

**BULLETIN OF BRITISH
BYZANTINE STUDIES**

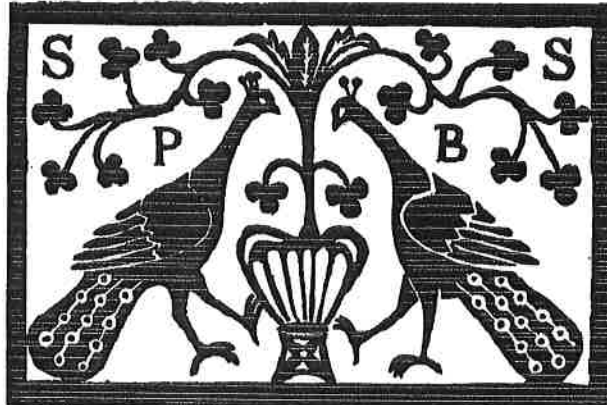
BULLETIN OF BRITISH BYZANTINE STUDIES

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The drawing on the front cover shows the obverse and reverse of a lead seal of Damianos, archbishop of Cyprus (sketch by A. Dikigoropoulos), found at the episcopal basilica of Kourion (Cyprus), first edited by A. Dikigoropoulos in 1966, re-edited by A.W. Dunn in the final report on the excavation of the basilical complex (ed. A.H.S. Megaw, in press). Damianos, it can be argued, held the see at some point during the period ca. 700-750, and, like two other archbishops of Cyprus whose iconic seals survive, not necessarily before the iconoclastic decrees of the 720s and of 730.

The Editor would like to express her thanks to A.W. Dunn for providing this image.

2. PUBLICATIONS AND WORK IN PROGRESS

Richard Bayliss, Newcastle

'Usurping the urban image: The experience of ritual topography in late antique cities of the Near East', in P. Baker et al., eds., *TRAC 98* (Oxford 1999), 59-71; (with H. Çambel et al.) 'Karatepe-Aslantaş, Domuztepe ve Kadirli 1997 Dönemi Çalışmaları', *Kazı Sonuçları Toplantısı* XX (1999), 399-416; 'A place of permanence in the cemetery at Flavias (Kadirli, Cilicia)', in S. Durugönül and M. Durukan, eds., *Olba II* (Mersin 1999), 483-497.

Ian Booth, Sussex

'The collapse of Byzantine authority in Paphlagonia in the 13th century', abstract, *BBBS* 26 (2000).

In progress:

'Michael VIII Palaeologos and the Sangarios Frontier, 1280-1281'; 'Cantonisation in Asia Minor, 1100-1360'; 'The strategic importance of Paphlagonia to the imperial defence of the Sangarios frontier'.

Dr Leslie Brubaker, Birmingham

Vision and Meaning in Ninth-Century Byzantium: Image as Exegesis in the Homilies of Gregory of Nazianzus (Cambridge, 1999); 'The Chalke Gate, the construction of the past, and the Trier ivory', *BMGS* 23 (1999), 258-85.

Forthcoming: (with J.F. Haldon) *Sources in Byzantine Iconoclasm* (Aldershot, 2000).

Emeritus Prof A.A.M. Bryer, Birmingham

Forthcoming: 'The means of agricultural production: muscle and tools', in *The Economic History of Byzantium*.

In progress: an edition of the *Acts of Vazelon*; additions and corrections to Bryer and Winfield, *Pontos*.

Prof Averil Cameron, Oxford

'Social language and its private deployment', in Evangelos Chrysos and Ian Wood, eds., *East and West: Modes of Communication*. Proceedings of the First Plenary Conference at Merida (Leiden, 1999), 111-25; 'Desire in Byzantium: the Ought and the Is', in Liz James, ed., *Desire and Denial in Byzantium* (Aldershot, 1999), 205-13; 'On defining the holy man', in James Howard-Johnston and Paul Antony Hayward, eds., *The Cult of Saints in Late Antiquity and the Early Middle Ages* (Oxford, 1999), 27-43; 'Remaking the past', G.W. Bowersock, Peter Brown and Oleg Grabar, eds., *Late Antiquity. A Guide to the Postclassical World* (Cambridge, Mass., 1999), 1-20; (with S.G. Hall), *Eusebius, Life of Constantine, introduction, translation and commentary*, Clarendon Ancient History Series (Oxford, 1999).

H.E.J. Cowdrey, Oxford

The Crusades and Latin Monasticism, 11th-12th Centuries (Aldershot: Variorum, 1999).

Forthcoming: *Popes and Church Reform in the 11th Century* (Aldershot: Variorum, 2000); a translation of the Register of Pope Gregory VII.

James Crow, Newcastle

(with A. Ricci, P. Bono and R. Bayliss), 'The Anastasian Wall Project', *Anatolian Archaeology* 4 (1998) 19-20, and covers; (with D.J. Smith), 'The Hellenistic and Byzantine Defences of Tocra, Cyrenaica', *Libyan Studies* 28 (1998) 35-82; 'Fortifications', in G. Bowersock, P. Brown and O. Grabar, eds., *Late Antiquity, a Guide to the Postclassical World*, (Harvard, 1999), 456-57; (with A. Ricci), 'The Anastasian Wall Project 1996-7', *Arastırması Sonuçları Toplantısı* 16 (1999) 239-249.

Forthcoming: 'Procopius and fortifications', in C. Roueche and J-M. Carrié, eds., *Procopius De Aedificiis Workshop* (Antiquité Tardive); 'Military aspects of the Forty Martyrs of Sebasteia', in M. Mullett, ed., *The Forty Martyrs of Sebasteia* (BBTT).

Mary B. Cunningham, Birmingham

'Polemic and exegesis: anti-Judaic invective in Byzantine homiletics', *Sobornost, incorporating Eastern Churches Review* 21:2 (1999), 46-68; "'Shutting the gates of the soul": spiritual treatises on resisting the passions', in Liz James, ed., *Desire and Denial in Byzantium*, SPBS 6 (Aldershot, 1999), 23-32.

Ken Dark, London

'Rescue archaeology in Istanbul, Turkey 1998', *Golden Horn* 6.2 (1998/9), 22-4; 'The Byzantine petrology project', *Golden Horn* 6.2 (1998/9), 25; 'Rescue archaeology in Istanbul', *Minerva* 10.5 (1999), 22-5; 'The Byzantine church and monastery of St Mary Peribleptos in Istanbul', *The Burlington Magazine* CLXI.1160 (Nov 1999), 656-64; *Istanbul Rescue Archaeological Survey 1999. The Districts of Balat and Ayvansaray* (London, 1999).

In progress: 1) Fieldwork in Istanbul (see 3. Fieldwork); 2) Re-examination of Great Palace Byzantine pottery in collaboration with The British Museum, London; 3) Byzantine Petrology Project with Dr J. Eyers (see *BBBS* 25, 1999, 15, p. 98); 4) Publication and display of Byzantine ceramics in the Victoria and Albert Museum, London

A.W. Dunn, Birmingham

'Heraclius' "Reconstruction of cities" and thier sixth-century Balkan antecedents', *Acta XIII Congressus Internationalis Archaeologiae Christianae* (Citta del Vaticano/ Split, 1998) II, 795-806; 'Loss of

maritime traffic in the Strymon Delta vi-xviii cc: commercial, fiscal, manorial', *Oi Serres kai e Perioikhe tous apo ten Arkhaioteta sten metavyzantine Koinonia* (Serres, 1998), I, 339-60; 'From polis to kastron in southern Macedonia: Amphipolis, Khrysoupolis, and the Strymon Delta', *Castrum 5, Archéologie des espaces agraires Méditerranéens au Moyen Age* (Madrid/Rome, 1999), 399-413.

Dr Antony Eastmond, Warwick

'Body vs. column: the cults of St Symeon Stylites', in Liz James ed., *Desire and Denial in Byzantium*, SPBS 6 (Aldershot, 1999), 87-100; 'The transmission of artistic ideas in Georgia' and 'Cults and saints in Georgia', in O.Z. Soltes ed., *National Treasures of Georgia*, (London, 1999), 93-96, 108-14.

Forthcoming: 'Narratives of the Fall: structure and meaning in the Genesis Frieze at Hagia Sophia, Trebizond', *DOP* 53 (1999), forthcoming; (with Lynn Jones), 'Robing, power, and legitimacy in Armenia and Georgia', in S. Gordon ed., *Robes and Honor: The Medieval World of Investiture* [The New Middle Ages] (forthcoming, May 2000); *Art and Identity in the Caucasus in the Thirteenth Century*, (G.E. von Grunebaum Center for Near Eastern Studies, UCLA, Colloquium Series), (Los Angeles, June 2000).

In progress: *Empire and Exile: Hagia Sophia at Trebizond and the construction of Byzantine imperial identity in the thirteenth century*.

Dr Simon Franklin, Cambridge

'Annotationes Byzantino-Russicae', in G.G. Litavrina, ed., *GENNADIOS. K 70-letiiu akademika* (Moscow, 1999), 223-30; 'Rus', in David Abulafia, ed., *The New Cambridge Medieval History* 5, c.1198-c.1300 (Cambridge, 1999), 796-808, 971-5.

Forthcoming: 'Literary demonism and Orthodox tradition', in Pamela Davidson, ed., *Russian Literature and its Demons* (Oxford and New York, 2000).

David Frendo, London

Review of *Thomas Artsruni, History of the House of Artsrunik*, translation with commentary by Robert W. Thomson (Detroit: Wayne State University Press, 1985), in *Byzantine Studies/ Etudes Byzantines*, n.s. 1-2, 220-1.

Forthcoming: (with A. Fotiou) *John Kaminiates: The Capture of Thessaloniki. English Translation with Historical Notes in Byzantina Australiensia*.

Prof Edmund Fryde, deceased (see Announcements)

Forthcoming: *The Early Palaeologan Renaissance (1261- c. 1360)* (Brill, 2000).

Zaga Gavrilović, Birmingham

'The wall paintings at the Monastery of Marko, 1376-77', *Serbian Studies. Journal of the North American Society for Serbian Studies* 13/1 (1999), 145-59; entries on Serbian history, Christian tradition and medieval art in K. Parry, D.J. Melling, D. Brady, S.H. Griffith and J.F. Healey, eds., *The Blackwell Dictionary of Eastern Christianity* (Oxford, 1999).

Forthcoming: 'The Gospels of Jakov of Serres (London, B.L. Add. MS 39626)'; 'The family Branković and the Monastery of St Paul, Mt Athos', in R. Cormack and E. Jeffreys, eds., *Through the Looking Glass: Byzantium through British Eyes* (Aldershot, 2000); entries on Bosnia and Montenegro in G. Speake, ed., *Encyclopedia of Greece and the Hellenic Tradition*; 'The Cult of the Forty Martyrs in Macedonia and Serbia', 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; '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; Studies in Byzantine and Serbian Medieval Art* (London: Pindar Press).

Prof John Haldon, Birmingham

Warfare, State and Society in the Byzantine World: An Introductory Survey (Routledge/ UCL Press, 1999); 'The Byzantine world: society and the military', in K. Raaflaub and N. Rosenstein, eds., *Warfare in the Ancient World* (Washington, D.C., 1999), 241-70; 'El modo de producción tributarias: Estado y sociedad en Bizancio y el Islam primitivo', *Hispania* 58/3 (1998), 841-80; 'The Byzantine state in the ninth century', L. Brubaker, ed., *Byzantium in the Ninth Century: Dead or Alive?* (Aldershot, 1998), 3-10; 'The idea of the town in the Byzantine empire', in G.P. Brogiolo, B. Ward-Perkins, eds., *The Idea and Ideal of the Town between Late Antiquity and the Early Middle Ages* (Leiden, 1999), 1-23; 'Bizancio: lo stato romano orientale', in *Storia medievale* (Rome: Donzelli, 1998), 141-74.

Forthcoming: *Byzantium in the Iconoclast Era (ca. 680-850): The Sources. An Annotated Survey*, Birmingham Byzantine and Ottoman Monographs 7 (Aldershot, 2000); *Byzantium 300-1453: A Brief History of the Medieval East Roman Empire* (Stroud, 2000); 'Chapters II, 44 and 45 of the *Book of Ceremonies*. Theory and practice in tenth-century military administration', *TM* 13 (Paris, 2000); (with Hugh Kennedy) 'Regional identities and military power: Byzantium and Islam c. 600-750', in G. King and L.A. Conrad, eds., *Communal Identities in the Late Antique and Early Islamic Near East. Papers of the Fourth Workshop in Late Antiquity and Early Islam* (Princeton, 2000); (with Wolfram Brandes) 'Towns, tax and transformation: state, cities and their hinterlands in the East Roman world, ca. 500-800', in N. Gauthier,

ed., *Towns and their Hinterlands between Late Antiquity and the Early Middle Ages* (Leiden, 1999); 'Byzantine humour and everyday life', in G. Halsall, ed., *Humour in the Medieval World* (London: Scholar Press, 2000); 'Production, distribution and demand in the Byzantine world, c. 660-840', in I.L. Hansen, C.J. Wickham, eds., *Production, Distribution and Demand. The Long Eighth Century (c. 660s-830s)* (Leiden, 2000). In progress: *Byzantium in Transition, 730-900* (Cambridge University Press); *Byzantine Wars: Battles and Campaigns of the Byzantine Era* (Stroud, 2001); 'The fate of the late Roman senatorial elite: extinction or assimilation?', in J.F. Haldon, ed., *Elites Old and New in the Byzantine and Early Islamic Near East*. Papers of the Sixth Workshop on Late Antiquity and Early Islam (Princeton, 2000/ 2001).

Dr Jonathan Harris, London

'Common language and the common good: aspects of identity among Byzantine emigrés in Renaissance Italy', in S. McKee, ed., *Crossing 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, 1999), 189-202; 'Publicising the Crusade: English bishops and the Jubilee Indulgence of 1455', *Journal of Ecclesiastical History* 50 (1999), 23-37.

Forthcoming: 'Distortion, divine providence and genre in Nicetas Choniates's account of the collapse of Byzantium, 1180-1204', *Journal of Medieval History* (April 2000); 'The Grecian coffee house and political debate in London, 1688-1714', *The London Journal* (On the Greek community of seventeenth-century London).

In progress: (with Charalambos Dendrinos, Eirene Harvalia-Crook and Judith Herrin) editing *Porphyrogenita: Essays in Honour of Julian Chrysostomides*; *Byzantium and the Crusades* for London Books; research into the Greek community in London.

Prof Judith Herrin, London

A Medieval Miscellany (Weidenfeld and Nicolson, 1999); 'Mathematical mysteries in Byzantium: from Diophantus to Fermat', *Dialogos: Hellenic Studies Review* 6 (1999), 22-42; 'L'enseignement maternel à Byzance', in S. Lebecq et al., eds., *Femmes et pouvoirs des femmes à Byzance et en Occident (VIe-XIe siècles)* (Lille: Centre de Recherches sur l'histoire de l'Europe du Nord-Ouest, 1999), 91-102.

Forthcoming: 'Blinding in Byzantium', in Georgios Makris and Cordula Scholz, eds., *Polypleuros Nous. Festschrift Peter Schreiner* (Teubner, forthcoming 2 May 2000); 'The imperial feminine in Byzantium', *Past and Present* (2000); 'Medieval archaeology on Crete in the Byzantine period', in Davinia Huxley, ed., *Byzantine Research in Crete 1900-2000* (London, British School at Athens).

In progress: *Women in Purple* (under contract to Weidenfeld and Nicholson, London).

Dr Paul Hetherington, London

Forthcoming: 'Byzantine and Russian enamels in the treasury of Hagia Sophia in the late 14th century', *BZ*, fasc. 1 (2000); 'The Byzantine enamels on the Staurothèque from the treasury of the prieuré d'Oignies, now in Namur', *Cahiers Archéologiques* 49 (2000); 'The Byzantine steatites in the *Hagiothecium* of the Cathedral Museum, Mdina: an afterword', in Exhibition Catalogue, Mdina, Malta.

Peregrine Horden, London

[with Nicholas Purcell], *The Corrupting Sea: A Study of Mediterranean History* (Oxford: Blackwell, 2000); Ed., *Music as Medicine: The History of Music Therapy Since Antiquity* (Aldershot: Ashgate, 2000).

James Howard-Johnston, Oxford

'Heraclius' Persian campaigns and the revival of the East Roman empire, 622-630', *War in History* 6 (1999), 1-44; (with Paul Hayward), *The Cult of Saints in Late Antiquity and the Early Middle Ages. Essays on the Contribution of Peter Brown* (Oxford, 1999); (with R.W. Thomson), *The Armenian History attributed to Sebeos*, TTH 31 (Liverpool, 2000), 2 vols.

In progress: a two-volume history of the Last Great War of Antiquity, 602-630.

Andreas Ioannou, London

'Καταναλώνοντας την θρησκεία: Σημειώσεις σχετικά με την έκθεση Θησαυροί του Αγίου Όρους' ('Consuming religion: remarks on the *Treasures from Mt Athos* exhibition') in *Δοκίμης* 8, 55-74.

In progress: Contemporary (road) icon shrines as a material culture element of Modern Greek moral imagination.

Mark Jackson, Newcastle

'A pilgrimage experience at sacred sites in late antique Anatolia', in P. Baker et al., eds., *TRAC98* (Oxford 1999), 72-85; (with J.N. Postgate), 'Kilise Tepe 1997: a summary of the principal results', *Kazı Sonuçları Toplantısı* 20 (1999), 451-557.

Dr Liz James, Brighton

Desire and Denial in Byzantium, Proceedings of XXXIst Symposium of British Byzantine Studies (Variorum, Aldershot, 1999)

Forthcoming: *Empresses and Power in Early Byzantium*, part of the series Pauline Stafford and June Hammam, eds., *Women, Power and Politics: Historic Perspectives* (commissioned by Pauline Stafford for Cassell, September 2000); 'As the actress said to the bishop...Byzantine women in English-language Fiction', R.S. Cormack, ed., *Through the*

Looking-Glass. British reflections of Byzantium (Aldershot: Variorum, 2000).

Dr Robert H. Jordan, Belfast

Forthcoming: 'John of Phoberou: a voice crying in the wilderness', in Dion Smythe, ed., *The Other in Byzantium: Strangers to Ourselves*, SPBS 7 (Aldershot: Variorum, 2000); *The Synaxarion for the Monastery of the Theotokos Evergetis*, new text and English translation, vol. I, September-December, BBT (Belfast).

In progress: *The Synaxarion for the Monastery of the Theotokos Evergetis*, new text and English translation, vol. II, January-August; *The Synagoge of Paul Evergetinos*, English translation of Book I.

Olga Karagiorgou, Oxford

(with Chris Lightfoot) 'Byzantine Amorion: a provincial capital in Asia Minor', *Αρχαιολογία* 70 (March, 1999), 87-88.

Forthcoming: 'καὶ ἀτρακίς ὁππόσα (μάρμαρα) λευροῖς χθών πεδίοις ἐλόχευσε...': 'The Thessalian *verde antico* in Byzantine art', Proceedings of the International Symposium on *New Approaches to Medieval and Post-Medieval Greece* (Corfu, 1-3 May 1998), Athens 2000 (in press). The abstract of this paper was published in the *ASMOSIA Newsletter* 12.1 (Spring, 1999), 3; 'Demetrias and Thebes: the fortunes and misfortunes of two Thessalian port-cities of Late Antiquity', Proceedings of the International Conferences on *Recent Research in Late Antique Urbanism I-IV* (Nottingham-Birmingham-Oxford, 1997-99) to appear in a supplementary volume to the *Journal of Roman Archaeology*; "'Thessalia multa ferens frumenta": The Thessalian economy in late Antiquity', Proceedings of a One-Day Conference on *Economy and Exchange in the East Mediterranean during late Antiquity*, Oxford, Somerville College, 29 May 1999, to appear in the BAR Archaeological Monograph Series; *The Architecture and Sculptural Decoration of the Byzantine Basilica of Kalambaka in Thessaly*, MPhil thesis, Oxon 1995 (with drawings and some additional observations by Mr Sotiris Voyadjis, architect); "'Η Θεσσαλία και η τροφοδοσία της Ρώμης με σιτάρι το 2ο π.Χ. αιώνα"', Greek translation of the article 'Thessaly and the grain supply of Rome during the second century B.C.', *JRS* 74 (1984), 30-44, by P. Garnsey, T. Gallant and D. Rathbone, for the *Θεσσαλικό Ημερολόγιο* (forthcoming).

In progress: The sigillographic corpus of the seals of Hellas (see 8. Announcements).

Chrisi Kotsifou, London

'Interactions between visitors and Egyptian monks in Byzantine Egypt', paper delivered to the symposium held at York, 'Byzantium and the North', entitled 'Meetings of East and West' on the 23rd October 1999; 'Papyrological evidence of travelling to Byzantine Egypt', part of the

symposium organised by Oxford University at Oxford from the 13th to the 14th January 2000, entitled 'Current research in Egyptology: a symposium for graduates in the British Isles'. This paper will be published in the forthcoming volume of the BAR series.

Dirk Krausmueller, Belfast

'God or angels as impersonators of saints. A belief and its contexts in the Refutation of Eustratius of Constantinople and in the writings of Anastasius of Sinai', *Gouden Hoorn* 6.2 (winter, 1998-99), 5-16; 'Dating John of Carpathus to the 6th century. A textual parallel between his *Capita hortatoria* and the *Pandectes* of Antiochus of St Sabas', *Gouden Hoorn* 7.1 (summer, 1999), 7-13.

Forthcoming: 'Leontius of Jerusalem, a theologian of the 7th century', *JTS* (2000).

Luke Lavan, Bury, Lancs.

'Provincial capitals of late antiquity', 'The late antique city: a bibliographic essay', in L. Lavan, ed., *Recent Research in Late Antique Urbanism* (JRA Supplementary Volume).

Dr Doug Lee, Lampeter

Entries on 'Diplomacy' and 'Espionage' in G. Bowersock, P. Brown and O. Grabar, eds., *Late Antiquity: A Guide to the Postclassical World*.

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

In progress: Papers on late Roman law, late Roman treaties, the late Roman army.

Prof Wolf Liebeschuetz, Nottingham

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

Andrew Louth, Durham

(with Dr C.T.R. Hayward), 'Sanctus', in Gerhard Muller, ed., *Theologische Realenzyklopädie* 30 (Berlin-New York: Walter de Gruyter, 1998 [sic]), 20-9; Survey Article on 'Byzantine/Greek Orthodox Christianity' for S. Griffiths et al., *A Dictionary of Eastern Christianity* (Oxford: Blackwells, 1999).

Forthcoming: 'Apophatic theology in Dionysius the Areopagite', in *Hermathena* (1999, but not out yet); chapters on 'Monastic Writers' and 'Defenders of Christological Orthodoxy in the Seventh Century', for Angelo di Berardino, ed., *Patrologia V. I Padri orientali dal Concilio di Calcedonia (451) a Giovanni Damasceno (Y750)* (Institutum Patristicum Augustinianum, Rome); articles on 'Byzantine Theology: 6th-16th centuries', 'Iconoclasm', 'Iconography', 'Typology', 'Fasting', 'Virgin Birth' for the Adrian Hastings, ed., *Oxford Companion to Christian*

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Anthony Luttrell, Bath

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Dr Ruth Macrides, Birmingham

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Prof Margaret Mullett, Belfast

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In progress: Study of the life of Cyril Phileotes; *Founders and Re-founders*; construction of identity in the twelfth century; Theophylact of Ochrid's speech in defence of eunuchs; the future/ value of last 25 years of the study of Byzantine literature.

Dr J.A. Munitiz, Birmingham

'Anastasios of Sinai: Speaking and writing to the people of God', in Mary B. Cunningham and Pauline Allen, eds., *Preacher and Audience: Studies in Early Christian and Byzantine Homiletics* (Leiden: Brill, 1998), 227-45; 'Anastasios of Sinai's teaching on body and soul', Liz James, ed., *Desire and Denial in Byzantium* (Aldershot: Ashgate, 1999), 49-56.

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Dr. Jennifer Nimmo Smith, Edinburgh

Forthcoming: 'The early *scholia* on the sermons of Gregory of Nazianzus', to be included in a publication of the papers delivered at seminars at the Institute Orientaliste, Catholic University of Louvain, Louvain-la-Neuve, Belgium 1996-1997; 'The Language of the Pseudo-Nonnos Commentaries', *Thesaurus Pseudo-Nonni Commentarii in IV Orationes Gregorii Nazianzeni curantibus Bernard Coulie*, Jennifer Nimmo Smith et CETEDOC, Universitas Catholica Lovanensis Lovanii Novi (Turnhout: Brepols Publishers, 1999).

In progress: Translation of the Pseudo-Nonnos Commentaries for the series Translated Texts for Historians, Liverpool University Press; collaboration with international scholars at the Institute Orientaliste, Catholic University of Louvain, Louvain-la-Neuve, Belgium on the *scholia* on the sermons of Gregory of Nazianzus.

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 founder', in M.E. Mullett, ed., *Founders and Re-founders*, BBTT from colloquium held September 1998.

Dr Philip Pattenden, Cambridge

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

Robert Penkett, FLG, Chelmsford, Essex

'Walking in the footsteps of the saints: Antony's vision of Paul of Thebes and the angels', *Fairacres Chronicle* 32/3 (Winter, 1999); 'Sensory phenomena and experience in the medieval other world', *Reading Medieval Studies* 25 (1999).

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Charlotte Roueché, London

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Jonathan Shepard, Cambridge

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Dr Shaun Tougher, Cardiff

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Mary Whitby, London and Oxford

Forthcoming: 'The Great Palace dig: the Scottish perspective', in R. Cormack and E. Jeffreys, eds., *Through the Looking Glass* (Ashgate, 2000), 45-55; article on George of Pisidia for Graham Speake, ed., *Encyclopaedia of Greece and the Hellenic Tradition* (London: Fitzroy Dearborn, 2000); 'Procopius' *Buildings*: a panegyric perspective', *Antiquité Tardive* 8 (2000)

Dr Michael Whitby, Warwick

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N.G. Wilson, Oxford

'Archimedes: the palimpsest and the tradition', *BZ* 92 (1999), 89-101, with six plates.

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Prof Panagiotis A. Agapitos, Nicosia, Cyprus

'Teachers, pupils and imperial power in eleventh-century Byzantium', in Y. L. Too and N. Livingstone, eds., *Pedagogy and Power: Rhetorics of Classical Learning* (Cambridge, 1998), 170-91; 'Novel mixtures and awe-inspiring mysteries: Interpreting Byzantine literature from within', *Symbolae Osloensis* 73 (1998), 24-29; 'Narrative, rhetoric and drama rediscovered: scholars and poets in Byzantium interpret Heliodorus', in R. Hunter, ed., *Studies in Heliodorus* (Cambridge, 1998), 125-56; 'Ο λογοτεχνικός θάνατος των ἐχθρῶν στὴν Αὐτοβιογραφία τοῦ Νικηφόρου Βλεμμύδη', *Hellenika* 48 (1998) 29-46; 'Metamorphoseon permulti libri: Byzantine literature translated into Modern Greek', in P. Magdalino and David Ricks, eds., *Byzantium and the Modern Greek Identity* (London, 1998), 63-74; 'Mischung der Gattungen und Überschreitung der Gesetze: Die Grabrede des Eustathios von Thessalonike auf Nikolaos Hagiotheodorites', *JÖB* 48 (1998), 119-146; *The Byzantine Achilleid: The Naples Version*. Introduction, critical edition and commentary by Ole L. Smith†, edited and prepared for publication by P. A. Agapitos and K. Hult (Vienna, 1999).

Forthcoming: 'Ιερώνυμος Τραγωδιστὴς ὁ Κύπριος: "Ενας γραφέας καὶ μουσικὸς τῆς "Οψίμης "Αναγέννησης', in N. Oikonomides, ed., *Ἡ ἐλληνικὴ γραφὴ κατὰ τοὺς δέκατο πέμπτο καὶ δέκατο ἔκτο αἰῶνες* (Athens, 2000); 'Dreams and the spatial aesthetics of narrative presentation in *Livistros and Rhodamne*', *DOP* 53 (1999); 'Der Roman der Komnenenzeit: Stand der Forschung und weitere Perspektiven', in P. A. Agapitos and D.R. Reinsch, eds., *Der Roman in Byzanz der Komnenenzeit. Ein internationales Symposium (Berlin, April 1998)* (Wiesbaden, 2000); 'Poets and painters: Theodoros Prodromos' dedicatory verses of his Novel to an Anonymous Caesar', *JÖB* 50 (2000); 'Αφήγησις Λιβίστρου καὶ Ροδάμνης. Κριτικὴ ἔκδοσις τῆς διασκευῆς αὐτῆς μετὰ εἰσαγωγὴν, παραρτήματα καὶ εὐρετήριο λέξεων

(Athens, 2000).
In progress: (with Ioannis D. Polemis, Thessaloniki) critical edition of Michael Psellos' nineteen funeral orations for the Psellos *Opera minora* project (Teubner); translation into Modern Greek with introduction, revised original text and notes of Nikephoros Blemmydes' *Partial Account of his Life*; a monograph on the rhetoric of death in Byzantine literature of the 11th and 12th centuries.

Jane Baun, New York, U.S.A.

Forthcoming: "Middle Byzantine Tours of Hell": Outsider Theodicy?', in Dion Smythe, ed., *Strangers to Themselves: The Byzantine Outsider*

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Prof Hans Buchwald, Stuttgart, Germany

'Chancel barrier lintels decorated with carved arcades', *JÖB* 45 (1995); 'Romanesque sculpture in the Veneto', *The Dictionary of Art* (Macmillan, London, 1996); 'Byzantine architecture, introduction', *ibid.*; 'Saint Sophia, turning-point in the development of Byzantine architecture?', in V. Hoffmann, ed., *Die Hagia Sophia in Istanbul. Akten des Berner Kolloquiums vom 21. Oktober 1994, Neue Berner Schriften zur Kunst*, Band 3 (Bern: Verlag Peter Lang, 1998); *Form, Style and Meaning in Byzantine Church Architecture* (Ashgate/ Variorum, 1999). Forthcoming: 'Imitation in Byzantine architecture', *Festschrift für M. Restle* (Munich, 2000?).

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Dr Maria Constantoudaki, Athens

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Prof Slobodan Curčić, Princeton, N.J.

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In progress: *Architecture in the Balkans from Diocletian to Süleyman the Magnificent, 300-1550*.

Dr Malgorzata Dabrowska, Lodz, Poland

'The Despotate of Epiros in the light of the latest research', *Balkanica Posnaniensia* IX/X (1999), 77-91; 'From Poland to Tenedos. The project of using the Teutonic Order in the fight against the Turks after the Fall of Constantinople', G. Prinzing and M. Salamon, eds., *Byzanz und Ostmitteleuropa 950-1453. Beiträge zu einer table-ronde des XIX International Congress of Byzantine Studies*, Copenhagen, 1996 (Wiesbaden, 1999), 165-176.

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Dr Claudine Dauphin, Noisy-Le-Roi, France

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Garth Fowden, Athens, Greece

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Kostas Giakoumis, Athens

(with N. Nepravishta), ed., 'Mbishkrimet e kishave te Shquiperise ('The ecclesiastical inscriptions of Albania') (Tirana: Akademia e Shkencave, Instituti I Historise, 1998); 'Οι ιερές Μονές Προφήτη Ηλία στο Γεωργουτσάτι, Ευαγγελισμού στη Βάνιστα Δρόπολης και Γενεσίου της Θεοτόκου η Σπηλαίου Λιούντζης κατά τη περίοδο της οθωμανικής κατάκτησης: Αρχιτεκτονική- Ζωγραφική- Παιδαγωγικές λειτουργίες- Κοινωνικοί ρόλοι- Οικονομικές σχέσεις', *Α' Συνάντηση των Βυζαντινολόγων της Ελλάδος και της Κύπρου* (Φιλολογική Σχολή Πανεπιστημίου Ιωαννίνων, 25-27 Σεπτεμβρίου 1998), Εισηγήσεις, Περίληψεις, Ανακοινώσεις (Ιωάννινα, 1999), 189-90; 'Η οικονομική κατάσταση των ηπειρωτικών μοναστηριών κατά τα τέλη του 19ου και τις αρχές του 20ου αιώνα' η περίπτωση της Ι.Μ. Σπηλαίου Λιούντζης' ('The financial condition of the Epirotic monasteries at the end of the 19th and the beginning of the 20th centuries'), in *Ηπειρωτικό Ημερολόγιο* 19 (1998), 303-18, with an English synopsis; 'Η νομοθεσία περί ναοδομίας του οθωμανικού κράτους ως παράγοντας διαμόρφωσης της μεταβυζαντινής μοναστηριακής αρχιτεκτονικής πριν τις μεταρρυθμίσεις Τανζιμάτ', paper given in *Β' Συνάντηση των Βυζαντινολόγων Ελλάδος και Κύπρου*, Πανεπιστήμιο Αθηνών, 24-26 Σεπτεμβρίου 1999, Athens.

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Geoffrey Greatrex, Halifax, Nova Scotia

(with Marina Greatrex) 'The Hunnic Invasion of the East of 395 and the fortress of Ziatha', *Byzantion* 69 (1999), 65-75; 'Isaac of Antioch and the sack of Beth Hur', *Le Museon* 111 (1998), 287-91;

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In progress: a source book on the eastern frontier of the Roman empire, 363-630.

Tomas Hagg, Bergen, Norway

Forthcoming: (with Philip Rousseau), eds., *Greek Biography and Panegyric in Late Antiquity*, *The Transformation of the Classical Heritage* 31 (Berkeley: University of California Press, Autumn, 2000).

Dr Sophia Kalopissi-Verti, Athens, Greece

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Prof Michel Kaplan, Paris, France

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Prof Bente Kiilerich, Bergen, Norway

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George Koulouras, Larissa, Greece

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Stavros Lazaris, Strasbourg, France

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Alexei Lidov, Moscow

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Prof Henry Maguire, Champaign, Illinois

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Dr Triantafyllitsa Maniati-Kokkini, Athens

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Dr. Corinna Matzukis, Johannesburg, South Africa

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Prof L.J. Maksimović, Belgrade, Yugoslavia

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Dr Anne McClanan, Portland, Oregon

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Rev Dr John McGuckin, New York

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Dr Oliver Nicholson, Minneapolis, MN, U.S.A.

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Claudia Rapp, Los Angeles

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Hilary Richardson, Dublin, Ireland

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Dr Paul Stephenson, Mainz, Germany

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Alice-Mary Talbot, Washington, D.C.

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Thomas Thomov, Sofia, Bulgaria

In progress: 'The Epithet *New Constantine* abroad'.

Prof Dr Franz Tinnefeld, Munich, Germany

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Prof Hjalmar Torp, Bergen, Norway

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Dr Niki Tsironis, Athens and Corfu

Forthcoming: 'The Cult of the Virgin Mary during Iconoclasm', in M. Vassilaki, ed., *The Mother of God: Representations of the Virgin in*

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Maria Vassilaki, Athens

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Dr David Woods, Cork, Ireland

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3. FIELDWORK

Bulgaria

Thomas Thomov: The City of Istanbul and its suburbs, 1999

I spent a week around the paths of the Russian pilgrim Anthony of Novgorod. I examined the supposed locations of several topographical objects as part of my forthcoming article. Now I must say that there was certainly no street leading south from the Mese. My argumentation is based on Anthony's words about the Russian's *embolon*.

Central Asia

Jonathan Shepard: Survey work, September-October 1999

Survey of sites and artefacts relating to functioning of 'Silk Roads' between China and Black Sea/ Byzantine regions.

Cyprus

A.W. Dunn: Planned for 2000

May/June 2000: A further study-season in the archaeological museums of Paphos and Nicosia, Cyprus, for the Final Report on the Crusader castle of 'Saranta Kolones'.

Greece

John Haldon: August 2000

'The strategic geography of the northern Peloponnese: settlement, fortification and logistics'.

Olga Karagiorgou: September-October 1999

Full-time supervisor of the excavation at the site of Agios Demetrios on the island of Alonnesos, North Sporades, Greece: late antique settlement of the 5th-6th c. A.D. A three-aisled basilica and a bath came to light. The excavation was conducted under the auspices of the 7th Department of Byzantine Antiquities, Larisa, Thessaly (Head of Department: Mr Lazaros Deriziotes) and the kind assistance of the Municipality of Alonnesos.

Israel

Claudine Dauphin: October 1999

Short season of excavations in the Southern Bethesda Pool (Probatika) where Jesus cured the paralytic (John 5), in the grounds of the French Territory of Sainte-Anne (White Fathers), in the Old City of Jerusalem.

On the basis of ceramological and numismatic evidence, the final use of the Pool has been dated to the Umayyad period (*ca.* AD 750) and its first filling-in to the Abbassid period (ninth century), making use of seventh-century Byzantine building materials -- perhaps leftovers of the reconstruction work attributed to Patriarch Modestus after the Persian invasion of AD 614.

In October-December 1999, final season of upkeep and preparations for the opening to the public of the site of the Byzantine episcopal basilica at Dor (Israel) with funding from the Russell Trust, Scotland, the Katharine and Leonard Woolley Fund of Somerville College, Oxford, and Mrs B.D. Craig, former Principal of Somerville College. At the eastern entrance of the site, a board now provides a full explanation (illustrated by maps) in Hebrew, Arabic, English and French of the history of the site from an Archaic Greek temple of Apollo (seventh century BC) and Classical period (fifth century BC) to a late Roman healing sanctuary of Asclepius, to a Constantinian five-aisled basilica which was founded *ca.* AD 340 and possessed both a reliquary column incorporating a stone fragment from the Golgotha and the reliquary tomb of two healing saints buried together. The ecclesiastical complex was destroyed in a fire in the late seventh century and a factory for the production of raw glass was installed at its western end in the Late Byzantine/Early Umayyad period. Between the Ottoman sixteenth and late nineteenth centuries, the site was re-used as the Moslem cemetery of the neighbouring Arab village of Tantourah. The drystone retaining-wall which was built in 1994 and limits the excavated area to the north and west was extended westwards in order to encompass the excavation dumps whilst creating a viewing platform approached by steps from the north-east and supplied with an explanatory board which includes a numbered plan of the church with captions in English, French, Hebrew and Arabic. The site may be visited by arrangement with the Secretariat of Kibbutz Nahsholim (10 km north of Caesarea Maritima) and the Kibbutz's Hamisgaga Museum where the reliquary column and an ivory episcopal sceptre found in the excavations are exhibited.

Italy

Maria Kouroumali: June-July 2000

I would like to announce that my scheduled trip to Italy for summer 1999 had to be postponed last year. I am planning to visit Italy this summer instead. The route remains the same and is based on Belisarius' route through Italy as described in Books 5-6 of Procopius' *Wars*.

Turkey

James Crow: Anastasian Wall Project 1999

Following the tragic earthquake in İzmit in August 1999, we decided to postpone the main field season in Thrace until 2000. However, we were able to make a short visit in October 1999 to carry out a brief assessment of any damage to the principal monuments and make a number of new observations about the Anastasian Wall and the Byzantine aqueduct system.

There were no clear signs of damage to the best preserved aqueduct at Kurşunlugerme and Professor Bono prepared a hypothetical reconstruction of the upper part of the standing structure showing the two major phases of the water channels. As part of the hydrogeological investigation of the water supply of Constantinople we were able to visit for the first time the main sources beyond Vize and observed lengths of tunnel and a section of recently refurbished channel near the village of Pazarlı (see K. Çeçen, *The Longest Roman Water Supply System* (Istanbul 1996). Nearby the impressive springs at Kaynarca were sampled and we were able to measure the discharge. The relative elevation of this source, however, meant that it could not have directly connected with the main channel from Vize, indicating that water from these sources may also have supplied the southern cities of Thrace. In addition to visiting the aqueduct system in the Thracian hinterland of Constantinople we also carried out a reconnaissance of the most impressive standing monument inside the city, the Bozdoğan Kemeri (Aqueduct of Valens), as part of the forthcoming programme of research concerning water distribution within the city.

In the northern sector of the Anastasian Wall we were able to record detailed elevations at Hisar Tepe and south of Bedesten Tepe using rectified photography. Recent forest clearance around the tower at Hisar Tepe had revealed the outline of a V-shaped structure situated in front of the outer face of the tower. Similar additional works have been observed on other early Byzantine towers in the Balkans and this may constitute a later additional defence to the tower. Significant damage to the line of the Anastasian Wall was noted on the sector between Kuşkaya and Derviş Kapı, caused by pipe laying and the widening of a forest track. A report on this damage was prepared for the General Directorate of Antiquities.

At the southern end of the Anastasian Wall, overlooking the Sea of Marmara, we were shown the site of excavations carried out by the Istanbul Archaeological Museum in 1995 in advance of the construction of holiday villas at Altınorak. No surface remains of the Anastasian Wall survive in this sector but its suspected course has been left clear

from the development and a short section of the wall foundations is still clearly visible on the high ground at Çamur Çeşme Mevki. Amongst the debris from recent clearance were traces of mortared Byzantine bricks, a significant feature indicating that alternate brick courses were used in the construction of the wall in the Marmara sector. This was a standard construction technique in 5th- and 6th-century Constantinople and can be contrasted with the all-stone construction which survives more extensively in the north sector of the wall. We are very grateful to Mr Turan Gökyildirim for showing us the site and archives of his excavations on this part of the wall.

Just to the west of the hilltop where the wall appears to end it was possible for us to observe the outline of an ancient stone alignment extending at least 40m into the sea from the sandy shore, a structure which is locally thought to be an old jetty. However we were shown an air photograph of the location in the Silivri Belediye which confirms that the alignment was part of the Anastasian Wall extending into the Sea of Marmara. This feature had not been reported by earlier studies of the Anastasian Wall but is similar to the *probaloi* described by Procopius on the Chersonese Wall near Gallipoli (*The Buildings* IV x 7; see Crow and Ricci, *Anatolian Archaeology* 2, 1996, 17).

Acknowledgements

We are most grateful to the General Directorate of Antiquities and Museums for permission to carry out this work and especially to our representative Sena Mutlu of the Museum of Anatolian Civilizations in Ankara for the help and forbearance she showed. In addition we would wish to acknowledge the assistance from the Directors of Kırklareli and Istanbul Archaeological Museums and from local officials in Silivri, Vize and Çatalca. We are happy to acknowledge the financial support from the British Institute of Archaeology at Ankara and the Seven Pillars of Wisdom Trust.

Ken Dark and Ferudun Özgümüş: Rescue Archaeology in Istanbul, 1999

The rescue archaeology project reported in *BBBS* 25 (1999), 36-41, undertook a second season of work within the historic core of Istanbul. In 1999 the project concentrated on the north-west of the area inside the Byzantine walls, investigating sites in the districts of Ayvansaray and Balat. Further work was also undertaken in Yedikule and Koca Mustafa Pa a, in the south-west of the city.

The project, initiated and directed by Dr Ken Dark (University of Reading) and co-directed by Dr Ferudun Özgümüş (Istanbul University), aims to use methods of rescue survey (primarily site-

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watching and the systematic survey of surface remains) to record Byzantine and pre-Byzantine material in the course of destruction or at risk. Unpublished Byzantine and pre-Byzantine material is also recorded, if encountered. Every street in the designated areas is searched, sites of previous discoveries and surviving structures revisited, and local inhabitants consulted. All material located is described on standardised recording forms and photographed (with metric scale) in colour, more detailed records being made where logistically possible. This has resulted in hundreds of new discoveries, mostly of column capitals, architectural fragments and column shafts of Byzantine date, but also including Byzantine structures, ceramics, inscriptions and tombstones. Almost all of these would have been destroyed without record had it not been for this project.

In 1999 The British Museum in London offered their backing for the project and have ensured funding for five years of field recording, with supplementary funds coming from the project's other British-based sponsoring organization, the Late Antiquity Research Group. The work takes place under permit from the Ministry of Culture at Ankara, to whom we are most grateful for this opportunity.

The summary here will concentrate on some of the principal discoveries in Ayvansaray and Balat, although new material was also found in the south west of the city.

Previously unpublished Byzantine evidence came from several churches. At **St Demetrios Kananou**, alongside other Byzantine material including an inscribed tombstone, a subterranean east-west apsed room was discovered beneath the north aisle. This room, which is constructed of Byzantine brick, contains an acrosolium in its north west and has a bench along its south wall.



At **Panaghia Tis Sudas**, the quantity of Byzantine material was even greater. This included an inscribed tombstone, architectural fragments and column capitals and four cisterns seemingly of Byzantine date.



A fine relief of an angel was discovered re-used in the church wall. At **Surp Hrichdagabed** there was a much-modified substructure perhaps of Byzantine date, and also a fine Middle Byzantine relief of St Artemios, identified by an inscription. Roman-period tombstones were found at both **Panaghia Tis Sudas** and **Surp Hrichdagabed**, although in general the areas investigated lack evidence of pre-Byzantine activity.

At **Panaghia Salmatomruk** two stretches of Byzantine brick wall either side of the modern church appear to represent parts of its Byzantine predecessor. At **St Mary of Blachernae**, one monolithic column was identified still seemingly in situ in its famous holy well, while others were found -- along with column capitals -- in the church grounds, and a large slab of worked marble was also found in the grounds, probably from a major building.

The **Feruh Kethüda camii**, next to the church of **Surp Hrichdagabed**, also produced a series of column capitals and shafts, along with a quantity of rubble from marble walls. This material extends beyond the mosque compound into nearby plots, suggesting that it was not brought to the site in the Ottoman period but derives from a Byzantine structure at or near **Kethüda mosque**. At **Toklu Dede mescidi** the lowest courses of the nave wall and substructure of the Byzantine church, often

believed entirely destroyed, were found preserved in and below a modern house. Further south, a stretch of apparently previously unrecorded wall was identified immediately north of **Kariye Museum**. This comprises massive marble blocks which pre-date Ottoman features and appear cut by the present north wall of the Byzantine St. Saviour in Chora church, now Kariye Museum.

While working on the periphery of the 1999 area we encountered new structural evidence at two well-known Byzantine buildings: **Kasım Ağa camii** and **Odalar camii**. The former produced several unrecorded column capitals and, more unexpectedly, a curvilinear foundation adjacent to the north wall of the published Byzantine building. This, surviving in a garden plot, seems hitherto unrecorded, as is a stretch of arched brick wall on a construction site immediately south west of **Atelier camii**, although the building itself has recently been published in detail.

Other finds during 1999 might relate to the **Blachernae Palace**. In and around the present mosque of Ivas Efendi and in the teashop garden adjacent was a large amount of Byzantine stonework, including a porphyry architectural fragment and monolithic columns in exotic marble. Given the proximity of the mosque to Byzantine features generally believed to be part of the Blachernae palace, it is likely that this body of material represents structures of the palace once located in (and adjacent to) the area of the teashop and Ivas Efendi mosque.

Further Byzantine evidence was found in the surrounding area. Across the paved terrace immediately north of the teashop are two cisterns of Byzantine date, and one room of a hypocausted structure. This room, which retains its hypocaust columns and stove-hole, appears to be part of a small bath building constructed of Byzantine brick. It is most readily interpreted as a small private bath of Middle Byzantine date.

Another brick-built structure of Byzantine date has been exposed in the compound of Ebuzer Gifari mosque, immediately south of **St Mary of Blachernae**. This substructure comprises a number of features, indicating a two-storied structure at the foot of the terrace to its south, but the principal fragment visible today is a north-south apsed room. This also stands in a location which, on the basis of textual topographical information, might have been part of the **Blachernae Palace**. Local informants suggest substructures on the terrace summit above, and additional terraces -- one still with a single line of Byzantine brick wall at its foot -- are visible on the slopes below.

Between the complex of remains discovered north of Ivas Efendi and those at and found by earlier archaeologists below Emir Buhari

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Tekkesi, substructures can be seen exposed in the side of modern Dervişzade Caddesi. These seem to continue the Emir Buhari Tekkesi substructures as far as the immediate north of the bathhouse. On wasteland south of these, close to Adilsah Kadın mosque, two substantial stretches of brick and limestone wall, one with an arched gateway, were identified.

Plans for 2000 and 2001

The project will not undertake fieldwork in 2000, so as to analyse and publish in greater detail data collected in 1998 and 1999. Fieldwork will resume, so long as permission is granted by the authorities, in 2001.

Copies of the 1998 and 1999 preliminary interim reports can be obtained at £5 each (post free) from Dr K.R.Dark, 324 Norbury Avenue, London, England, SW16 3RL.

Acknowledgements

The directors would like to thank the Ministry of Culture for granting a permit for the 1998 season, and the Government Representative Dr Gülseren Karakap for continual support, encouragement, interest and good humour throughout the survey.

Dr Dark would 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 help in obtaining visas and to Ms S. Müftüoğlu of the University of Reading for her skilful translation. He also is grateful to Ms A. Harris at LARG and Mr D. Buckton, Dr C. Entwistle and the Trustees at the British Museum in London for their efforts on his behalf. Thanks are also due to Philips Speech Processing for providing equipment for the project.

Our thanks are also due to all those who actually conducted the 1998 survey under our direction, particularly Mr H. Çetinkaya and Ms J. Spears (now Ms J. Chedzey). Thanks also are due to Istanbul Archaeological Museum, Hagia Sophia Museum, and the bodies that generously granted permission to visit their buildings and to Mr A. Altındag who provided exemplary help from a member of the local community.

We would also like to thank the Late Antiquity Research Group and British Museum in London for giving this project their academic backing and support. Last, but by no means least, we would like to thank Professors M. Özdoğan and E. Özbayoğlu of Istanbul University for their continuing -- and invaluable -- advice, support and enthusiasm.

4. THESES

Theses begun in 1999:

A.S. Andreou, 'Khazar-Byzantine relations', M.Phil., University of Oxford, supervisor Dr James Howard-Johnston.

Marina Bazzani, 'Byzantine hymnography, with especial reference to Symeon the New Theologian', University of Oxford, supervisors Dr Kallistos Ware and Professor E. Jeffreys.

David Gwynn, 'Court bishops under Constantine the Great', University of Oxford, supervisor Dr M. Edwards.

Dimitri Korobeinikov, 'Byzantium and her oriental neighbours, with special emphasis on Byzantine-Seljuk (later Ottoman) connections', University of Oxford, supervisor Dr M. Whittow.

T.M. Lambert, 'Byzantine-Arab relations in the 830s and 840s', M.Phil., University of Oxford, supervisor Dr James Howard-Johnston.

Theses in progress but previously unreported:

Elizabeth Goldfarb, 'Late antique strategies of prophecy and protest: the Christian transformation of biblical prophetic exempla, 150-750', PhD, UCLA, supervisor Dr Claudia Rapp.

Andreas Ioannou, 'The role of iconography in the constitution of Modern Greek social identity', Anthropology Department, University College London, supervisors Prof C. Tilley and Dr C. Stewart.

Chrisi Kotsifou, 'Travelling to Egypt from the 4th to the 7th centuries: the evidence from hagiography', PhD, King's College, London, supervisor Prof Judith Herrin.

George Koulouras, 'Η περιοχή του Παγασητικού κατά τους Μέσους Χρόνους, Δ' - ΙΔ' αι' ('The Pagasetikos region during the Middle Ages, 4th-14th c.'), PhD, University of Ioannina, supervisor M. Kordoses.

Athena Levantinou, 'An illuminated Byzantine psalter in the British Library: Add. 40753', MA, Courtauld Institute, supervisor Dr John Lowden.

Jason Moralee, "'For salvation's sake": popular religious sentiment in the epigraphy and literature of the late antique Near East, 100-700', PhD, UCLA, supervisor Dr Claudia Rapp.

Angeliki Panagopoulou, 'The diplomatic marriages in Byzantium from the 6th to the 12th century', PhD, University of Ioannina, supervisor Prof Evangelos Chrysos.

Konstantina Papakosma, 'Η αγροτική ζωή στην Πελοπόννησο κατά την Υ/Β περίοδο (κοινωνικο-οικονομικά στοιχεία για 13-15 αι.)', PhD, University of Athens, supervisors Dr Tr. Maniati-Kokkini and Assistant Prof M. Dourou-Eliopoulou.

Margaret Trenchard-Smith, 'Approaches to the treatment of madness in Byzantium, 4th to 9th centuries', PhD, UCLA, supervisor Dr Claudia Rapp.

Theses successfully completed:

Christos Argyrou, 'Representations of musical instruments in the painted churches of Cyprus (12th -16th century): the Byzantine tradition and Western influences', M.Phil., The University of Birmingham, supervisor Dr Leslie Brubaker.

This thesis examines the representations of musical instruments in the Cypriot frescoes of the twelfth to sixteenth century. It consists of an introduction, four chapters and conclusions.

The introduction is concerned with the status of Byzantine organology and the contribution of visual evidence to this field. It presents and commends briefly the main work done until now. The aims, problems to be solved and the methodology applied in this research are also pointed out.

The first chapter discusses the history and art of the twelfth to sixteenth-century Cyprus for helping us to put in a context the examined representations.

The second chapter attempts to reconstruct a history of the evolution of the Byzantine instruments represented in Cyprus, based on literary and visual sources. This is a catalogue of Byzantine instruments and works as a context for the Cypriot images.

Chapter three deals with the iconography that includes representations of musical instruments. The evolution of this iconography is briefly analysed and Cypriot examples are given. There is also an attempt to interpret differentiated scenes appearing in Cyprus.

Chapter four presents and describes the instruments represented in Cyprus. The form of the instruments and the way of playing them is given and an identification of them is attempted. In this presentation parallels from both the Byzantine and Western tradition are found.

Finally, in the Conclusions, some general considerations for the instruments and the way that Cypriot painters produced these images are provided.

Stuart Burns, 'Charisma and spirituality in the early Church: Pseudo-Macarius and Messalianism', PhD, University of Leeds, supervisor Rev Dr John McGuckin and Dr J. Ginther.

The thesis is an investigation into the concept of Charisma and Spirituality in the early Church with particular emphasis upon the writings of Ps-Macarius, and of a group of ascetics known as the Messalians, evident in the late fourth/ early fifth centuries. The Macarian writings are examined to see what they reveal about the experiential pneumatic theology of the early Church, the relationship between Syrian and Hellenic traditions of Christian rhetoric, and the relationship between Ps-Macarius and the Cappadocian circle. The Macarian corpus as a whole is examined to assess its rhetorical influences and style. The rhetoric of the Macarian corpus is seen to illustrate a high degree of sophistication. This study also gives definition to two terms that have become imprecise and diverse in their use: 'enkrateia' (self-control), and 'Syrian Christianity'. By isolating the characteristics of enkrateia the definitive stages of an encratic lifestyle are identified. The breaking down of the term into enkrateia, radical enkrateia and exclusive enkrateia enables a much clearer discussion to take place as to the nature of the encratic theology of a group or individual. The final element of this study is a consideration of the distinct Macarian imagery that is evident within the corpus. Two images are considered in detail, 'the flight of the soul' and 'sober intoxication'. Overall this study shows the variety of influences upon Ps-Macarius, and the uniqueness of his expression. The influences upon Ps-Macarius include a context of endemic Syrian spirituality, a radical encratic lifestyle, a Hellenic rhetorical training, and a distinct interpretation of Platonic and Neo-Platonic images, coupled to the wider Judaic/ Mesopotamian influences of his Church. It is shown that Ps-Macarius represents an individual voice that is distinct and recognisable amongst the Fathers of the Church.

(The thesis may be consulted through Leeds University, Brotherton Library).

Ioanna Christoforaki, 'Patronage, art and society in Lusignan Cyprus, c.1192-c.1489', DPhil thesis, University of Oxford, supervisor Prof Cyril Mango.

The thesis examines the interrelation of patronage and art in medieval Cyprus during the time of Lusignan rule (1192-1489). In an attempt to contextualise the issues discussed, the interplay between patrons and artistic production is projected against the socio-political history of the era.

Chapter I deals with the period from the foundation of the kingdom of Cyprus in 1196 until the fall of Acre in 1291. This was a time of forced symbiosis between the two main ethnic and religious groups of the

island, the Frankish establishment and the local Cypriot population. In the absence of an indigenous lay aristocracy, the major patrons were monasteries and clergymen. A shift in artistic patronage, from fresco decoration to icon production, reflects the financial and religious strains of the Greek Cypriots.

Chapter II examines the period from 1291 to 1369, the most prosperous age in the history of the Cypriot kingdom. It was an era when an upcoming social élite sponsored an eclectic art that reflected the gradual rapprochement of the two cultures of the island. This trend borrowed elements from the arts of the Latin Orient, blended them with the local Byzantine tradition and produced a hybrid Cypriot *mélange*.

Finally, Chapter III traces the decline of the Cypriot kingdom from the eve of the Genoese war to the beginning of Venetian colonial rule in 1489. Despite the impoverished state of the kingdom, the last century of Lusignan rule finally witnessed a social and cultural osmosis. During the same period, diverse artistic legacies developed into distinct iconographic and stylistic trends which, in the course of the next century, flourished into different schools of painting.

P. Doimi de Frankopan Subic, 'The foreign policy of the emperor Alexios I Komnenos (1081-c.1100)', D.Phil., University of Oxford, Dr James Howard-Johnston.

Daniel Griggs, 'Religious experience in St. Symeon the New Theologian', PhD, Leeds University, supervisor Dr John McGuckin.

C.A. Holmes, 'Basil II and the government of empire (976-1025)', D.Phil., University of Oxford, supervisors Dr James Howard-Johnston and Dr Mark Whittow.

The reign of Basil II (976-1025) is widely accepted as the high point of medieval Byzantium. When the emperor died, imperial frontiers were at their most far-flung since the seventh century. Yet despite the territorial significance of Byzantium in this period, there is no comprehensive modern history of the reign. This thesis develops two important foundation stones for a new narrative history of Basil II: a better understanding of the relevant medieval historiography, and an analysis of the economic and administrative structures which underpinned contemporary political society.

The first three chapters analyse the main Greek narrative account of the reign composed by John Skylitzes at the end of the eleventh century. The first chapter is a detailed textual study. The second chapter explores the literary, social and political contexts behind Skylitzes' text. The third chapter compares Skylitzes' coverage of Basil's reign with the rest of the medieval historical record, and identifies a hitherto unacknowledged source in the Greek tradition. Read together, these chapters demonstrate how the demands of history writing in the later eleventh century

conditioned Skylitzes' narrative. In order to gain a more contemporary view of the reign, chapters four to six examine the economy and administration of the eastern half of the Byzantine empire during the tenth and eleventh centuries. These chapters argue that from the middle of the tenth century onwards, the administration of the eastern half of the empire was predicated on an imperial desire to exploit increasing regional economic prosperity. However, successive emperors, most notably Basil II himself, recognised the substantial practical constraints on the penetration of imperial authority in the locality. As a result the administration of the Byzantine east was characterised by considerable flexibility, and was able to adapt with surprising ease to local conditions.

Hannah Hunt, 'Penthos in Eastern Christian thought', PhD, Leeds University, supervisor Dr John McGuckin.

Fiona Nicks, 'The Reign of Anastasius I, 491-518, D.Phil, University of Oxford, supervisor Prof E. Jeffreys.

Anastasius' long rule at the turn of the sixth century has tended to be neglected, yet it was a critical time in the history of the Later Roman Empire. On his accession, there were many problems facing the state: conflicts, both internal and external, religious disputes, and financial and administrative chaos. It is the aim of this thesis to assess the significance of Anastasius' reign, with a systematic survey of the key areas of imperial government.

After an introductory chapter examining the primary sources, the second and third chapters consider revolts and wars. Chapter Two looks at two internal uprisings, that of the Isaurians (491-498) and that of Vitalian (514-516).

The third chapter concentrates on external conflicts and political relations. The first section considers the Persian offensive (502-506) and the role of the Arabs, while the second part examines the ambiguous position of Theoderic in Italy, and explores how Anastasius sought to stabilize the balance of power with counter-alliances with the Franks and Burgundians.

Chapter Four deals with the doctrinal schism dividing the orthodox from the monophysite. It outlines the background to this crisis and investigates the vicissitudes of Anastasius' policy as he sought to reconcile increasing eastern monophysitism with the west's intransigent orthodoxy.

Chapter Five examines Anastasius' financial rehabilitation of the state and concludes that his success lay in a much wider reorganisation of the empire's resources: he restructured the fisc and introduced changes to municipal administration, agrarian legislation and the organisation of the army. This chapter also considers measures to halt the escalating violence of the faction riots, and it closes with a survey of the emperor's building policy.

The thesis concludes that Anastasius' reign resolved many of the problems facing the empire in the fifth century, paving the way for Justinian in the sixth.

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

This is a study of the Life of Ioannes Xenos, a text which records the life, deeds and final will of Ioannes Xenos, a monastic figure who lived on the island of Crete (end of 10th century and beginning of 11th century). Ioannes Xenos is not identical with Ioannes Eremites, a monastic figure of Crete of the 16th century. A critical edition, translation and commentary of the text form the central part of this study.

Recorded in the first person singular, the text was probably dictated by Xenos just before his death and by this text he attempted to safeguard his foundations and their possessions. It is preserved in *Canonicus graecus*, a manuscript of the Bodleian Library, Oxford, dated to the 15th-16th century, which is described in detail. The text as contained in the manuscript is dated to the later Byzantine period (14th-15th century) since it contains linguistic elements of this date. Despite these later elements the text is close to the original delivered by Xenos. The connection of this text and a popular version of the Life contained in an 18th-19th century manuscript is discussed.

Xenos' activities are placed in the historical context of the period after the Arab occupation of the island and the reconquest of Crete by Nikephoros Phokas (961). Since it is the only surviving literary source, the text is very important for the period. The possible connections of Xenos with the administrative and ecclesiastical hierarchy of the island, as well as the artistic connections of Crete with Constantinople, are discussed. Moreover, the founding tactics of Xenos and the way he organised his monastic foundations are analysed. The text sheds light on the religious situation of Crete after 961, revealing many anonymous Christians ready to follow and help the holy man.

Tassos Papacostas, 'Byzantine Cyprus: the testimony of its churches, 650-1200', D.Phil, University of Oxford, supervisor Dr M. Mango.

It is the contention of this thesis that the ca. 100 churches standing or excavated on Cyprus and dated to the medieval Byzantine period (mid-7th to late 12th c.) can yield important information related not merely to artistic styles and currents, but also to settlement patterns, to economic and demographic trends, and to the island's internal history in general during a period which the written record fails to illuminate adequately. My M.Phil. dissertation (1995) already dealt with part of the material, focusing on the urban churches and their contribution to

our understanding of the development of cities after Late Antiquity. The present thesis deals with the more numerous rural monuments.

Supported by a series of catalogues, whose aim is to present the evidence from texts and surviving structures concerning churches and monasteries on the island, the thesis text examines first the socio-economic background to building activity (settlements, rural economy, monasticism), using archaeological evidence coming mainly from recent field surveys, and all available written material. The latter includes some hitherto neglected documents like the Querini-Stampalia report of Venetian properties and the inventories of estates belonging to the monasteries of Krinia and St Theodosius of Judea.

The investigation of the architecture itself is focused both on the deviations of local practice from standard Byzantine norms and on specific issues related to the island's building traditions and arts, throwing new light on relations not only with Constantinople but also with Antioch and Asia Minor which would not have been suspected had the written record alone been considered.

Taken together, the results of these investigations produce a picture in many regards quite different from the one usually expected from a peripheral Byzantine province during this period. The mid-7th c. Arab raids did not mark the collapse of the economy overnight as is usually assumed, although they did occur during a time of profound change; there was considerable building activity into the 8th/9th c. before it ground to a halt. On the other hand, the return of Cyprus in the fold of Byzantium (10th c.) was not immediately followed by an economic revival. This happened only in the later 11th/12th c., when demographic and economic growth was even more extraordinary than suspected, illustrated by the unprecedented flurry of building activity and, most importantly, by the settlement of the central Troodos massif. Most importantly however, it has now become absolutely obvious that the island's economic fortunes were constantly and inextricably linked to events on the Syro-Palestinian mainland, regardless of the fact that Cyprus was not part of the political structures of either the Caliphate or the Crusader States during this period.

Anna Pianalto, 'Martyrs, cults and water in the early Christian world', PhD, University of Birmingham, supervisor Dr Leslie Brubaker.

P. Sarris, 'Society and economy in the age of Justinian', D.Phil., University of Oxford, supervisor Dr James Howard-Johnston.

5. CONFERENCES-- FORTHCOMING

2000

3-4 Mar: **Minneapolis, Minnesota.** 'The First Christian Humanist: Lactantius in late Antiquity and the Renaissance, Conference organized by the Center for Medieval Studies, University of Minnesota. Speakers will include Jackson Bryce, J. McGuckin, Elizabeth Digeser, and Oliver Nicholson (Late Antiquity), and Daniel Nides, Litizia Panizza, and David Rutherford (Renaissance). Details from Oliver Nicholson, Director, Center for Medieval Studies, 202 Norris Hall, University of Minnesota, Minneapolis, Minnesota 55455, U.S.A. (tel: 612-626-0805; e-mail: cmedst@tc.umn.edu).

10-12 Mar: **Minneapolis, Minnesota.** Weisman Art Museum. Conference on Monastic Archaeology and Architecture, organized by Profs Sheila McNally and Garth Rockcastle, with the collaboration of the School of Architecture, the Dept. of Classical and Near Eastern Studies, and the Center for Medieval Studies. Considerable Byzantine coverage, including Late Antique Egypt and Sinai. Details from Dr Jill Keen, Center for Medieval Studies (as above).

1-4 April: **Birmingham.** The 34th Spring Symposium of Byzantine Studies, on 'Travel in the Byzantine World' will be held at the University of Birmingham. Symposiarch: Dr Ruth Macrides, Centre for Byzantine, Ottoman and Modern Greek Studies, The University of Birmingham, Birmingham B15 2TT (See Section 7, below).

Saturday, 29 April: **Cambridge.** A one-day conference on 'Education, literacy and manuscript transmission in Byzantium and the neighbouring worlds'. The conference will be concerned with such issues as libraries, the transmission of technical, scientific and rhetorical knowledge and practice in Late Antiquity and the Middle Ages, the exchange of scribes and manuscripts between Byzantium and its neighbours. We hope that the day will inspire discussion across historical periods and geographical boundaries.

Speakers include: John Lowden, 'The transmission of "visual knowledge" through illuminated manuscripts: approaches and conjectures'; Paul Magdalino, 'The Byzantine reception of classical astrology'; Margaret Mullett, 'Reading the Bible'; Judith Waring, 'Byzantine monastic libraries'; Simon Franklin, 'Literacy, Byzantium and the Rus'; Rosamond McKitterick, 'Transmission, influence and audience of Greek texts in western Europe in the early Middle Ages'; Erica Hunter, 'Transmission of technical knowledge between Syriac scientific writers and Sassanian Persia'; Scott Bucking, 'Literacy and bilingualism in Coptic Egypt'.

There may be some financial assistance for travel expenses incurred by speakers and graduate students attending the conference. Allocation will be on a 'first come, first served' basis. Please make your application in writing to Catherine Holmes, Gonville and Caius College, Camb. CB2 1TA (tel. 01223-335422; e-mail cjh37@hermes.cam.ac.uk) or Judith Waring, The Faculty of Classics, Sidgwick Avenue, Cambridge CB3 9DA (tel. 01223-335616; e-mail: jsw1004@cus.cam.ac.uk).

5-7 May: **Washington, D.C.** Dumbarton Oaks Symposium: 'Pilgrimage in the Byzantine Empire, 7th-15th century'. For more information, write to Caitlin McGurk at Byzantine@doaks.org or telephone (202)-339-6940. The Dumbarton Oaks website also contains information at <http://www.doaks.org>

15-18 May: **Moscow.** 'Relics in the Art and Culture of the Eastern Christian World', International Symposium organized by the Centre for Eastern Christian Culture. Among the topics to be discussed are the following: 'The cult of relics in the making'; 'Theological and liturgical aspects of relics'; 'Relics and pilgrimage'; 'Collecting of relics'; 'The relic as asset'; 'Furta sacra and political aspects of relics'; 'Relics in sacred space'; 'Reliquaries'; 'Relics in iconography'; 'Miraculous icons as relics'; 'The historical perception of relics'. In conjunction with the symposium two important exhibitions are to be held: 'Christian Relics in the Moscow Kremlin'; and 'The Mandylion in Russian icons' at the Museum of Old Russian Art. For more information contact Dr Ada Beliaev, Project Coordinator, Tsvetnoi bulvar, 25-29, 103051 Moscow, Russia (tel./fax. [7095]-200-0689; e-mail: labeliaev@mtu-net.ru)

late May: **Nicosia, Cyprus.** The Pierre Belon Centre des Études Byzantines (École des Hautes Études en Sciences Sociales, Paris) and the Department of Byzantine and Modern Greek Studies (University of Cyprus) will organize an international conference on Byzantine Literature. It is the aim of the two institutions to hold the symposium biannually and in alternation between Nicosia and Paris. The subject of the first Symposium is: 'Towards a (new) History of Byzantine Literature'. Speakers will include Ja. Ljubarskij, A. Karpozilos, V. Katsaros, E. Maltese, P. Magdalino, W. Hörandner, M. Hinterberger, P. Odorico, D. Reinsch, M. Mullett, and E. Chrysos.

10 July: **Leeds:** 'Byzantine Texts: Manuscript, Print and Beyond', session at International Medieval Congress, University of Leeds, sponsored by Hellenic Institute, Royal Holloway, University of London. Speakers will include the following:
Charalambos Dendrinos, 'Manuel II Palaeologus on the study of theology'

Anne Alwis, 'The Luxeuil connection: the transmission of the "vita" of Julian and Basilissa'

P. Antonopoulos, 'Byzantine Texts and their place on the Net: a bonus for the community?'

Moderator: John Davis. Further information from Jonathan Harris, Hellenic Institute, Royal Holloway, University of London, Egham, Surrey, TW20 0EX. E-mail: jonathan.harris@rhbnc.ac.uk

6-13 Aug: **Oslo**. The 19th International Congress of Historical Sciences will include a Byzantine panel. The following session has been organized on behalf of the Committee of the International Association of Byzantine Studies, to be held on Friday, 11 August 2000: Paul Magdalino (St Andrews), Introduction and Chair; Ludwig Burgmann (Frankfurt), 'The administration of justice from the death of Leo VI to the end of the Macedonian dynasty'; Jean-Claude Cheynet (Paris IV), 'Basile II et l'Asie Mineure'; Catherine Holmes (Cambridge), 'Political elites in the reign of Basil II'; Athanasios Markopoulos (University of Crete, Rethymnon), 'Byzantine history writing at the end of the first millennium'; Leonidas Mavrommatis (EIE, Athens), 'l'eclosion de l'idée de la Nation-Etat à Byzance autour de l'an Mil'; Paul Stephenson (Mainz), 'The Balkan frontier in the year 1000'.

Aug: **Exeter**. 'Creating a Christian Culture: Constantine and his Consequences at the Start of a New Millennium', Conference organized by Alistair Logan and Oliver Nicholson. For more information write to Alistair Logan, Dept of Classics and Theology, University of Exeter.

Sept: **Amman**. 'Was there a militarisation of the southern Balkan provinces during Late Antiquity?', XVIIIth International Congress of Roman Frontier Studies.

6-10 Sept: **Athens, Greece**. International Conference on 'Byzantine Sculpture, 7th-12th c.', organized by the French School of Archaeology at Athens. Olga Karagiorgou will deliver a paper entitled: 'Coloured stones in Middle Byzantine architecture: pieces made-to-order or spolia?'

11-13 Sept: **London**. 'Personification in the Greek World', Conference to be held at King's College London. Speakers on Byzantine subjects will include Liz James and Prof E. Jeffreys. For more information, please write to Dr Emma Stafford, Dept of Classics, University of Leeds LS2 9JT (e-mail classics@leeds.ac.uk) or Prof Judith Herrin, Centre for Hellenic Studies, King's College London, Strand, London WC2R 2LS (2-mail: judith.herrin@kcl.ac.uk).

FORTHCOMING CONFERENCES

14-18 Sept: **Oxford**. Neograeca Medii Aevi V, held at Exeter College, Oxford. Convenors: Prof Elizabeth Jeffreys (Oxford) and Prof Michael Jeffreys (Sydney). Further details from Professor E. Jeffreys, Exeter College, Oxford OX1 3DP.

24-26 Sept: **Crete**. 3rd Meeting of Byzantinologists from Greece and Cyprus, to be held at the University of Crete.

Nov: **Athens, Greece**. The Institute for Byzantine Research of the National Research Centre (Athens) will organize a three-day conference on 'The Development of Taste in Byzantium (11th-15th centuries)', where scholars of literature, art and history will meet to discuss such issues as the individual in Byzantine society, natural space, taste and distaste, the body.

2001

19-25 Aug: **Paris**. Congrès International des Études Byzantines. The preliminary registration form for the 2001 International Congress has been published. If you wish either to give a communication or poster presentation, or want to receive the second circular, you should send your name, postal address, fax and e-mail to M. J.-F. Vannier, Collège de France, Centre d'Histoire et Civilisation de Byzance, 52 rue du Cardinal Lemoine, 75005 Paris, France. Fax: +33 1 44.27.18.85.

3-9 Sept: **Ankara, Turkey**. Second International Congress on Black Sea Antiquities, to be held at Bilkent University. The conference will cover local populations of the Black Sea Littoral and their relations with the Greek, Roman and Byzantine worlds and Near Eastern civilisations (8th c. BC- ca. AD 1000). For more information, contact the Secretary General, Dr G.R. Tsetskhladze, Dept of Classics, Royal Holloway and Bedford New College, University of London, Egham, Surrey TW20 OEX (fax. +44 (1784) 439855).

2006

The next International Congress of Byzantine Studies will be held in Great Britain, at a date and venue to be announced. For more information contact Dr A. Eastmond, Dept of Art History, University of Warwick, Coventry CV4 7AL. E-mail: a.d.eastmond@warwick.ac.uk

6. PAST CONFERENCES

Records and Reports of Conferences held in 1999

Jan: **Nicosia, Cyprus.** As a result of the *Neograeca Medii Aevi* IV Conference in Nicosia (November 1997), a workshop symposium on editorial practice of Byzantine and Postbyzantine vernacular texts, hosted by Hans Eideneier and Ulrich Moennig, was held at the University of Hamburg. Issues ranging from what should be included in an introduction to how to prepare a critical apparatus were substantially discussed. The results will be published by the University of Crete Press in a volume accompanying the acts of *Neograeca Medii Aevi* IV.

26-28 Mar: **Johannesburg, Republic of South Africa.** 'Hellenic Culture within a South African Context'. Conference on various aspects of Hellenic topics within a South African context at The Rand Afrikaans University, Johannesburg. Inter alios, Dr. C. Matzukis delivered a paper on 'George Seferis and Three South African Poets', to appear in a volume of collected conference papers (Rand Afrikaans University).

Feb: **Los Angeles, California.** 'Bishops, Charisma and Leadership from Constantine to Justinian', a two-day international conference on 'Elites in Late Antiquity', UCLA. Conference proceedings will include papers by P. Brown, D. Caner, S. Elm, J. Matthews, C. Rapp, M. Salzman, and A. Skinner (forthcoming in the autumn 2000 issue of *Arethusa*).

Feb: **Moscow, Russia.** Conference in memory of Victor Lazarev, held at Moscow State University.

Feb: **Los Angeles, California.** 'Church and State in Late Antiquity and Byzantium', Center for the Study of Religion Colloquium, UCLA.

Mar: **Santa Barbara, California.** 'Jews and Muslims in Medieval Constantinople', University of California Workshop on the Near East, Santa Barbara.

Apr: **Birmingham, England.** 'The Bishops as Elite in Late Antiquity', 6th Workshop on Late Antiquity and Early Islam.

May: **California.** 'Holy Bishops in Late Antiquity: Religious and Secular Leadership in a Time of Transition', USC-UCLA Latin Workshop, University of Southern California.

8-9 May: **Oxford**. The Second Graduate Students' Conference under the auspices of the Society for the Promotion of Byzantine Studies and the Oxford Byzantine Society was held at Christ Church. The first such event was held in Oxford last February, at the encouragement of the SPBS, in order to provide an opportunity for graduates in Byzantine Studies to give reports about their work and to meet other students with related interests, in an informal environment. The event was organised by the officers of the Society.

Some fifty participants attended; they represented a dozen universities in Britain and included Oxford undergraduates and senior Byzantinists. Two students, Aslihan Akisik and Koray Durak, came from Istanbul for the conference. The twenty speakers presented twenty-minute communications in two morning and two afternoon sessions. Their papers, arranged roughly into thematic groups, covered a wide variety of subjects in the domains of art history, historiography, literature, palaeography, and identity, the last a subject of spirited discussion.

A reception was held in the Upper Library on Saturday evening; thanks to the kindness of Mr Richard Hamer and Mrs Janet McMullin, a number of Greek manuscripts and icons from the Christ Church collections were on display. At the end of the meeting, Anna Williams volunteered to hold the event at Birmingham in 2000. The organisers are grateful to the Society for the Promotion of Byzantine Studies, the Oxford University Committee for Byzantine Studies, and Christ Church, for their support of the conference.

(Anne McCabe)

29 May: **Oxford**. One-day conference on 'Economy and Exchange in the East Mediterranean during Late Antiquity', Somerville College. Olga Karagiorgou delivered a paper entitled "'Thessalia multa ferens (frumenta)': Thessalian products in the late Antique Mediterranean trade'.

13-17 June: **Jerusalem, Israel**. 'Scripture and Picture: the Bible in Jewish, Christian and Islamic Art', held at The Hebrew University. Alexei Lidov delivered a paper on 'The Temple Vision of Ezekiel and the Russian Sculptural Decoration of the 12th Century'.

21-24 Jun: **Maynooth, Ireland**. 'The Mystery of the Trinity in the Fathers of the Church', at St Patrick's College, Maynooth.

24-26 Sept: **Athens, Greece**. 2nd Meeting of Byzantinologists from Greece and Cyprus, held at the University of Athens.

27-30 Sept: **Parma, Italy**. 'Medioevo: i modelli', organized by A.C. Quintavalle. Among the speakers were M. Andaloro, A. Cadei, W. Dorigo, C. Dufour Bozzo, J. Gardner, A. Iacobini, B. Kiielerich, X.

Muratova, V. Pace, E. Russo, E.B. Smith, M. Righetti, H. Torp, W. Tronzo.

15-17 Oct: **Amherst, Massachussetts**. 'The World of Late Antiquity: The Challenge of New Historiographies', held at Smith College. This event gathered a remarkable number of distinguished speakers to address the world of late antiquity and their own approaches to it. A large number of papers was packed into a brief space of time, and there was therefore little opportunity for wider discussion or for the speakers to engage with one another on contested issues.

23 Oct: **York**. Byzantium in the North: An Interdisciplinary Research Forum. Seminar: Meetings of East and West.

The one-day meeting was held at the College of Ripon & York St John and was supported by the Society for the Promotion of Byzantine Studies. It was a very successful research seminar which gathered more than 40 Byzantinists from all over England and especially from the North. The day was very well organised and the atmosphere extremely hospitable. The way the programme was laid out was by having coffee and tea in the morning and then two main papers, one from Prof Judith Herrin and one from Dr Andrew Jotischky, speaking on 'The Wicked Empress Theophano' and 'The Friars and the Early Christian Tradition: Perception and Appropriations', respectively. Then we had an hour and a half break during which we were treated to a beautiful buffet-lunch prepared by the organisers of the seminar themselves. We proceeded to the final main lecture of the day with Dr Jonathan Harris speaking on 'Edward 11, Andronicus 11 and Giles d'Argentine, a neglected episode in Anglo-Byzantine relations' and then we concluded with three research communications. In general, the day proved to be extremely thought-provoking and stimulating. All of the papers were interesting and covered different aspects of meetings of East and West. There was plenty of time left after each paper for questions and answers and there were also 15 minutes of closing remarks at the end of the day. We finished our day with tea and coffee, during which everybody expressed how successful the seminar was, and then we had the chance to enjoy the beautiful city of York for the rest of the day.

(Chris Kotsifou)

10-12 Nov: **Rome, Italy**. 'Imperial Art as Christian Art -- Christian Art as Imperial Art. Expression and Meaning in Art and Architecture from Constantine to Justinian', Norwegian Institute. Speakers included B. Brenk, S. de Blaauw, J. Deckers, F. Guidobaldi, B. Kiielerich, D. Kinney, T. Mathews, P.J. Nordhagen, S. Sande, H. Torp and others.

25-27 Nov: **Athens, Greece**. 'Heroes of the Orthodox Church. The New Saints, 8th-16th Centuries', organized by The Institute for

Byzantine Studies (NHRF), Athens and was held at the National Hellenic Research Foundation.

The symposium lasted four days and Byzantinists from many different countries attended it. The main issues that concerned scholars who participated in the symposium were saints and martyrs, the historicity of the saints, forms of sanctity, the process of sanctification, saints' Lives, forms of the texts, miracles, art history and Slavic saints.

The study of monk and bishop saints was one of the main topics presented in the symposium. Michel Kaplan discussed the case of Leontios of Jerusalem and attempted to define his form of sanctity. Marie France Auzépy talked about monk saints of the period of second iconoclasm while David Turner devoted himself to saints' Lives of the same period. Anna Avramea presented a paper on the bishop saints of the 8th-10th centuries and discussed the interaction between bishops and their environments.

The study and interpretation of saints' Lives and holy persons was the subject of many papers. Sergey Ivanov referred to the literary genre of the Holy Fool in relation to St Paul the Corinthian, and to the way this genre developed throughout the centuries. Antonia Kioussopoulou discussed the topic of 'time' as this appears in Lives of the later Byzantine period. Odysseas Lampsides studied the historicity of hagiographical texts of Pontic regions and referred to the discrepancies that are noted in such texts, making special reference to texts related to Panagia of Soumela. Kriton Chrysochoides talked about martyrs and martyrdom in the 16th century in rural areas, in relation to the first martyrs and martyrdoms that mainly took place in urban centres. Sophia Kotzambasi discussed the presence of saints of the middle Byzantine period in hagiographical texts of the Palaeologan era, using mainly the example of St Theodosia. Eleonora Kountoura-Galaki studied the cult of St Nicholas with reference to the Byzantine naval tradition. Narrations of miracles were of great interest for scholars like Alice-Mary Talbot ('Metaphrasis in the early Palaeologan Period: the *Miracula* of Kosmas and Damian by Maximos the Deacon'), Stephanos Euthymiades ('Late Byzantine collections of miracles and their implications') and Martin Hinterberger who talked about autobiographical elements in narrations of miracles.

Two papers, the first by Ljubomir Maksimović and the second by Lenos Mauromates, focused on the Serb emperors who became saints. A long and heated discussion followed. The topic of Slavic saints and hagiographical texts preoccupied other scholars as well, including Dmitry Afinogenov who referred to Slavic translations of Byzantine hagiographical texts; Leonid Beliaev; Ninoslava Radošević on the rhetoric of the Serb hagiography; Mirjana Zivojinović on Symeon as the saint and protector of the Serb state; Dzurova and Velinova's joint paper on the cult of King Milutin.

Of great interest also was the paper presented by Konstantinos Manaphes who announced that he tracked down another version of the Life of St Athanasios in a manuscript of the Sinai monastery dated to the beginning of the 11th century. Anna Lambropoulou, representing the research team of the Institute for Byzantine Research which works on the programme of history and geography, delivered a paper on the cult of saints of Peloponnesos (9th-15th centuries). Theocharis Detorakis presented a newly established research programme called *Bibliotheca Hagiographica Neograeca*; this programme aims to collect all saints' Lives and other relevant material dated after 1453.

On the last day of the Symposium all of the participants visited the site of Hosios Loukas in Steiris. After a guided tour around this famous monastic establishment the last session of the symposium took place: Nancy Patterson Ševčenko, Nicholas Oikonomides and Symeon Paschalides presented their papers. At the end of this last session, the monks of the monastery offered lunch.

(Sophia Oikonomou)

30 Oct: **Dublin, Ireland.** 'From Rome to Rûm: Continuity and Change in the Mediterranean', Symposium held at University College, Dublin, with four sections: architecture, archaeology, minor arts and history and literature.

1-5 Dec: **Istanbul, Turkey.** 'Senbysantinsk kultur i interaktion och isolering' ('Late Byzantine Civilization - Interaction and Isolation'), Swedish Research Institute. Papers delivered (in Scandinavian languages) by E. Balicka-Witakowska, B. Brendemoen, V. Bulgurlu, B. Bydén, R. Gothoni, O. Hjort, K. Hult, B. Kiilerich, J.O. Rosenqvist, S. Sande, H. Torp, C. Troelsgaard, S.T. Christensen. The proceedings are to be published in English.

2000

13-14 Jan: **Oxford.** 'Current Research in Egyptology', A Symposium for Graduate Students in the British Isles. This symposium was organised by the University of Oxford and sponsored by the Griffith Institute. It was the first to be organised concerning postgraduate research on Egyptology and it proved to be a very good venue for postgraduate students to present their work amongst their peers. It had a very friendly atmosphere, not competitive at all, and the fact that there were hardly any lecturers in the audience may have helped speakers to relax and present their material better. The periods the symposium covered were from Prehistoric times down to Early Islamic ones, as well as various aspects of Egyptian history and archaeology. There were 29 papers presented, each of them 20 minutes long. The papers were grouped under various categories, including: Archaeology I; Social

organization to the end of the Old Kingdom; Science, Medicine and Health; Archaeology II: field work; Late Roman, Byzantine and Islamic Egypt; Astronomy and Religion; Iconography, Language and Grammar; Interpreting Texts and Historical Sources; and Interpreting Visual Evidence. There was time provided after each session for questions and answers. Byzantine Egypt was represented by three papers: Dr. Sofia Torallas-Tovar speaking on 'The Police in Byzantine Egypt', Chrisi Kotsifou on 'Papyrological evidence of travelling in Byzantine Egypt' and Alison Gascoigne on 'The Development of Fortified Settlements in Late Roman and Early Byzantine Egypt'. The majority of the researchers present were studying Pharaonic Egypt, but they were surprised and delighted to find out how fascinating and multi-faceted the Byzantine period is. I feel that it was a very effective way of introducing Byzantium to an audience which would otherwise not learn much about the subject. I am sure that the organisers of the next symposium will be grateful for more papers on Byzantine Egypt. The papers presented at this symposium will be published by the end of the year by the BAR publisher. Next year a similar symposium will be held at Liverpool University. The organiser is Fiona Simpson (e-mail: fss2603@liv.ac.uk) I feel that special thanks are due to Christina Riggs and to Angela McDonald who were the organisers of the symposium and who made sure that everything ran according to schedule. More importantly, they initiated a symposium that brought together young researchers from all over Britain to share and exchange their ideas and opinions. Hopefully it will run for years to come.

(Chrisi Kotsifou)

7. XXXIV SPRING SYMPOSIUM OF BYZANTINE STUDIES

'Travel in the Byzantine World'

1-4 April 2000
The University of Birmingham

Symposiarch: Ruth Macrides
with Leslie Brubaker, A.A.M. Bryer, Gaye Bye, Mary Cunningham,
Archie Dunn, John Haldon, Nikolai Lipatov
and all Members and Associates of the Centre for Byzantine, Ottoman
and Modern Greek Studies

Byzantium is on the move again. Travel is our theme. Take up your bundle and join us on the road from Kamacha to Melitene, by the Euphrates. Stand on the camel-hump bridge which leaps a giddy 30 feet above the Arapkir Çay. Read the majestic 60-foot inscription which spans the river: +THE LORD GOD GUARD YOUR COMING AND YOUR GOING FROM NOW AND FOR EVERMORE, AMEN, AMEN, AMEN+. But wait: what Psalm 120/121.8 actually says is: 'your going and your coming'. What is all this coming *and* going? This bridge is no dual carriageway. Has the camel replaced the wheel? What Byzantine agency built and guarded such a bridge? Who failed to maintain the lost Roman road? What price Byzantine inns, service stations and one-horse staging posts? Who wants to get from Kamacha to Melitene anyway?

This Symposium discusses all these matters and more. The provisional programme follows. Please note, however, that further changes may be made to the Symposium programme between the time of *BBBS* going to press and 1 April. For the first time in the history of *BBBS*, we are also printing abstracts of this year's Communications, that important section of the annual Symposia in which students and scholars present their latest research (which may or may not have to do with the theme of the current Symposium). We hope in future to continue to present the abstracts in the same year in which they are delivered; thus *BBBS* will serve as a guide for the current Symposia, besides fulfilling its usual function as the Society's annual Bulletin.

Provisional Programme (as of 14 March 2000)

Saturday 1 April

- 12 noon **Opening** of the Symposium by Anthony Bryer
- 12.15 **Framework Lecture.** Michael McCormick (Cambridge, Mass.): 'Byzantium on the Move: Travel, Communications and Byzantine Civilization'
- 13.00 **Buffet Lunch** in Conference Room, School of Education.
- 14.30 **Session I: Going There**, convened by Anthony Bryer
- I.1. Patrick Gautier Dalché (C.N.R.S., Paris): 'Le monde byzantin dans les portulans'
- I.2. John Pryor (Sydney): 'Types of ships and their performance capabilities'
- I.3. Johannes Koder (Vienna): 'Maritime trade and the food supply for Constantinople in the early Middle Ages'
- I.4. Klaus Belke (Vienna): 'Roads and traffic in Macedonia and Thrace in the Middle and Late Byzantine periods'
- 1800 R.K. Swan of Swan Hellenic Ltd: 'Sailing to Byzantium Today'
- 18.30 **Reception** in the Barber Institute (sponsored by Swan Hellenic Ltd.) to view Exhibitions (sponsored by The Seven Pillars of Wisdom Trust)
- 20.00 **Dinner** in University House (followed by the S.P.B.S. Executive Meeting).

Sunday 2 April

- 8.00 **Breakfast** in University House
- 9.30 **Session II: Getting Around**, convened by Archie Dunn
- II.1. Fred Van Doorninck (Texas): 'The Byzantine ship at Serçe Limani: an example of small-scale maritime commerce with Fatimid Syria in the early 11th century'
- II.2. Stephen Hill (Warwick): 'Isaurian builders on the move'
- II.3. Andreas Külzer (Vienna): 'Byzantine and early post-Byzantine pilgrimage to the Holy Land and to Mt Sinai'
- II.4. Nergis Günsen (Istanbul): 'The Medieval trade in the Sea of Marmara from the evidence of shipwrecks'
- 12.30 **Buffet Lunch** in the Conference Room, School of Education
- 14.00 **Communications**, convened by Mary Cunningham and Nikolai Lipatov
- 15.30 **Session III: Being There**, convened by John Haldon
- III.1. Krijnie Ciggaar (Leiden): 'Bi-lingual word lists and phrase lists: for travel or for teaching?'

- III.2. Liz Le Bon (St Andrews): 'Travellers' graffiti: grubby pictures or first-hand evidence?'
 III.3. Albrecht Berger (Berlin): 'Sightseeing in Constantinople: Arab travellers, ca. 900-1300'
 19.00 **Dinner** in University House
 21.00 **Annual General Meeting** of The Society for the Promotion of Byzantine Studies in University House Library

Monday 3 April

- 8.00 **Breakfast**
 9.00 **Communications**, convened by Mary Cunningham and Nikolai Lipatov
 13.00 **Buffet Lunch** in Conference Room, School of Education
 14.30 **Session IV: Going Over It**, convened by Ruth Macrides
 IV.1. Leslie Brubaker (Birmingham): 'The conquest of space'
 IV.2. Nancy Ševčenko (Philadelphia): 'Moving through space: Byzantine processional patterns'
 IV.3. Margaret Mullett (Belfast): 'In peril on the sea: travel genres and the unexpected'
 17.00 **Concluding lecture**: Michael Angold (Edinburgh): 'Looking forward to the later travellers'
 17.30 **Closing** of the Symposium and **Announcement** of the 35th Spring Symposium of Byzantine Studies, 2001
 18.00 **Reception** in the Conference Room, School of Education, sponsored by Ashgate Publishing and Variorum
 19.30 **Feast** in University House

Tuesday 4 April

- 8.00 **Breakfast** in University House

Abstracts of Communications concerning Travel

Ian Booth, 'Trade and Communication in North-western Anatolia (1204 to 1282)'

This paper, which is based on Claude Cahen's translation of the Selçuk Sultanate section of Ibn Sa'id's *World Geography*, shows that during the 13th century the imperial territories of Bithynia and Paphlagonia were connected to the Sultanate by trade links, which centred on the port of Herakleia Pontica. I have identified which routes were in use and which were not. Indeed whilst wishing that more positive information was available, when the information from Pachymeres is added in it is possible to discern a clear pattern which shows that the disintegration of the Byzantine empire is just starting, identifies the fact that there is Moslem Christian co-operation in the Duzce area and that the routes that ran from Herakleia Pontica to Kastamonu via the Valleys and from Justinian's Bridge on the Sakarya to Herakleia were still in use as late as the 1280s. I have tried to identify which routes were in use at the time and which could not be used for military reasons (presumably). I have also shown that for the majority of the century the main routes were open, reasonably safe and fairly peaceful, indeed that they were probably no more dangerous than, say, the Sologne in France.

Elisabetta Borromeo, 'L'héritage byzantin dans la Méditerranée et les Balkans Ottomans d'après les voyageurs occidentaux (1600-1644)'

When visiting the East Mediterranean and the Ottoman Balkans, were western travellers looking for traces of the Byzantine empire and what ideas did they form of this civilisation? According to detailed study of the accounts of travellers in the European part of the Ottoman empire (1600-1644) (the subject of a PhD currently in progress at the EHESS supervised by Gilles Veinstein), it seems that these western accounts of the Byzantine past are in fact relatively rare (except for those dealing with Constantinople and the detailed descriptions of St Sophia). The traveller's observations were not, however, completely lacking: some travellers do in fact offer the reader some interesting historical observations as well as descriptions of churches, monasteries and fortresses.

Vera Bulgurlu, 'A presentation of the seal of "Eutikhios, *patrikios*, *basilikos protospatharios* and *logothetes tou okseou dromou*" and some remarks on the office of *logothetes tou okseou dromou*'

There are two seals in the collection of the Istanbul Archaeological museum belonging to Eutikhios. They are very similar, but from different boulloterions. Slides will be shown of the seals, together with a transcription. This will be followed by an explanation of the importance of the office of 'logothetes tou okseou dromou' in the 8th century, as opposed to the office of 'logothetes tou dromou'.

Eurydice S. Georgantelis, 'Travelling to Philippi, 5th-6th c. A.D.: trends of coins circulation in Eastern Illyricum'

The site of Philippi is located in Eastern Macedonia, in the fertile plain of Dato, between Mounts Orbelon, Paggaion and Symvolon, 16 km along the modern Kavala-Drama road. The political, ecclesiastical and economic importance of this central Byzantine site was closely related to the natural resources of the area, its proximity to the Byzantine capital, its function as a pilgrimage centre, as well as to the commercial and military roads which crossed it, namely the Via Egea, which connected the Western to the Eastern Balkans, and the passage leading from the Aegean coast to the hinterland of Macedonia and Thrace.

After the official establishment of Christianity and the elevation of Philippi to the rank of metropolitan see the character of city life changed gradually, and transformations of the city plan reflect the transition between late Antiquity and the medieval world. Impressive Christian monuments were erected over the ground, previously occupied by public building complexes, such as the commercial Agora. Stray- and site coin finds from Philippi and the neighbouring island of Thasos are plentiful and cover the first half of the 5th century, namely the reigns of Arcadius, Theodosius II, Marcian, Valentinian III. In the second half of the 5th century there is a gap in the sequence of coin finds, a fact that can be connected to the Visigothic and Ostrogothic raids, which must have caused a certain interruption in the coin circulation. Shortly after the beginning of Anastasius' reign, circulation resumed in the area and the numismatic evidence supplemented by archaeological remains points clearly to urban continuity, which lasted at least until the middle of the 7th century. The presence in Philippi of coins from the majority of Eastern mints, namely Constantinople, Thessaloniki, Antioch, Cyzicus and Nicomedia reflects the function of the city as an important meeting place of people and goods in Eastern Illyricum.

Alexander Grishin, 'Bars'kyj's travels in the Byzantine world'

Bars'kyj was an early eighteenth-century traveller from Kiev whose unedited and untitled travelogue survives in the autograph manuscript of over five hundred folios, about 240,000 words, and is accompanied by scores of painstakingly accurate archaeological drawings, mainly of churches and monasteries. Bars'kyj's travelogue was composed over the best part of a quarter of a century, between the time he left his native Kiev at the age of twenty-two, on July 20, 1723, and his return to Kiev in 1747, where he died barely a month later. After the author's death a highly abridged edition, edited by V.G. Ruban, was published in 1778. This edition, which was in part rewritten by the editor and supplemented with additional material, was reprinted at least four times in the next half century, and has served as the basis for many citations to

Bars'kyj in early literature. Between 1885 and 1887, the Russian philologist Nikolai Barsukov produced a much improved four-volume edition of Bars'kyj's travel journal under the sponsorship of the Russian Orthodox Palestinian Society. Although flawed by many of the scholarly conventions of Barsukov's time, this edition has remained the only reasonably reliable version of Bars'kyj's text.

For the past six years I have been preparing a modern edition, which includes a facsimile volume of the newly restored autograph manuscript, an English translation accompanied by detailed commentaries, as well as a translation into modern Ukrainian. The project is now nearing completion and is being published in the Harvard Library of Early Ukrainian Literature series.

Karen Hartnup, 'Father Richard and the vampires of Santorini: something to get your teeth into'

Western travellers were fascinated by the phenomenon of Greek revenants and I would welcome the opportunity to share my thoughts on this subject with a wider audience. Although material in the paper is post-Byzantine it concentrates on the beliefs of the orthodox church and laity and therefore deals with the continuing Byzantine tradition in Ottoman Greece.

Keith Hopwood, 'Crossing borders, tasting cultures: cross frontier movement in the Palaiologan period'

We shall look at the travellers, voluntary or involuntary, who crossed borders between Byzantium and the Turkish territories in the period 1250-1360. What sort of experience was it? How much could one be prepared for the challenges of the journey? How could one ensure one's protection when travelling beyond one's own state? What were the rewards to be gained by the individual and the receiving society? What might the traveller bring back to his/her own society?

The nature of the sources directs our attention to powerful figures such as Michael Palaiologos, or George Palamas, but we can also consider Ibn Battuta, as well as Byzantine princesses married to Turkish emirs.

Finally, defectors brought their followers with them: the people of Izzud-Din Kay Ka'us became the Gaga'uz of Rumania, and the temporary loyalty shown by the followers of Mehmet Beg of Denizli. In these cases, travellers might significantly change the nature of the frontier itself.

Nikos Kalogeras, 'Travelling for learning and teaching'

This paper examines the role, the purpose and the frequency of educational travel. Teachers and students moved from their hometowns and journeyed to give or receive knowledge. Educational trips for students did not begin before their secondary education and were more

frequent for the acquisition of higher learning. Children did not have to leave their homes for further studies before the age of twelve, which was normally the age of graduation from primary school. After the completion of their elementary education, children who wished and had the intellectual acumen as well as the social prerequisites often traveled to Constantinople or to other major cities of the empire in order to study. By the same token, teachers used to make short or long trips to offer their services to prospective students. The presence of elementary school-teachers was more or less static, whereas grammarians and teachers of higher education, i.e. sophists, philosophers and mathematicians traveled and transmitted their knowledge within or outside the borders of Byzantium.

Margaret Kenny, 'Travel in dreams and visions in the Byzantine world'

Travel is a fearful enterprise, fraught with danger and life-threatening potential and so is generally undertaken only for specific reasons. Personal descriptions of travel frequently relate dreams and visions received either before or during the journey itself. Usually these episodes are experienced by the traveller, but they can also be dream and vision episodes received by a third party about the traveller. Why are such dreams and visions experienced, why should the authors themselves take such great efforts to include these narratives within their accounts and what can these narratives tell us the modern reader?

Recent research suggests that dreams and visions are more than mere topoi within an account; that they have purpose and meaning both for the dreamer, the author and the Byzantine audience. A study of Byzantine oneirology suggests that these dreams and visions may reflect the immediate anxieties and pre-occupations of the dreamer, as well as divine approbation or disapproval. From a reading of these narratives it is possible to locate the dreamer and the author and explore the harmony or the dissonance and even dichotomy between his or her own personal and cultural reality. Such a reading illuminates the private and intimate perspective, allowing the reader to discover the dreamer and the author both as an individual with his or her own cares and concerns, and with the need to express themselves both as an individual and as a member of a cultural milieu.

D.A. Korobeinikov, 'The royal traveller against his own will: Michael VIII Palaeologos in the Rum sultanate'

The future Nicaean (Byzantine) emperor, Michael VIII, was forced to seek refuge in Rum in 1256 because he had lapsed from the grace of Theodore II Laskaris. During his flight to Iconium he was robbed of everything by the frontier Turks (*Acrop.*, p.136.8-22). Nevertheless, Michael Palaeologos was quite fortunate to reach the Sultan's court as well as becoming one of the most powerful leaders of Rum. His stay

lasted until 1257 when he fought 'under the imperial banners' (*Pachym. I, p.45.2*) in the battle of Sultan Key-Kawus II against the Mongols. Having been defeated, Michael returned to Nicaea via Kastamonu. Most likely, he was Constable (*comes stabuli*, كند صطبر) at the Seldjukid court. The Seldjukid كند صطبر was equal in rank to the Greek office of Great Constable (μέγας κονοσταύλος or κονοστάβλος) created specially for Michael Palaeologos by the Emperor John III Batatzes. However Michael Palaeologos was deprived of the Nicaean office during his residence in Rum.

In the beginning of 1258 when Michael was in Nicaea, Sultan 'Izz ad-Din Key-Kawus II granted him the office of *beylerbey*. Aksarayi has stated with indignation: 'When Baiju came out of Rum and went to Baghdad, Sultan 'Izz ad-Din returned from the land of Istanbul. Malik of ar-Rum deigned to send three thousand Frankish horsemen as an escort to him in order to help [him]. The Sultan arrived at Konya and mounted the throne of the Sultanate... The Constable of Rum seized control over the aristocracy of the Sultanate as well as over the army. And when the might of the Emirate of *beylerbey* Yutas came to the end, the office of *beylerbey* was consigned to the Constable'.

Yutas/Tavtas was *beylerbey* of Kastamonu. He died c. 1257-1258. Aksarayi's testimony suggests that Michael Palaeologos had at his disposal the fortress of Kastamonu mentioned by Acropolites as a house of Tavtaş (*Acrop.*, p. 138). It should be noted that the future Byzantine Emperor, being *beylerbey*, possessed a fortune and dignitaries of his own at the Nicaean court. One might understand Rukn ad-Din Beybars, the Egyptian (Mamluk) historian's mistake when he 'misnamed' our hero as Sarim ad-Din Komnenos. The title or the office at the Sultan's court ought to be applied by the *laqab* (the honorific nickname or title). Michael Palaeologos was related to the family of Komnenoi and 'inherited' the right (as *iqta* presumably) of the possession of the old Komnenean castle. His rule over Kastamonu ended in 661 H (1262-1263) when *vazir* Tadj ad-Din Muttaz received the *iqta* of Kastamonu. That year a new *beylerbey* Saraf ad-Din Mas'ud ibn al-Khatir was appointed. However his *iqta* was associated with Niğde and its surrounding environment and his activity as a statesman was connected with the southern parts of the Sultanate.

The circumstances of Michael Palaeologos' life are well documented in the high literary tradition of the Arab, Persian and Byzantine Greek languages. By juxtaposing these versions, one can achieve a rich *image d'autre* of both the Nicaean Empire and the Rum Sultanate.

Chrisi Kotsifou, 'Journeying through the wilderness: Egypt and its visitors in the 6th and 7th centuries'

This communication will be about travelling to Egypt as reflected in hagiographical writings. More specifically, my paper will concentrate on the 6th and 7th centuries as they were the last years Egypt was under

Byzantine rule and I find them to be extremely interesting as far as visitors were concerned. Although times were getting harder and harder for Egypt, which was facing repeated invasions by the Arab and Bedouin tribes, this Byzantine province still managed to maintain a fascination for hagiographers and pilgrims in general. People like John Moschos and Sophronios will feature in the talk as prime examples of visitors to Egypt from the heart of the empire during hazardous times. This aspect of travelling is not only something that we can find in hagiographical writings about real pilgrims or monks, but is also reflected in fictitious saints' Lives of the same period. I will also discuss the way travelling is presented in these writings, the practicalities, i.e. means of transportation, reference letters, guides and guidebooks and so on. The danger of travelling to and within Byzantine Egypt and its influence on miraculous travelling will be considered. Furthermore, the significance of saints' travelling to Egypt and its implications about the status of Egyptian monasticism in relation to the monastic establishments and practices of the rest of the empire will be analysed. I will bring together both Greek and Coptic sources, the latter being usually very much neglected, and specific papyrological evidence will be contrasted and compared with the hagiographical works discussed.

Elena Koytcheva, 'Travelling of the First Crusaders across the Byzantine Balkans'

One of the major routes of the first crusaders which passed across Belgrade, Nish, Sofia, Philippopolis, Adrianople and led to Constantinople was Via Militaris-- an ancient Roman road reasonably called 'Crusaders' Road'. Along that way travelled both the poor pilgrims of Peter the Hermit and the knights of Godfrey of Bouillon. The other part of the crusaders' army crossed Italy and shipped across the Adriatic Sea starting from the ports of Bari, Brindisi, Otranto and landing at Durazzo. Here starts the other Roman road to the Byzantine Capital: the Via Egnatia which passed through Ochrida, Thessalonica, Philippi, Edessa, Rodosto. Along that road travelled the brothers of the French King Philip, Count Hugh of Vermandois, who was in great danger of his life because of a sea storm. The Comneni sent Byzantine officials to the boundary towns to greet the pilgrims and the crusaders, to provide them with food and markets on their routes. They had to watch out for the lands' security to prevent possible conflicts. Those officials were accompanied by interpreters in Latin for that purpose. During the Second Crusade (1147), the Byzantine government in Branichevo had to help with the unloading of ships and to account for the ships' cargo. In fact that proved impossible. During the Third Crusade (1189), according to the account of Arnold of Lübeck, the Greek sebastos Alexius ordered that the roads should be widened.

In spite of all these measures and facilities the Byzantine emperors proved incapable of averting conflicts and skirmishes between the

natives and the crusaders. In that respect the Balkan routes turned out to be a stony way for the crusaders.

Barbara Crostini Lappin, 'The journey within'

Examples of metaphors of journeying and sea-faring in Byzantine monastic literature, from the *Apophthegmata Patrum* to Theodore Studite's and Paul of Evergetis' catecheses. The life of the traveller and even the life of the merchant are used as paradigms of the monk's spiritual journey.

Anne McCabe, 'Horses and horse-doctors on the road'

To ensure that mounts and pack-animals stayed in good condition, horse-doctors (*hippiatroi*) travelled with the army and were stationed at mansiones or relay-points of the public post. The experiences of these men and the sufferings of their patients are recorded in the *Hippiatrika*, a Late Antique compilation of veterinary treatises. In the *Hippiatrika* we find a chilling description of crossing the Alps in winter, as well as treatments for ailments arising ἐξ ὀδοντοπίας, including exhaustion, fever, cough, saddle-sores, and lameness.

Dr Maria Raffaella Menna, 'The journey of the Magi in Byzantium'

The Gospel of Matthew (2:12) speaks generically of Magi come from the 'Orient'. According to several Fathers of the Church (Maximus of Turin, Teodotus of Ancyra), 'Orient' indicated Caldea; according to others it meant Persia (Cyril of Alexandria); according to others again (Justinus) Arabia. In the iconography they are generally presented dressed as Persians (Kehrer, 1908; Trexler, 1997). The journey must have been extraordinarily rapid. Apart from the Gospel of the Pseudo-Matthew, which speaks of two years, St Augustine fixes the length of the journey in terms of 13 days-- the time which elapses in the liturgical calendar in the Western Church between Christmas Day and Epiphany. The Armenian Gospel of Childhood fixes it in terms of a few days, the patriarch of Jerusalem, Sophronios, emphasises the rapid pace of the march (δρομέες τότε προῆλθον). The Psalm of Isaiah 60.6 let it be supposed that the Magi used animals which travel quickly over long distances: camels and dromedaries.

In the iconography of the adoration of the Magi, until the 9th century, the Magi-- in the Orient as in the West-- are depicted on foot, without any accompanying animals, even when the journey is presented as an episode apart, as for example in the ambo of Thessalonica (beginning of 6th c.) The sense of travel is suggested by flapping cloaks or by the gestuality of the figures. Only on a series of Roman sarcophagi of the 4th and 5th centuries are animals portrayed behind the procession of the Magi and these are dromedaries.

From the 9th century onwards (Millet, 1914; Vezin 1950) the Magi are depicted on horseback or with horses following them; in Byzantium

neither camels nor dromedaries, either in the scene of the adoration of the Magi (Palatine Chapel, Palermo) or in the scenes dedicated to the journey which develop autonomously (Paris, National Library, ms. 74; Florence, Laurentian Library, ms. VI,23; frescoes of Gradac).

The choice to portray the journey of the Magi with the Magi exclusively on horseback may have been influenced on the one hand by Hellenistic tradition-- at the basis of the iconography of the scene of the adoration of the Magi (Cumont, 1932-33)-- but on the other hand also by the system of transport and habits of travel in use in Byzantium.

Rosemary Morris, "Beating the bounds": the establishment of a boundary in Byzantium'

How was a periorismos established? Using evidence from the Athonite archives, this communication will discuss the purpose and method of establishing the boundaries of property in the 10th and 11th centuries. The process is akin to a journey in miniature, but a journey with a distinct legal purpose.

Joseph Munitiz, 'Travel and religious duties'

Travel can create problems for the devout religious person (e.g. may one communicate in churches of other faiths?): some of these are discussed by Anastasius of Sinai. A consideration of his replies, in the context of canon-law regulations, can help to widen our knowledge of 'Travel in the Byzantine World'.

Eugenia Petridis, 'Πρόβεις, Missi Leati: Official travellers in the eighth and ninth centuries'

This communication will attempt to give a brief overview of official travellers according to the information contained in the Byzantine, Papal and Carolingian sources of the eighth and ninth centuries. Purpose, duration and frequency of travel, accommodation and safe conduct shall be examined. This, it is hoped, will be followed by a discussion with the audience of the routes taken by travellers on official missions.

Zara Pogossian, 'The ideology and practical implications of travel among Paulician heretics'

The idea of apostolic travel for the sake of spreading Jesus' message to all corners of the world was an essential part of the doctrine and religious practice of Paulician heretics. The adherents of this dualist movement (most active between the seventh and ninth centuries) insisted on returning to the original, in their interpretation more spiritual and pure, form of Christianity. This return to origins entailed following the example of the first apostles, that is preaching the 'true' sense of Christ's words while travelling throughout the entire Byzantine empire, particularly in its eastern regions which bordered Armenia. This paper will explore the ideology of travel amongst the Paulicians from two

points of view. First, their spiritual attitude to travel will be considered. Then some practical aspects of the Paulicians' constant movements along the Byzantine-Arab borders will be analysed. Their peculiar attitude to travel from a religious point of view, in fact, coincided with a practical necessity to migrate from one state to another to avoid persecution.

Dionysios Ch. Stathakopoulos, 'Travelling with the plague'

The objective of this paper is to determine and discuss the possible route of the first outbreak of bubonic plague in 541. We follow the pandemic from the alleged point of departure, Pelusium in Egypt, along the Palestinian port of Gaza and the mainland cities of the Negev, through Antioch in Syria and Myra in Lycia to Constantinople. Furthermore we examine the possible introduction of the plague to Italy and Rome from Northern Africa. The reconstruction of this journey is based not only on the well known accounts of contemporary writers such as Procopius and John of Ephesus, but also makes use of information taken from funerary inscriptions of some of the places mentioned above.

A. Stathi-Schoorel, 'Did the soldier Johannes Schiltberger and the diplomat Ruy Gonzales de Clavijo meet each other in 1404/5 at Samarqand?'

The German soldier Johannes Schiltberger wrote, or probably dictated, a most fascinating account of his travels in many parts of Europe, Asia Minor, Asia, Egypt and Palestine after he had to fight for many of the mighty lords of that time like Bayazid Yilderim and Tamerlane. The more widely known travel story by the Castilian diplomat Ruy Gonzales de Clavijo brings us from Cadiz to Samarqand. Clavijo was of course a very educated person, not to be compared with the simple soldier Johannes Schiltberger. The extensive report of his diplomatic trip is very consequential and correct, although even he sometimes mixed up his dates and names of villages and towns. In my communication I would like to show that these two men, so different as regards their background and education, most probably saw each other somewhere in the entourage of Tamerlane though neither of them mentions the other in their travel accounts.

Bernard Stolte, 'Passport, please'

No abstract received.

Frank Trombley, 'Civilian travel during the Muslim penetration of Anatolia, 7th-10th centuries'

My paper will look at the movement of Muslim Arabs through Anatolia, with particular attention to geographical works like Ibn Khordadbeh's 'Book of Routes and Kingdoms'. The emphasis will be on the ethos of civilian travel for Greeks and Arabs amidst the Muslim

military expeditions against Anatolia. The wealth of anecdotal information in Greek and Arabic sources will be set against the Arab geographers' preoccupation with recommended routes, their predilection for giving Arabic place-names for Byzantine sites, the movement of non-military personnel in time of war, and unusual aspects of Muslim travel like religious tourism. I shall aim particularly to reconstruct the Arab Muslim consciousness of their spatial environment during travel in Anatolia. The paper is a brief analysis of texts that are planned for inclusion in a study on the impact of war on local Near Eastern societies.

Anna Williams, 'Women and travel in the Mediterranean 1261-1453: who, where and why?'

This paper will describe the travel of several late Byzantine women. It will discuss why they travelled where they did, and what implications this has for the study of women and gender in Byzantine studies.

1) *Who*- A list of the case studies to be given will be followed by a discussion of where these women come from in terms of society and geography.

2) *Where and why*- this section will go through the case studies in detail. They will be organised by reason for travel:

- a) as brides in a diplomatic marriage
- b) in order to arrange a marriage, either for themselves or for their children
- c) in order to conduct diplomacy, using their marital/natal relationships to gain access to/ gain status in the diplomatic activity.

3) Women's and Gender Studies-

In conclusion, women were not locked in their γυναικῶν. They were aware of the international political scene. They aimed to influence it and were able to carry out their goals by physically travelling to the place where the diplomatic solution was to be sought. The case studies indicate that it may have been their role as intermediaries between their natal and marital families which prompted this activity.

In addition, the very fact of travel indicates further abilities and awarenesses which have not previously been noticed in late Byzantine women: economic, organisational and communication skills, for example.

Communications unconnected with the theme of Travel

Nikolai Lipatov, 'An interrupted sermon. Possible circumstances of St Basil's withdrawal from Caesarea to Pontus'

This communication analyses the circumstances of a break in relations between St Basil the Great, then a priest in Caesarea, and his bishop and predecessor Eusebios which resulted in Basil's departure for his Pontic monasteries. St Gregory of Nazianzus, in his Oration on St Basil,

mentions the episode but prefers *to pass over in silence the source and character of the disagreement*. Correspondence between Basil and Gregory provides some clues but they are not enough to clarify the situation.

An important parallel to the whole episode is provided by an unpublished Greek sermon in honour of five martyrs (CPG 2941) attributed to St Basil which was apparently recorded by a scribe at the time of delivery and was never edited. The text provides a unique record of suddenly developing tension between the preacher and his bishop which changes the style of the sermon and leads to its abrupt and unexpected end, accompanied by some sarcastic remarks.

I examine the possibility of the sermon belonging to St Basil and thus providing a record of the actual circumstances of his confrontation with Eusebios.

A. Semoglou, 'Le portrait de Saint Lazare le Galésiot aux Saints-Apôtres de Thessalonique: Un nouveau témoignage sur la datation des peintures murales de l'église'

Un nettoyage des peintures murales sur le portique nord des Saints-Apôtres à Thessalonique a fait dévoiler le nom d'un saint moine non identifié jusqu'à aujourd'hui. Il s'agit du portrait de saint Lazare le Galésiot, moine et stylite de la première moitié du XI^e siècle et fondateur des trois monastères au mont Galésios près de l'Ephèse.

Le choix de son portrait situé sur le côté nord-ouest du portique nord, exemple unique dans la peinture murale byzantine selon nos connaissances, nous amène à des remarques intéressantes:

a) le portrait de saint Lazare se présente comme un symbole de réaction contre l'union des deux églises, catholique et orthodoxe, ratifiée par le concile de Lyon (1274). Le monastère de saint Lazare a très intensivement résisté contre la politique religieuse unioniste de Michel VIII le Paléologue. Signalons que deux moines furent martyrisés, le premier eut la langue coupée et le deuxième a été aveuglé.

b) La figure de saint Lazare peut être considérée comme un indice solide pour la datation du décor mural de l'église des Saints Apôtres à Thessalonique. Son portrait fait écho des événements qui concernaient la destruction du monastère de Galésios après la conquête d'Ephèse en 1304 et son union avec le monastère constantinopolitain de la Résurrection favorisée par le grand logothète Constantin Acropolite. L'union est enfin prononcée dans un chrysobulle d'Andronic II daté avant 1320. Dans la première décennie du XIV^e siècle et après 1304 les sources nous attestent aussi le transfert du chef de saint Lazare à Constantinople et sa déposition au monastère de la Résurrection.

Or, le portrait de saint Lazare nous conduit à l'hypothèse que l'inspirateur du programme des Saints-Apôtres a fait un tel choix iconographique sous l'influence directe des événements fatales pour l'histoire du monastère galésiot. Son portrait unique et donc le reste des

peintures ne doivent pas avoir été exécutés plusieurs années après ces événements. Nous nous proposons de considérer une partie au moins du décor mural des Saint-Apôtres comme une oeuvre contemporaine aux mosaïques (vers 1314) et non postérieure. Le portrait affirme également l'origine constantinopolitaine du décor mural de la fameuse église de Thessalonique tout en laissant ouverte la question de l'implication dans la conception de son programme iconographique du patriarche Athanase le Ier, prédécesseur de Niphon.

David Woods, 'A call to mission: the authorship and purpose of the Passion of St Christopher'

The Passion of St Christopher (BHG 308-11) has often been dismissed as a fictitious collection of unlikely things. There remains, however, a solid historical element at the beginning of the Passion that is difficult to explain away. In this communication I will argue 1) that the author of the Passion expanded greatly upon the few surviving facts concerning a foreign soldier executed for his faith at Antioch sometime during the Great Persecution 303-311; 2) that the author wanted to prove that foreigners, barbarians from the edges of or outside the empire could make good Christians also in order to rally support for a missionary expedition; 3) that the author is identifiable if not as bishop Theophilus the Indian himself, writing at Antioch c. 351-54, then as one of his circle.

In brief, the cult of St Christopher, the patron saint of travellers as he became in the West, owes its origin to the efforts of bishop Theophilus the Indian to rally support, most probably from the emperor Gallus, for a second missionary expedition on his part.

8. ANNOUNCEMENTS

Obituaries

We announce with regret the deaths of the following Byzantinists, members and friends: Enrica Follieri, Prof Edmund Fryde, Dr W.B. Gough, Prof J. Karayannopoulos, Bishop Basil Rodzianko, Lady Helen Waterhouse.

Exhibitions

'Icon: The Sacred Image', an exhibition at the Blackburn Museum and Art Gallery, Blackburn BB1 7AJ.

The Archimedes palimpsest (see 2. Publications, Nigel Wilson) was the subject of an exhibition at the Walters Art Gallery in Baltimore in the summer of 1999. After a short interval it was transferred to the Field Museum in Chicago. A videotape was produced.

Resources

The **'Arbeitsgemeinschaft deutscher Byzantinisten'** has just published a *Publikationsliste 1999* with information on publications (1998/99 and forthcoming) of German Byzantinists. It is distributed by: Prof Dr Diether-Roderich Reinsch, Podbielskialle 60, D-14195 Berlin, Germany (e-mail: dreinsch@zedat.fu-berlin.d).

The new **Multi-Campus Research Group in Late Antique History and Culture**, funded for five years by the President of the University of California, involves scholars and graduate students throughout California through lectures, workshops, inter-campus exchanges, and international conferences, including the annual Graduate Student Conference in Late Antiquity. For further information, consult the website: <http://www.humnet.ucla.edu/lateantique/>

Ms Olga Karagiorgou has written to announce her work on the **sigillographic corpus of the seals of Hellas**. This work aims to bring together, for the first time, the whole group of lead seals belonging to various officials of the theme of Hellas, in order to produce a reference tool and a source on the prosopography and the administrative structure of the theme. All the collected seals (ca. 220 specimens, so far) have been entered in a database; they cover a period from the 7th to the 13th c. A.D. and many of them are either unpublished or in need of re-edition. Some of the specimens were excavated, but the majority of them are kept in private and museum

collections around the world: Dumbarton Oaks and the Fogg Museum of Art, Numismatic Museum of Athens, Archaeological Museum of Thessalonica, Hermitage, British Museum, Ashmolean Museum (Oxford), Bibliothèque Nationale, Staatliche Münzsammlung (Munich), Vatican, Archaeological Museum of Syracuse and the Archaeological Museums of Sofia and Belgrade. The corpus includes also a couple of specimens that have appeared in auction catalogues. Ms Karagiorgou would be most grateful to receive information from SPBS members on seals of Hellas which are either unpublished or found in museum collections other than the ones listed above.

Books and Series

Translated Texts for Historians

1999 publications:

- *Bede: A Biblical Miscellany*, translated with notes and introduction by W. Trent Foley and Arthur G. Holder
- *Bede: The Reckoning of Time*, translated with introduction, notes and commentary by Faith Wallis
- *Ruricius of Limoges and Friends: A Collection of Letters from Visigothic Gaul*, translated with introduction, commentary and notes by Ralph W. Mathison
- *Conquerors and Chroniclers of Early Mediaeval Spain*, translated with notes and introduction by Kenneth Baxter Wolf (2nd edition)

Forthcoming 2000:

- *Lives of the Popes (to AD 715)*, translated with introduction and commentary by Raymond Davies (2nd edition)
- *The Armenian History attributed to Sebeos*, translated with notes by R. W. Thomson. Historical commentary by James Howard-Johnston. Assistance from Tim Greenwood.
- *The Chronicle of Pseudo-Joshua the Stylite*, translated with notes and introduction by Frank R. Trombley and John W. Watt

Expected soon (in alphabetical order):

- *Antioch as a Centre of Hellenic Culture*, as observed by Libanius: Frank Norman
- *Avitus of Vienne: Selected Letters and Sermons*, Danuta Shanzer and Ian Wood
- *Evagrius, Church History*: Michael Whitby
- *Porphyry, Life of Plotinus and Marinus, Life of Proclus*, Mark Edwards
- *Themistius, Select Orations*, Peter Heather and David Moncur

For further information, including how to order, please visit the website at: <http://www.liv.ac.uk/~egclark/tth.html#2000>

Periodicals

3rd volume of 'ΕΩΑ ΚΑΙ ΕΣΤΙΕΙΑ', journal of the Society for the Research of Relations between East and West, edited in Athens, ISSN 1106-2614. Orders for vols. 1-3 to: Kardamitsa Library, Hippokratous 8, Athens 106 79, or to T. Maniati-Kokkini, Karaiskaki 9, Pallene, Athens 153 44 (member of the Editorial Committee). Forthcoming: the 4th volume.

Das Mittelalter. Perspektiven mediävistischer Forschung. Zeitschrift des mediävistenverbandes: the 'Mediävistenverband' is a society of scholars in German-speaking countries who deal with medieval topics, including Byzantine Studies. The *Zeitschrift des Mediävistenverbandes*, forthcoming twice a year, contains among other things information on conferences, recent and forthcoming, in European countries. It may be ordered from the following address: R. Oldenbourg Verlag, Zeitschriftenservice, Postfach 801360, D-81613, Munich. Fax: (0)89-45 05 13 33. Internet information about the Mediävistenverband is available from Dr Kristain Bosselmann-Cyran, Europa-Universität Viadrina, Postfach 776, D-15207, Frankfurt/oder (e-mail: kbc@euv-frankfurt-o.de).

Web-sites

A page of links on fieldwork projects relating to late antique urbanism can be found at: http://website.lineone.net/~luke_lavan/LUKEHM.HTM

The Military Martyrs is dedicated to the cult of military martyrs in late antiquity and includes both original and ex-copyright translations of various sources relating to the cults of such martyrs as St Andrew, St Christopher, St Maurice and the Theban Legion, St Maximilian of Tebessa, St Menas, St George, SS. Sergius and Bacchus, St Theagenes, St Theodore, St Typasius, and St Victor of Milan, as well as bibliographies, images, and some original essays: (<http://www.ucc.ie/milmart/home.html>)

Recent Bibliography recommended by SPBS members

R. Hoyland, *Seeing Islam as Others Saw It* (Princeton: Darwin Press, 1997) is an invaluable resource, as is clear from the subtitle, 'A survey and evaluation of Christian, Jewish and Zoroastrian writings on early Islam'.

George Koulouras, *Η περιοχή του Παγασητικού κατά τους Μέσους Χρόνους, Δ'-ΙΔ' αι.* (= *The Area of the Pagasetic Gulf from the 4th to the 14th c. A.D.*) (Ioannina, 1997) (D.Phil thesis, unpublished).

Kostas Mavrikes, *Άνω Μαγνήτων νήσοι* (Alonnesos, 1997). The author, a lover of antiquity and a resident of Alonnesos, presents in his book for the first time a historical overview of this island which forms part of the group of the North Sporades islands, off the coast of Thessaly, Greece. Of particular interest is the author's account and coloured illustrations of the various shipwrecks around the island, dated to the Classical, Byzantine and modern times, which the author, being himself a diver, has visited on many occasions.

Ta nea euremata tou Sina (Athens: Mt Sinai Foundation), ISBN 960-85984-1-9. An important new publication dealing with the manuscripts found in St Catherine's, Mt Sinai, in 1975, and copiously illustrated. There is an English-language version.

Personal

M. Dabrowska announces that due to the scholarship of the Lancoronski de Brzezic Foundation she spent two months in London (15 October-15 December 1999). She would like to thank Prof Judith Herrin of King's College and Dr Jonathan Harris of Royal Holloway College for kindly inviting her to their seminars. She profited much from this experience.

Anthony Gavanis asks whether any SPBS members can supply himself and Professor Yannopoulos, of Louvain-La-Neuve University, about the Petrion Monastery which was situated near Constantinople. Prof Yannopoulos has recently come across a manuscript which concerns this monastery, which is mentioned by Psellos and Anna Comnena, but only in passing. Please write to Anthony Gavanis, 2 Rue Ravenstein, B-1000 Brussels with any further information.

9. XXXIII SPRING SYMPOSIUM OF BYZANTINE STUDIES

'Eastern Approaches to Byzantium'

27-29 March 1999
University of Warwick
Coventry

Symposiarch: Antony Eastmond

The 33rd Spring Symposium of Byzantine Studies met to examine some eastern approaches to Byzantium. The symposium was held in the heart of England but explored the easternmost regions of the medieval Christian world. The aim of the conference was to discuss questions of transmission and transformation on the eastern frontier of the Byzantine Empire. It covered the period of the reconquest and subsequent loss of the eastern provinces, c.800 to c.1300. The papers looked at the many points of contact between the peoples of this region, and especially between the Greeks, Georgians, Armenians, Seljuks and Turkmen. Rather than to examine one aspect of this relationship in detail it sought to tease out the issues that underlay them, as ideas and peoples moved across borders. The scale of this undertaking meant that we could only scratch the surface of all the problems raised. It soon became clear how much there is still to learn. As a result papers tended to divide into two camps -- those that examined aspects of the relationship and questions of interchange etc.; and those that set out to introduce new material, which will force us to reassess many of the conclusions already reached.

Aided by *pareshni* (lackeys) Duncan Givans and Ian Kelso as well as the magnificent *mestumretukhutsesi* Sue Dibben, the organisation went very smoothly (but then you didn't see behind the scenes), and even the 'blue-tac' boys provided by Warwick 'Hospitality' managed to come up trumps when faced by the problem of projecting magnificent German 50mm slides in a university equipped only for 35mm.

Generous funding from the University of Warwick, the Hellenic Foundation and the Leventis Foundation as well as from The Society for the Promotion of Hellenic Studies and the British Institute for Archaeology at Ankara allowed costs to be kept down while at the same time enabling a good many speakers to attend from Russia, Georgia and the States, as well as France and Germany and many other parts European.

Light relief was on hand in the form of the film 'Love under Siege' a romance based on the Fall of Constantinople. All those who watched the film agreed that 1453 would never look the same again. Also the Feast

was attended by an interesting but unscheduled light show run entirely by the newly installed (but not properly tested) lighting computers.

The papers are being edited at this moment by the symposiarch in time (he hopes) for publication by the next symposium; and most of the communications follow in abstract.

Antony Eastmond
University of Warwick
Symposiarch 1999

Abstracts of Communications

Jane Baun, "The Greeks, O Father, are the Sufis!": Religious Symbiosis in Thirteenth-Century Central Anatolia'

Mevlevi Sufism undoubtedly became a potent conversionary force among indigenous Christians in later medieval Anatolia. Standard scholarly treatments commonly suggest that the Mevlevis were conversion-minded from the very start. This paper, however, proposes a different reading of the religious ecology of central Anatolia during the first half of the thirteenth century, a period of relative stability when Anatolia was shared between the Empire of Nicaea and the Seljuk Sultanate of Rum. It maintains that the founder of Mevlevi Sufism, the Konyan mystic Djalalalddin Rumi, intended and taught not conversion, but religious co-existence. The argument centres on three assertions: 1) Christianity influenced Rumi's own spiritual formation as a Muslim mystic, as well as his teaching of other Muslims; 2) Rumi taught that the 'way of Jesus' could also lead to God, and numbered practising Christians among his disciples; 3) when Rumi does criticize Christianity, his critique must be evaluated within the larger context of an often simultaneous critique of formalized Islam.

Later generations attributed numerous conversion miracles to Rumi. In the foundation document of Sufi hagiography by Aflākī, the *Manāqib ul-'arīfīn* ('Acts of the Adepts'), commissioned by Rumi's grandson, Rumi compares favourably with great missionary saints. The Mevlevis, once established as a formal order in later centuries, were indeed a missionary force. But the conversionary dynamics of later centuries should not be read back onto the thirteenth. Modern scholarship has relied heavily on the later hagiography, to the virtual exclusion of Rumi's own writings, which provide a necessary corrective. These show Rumi living in creative symbiosis with Greek Christians, not trying to convert them to Islam. The *Massnavī*, a collection of edifying tales, demonstrates how Rumi used Christian themes in his teaching. The *Dīvān*, a collection of mystical lyric poetry, manifests the role that Christian figures played in Rumi's contemplative life. The *Fīhi mā fīh*,

a compilation of Rumi's 'table talk' or discourses, reveals how contemporary Christian issues were being discussed within Rumi's circle.

(1) That Christianity influenced Rumi's own spiritual formation and his formation of others is evident in his treatment of Christian themes, especially his reflections on Mary, John the Baptist, Jesus, and the Seven Sleepers of Ephesus. The Qur'an often provides a point of departure, but Rumi goes beyond it, both in contemplative expansion of the material, and by adding new stories, some seemingly of his own invention, some suggesting contact with contemporary Christian edifying tales. Rumi's knowledge of Christianity derived from living contact with Christians. Aflākī's biography has Rumi spending as much time wandering around town--often conversing with Christian monks and tradesmen, both Armenian and Greek--as in the madrasa teaching his Muslim followers. Rumi periodically fled the madrasa: to commune with other mystic souls, especially the monks at the St. Khariton monastery; to meditate in a sacred cave near the same monastery; to preach in homes and in the marketplace; or simply to wander, absorbed in spiritual visions. Rumi's writings document continuous engagement with a complex social and religious environment, and his followers encompassed all sorts and conditions of Konyans.

(2) Rumi's followers included Christians, who remained unconverted. It is not self-evident that to become his disciple meant to embrace Islam. Several of Rumi's interactions with Christians end with them becoming his *followers*-- but nothing is said about actual conversion to Islam. A venerable monk is described by Aflākī as a heartfelt disciple, while clearly remaining a Christian. In Aflākī's tale of two 'Roman' painters for whom Rumi has great affection, they are called disciples despite being Christian icon painters. Rumi teaches that the 'way of Jesus', characterized by poverty, humility, homelessness, and fasting, can also lead to God. Numerous positive statements on the 'way of Jesus' occur in his writings, as lessons for Muslims. Nowhere in Rumi's three major works are there stories which bespeak conversionary pressure from his side. Close examination of even the conversion stories recounted in Aflākī reveals that Rumi himself is never quoted as encouraging conversion. In the story of a Greek Christian architect who worked on Rumi's house, Rumi's own recorded words explicitly affirm the way of Christianity.

(3) Rumi's Discourse 29 develops one of the few sustained critiques of Christian theology in his opus, but it is not very harsh. Book V of the *Massnavī* criticises Christian rituals, confession, and monks at length. But these remarks appear in a wide-ranging discussion of how easily believers can be distracted from the living faith by outward forms-- a discussion in which many more Muslim examples are adduced than Christian. Legalism, philosophical learning, scrupulous attention to the letter of ritual practice: all kill the spirit of God within the believer.

Taken out of context, Rumi's remarks seem to invalidate Christianity. In context, however, they form part of a larger critique of formalized religion of *all* persuasions. Section 13 of Aflākī's biography has been taken as a kind of missionary manifesto, describing Rumi's vocation to convert Christians, and his purposeful use of music and dancing to attract them. But even in this statement, filtered through the memory of later, conversion-minded Sufis, nothing is said of conversion to the specific truths of Islam, but only of the refreshment and conversion of hearts.

Far from wanting to convert Christians, Rumi considers them fellow seekers. On several occasions, he upholds 'the Greeks' as the true believers. Typical is the story in Book I of the *Massnavī* of a competition between Greek and Chinese artists, which the Greeks win by polishing a wall so that it reflects the Chinese painting with dazzling radiance. Overcome, the judge exclaims, 'The Greeks, O father, are the Sufis!' Certainly many Greeks *did* become Sufis, but not because of any partisan programme on Rumi's part. Rumi's brand of mystical Islam may have made it easier for his Greek followers to take the next step and become Muslims. But in Rumi's own lifetime, the pressure was much more for conversion of the heart, whatever one's creed.

Bente Bjornholt, 'Perceptions of Art: Niketas Choniates and Robert de Clari on the Sack of Constantinople in 1204'

Two of the accounts we have of the sack of Constantinople in 1204 deal with the artefacts found in the city and describe what happened to them during the devastation: namely the *De Signis* of the Greek official Niketas Choniates and the lowly crusader Robert de Clari's account of the marvels of Constantinople in his *La conquête de Constantinople*. A comparative analysis of the two accounts reveals perceptions about art in the Middle Ages and how art was used to express certain ideas and reactions conditioned in part by the circumstances of the writers themselves, their literary environment, and the events of 1204.

Concerning the objects in Constantinople, Robert mentions buildings, interior fittings, statues, and relics. These are invariably described as 'marvels' and 'riches' which fits the prevalent Western ideas about the Orient being a place of immense wealth and magic. His descriptive words also correspond to Medieval French literary terms used when a foreign and unfamiliar entity is approached and attempted to be understood. Niketas writes mainly about the sculpture in the Hippodrome which he says the crusaders destroyed. Through his rhetorical technique, ekphrasis, he presents an account with all the appropriate elements of animation, emotion, effect, and aesthetics as well as frequent quotations of classical authors. His account is furthermore highly emotional as he expresses his anger, despair and pain at the sack of the city.

Both authors apply the same value judgements to the works of art they discuss. They pay attention to position, material, quantity, shape, and fate of the objects. On a non-physical level, they are interested in the function of the object, an attached story or legend, the source of the information, the effects of the objects and the aesthetic value. Mostly they concentrate on the power associated with the objects. Whether magical or mechanical, factual or symbolic, the power described demonstrates that the objects had significance which went beyond their physical qualities and was connected to their history, character, function and effect. Robert's descriptions illustrate that he can relate to the objects in spite of their ultimate foreign character. For Niketas, artistic appreciation cannot stand in conjunction with the destruction of the objects, but for Robert this does not present a problem. After all, although he appears to have made an effort to understand the original function of the various monuments, he also represents the ruling authority whose power is manifested through the appropriation and destruction.

The setting of the Hippodrome in Niketas account is poignant in its theme of contest and subsequent victory and defeat. It was also important as a symbolic place for assembling objects themselves associated with victory and tradition through their acquisition. In his lament, Niketas therefore demonstrates the destruction of the force of the empire through the destruction of the force present in the Hippodrome and its contents.

The art objects in Constantinople played a central role to both Niketas and Robert; both authors perceived the art as part of the very fabric of the city. They both judged the art according to the same values, although they did not pay the same amount of attention to the various aspects. It is however, not possible to say that their perceptions of art are fundamentally different. After all, they both recognised artistic objects and engaged with these as active viewers. And it is the acknowledgement of this process, which remains in the evidence of the 'marvels of Constantinople' and the *De Signis*.

Ian Booth, 'The Collapse of Byzantine Authority in Paphlagonia in the Thirteenth Century'

This paper considers why Byzantine authority in Paphlagonia collapsed so totally in the thirteenth century. Two thousand years of Greek civilisation were eradicated so completely that in 1897 only 7 of 258 villages were still Christian. Why? The obvious answer, military defeat, would be impossible in Paphlagonia's rough, heavily wooded mountains in the face of any serious opposition and more especially so as the Turkmens who took it were basically cavalry, whilst Paphlagonia is infantry country. In one article Bryer quotes from the 14th-century poem, *Dede Korkut*, to show that Turkmens did not like fighting in such terrain. Thus when the poem's potent image of armed men lurking

under dripping trees is added to the above, I feel that if the border had defences then Byzantine authority must have collapsed within rather than from defeat. This poses two questions: 1. Was the border adequately defended? (This requires us to know where it ran.) 2. If the peasants deserted the Empire in 1290, why did they do it then?

Where was the border? To find it, I used three types of evidence: the remains on the ground, the borders proposed by other historians and historical data. The proposals of most historians fall into two groups: those following the Coast Ranges, and those that head southwestward from Kerempe Burunu. The one odd proposal, Turan's for 1242, can be rejected immediately as it starts near Herakleia and thus does not correspond with either Pachymeres' evidence that Paphlagonia was lost due to Michael VIII's decision to tax the Akritai or with Amasra's surrender in 1461. Those of Bryer, Pitcher, Talbot-Rice and Geneakaplos, which all follow the Coast Ranges, are more sense but are unacceptable because there is no suitable line of forts. Bryer, however, in David Komnenos and St. Eleutherios, makes two errors. Firstly he says that David Komnenos' troops reached Tarsia on the Sakarya River by marching inland from Herakleia, which I accept, but I do not see why he assumes that this was his only move inland. For me this attack proves that David did operate inland rather than that the attack on Tarsia was his only move inland. Secondly, when quoting from the Georgian Chronicle, he ignores the word 'all'. He shows, correctly, that the Chronicle has outlined the routes of the conquering Komnenoi as two lists of ports and the expression '*de toute la Paphlagonie et du Pont*'. I accept all his argument but do not believe that the word 'toute' can be ignored. The text says that David conquered *all* of Paphlagonia, not part of it, and to me this implies that he occupied it well inland.

My view is supported by the remains of 29 forts, 9 of which form a defensive line around Araç that also clearly defends territory to the north. Though definitely Byzantine, TAB 9 does not date any of these ruins but I can see no use for them except to cut the Kastamonu-Safranbolu road. In the 13th century when Kastamonu and Safranbolu were in Moslem hands and the land to the north was Byzantine. The cheap construction methods suggest John III rather than John II and indeed Pachymeres supports this view.

Ostrogorsky's proposal for 1214: For Paphlagonia, Ostrogorsky's border proposal matches what I propose above fairly well. On the other hand, Pachymeres' statement that John III fortified the border gives us a problem with Yenice and Bartın River areas. There are no known forts in these parts, so it must have used natural defences which would mean moving the border further south, thus crossing the river in its Canyon, near Karabuk, and utilising the Ahmetusta Pass, which is also the edge of the forest. These natural obstacles make a pretty good border in this area. According to Yasar, Araç was occupied (briefly?) in 1213, which

places the border there in 1213 and Candar Bey made nearby Eflâni his capital in 1291, which means that it was still in Byzantine hands until then. However Candar's attack on Kastamonu in 1309 suggests that it was no longer a Ghazi state by then, which is consistent with Pachymeres' claim that in the 1290s the Ghazi fighters of Paphlagonia joined Osman on the Sangarios frontier. However, he would only have established his capital at Eflâni if there were nowhere else, which suggests continued Byzantine resistance. Thus Osman had to wait until the 1330s for his victories. Thus the border starts at Kerempe Burunu, hooks round Araç, follows the ridge to Ahmetusta Pass and then crosses the Yenice River Canyon into the Bolu Daglari.

Why 1291? I agree with those who believe that Andronikos II's financial and military policies caused the loss of Anatolia, but know that people are usually unwilling to change side unless they can see a very good reason for doing so. However, I believe that in 1291 such a reason existed. Mongol control was slipping, so that instead of facing a great power, with its need to support an army and an aristocracy, Byzantium faced the Beyliks. Young, vigorous, more democratic and short of manpower, they offered the Byzantine peasant hope, in return for a change of religion. Similarly in this century, in Aden, Guinea-Bissau, Nicaragua etc., millions made a similar choice between socialism and capitalism.

The archaeology thus suggests a border that was defended either with forts or naturally, so I must agree with Langer and Blake that there is reason to believe that the Byzantine peasants quit because a better offer was made to them. The Beyliks, because of their low demands and free society, beat Byzantium in its strongest fortress. Indeed, seen in these terms, the people rallied to the Grand Komnenoi in 1204 because they too offered a small, personalised solution. The difference in 1291 was that they had to change religion, which, according to both Vryonis and Ducelier, was no problem.

Ioanna Christoforaki, 'Lusignan Cyprus, Cilician Armenia and the Holy Land: Artistic Interchange across Frontiers'

This paper attempted to illustrate the intertwined history of three neighbouring realms, namely Lusignan Cyprus, Cilician Armenia and the Latin kingdom of Jerusalem, as reflected in an image from a humble religious building on the island of Cyprus. The church of the Holy Cross, situated in the village of Pelendri in the outskirts of the island's southern port, Limassol, was originally a twelfth-century construction, extended and re-decorated around 1350-75. The fresco decoration of the north aisle of the church includes an unusual representation of the Incredulity which deviates from the established iconographic type in that Christ pulls Thomas' hand from the wrist, forcing him to touch his wound on his exposed chest.

Although this peculiar iconographic detail enjoyed great popularity in western art, where it first appeared in the middle of the thirteenth century, it nonetheless did not reach Frankish Cyprus via the West. The motif of Christ pulling Thomas' hand had already been known in the Christian East from the late sixth century as exemplified by a pilgrim's flask from the Holy Land, now in Monza. This very same image was later employed on another pilgrim's flask that has survived from the twelfth or thirteenth century, now kept in the British Museum.

At around the same time the same pulling gesture of Christ also appeared in the mosaic of the church of the Nativity at Bethlehem, executed under the joint patronage of the Crusader King Amaury I and the Byzantine emperor Manuel I in 1169. The theme seems to have enjoyed a certain degree of popularity in the Christian East at the time, since it is attested in no less than six examples from Syriac manuscripts dated in the first half of the thirteenth century. It also circulated in the wider region of the Levant and was adopted in the art of the Armenian kingdom of Cilicia, appearing in illuminated manuscripts sponsored by members of the royal court and dating from the twelfth to the late thirteenth century.

The inclusion of two donor portraits in the Incredulity scene at Pelendri links further this Cypriot fresco with the art of Cilician Armenia. The appearance of donor portraits in conventional Gospel scenes was extremely rare in Byzantine art. They were, however, favoured in Armenian manuscripts, as attested a number of fourteenth-century examples. It seems therefore quite plausible to assume that the Cypriot painter (or perhaps his patron) was influenced by images circulating in the Latin Orient and thus decided (or was ordered) to embellish an otherwise traditional Incredulity scene with Christ's unusual pulling gesture while boldly introducing two donor portraits as well. The results of this iconographic pursuit illuminate the distinct kinship between the arts of the Latin kingdom of Jerusalem, Armenian Cilicia and Lusignan Cyprus while revealing the mechanisms of artistic interchange: from an imposing mosaic in Bethlehem to a humble pilgrim flask and from lavishly illuminated royal manuscripts in Armenia to provincial frescos somewhere in rural Cyprus. On the one hand the above examples indicate the simultaneous circulation of Byzantine, Crusader and Armenian images in the area; on the other they show that patrons and audiences alike were familiar with this melange of images from different traditions and content to accept such an eclectic style for decorating churches or illuminating their manuscripts.

Igor Dorfmann-Lazarev, 'Patriarch Photius and the East: Theology and Politics at the Council of Širakawan, 862/3'

The introductory colophon to the document preserved in Armenian under the title 'Discourses of Vahan the Bishop of Nicaea'¹ gives information about the circumstances of the convocation of an Armeno-Syro-Byzantine Council of Širakawan in 862/3. This colophon² ascribes the initiative of its convocation and its purpose, the union of the churches, to the Patriarch Photius. It defines the following text as the opening speech of the bishop Vahan (probably, corrupted *Yovhan*=John),³ the Photian emissary to the Armenian Catholicos Zachary of Jag.

Širakawan had recently become the residence of Catholicos and the capital of the newly restored and rapidly expanding Bagratid principality. The Council was convened there during the period of the advance of the Empire across the upper and middle Euphrates into the territories partially inhabited by the Syrian Jacobites and Armenians. The decrease of the role of the Arab *ostikan* in the rule of Armenia had stimulated the renewal of the contacts between the Armenians and the Byzantines.⁴

The text represents a treatise on the hypostatic union. It is interrupted in the middle by a list of fifteen canons attributed, at the head of the list, to the same Council.⁵ The canons are mentioned nowhere else in the document and they are unknown to the later canonists.⁶ Textual evidence proves that the part of the treatise following the list of canons has been composed as a direct continuation of the part preceding this list. Twelve canons amongst the fifteen sum up the definitions of the first three oecumenical Councils.

All the expressions present in the treatise and these twelve canons, that might be understood in a Dyophysite sense, could be traced back to the pre-Chalcedonian Fathers and to the Armenian anti-Docetist divines of the 7th - 8th cc.⁷ Both advocate moderate Monophysite theology and the Theopaschite clause in the *Trisagion*. Both are meant to exempt the

¹ 'Vahanay Nikiay episkoposi bank' (Discourses of Vahan the Bishop of Nicaea), ed. N. Akinian, in *Handēs Amsōreay* 82, N° 7-9 (1968), 257-80.

² 'Vahanay Nikiay episkoposi bank', 257-8.

³ Jean-Pierre Mahé, 'L'Eglise arménienne de 611 à 1066', in J.-M. Mayeur, ed., *Histoire du Christianisme des origines à nos jours* 4 (Paris, 1993), 494.

⁴ Krikor H. Maksoudian, 'The Chalcedonian Issue and the Early Bagratids: the Council of Širakawan', in *Revue des études arméniennes* 21 (1988-1989), 335-7, 340.

⁵ 'Vahanay Nikiay episkoposi bank', 261-6; B. Ananian, 'P'ot patriark'i t'it'akk'ut'iwnē hayoc' (Correspondence of the Patriarch Photios with the Armenians) 1, in *Bazmavēp* (1988), 19-20.

⁶ K. Maksoudian, 'The Chalcedonian Issue', 337.

⁷ Vahan Inglisian, 'Chalkedon und die armenische Kirche', in Grillmeier, ed., *Das Konzil von Chalkedon: Geschichte und Gegenwart* 2 (Würzburg, 1953), 400-16.

Armenian Church from the accusations of Eutychianism and Aphthartodocetism.⁸ In a way similar to the Armeno-Byzantine Council of Theodosiopolis (632/3), both avoid the seemingly irreconcilable formulations, i.e. 'one nature' on the one hand, and 'in two natures' on the other, as well as the name of the Council of Chalcedon, aspiring to reconciliation between the two churches.

The style of the treatise resembles the homilies of Zachary of Jag.⁹ Following Cyril of Alexandria,¹⁰ the author recognises only a speculative distinction between the two natures in the incarnate Logos. Following Cyril¹¹ and John of Awjun,¹² he defines the Incarnation as a union 'out of two natures'. Following Agat'angelos¹³ and Cyril,¹⁴ he uses the word 'nature' (*bnut'iwn*) in different senses. Describing the way the two natures come together in the hypostatic union, he uses the verb 'to mix' (*xařnem*), contraposed by him to the verb 'to confuse' (*xařnakem*, *šp'ot'em*), but contested by Photius.¹⁵ His notion of the operation¹⁶ in Christ resembles the Monothelite *Ekthesis*¹⁷ of the Emperor Heraclius (638). The author describes the Orthodox confession as the golden mean between Adoptionism and the profession of 'one confused nature'.¹⁸ Therefore, the colophon wrongly attributes this treatise. It might, rather, represent the Armenian and not the Byzantine apology at the

⁸ B. Ananian, 'P'ot patriark'i t'it'akc'ut'iwnê' 2, in *Bazmavêp* (1989), 41-57.

⁹ Zak'ariay Kat'otikos Jagec'i, 'Čar Yaynut'ean' (Homily on Theophany), in B. Ananian, ed., *Čark'* (Venice, 1995), 1-32.

¹⁰ Cyrillus Alexandrinus, 'Epistola prima ad Successum', in E. Schwartz, ed., *Acta Conciliorum Œcumenicorum (ACŒ)* (Berlin and Leipzig, 1924-40), I.I.6, pp. 153-154; 'Epistola secunda ad Successum', in *ACŒ* I.I.6, p. 162; "Epistola ad Eulogium", in *ACŒ* I.I.4, p. 35; 'Epistola 40, ad Acacium', in PG 77, col. 192D, 193C.

¹¹ Cyrillus Alexandrinus, 'Epistola prima ad Successum' in *ACŒ* I.I.6, p. 153; 'Epistola secunda ad Successum' in *ACŒ* I.I.6, pp. 158-159; 'Epistola 39', in *ACŒ* I.I.4, p. 15.

¹² Yovhan Awjnec'i, 'Čar ênddêm erewut'akanac' (Speech Against the Docetists), in *Yovhannu Imastasiri Awjnec'uoy matenagrut'unk'* (Venice, 1833), 54-7.

¹³ Agat'angelos, 'Vardapetut'iwn srboyn Grigori' (Teaching of St Gregory), in S. Ter-Mekertschian, ed., *Agat'angeloy Patmut'iwn hayoc'* (Tiflis, 1909), 189, 190.

¹⁴ Cyrillus Alexandrinus, 'Epistola secunda ad Successum', in *ACŒ* I.I.6, pp. 159-160; 'Epistola altera ad Nestorium', in *ACŒ* I.I.1, p. 27; 'Epistola tertia ad Nestorium', in *ACŒ* I.I.1, pp. 37, 42; 'Epistola secunda ad Successum', in *ACŒ* I.I.6, pp. 158-9.

¹⁵ Photius Constantinopolitanus, 'Patčen t'it'oyñ meci hayrapetin Kostandiupolsi P'otay ar Ašot išanac' išan' (Duplicate of the Letter of the Great Patriarch of Constantinople Photius to the Prince of Princes Asot), ed. N. Akinian, in *Handēs Amsōreay* 82, N° 7-9 (1968), pp. 445-446.

¹⁶ 'Vahanay Nikay episkoposi bank', 275-6.

¹⁷ 'Ekthesis Heraklii imperatoris', in Mansi, ed., *Sacrorum conciliorum collectio* 10, pp. 993, 996.

¹⁸ 'Vahanay Nikay episkoposi bank', pp. 277-80.

Council, whilst the true discourse of the Photian emissary remains unknown to us.

The three canons at the end of the list define the boundaries of the Tradition of the Church.¹⁹ The first two are confessionally heterogeneous: whilst the first enjoins the *Monophysite* believers to condemn Chalcedon, the second prohibits the *Dyophysite* believers to condemn it.

The first canon tolerates the Armenians accepting Byzantine dogmas out of religious conviction, but it aims at anathematising those Armenians who, whilst retaining adherence to their Church, were unwilling or afraid to confess openly their rejection of the Byzantine dogmas. It is meant to emphasise the confessional distinctiveness of the Armenians inhabiting the territories passing to the Empire, and thus to hinder their assimilation in the midst of the Byzantine population.

The second canon allows for the existence of Monophysite communities in the territories passing under Byzantine rule, but it urges those sympathetic to the Byzantine dogmas to suppress the anti-Chalcedonian anathemas. It is meant to intensify the absorption of Armenians into Byzantine Orthodoxy.

Thus, each canon tries to win those remaining half-way between the Armenian and the Byzantine churches to its side. These canons prove that the intention of the initiators of the Council, attested to by the colophon, and testified by the treatise and the twelve Christological canons, was not realised in Širakawan. On the other hand, the combination of these two canons with the third, confirming the obligatory character of the first three œcumenical Councils for all, reflects a positive result of the encounter not envisaged in the colophon.

The final redaction of the list to include these three canons means that at the stage of their promulgation the Council was no longer concerned with the union of the Churches conceived in the strict sense. The testimony of the letter 'Against the Heresy of Theopaschites' addressed by Photius to the Prince Ašot substantiates the testimony of our document that between the establishment of full communion between the two Churches and their reciprocal condemnation, a *tertium quid* could be envisaged. Photius, in a way similar to the second canon, draws a distinction between those rejecting the Orthodox definitions out of a sincere search for truth and those "disobedient amongst the heretics".²⁰ He recognises the positive theological value of a quest for the true teaching outside the Orthodox Church. According to him, sincere contestation one day can dispose the heterodox to embrace the Orthodox confession.

¹⁹ 'Vahanay Nikiay episkoposi bank', pp. 265-266.

²⁰ Photius Constantinopolitanus, 'Κατὰ τῆς θεοπασχιδῶν ἀλρέσεως', in J. Darrouzès, ed., 'Deux lettres inédites de Photius aux arméniens', in *Revue des Etudes Byzantines* 29 (1971), 143-5.

When, in the course of the encounter, each side realised that the opposite side would not mitigate its claims with regard to Chalcedon, the discussion shifted from dogmatic questions to the conditions for a reciprocal recognition. The above Photian letter demonstrates how this recognition could be substantiated theologically.

A declaration of reciprocal tolerance towards those who were still regarded as heretics could have provided the confidence indispensable for Byzantine-Armenian political collaboration. Both the Empire, attempting to obtain a firm foothold beyond the Euphrates, and the newly-restored Armenian principality, were interested in co-operation in order to deter the Moslem and Paulician forces. Photius personally was concerned in achievement of an agreement with the Monophysite churches in view of his conflict with Rome. However, Photius's approach was innovative with respect to the existing canonical practices of either church. Therefore, these canons have not been incorporated into any canonical collection and Photius's undertaking has not been followed up.

Hannah Hunt, 'Gregory of Narek's *Book of Lamentation*'

This paper explored the concept of penitent grief in the 10th/11th-century Gregory of Narek's *Book of Lamentation*, and considered its dual source from both an established tradition of repentant mourning as a theological construct, and the existence of more secular cultic lamentation for contemporary events.

Narek was notable for his breadth of reference, being steeped in not only the Armenian church Fathers but also Greek and Syriac patristic authors. The Biblical foundation of these patristic traditions is especially evident in the work which of all Narek's output served to keep alive his memory, the prayerful lamentations known as the *Book of Lamentation*. In this Narek compares contemporary military and other events to Biblical paradigms, and reveals a sense of history which affirms the place of Armenia in the world. His strong use of topical references suggests an internalisation of a sense of belonging to a particular place, that the human person, like a city under siege, is vulnerable to assaults from the enemy. He employs vivid descriptions of physical journeys to mirror the writer's own pilgrimage from sin to repentance and redemption.

Matthew of Edessa's *Chronicle*, being roughly contemporaneous, provides some further insights into the actual political and dynastic events of Narek's lifetime. Both writers employ apocalyptic images, but to different ends, with Matthew focusing on issues to do with Armenian supremacy and self-determination, and Narek stressing a theology which has a theological impetus.

Ann Powell, 'The *Pervane* and the Mevlane: Selçuk Medreseler and Imperial Symbolism'

The fortunes of the Selçuk Empire waxed and waned in inverse proportion to those of the Byzantine Empire. Its high point came after the Latin conquest of Constantinople in 1204. Trade was encouraged by a chain of caravanserais across the empire which offered free accommodation to merchants. Cities flourished because of the growth of industry controlled by craft guilds affiliated to the Sufi Ahi Brotherhood. The growing empire needed administrators and so there was an expansion in higher education by the foundation of Medreseler (colleges). Like the caravanserais these were imperial foundations endowed by members of the Sultan's family or high court officials and were not attached to mosques.

They followed two patterns: either an open Persian-style four-eyvan courtyard or a domed Anatolian type of building. The only decorative feature in the severely plain facade was the doorway, covered by a pointed niche filled with *muqarnas* and placed within a rectangular frame filled with geometric ornament.

There are two conflicting theories about the use of geometric decoration in Islamic buildings. The essentially Shi'ite theory is that it expresses the unity and diversity of Allah (*tawid*). This is questioned by Gülru Necipoğlu, in her recent book on geometry in Islamic art suggests that its interpretation depends upon the historical context. It probably originated in 10th century Baghdad and in certain contexts symbolised the authority of the Abassid Caliph. The Selçuk sultans received their authority from the Caliph and the geometrical sculptured decoration of their buildings symbolised their imperial power. It is not found in the buildings of their vassals, such as the Mengüçükdere Emir Ammad Shah who with his wife Turan Malik founded the mosque and hospital at Divriği in 1228, chose an Armenian architect, Khurranshah of Ahlat. Almost baroque vegetal sculpture decorates the buildings' porches which owes more to Armenia than to any Islamic source. In contrast the porches of the mosque and *medrese* of the *külliye* in Kayseri founded in 1237 by Mahperi Huand Hatun, the Armenian first wife of the Selçuk Sultan Alaeddin Keykubad, are decorated with typically austere Selçuk geometric designs.

After the death of the Sultan, Mahperi's son Giyaseddin Keyhusrev II seized the throne but his reign ended in disaster when the Mongols destroyed the Selçuk army at the Battle of Köse Dağ in 1242. He was reduced to the status of a Mongol vassal and drank himself to death in 1246 leaving three young sons by different mothers to dispute the succession. The Vizier Celaleddin Karatay, a Greek convert to Islam, set up a joint regency in order to preserve the Selçuk empire even under Mongol dominance. He founded the *Büyük Karatay Medrese* in Konya in 1251, a domed building entered through a coloured marble geometrically decorated porch. The interior is covered with blue tiles

whose star patterns appear to reflect the Sufi theology of one of its leading teachers, the Mevlana Celaleddin Rumi.

Although born in Balkh in northern Afghanistan where his father was a respected Sufi theologian his family migrated to Konya during the reign of the Sultan Alaeddin Keykubad where he became successful teacher. The meeting with the 'intoxicated' mystic Shams of Tabriz in October 1244 transformed the Mevalana's life. Together they created a new form of worship, the *sema*, in which the whirling figures dancing to the sound of a reed flute reproduce the movements of the heavens. The Sufi mystic, however, rises above the concentric spheres of the Heavens to gain unmediated access to God. The two men attended the opening ceremony of Karatay's new *medrese*, and later performed the *sema* within the college.

The Vizier Karatay died in 1254 and with him all hopes of a united Selçuk empire. The youngest son, Alaeddin Keykubad II, died in mysterious circumstances in Erzurum and the empire was divided between the two surviving brothers, Izzedin and Rukneddin. Izzedin's mother was Greek and he turned for help to the Byzantine Despot of Nicaea, whereas his half-brother Rukneddin accepted the over lordship of the Mongols. Nevertheless, the Mongols ordered both princes to assist them with their Syrian campaign which culminated in the capture of Baghdad and the end of the Abbasid caliphate in 1258.

It was at this crucial moment that Izzedin's vizier Sahip Ata Fahrettin commissioned the unique *Ince Minare Medrese* in Konya, built between 1260-65. The *medrese* was attached to a mosque, hence the single minaret. The architect, Kolug, has rejected Selçuk geometry and framed the doorway with two ribbons of Qur'anic script (suras I and XXXVI), as if to declare the independence of Izzedin's regime.

Hope for Selçuk independence with Byzantine aid ended abruptly when Michael Palaeologos became Byzantine emperor in July 1261 after the recapture of Constantinople. Izzedin visited him, seeking aid against the Mongols, but was imprisoned and exiled. As a result it was Rukneddin who became the sole ruler and his Vizier Muhineddin Suleyman was promoted to the position of *Pervane*, the butterfly, the Sultan's official spokesman. Both he and his vizier father had risen to high positions through their skill in negotiating with the Mongols. Izzedin's vizier, Sahip Ata Fahrettin, retained his position but was completely under the authority of the Pervane.

The *Pervane* achieved supreme power in 1265 when he murdered the Sultan and married his wife Tamara, 'the Georgian Lady' and ruled in the name of her infant son. She was a devoted admirer of the Mevlana and after his death the Pervane built the *tekke* over the tomb of the mystic poet when he died in 1273.

In spite of his supreme power, the *Pervana*'s own foundation in Tokat built in 1275, the *Gök Medrese* which contains his tomb, is a relatively modest building lavishly decorated with blue tiles whose star-like

decorations express his sympathy for the Mevlana's mysticism. In contrast the Vizier Sahip Ata Fahrettin built the grandiose *Gök Medrese* in Sivas in 1270 which was designed by a Greek architect Kaloyan. It is a magnificent building because not only is it covered in white marble, the doorway has geometric decorations and is flanked by two minarets, symbols of imperial power. These were first used in the *Hatuniye Medrese* in Erzurum, probably built by a daughter of Alaeddin Keykubad in 1253. It is not surprising that the Mongol Ilkhanid Vizier Semsettin Cuwayni should commission in 1271 a rival *medrese* in Sivas which also has twin minarets. In the end the Mongols won because both the Pervane and the Vizier Sahip Ata were executed in 1277 because of their suspected alliance with the invading Mamelukes.

The use of twin minarets at Erzurum and at Sivas indicates the importance of Imperial symbolism in *medrese* design. The geometric decoration is ambiguous: it too could have Imperial associations at a time when both Abbasid and Selçuk power were under threat and finally submerged by the Mongol invasion. Yet at the same time the close association of the two leading statesmen, the Vizier Karatay and the *Pervane* with the great Sufi poet Mevlana Celaleddin Rumi indicates that these geometric decorations could also have mystical significance.

Hilary Richardson, 'The significance and development of cross-bearing monuments in Armenia and Georgia'

The cross motif has an important place in Armenian and Georgian culture. It pervades many different aspects of art and architecture, e.g. as the basic design of ground-- plans of churches in numerous permutations. It frequently occurs in carved ornament, sometimes on an enormous scale decorating the entire facade of a church, e.g. Samtavisi cathedral (11th c.) or Ananuri (17th c.). This makes a strong visual impact from a distance, just as the siting of a Georgian church often is chosen for its strategic position to dominate the landscape. Sometimes giant crosses are sunk deep in brick facades, as at the monastery of Ahali Shuamta. On the other hand, tiny crosses may be inserted in unexpected places, while large painted crosses fill the interior of domes. Doorways frequently bear the cross of protective significance.

'By this conquer': The emphasis on the cross motif shows that both Armenia and Georgia followed a tradition with a common root and that their individual interpretations of the tradition run parallel. Why is the cross stressed so much? The free-standing stone monuments of the 5th, 6th, and 7th centuries provide the answer. They immediately follow in the wake of the conversion of the two peoples. Both St Gregory the Illuminator and St Nino, who brought Christianity to Armenia and Georgia respectively, are associated with the setting up of crosses to mark the triumph over paganism. Their actions reflect the major event for the Christianity at the time: its liberation from persecution and its general acceptance by Constantine the Great. The victory of Christ and

the cross became the chief meaning behind the motif following Constantine's famous vision and the inscription he saw. Thus the Triumph of the Cross features strongly in Armenian and Georgian art. Early texts confirm the setting up of crosses by the national saints, with Agathangelos' account of St Gregory (illustrated by Chester Beatty Ms 602, f.4v), and with St Nino's wooden cross enshrined on its original site within the church of Holy Cross or Djvari, built in the 6th c. on a cross plan, and a vital centre of pilgrimage to this day. Georgian Pre-altar crosses, still found in small churches in Svanetia, continue the tradition going back to St Nino.

Early Stone Monuments

There was a widespread type of cross-bearing monument that consisted of a pillar or stele set on a large cubic base or several steps, denoting Golgotha. A separate cross fitted into a socket on top, surmounting the whole. Many individual parts survive but no complete example intact. A few contemporary representations, e.g. at Edsani Sion (6th c.), give a reliable guide to the appearance of the entire structure. Sometimes a miniature building, probably representing the Holy Sepulchre, Sion or the Heavenly Jerusalem, is carved at the top of the shaft. Odzun and Khandisi are outstanding monuments which belong to the same school of sculptors who carved scenes in low relief in carefully planned panels. Biblical subjects belong to the earliest Christian cycles and there are historical scenes of the conversion, etc. An important iconographic source is An Encomium of the Holy Cross of God attributed to David Anghat, the 'Invincible' Philosopher, the 6th c. Armenian Neoplatonist.

The specialised form of the khatchkar

In Armenia the stelae come to an end with the Arab domination. A new shape of cross monument, formulated from the 9th c. onwards, becomes the characteristic Armenian monument. The khatchkar or cross-stone survives in thousands and is virtually a cultural emblem. The cross is no longer free-standing but adorns the front surface of a large upright slab in an infinite variety of cross-patterns, sometimes minutely worked in tufa to resemble lace. The treatment is endlessly varied and full of symbolism within the rather rigid framework. The khatchkar always faces west, linked to imagery of the Second Coming.

Michael Whitby, 'Evagrius and the Mandylyon of Edessa'

Among the most famous items brought to Constantinople in the middle Byzantine period is the Mandylyon of Edessa, the image of Christ sent to King Abgar which became one of the supernatural protectors of the city in the sixth century. The earliest mention of the acheiropoiotos icon is in the *Ecclesiastical History* of Evagrius (iv.27), who describes how it was used to ignite a fire which destroyed a dangerous Persian mound during the great siege of 544. Evagrius' account of the siege mound is largely derived from Procopius (*Wars* ii.26-27), but the story of the icon's miraculous intervention is an intrusion. Evagrius has usually been

credited with creating this version of events, but a radical challenge to his evidence has been mounted by J. Chrysostomides ('An Investigation concerning the Authenticity of the Letter of the Three Patriarchs' in J. A. Munitiz, J. Chrysostomides, and C. Dendrinos, eds., *The Letter of the Three Patriarchs to Emperor Theophilus and Related Texts* (Camberley, 1997) xvii-xxxviii). Chrysostomides argues that the allusion to the miraculous icon was introduced into Evagrius' text in the eighth century, in the context of the iconoclast dispute; it was then read out at the Ecumenical Council of 787 (a copy of the text presented to the Council by the monk Stephen had this passage erased, though George, abbot of the monastery of Hyacinthus possessed a complete text: Mansi, *Collectio* XIX, 189D-192C). There are several problems in Chrysostomides' analysis. (1) The closeness of the accounts of the siege in Evagrius and Procopius has been overstated; Procopius is the source, but Evagrius deliberately structured his account to give a different slant so that the siege mound and its destruction became the climax to his story. (2) Evagrius' narrative of the firing of the mound is not self-contradictory, but accurately describes an initial blaze deep inside the mine which was followed by the smouldering destruction of the mound. (3) Evagrius' failure to cite a source for his story is in line with his practice elsewhere. (4) The absence of references to the *acheiropoietos* image in contemporary Syriac texts, the hymn for the inauguration of St Sophia at Edessa, and the *Chronicle* of Edessa, is not significant since the former is undated and the latter terminates before the siege. (5) The omission of the icon from the list of Chapter Headings to Evagrius' text is not decisive, since both sets are extremely brief and omit other comparable miraculous events. Evagrius, in fact, structured his account of the Roman-Persian conflict in the 540s to give prominence to God's miraculous interventions on the Roman side (iv.26-28). The story of the Edessa icon is properly located here, and is part of the sixth-century developments in religious devotion in Rome's eastern provinces.

10. TEACHING BYZANTIUM

Byzantine Courses in Great Britain

The University of Wales, Lampeter:

The Department of Classics at the University of Wales, Lampeter, offers a postgraduate programme in Byzantine Studies, leading to the degree of Master of Arts (University of Wales). This course is available to both British and Overseas students for one year full-time, or on a part-time basis over two years.

The course is designed to meet the needs of students with a degree in any related subject (Classics, or Classics-related, Medieval Studies, History or Theology) who wish to embark on the study of Byzantium, or to enhance their knowledge of its history and culture. It draws on the expertise of members of the lively and acclaimed Department of Classics at Lampeter, with collaboration from distinguished scholars in the Departments of Theology and Islamic Studies. The concentration on the regions of the Byzantine State is unique in Britain; there has already been considerable interest both nationally and internationally.

Lampeter has excellent resources for this degree in the Founders' Library, in particular the collection of the Founder, Bishop Burgess himself. Among his books is a complete set of the early nineteenth century Bonn *Corpus Scriptorum Historiae Byzantinae*. The main library also has good holdings in this area. In addition, less than an hour's journey away are the National Library of Wales at Aberystwyth (a major copyright library) and the Hugh Owen Library of the University there.

The participation of different departments ensures that there will be many different approaches to the material presented. Several of the courses are jointly taught, so that lecturers and students experience the thrill of encountering different strategies together.

In addition to benefiting from a course of study which aims to be intellectually stimulating and rewarding, successful students will gain an academic qualification which is respected in itself, validated by the University of Wales, which is after London the largest degree-awarding institution in Britain. Those who would like to undertake research leading to a doctorate will acquire a sound foundation in the area.

Participating Staff

Classics: Keith Hopwood, Doug Lee, David Noy. **Theology:** Tom O'Loughlin, Jon Woodall. **Islamic Studies:** Dawoud al-Alami.

Course Requirements

1. **Six modules** from the list below, including the compulsory **Research Skills and Methodology** module, and a language module at the appropriate level. Although you have a free choice of language modules, it is strongly recommended that if you have no Greek, you should devote your time to studying that language. Each module consists of 10 two-hour seminars (one session weekly for one term, or in alternate weeks for two terms). Modules 1-8 are assessed by two essays of 2000-2500 words each, module 9 by 4 x 1 hour and 2 x 2 hour tests, and module 10 by a series of projects. Attendance at all module seminars and classes is required.
2. **A dissertation** of approximately 20,000 words on a related topic chosen in consultation with members of staff.

Details of Modules

1. Pagans, Christians and Jews in Late Antiquity. One of the features which distinguishes the medieval Byzantine Empire from the Roman Empire of Classical times is the pre-eminent position of Christianity. This module aims to examine the process by which this change came about between the third and fifth centuries, a period of major religious upheaval. The module will examine the state of both paganism and Christianity in the third century before turning to the consequences of Constantine, and the character of pagan-Christian relations during the fourth century, including the religious policies of Julian the Apostate. The success or otherwise of measures to suppress paganism in the late fourth and fifth centuries will be assessed. Attention will also be given to the fate of Judaism and Jewish communities across these same centuries. Important themes in an emerging Christian culture will also be studied, such as the growing role of bishops, the development of Christian asceticism, and the evolution of pilgrimage. The module will seek to familiarise students with the wide range of types of evidence through which these matters can be studied, including histories, apologetic writings, theological treatises, church councils, letters, inscriptions, papyri, and archaeological material, and to develop their critical skills in the use of them and in their reading of modern discussions.

2. The Age of Justinian. The sixth century is often seen as the first great flourishing of Byzantine civilisation, particularly during the reign of the emperor Justinian (527-65). This module aims to place his reign in context, both in terms of its fifth-century background and his legacy in the final decades of the sixth century and the early seventh century, and to examine Justinian's successes - the production of the great legal

compilations, the reconquest of Vandal Africa, and construction of the Hagia Sophia - and his failures - the Nika riots, the drawn-out campaigns in Italy, and his unsuccessful attempts to woo back the religious schismatics known as Monophysites. Consideration will also be given to social history of the period, including the development of Constantinople and other major urban centres. Particular attention will be paid to the varied source materials available for the study of this emperor, both praised and vilified by contemporaries, and his age.

3. Dialogues between the Greek East and Latin West from Justinian to Alexios Komnenos. From being a Graeco-Roman civilisation, centred on *mare nostrum* ('our sea'), the Roman world in the early middle ages became a Christian society divided between east and west. This course will examine the points of dialogue and of profound difference between these two heirs to the Roman identity, from their political and sectarian division in the fourth century, through the attempts at a conquest of the west by Justinian in the sixth century, the economic divisions which followed the emergence of Islamic powers on the Mediterranean shores in the seventh, and as a consequence of the concentration of western imperial authority in the north under Charlemagne. In particular we will examine a range of sources which show the difference between the respective status of church and state, of ecclesiastical and royal authority, in western and in Byzantine society.

4. Basil the Great: His Theological World. Basil the Great is a founder of Byzantine theology, and one of the last of the Greek fathers whose writings were widely known in the West. As a bishop and guide to monks he is widely known today, but he was also a skilled interpreter of ancient Greek thought, especially the physical writings of Aristotle. This course will be a close reading of his *Homilies on Genesis* to see how he adapted Christian and Aristotelian ideas to provide a distinctive cosmology.

5. Constructing Paradise. This module studies Byzantine sacred architecture and art. We consider the development of Christian building and decorative styles from the *koine* of late antiquity. The first part of the course concentrates on major buildings such as Santa Sophia, San Vitale and the other churches of Ravenna in their urban context as well as in the context of the rituals carried on within them. We move on to study the cave churches of Cappadocia and their decorative schemes, the Great church at Monreale, and the Pammakaristos Theotokos and Saint Saviour in Chora in Constantinople. Minor examples will emphasise the role of the Byzantine church as representation of the sacred and profane universe.

6. Byzantine Palestine. This module studies an area of the Byzantine Empire that was central because of its unique status as the place where the Christian revelation, on which the Empire was based, had occurred. The first part of the course concentrates on the concepts of the Holy Land held by the pilgrims and their response to the Sacred Places. The second part concentrates on the developments in Palestine between the conversion of Constantine and the Arab conquests, looking at urbanisation, the impact of pilgrimage and monasticism, the relations between the ethnic groups established in the area, and the control of the land by the urban centres.

7. Byzantine Asia Minor. Asia Minor was the heartland of the Byzantine Empire. This course aims to explore the organisation of the land (*themata*), the changing patterns of land-ownership, the development of the city from late antiquity to the eve of the Turkish conquest, the ecclesiastical organisation of the area, and the changing forms of religious architecture and life. Special attention will be given to the material culture.

8. Byzantium and the Turks. This course studies the relations between the Byzantines and Turks from their first contacts in the early eleventh century to the capture of Constantinople in 1453. We concentrate on the relations between the semi-nomadic Turks and the Byzantines as represented in the *Danismendname* and the *Alexiad* of Anna Komnene, and the later relations reported by Pachymeres and Asikpasazade and Nesri in the fourteenth century. The course will study the development of Turkish state-formation in Anatolia from Tzachas to Osman.

9. Greek, Latin or Arabic Languages. This module allows students to acquire the basics of these languages. If students have prior experience of these languages, they are also available at intermediate and advanced levels.

10. Research Skills and Methodology. This module provides the general bibliographical and computer expertise necessary for research in the area of Byzantine Studies, includes visits to many different types of libraries in the area, and finishes with a section on the principles of reading academic German.

Further details from: Keith Hopwood, Department of Classics, University of Wales, Lampeter, LAMPETER, Ceredigion, SA48 7ED, UK. Tel: +44 (0)1570 424711 (direct line), 424723 (office); fax: +44 (0)1570 423877; E-mail; hopwood@lamp.ac.uk

Byzantine Courses Abroad

Union Theological Seminary, New York:

Revd Dr John McGuckin writes that Byzantium has been for the first time introduced to the curriculum at Union Theological Seminary in New York. The opening class on 'The Spiritual Culture of Byzantium', in Spring 99, attracted 27 Masters level students, and produced much interest and some exciting student projects.

Doctoral level seminars are underway at Union on 'Autobiography in the Greek Christian world', considering the autobiographical texts (among others) of Gregory Nazianzen, and Symeon the New Theologian. The Greek Christian Literature Seminar was inaugurated in 1998 with extended readings and discussions of the large corpus of Byzantine hymnography.

The masters level class and the doctoral seminars will be resumed in 2000 after Revd McGuckin's sabbatical research leave -- which will partly be spent in Nenizi, Cappadocia, where he will be gathering photographic materials for his forthcoming Biography of Gregory Nazianzen.

The 'New York Seminar on Early Christianity' has been inaugurated, based between General Theological Seminary, St. Vladimir's Seminary and Union Theological Seminary. Scholars visiting New York who would like to give a paper to this graduate/professorial society would be most welcome to email Revd McGuckin at the address below to check timetables. The subject is approached in the broadest of terms. The first speaker will be Dr Theresa Urbainczyk of Trinity College Dublin.
(E-mail: jmcguckn@uts.columbia.edu)

Moscow State University:

Dr Alexei Lidov writes that a regular seminar on 'Byzantine Iconography' takes place at the Art History Department of Moscow State University (Lomonosov). In the academic year 1999-2000 it has been dedicated to the topic 'Symbolism of Gestures and Wearings'.

Summer Courses

An Opportunity to learn Georgian!

The Centre for Kartvelian Studies is happy to announce the Summer School for Kartvelian Studies for non-Georgians to be held from 8-13 August 2000. In a broad sense Kartvelian (Georgian) Studies (Kartvelology) embraced Georgian culture, history and all fields of the humanities: linguistics, literary criticism, art, archaeology, folklore, ethnography, source study. Georgia, Sakartvelo, successor to ancient Colchis and Iberia, lies at the boundary of Europe and Asia, east of Black Sea, in the south-western part of the Caucasus. Today too it continues to serve as a geographical, economic and cultural bridge between East and West.

The Summer School in Kartvelian Studies is organized by the Centre for Kartvelian Studies and sponsored by the Government of Georgia, Tbilisi State University and by the Fund for Kartvelian Studies. The school will offer intensive instruction in Modern Georgian, with account of the level of the mastery of the language by the participants. They can also attend lectures on Georgian history, literature, language and art, and become acquainted with Georgia's cultural and historical past and her present achievements.

The five-week course at the summer school costs \$1000 per student. This includes accommodation (in a student's dormitory or at a private apartment), board, lectures and seminars, and cultural program (excursions to the countryside, visiting museums, seeing Georgian films, etc.) The Center ensures meeting the attendants of Summer School at the airport and seeing them to their destination. The attendants pay the travel costs (arrival in Tbilisi and departure from Tbilisi), and medical aid, if needed.

This year the costs of instruction and board of foreign students who cannot pay the whole cost will be met by the Fund for Kartvelian Studies. However, in all cases the attendants of the Summer School, including the students, are expected to contribute about a half of the above-mentioned course cost as a charity to the Fund of Kartvelian Studies, for the Summer School in Kartvelian Studies is in the main financed by this Charity Fund.

Those who wish to attend the Summer School should communicate with the Fund for Kartvelian Studies by 15 April 2000.

Address: Centre for Kartvelian Studies, 1, Chavchavadze Ave. 380028 Tbilisi, Georgia (tel: +[995 32] 290833; fax +[995 32] 252501; e-mail: kartvcentre@hotmail.com// khintibidze@access.sanet.ge

11. EXHIBITIONS

The Mother of God: Representations of the Virgin in Byzantine Art

**A Major Exhibition in the Year 2000
Benaki Museum, Athens
15th October 2000 - 15th January 2001**

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 a magnificent exhibition entitled '**The Mother of God. Representations of the Virgin in Byzantine Art**'. The Curator of the Exhibition is Dr Maria Vassilaki. Our 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.

The themes explored in the Exhibition will be:

1. Early Representations of the Virgin.

This section will include works dating from the 4th to the 6th centuries, such as the encaustic icons of the Virgin with Christ from the Holy Monastery of St Catherine at Sinai and the Museum of Eastern and Western Arts at Kiev, an ivory plaque with the Nativity and Adoration of the Magi from the British Museum, a Coptic wooden statuette from the Kanellopoulos Museum at Athens, as well as a Coptic wooden relief of the Virgin from an Annunciation scene from the Louvre. Additional material including important marble reliefs and metalwork will come from private collections.

2. The Cult of the Virgin in Public.

Emphasis will be on key visual material which reflected and promoted the cult of the Virgin both in Constantinople and throughout the Byzantine world. This can be seen in famous originals or their copies and special types of imagery of which we plan to have examples such as the Virgin Blachernitissa, Hagiosoritissa, Eleoussa, Kykkotissa, Nikopoia, Galaktotrophoussa, Pelagonitissa etc. The planned loans come from all the major museums in Greece and abroad and ephoreiai of Byzantine antiquities of the Greek Archaeological Service: the Byzantine Museum of Athens, the Museum of Byzantine Culture in Thessaloniki, the Victoria and Albert Museum in London, the Pushkin Museum of Fine Arts, the Tretyakov Gallery and the Kremlin Museums in Moscow, the Dizesanmuseum in Freising, the Byzantine Collection of the

Dumbarton Oaks Centre in Washington D.C., the Walters Art Gallery in Baltimore, etc.

3. The Creation and Development of the Cult of the Virgin Hodegetria and its Veneration in Constantinople.

The list of exhibits planned include the 11th-century illuminated manuscript from the Patriarchal Library in Jerusalem (Taphou 14) with its miniature of St Luke painting the icon of the Virgin and Child, the 13th-century Hamilton Psalter in the Berlin Staatliche Museen-Kupferstichkabinett (Ms 78 A.9) showing the veneration of the Hodegetria icon in Constantinople, and the British Museum icon of ca. 1400 with the Triumph of Orthodoxy. These works will be the basis for the exploration of the Hodegetria cult. Some of the most renowned icons of the Virgin Hodegetria in mosaic tesserae and tempera (from the icon collections of Verroia, Rhodes, Cyprus etc.) will also be included as well as representations of the Virgin Hodegetria in ivory (from the British Museum, the Catharijneconvent-Utrecht, the Walters Art Gallery-Baltimore, the Metropolitan Museum in New York etc.) and metalwork (from the Victoria and Albert Museum-London etc.).

4. The Cult of the Virgin in Private

This section will explore the art of the household where images of the Virgin appear and had a personal and quasi magical application. Pieces of jewelry, such as rings, enkolpia and lockets with the Virgin alone or scenes in which she either plays a significant part (e.g. the Nativity and the Adoration of the Magi) or illustrate her life, as well as textiles will be exhibited in this section. These works come from the Benaki and Kanellopoulosí Museums in Athens, the British Museum, the Louvre, the Metropolitan Museum in New York and private collections.

5. The Virgin between East and West

The cult of the Virgin was similarly of great importance in the West, and one category of western images has been called Italo-Greek, although the term is currently under lively debate. This section will explore the development and significance of these works, some of which were produced in the East and some in the West. Loans will come from Cyprus, Sinai, and Italy (from Bari, Montevergine, Pisa, Orvieto etc.) and the U.S.A. (National Gallery of Art in Washington D.C.)

6. Representations of the Virgin and the Passion of Christ

This section will explore connections between the particular imagery of the Virgin for Easter rituals, and will include the double-sided icon from Kastoria with the Virgin on one side and the Man of Sorrows on the other and the diptych from the Transfiguration monastery at the Meteora with the Virgin and the Man of Sorrows. The same section will also include icons of the lamenting Virgin from the Tretyakov Gallery

and the Benaki Museum, as well as important icons of the Virgin of Tenderness from Cyprus, the Byzantine Museum in Athens, the Museum of Byzantine Culture in Thessaloniki, etc., which are seen as prefigurations of the Passion of Christ.

The Exhibition will be accompanied by a fully illustrated and scholarly catalogue, with introductory chapters and extended studies rather than short entries of every object. As a result, the catalogue will be an up-to-date book of reference on all the items included in the exhibition. The introductory chapters will consist of essays by leading scholars from Greece and abroad on the cult, theology and iconography of the Virgin. On the occasion of the exhibition an International Conference will be held in Athens in collaboration with the Institute for Byzantine Research- National Research Foundation which will bring together scholars with diverse interpretations of the objects included in the exhibition and the veneration of the Virgin Mary: historians, art-historians, theologians, philologists, feminist-historians, and others. The exhibition will be fully supported by the Educational Department of the Benaki Museum which will introduce the exhibits to schoolchildren; there will also be a programme of lectures, musical events, films and videos open to the public.

(Dr Maria Vassilaki)

In order to highlight the international importance of the event, we have set up an Organizing Committee of both Greek and international scholars, including Dr Gary Vikan (The Walters Art Gallery), Dr David Buckton (The British Museum), Dr Eutychia Kourkoutidou-Nikolaidou (Museum of Byzantine Culture-Thessaloniki), Mrs Chryssanthi Baltoyanni (ex-director of the Byzantine Museum-Athens), Prof Nikos Zias (University of Athens), Dr Yannis Tavlakis (Ephoros of Mt Athos), Dr Athanassios Papageorgiou (Cyprus), Prof Annemarie Weyl-Carr (Southern Methodist University, Houston), Prof Robin Cormack (Courtauld Institute of Art- University of London), Valentino Pace (University of Udine) and Prof Olga Popova (Moscow University). Representatives of the Orthodox Church (the Ecumenical Patriarch, the Patriarch of Jerusalem, the Archbishop of Sinai, the Holy Bishop of Cyprus, and the abbot of the Transfiguration Monastery at the Meteora) are among the members of a Honorary Committee.

12. Monuments in Kosovo

The editorial published in 'Society News' in November 1999 has prompted a number of letters and other responses from members. The report which appears below was sent by Professor Slobodan Ćurčić of Princeton University:

Destruction of Serbian Cultural Patrimony in Kosovo: A World-Wide Precedent?

The continuing pattern of deliberate destruction of Serbian cultural monuments in Kosovo requires some reflection on the nature of the problem itself and on the absence of any normal recourse resulting from the sad events. As the list of damaged or obliterated monuments continues to grow, a statistical syndrome of counting and recording the victimized monuments has emerged as the only viable means of dealing with unabashed vandalism. These lists, duly compiled and documented by various institutions and groups in Yugoslavia reach a limited number of professional organizations in the West, where they are either received with reserved consternation or -- more commonly -- remain quietly ignored.¹

In addition to the basic task of monitoring the growing number of acts of vandalism, different, albeit related, issues have begun being raised. These range from the elementary concerns for professional conservation tasks of cultural monuments to the broad philosophical issues pertaining to the concept of ownership of cultural patrimony in general. In this context Kosovo emerges not only as a crucial political and military precedent with world-wide implications, but also as a critical precedent in dealing with the subject of cultural patrimony as envisioned by the strategists of the New World Order. The established international agreements and conventions appear to be facing a tacit suppression in

¹ Among the available records of the destruction in Kosovo are: *Serbian Markers in Kosovo and Metohija*, a map by Ljubisa Gvoic, pinpointing and listing the 1000 recorded historical monuments and sites, as well as identifying all monuments damaged or destroyed in 1999, published by the Institute for the Protection of Cultural Monuments of Serbia (Belgrade, 1999); a CD ROM 'Yugoslav Cultural Heritage, March- August 1999', with verbal and visual information on the damaged and destroyed historical monuments, also produced by the Institute for the Protection of Cultural Monuments of Serbia (Belgrade 1999). *Crucified Kosovo. Destroyed and Desecrated Serbian Orthodox Churches in Kosovo and Metohija* (June-October 1999), 2nd ed., Published by 'The Voice of Kosovo and Metohija' of the Serbian Orthodox Diocese of Raska and Prizren (1999) with a large number of daunting color photographs. Updated material from the same source is available on Internet (www.decani.yunet.com/destruction.htm). An interdisciplinary professional group entitled *Mnemosina* has established a database *Mediateka* in the Dept. of the History of Art, University of Belgrade, available on Internet: (<http://mediateka.f.bg.ac.yu/files/heritage.htm>).

the process of being replaced by some unspecified new rules, yet to be revealed. Presently, we find ourselves in a grey area in which Kosovo has become a grand laboratory in which various experiments -- among them those pertaining to the future of meaning and preservation of cultural patrimony -- are being aggressively tested.

Professionals, and not only professionals, concerned with issues related to cultural patrimony generally speaking should consider the latest developments with the greatest interest and concern. At stake is not only the cultural patrimony of the Serbs, a small, 'rogue' nation in the backwaters of the distant Balkans. At stake are the fundamental principles pertaining to the definition and the protection of cultural heritage in the broadest sense. To illustrate these points I will refer to two dramatic examples that will facilitate the outlining of the larger problem.

The Church of the Dormition of the Virgin at Gračanica Monastery, better known as simply Gračanica, is one of the most important and best preserved monuments of Serbian and, by extension, of Late Byzantine architecture and art.² Located next to the village by the same name, Gračanica suffered indirect damage from the intensive NATO bombing in the area during the military intervention in March-June 1999. Several bomb explosions in the vicinity, one of which occurred within the monastic enclosure itself, have caused what was initially reported as 'superficial damage'. Indeed, the church is still standing and its priceless frescoes appear to be entirely intact. Its condition, however encouraging it may appear, is in fact utterly deceiving. Defying the general KFOR prohibition of free movement in the area of Kosovo, and risking his own life in the process, a member of the Institute for the Protection of Cultural Monuments in Belgrade, recently visited Gračanica and made the first professional assessment of the damage suffered by the monument. From his report one can glean clearly that the nature of injury, far from being superficial, gives us cause for most serious alarm. A preliminary examination of frescoes -- up to the level of 2.25m from the floor -- indicates that large areas of fresco mortar have become physically detached from the walls.³ These areas include, among

² S. Ćurčić, *Gračanica. King Milutin's Church and Its Place in Late Byzantine Architecture* (University Park and London, 1979); also *Ibid.*, *Gračanica. Istorija i arhitektura*, published in Serbian as a two-volume monograph along with B. Todić, *Gračanica. Slikarstvo* (Belgrade and Pristina, 1988). Other relevant literature in English that may be cited includes G. Subotić, *Art of Kosovo. The Sacred Land* (New York, 1998), and B. Todić, *Serbian Medieval Painting. The Age of King Milutin* (Belgrade, 1999).

³ M. Omcikus, 'Posle NATO bombardovanja: Da li su srednjovekovne crkve prepustene tihom umiranju?' ('After the NATO Bombing: Are Medieval Churches Doomed to Die a Slow Death?'), an article to be published in the *Glasnik Društva konzervatora Srbije*. I am grateful to the author for his willingness to put the text of his

others, also the historical portraits of the donor, King Milutin with the model of the church in his hands, as well as the portraits of Archbishop Sava III, and the Patriarchs Jefrem and Joanikije. The nature of damage, as described in this report, is extremely serious. Physically separated, as they are, from the walls of the church, the Gračanica frescoes could collapse as a result of a natural tremor, or as a result of the uncontrolled growth of fungi within the cavities should these not be injected with fresh mortar. It should be remembered that this preliminary inspection of the condition of frescoes did not take into account the frescoes on the higher areas of walls, vaults and domes, where the possibility of such damage is even greater. As the possibility of conducting any thorough inspection of the condition of the monument as a whole, let alone its urgent conservation, under the present circumstances is impossible, we must draw the daunting conclusion that Gračanica has been doomed to a slow but inevitable death.

The fate of the roughly contemporary church of the Virgin Hodegitria, in the village of Mušutište, has been far more decisive. This historical monument, dated 1314-15 by an inscription carved on a lintel above the church portal, was first desecrated between June 15 and 20, 1999, only to be completely destroyed by professionally planted explosives in early July of 1999. Both acts occurred, after the arrival of the German troops within the United Nations sponsored KFOR forces, and following the evacuation of the local Serbian population from the area.⁴ The loss of the church at Mušutište is a loss of a major historical monument. This essentially well preserved medieval church was notable for its Byzantine (and more specifically Thessalonikan) architectural characteristics, as well as for its frescoes, but it had not yet been adequately studied.⁵ In the large heap of rubble recorded on the photographs of the destroyed church, one can recognize various architectural elements and even bits of its fresco decoration. Ruins of a monument such as this, under normal circumstances, would themselves be protected and subject to study. Careful conservation efforts, if properly engaged, could reconstruct a great deal even from a heap of rubble. One only need be reminded of the painstaking restoration of the Constantinian frescoes under the Cathedral of Trier discovered inadvertently following the allied bombing of Trier in 1945. This course of action, unfortunately, is not likely to happen at Mušutište. In fact, we may sadly anticipate the continuation of the process of the destruction through the removal and dispersal of the debris, and the ultimate loss of any traces of the monument, as has, indeed, happened at other locations. The eventual fate

article at my disposal before its formal publication.

⁴ *Crucified Kosovo* (see note 1), 13-14.

⁵ For architecture cf. Ćurčić, *Gračanica, King Milutin's Church* (see note 2), 112; for frescoes cf. Todić, *Serbian Medieval Painting* (see note 2), 340, citing older literature on the subject.

of the inscription, carved on the portal lintel, recording the name of the donor (one Jovan Dragoslav with his family) and the construction date (1314-15), gives us particular reason for concern. While this piece must have survived the explosion, even if in fragments, its preservation is essential, for it belongs to a relatively small number of medieval inscriptions of this type that have survived into modern era. A possible loss of this inscription would signal an even more sinister dimension of terrorist activity aimed at complete eradication of Serbian historical memory in the area. Its ultimate destiny is in the hands of the KFOR authorities operating under the aegis of the United Nations, an organization that has assumed the full responsibility for the protection of *all* cultural heritage in the region.

Mušutište and Gračanica, unfortunately, are not the only ones that have suffered in the manner described. A number of other medieval monuments -- the monastery church of the Holy Trinity, also at Mušutište (14th century and later), the monastery church of St. Mark at Koriša (1467), the monastery church of the Dormition of the Virgin at Sarenik, Gornje Nerodimlje (end of 14th century), the monastery church of the Holy Archangel at Gornje Nerodimlje (14th century and later), the monastery church of the Presentation of the Virgin at Dolac (14th century and 1620) -- have all been destroyed with the use of explosive charges.⁶ All of the mentioned destructions have occurred since the arrival of the KFOR forces in Kosovo in June 1999. Other major monuments -- the complex of four churches at the Serbian Patriarchate at Pec (13th - 14th centuries), the monastery church of Christ the Pantokrator at Dečani (1335-55), being the most prominent among them -- suffered 'collateral damage', comparable to that described in the case of Gračanica, during the NATO bombings in March-June 1999.

Both forms of destruction -- the 'delayed action' variety affecting the key monuments, and the outright demolition -- have occurred without any possibility for recourse on the part of experts from various state and regional institutes for the preservation of cultural monuments, whose services had been devoted to maintaining these monuments for decades. In fact, it is essentially unknown that the United Nations Mission in Kosovo (UNIMK) has rejected any form of collaboration from the responsible agencies in Belgrade. On July 12, 1999, in the midst of the worst terrorist activities described above, Mr Colin Kaiser, delegate of UNESCO for Kosovo, openly rejected any possibility of professional collaboration with the experts from Belgrade.⁷ Meanwhile, Dr Bernard Kouchner, special representative of the U.N. Secretary

⁶ *Crucified Kosovo* (as in f.n. 1), 11-12 and 15-20.

⁷ Letter dated Sept. 16, 1999, addressed to Mr. Bernard Kouchner by Dr. Irina Subotić on behalf of the *Mnemosina* group of experts in Belgrade.

General for Kosovo, known as the founder of the organization 'Doctors without Frontiers' has engaged experts of a new group referred to as 'Patrimoine sans frontière', presumably with the aim of replacing the banned preservation and conservation experts from Belgrade.⁸ Neither the composition nor the qualifications of this mysterious group have yet been revealed. Meanwhile, the destructive processes described above continue unabated.

The systematic destruction of Serbian cultural heritage in Kosovo has generally been concealed as an issue in the western media. When the subject arises, as it occasionally happens, it is defended as an 'understandable byproduct of processes of revenge for the Serbian misdeeds against the Albanian population before and during the NATO intervention.' Thus, summarily, the great cultural crime being perpetrated is dismissed as an issue, and the process is allowed tacitly to continue. Current events ought to be troubling enough, and their implications ought to weigh heavily on the consciousness of all nations and organizations in any way involved in Kosovo. Yet, the problem seems to have even larger and more sinister dimensions with a history that long predates the current Kosovo crisis. For the sake of brevity, I will highlight but two more indicative aspects of the emerging outline of a larger, apparently carefully planned and coordinated scheme.

The first of these issues concerns a remarkable fact that not a single of the main Serbian monuments on Kosovo appears on the UNESCO's list of the World Cultural Heritage. The phenomenon is surprising, for at least four of these monuments -- Gračanica, Dečani and Peć, along with the Church of the Virgin of Ljevisa in Prizren -- figure prominently in most general books on Byzantine art and architecture. Their absence from the list had some, albeit awkward, justification in the context of the former Yugoslavia. Its six republics were allowed the quota of nine monuments and nature parks to be included in the 'World Heritage' listing, and those nine had to be 'fairly' divided among the six republics with the resulting exclusion of a number of outstanding historical monuments.⁹ The subsequent disintegration of Yugoslavia, has altered this situation, but its remaining constituents, Serbia and Montenegro, now found themselves politically isolated and boycotted on the world scene. The unfortunate victims of this complex situation appear to be the Kosovo monuments. One of them -- the Monastery church of Dečani -- has been a candidate for the UNESCO World Cultural Heritage list since 1995. With all of the formalities, including the written opinions of

⁸ D. Bulatović and A. Milosavljević, 'Heritage and War. Cynicism of Necessity,' as yet unpublished paper dated Nov. 23, 1999. I am grateful to Mr. Bulatović for putting the text of this paper at my disposal.

⁹ *World Heritage in Yugoslavia*. UNESCO Natural and Cultural Treasures (Ljubljana, 1990).

recognized world experts duly submitted, the case -- theoretically at least -- is still pending. Should one make any links between this attitude on the part of UNESCO, and the readiness of its representative, Mr Colin Kaiser, to exclude summarily the preservation-conservation experts from Belgrade from their participation in the work in Kosovo, or would that merely reflect a form of the well-known 'Serbian paranoia' regarding such matters?

The second aspect I would like to comment on concerns the emergence of a new historiographical tradition, that of the Kosovo Albanians, whose aims reveal ambitions that should more than just raise the eyebrows of the few concerned Serbs.¹⁰ Čerabegu's book unfortunately rides the crest of a wave of popular historical revisionism that has played a powerful role in the western propaganda orchestrated in direct relationship to the crises in the Balkans within the last decade.¹¹

One is led to an uneasy conclusion that writers of historical revisionism and the physical destroyers of cultural patrimony can be and, in fact, are partners in the same business. Their ultimate goal is the elimination of any and all forms of Serbian historical memory in Kosovo. Given the current course of developments in Kosovo, the perimeters of the New World Order pertaining to matters of national cultures and their patrimony, therefore, begin to emerge in a new, disconcerting fashion. Will the destruction of the Serbian churches in Kosovo lead toward the emergence of a new world-wide code on the meaning and function of historical patrimony? Are various distinguished world organizations already on the course toward complying with the so-far unpublicized aims that seem to have already been somehow predetermined? Where do the preachers for the present preservation conventions stand on these matters? Will someone speak out?

(S. Ćurčić)

Another member, who prefers to remain anonymous, wonders why the Editor 'should have devoted so much of the *Society News* to the Destruction of Churches and Monasteries in Kosovo and especially

¹⁰ M. Čerabegu, *Distortionism in Historiography. 19th Century Falsifications. A Contribution to the Historical Geography of Kosova* (New York, 1996), overflowing with preposterous assertions and fabrications that defy any reasonable scholarly debate.

¹¹ Here we need only refer to the two bestseller (!) works by N. Malcolm, *A Short History of Bosnia* (New York, 1994) and *A Short History of Kosovo* (New York, 1998), each published within a year preceding the NATO military interventions in the respective regional crises. The disintegration of the former Yugoslavia, in general, has resulted in a mass production of books on the subject. The volume of what has been published in the past five years or so by far exceeds everything ever written on Yugoslavia itself during the fifty years of its post WWII existence.

urged us (members of SPBS) to put pressure on parliamentaries and Congressmen, since this assumed that being a Byzantinist necessarily meant being pro-Serb. A list provided by an international organization such as Unesco would have been entirely acceptable, as opposed to a report by one of the parties involved in a political, military and ethno-religious conflict. Otherwise, for the sake of objectivity, the mosques burnt by the Serbs should also have been detailed'.

As Editor I wish to reply that I take full responsibility for the decision to publish the report in the Autumn Newsletter, as well as the report printed above. There is no intention in publishing these reports to associate members of the Society, or indeed Byzantinists at large, with the views which they express. It is certainly arguable whether a Bulletin such as this should publish opinions or simply disseminate information; this is an issue on which I would be happy to receive members' views.

While a report on the destruction of mosques has not been received, a list of references providing more information concerning cultural destruction experienced by many different ethnic and religious groups in former Yugoslavia follows. The Editor is grateful to Mr James Crow for supplying this information:

J. Chapman, 'Destruction of a common heritage: the archaeology of war in Croatia, Bosnia and Hercegovina', *Antiquity* 68, 120-26.

There are various, mainly scholarly articles on the destruction of cult heritage in *Bosnia Report. Newsletter of the Alliance to Defend Bosnia-Herzegovina* 1-19 (Oct 1993-August 1997) and *Bosnia Report, New Series* 1-14 (Nov 1997 to Feb 2000), published by the Bosnian Institute. Specific articles include: Marian Wenzel, 'Cultural Preservation and the Dayton Accord', *Bosnia Report* 14, 10-11 and Andras Riedlmayer, 'Libraries and archives in Kosovo: a postwar report', *Bosnia Report* NS13/14, 19-21.

Web-sites include:

- Balkan Report: <http://www.rferl.org/balkan-report/>
- SerbiaInfo (Yugo ministry of information): <http://www.serbia-info.com/news/> (see culture and religion section)
- The Bosnian Institute: <http://www.bosnia.org.uk>.

A book has recently been written by a Bosnian Serb who witnessed the tearing down of one of Banja Luka's sixteenth-century mosques (one of the hundreds lost or damaged beyond repair): A.A. Ravlic, *Banjalucka Ferhadije* (1996: distributed by the Bosnian Institute). For the Bosnian Institute, contact Helen Walasek (e-mail: bosinst@globalnet.co.uk; Website: as above).

13. COLLABORATIVE PROJECTS

James Crow, Paolo Bono & Richard Bayliss: The Archaeological Hinterland of Constantinople

The archaeological survey of the Thracian Hinterland of Constantinople led by James Crow (Newcastle University) began in 1994 and its first stage is due for completion this year (2000). The main focus of the project over the past five years has been the Anastasian Wall, a 6th-century monumental linear fortification stretching some 56km from the Black Sea to the Sea of Marmara and situated c.65km from the city itself. In places the Wall survives up to 5m high, but for the most part it lies obscured deep within the forests of central and northern Thrace, together with its associated forts, an outer ditch and a complement of massive towers.

Fifteen kilometres of the wall have now been recorded in detail on a single co-ordinate system, using a combination of GPS and terrestrial (Total Station) survey techniques. Detailed topographical survey has been carried out in a number of sites, including one of the wall forts, which was recorded after undertaking an extensive clearance operation. Our approach has been to target the most accessible areas, which are by their nature the most endangered by increasing human activity in the area.

In 2000 the project enters a new phase with the commencement of a three-year programme sponsored by the Leverhulme Trust, to investigate the water supply of Constantinople in the Byzantine period. The principal component of the system is a 250km long supply line of aqueducts and underground channels built primarily in the 4th century, which stands claim as the longest water supply line known from Antiquity. Within the city, the great Aqueduct of Valens survives as the most enigmatic reminder of this endeavour, yet the city also boasts nearly a hundred known cisterns of substantial scale. This includes four open-air reservoirs, the sizes of which are best represented by their present-day use as football grounds and recreation centres. The main supply line was supplemented by feeder systems, particularly in the vicinity of the Anastasian Wall and the entire system was subject to a series of substantial repairs throughout the Byzantine and Ottoman periods. The sheer volume of archaeological evidence relating to the water supply of the Byzantine city has proved to be the major hindrance in previous attempts to provide a general account of the system.

The aim of the project is to achieve a greater understanding of the Byzantine system by clarifying its character and development, from the sources in the hinterland to the distribution and collection points in the city. Our existing survey methodology will be developed within a GIS environment to allow management and analysis of the data. The project will be undertaken in collaboration with hydrogeologists, palaeobotanists and palaeoseismologists in order to address key issues of chronology and the correlation of sources and channels in the hinterland with points of delivery in the city.

References:

Web site: http://museums.ncl.ac.uk/long_walls/index.html (with full bibliography, reports and computer-based reconstruction illustrations from the survey).

Crow, J. and Ricci, A. 1997 'Investigating the Hinterland of Constantinople, an interim report on the Anastasian Long Wall Project', *Journal of Roman Archaeology* 10, 235-262.

Annual Reports in *Anatolian Archaeology* and *BBBS*.

18. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES

(a) We announce with great regret the deaths of various members and friends: Enrica Follieri, Prof Edmund Fryde, Dr W.B. Gough, Prof J. Karayannopoulos, Bishop Basil Rodzianko, and Lady Helen Waterhouse.

The following members have resigned from the Society: Revd Dr Colin Davey and Katherine Vivian Ashton.

The following new members have joined the Society since the A.G.M. held in March 1999: Michael Altripp, Archontoula Anastasiadou, George Domatas, Janet Downie, Dr Peter Frankopan, Andy Frazer, Niels Gaul, Anthony Gavanas, Maria Kalli, Dr Kostas Kaplanis, Peter Keating, George Koulouras, Tarek Mansour Mohammed, Stephen McDonald, Dr Niehoff-Panagiotidis, Geoffrey M. Orton, Patricia Owen, Angeliki Panagopoulou, Nonna Papadimitriou, Dr T.C. Potts, Mark Radcliffe, Susan Sinclair, and Andrew Vladimirov.

(b) **Membership of the Executive.** At the A.G.M. Professor Averil Cameron, Miss Rowena Loverance and Dr Marlia Mango 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, 28 March 1999, at the University of Warwick, Coventry.**

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.

154. The Minutes of the last Annual General Meeting held at the University of Sussex on 23 March 1998 were adopted.

155. The Chairman of the Society expressed his gratitude to the Symposiarch, Dr Antony Eastmond, for his efforts and success in the

organisation of the Symposium, and to all those who attended. He announced that the publications of the Symposia organized under the aegis of the Society were appearing on schedule and that the latest volume, *Desire and Denial in Byzantium*, edited by Liz James, was now available at a reduced price to members. Other activities of the Society include the provision of grants and bursaries to students and others, enabling them to attend the annual Symposia and to carry out travel and research projects. The Society has also given financial support to the graduate student conferences which have taken place at Oxford, Belfast and Birmingham. The annual lectures in London continue to attract large audiences; the Chairman announced that the next lecture would be delivered by Professor Margaret Mullett on Friday 12 November 1999. Other, less visible activities have included the Society's assistance with the forthcoming governmental assessment bodies, including the R.A.B. and the Q.A.A.

The Chairman also announced that he and the Secretary had represented the Society in Athens for the inter-Congress meeting. Their bid for an International Byzantine Congress to be held in the U.K. in 2006 was accepted.

The Chairman announced that there would be a major exhibition in Paris at the Cluny Museum of icons from Skopje and Ohrid, a millennium exhibition of icons representing the Mother of God at the Benaki Museum in Athens, and a partner exhibition at the Byzantine Museum, also in Athens, of icons of Christ. An exhibition of representations of Christ in Christian art will also be appearing at the National Gallery in London. A major exhibition of Byzantine art is planned in Berlin, moving to Venice, in 2001, and another one will be mounted at the Metropolitan Museum in New York in 2003. The Chairman commented that all of these exhibitions help to bring Byzantium into public view and are therefore beneficial for the field.

156. The Treasurer reported on the state of the Society's funds. After noting the healthy state of the Publications Fund, he stated that the General Fund was not faring so well. This was in spite of the fact that the Symposia held in Sussex had made a healthy profit and that there had been a transfer of cash from the Publications to the General Fund.

157. The names of eighteen new members were intoned by Professor Bryer.

158. The following members of the Executive Committee were elected to serve for three years: Dr Liz James (nominated by James Crow and seconded by A. Eastmond); Dr Ruth Macrides (nominated by A.A.M. Bryer and seconded by Liz James); Dr Lyn Rodley (nominated by Mary Cunningham and seconded by M. Mullett).

(d) Treasurer's Report for 1999

General Fund

	Year to	
	31.12.98	31.12.99
Receipts		
Balance brought forward	5,829.91	4,424.69
Subscriptions	5,350.00	5,365.00
BBBS sales and advertising	360.00	225.00
Deposit interest	247.41	185.04
Donation (Note 1)	---	3,385.58
Income tax refund (Note 2)	<u>763.64</u>	
	£11,787.32	£14,348.95
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	59.48
Postage	223.67	362.00
Printing	1,127.00	1,521.34
AIEB subscription (1999)	315.57	171.01
Treasurer's Secretarial expenses (1997)	293.75	293.75
Membership list	432.11	---
Stationery and copying	233.83	197.58
Committee expenses	254.20	---
Grants (Note 3)	2,085.00	1,440.00
Data Protection Act (Note 2)	75.00	---
Total Expenditure	<u>7,362.63</u>	<u>6,296.13</u>
Balance at Bank carried forward	£4,424.69	£7,932.82

Notes

1. The sum of £3,385.58, shown here as a donation, resulted from the surplus (including sales of mugs, T-shirts, etc.) from the 1997 and 1998 Symposia at Sussex University. No contribution from the Society was required for the 1999 Symposium at Warwick University.

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2. The income tax refund was in respect of covenanted subscriptions for the four financial years ended 5th April 1999.

3. Grants paid in 1999 were as follows:

Symposium grants (for students to attend the Warwick Symposium):

	440.00
Queen's University Belfast (graduate students' day):	200.00
University of Birmingham (graduate students' day):	100.00
Oxford Byzantine Society (graduate students' day):	200.00
Research grants:	<u>500.00</u>
	£14,40.00

Publications Fund

Year to 31.12. 99

Receipts

Balance brought forward	8,980.74
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Sales: (Note 1)

<i>New Constantines</i>	30.00	
<i>Constantinople and its Hinterland</i>	150.00	
<i>Mt Athos and Byzantine Monasticism</i>	150.00	
<i>Dead or Alive? Byzantium in the Ninth Century</i>	600.00	
<i>Desire and Denial in Byzantium</i>	330.00	1,260.00

Deposit Interest	<u>222.73</u>
	10,463.47

Less

Ashgate Publishing (for <i>Desire and Denial</i>)	2,362.50	
Index (for <i>Desire and Denial</i> vol.)	200.00	
Website expenses	300.00	
	<u>2,862.50</u>	

Balance at Bank carried forward	£7,600.97
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Notes**1. Sales:**

<i>New Constantines:</i>	cost of 100 copies	1,968.75
	sales to 31.12. 99	<u>2,528.93</u>
	surplus	£560.18
<i>Constantinople and its Hinterland:</i>	cost of 100 copies	1,968.75
	sales to 31.12. 99	<u>2,520.00</u>
	surplus	£551.25
<i>Mount Athos:</i>	cost of 100 copies	2,073.75
	sales to 31.12.99	<u>1,680.00</u>
	deficit	£393.75
<i>Dead or Alive</i>	cost of 100 copies	2,231.25
	sales to 31.12.99	<u>840.00</u>
	deficit	£1,391.25
<i>Desire and Denial</i>	cost of 100 copies	2,362.50
	sales to 31.12.99	<u>330.00</u>
	deficit	£2,032.50

SOCIETY

ANNUAL GENERAL MEETING

The Annual General Meeting of the Society for the Promotion of Byzantine Studies will be held in the course of the 34th Spring Symposium, at 9.00 p.m. on Sunday 2 April 2000, in University House Library, The University of Birmingham.

AGENDA

159. Adoption of the Minutes of the last Annual General Meeting of the Society, **154-158**, held at The University of Warwick, Coventry, on Sunday 28 March 1999.

160. Chairman's report.

161. Treasurer's report (see above).

162. Election of new members.

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

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Secretary

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