinople and its Hinterland:</i>	cost of 100 copies	1,968.75
	sales to 31.12. 98	<u>2,370.00</u>
	surplus	£401.25
<i>Mount Athos:</i>	cost of 100 copies	2,073.75
	sales to 31.12.98	<u>1,530.00</u>
	deficit	£543.75
<i>Dead or Alive</i>	cost of 100 copies	2,231.25
	sales to 31.12.98	<u>240.00</u>
	deficit	£1,791.25

The 1998 sales figure for *New Constantines* includes £953.93 which was a payment by the publishers for the unsold copies held by the Society.

2. Publications Grants in 1998 were:-

To Dr C. Walter for <i>St George in Context</i>	650.00
To Mr Anthony Luttrell for an edition of <i>The Aragonese Chronicle of the Morea</i>	<u>415.00</u>
	£1,065.00

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ANNUAL GENERAL MEETING

The Annual General Meeting of the Society for the Promotion of Byzantine Studies will be held in the course of the 33rd Spring Symposium, in 6.00 p.m. on Sunday 28 March 1999, in Lecture Theatre HO52 of the Humanities Building, The University of Warwick.

AGENDA

154. Adoption of the Minutes of the last Annual General Meeting of the Society, **149-153**, held at The School of European Studies, The University of Sussex, 6.15 p.m., 23 March 1997 (see above).

155. Chairman's report.

156. Treasurer's report (see above).

157. Election of new members.

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

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