

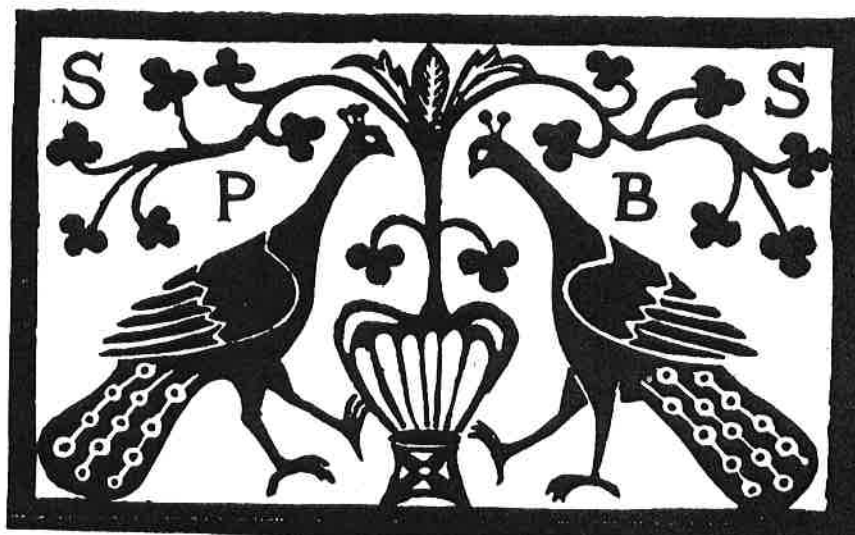


BULLETIN OF BRITISH BYZANTINE STUDIES

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The image on the front cover depicts the Mother of God from the 'Mother of God' Exhibition at the Benaki Museum, 12-14th January 2001.
 The editor would like to express her sincere thanks to Maria Vasilaki for permission to reproduce this image.

**1. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES
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Editor of *BBBS*, currently Miss Anne Alwis

F. By invitation

The Secretary of the British Academy, Mr Peter Brown

2. PUBLICATIONS AND WORKS IN PROGRESS

Archontoula Anastasiadou, Southport

Forthcoming:

Θεόδωρος Τετραγωνίτης, ένας στρατιώτης από τη Στρούμνιτσα στον Πλαταμόνα (Theodore Tetrakonites, a soldier from Stroumnitsa to Platamonas), *Studies in Memory of the Late Professor I. Karayannopoulos*, *Byzantina* 21 (2000).

Michael Angold, Edinburgh

Church and Society in Byzantium under the Comneni (1081-1261) (Cambridge University Press, 2000).

Forthcoming:

Byzantium: The Bridge from Antiquity to the Middle Ages (Weidenfeld & Nicolson).

In progress:

1204: The Anatomy of an Event.

David Bennett, London

'Three Xenon Texts', *Medici nei Secoli Arte e Scienza* 11: 3 (2000), 507-519; 'Medical Practice and Manuscripts in Byzantium', *Social History of Medicine* 13: 2 (2000), 279-291.

Dr. S. P. Brock, Oxford

'St Ephrem in the Eyes of Later Syriac Liturgical Tradition', *Hugoye* 1:2 (1999); 'Syriac Studies: A classified bibliography (1991-1995)', *Parole de L'Orient* 23 (1998), 241-350; 'A Syriac Dispute Poem: The river Pishon and the river Jordan', *Parole de L'Orient* 23 (1998), 3-12; 'The Robe of Glory: A biblical image in the Syriac tradition', *The Way* 39 (1999) [*Spirituality and Clothing*], 247-259; 'A Syriac Letter on Papyrus: P. Berol. Inv. 8285', *Hugoye* 2:2 (1999); 'Two Letters of the Patriarch Timothy from the Late Eighth Century on Translation from Greek', *Arabic Sciences and Philosophy* 9 (1999), 233-246; 'The Ruah Elohim of Gen. 1, 2 and its Reception History in the Syriac Tradition' in J-M. Auwers & A. Wenin, eds., *Lectures et Relectures de la Bible. Festschrift P. -M. Bogaert* (Bibl. Ephem, Theol. Lov. 144, Leuven, 1999), 327-349; 'The Earliest Known Manuscript Written in the Monastery of Mar Gabriel', *Stimme des Tur Abdin* 5 (18) (1999), 6-8; 'Aspects Oecuméniques de Saint Isaac le Syrien' in *Le Monachisme Syriaque du VIIe siècle à nos Jours* (Patrimoine Syriaque, Actes du Colloque VI, Antelias, CERO, 1999), 121-127; 'Stomathalassa, Dandamis and Secundus in a Syriac Monastic Anthology', in G. J. Reinink & A. C.

Klugkist, eds., *After Bardaisan: Studies on Continuity and Change in Syriac Christianity in Honour of Professor Han J. W. Drijvers*, OLA 89 (1999), 35-50; 'Fragments of Ps.- John Chrysostom, Homily on the Prodigal Son, in Christian Palestinian Aramaic', *Le Muséon* 112 (1999), 335-362; 'Towards a Typology of the Epicleses in the West Syrian Anaphoras', in H.-J. Feulner, E. Velskovska & R. F. Taft, eds., *Crossroad of Cultures: Studies in Liturgy and Patristics in Honour of Gabriele Winkler*, OCA 260 (Rome 2000), 173-192; Articles on 'St Ephraim' and 'St Isaac', in G. Speake (ed.), *Encyclopaedia of Greece and the Hellenic Tradition* (London, 2000), I, 559-560; 825-827.

Emeritus Professor Anthony Bryer, Birmingham and King's College, London

'Do they know it's Christmas?', *Archaeologia* 74 (June, 2000) and *History Today* 51 (January, 2001); 'Alice Lindsell's Botanical Sketchbook' in J. E. Raven, *Plants and Plant Lore in Ancient Greece* (Oxford, 2000); Articles in G. Speake (ed.), *Encyclopaedia of Greece and the Hellenic Tradition* (London, 2001); Obituaries of Nikolaos Oikonomides (*The Independent*, 8th June 2000) and of Sir Steven Runciman (*Cornucopia* IV, 22, 2000/2001).

Forthcoming:

(with David Winfield and others) *Post-Byzantine Monuments of the Pontos* (Ashgate, 2001).

Professor Averil Cameron, Oxford

ed. with Bryan Ward-Perkins and Michael Whitby, *Late Antiquity: Empire and Successors*, *Cambridge Ancient History* vol. XIV, AD 425-600 (Cambridge, 2000); 'The Reign of Justinian', *ibid*; 'Vandal and Byzantine Africa', *ibid*; 'Bury, Baynes and Toynbee', in Robin Cormack and Elizabeth Jeffreys, eds., *Through the Looking Glass. Byzantium through British Eyes* (Aldershot, 2000), 163-176; 'Form and Meaning: The *Vita Constantini* and the *Vita Antonii*', in Tomas Hägg and Philip Rousseau, eds., *Greek Biography and Panegyric in Late Antiquity* (Berkeley and Los Angeles, 2000), 72-88; 'The Early Cult of the Virgin', in Maria Vasilaki, ed., *The Mother of God. Representations of the Virgin in Byzantine Art* (Milan and Athens, 2000), 3-15; 'Robert Browning 1914-1997', *Proceedings of the British Academy* 105 (2000), 289-306.

Ioanna Christoforaki, London

'Dedicatory Inscriptions and Donor Portraits in the Churches of Medieval Rhodes (1204-1522), in 'Rhodes, 2400 Years: The Town of Rhodes from its Foundation until the Turkish Conquest'. Proceedings of the Congress held on Rhodes, 23-26 October 1993 (Athens, 2000), vol. 2, 449-464, pls.

175-182; 'Female Dress in Cyprus during the Medieval Period', in *Female Costume in Cyprus from Antiquity to the Present Day* (Nicosia, 1999), 13-19, figs. 1-13.

Elrene Harvalia-Crook, London

'A Witness to the Later Tradition of the Florilegium in the Letter of the Three Patriarchs (BHG 1386); An Anonymous Collection of Icon Stories (Hierosolymitanus S. Sabas gr. 105)', article accepted for *Porphrygenita: Festschrift for Julian Chrysostomides*.

In progress:

Nikitas Byzantios; Evodius.

J. Crow, Newcastle

Forthcoming:

'Fortifications and Urbanism in Late Antiquity: Observations on Thessaloniki and other Balkan cities', in *Recent Research in Late Antique Urbanism*, JRA supplement, forthcoming 2001.

Dr. Mary B. Cunningham, Birmingham

'St Andrew of Crete, c. 660-740. Hymnographer and preacher', in G. Speake (ed.), *Encyclopedia of Greece and the Hellenic Tradition* (London, 2000), vol. I, 76-77.

In progress:

The Use of Typology in Eight-Century Homilies and Hymns on the Theotokos; An introductory, illustrated book on *The Byzantine Church* for Lion Publishing, Oxford.

Dr. Ken Dark, Reading

Britain and the End of the Roman Empire (Tempus, 2000); 'Roman End' (in reply to Neil Faulkner) in *British Archaeology* (2000); *Istanbul Yedikule ve Kocamustafapaşa semtlerinde yapılan arkeolojik yüzey ata tirmasi* (LARG, 2000).

Forthcoming:

'The Last Palace of the Last Emperor?', *Minerva* (2001); 'Rescue Archaeology in Istanbul', *British Archaeology* (2001); 'A Middle Byzantine Imperial Bath-House in Istanbul', *Balnearia* (2001); 'Byzantine Pottery' (Tempus, 2001).

In progress:

Ongoing rescue archaeology project in historic core of Istanbul (sponsored by the British Museum and Late Antiquity Research Group, and co-directed by Dr. F. Özgümüş to be resumed, given permission, in 2001 – see *BBBS* 26 (2000), 34-38; Continuing work on Great Palace pottery in collaboration with British Museum 3); Publication of

Byzantine Petrology Programme results (with Dr. J. Eyers, see *BBBS* 25 (1999), 98; Publication and display of Byzantine ceramics at the Victoria and Albert Museum.

Dr. Charalambos Dendrinos, London

(with J. A. Munitiz, J. Chrysostomides and E. Harvalia-Crook, eds., *The Letter of the Three Patriarchs to Emperor Theophilos and Related Texts* (Camberley, 1997); 'Byzantine Studies in the University of London' (in Greek), Summaries and Abstracts of Papers, First Conference of Greek and Cypriot Byzantinists, 25-27 September 1998, University of Ioannina, eds., T. Koilas & E. Tsioure (Ioannina, 1999), 99-100; 'Manuel II Palaeologus' *Praecepta educationis regiae* (in Greek), Summaries and Abstracts of Papers, Second Conference of Greek and Cypriot Byzantinists, 24-26 September 1999, University of Athens, eds., A. Kolia-Dermizake, B. Leontaritou & T. Maniati-Kokkini (Athens, 2000), 159-162; (with P. Antonopoulos) 'Byzantium in the Year 1000/1 A.D.: The Eastern Roman Empire at the Turn of the First Millenium', in P. Urbanczyk (ed.), *Year 1000* (Warsaw, in press).

Forthcoming:

(with J. Harris, E. Harvalia-Crook & J. Herrin, eds., *Porphyrogenita: Essays presented to Julian Chrysostomides on her 75th birthday* (London, planned for 2003); Imperatoris Manuelis II Palaeologi Opera Theologica (editio princeps); De processione Spiritus Sancti, De ordine in Trinitate et Epistula ad domnum Alexium Iagoup (Corpus Christianorum, Series Graeca); 'Emperor Manuel II Palaeologus on the Study of Theology and the Relations between Church and State', in Proceedings of the International Conference on Byzantine Law and Philosophy, 2-8 September 2000, Pyrgos-Ancient Olympia (Open Olympic University).

In progress:

An annotated translation of Emperor Manuel II Palaeologus' theological works: Treatise on the Procession of the Holy Spirit, Discourse on the Order of the Trinity, Epistolary Discourse on the Study of Theology addressed to Lord Alexius Iagoup; An annotated critical edition of Emperor Manuel II's unedited opuscula; A new annotated critical edition with an English translation of Manuel II's *Praecepta educationis regiae*; An unedited Monody on Manuel II; Two unedited autograph works *On the Circumcision* by Manuel Calecas. Introduction, critical text and notes; A Catalogue of the Greek Manuscript Collection of Magdalen College, Oxford.

Dr. Antony Eastmond, Warwick

'Art and Identity in the Thirteenth-Century Caucasus' in *Art and Identity*, G. E. von Grunebaum Center for Near Eastern Studies, UCLA,

Colloquium Series (Los Angeles, 2000), 3-40; 'Narratives of the Fall: Structure and meaning in the Genesis Frieze at Hagia Sophia, Trebizond', *Dumbarton Oaks Papers* 53 (1999), 219-236; Entries on 'ivories' in M. Vassilaki (ed.), *Mother of God. Representations of the Virgin Mary in Byzantine Art* (Athens, 2000).

Dr. Simon Franklin, Cambridge

'Literary Demonism and Orthodox Tradition' in P. Davidson (ed.), *Russian Literature and its Demons* (Oxford & New York, 2000), 31-58; 'On the Socio-Cultural Dynamics of Written Culture in Pre-Mongol Rus: The graphic environment and typologies of writing', *Verbum* 3 (2000), 149-151.

Forthcoming:

'Po povodu "intelektual'nogo molchaniia" Drevnei Rusi', *Russia Mediaevalis* 10.

Zaga Gavrilović, Birmingham

'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 & E. Jeffreys., eds., *Through the Looking Glass: Byzantium through British Eyes* (Aldershot, 2000), 135-144; Entries on 'Bosnia' and 'Montenegro' in G. Speake (ed.), *Encyclopaedia of Greece and the Hellenic Tradition* (London, 2000).

Forthcoming:

'The Cult of the Forty Martyrs in Macedonia and Serbia' in M. Mullett (ed.), *The Forty Martyrs*, BBTT 2 (Belfast); 'Observations on the Iconography of St. Kyriaki, principally in Cyprus' in a 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 Symeon Myroblite, Histoire et Tradition* (Belgrade); *Studies in Byzantine and Serbian Medieval Art* (London).

Professor John Haldon, Birmingham

Byzantium: A history (Stroud 2000); 'Chapters II, 44 and 45 of the *Book of Ceremonies*'; 'Theory and Practice in Tenth-Century Military Administration', *Travaux et Mémoires* 13 (2000); (with Wolfram Brandes, Frankfurt), '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), 141-172; 'Production, Distribution and Demand in the Byzantine world, c. 660-840', in I. L. Hansen, C. J. Wickham, eds., *The Long Eighth-Century. Production, Distribution and*

Demand (Leiden, 2000), 225-264; (with L. Brubaker, Birmingham), *Byzantium in the Iconoclast Era (ca. 680-850). The sources: An annotated survey*, Birmingham Byzantine & Ottoman Monographs 7 (Aldershot, 2001); *Byzantine Wars: Battles and campaigns of the Byzantine era* (Stroud, 2001).

Forthcoming:

(with Hugh Kennedy, St Andrews), 'Regional Identities and Military Power: Byzantium and Islam, c. 600-750', in G. King & 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, 1999); 'Byzantine Humour and Everyday Life', in G. Halsall (ed.), *Humour in the Medieval World* (London, 2000); 'The Fate of the Late Roman Elite: Extinction or assimilation?', in J. F. Haldon (ed.), *Elites Old and New in the Byzantine and Early Islamic Near East* (Papers of the VIth Workshop in Late Antiquity and Early Islam (Princeton, 2001).

In progress:

Project on medieval logistics ca. 500-1200.

Dr. Jonathan Harris, London

'Wars and Rumours of Wars: England and the Byzantine world in the eighth and ninth-centuries', *Mediterranean Historical Review* 14 (1999), 29-46; 'Distortion, Divine Providence and Genre in Nicetas Choniates' Account of the Collapse of Byzantium, 1180-1204', *Journal of Medieval History* 26 (2000), 19-31; 'The Grecian Coffee House and Political Debate in London, 1688-1714', *The London Journal* 25 (2000), 1-13; 'Demetrius Leontaris: Constantinople to Otranto', *The Patristic and Byzantine Review* 18-19 (2000), 27-40; 'Byzantine and Modern Greek Studies in British Universities, Societies and Publications', *The Patristic and Byzantine Review* 18-19 (2000), 247-258; 'Being a Byzantine after Byzantium: Hellenic identity in Renaissance Italy', *Kambos, Papers in Modern Greek* 8 (2000), 25-44; 'Greek Scribes in England: The evidence of episcopal registers' in R. Cormack & E. Jeffreys, eds., *Through the Looking Glass: Byzantium through British eyes* (Aldershot, 2000), 121-126; Entries on 'John Argyropoulos', 'Bessarion', 'Byzantine Archives', 'Manuel Chrysoloras', 'Theodore Gaza', 'George of Trebizond', 'George Gemistos Plethon', 'Theophanes of Crete' and 'Domenikos Theotokopoulos (El Greco)' in G. Speake (ed.), *Encyclopaedia of Greece and the Hellenic Tradition* (London, 2000).

Forthcoming:

'Classical Culture, influence of' in D. Loades (ed.), *The Reader's Guide to British History*, 2 vols (London, 2001); 'Edward II, Andronicus II and Giles d'Argenteim: An unnoticed episode in Anglo-Byzantine relations'

in C. Dendrinos, J. Harris, E. Harvalia-Crook & J. Herrin, eds., *Porphyrogenita: Essays in honour of Julian Chrysostomides*.

In progress:

With C. Dendrinos, E. Harvalia-Crook & J. Herrin, eds., *Porphyrogenita: Essays in honour of Julian Chrysostomides; Byzantium and the Crusades* (for London Books); Research into the Orthodox communities in London.

Professor Judith Herrin, London

'The Imperial Feminine in Byzantium', *Past and Present* 169 (2000), 3-35; 'The Byzantine and Arab Periods', in D. Huxley (ed.), *Cretan Quests. British Explorers, Excavators and Historians* (London, British School at Athens, 2000), 188-194; 'Blinding in Byzantium', in G. Makris & C. Scholz, eds., *Polypheuros Nous. Festschrift Peter Schreiner* (Teubner, 2000), 56-68.

Dr. Paul Hetherington, London

'Byzantine and Russian Enamels in the Treasury of Hagia Sophia in the Late Fourteenth-Century', *Byzantinische Zeitschrift* 93:1 (2000), 133-137; 'The Byzantine Enamels on the Staurothèque from the Treasury of the Prieuré d'Oignies, now in Namur', *Cahiers Archéologiques* 48 (2000), 1-8; 'The Byzantine Reliquary in the Cathedral Museum, Mdina: An afterword' in J. Azzopardi (ed.), *Portable Altars in Malta* (Malta, 2000); Entries on 'Aegina', 'Arta', 'Cos', 'Dionysios of Fourni', 'Lemnos', 'Melos', 'Mistra', 'Monenvasia', 'Patmos', 'Samos', 'Samothrace', 'Thasos', 'Tinos' in G. Speake (ed.), *Encyclopaedia of Greece and the Hellenic Tradition* (London, 2000).

Forthcoming:

The Greek Islands: A guide to the Byzantine and Medieval Buildings and their Art (London, 2001); *Dionysius of Fourni*, Ερμηνεία της Ζωγραφικής Τέχνης: Corrected edition of the Greek text published in 1909, with new Introduction and Commentary in Greek (Athens, 2001); 'Mythology and Medievalism in the *Liber Insularum Archipelagi* of Christopher Buondelmonti', *Rinascimento* 40 (2001).

Dr. Catherine Holmes, Cambridge

'How the East was won in the reign of Basil II', in A. Eastmond (ed.), *Eastern Approaches to Byzantium*; 'The Byzantine Eastern Frontier in the Tenth and Eleventh-Centuries', in N. Berend & D. H. S. Abulafia, eds., *Medieval Frontier Societies Revisited*.

In progress:

Preparing my thesis 'Basil II and the Government of Empire (976-1025)' for publication with *Oxford Historical Monographs*; 'Political Elites in the Reign of Basil II' in P. Magdalino (ed.), *Byzance autour de l'An Mil*.

Professor J. M. Hussey, Egham, Surrey

In progress:

Book on the Scottish philhellene George Finlay, based on his works – the more important are in my edition (2 vols, 1975).

Professor Elizabeth Jeffreys, Oxford

(ed., with Robin Cormack), *Through the Looking Glass* (Ashgate, 2000).

Professor Michael Jeffreys, Oxford

'Ioannikios Kartanos, Biblivon pavnu wjfevljmon', *Ελληνικόν* 50 (2000), 45-53 (with one plate); *Ellhnovglwssa palaiovtupa / Early Printing in Greek 1469-1700: a bilingual site for research and enjoyment*. Edition 2001: <http://babel.mml.ox.ac.uk/neograeca>.

Dr. James Howard-Johnston, Oxford

'Byzantium, Bulgaria and the Peoples of Ukraine in the 890s', *Materialypo Arkheologii, Istorii i Etnograffi Tavrii* 7 (2000), 342-356; 'The *De Administrando Imperio*: A re-examination of the text and a re-evaluation of its evidence about the Rus' in M. Kazanski, A. Nersessian & C. Zuckerman, eds., *Les Centres Proto-Urbains Russes Entre Scandinavie, Byzance et Orient* (Paris, 2000), 301-336.

In progress:

A two-volume history of the Last Great War of Antiquity (603-630).

Dr. R. H. Jordan, Belfast

The Synaxarion of the Monastery of the Theotokos Evergetis, September – February (text and translation), *BBTT* 6.5 (Belfast, 2000).

In progress:

The Synaxarion of the Monastery of the Theotokos Evergetis, March – August and the movable cycle (text and translation).

George Kakavas, Courtauld Institute, London

'An Early Christian Mosaic Floor in the Castle of Nestorion in the Region of Kastoria', *Deltion tes Christianikes Archaeologikes Hetaireias* 20 (1998), Athens 1999, 47-54 (in Greek with a summary in English); 'Δύο εικόνες με το Λείψανο του αγίου Διονυσίου στο Βυζαντινό Μουσείο. Συμβολή στη τέχνη και την ιστορία της Ζακύνθου', in the *Proceedings of the International Conference, 'Saints and Ecclesiastical Personalities in Zante'* (Zante, 6-9 November, 1997), vol. B' (Athens, 1999), 40-56, fig., 353-368; *Athonite Engravings*, Album, ed., *Archaeological Receipts Fund* (Athens, 1999) – bilingual: English and Greek; '11η Εφορεία Βυζαντινών Αρχαιοτήτων', *Archaeologikon Deltion* 49 (1994), *Chronika* B'2, Athens 1999, 569, 572, 586., pl. 180 α-β; *Ceremony and Faith*:

Byzantine Art and the Divine Liturgy, exhibition catalogue, Hellenic Antiquities Museum (Melbourne, May-October 1999), (Athens, 1999), nos. 9 & 25 (bilingual: English and Greek); '11η Εφορεία Βυζαντινών Αρχαιοτήτων', *Archaeologikon Deltion* 50 (1995), *Chronika B'2*, Athens 2000, 587, 604-605, 607, 611-612., pl. 180 α-β, 184γ; 'The Chapel of the Timios Prodromos in the Kellion of Dionysios of Fourná', *Athens Annals of Archaeology* XXIX-XXXI (1996-1998), Athens 2000, 207-216 (in Greek with a summary in English).

Forthcoming:

'A Cretan Triptych with Scenes of the Twelve Feasts', *Deltion tes Christianikes Archaeologikes Hetaireias* 22 (dedicated to the memory of Manolis Chatzidakis) - in Greek with a summary in English; 'Τρεις επτανησιακές εικόνες σε ιδιωτική συλλογή της Αθήνης. Συμβολή στη μελέτη της μεταβυζαντινής εικονογραφίας' for the volume dedicated to the memory of Doula Mouriki to be published by Athens Polytechnic School - in Greek with a summary in English; 'Ecclesiastical Objects from the Timiou Prodromou Monastery at Serres', in the Proceedings of the International Conference, 'Post-Byzantine Art in the Balkans' (Belgrade, 25-26 June, 1997) - in Greek with a summary in English; 'Εικόνες του Βυζαντινού με το Λείψανο ή τα Θαύματα των αγίων Σπυρίδωνα, Γερασίμου και Διονυσίου. Συμβολή στη μελέτη της τέχνης και της εικονογραφίας των Ιονίων Νησιών', Proceedings of the VI Panionio International Conference (Zante, 23-27 September, 1997); 'Η ζωή και έργο του Διονυσίου του εκ Φουρνά. Από το μύθο στην πραγματικότητα', in the Proceedings of the Conference, 'Διονύσιος ο εκ Φουρνά και το έργο του. 250 έτη από της εκδημίας του (Karpenissi, Greece, 11-13 October, 1996).

In progress:

Τρίπτυχα του Βυζαντινού και Χριστιανικού Μουσείου Αθηνών. Δείγματα ιδιωτικής λατρείας και ευλάβειας, ed. By Archaeological Receipts Fund (in Greek and in English).

Chrisi Kotsifou, London

'Papyrological Evidence of Travellers in Byzantine Egypt' in A. McDonald & C. Riggs, eds., *Current Research In Egyptology* (Oxford Archaeopress, 2000), 57-64.

Forthcoming:

'Coptic Encounters with Ancient Egypt' in the Proceedings of the Conference, 'Encounters with Ancient Egypt'.

In progress:

Working with Dr. S. Torallas-Tovar on Beer in Byzantium.

Dr. Doug Lee, Lampeter

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

Forthcoming:

'The Eastern Empire: Theodosius to Anastasius' and (with Sam Barnish and Michael Whitby) 'Government and Administration' in A. Cameron, B. Ward-Perkins and M. Whitby, eds., *Cambridge Ancient History* vol. XIV.

In progress:

'War and the State in Late Antiquity' for *Cambridge History of Greek and Roman Warfare. War and Society in Late Antiquity* (Blackwell).

Dr. Graham A. Loud, Leeds

The Age of Robert Guiscard. Southern Italy and the Norman Conquest (Longman, 2000), xii + 329 pp; 'Conquerors and Churchmen in Norman Italy' (Variorum, 1999), xii + 314 pp; 'Montecassino and Benevento in the Middle Ages'. *Essays in South Italian Church History* (Variorum, 2000), xii + 322 pp.

In progress:

An annotated translation of the History of Amatus of Montecassino, with Prescott Dunbar, for Boydell; Editing a volume *The Society of Norman Italy*, for Brill, contributors to include Vera von Falkenhausen, Peter Herde, Hubert Houben & Jean-Marie Martin.

Anthony Luttrell, Bath

'Margarida d'Erill Hospitaller of Alguaire: 1415-1456', *Anuario de Estudios Medievales* 28 (1998), 219-249; 'Gli Ospedalieri Italiani: Storia e Storiografia', *Studi Melitensi* 6 (1998), 73-88; 'The Changing Nature of a Military-Religious Order: The Hospital 1099-1988', *St. John Historical Society Proceedings* 10 (1998), 1-7; 'Gli ospedalieri a Genova dall'Inchiesta papale del 1373' in J. Costa Restagno (ed.), *Cavalieri di San Giovanni e Territorio: La Liguria tra Provenza e Lombardia nei Secoli XIII-XVII* (Bordighera, 1999), 219-233; 'Change and Conflict within the Hospitaller Province of Italy after 1291' in J. Sarnowsky (ed.), *Mendicants, Military Orders and Regionalism in Medieval Europe* (Aldershot, 1999), 185-199; 'The Hospitallers and their Florentine Bankers: 1306-1346', in P. Xuereb (ed.), *Kariisime Gotifride: Historical Essays Presented to Professor Godfrey Wettinger on his Seventieth Birthday* (Malta, 1999), 17-24; 'Earthquakes in the Dodecanese: 1303-1513', in E. Zachariadou (ed.), *Natural Disasters in the Ottoman Empire* (Rethymnon, 1999), 145-151; 'Crusade' in the *Encyclopaedia of the Renaissance* vol 2 (New York, 1999), 112-114; 'L'Oeuvre Religieuse des Hospitaliers à Rhodes: 1309-1439', in *Orient et Occident IX e-XV e siècles, Histoire et Archéologie: Actes du Colloque d'Amiens* 8, 9 et 10

Octobre, 1998 (Amiens, 2000), 93-103 'Templari e Ospitalieri: Alcuni Confronti', in S. Cerrini (ed.), *I Templari, La Guerra e La Santità* (Rimini, 2000), 133-152; 'Preface' to A. Calvet, *Les Légendes de L'Hôpital de Saint-Jean de Jérusalem* (Paris, 2000), 5-20; 'Rhodes Town: 1306-1350', *Rodos 2. 444 Chronia: É Polé tés Rodou apo tén Idryse tés mexri tén Katalepse apo tous Tourkous (1523)*, vol 2 (Rhodes, 2000), 309-314.

Dr. Angeliki Lymberopoulou, Birmingham

In progress:

The Madre della Consolazione Icon in the British Museum.

Dr. Ruth Macrides

'The Pen and the Sword: Who wrote the *Alexiad*?' in Th. Gouma-Peterson (ed.), *Anna Komnene And her Times* (New York, 2000), 63-82.

Professor Paul Magdalino, St. Andrews

'The Distance of the Past in Early Medieval Byzantium (Seventh to Tenth Centuries)', *Ideologie e pratiche del reimpiego nell'alto medioevo* [= *Settimane di Studio del Centre Italiano di Studi sull'Alto medioevo*] 46 (1999), 115-146; 'Literary Culture in the Middle Ages' (review article), *Byzantine Studies/ Études Byzantines*, n.s. 1-2 (1996-1997, published 1999), 191-200; "'What we heard in the *Lives* of the saints, we have seen with our own eyes": The Holy Man as literary text in tenth-century Constantinople' in J. Howard-Johnston & P. A Hayward, eds., *The Cult of Saints in Christianity and Islam: Essays on the contribution of Peter Brown* (Oxford, 1999), 83-112; 'The Pen of the Aunt: Echoes of the mid-twelfth century in the *Alexiad*' in Th. Gouma-Peterson (ed.), *Anna Komnene And her Times* (New York, 2000), 15-43; 'Constantinople and the Outside World' in D. C Smythe (ed.), *Strangers to Themselves: The Byzantine Outsider* (London, 2000), 149-162; 'To Télou tou Chrónou sto Byzántio', *Archaologia* 74 (June 2000), 23-31.

L. Geoffrey Martin, Chester

'A Forgotten Christian Symbol, illustrated by three objects associated with St. Cuthbert', *Archaeologia Aaeliana*, 5th series, XXVII (2000).

Professor Margaret Mullett, Belfast

'The "Other" in Byzantium', in D. C. Smythe (ed.), *Strangers to Themselves: The Byzantine outsider* (Aldershot, 2000), 1-22.

Forthcoming:

'Theophylact of Ochrid's *In defence of eunuchs*' in S. F. Tougher (ed.), *Eunuch conference* (University of Wales, 2001); 'Founding A Monastery

Gareja and the Christian East (Tbilisi, 2001); 'In Peril On The Sea: Travel genres and the unexpected' in R. J. Macrides (ed.), *Travel in the Byzantine World* (Aldershot, 2002); 'Is A History of Byzantine Literature Worthwhile?', *Towards a New Literary History of Byzantine Literature* in P. Odorico (ed.), (Paris, 2001).

In progress

'Reading the Bible in Twelfth-Century Byzantium', in C. Holmes and J. Waring, eds., *Literacy, Education And Manuscript Transmission* (Brill); 'Searching The Sources: Letters' in A. Cameron and C. Roueché *Prosopography In The Twenty-First Century* (British Academy); Articles on 'Consolatio', 'Typika and other texts', 'Constructing identities in twelfth-century Byzantium', 'Letters and networks', 'Cyril Phileotes' and 'Founders and refounders'.

Rev. Dr. J. A. Munitiz, Birmingham

Forthcoming:

'The Predetermination of Death: The contribution of Anastasios of Sinai and Nikephoros Blemmydes to a perennial Byzantine problem', *Dumbarton Oaks Papers* (2001); 'Blemmydes Revisited: The letters of Nikephoros Blemmydes to Patriarch Manuel II', *Festschrift Publication* (date uncertain); 'An Exhortation to Manuel Philes to pay Attention', *Festschrift Publication* (date uncertain).

In progress:

Anastasios of Sinai, Questions and Answers, critical edition.

Dr. Fiona Nicks, London

'Literary Culture in the Reign of Anastasius', in S. Mitchell and G. Greatrex, eds., *Ethnicity and Culture in Late Antiquity* (Wales, 2000).

Forthcoming:

The Reign of Anastasius I, 491-518 (Francis Cairns Publications).

Dr. Philip Pattenden, Cambridge

In progress:

John Moschus Pratum Spirituale, CChr, ser. Gr. (Louvain); plus separate English translation and commentary.

Pachomius (Robert) Penkett, Reading

'Symeon the New Theologian's Visions of the Godhead', *Phronema* 15 (2000).

Forthcoming:

(with John Chryssavgis), *In the Footsteps of the Lord: The teaching of Abba Isaiah of Scetis* (Sisters of the Love of God, Oxford, 2001); (with

John Chryssavgis), English translation of *The Ascetic Discourses of Abba Isaiah* (Kalamazoo, 2002).

In progress:

The Gates of Perception: Asceticism and mystical experience in The Spiritual Meadow of John Moschos; (with Andrew Knowles), *Augustine and His World* (Oxford, 2002); (with John Chryssavgis), English translation of *The Letters of Barsanouphios and John of Gaza* (Kalamazoo).

Charlotte Roueché, London

'Defining the Foreign in Kekaumenos' in D. C. Smythe (ed.), *Strangers to Themselves: The Byzantine Outsider* (London, 2000), 203-214.

Forthcoming:

(With Martin Ballance), 'Three Inscriptions from Ovacik', Appendix 2, in Martin Harrison (ed.), *Mountain and Plain: From the Lycian Coast to the Phrygian Plateau in the Late Roman and Early Byzantine Period* (University of Michigan, 2001), 87-112; 'The Prehistory of the Department of Antiquities in Cyprus' in J. Herrin, M. Mullett & C. Otten-Froux, eds., *Papers for A. H. S. Megaw* (to be published as a monograph of the British School at Athens, 2001); Entry on 'Asia Minor' A. M. Cameron, L. M. Whitby & B. Ward-Perkins, eds., *Cambridge Ancient History XIV* (Cambridge); 'Images of Performance: New evidence from Ephesus' in P. E. Easterling & E. Hall, *Actors and Acting in Antiquity* (Cambridge).

In progress:

(With Joyce Reynolds) Preparation of an online corpus of the inscriptions of Aphrodisias, in Caria.

George D. Siderountios, London

In progress:

'The use of the term *Hellene*, and its derivation, from the early Christian Fathers to 1453' – 'Developments in the Use of the Terms *Graikos* and *Romaioi*'.

Dr. Dion Smythe, Belfast

Entries on 'Minorities' and 'Homosexuality' in Graham Speake (ed.), *The Encyclopedia of Greece and the Hellenic Tradition* (London, 2000); *Strangers to Themselves: The Byzantine Outsider*, ed., Dion C. Smythe (Aldershot, 2000). Review of *A History of the Byzantine State and Society* by Warren Treadgold (Stanford, 1997), in *The Medieval Review* [online]. 99.05.07 [cited 15/9/00]. ISSN:1096-746X. In press: 'Macedonians in Middle Byzantine Historiography', in Roger Scott, Pauline Allen and Michael Jefferys, eds., *Byzantine Macedonia*

(forthcoming 2001); Three articles on 'Censorship in Byzantium', 'Gerontios of Lampe' and 'John Italos' in D. Jones (ed.), *Censorship: A World Encyclopedia* (London, 2000); 'Sex, Rhetoric and Prosopography: Middle Byzantine family values' in Lynda Garland (ed.), *Beyond the Veil: Women in Patriarchal Byzantium AD 800-1200* (Ashgate, 2001); 'Byzantine Masculinities' commissioned by Liz James for her collection *Men, Women and Eunuchs II*.

Dr. Shaun Tougher, Cardiff

'Ammianus Marcellinus on the Empress Eusebia: A split personality?', *Greece and Rome* 47 (2000), 94-101.

Forthcoming:

'In or Out? Origins of court eunuchs' in S. Tougher (ed.), *Eunuchs in Antiquity and Beyond* (Classical Press of Wales); 'Hellenistic Eunuchs'; 'From Rome to Byzantium: The transformation of the court eunuch'.

In progress:

Visual images of eunuchs; Eunuch saints and masculinity; The self-identity of the Macedonian dynasty (867-1056); Julian's *First Panegyric on Constantius*.

Mary Whitby, Liverpool, London, Oxford

In progress:

'The Bible Hellenized: Nonnus' St. John paraphrase and "Eudocia's" Homeric centos': paper delivered at the Late Antiquity panel of the Celtic Conference in Maynooth (September 2000) and the Oxford Byzantine seminar, November 2000.

Michael Whitby, Warwick

The Ecclesiastical History of Evagrius Scholasticus, an English translation with introduction and notes, TTH (Liverpool, 2000); 'The Successors of Justinian', in A. Cameron, B. Ward-Perkins & M. Whitby, eds., *The Cambridge Ancient History XIV AD 425-600* (Cambridge, 2000), 86-111; 'The Army, c. 420-602', in *CAH XIV*, 288-314; 'Armies and Society in the Later Roman World', in *CAH XIV*, 469-496; 'The Balkans and Greece, 420-602', in *CAH XIV*, 701-730; (with S. Barnish & D. Lee), 'Government and Administration' in *CAH XIV*, 164-206.

Forthcoming:

'Pride and Prejudice in Procopius' *Buildings*', in C. Roueché (ed.), *Procopius, Buildings*; 'Armies and Warfare in the Third Century', in S. Swain & M. Edwards, eds., *Re-Making Late Antiquity*; 'The Church Historians and Chalcedon', in G. Marasco (ed.), *The Later Greek and Latin Historiography, Fourth to Sixth Centuries A.D.* (Brill).

John Wilkinson, London

John Wilkinson, London

(co-authored with Mzia Ebanoidze), tr. and ed., *Timothy Gabashvili's Travels to Mount Athos, Constantinople, and Jerusalem* (Curzon Press, 2000). Travels of an eighteenth-century bishop. £40; *From Synagogue to Church: The traditional design. Its beginning, Its definition, Its end* (Curzon Press, 2001), £45.

Professor N. G. Wilson, Oxford

'The Interpretation of Scribal Habits' in *I Manoscritti Greci tra Riflessione e Dibattito* (Papyrologica Florentina 31) (Florence, 2000), 685-688; 'Fozio e le Due Culture' in L. Canfora, N. G. Wilson & C. Bevegni, eds., *Fozio tra Crisi Ecclesiale e Magistero Letterario* (Brescia, 2000), 29-44; Review of T. Martínez & C. Láscaris, *Semblanza de un Humanista Bizantino* in *Byzantinische Zeitschrift* 93 (2000), 219-221; Entry on 'Scholarship, history of' in G. Speake (ed.), *Encyclopaedia of Greece and the Hellenic Tradition* (London, 2000), 1501-1503.

Forthcoming:

Brief article in *Byzantinische Zeitschrift* describing the Peckover House MS. of Theodore Studites.

David Woods, Cork

'Two Notes on Late Roman Military Equipment' *Journal of Roman Military Equipment Studies* 9 (1998), 31-35; 'On St. Artemios as "Deacon"' *BMGS* 24 (2000), 230-234; 'Thessalonica's Patron: Saint Demetrius or Emeterius?' *HThR* 93 (2000), 221-234; 'Ammianus Marcellinus and the Rex Alamannorum Vadamarius', *Mnemosyne* 53 (2000), 690-710.

Forthcoming:

'The Origin of the Cult of St. Theagenes of Parium', *Greek Orthodox Theological Review*; 'The Church of "St." Acacius at Constantinople', *Vigiliae Christianae*; '"Veturius" and the Beginning of the Diocletianic Persecution', *Mnemosyne*; 'Grain Prices at Antioch Again', *Zeitschrift für Papyrologie und Epigraphie*; 'Strategius and the "Manichaeans"', *Classical Quarterly*; 'Gregory Thaumaturgus and the Earthquake of 344', *Journal of Theological Studies*; 'Eusebius on Some Constantinian Officials', *ITQ*; 'Some Eunapiana' in a Festschrift for G. Watson and T. Finan; 'Adamnán on St. George'.

MEMBERS RESIDENT OUTSIDE THE UK

Professor Panagiotis A. Agapitos, Nicosia, Cyprus

'Dreams and the Spatial Aesthetics of Narrative Presentation in *Livistros and Rhodamne*, *Dumbarton Oaks Papers* 53 (1999), 111-147; 'Ιερώνυμος Τραγωδιστής ο Κύπριος: Ένας γραφέας και μουσικός της Οψίμης Αναγέννησης', in N. Oikonomides (ed.), *Η ελληνική γραφή κατά τους δέκατο πέμπτο και δέκατο έκτο αιώνες* (Athens, 2000), 283-300; 'Der Roman der Komnenenzeit: Stand der Forschung und weitere Perspektiven', in P. A. Agapitos & D. R. Reinsch, eds., *Der Roman im Byzanz der Komnenenzeit. Ein internationales Symposium, Berlin, April, 1998* (Frankfurt, 2000), 1-18; 'Poets and Painters: Theodoros Prodromos' Dedicatory Verses of his Novel to an Anonymous Caesar', *JÖB* 50 (2000), 173-185.

Forthcoming:

Αφιήγησις Λιβίστρου και Ροδάμνης. Κριτική εκδοχή της διασκευής με εισαγωγή, παραρτήματα και ευρετήριο λέξεων (Athens, 2001); 'Έκδοση και ερμηνεία των κειμένων: Σκέψεις για τη δθναμική διαπλοκή των μεθόδων, in H. Eideneier & U. Moennik eds., *Θεωρία και πράξη των εκδόσεων της υστεροβυζαντινής, αναγεννησιακής και μεταβυζαντινής δημώδους γραμματείας* (Heraklion, 2001).

In progress:

In collaboration 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 eleventh and twelfth centuries; Paper on the mixture of genres in Byzantine funerary literature; Paper on aesthetic appreciation and its position in a new history of Byzantine literature.

Dr. Michael Altripp, Ernst Moritz Arndt- University

'Bothros oder Thalassa und die Frage nach der Funktion der Apsisnebenräume', *Orthodoxes Forum* 14 (2000), 63-71; Review article of Neslihan Asutay's 'Byzantinische Apsisnebenräume. Untersuchung zur Funktion der Apsisnebenräume in den Höhlenkirchen Kappokiens und in den mittelbyzantinischen Kirchen Konstantinopels, Weimar 1998' (*Byzantinische Zeitschrift* 93 (2000), 176-183); Review article of Sharon E. J. Gerstel, *Beholding the Sacred Mysteries. Programs of the Byzantine Sanctuary* (Seattle & London, 1999) in *Byzantinische Zeitschrift* 93 (2000).

Sanctuary (Seattle & London, 1999) in *Byzantinische Zeitschrift* 93 (2000).

Forthcoming:

Byzantinische Malerei. Bildprogramme-Ikonographie-Stil. Symposium in Marburg from 25 July to 27 July, ed., G. Koch (Wiesbaden, 1999) [in press]; Liturgie und Bild in byzantinischen Kirchen. Korrespondenzen und Divergenzen, in R. Garland (ed.), *Wiesbaden* (Kolloquium Freiburg) [in press]; Beobachtungen zu Synthronoi und Kathedren in byzantinischen Kirchen Griechenlands in *Bulletin de Correspondance Hellenique* (2000/2001); Beobachtungen zur Polychromie byzantinischer Bauplastik, *Jahrbuch der Österreichischen Byzantinistik* (2002).

In progress:

'Die Basilika und das Verhältnis zwischen Zentral-und-Längsbau in byzantinischer Zeit': Habilitation under the supervision of Professor Dr. Jean-Michel Spieser.

Theodora Antonopoulou, Cyprus

'Two Manuscript Collections of the Works of Gregory of Nyssa and the Identification of a Manuscript of Bessarion', *Byzantinische Zeitschrift* 92 (1999); 'Lexicographical *Addenda* from the Homilies of the Emperor Leo VI' *Byzantion* 70 (2000), 9-24.

Forthcoming:

'The Orthographical Kanons of Nicetas of Heraclea' in the Proceedings of the Conference, 'The Origins of European Scholarship', Department of Classics and Philosophy, University of Cyprus, Nicosia 6-8 April, 2000; (co-authored with S. Paschalides), 'An Unpublished Text of Middle Byzantine Hagiography: The *Vita Chrysostomi* by Nicetas the Paphlagonian' in the Proceedings of the Conference, 'Secular and Vernacular Literature of the Greek Middle Ages', Department of Medieval and Modern Greek Studies, Aristoteles University of Thessalonika, Thessalonika 11-13 May, 2000 (In Greek); 'Homilistics and its Place in a New History of Byzantine Literature', in the Proceedings of the Conference, 'Towards a New History of Byzantine Literature: Problems, methods, approaches, suggestions', Department of Medieval and Modern Greek Studies, University of Cyprus and Centre Pierre Belon D'Études Byzantines, Néo-Helléniques et Sud-Est Européennes, École des Hautes Études en Sciences Sociales, Paris, Nicosia 25-28 May, 2000.

In progress:

Critical edition of the Homilies of Leo VI.

Peter Balcárek, Gliwice, Poland

The Image of Sophia in Medieval Russian Iconography and its Sources', *Byzantinoslavica* 60 (1999), 2.

Professor Hans Buchwald, Germany

'Imitation in Byzantine Architecture', *Festschrift für M. Restle* (Munich, 2001). The festschrift appeared at a special ceremony for Marcel Restle in Munich on February 9th.

In progress:

The Churches of Sardis (Harvard University Press, Cam. Mass., 2001?).

D. F. Buck, Canada

In progress:

He has been spending a sabbatical leave examining Socrates Scholasticus' treatment of Julian the Apostate and comparing that with Eunapius' of Christian emperors.

Dr. Vera Bulgurlu, Istanbul

Forthcoming:

Istanbul Arkeoloji Müzelerinde Bizans Kurpun Mühürlerinden bir Gruben Dederlendirilmesi (Evaluation of a group of Byzantine Lead Seals from the Istanbul Archaeological Museum Collection). In Turkish with an English summary. Planned for May 2001.

In progress:

Catalogue of the complete collection of Byzantine Lead Seals at the Istanbul Archaeological Museum, together with Professor J. Cheynet and archaeologist Turan G. Kyıldırım of the Museum's Numismatic Cabinet.

Dr. Maria Constantoudaki, Athens

'The Painter Anghelos Akotantos: New evidence drawn from unpublished documents of the Venetian archives', *Excavation and Research III: New research developments in the fields of Archaeology and Art History in the University of Athens*, Third Symposium, University of Athens, Department of Art History and Archaeology, Section of Archaeology and Art History, Athens, 25-26 May 2000, Programme and summaries of papers, 40-41 (in Greek and English); Entries for the painters 'Ioannis Permeniatis' and 'Theophanis Strelitzas-Bathas' in the *Dictionary of Greek Artists. Painters-Sculptors-Engravers, 16th-20th Centuries*, vol 4 (Athens, 2000), 25-27, 242-245 (In Greek); Entries for the painters 'Michael Damaskinos', 'George Klontzas' and 'Emmanuel Tzanes-Bounialis' in G. Speake (ed.), *Encyclopaedia of Greece and the Hellenic Tradition* (London, 2000), vol 1, 443-445, 893-

894 and vol 2, 1680-1682; 'Μαρτυρίες για την εκπαίδευση των ζωγράφων στη μεσοβυζαντινή και υστεροβυζαντινή περίοδο' (with S. Kalopissi and M. Panayotidi) in the *Second Meeting of Byzantists of Greece and Cyprus* (University of Athens, 1999); *Essays, Research Programmes, Summaries of Papers* (Athens, 2000), 63-68; 'Οι ζωγράφοι της Κρήτης (140ς -150ς ι.)'. Έγγραφα από τα Αρχεία της Βενετίας', *ibid.*, 132-133.

Forthcoming:

'Conducere apothecam, in qua exercere artem nostram: L'atelier commun de deux peintres à Candie', in *Symmeikta* (Institute of Byzantine Research, National Research Foundation), 14 (2000), in Greek with a summary in French.

Dr. Malgorzata Dąbrowska, Łódź, Poland

'The Vision of Byzantine History in the Historiography of Feliks Koneczny', in J. Skoczyński (ed.), *Feliks Koneczny Today* (Cracow, 2000), 155-165; 'Memory and Legend. Theophano and Otto III. Historical Revision', *Tygiel* 4-6 (2000), 6-12; 'What about the historical truth?', interview by Michael Kędzierski in *Chronicle of the University of Łódź* 6 (1999), 2-11 (2000); Preface to T. Kapitaniak, *History of Scotland* (Łódź, 2000); Co-authorship of the *Manuel of Medieval Latin: Disce puer*, E. Jung-Palczewska & D. Gwis, eds., (Łódź, 2000), 207-262.

Forthcoming:

'Byzantine Lady's Daughters in Poland', in M. Salmon (ed.), *Papers of the Conference: Byzantium and East Central Europe* (Cracow, 2001); 'Sir Steven Runciman' in *Chronicle of the University of Łódź* (2001); John VII Palaeologus' Offer of Sending Byzantium in *Alchimie Française* (2001).

In progress:

'Byzantium in Polish Consciousness. The Origins of Stereotypes'. Paper for the XX Congress of Byzantine Studies. The Round Table of Professor Marie-Auzépy, Paris 2001.

Dr. Claudine Dauphin, CNRS

'The Roman Baths of Hammat Gader', review article for *Palestine Exploration Quarterly* 132 (2000), 71-75.

Forthcoming:

'From Apollo and Asclepius to Christ: Pilgrimage and healing at the Temple and Episcopal Basilica of Dor', *Liber Annus* (Jerusalem); 'A Mid-Byzantine Reliquary Cross from Mount Zion', in M. Broshi & S. Gibson, eds., *The Excavations on Mount Zion: Final Report* (Jerusalem & New York).

P. T. R. Gray, Canada

Forthcoming:

'Theological Discourse in the Seventh Century: The heritage from the sixth century', *Byzantinische Forschungen*; 'The Sabaite Monasteries and the Christological Controversies of the Fifth and Sixth Centuries', in J. Patrich (ed.), *The Sabite Heritage* (Dumbarton Oaks).

Geoffrey Greatrex, Halifax, Nova Scotia

(with Dr. John Watt), 'One, two or three feasts? The Brytae, the Maiuma and the May Festival of Edessa', *Oriens Christianus* 83 (1999), 1-21; 'The Background and the Aftermath of the Partition of Armenia in A. D. 387', *Ancient History Bulletin* 14 (2000), 35-48. Available at <http://ivory.trentu.ca/www/cl/ahb/ahb14/ahb-14-1-2d.html>; 'Roman identity in the Sixth Century' in G. Greatrex & S. Mitchell, eds., *Ethnicity and Identity in Late Antiquity* (London, 2000), 267-292; 'Procopius the Outsider?' in D. C. Smythe (ed.), *Strangers to Themselves: The Byzantine Outsider* (London, 2000), 215-228; Review of A. Chauvot, *Opinions Romaines Face aux Barbares au I^{er} siècle ap. J.-C* (Paris, 1998), in *Journal of Roman Studies* 90 (2000), 249.

Forthcoming:

'Lawyers and Historians in Late Antiquity' in R. Mathisen (ed.), *Shifting Frontiers II: The transformation of law and society in Late Antiquity*; 'Justin I and the Arians', *Studia Patristica*; Review of J. Wieseher (ed.), *Das Partherreich und seine Zeugnisse. The Arsacid Empire: Sources and Documentation*. Beitrage des Internationalen Colloquiums, Eutin, 27-30 June 1996, (Stuttgart, 1998) in *Classical Review*.

In progress:

The East Roman Frontier and the Persian Wars, A. D. 363-630 with Sam Lieu is now largely complete. Publication anticipated in late 2001/early 2002.

R. P. H. Greenfield, Canada

The Life of Lazaros of Mt. Galesion: An eleventh-century pillar saint (Dumbarton Oaks, 2000), 423 pp.

Forthcoming:

'Drawn to the Blazing Beacon: Pilgrimage to the living and the case of Lazaros of Mt. Galesion', Lecture given at the Dumbarton Oaks Spring Symposium, 2000, to be published in *Dumbarton Oaks Papers* 56 (2002).

Tomas Hägg, Bergen, Norway

'Photius as a Reader of Hagiography: Selection and criticism', *Dumbarton Oaks Papers* 53 (1999), 43-58; Editor with Philip Rousseau of *Greek Biography and Panegyric in Late Antiquity* (Berkeley &

London, 2000); (With Philip Rousseau), 'Introduction: Biography and Panegyric', in T. Hägg & P. Rousseau, eds., (2000), 1-28.

Professor Bente Kiilerich, Bergen

'Salomon, jeg har overgået dig! Anicia Julianas kirkebyggeri I Konstantinopel', *Kirke og Kultur* 105 (2000), 117-127; 'Representing An Emperor: Style and meaning on the Missorium of Theodosius I' in M. Gorbea-Almagro (ed.), *El Disco de Teodosio* (Madrid, 2000), 283-290; 'Billedet af Anicia Juliana I Dioskurides-manuskriptet ii Wien – et politisk manifest eller bare et billede, *Svenska bysantinska sällskapet* 18 (2000).

Forthcoming:

'The Image of Anicia Juliana in the Vienna Dioskurides: Flattery or appropriation of imperial imagery', *Symbolae Osloenses* 76 (2001); 'Aesthetic Aspects of Palaeogian Art: Some problems', in J. O. Rosenqvist (ed.), *Papers from a Conference held in Istanbul - December 1999*; 'What's in a Name? Name inscriptions on Byzantine Images: Functions and meanings' in A. C Quintavalle (ed.), *Immagine e Racconto* (Parma).

Professor W. Eugene Kleinbauer, Indiana

'The Church Building at Seleucia Pieria' in C. Kondoleon, (ed.), *Antioch: The lost ancient city*, (Princeton, 2000) in association with Worcester Art Museum, 217-218; 'Foreword' in S. Rakić, (ed.), *Serbian Icons from Bosnia-Herzegovina (16th-18th Centuries)* (New York, 2000), xii-xiii; *Saint Sophia at Constantinople: Singulariter in mundo*, Frederic Lindley Morgan Chair of Architectural Design, Monograph 5, University of Louisville (Dublin, New Hampshire, 1999), ISBN 0-87233-123-7; Entries on 'Architecture' and 'Palaces' in G. Bowersock, P. Brown and O. Grabar, eds., *Late Antiquity: A guide to the postclassical world* (Cambridge, MA.), 311-314, 628-630; 'Introduction' (to Medieval Art History Section) of H. Damico (ed.), *Medieval Scholarship: Studies in the Formation of a Discipline*, vol 3 (Boston, 1999), 233-248; 'Christian or Secular? The Tetraconch in the So-Called Library of Hadrian at Athens', in D. Kries & C. Tkacz eds., *Nova Doctrina Vetusque: Studies on Early Christianity in honor of Frederic W. Schlatter S.J.*, American University Studies, Series VII, vol. 207 (New York, 1999), 203-244; Review of John Lowden's *Early Christian and Byzantine Art* (Phaidon, 1998) in *Medieval Review* (=TMR), March 2000 (on-line reviews).

Stavros Lazaris, Centre d'Études Byzantines, Strasbourg

'L'Illustration des Traités Hippiatriques Byzantins : Le *De curandis equorum morbis* d'Hiéroclès et l'*Epitomè*', *Medicina nei Secoli. Rivista*

di *Storia della Medicina* (Università di Roma 'La Sapienza'), 11.3 (2000), 521-546; 'Les Rapports entre l'Illustration et le Texte de l'*Epitomè*, Manuel Byzantin d'Hippiatrie', *Archives Internationales d'Histoire des Sciences* 143, vol. 49 (2000), 281-301, (Roma: Académie Internationale d'Histoire des Sciences - Istituto della Enciclopedia Italiana).

Forthcoming:

'Un Nouveau Manuscrit Grec Illustré du Physiologus: Au sujet d'une récente étude sur ce texte', *Revue des Études Byzantines* 58 (2000), 279-281.

A. R. Littlewood, Canada

'The Byzantine Letter of Consolation in the Macedonian and Komnenian Periods', *Dumbarton Oaks Papers* 53 (1999), 19-41; Entries on 'Coronation' and 'Jeremias II Tranos' in G. Speake (ed.), *Encyclopaedia of Greece and the Hellenic Tradition* (London, 2000); Entries on 'Linnaeus' and 'Theophrastus' in C. Shoemaker (ed.), *Encyclopaedia of Gardens: History and design* (revised title).

Prof. John McGuckin, Union Theological Seminary, New York

'Byzantine Monasticism' in K. Parry, S. Griffiths et al., eds., *A Dictionary of Eastern Christianity* (Oxford, 1999); 'The Enigma of the Christ Icon Panel at St. Catherine's at Sinai: A call for re-appraisal', *Union Theological Seminary Quarterly Review* 52: 3-4 (1999), 29-47; 'The Prayer of the Heart in Patristic and Early Byzantine Tradition' in P. Allen, W. Mayer & L. Cross, eds., *Prayer and Spirituality in the Early Church*, vol 2 (Queensland, 1999), 69-108; 'Aliens and Citizens of Elsewhere: Xeniteia in East Christian monastic literature' in D. C. Smythe, (ed.), *Strangers to Themselves: The Byzantine Outsider* (London, 2000), 23-38; Entries on 'Constantinople', 'Council of Ephesus', 'Chalcedon', 'Deification', 'Greek Theology, fourth-sixth-centuries', 'Monophysitism', 'Nestorianism', 'Nicaea' and 'Quest of the Historical Jesus' in A. Hastings (ed.), *The Oxford Companion to Theology* (Oxford, 2000); Entries on 'Canonisation', 'Cyril of Alexandria', 'John Klimakos', 'Neophytos Enkleistos', 'Relics' and 'Symeon the New Theologian' in G. Speake (ed.), *The Encyclopaedia of Greece and The Hellenic Tradition* (London 2000); Entries on 'St Gregory Nazianzen', 'St John of Damascus', 'St John Klimakos', 'Macrina', 'Pachomios' and 'Shenoudi of Atripe' in W. M. Johnston (ed.), *Encyclopaedia of Monasticism* (Chicago, 2000); Entries on 'Epiphany', 'Creeds' and 'Icon' in W. C. Roof (ed.), *Contemporary American Religion*, vol 1 (New York, 2000).

Forthcoming:

Chapter 1: 'The Early Church Fathers' in G. Mursell (ed.), *The Story of Christian Spirituality* (London, 2001); Chapter 4: 'The Eastern Christian Tradition' in G. Mursell (ed.), *The Story of Christian Spirituality* (London, 2001); 'Autobiography as Apologia in St. Gregory Nazianzen', (*Acts of the 13th Int. Oxford Patristics Conference 1999*), appearing in M. J. Edwards (ed.), *Studia Patristica* (Leuven, 2001); 'The Legacy of the Thirteenth Apostle: Origins of the Eastern Christian conception of Church-State relation' in A. Logan (ed.), *Acts of the Conference: The Legacy of Constantine* (Exeter University Press, 2001); 'The Theodrama of Judgement: The apocalypse in Eastern Christian thought and iconography' in C. Braaten (ed.), *Last Things* (Eerdmans, 2001); 'The Peculiarities of Lactantius' Theological Agenda' in O. P. Nicholson (ed.), *Medieval Cultures* (University of Minnesota Press, 2001); Chapter 1: 'Cyril of Alexandria: Bishop and pastor' in T. Weinandy (ed.), *Cyril of Alexandria* (London, 2001); St Gregory Nazianzus: An intellectual biography (New York, March 2001), 454pp; Sages Standing in God's Holy Fire: The Byzantine spiritual tradition, *Traditions of Christian Spirituality* (London & New York, 2001); The Book of Mystical Chapters: The esoteric doctrine of the Eastern Christian monks (Boston, 2001).

Henry Maguire, John Hopkins University, Baltimore, MD, USA

'The Profane Aesthetic in Byzantine Art and Literature', *Dumbarton Oaks Papers* 53 (1999), 189-205; (With Ann Terry), 'The Wall Mosaics of the Cathedral of Eufrasius in Poreč: Second preliminary report, *Hortus Artium Medievalium* 6 (2000), 159-181.

Dr. Triantafyllitsa Maniati-Kokkini, Athens

(ed. with colleagues) *Β Συνάντηση Βυζαντινολόγων Ελλάδος και Κύπρου...* The Second Meeting of Byzantinologists from Greece and Cyprus, University of Athens 24-26th September – Round Tables, Research Programmes, Summaries of Communications (Athens, 2000), pp. 224; (ed. with colleagues), *Εἰς καὶ Εὐσπέρια* (*East and West*) v. 4 (Athens, 2000), pp. 304.

Forthcoming:

'Clergy and Laity "Opponents in Claims for Privileges and Land" from the Twelfth to the Fourteenth Centuries', in *Byzantine Macedonia: Third International Conference* (Melbourne, 1995); 'Εργαζόμενοι και μη εργαζόμενοι δικαιούχοι γαιοπροσόδων στην εποχή των Παλαιολόγων (Working and not-working beneficiaries of land profit), in *Money and Market in the Palaiologan Era, 13th-15th Centuries*, The National Hellenic Research Foundation, Institute for Byzantine Research, International Symposium (Halkis, 1998); 'The Byzantine *Pronoia* (O

βυζαντινός θεσμός της πρόνοιας. Συμβολή στη μελέτη του χαρακτήρα' (typed, Thessaloniki, 1990), XXXVII + 444 - www.ekt@jasmin.gr (Thessaloniki), pp. ca 550; 'Monk Holders of Imperial Grants in the Sources of the 13th and 14th Centuries' (Septième Congrès International d'Etudes Sud-Est Européen, Thessaloniki, 1994) in *Byzantinoslavica*; 'Αυτοκρατορικές δωρεές προς ξένους στον Βυζαντινό χώρο (Imperial grants to and from foreigners in Byzantine territory) in *Byzantium and the Foreigners*, Goulandri-Horn Foundation (Athens); 'Πρόνοια-οίκονομία και μοναχοί-λαϊκοί. Η διεδίκηση των οικονομικών προνομίων στη Μακεδονία (12-15 αι)' in *Byzantina- In Memory of Professor Ioannis Karayannopoulos*.

In progress:

Army and Economy: The evidence of the Byzantine sources, 976-1204.

Dr. Tarek Mansour Mohammed, Cairo

Review of S. Franklin & J. Shephard's *The Emergence of Rus, 750-1200* (London & New York, 1996) in *JMIH* 1 (2000-2001), 193-196; 'Byzantine Studies in Egypt: A brilliant future', Bibliographical Study, *AESGRS* 3 (1998), 79-92 (in English); 'The Expedition of Nicetas on Egypt in 609-610 A. D', *ESGR* 4 (1999-2000), 97-112 (in English); 'The Phenomenon of the Egyptians *Anachoresis* during the Seventh and Eighth Centuries A. D. in the Light of Greek and Coptic Papyri, *AESGRS* 4 (1999-2000), 318-366 (in Arabic); *The Russians and the International Community, 945-1054 A. D* (Cairo, 2000) [In Arabic]; 'The Treaties of 907, 911 A. D. between the Rus' and the Byzantines, Two or One?' An analytical study', *The Egyptian Historian* 24 (2000) [In Arabic].

Forthcoming:

'Ibn-Mangli between the Arab and Byzantine Worlds, New Evidence', *Graeco-Arabica* 9 (2001) [In English]; 'Pieces of Byzantine Thought', in *From the Byzantine Literature*, Vol 1 (Cairo, 2001) [In Arabic]; 'St. Mary of Egypt: A pattern to the popular and religious narratives', *Annals of the Faculty of Arts, Tanta University* (2001) [In Arabic]; 'The Byzantine Epic, *Digenes Akrites*: The historical conditions and the political meaning', *JMIH* 2 (2002) [In Arabic]; *The Military Byzantine Organisation: A study on the Byzantine army from the seventh to the ninth centuries* (Cairo, 2001) [In Arabic].

In progress:

Ibn-Mangli, *Al-Ahkam al-Sultaniya wal-Dawabet Namusiya fi Fan al-Qital fi al-Bahr*, working with Professor Dr. V. Christides (Ioannina) on an edition and English translation.

Dr Corinna Matzukis, Rand Afrikaans University, South Africa

'Engonopoulos & Surrealism' *Ekklesiastikos Pharos* 81 (1+2) (1999), 174-184; 'George Seferis and Three South African Poets: A literary link' in *Hellenism and Africa* (RAU, 2000), 111-128; A Review of three volumes of A. G. C. Savvides (ed), *The Encyclopaedic Prosopographical Lexicon of Byzantine History and Culture* (Athens, 1996/1997/1998) in *Ekklesiastikos Pharos* 81 (1+2) (1999), 191-192.

Forthcoming:

'Cavafy and the Influence of English' in *Ekklesiastikos Pharos*; *Fall of Constantinople: Codex Marcianus Gr. 408: Linguistic and historical commentaries* (Centre of Byzantine Research, Athens) (Book).

In progress:

'Elytis & Surrealism' in *Ekklesiastikos Pharos*; *Studies in Byzantine Literature*, ed. A. G. C. Savvides, Centre of Byzantine Research, Athens).

S. Mergiali-Sahas, Canada

In progress:

Byzantine diplomacy in the West during the fourteenth and fifteenth centuries: the Byzantine emperor as ambassador; Diplomats, diplomatic delegations, diplomatic gifts and ceremonial during the late Byzantine period.

P. Moore, Canada

In progress:

P. Moore is proof-reading *Iter Psellianum*, a catalogue/ archive of the approximately 1100 works ascribed to Michael Psellos and preserved in about 1700 mss in some 100 locations. Each work is listed together with its mss and bibliography (dating from 1497 to 2000). There are separate lists of incipits, of all the mss cited and of all the latter's contents.

Professor Oliver Nicholson,

'Constantine's Vision of the Cross', *Vigiliae Christianae* 54:3 (2000), 309-323.

Forthcoming:

'Caelum Potius Intuemini: Lactantius and a statue of Constantine the Great', *Studia Patristica* (2001); 'Broadening the Roman Mind: Foreign prophets in the historical scheme of Lactantius', *Studia Patristica* (2001); 'Arnobius and Lactantius' article for L. Ayres, A. Louth & F. Young, eds., *Cambridge History of Early Christian Literature*; Two articles and various translations in M. Mullett (ed.), *The Forty Martyrs of Sebasteia*.

In progress:

An Anatomy Of Persecution; *Oxford Dictionary of Late Antiquity* - This will be a general reference work of 800,000 words in a similar vein to the third edition of the *Oxford Classical Dictionary*.

J. Osborne, Canada

'Politics, Diplomacy and the Cult of Relics in Venice and the Northern Adriatic in the First Half of the Ninth Century', *Early Medieval Europe* 8 (1999), 369-386; (co-authored with David Buckton), 'The Enamel of Doge Ordelaaffo Falier on the Pala d'Oro in Venice', *Gesta* 39 (2000), 43-49.

J. Payton, Canada

'Toward an Orthodox Worldview for the Third Millennium' (in Russian) in G. Carilet (ed.), *Humanity and the Christian Worldview: Conceptualizing the normal and abnormal in medicine, science and society* (Ukraine, 1999), 95-106; 'Toward an Orthodox Approach to Higher Education in 21st - Century Russia', in N. Pecherskaya (ed.), *Higher Education in 21st-Century Russian Culture: A Christian perspective* (St. Petersburg: St. Petersburg School of Religion and Philosophy, 2000), 46-57 (in Russian), 57-66 (in English); Entries on 'St. Gregory of Nyssa' and 'Iconoclasm (Controversy)', in W. M. Johnston (ed.), *The Encyclopaedia of Monasticism*, 2 vols (Chicago, 2000), Vol 1, 554; 633-634 respectively.

G. Peers, Canada

'Iconoclasm, Peter and the Use of Nature in the Smyrna Physiologus (Evangelical School B.8)', *Jahrbuch der Österreichischen Byzantinistik* 50 (2000), 267-292.

Forthcoming:

Subtle Bodies: Representing angels in Byzantium, Transformations in Late Antiquity, vol. 32 (series editor Peter Brown), (Berkeley, February 2001).

In progress:

G. Peers is at present (2000-2001) at the Pontifical Institute of Medieval Studies in Toronto and is working on another book, *Framing Byzantine Art*.

Professor Claudia Rapp, Berkeley

'Mark the Deacon, Life of Porphyry of Gaza', introduction, partial translation and annotation in T. Head (ed.), *Medieval Hagiography: An anthology* (New York, 2000), 53-75; 'The Elite Status of Bishops in Late Antiquity in Ecclesiastical, Spiritual, and Social Contexts', in M.

Salzman & C. Rapp, 'Elites in Late Antiquity', *Arethusa* 33 (2000), 379-399.

Forthcoming:

'Palladius, Lausus and the Historica Lausiaca' in C. Sode & S. Takacs, eds., *Novum Millennium. Essays in Honor of Paul Speck* (in press); *Holy Bishops in Late Antiquity: The nature of religious leadership in an age of transition* (University of California Press).

D. Sahas, Canada

'Barthomeus of Edessa on Islam: A polemicist with nerve!', *Graeco-Arabica* 7-8 (1999-2000), Proceedings of the Sixth International Congress of Graeco-Oriental and African Studies, 467-483; 'Why Did Heraclius Not Defend Jerusalem, And Fight The Arabs?', *Parole de l'Orient* 24 (1999), 79-97.

Franziska E. Shlosser, Canada

Entries on 'Anna Komnene', 'Carthage', 'Theophylaktos Simokattes', 'The Early Byzantine Period' and Political History of the Byzantine Empire A.D. 330-802 in Graham Speake (ed.), *The Encyclopaedia of Greece and the Hellenic Tradition* (London, 2000).

Tom Sinclair, Cyprus

'The Site of Tigranocerta. I', *REArm* 25 (1994-1995), 183-254; 'The Site of Tigranocerta. II', *REArm* 26 (1996-1997), 51-111; 'The Ottoman Monuments of Southern Cyprus', in A. Temimi (ed.), *Corpus D'Archéologie Ottomane* (Zaghouan, 1997); 'Two Problems Concerning the Lake Van Region: Arakel of Tabriz on the earthquake of 1646, and the evidence for the rise in the level of the lake', in E. Zachariadou (ed.), *Natural Disasters in the Ottoman Empire* (Rethymnon, 1999), 207-222; Articles on 'Trebisonda' and 'Tur Abdin' in *Enciclopedia dell'Arte Medievale*, vol XII (Rome, 2000) and 'Armenian Monastic Architecture' in *Encyclopaedia of Monasticism* (Chicago, 2000); Reviews of J. M. Thierry, *monuments arméniens du Vaspurakan* (Paris, 1989), in the *Journal of the Society for Armenian Studies* 7, T. K. El-Azhari, *The Saljuqs of Syria during the Crusades, 463-549 A. H., 1070-1154 AD.*, (Berlin, 1997), in *Middle East Studies Association [of America] Bulletin* 33 (1999), 57, R. Hovannisian (ed.), *The Armenian People from Ancient to Modern Times*, 2 vols (New York, 1997), in *Bulletin of the School of Oriental and African Studies* 63.1 (February, 2000).

Forthcoming:

'The Armenians and the Kurdish Emirs of Bitlis under the Kara Koyunlu' in R. Hovannisian (ed.), *Historic Armenian Cities and Provinces: Taron/Mush and Baghesh/Bitlis* (Costa Mesa, 2000); 'The Structure and

Territorial Extent of the Bitlis Principality', 'The Coins of the Kurdish Dynasties of the Lake Van Region', 'The Ishak Pasa Sarayı, Dogubayazit': all three to be published in I. Ch. Vanly (ed.), *Kurdistan in the 16th and 17th Centuries: A conference to celebrate the quartercentenary of the Sharafnâma* (Berlin); 'The Government of the Lake Van Region under the Kara Koyunlu', in *13. Symposium of the Comité International des Études Ottomanes et Pré-Ottomanes* (Vienna); 'The Use of the Colophon and Minor Chronicles for Turkish and Armenian History' in *The Journal of Armenian Studies* 10 (2000); 'The Castles of Greater Armenia' in *The Problems of Study and Protection of Armenian Historical and Cultural Monuments Abroad*, Proceedings of a conference (Erevan). Also Maps: Three sheets, comprising most of eastern Turkey, of the *Atlas of the Greek and Roman World* to be published under the auspices of the American Philological Association, ed., R. Talbert: *Antiocheia*, 1: 500, 000; *Armenia*, 1: 1,000,000; *Pontus*, 1: 1,000,000

In progress:

Series of articles on the cities of the Lake Van Region, and the history of the local principalities, in the late Middle Ages and early Ottoman period. Ultimate target is a book on the administration of the Lake Van Region in the Turcoman and early Ottoman periods.

Dr. Dionysios Ch. Stathakopoulos, Vienna

'The Justinianic Plague Revisited', *Byzantine and Modern Greek Studies* 24 (2000), 256-276.

Forthcoming:

'Loimos kai Limos: A survey and typology of epidemics and famines in the Late Roman and early Byzantine world (284-750)', to be published in the forthcoming volume of the same name in the series, 'Birmingham Byzantine and Ottoman Monographs'; 'Travelling with the Plague': paper read at the 34th Spring Symposium of Byzantine Studies (Birmingham, 2000) to be published in the forthcoming volume of the Symposium.

In progress:

'The New Elites of the Byzantine Empire during the "Dark Ages" (601-867): Identity and social behaviour'; '"Put a Price on Human Flesh"': Cases of Cannibalism in Late Antiquity'; 'Rain Miracles: An essay in typology'; 'The Occurrence of Locusts in Late Antiquity: Facts and topoi'; 'Illness as Metaphor: The plague in sixth-century historians'.

Thomas Thomov, Bulgaria

Forthcoming:

'Something more about Boris Kalamanič', *Byzantinoslavica*.

In progress:

The Strymon Valley. A Historico-Topographical Survey from the thirteenth to the late fourteenth century (a study on the Slavic colonies at Constantinople).

Prof. Dr. Franz Tinnefeld, Munich

In Progress:

Demetrios Kydones: Briefe (German translation and commentary), Vol. IV.

Professor Hjalmar Torp, Bergen, Norway

'The Proportions of Hildegard's Microcosmic Man and their Byzantine Sources' in M. Myers & T. Pettersson, eds., *Hildegard av Bingen* (Skellefteå, 2000), 147-157; 'Konstantinopel – Nea Roma', *Kirke og Kultur* 105 (2000), 101-115.

Forthcoming:

'Dogmatic Themes in the Mosaics of the Rotunda at Thessaloniki', *Arte Medievale* (2001); 'A Note on the Wall-Paintings of the Metropolis at Mistra', in J. O. Rosenqvist (ed.), *Papers from a Conference held in Istanbul* - December 1999.

David R. Turner, Beaver College, Athens

In progress:

Textbook on Byzantine history for undergraduate level.

Sotiris Voyadjis, Greece

Συμβολή στην ιστορία της εκκλησιαστικής αρχιτεκτονικής της Κεντρικής Ελλάδος κατά τον 16 αιώνα. Οι μονές Αγίου Βησσαρίωνος (Δούσικο και Οσίου Νικάνορος (Ζάβορα) (Αθήνα, 2000) by Τετράδια Βυζαντινής Αρχαιολογίας και Τέχνης, No. 7; Στοιχεία για την οικοδομική ιστορία της μονής Μεγίστης Λαύρας. Το Σύμπλεγμα της εισόδου, Δελτίον ΧΑΕ, περ Δ, τ. ΚΑ', 2000, σ. 54-67; Ο γλυπτός διάκοσμος της μονής Σαγματά στη Βοιωτία, Αρχαιολογικό Δελτίο 51-52 (1996-1997), Μελέτες, σ. 304-332.

Christopher Walter, Vincennes, France

'Theodore, Archetype of the Warrior Saint', *Revue des Études Byzantines* 57 (1999), 163-210; *Pictures as Language. How the Byzantines Exploited Them*, Collected Studies (London, 2000).

Forthcoming:

Warrior Saints in Byzantine Art and Tradition (Aldershot); 'The Maniakion or Torc in Byzantine Tradition', *Revue des Études Byzantines* 59 (2001); 'An Icon of St Zosimos of Sozopol' *Analecta Bollandiana* (2001); 'St Theodore and The Dragon' *Festschrift in honour of David Buckton* (London, 2001); 'An Icon of St John Vladimir at Mount Sinai', *Festschrift in honour of Doula Mouriki*.

In progress:

St Michael as Archistrategos; The Archetypal Figure of the Emperor Constantine.

J. T. Wortley, Canada

John Scylitzes: A Synopsis of Histories (811-1067 AD), a provisional translation, Publication for the Centre of Hellenic Studies (University of Manitoba), no. 1, 2000. The final version will include notes; *Répertoire of Byzantine Beneficial Tales (διηγήσεις ψυχωφελείς)* is now available at <http://home.cc.umanitoba.ca/~wortley>

FIELDWORK

3. FIELDWORK

ASIA MINOR

Vera Bulgurlu: Demre, Antayla

Dr. Vera Bulgurlu participated in the St. Nicolas Church excavation in Demre, Antayla region under the leadership of Professor Yýldýz Ötügen. The foundations of the monastic buildings at the back of the Church are slowly emerging. The work is difficult as six metres of mud have to be removed first. There are many small finds. The work will continue in September 2001. She also studied a group of Byzantine lead seals at the Afyon Museum which she hopes to present at the Paris conference and to eventually publish.

Dr. Frank Kolb: Kyaneai, Lycia

Dr. Michael Altripp writes: Under the direction of Dr. Frank Kolb, professor of Ancient History at the University of Tübingen, a survey has been carried out in the region around Kyaneai in Lycia during the last ten years. This project has been sponsored by the Deutsche Forschungsgemeinschaft. I have been taking part during the last three campaigns and I have taken over the task to deal with the Early Christian and Byzantine churches in that region. A second survey has started last year under the direction of Privatdozent Dr. Michael Zimmermann (University of Tübingen as well) who will investigate the relation between Phellos on the one side and Teimousa on the other side with their hinterlands. In connection with this survey, I will prepare a publication of the Early Christian and Byzantine churches as well.

GEORGIA

Antony Eastmond, Warwick (antony.eastmond@warwick.ac.uk)
Zaza Skhirtladze, Tbilisi (zazaskhirtladze@hotmail.com)

Final report on an INTAS project to survey, record and restore a number of newly discovered rock-cut monasteries in the Gareja Desert, Georgia

This three-year project, funded by INTAS, to study the many monastic sites in the Gareja Desert has substantially added to scholarly knowledge about the establishment of monasteries and the nature of monastic life in this region of Georgia. It has resulted in a number of new discoveries, and a

number of new publications, which are available at the Warburg Institute, London.

In the first year complete materials were collected for two monastic complexes in the western area of the Gareja desert. This was a region that was previously completely unstudied, and it is now possible to analyse and discuss aspects of monastic life in this area of the desert. The project has revealed information about the intensity of monastic life in the seventh to eighth centuries (at Tetri Udabno) and in the ninth to tenth centuries (at Mravaltsqaro). The work at Kolagiri and (Didi) Kvabebi has extended this study into the north-eastern area of the Gareja desert. This is on the periphery of monastic life in the desert (which centres on the first complex, the Lavra of St Davit Garejeli). Kolagiri in particular, has revealed much about royal and noble monastic foundations in the twelfth and thirteenth centuries – the time when the Georgian throne was at its most powerful. Work on epigraphy has gained many new insights into the nature and scale of pilgrims and other visitors to the different parts of the Gareja desert in different periods. Through this work a picture is beginning to build up of the ways in which the different areas of the desert flourished at different times and the types of visitor they attracted. In the course of the restoration work, a major early Christian apse painting has been saved from certain destruction, and is now preserved in Tbilisi where it can now be restored and, in the future, displayed. Other paintings have been restored in situ, and at Kolagiri an important set of painted plaster fragments have been uncovered during the cleaning of the church. These fragments, which are of exceptionally high quality, are now being analysed.

An exhibition of materials recorded and discovered in Gareja was held in Tbilisi in September 2000, at the same time as a major international conference: *Desert Monasticism: Gareja and the Christian East*. The proceedings of this conference will be published in 2001, and it is hoped to bring the exhibition to western Europe.

The major work of the project is to publish a five volume series on the monasteries of the Gareja desert, which will provide a record of all pilgrim and other inscriptions found at each site, as well as all known archive materials. The first volume, which covers the central monasteries of the Lavra and Udabno is out. The text is in Georgian, but has an extensive English summary:

FIELDWORK

Darejan Kldiashvili, Zaza Skhirtladze, Garejis sagandzuri [The Treasury of Gareja] vol. II: Garejis epigrafiuli dzeglebi [The Inscriptions of Gareja] vol. I part I: The Lavra of St. David and Udabno (Tbilisi, 1999).

In addition a number of monographs and articles on individual monasteries and themes have also been published:

· Zaza Skhirtladze, Istorii pirta portretebi garejis mravalmtas kolagiris monastershi [Historical Figures at Kolagiri Monastery in the Gareja Desert]
· Zaza Skhirtladze, 'Early Paintings in the Gareja Desert', in A. Eastmond (ed.), *Eastern Approaches to Byzantium*, Society for the Promotion of Byzantine Studies Publications: 9 (Aldershot, 2001), 147-167.

Many more are in preparation, and a number have already been published in Georgian. Anyone interested in details of these publications should contact either of the authors of this report, who can also provide more information about the project.

GREECE

JOHN HALDON:

August 2000, Greece: 'The strategic geography of the northern Peloponnese: settlement, fortification and logistics'.

Summary of research and results

The survey was carried out as the preliminary phase of a broader and more wide-ranging project on logistics ca. 500-1200, which will place the medieval written source material of all categories into the physical context which it purports to describe in recounting military activities, from movements of armies, recruitment of soldiers, provision of supplies, livestock, water to the siting and development of fortified centres etc. The aim is to provide a physical control on the claims of the medieval sources in respect of military activity, numbers and so forth, and the results will generate a major source of information for the analysis of medieval economic life and organisation.

The purpose of this initial survey was twofold: to determine the exact line of a number of routes used by both military and non-military traffic during the medieval period, and to relate these routes to fortified points/settlements and to supplies of water. The field survey of medieval routes described or alluded to in contemporary sources was carried out by vehicle and on foot. Several routes described in sources were confirmed by

surface survey (chiefly on the basis of scattered ceramic evidence; but also by the evidence of standing remains of buildings, as well as proximity to deserted or occupied settlements). The majority of these routes connect sites still inhabited and were relatively easy to map. The initial focus was the medieval citadel of Akrokorinthos and routes were mapped as follows: Akrokorinthos eastwards - Isthmia; southeast - Kechrea; south - Mykenai, Argos, (Tripolis); southwest - anc. Nemea, Sterna, Tripolis; west - Zevgelateio, Sikyona, Xylokastro. Most of these are either still used as unmetalled roads or tracks, but are in places entirely covered by modern metalled roads. Branching out from these routes, however, and following valleys inland from the coast, on the one hand, or from arterial routes on the other, are several minor routes referred to in medieval histories and other documents, which were also mapped. The routes were for the most part not difficult to locate, since the terrain and landscape structure continue to determine the most practicable and widely-used routes or paths, many of them connecting existing hamlets or farms and well-known to local farmers, who provided valuable information on the more obscure routes.

Most of these tracks are waterless. Locating naturally-occurring sources of water proved problematic. Several roads are accompanied in autumn and winter by run-off streams and rivulets which provide restricted seasonal water supplies. The majority of the routes we examined are thus most easily accessible from late summer/autumn through the winter and into early Spring, although height and possible snowfall limit the use of some. Travel in midsummer must have been severely restricted by lack of water for large parties, and the limited written source material, where details of seasons are given, bears this out. By the same token, the movement of large bodies of people and animals is restricted even in the wetter seasons by the lack of large streams or rivers along most of the minor routes in the region, although it is clear that local knowledge is aware of mountain springs which are sometimes substantial. The movement of military forces in medieval times along such routes in these regions must, therefore, have been restricted to quite small numbers, for the most part, except where very large numbers of pack-animals carrying water were mustered (although the problem of fodder for such numbers of animals then arises). Along the valleys of the larger streams or rivers larger numbers can be supplied, and it is not surprising that accounts of medieval military movements can usually be associated with the routes which accompany them. As significant as a lack of, or a limited water supply, the nature of local agriculture seems also to have been crucial: many routes are inhabited only sparsely and produce

only limited supplies of cereals or fruit, and can have supported only small additional numbers beyond the subsistence peasant population.

Major fortified centres are located along these routes and generally on a major water source (Argos, Nemea, Nafplion, Sikyona). They are supported by more extensive agricultural districts, and it is again clear from the medieval accounts that military movements tended to be restricted to major routes supported by medium-sized population centres where adequate supplies of food could be had. The brief accounts in the historical sources for the twelfth-fourteenth centuries for the history of military activities centred on Corinth/Akrokorinthos, for example, which was an important centre in the principality of Achaia after 1210, show that armies tended to move along these well-defined and well-supplied routes. The result is that the strategic geography of the regions is clearly inflected in terms of where and to what extent settlements or fortified centres were maintained, at key crossroads, at the heads of valleys giving access to agricultural plains, to coastal facilities such as ports or beaches where ships could be run aground and unloaded. An unexpected result of the survey of coastal routes was the location of a number of ruined watch-towers at sites associated with the movement of men and materials in the medieval period. While it was impossible to localise these in terms of specific mentions in the written sources, surface ceramic finds again suggested that they were part of the medieval strategic picture. Sites at Ormos Frangolimani, Koleyrolimani and near Ormos Sophikou may be associated with the military and naval movements which occurred in the thirteenth and fourteenth centuries in the fighting between Franks, Byzantines and Genoese, although the historical record is vague.

The provisional results of the survey can be used to support a number of tentative conclusions:

1. that the numbers given for military forces of all kinds in the majority of medieval written sources are completely untrustworthy. While this is generally accepted as a methodological principle, clear if circumstantial evidence that this is so can be derived from the fact that examination of several of the routes along which medieval armies are said to have marched, particularly where the length of the march in hours or days is known, showed that they could not possibly have provided the logistical support - water and foodstuffs, but esp. the former - necessary to maintain such forces.
2. it became clear that the totals for the size of armies maintained by various rulers or local potentates cannot have been as great as is often assumed, for

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similar reasons connected with the potential for logistical support offered by the local agriculture.

3. further and more detailed work needs to be done on medieval land use, the types and quantity of crop harvested and their nutritional value, before these conclusions can be placed in a more reliable scientific framework, but the survey carried out in August, and the analysis of the written sources completed as a first stage in this project, show that only this approach can bring the sort of results hoped for.

4. the relevance of applying this approach to earlier periods of medieval history, in both the Frankish west and the Byzantine east, was confirmed.

5. the methodological principles upon which this sort of survey and analysis depends need to be clearly articulated and a set of priorities in respect of survey work, source analysis, landscape studies and so on drawn up. The next stage of the project will be to write up these preliminary results for publication and to enunciate those principles.

ARISTOTLE UNIVERSITY OF THESSALONIKI

'Epanomi Excavation Project', Aristotle University of Thessaloniki (supervisor: Prof. Th. Pazaras), September 2000. Third season at the Site Μπυαδούδι, at Epanomi, Thessaloniki, where an early-Christian (fifth-century) basilica complex has been excavated since 1998.

TURKEY

JAMES CROW AND RICHARD BAYLISS:

THE ANASTASIAN WALL AND THE WATER SUPPLY OF CONSTANTINOPLE SURVEY 2000

In July 2000 we continued the archaeological survey of the Anastasian Wall in Thrace and the Byzantine water supply system of Constantinople. This was our seventh season on the Wall and the emphasis of the fieldwork will now shift more emphatically to the Byzantine water supply system, with full publication of the results from the Anastasian Wall Project expected in 2001.

Work focussed on three principal areas during the three-week season:

- i) The southern end of the Anastasian Wall west of Silivri.
- ii) The area of the Büyük Bedesten Wall fort in the central sector.
- iii) The Fildamı open-air reservoir in Bakırköy outside the Theodosian Land Walls of the city.

The Anastasian Wall

The Southern Sector:

After preliminary investigations of the southern sector from Kurfalı to the coast in 1998 we were able in 2000 to carry out detailed investigations on a long stretch of the Wall line in this sector from Parpa Tepesi to the coast, a distance of some 3.5km. Along the whole of this section the Wall survives as little more than a subtle linear bank and ditch running across the open fields.

A complete linear survey of the Wall line was undertaken with some sections recorded as more detailed micro-topography (close contour). At the same time Timescape Archaeological Surveys carried out a magnetometer survey along the Wall line and in its immediate vicinity. A total of 2.3 hectares was surveyed with the magnetometer, with the Wall line, ditch and counterscarp appearing as distinctive features along with a significant number of other anomalies which will require further examination.

The earthwork of the Wall line can only be traced to within around 100m of the cliff edge at the south end. From the clifftop here it is however possible to observe the outline of a substantial stone platform extending some 160m into the sea from the sandy shore. We have identified this structure as the southern end of the Anastasian Wall. The massive scale of the masonry confirmed the antiquity of the structure, which at its most southern point lies some 5m below the high water level.

The Central Sector: Büyük Bedesten

Our clearance and survey of the Büyük Bedesten Wall Fort in 1998 (Crow and Ricci 1997, 251-3, fig. 9; Crow, Ricci et al. 1998, back cover) had focussed on the southern (inner) side of the Wall on the structure of the fort itself. Due to forestry clearance in 2000 we were able to extend this survey to the outer (north) side of the Wall. Here we discovered and surveyed a massive bank and ditch which enclosed a large area immediately outside Wall, forming an outer fortification (*proteichisma*) (Fig. 1). We investigated further areas of clearance to the south where we found the ditch preserved better than in any other area we had previously seen on the Wall. Here again the inner earthen bank and outer counterscarp were evident, showing that the *proteichisma* arrangement was not simply a special provision for the Büyük Bedesten enclosure, but that it was also a feature of the ditch system in general. In this area we surveyed a further 500m of Wall which included three towers.

The Water Supply System

Our hydrogeological team from La Sapienza University (Rome) led by Prof. Paolo Bono, continued their investigations of the spring sources and water channels in Thrace. In a number of excursions we visited sites in the vicinity of Vize, Kırklareli and Halkalı, recording spring water discharge and chemical composition and collecting samples of channel sinter. We also discovered and investigated two previously unexplored aqueducts, one in the Civiz Dere north of the Büyük Bedesten and a second near Çiftlikköy in the Kayınlık Dere.

The Fildamı reservoir

For the final three days of the project we conducted survey at the Fildamı open-air reservoir near Bakırköy. We produced a plan and elevation drawings of all the standing walls using a Reflectorless Total Station. A comprehensive photographic record was also produced and marked with control points which were then surveyed, thus providing us with an archive from which detailed elevation drawings of each façade can be produced using rectified photographic processing. GPS control points were also established and the structure was tied into our master survey grid of Thrace. A number of new observations were made through a close study of the structure, in particular regarding the organisation and function of the channel openings in the north and south walls. The piezometric tower in the east side was seen to have been fed by a single channel from the reservoir. It was a double-shell structure, with the outer casing of the tower separated from an internal spiral staircase by a space within which the water from the reservoir could flow. From within the tower it was possible to see outflow channels leading away from the reservoir in different directions. This structure could therefore serve to regulate the amount of water passing into the channels feeding different areas of the city.

Acknowledgments

Once again it is our pleasure to be able to record our thanks to the General Directorate of Ancient Monuments and Museums for granting permission to continue our research in 2000 and to the representatives of the Ministry of Culture Nilüfer Atakan and Cevdet Sevinç. Financial support for 2000 was gratefully received from the Leverhulme Trust, the Arts and Humanities Research Board, the British Institute of Archaeology at Ankara and the

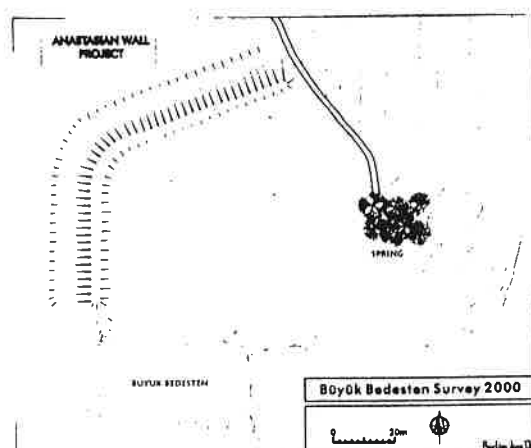
British Academy. The geophysical survey was co-ordinated by J. Alan Biggins of Timescape Archaeological Surveys, Northumberland. The team comprised students from Universities of Newcastle, Belfast, Aberdeen and La Sapienza (Rome) and we thank them for their enthusiasm and commitment: Tom Crow, Ed Davis, James George, Rowan Hindley, Claire Nesbitt and Mike Tabona (survey assistance), Laura Casella and Emiliano Agrillo (botanists).

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List of Illustrations

Fig. 1. Preliminary plan of the Büyük Bedesten and environs.



CORRIGENDUM

Claudine Dauphin: October 1999

In *BBBS* 2000, p. 31 Claudine Dauphin's fieldwork report was mentioned under the heading 'Israel'. She writes the following: 'Whereas **In October-December 1999** (on p. 32) is rightly in Israel, the basilica at Dor being situated in Israel proper, the Bethesda Pools (Probatica) are on French Territory in the Old City of Jerusalem under Israeli occupation since 1967 (see UN Resolution 242 of 22 November 1967) and are by no means whatsoever in 'Israel'. Since both Britain and France are signatories to UN Resolution 242, I am absolutely adamant that my excavations of the Bethesda Pools should not appear under the heading **Israel**. The solution adopted in most scientific journals is to adopt the proper regional geographical name of **Palestine**. An alternative is **Palestine and Israel**.'

4. THESES

Theses begun in 2000:

Niels Gaul, 'Aspects of Atticism in Late Byzantium: Some consideration on high-level prose literature of the early fourteenth-century, primarily based upon the writings of Thomas Magistros', PhD., University of Bonn, supervisor Professor Erich Trapp.

Lorraine Kerr, 'Rome under Maxentius', PhD., University of Newcastle, supervisor Jim Crow.

Christina Kirmizi, 'The Embassy of Theorianos to the Armenians in 1170', M. Phil., University of Birmingham, supervisor Dr. Ruth Macrides.

Edward Moss, Thesis on Orientalism in Late Medieval Literature, PhD., Queen's University, Belfast, supervisors J. Thompson and M. E. Mullett.

Manolis Patedakis, 'The Letters of the Patriarch Athanasius', D.Phil, Merton College, University of Oxford, supervisor Professor E. M. Jeffreys.

E. Ribak, 'Relations between Christians and Jews in the Holy Land during the fifth - seventh centuries', PhD., University of Reading, supervisor Dr. Ken Dark.

Nadia Schibille, 'Light in Byzantine Art and Architecture', PhD., University of Sussex, supervisor Dr. Liz James.

Demetrios Skagias, Thesis on liturgical vestments, PhD., Queen's University, Belfast, supervisors M. E. Mullett and Cordelia Warr.

Michael Tabona, 'Byzantine Material Culture and Settlement in Central and Southern Anatolia, AD 600-1000, PhD., University of Newcastle, supervisor Jim Crow.

Christos Triatafyllopoulos, 'A Critical Edition of the Works of Makarios, Bishop of Angyra', PhD., Hellenic Institute, Royal Holloway, supervisor Julian Chrysostomides

Judge Christopher Young, 'Byzantine Emigres as Diplomats in the West from the mid-fourteenth century to the early fifteenth century: Franculio Servopoulos and his contemporaries'. PhD., Royal Holloway London, supervisor Dr. Jonathan Harris.

Theses in progress but previously unreported:

Archontoula Anastasiadou, 'Η εκκλησιαστική χορηγία στις ανατολικές επαρχίες της βυζαντινής αυτοκρατορίας (Μ. Ασία), Η μαρτυρία των αφιερωτικών επιγραφών' ('Religious Patronage at the Eastern Provinces of the Byzantine Empire (Asia Minor), The Inscriptions' Attestation'), PhD., Aristotle University of Thessaloniki, supervisor Professor G. Velenis.

Susanne Bangert, 'The Artifacts of Pilgrimage in their Social Context in Late Antiquity', D.Phil, Wolfson College, Oxford, supervisor, Dr. Marlia Mango. Funded by a three-year research fellowship from the University of Copenhagen.

Ron Ditmars, 'Gregory Nazianzen: A critical text and commentary on Oration 40 *De Baptismo*', PhD., Union Theological Seminary, supervisors Professor J. McGuckin and Professor R. A. Norris.

Claire Farrimond, 'Tradition and Originality in Russian Monasticism: The application of the Stoudite rule at the Kievan Caves monastery', PhD., University of Cambridge, supervisor Dr. S. Franklin.

George Kakavas, 'The Artistic and the Literary Works of Dionysios of Fourni', PhD., Courtauld Institute, supervisor Professor Robin Cormack.

Maria Matthaiou, 'Η κοσμική ιδιοκτησία την εποχή των Παλαιολόγων' (Secular and private property during the Palaeologian era). University of Athens, supervisors: Lecturer Dr. Tr. Maniati-Kokkini, Sub. Prof. F. Euagelatou-Notara and Sub. Prof. El. Papayanni.

Konstantina Papakosma, 'Η αγροτική ζωή στην Πελοπόννησο κατά την Υ/Β περίοδο (κοινωνικοοικονομικά στοιχεία για 13-15 αι.)' (Rural life in the Peloponnese during the late Byzantine period (socio-economic analysis concerning the 13-15th centuries). University of Athens, supervisors: Lecturer Dr. Tr. Maniati-Kokkini, Sub. Prof. K. Mentzou-Meimari and Ass. Prof. M. Dourou-Eliopoulou.

Euthymia Ragia, 'Η κοιλάδα του Μαιάνδρου ca. 600-1300' (The Mainder Valley ca. 600-1300). University of Athens, supervisors: Lecturer Dr. Tr. Maniati-Kokkini, Hon. Prof. Sp. Troiannos and Sub. Prof. K. Mentzou-Meimari.

Theses successfully completed:

A. S. Andreou, 'Khazar-Byzantine Relations c. 620 - c. 965', M. Phil., Exeter College, University of Oxford, supervisor Dr. James Howard-Johnston.

Vera Bulgurlu, 'Istanbul Arkeoloji Mühürlerinden bir Grubun Dederlendirilmesi' (The Evaluation of a Group of Byzantine Lead Seals at the Istanbul Archaeological Museum), PhD., History of Art Faculty, Istanbul University.

Summary of Thesis: A group of 332 Byzantine Lead Seals was chosen for evaluation from amongst the collection at the Numismatic Cabinet of the Istanbul Archaeological Museum.

In the Introduction a description was given on the research methods used, followed by a general outline on the history of Byzantine Lead Seals, method of manufacture, use, typology, major collections in the world and a short presentation on the research done in this field.

A catalogue of the seals is given in which there is a general description, transcription, date and commentary for each seal.

The seals are divided into seven categories: imperial, administrative, church, private, monogrammatic, anonymous and miscellaneous. After a short evaluation and conclusion in which the importance of seals, also relation to art history is discussed, there is a section containing an explanation of the terminology, in alphabetical order, and an extensive bibliography.

For the sake of convenience, the photographs of the seals, a table of the monograms on the seals and illustrations related to the figurative art on the seals are presented in an accompanying volume.

The thesis is available for reading at the Istanbul University Library, Thesis no. 10109, and the YÖK Library in Ankara.

Anthea Harris, 'Long-term Perspectives on the Transformation of International Order: The external contacts of the Byzantine Empire', PhD., University of Reading, supervisor Dr. Ken Dark.

This thesis re-examines the concept of the 'Byzantine Commonwealth', developed by Professor Dimitri Obolensky. Obolensky argued that the polities beyond the northern frontiers of the Byzantine Empire were gradually drawn into a network of cultural, religious, political and economic linkages, mediated largely by the imperial authorities in Constantinople. He suggested that these, and the Empire itself, constituted a 'Byzantine Commonwealth' - an informal cultural, political community that reached its zenith in the tenth and eleventh centuries.

Since Obolensky's classic 1971 book on this topic, the concept of a 'Byzantine Commonwealth', has been widely debated. Much new evidence relating to Byzantine external relations has become available since 1971, in particular from archaeology. This body of archaeological

data, and a re-assessment of the historical evidence, supports the existence of a 'Byzantine Commonwealth' in the ninth-twelfth centuries, and implies that this was more extensive than Obolensky suggested. The concept of a 'Byzantine Commonwealth' may have even wider relevance. Detailed studies of archaeological material relating to the fifth-seventh centuries (including ceramics, sculpture, coins and architecture), along with some written sources, permit the identification of a far more formalised and extensive network of diplomatic and cultural linkages between western Europe and the Byzantine Empire in the fifth-seventh centuries than hitherto believed possible. This network of contacts is argued to have played a central role in structuring politics and culture in the West during Late Antiquity, and may be seen as an 'Early Byzantine Commonwealth' cognate to, but differently organised to its later counterpart.

Maria Konstantinidou, 'Prolegomena to an Edition of John Chrysostom's Homilies on the Letters of Saint Paul to Titus and Philemon', Lincoln College, University of Oxford, supervisor Professor N. G. Wilson.

Toby M. Lambert, 'Byzantine - Arab Relations in the Early Ninth-Century', M. Phil., University College, University of Oxford, supervisor Dr. James Howard-Johnston.

Angeliki Lymberopoulou, 'The Fourteenth-Century Church of the Archangel Michael at Kavalariana', Ph.D, University of Birmingham, supervisor Dr Leslie Brubaker.

The small, aisleless church of the Archangel Michael is situated in the village of Kavalariana in the outskirts of Kandanos, in the south-west part of the island of Crete. It is dated by a dedicatory inscription to the year 1327/28, in other words the church was built and decorated during the Venetian occupation of the island (1211-1669). The thesis examines the iconographic programmes of the church that consists of seventeen scenes and thirty-three isolated saintly figures; the style of the frescos where the question of the identification of the painter of the church as Ioannes Pagomenos, a fourteenth-century prolific Cretan artist, is raised, and the information extracted from the venetophile inscription which, in combination with the fourteen portraits of the church's donors that appear in the church, testifies that the process of the cultural interaction between the Cretan inhabitants and the Venetian conquerors of the island had already started by the fourteenth century. (The thesis may be consulted through the University of Birmingham and the Warburg Institute of Art).

Sophia Oikonomou, 'The *Life* of Ioannes Xenos: Critical edition and commentary', PhD, King's College, London, supervisor Professor 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 (at the end of the tenth century and beginning of the eleventh). Ioannes Xenos is not identical with Ioannes Eremites, a monastic figure of Crete of the sixteenth 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 Canonikus graecus 19, 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.

Aphrodite Papayianni, 'Aspects of the Relationship between the Empire of Nicaea and the Latins, 1204-1254', PhD., Royal Holloway, London, supervisor Professor Jonathan Riley-Smith.

In the aftermath of the capture of Constantinople by the Venetians and the soldiers of the Fourth Crusade in 1204, independent Greek states were established in the southern Balkans and Asia Minor, two of which, the so-called despotate of Epirus and the empire of Nicaea, dominated political developments in the following decades together with the Latin empire of Constantinople and the Bulgarian kingdom. In my thesis the political relations between the empire of Nicaea and the Latin West are examined. Although my main concern is diplomatic relations, other aspects of Greek-Latin relations in the first half of the thirteenth century, such as the military, the economic and the theological are also considered.

In the four chapters of the thesis I deal with the relations between the empire of Nicaea and the Latin empire of Constantinople, including the various courses of action which the popes took in order to attain the prolongation of the Latin empire's life; the political aspects of the ecclesiastical negotiations between Nicaea and Rome; relations with the western empire and the reaction of those who felt threatened by the relationship; and the relations (which were not always hostile) between Greeks and Latins in the lands of the former Byzantine empire in time of war.

Maria Parani, 'Reconstructing the Reality of Images: Byzantine material culture and religious iconography (11th - 15th centuries)', D. Phil., University of Oxford, supervisor Dr. Marlia Mundell Mango.

The thesis investigates the occurrence of contemporary secular artefacts (*realia*) in Byzantine religious iconography from the eleventh to the fifteenth centuries. Monumental painting constitutes the main object of this interrogation, though the evidence of representations in other artistic media was also considered. The geographical limits of this survey coincide with the political frontiers of the Byzantine Empire. The representation of costume (imperial, official, aristocratic, and military) and paraphernalia (furniture, furnishings, and implements) in religious pictorial contexts is examined in a series of case studies. The findings of this inquiry demonstrate that representations of contemporary artefacts were introduced into Byzantine religious iconography to a degree greater than usually assumed as a result of both purposive and unreflective generative processes. The same findings also make evident that the corpus of religious representational art may be successfully employed as a source of information in aspects of Byzantine material culture that are otherwise poorly documented.

I argue that the acknowledged indifference of Byzantine religious art towards the representation of the sensible world - an indifference that stems from the Byzantine perception of the purpose of religious art - was tempered under certain artistic and cultural conditions. These conditions are discussed in the concluding section of the thesis. The avowed detachment of religious iconography from its surrounding material world did not apply to representations of artefacts derived - often through the medium of official art - from imperial ceremonial and administrative practice. This attitude appears to have been unrelated to realistic stylistic tendencies or lack of them at any given period. As for the representation of secular artefacts borrowed from other spheres of daily life in medieval Byzantium, the twelfth century and the late thirteenth and early fourteenth centuries appear as periods of greater 'realism', though, it is argued, the 'realistic' trend in the twelfth-century was generated by a different set of conditions than that in the later period.

V. Macit Tekinalp, 'Geç Antik D nem Sonrasynda ve Ortaçaoda (M. S. 4-14 y.y) Andriake Kenti' (The City of Andriake after the Late Roman period and in the Middle Ages, AD 4th-14th centuries), PhD, Department of Art History, Hacettepe University, Ankara. Andriake was once a major trading port near Myrrha (present Demre). The thesis presents a study of the archaeological site.

5. CONFERENCES - FORTHCOMING

2001

March: **Rome.** The Pontifical University of Santa Croce in Rome will be hosting an International Conference marking the 1550th anniversary of the Council of Chalcedon.

March: **Toronto.** University of St. Michael's College, Toronto. Conference on Byzantine Monasticism. Franziska E. Schlosser will give an invited paper entitled, 'Bessarion: A late example of the Byzantine scholar-monk'.

8-11 March: **San Francisco.** The Fourth Conference on Shifting Frontiers in Late Antiquity ('Travel, Communication and Geography'), will be held at the Downtown Center of San Francisco State University, San Francisco, California from March 8th-11th. Enquiries concerning the programme should be addressed to Professor Linda Ellis (ellis1@sfsu.edu) and other enquiries to Professor Frank Kidner (fkidner@sfsu.edu).

14-17 March: **Germany.** Symposium des Mediaevistenverbandes at the Philipps-Universitaet Marburg, Germany. The subject is "'Natur" in Mittelalter: Konzeptionem, Erfahrungen, Wirkungen'. Peter Schreiner will give a paper on 'Die Byzantiner und ihrer Natur'.

17-18 March: **Oxford.** Late Antique Archaeology 2001: New Research, Method and Practice, Trinity College.
The inaugural meeting of an annual conference devoted to late antique archaeology. This session will address methodology and practice in mainstream Mediterranean research and incorporates a showcase of recent work by prominent Italian researchers. Speakers on the 17th: Averil Cameron (Oxford) 'Ideologies and agendas in Late Antique Studies', Bryan Ward-Perkins (Oxford) 'Ideologies and agendas in Late Antique archaeology', Ken Dark (Reading) 'Surveying the Second Rome: Urban rescue archaeology in Istanbul', Christopher Ratté (New York) 'Strategies for urban research at Aphrodisias, Turkey', Giampietro Brogiolo (Pavia) 'Building techniques between Late Antiquity and the Early Middle Ages', Gisella Wataghin (Vercelli) 'Christian Topography in the Late Antique Town: Recent results and open questions' and Enrico Zanini (Siena) 'The Dark Side of the Mediterranean Byzantine archaeology and Late Antique studies'. Enrico Zanini will also give an evening lecture entitled 'New Towns in the Age of Justinian'. Speakers on the 18th: Sean Kingsley (Oxford) 'Late Antique Trades: Research methodologies and field practice', Richard Reece (London) 'Coin finds and the late Roman economy', Mark Whittow (Oxford) 'Studying long

term change in the East', Chris Wickham (Birmingham) 'Studying long term change in the West', William Bowden (East Anglia) 'Marx, Engels and Skanderbeg: Theoretical approaches to post-Roman Albania', Jean-Pierre Sodini (Paris) 'Archaeology and Late Antique Social Standing Structures: Methodology and practice'.

Those wishing to attend should contact Luke Lavan, 2 Moorside Road, Tottington, Bury, Lancs, BL8 3HW. Email: luke_lavan@lineone.net. To meet speakers' travelling and accommodation expenses there will be a research seminar fee of £25 (£7.50 for students/unwaged). Sat. lunch £5, Sat. dinner £8, Sun. lunch £5. Please make cheques payable to 'Late Antique Archaeology'. A list of locally available bed and breakfast accommodation and also local budget accommodation is available on request.

This conference is being generously supported by the British Academy.

17-18 March: **Toronto.** A symposium on 'Orthodox Religious Engravings/ Paper Icons' will be held at the University of Toronto Art Centre. Paper icons from the Papastratos Collection in the Museum of Byzantine Civilisation in Thessaloniki will be on display for the first time in North America. For information, write to Professor Sheila Campbell (sheila.campbell@utoronto.ca).

30th March-1st April: **Toronto.** The Faculty of Theology of the University of St. Michael's College, Toronto, is hosting an interdisciplinary conference on the varieties of ascetical life in the Byzantine Empire (6th-13th centuries). This conference will focus on the current state of scholarly research in Byzantine monasticism and highlight areas in need of further study. Papers will be given in the areas of People (Founders, Reformers, Benefactors), Forms of Ascetical Life (Eremitic, Lavriot, Cenobitic), and Monastic Philanthropy. Six members of our committee (Richard Greenfield, Neil Moran, James Payton, Daniel Sahas, Franziska Shlosser and John Wortley) will be giving papers. For information write to Professor T. Allan Smith, Faculty of Theology, University of St. Michael's College, 81 St. Mary's Street, Toronto, Ontario M5S 1J4. (fax 416-926-7294; email: allan.smith@utoronto.ca). The deadline for the reduced cost of pre-registration (\$50) is February 16th.

31 March: **Fredericton, New Brunswick.** The Eighth Annual University of New Brunswick Ancient History Colloquium. The keynote speaker will be Everett Wheeler, editor of *GRBS*. The theme will be military history. G. Greatrex will give a paper on the military writer Urbicius, on whose *Epitadeuma*, he is preparing an article in conjunction with Hugh Elton.

FORTHCOMING CONFERENCES

20-22 April: **Australia.** The Twelfth Biennial Conference of the Australian Association for Byzantine Studies, with Professor John Melville-Jones as convenor, will be held at the University of Western Australia. The theme is 'Byzantium and the West'. Information is available on the web at www.arts.uwa.edu.au/classics/AABS2001 and the email address is aabs@cyllene.uwa.edu.au.

21 April: **Oxford.** Numismatics Day, taking place in the Ashmolean Museum, lecture theatre; 10:30am-4pm. Speakers: Dr. Cathy King (Oxford), Professor Michael Metcalf (Oxford), Dr. Barrie Cook (BM), and Dr. Eurydice Georganteli (Barber). Further details from Dr. Nicolas Mayhew, Keeper of the Heberden Coin Room, Ashmolean Museum, Oxford OX1 2PH (nick.mayhew@ashmus.ox.ac.uk). For more information or for anything to do with Byzantine events at Oxford, please email either the President or the Secretary at byzance@sable.ox.ac.uk

22-27 April: **Palermo and Siracusa, Sicily.** The X Congresso Internazionale di Studi sulla Sicilia Antica will be held at Palermo and Siracusa on the theme of 'Pagani e Cristiani in Sicilia: Quattro secoli di storia, secc. II-V'.

27-28 April: **Harvard.** Colloquium on Ritual, to mark the retirement of Margaret Alexiou from the Seferis Chair.

28 April: **Cambridge.** Pembroke College: *Continuity and Change in Orthodox Christendom, c. 1204-1821: Identities in the Byzantine Commonwealth and After*. This conference will tackle ethnicity, nationalism, religious affiliation and identity in the Balkans, Russia and the eastern Mediterranean during the later medieval and Ottoman periods. Speakers include John Fine, 'Perceptions and identities in medieval Serbia and Bulgaria'; Peter Lock, 'East meets West in late medieval Byzantium: a clash of identities'; Michael Angold, '1453 and the Orthodox identity'; Gill Page, 'Ethnicity in Frankish Greece'; Anthony Bryer, 'Lives, passions, and miracles of the new martyrs of the Orthodox Church, 1454-1838'; Francis Thomson, 'The Byzantine legacy in Ruthenia (Ukraine and Belorussia): Continuity and collapse (15th-17th centuries)'; Jana Howlett, 'Myths of Moscow's Byzantine inheritance'; Paschalis Kitromilides, 'Orthodox identities in a world of Ottoman power, c. 1650-1750'; Dimitris Livanios, 'For Love (of God) and Money: Ethnicity and the role of Greek language in the Balkans c. 1600-1820'; Richard Clogg, 'The Hellenic past and the Orthodox Church, c. 1700-1820'. The conference organisers are Dimitris Livanios (Pembroke College, Cambridge) and Catherine Holmes (Gonville and Caius College, Cambridge). The conference will take the form of a round table, and places are limited.

FORTHCOMING CONFERENCES

4-5 May: **Oxford.** Graduate Day (a combined Birmingham and Oxford initiative) at Exeter College. For further information, please email byzance@sable.ox.ac.uk

4-7 May: **Dumbarton Oaks.** The theme of the conference will be Late Byzantine Thessalonike. For details see the website at www.doaks.org. Professor Franz Tinnefeld will be giving a paper entitled 'Intellectuals in Late Byzantine Thessalonike'.

10-12 May: **Minnesota.** A conference at the Center for Mediaeval Studies and the Center for Early Modern History at the University of Minnesota on 'Conversion to Christianity as a Late Antique, Mediaeval and Early Modern Phenomenon'. Speakers to include Professor Robert Markus, Dr. Jonathan Shepard and Dr. Michael Lower.

10-13 May: **Athens - National Hellenic Foundation.** International Symposium organised by the Institute for Byzantine Research and the Speros Basil Vryonis Center for the Study of Hellenism, entitled *Empire in Crisis: Byzantium in the eleventh century*.

Summer: **Reading.** The Graduate Centre for Medieval Studies, University of Reading, will be holding its annual Summer Symposium in 2001 on the Byzantine Empire. Details from Dr. F. Le Saux, Department of French, Faculty of Letters, University of Reading, Whiteknights, Reading.

July: **Pisa.** The Quadrennial Origen Conference will meet in Pisa. Its theme and focus will be on hermeneutical procedure in the Alexandrian theologian and his later tradition.

7-8 July: **Australia.** A conference entitled 'Words and Pictures: Religion and culture from Christ to the Renaissance' will be held at McAuley Campus, Australian Catholic University. The deadlines for abstracts and registration are respectively February 28th and May 31st. Email addresses for contact are: b.neil@mcauley.acu.edu.au and wendy.mayer@adelaide.edu.au

19-25 August: **Paris.** Congrès International des Études Byzantines. The Congress will be held at the Sorbonne and the Collège de France. If any prospective participants have not yet received confirmation of their proposals, they should write to M. J-F. Vannier, Collège de France, Centre d'Histoire et Civilisation de Byzance, 52 rue du Cardinal Lemoine, F-75005, Paris, France (Fax: 33 (0) 1 44 27 28 85). Franziska E. Schlosser will give a paper entitled, 'The Slavs in Sixth-Century Sources'.

31 Aug.- 2 Sept: **Worcester College, Oxford.** 'Anglicanism and Orthodoxy 300 years after the Greek College in Oxford'. Further details from The Revd Dr. Peter Doll, Worcester College, Oxford, OX1 2HB.

3-8 September: **Ankara.** The Second International Congress on Black Sea Antiquities will be held at Bilkent University, Ankara. Its theme is interaction between local populations and foreign settlers on the shores of the Black Sea from the eighth century B.C to c. A.D 1000. For information write to either Jacques Morin, Black Sea Congress, Department of Archaeology and History of Art, Bilkent University, 06533 Bilkent, Ankara, Turkey OR Gocha Tsetsckhladze, Department of Classics, Royal Holloway, Egham, Surrey, TW20 OEX, England.

20-22 September: **Royal Holloway, London.** Colloquium on The Greek Islands and the Sea. Further details from Miss Julian Chrysostomides, Director, The Hellenic Institute, Royal Holloway, University of London, Egham, Surrey, TW20 OEX, Email: j.chrysostomides@rhul.ac.uk.

October: **Cairo.** 'The First International Congress on the Contemporary Civilisations-Globalisation between East and West'. Inquiries to Dr. Tarek Mansour Mohammed, Dept. of History, Faculty of Arts, Ain Shams University, Abbasiya, Cairo 11566, Egypt. Fax: 00202-6854079. Email: amrtar_eg@yahoo.co.uk.

4-6 October: **Lyon, France** International Colloquium, 'Antioche et Syrie: Histoire, images et traces de la ville antique'. This colloquium will be divided into five main themes: Urban space and living conditions; Power in the town, power on the town; Economy and society; Cultures and religions; A town and its image. Speakers include Jean-Noel Guinot, Wolfgang Liebeschuetz, Annick Martin, Bernard Schouler and Hans-Ulrich Wiemer. For further details and a programme (in French), see www.pamparato.com/that/lyon.html/

November: **Rhodes.** International Symposium, 15 Years of Restoration in the Medieval Town of Rhodes, organised by the Hellenic Ministry of Culture in collaboration with the Fourth Ephorate of Byzantine Antiquities, Office of the Medieval Town, Medieval Town Restoration Projects Inspection Committee in Rhodes. For more information on areas covered, please contact T. D. P. E. A. E, Ippoton Street, Rhodes GR-851 00.

5-9 November: **Rome.** The Ninth International Colloquium on Ancient Mosaics. Dr. Claudine Dauphin will give a paper on 'Sainte-

Marie de la Probatique à Jérusalem (Territoire français): Mosaïques de pavement, stratigraphie architecturale et histoire événementielle'.

8-11 November: **Indiana.** The Twenty-Seventh Annual Byzantine Studies Conference will be held at Notre Dame University, South Bend, Indiana. Abstracts should be submitted through the automated form on the BSC website by March 15th. Information is available from Professor Robert Allison (email: rallison@bates.edu).

1 December: **London.** Conference on 'An Island in Transition: Cyprus from Byzantine Province to Crusader Kingdom' at King's College. Speakers include Cyril Mango, Robin Cormack, Peter Edbury, Michael Metcalf and Giles Grivaud. For information contact Ioanna Christoforaki (christof@ermine.ox.ac.uk) or Tassos Papacostas (tassospapacostas@hotmail.com).

2002

Dumbarton Oaks

The subject of the Dumbarton Oaks Symposium, to be held from April 26th-28th, is 'Realities in the Arts of the Medieval Mediterranean, 800-1500'.

California

A conference on 'Late Antique Landscapes - Intellectual, Figural and Physical', will be organised by Hal Drake at the University of California at Santa Barbara in the spring.

Monemvasia, Neapoli

The Ninth International Congress on Graeco-Oriental and African Studies - 'The Relations between Greece, Egypt and North Africa'. Inquiries should be directed to Professor V. Christides, Institute for Graeco-Oriental and African Studies, 39 Solomou St., GR 145 68 Kroneri Attikis, Athens, Greece. Fax: 8161037.

2006

The next International Congress of Byzantine Studies in Great Britain. For a first report from the Convenor, Professor A. Bryer, see section 9.

6. PAST CONFERENCES

Records and Reports of Conferences held in 2000

March: Fredericton, New Brunswick, Canada. Geoffrey Greatrex attended the Seventh Annual University of New Brunswick Ancient History Colloquium (Fredericton, NB, Canada) and gave a paper on 'Roman Maps and Foreign Policy in the East'. The keynote speaker was Richard Talbert of the University of North Carolina, Chapel Hill; there were some six other speakers and about thirty in attendance.

3-4 March: Minnesota. The Center for Mediaeval Studies, University of Minnesota held a conference on 'The First Christian Humanist: Lactantius in Late Antiquity and the Renaissance'. Speakers included Jackson Bryce (Carleton College, Minnesota), J. McGuckin (Union Theological Seminary, New York), Elizabeth Digeser (McGill) and Oliver Nicholson (Minnesota) on Late Antiquity and Daniel Nodes (Hamline University, Minnesota), Letizia Panizza (Royal Holloway, London) and David Rutherford on the Renaissance. Papers are being collected with a view to publication.

10-12 March: Minnesota. Weisman Art Museum, University of Minnesota. Conference on 'Monastic Archaeology and Architecture', organised by Professors Sheila McNally (Art History and Classical and Near Eastern Studies), Garth Rockcastle (Architecture) and Dr. Jill Keen, with the collaboration of the School of Architecture, the Department of Classical and Near Eastern Studies and the Center for Mediaeval Studies. Considerable Byzantine coverage, including Late Antique Egypt, Sinai and Balkans. Papers are being collected for publications in British Archaeological Reports.

29 April: Newnham College, Cambridge. A one-day conference entitled: '*Literacy, Education and Manuscript Transmission in Byzantium and the Neighbouring Worlds*', organised by Catherine Holmes, Judith Waring and Pat Easterling. Speakers included John Lowden, Simon Franklin, Judith Waring, Paul Magdalino, Erica Hunter, Scott Bucking and Margaret Mullett. Rosamond McKitterick was unable to speak as a result of illness. The conference dealt with the related questions of literacy, education and manuscript transmission at different times and in different regions of the eastern Mediterranean and the Middle East. Although speakers varied in their methods, all were concerned with a core theme, the creation and transmission of 'knowledge'. They considered what happens as 'knowledge' journeys through time and space, is filtered by new authors, presented to new audiences, and adapted for new uses. The physical locations where

recorded 'knowledge' was stored and media on which it was inscribed, depicted, preserved and disseminated were considered. The impact of education on the production of written and material culture, and the impact of written and material culture on education was discussed. Several speakers considered the transmission of texts and images between linguistic traditions as well as the question of bilingualism. The papers will be published within Brill's *Medieval Mediterranean* series: *Peoples, Economies, Cultures 400-1453* as *Literacy, education and manuscript transmission: the formation of knowledge in Byzantium and beyond*. There will be additional contributions from Judith Herrin, Charlotte Roueché, Natalie Tchernetska and Stefan Reif.

(Catherine Holmes)

May: **Athens.** Conference on the Restitution of the Parthenon Marbles for the Center for European Studies and Humanities.

13 May: **Oxford.** Dr Claudine Dauphin gave a paper on 'Forbidden Foods and Territoriality in Byzantine Palestine' at the Spring meeting of the British Diet Group in Antiquity at Somerville College, Oxford.

27 May: **Birmingham.** Third Graduate Students' Conference in Byzantine Studies. The conference was set up by the Oxford Byzantine Society in 1998 and was designed to give graduate students from all universities a chance to share their research with each other and to gain experience in public speaking. This was its first excursion from Oxford.

The papers given at the conference were all of a very high standard and were also highly stimulating, with question session being lively and productive. It was felt that the conference should be as inclusive as possible, and the diverse subjects of the papers given reflected this. The range of papers extended from the churches of post-Byzantine Crete to the church of the Virgin at Blachernae, and from the texts of the *Alexiad*, Attaleiates, Gregoras and Bessarion to the Chronicle of Ashik Pashzade. It is interesting and encouraging to note that the subject of Byzantine Studies is being approached by its graduate students from an extremely wide variety of disciplines: translation, philology, art-history, archaeology, topography and gender.

In addition, the participants had the opportunity to visit the wonderful collection of Byzantine coins at the Barber Institute. Our numismatist, Dr. Vicky Georganteles, gave a very interesting general introduction to the collection.

The conference was adjourned to Hotel Bryer where participants were offered a selection of novel and highly potent beverages from around the world. Given the high standard of both academic pursuits

and of the social events, it is a shame that more people felt unable to travel to Birmingham.

A special note of thanks should be made on a number of counts. Firstly, we would like to thank the SPBS for the funding which made the conference possible. Secondly, the Newcastle graduates should be applauded for a very long drive in dreadful weather. Lastly we are indebted to Professor Bryer and his wife for their unfailing hospitality and support.

The Graduate Conference 2001 will be held in Oxford.

(Anna Williams)

5-9 July: **Oinousses-Chios.** The Eighth International Congress on Graeco-Oriental and African Studies-Navigation and trade in the Mediterranean from the seventh-nineteenth centuries. This congress was successful and useful for Byzantinists. There were many distinguished topics on Byzantine History and Civilisation (twelve papers), which will be issued in the ninth volume of *Graeco-Arabica*. There was also some papers on Islamic and Modern History (seventeen papers).

10-13 July: **Leeds.** International Medieval Conference 2000, organised by the International Medieval Institute, University of Leeds.

August: **Exeter.** Conference at the University of Exeter organised jointly by Alistair Logan (Dept. of Classics and Theology, Exeter), Allan Brent (College of SS. Mark and John) and Oliver Nicholson (Minnesota), on 'The Power and the Glory: Constantine and his Consequences at the Dawn of the Third Millennium'. Speakers included Tim Barnes, Harold Drake, Philip Rousseau and John McGuckin. It is hoped to publish the papers.

16-20 August: **Ireland.** Tenth International Conference of SPES, 'History and Eschatology in Eriugena and his Age', Maynooth and Dublin (National University of Ireland and Royal Irish Academy). The colloquium was organised by Professor James McEvoy of Maynooth Faculty of Philosophy. Speakers included B. McGinn, C. Steel, G. d'Onofrio, V. Petroff, W. Otten, E. Jeaneau and G. A. Piemonte. Hilary Richardson gave a paper entitled 'Themes in Eriugena's writings and early Irish art'.

2-8 September: **Pyrgos - Ancient Olympia, Greece.** International conference on Byzantine Law and Philosophy, organised by the Open Olympic University.

22-24 September: **Rethymnon, Crete.** Third Conference of Greek and Cypriot Byzantinists (in memoriam N. Oikonomides), organised

by the University of Crete, Department of History and Archaeology-Department of Philology.

24-26 September: **Cracow**. 'Byzantium and East Central Europe'. The forthcoming publication is being prepared by Professor Salamon.

26 Sept.- 1 Oct: **St. Petersburg University**. 'Byzantine Theology and Traditions of Religious and Philosophical Thought in Russia', held at St. Petersburg University/ State Russian Museum/ Russian Academy of Sciences.

27-29 September: **Harvard**. Twenty-sixth Annual Byzantine Studies Conference at Harvard University. Professor Franz Tinnefeld gave a paper entitled 'The Author's Ego in Late Byzantine Letters'.

27-30 September: **Parma, Italy**. 'Medioevo: Immagine e Racconto'. Papers were mainly on the medieval West but there were also some concerning Byzantium by E. Concina, W. Dorigo, A. Iacobini, B. Kiilerrich and H. Torp.

29-30 September: **British Academy, London**. 'Prosopography in the Twenty-First Century: Late Roman and Byzantine', an International Colloquium. This year marked a three-fold celebration: firstly, fifty years since A. H. M. Jones launched the project which later produced three volumes of *Prosopography of the Later Roman Empire (PLRE)*, which has become such an indispensable tool to the Ancient Historian; secondly, thirty years of British Academy funding for the project (which could not have been completed without such generous funding); and lastly the retirement of John Martindale who worked on all three volumes seeing the project through to 'completion' in 1992, when the third volume was produced.

John Martindale, the only surviving member of the original triumvirate (A.H.M Jones and John Morris), attended as guest of honour. To provide some idea of the monumental scale of Martindale's (and Jones' and Morris') dedication and achievement one need only look at the time scales involved in undertaking such a mammoth task. Jones' initial 'Call-to-Arms' plea for assistance appeared in the *Journal of Roman Studies* for 1950. The first volume was completed in 1971 just after Jones' death in 1970. The second volume (edited by Morris and Martindale) was not completed until almost a decade later (in 1980, Morris having died in 1977); and the third in 1992 (edited solely by Martindale).

The original idea for the Prosopography was the great Theodor Mommsen who edited (the initial volume of) *Prosopographia Imperii Romani (PIR)*. While Jones and his colleagues were working on *PLRE* (with the aid of Mommsen's notes which Morris himself had been

allowed to borrow), the French under the guidance of H. I. Marroum undertook to catalogue the Christian aspect in the volumes which was to become the *Prosopographiae Chrétienne*. This international flavour which so epitomised the beginnings of the project was appropriately reflected in those who attended the Prosopography conference. Speakers included Werner Seibt (who spoke on ancient lead seals), Dr Jean-Michel Carrié (papyri), Dr. Thomas Pratsch (hagiography), Professor Margaret Mullett (letters), Dr. Wolfram Brandes (Heretic versus Orthodox), Professor Evangelos Chrysos (Foreigners versus Romaioi), Professor Jean-Claude Cheynet (Official versus Unofficial Power), Professor Werner Eck (The Roman Empire), Professor Ralph Mathisen (The Later Roman Empire), Professor Janet Nelson (The Medieval West) and Professor Paul Magdalino (The Byzantine Empire). Unfortunately Margaret Mullett could not attend but Charlotte Roueché, stepped into the breach once again and saved the day.

The conference was not simply about the past achievements of others (very important though these were), but also acted as a forum to discuss the future possibilities of not only how such prosopographies might be used but also the methodologies upon which they are to be based. What parameters should be set in the future? Should one attempt to include everyone who is ever mentioned (even if unnamed)? The attractiveness of such an undertaking is perhaps more than equalled by its awesomeness. Another lively debate was: in what format should such future publications be produced? This fell into two distinct camps: those who thought that new editions should be produced on disc where they are easier to update (and certainly more convenient to carry); and those who believed that books should continue to be the favoured format. Whilst an electronic format was initially the favoured option, it was noted that computer systems are changing every year and that innovations such as the floppy disc followed by the compact disc, completely revolutionised the format again. Such a conference was an appropriate setting to begin such debates which will surely be ongoing.

Thanks are due to Charlotte Roueché (who as ever was the driving force behind the event), to Rosemary Lambeth and the British Academy (for hosting it), to those who 'chaired' the various lectures, as well as to those who attended (in particular those who made the effort to travel for far afield). On a personal note I would like to thank all those who provided me with the necessary information (including photographs and various obituaries) which made up the visual display for the conference.

Finally, many thanks to John Martindale. The event was a truly appropriate 'testamonal' (in the cricketing sense) to his career and achievements. Happy retirement Mr. Martindale, you've certainly earned it.

(James Tuck)

14th October: **Maynooth, Ireland.** 'Millennium Conference on the Calendar' at the National University of Ireland Maynooth, Faculty of Philosophy. Speakers included the Rev. Professor Henry Chadwick.

21 October: **Durham.** 'Byzantium in the North'. On Saturday, 21 October 2000, the Theology Department at the University of Durham was pleased to host the third annual meeting of Byzantium in the North. Approximately fifty participants attended a series of lectures on the master theme 'Time and the Byzantines'. The events began with registration and coffee in Hatfield College. Afterwards the participants moved to a lecture hall where the Rt. Revd. Bishop KALLISTOS (Ware) of Diokleia delivered a stimulating and insightful talk called 'The Church's Experience of Time'. The bishop detailed the various and often perplexing cycles of services that make up the Byzantine ecclesiastical calendar. Next, Professor Michael Whitby spoke about Byzantine historiographers, with particular attention to Theophylact Simocatta, in his lecture entitled 'Historical Time and Time for History in Early Byzantium.' Professor Whitby elaborated on the difficulties faced by the modern historiographer attempting to reconstruct an account of early Byzantine society on the basis of historical records. After each lecture, fifteen minutes was allotted for further discussion.

Those attending then returned to the college for lunch. During this time, it was possible to browse the books available at the admirable stall set up for the day by Dr. Peter Burrige of Quest Books. An hour and a half later, everyone reconvened in the lecture hall for a second round of talks. This began with two communications presented by research students from Durham. The first was delivered by Mr. Augustine Casiday on the theme, 'Does God Know the Hour of Our Death? Theophylact's agonistic solution'. This paper described Theophylact Simocatta's venture into theology as such and analysed the treatise in terms of classical and Byzantine rhetoric. Next, Mr. Adam Cooper presented a paper entitled, '"Suffering wonders; and wonderful suffering": A reading of St. Maximus the Confessor's *Ambiguum V.*' In it, Mr. Cooper sketched with enviable clarity the Confessor's christological logic. The final lecture of the day, '*Only through time time is conquered*', was delivered by Professor Andrew Louth. Professor Louth intriguingly turned to St. Augustine's *Confessions* for an exploration of the nature of time that was then applied to Byzantine authors. There are no plans for the collective publication of these talks, though several of them were from works in progress.

Following the discussion of his lecture, Professor Louth made some closing remarks. He related that responsibility for the fourth annual symposium has been undertaken by Arabic and Middle Eastern Studies at the University of Leeds. The theme for this meeting will be Islam and the Byzantines. Further details will be forthcoming in due course from Leeds. He also read a letter sent by the late Sir Steven

Runciman, who regretfully declined to attend on grounds of extreme old age. That letter read in part, 'It is a great pleasure for me to know that Durham, a university for which I have a special regard, should show such interest in Byzantine studies; which when I was young were considered to be unworthy of academic interest.'

(Augustine Casiday)

21 October: **Dublin.** Conference at University College, Dublin, entitled 'From Rûm to Rûmi: Cross cultural encounters in the art of medieval Anatolia'.

November: **Worcester, Mass.,** Conference on Early Christian and Byzantine Mosaics.

November: **Tirana, Albania.** Symposium on Christian Art and Culture in Albania, for Autocephalous Archbishopric of Albania.

1-4 November: **Iznik, Turkey.** First International Iznik/ Nicaea Symposium. Only one day was devoted to the Byzantine period. The next one is planned for 2003.

24-25 November: **Athens.** The Institute for Byzantine Research of the National Research Centre (Athens) organised a two-day symposium on 'The Development of Taste in Byzantium and the Western Middle Ages (11th - 15th centuries)', where philologists, historians, art historians, historians of philosophy and law from Europe and the U. S. A met to discuss such issues as the individual in Byzantine society, natural space, taste and distaste, the body. The SPBS was represented by Professors E. Jeffreys, M. Mullett, P. Agapitos and Dr. C. Ierodiakonou. The symposium met with general success and the acts will be published in the respective series of the NRC.

December: **Princeton.** 'Revisiting Asia Minor: Fifty years after David Magie's Roman Rule in Asia Minor'.

7. XXXV SPRING SYMPOSIUM OF BYZANTIUM STUDIES

'WRITING BYZANTIUM': RHETORIC AND BYZANTINE CULTURE

31st March – 2nd April 2001

Symposiarch: Elizabeth Jeffreys

Symposiarch's assistants: The officers and committee of the Oxford University
Byzantine Society

The Symposium will explore some of the ways in which rhetoric functioned in Byzantine society - in some cases a tool for the effective communication of ideas and ideologies, in others a barrier that inhibited the expression of real feelings and everyday realities, and imposes a heavy burden of decoding on outsiders.

There will be six main sessions in which the speakers will be considering the theme with questions such as:

I. On rhetoric itself. What is it? On what books was it based? What role did it have in education? What areas of Byzantine society did it affect?

II. On literature and rhetoric. How does rhetoric affect, for example, the definition of literature in a Byzantine context, the aesthetic to be used in approaching Byzantine literature, the use of current critical approaches in a medieval context or the study of Byzantine rhetorical subversions?

III. On mass public uses of rhetoric, principally in imperial and ecclesiastical ceremonial. How do texts relate to ceremonial? How should sermons and encomia be decoded? How much of rhetoric is insider-talk of one eyewitness to others?

IV. On rhetoric and visual images. The interaction of the written word and pictorial representations - both small-scale (the manuscript book) and large-scale (wall-decoration). Can real connections between rhetorical training and artistic productivity be demonstrated?

V. On rhetoric and historiography - the role of rhetoric in the writing of history and the decoding of rhetorical influence. Does rhetoric only obscure the facts? Or does the rhetorical process itself provide information at other levels?

VI. On rhetoric and the conservatism of Byzantium. What influence was exercised in Byzantine history by rhetorical obstacles to the acknowledgement of change? Did rhetoric paralyse action? Did rhetoric in documents make them less meaningful or effective? Did rhetoric hinder meaningful exchanges with outsiders?

PROVISIONAL PROGRAMME

Saturday 31st March 2001:

1100 onwards Registration in the Morris Room, Exeter College

1330 **Opening** of the Symposium. ELIZABETH JEFFREYS: Byzantine rhetoric

1400 **I The uses of rhetoric**

CHARLOTTE ROUECHE (London): Rhetoric in Kekavmenos

COSTAS CONSTANTINIDIS (Ioannina): The role of rhetoric in the Byzantine education system of the later period (13th-14th centuries)

MARTHA VINSON (Bloomington): Rhetoric and writing strategies in the tenth century

1600 **Tea** in the Junior Common Room

1630 **II Literature and rhetoric**

JAKOV LJUBARSKY (St Petersburg): How should we read Byzantine texts?

RUTH WEBB (Princeton): Persuasion and argumentation in epideictic oratory

MARGARET MULLETT (Belfast): How does rhetoric affect the use of current critical approaches in a medieval context?

1830 **Reception** (sponsored by Ashgate Publishing)

1930 **Dinner** (followed by SPBS Executive Meeting)

Sunday 1st April 2001:

0800 **Breakfast** in Hall

0930 **Communications**

1030 **Coffee** in the Junior Common Room

1100 **III Public uses of rhetoric**

WOLFRAM HORANDNER (Vienna): Court poetry: questions of motifs, structure and function

MICHAEL JEFFREYS (London): What is rhetorical about court rhetorical poetry: the case of Manganeios Prodromos

MARY CUNNINGHAM (Birmingham): Dramatic device or didactic tool? The function of dialogue in Byzantine preaching

1300 **Lunch** in Hall

1400 **IV Rhetoric and visual images**

HENRY MAGUIRE (Baltimore): Rhetoric, drama and the visualisation of the Passion in the Middle Ages

ROBIN CORMACK (London): Living painting

LESLIE BRUBAKER (Birmingham): Text and picture in the manuscript book

1600 **Tea** in the Junior Common Room

1630 **Communications**

1745 **Annual General Meeting** of the Society for the Promotion of
Byzantine Studies in the Saskatchewan Room, Exeter College.
1930 **Banquet** in Hall

Monday 2nd April 2001:

0800 **Breakfast** in Hall

0930 **Communications**

1030 **Coffee** in the Junior Common Room

1100 **V Rhetoric and historiography**

CATHERINE HOLMES (Cambridge): The rhetorical structures of
Skylitzes' History

RUTH MACRIDES (Birmingham): Akropolites as artful historian

MARY WHITBY (London): George of Pisidia: persuasion at the court of
Heraclius

1300 **Lunch** in Hall

1400 **VI Rhetoric and conservatism**

DIMITER ANGELOV (Cambridge, Mass.): Late Byzantine imperial
panegyric as advice literature

ERIC TRAPP (Bonn): The role of vocabulary in Byzantine rhetoric as a
stylistic device

ROSEMARY MORRIS (Manchester): His Master's Voice: imperial
rhetorical prooimia in Macedonian legislation of the tenth century

1600 **Closing** of the Symposium and Announcement of the 36th Spring
Symposium of Byzantine Studies, 2002

*Writing Byzantium: rhetoric and Byzantine culture***Abstracts of Communications**

Clemina ANTONOVA (Oxford), 'The status of the icon in Eastern Orthodox culture'

The relationship between icon and word is perhaps best illustrated in the historical context of the Iconoclast controversy itself. At the time it was far from taken for granted that the image of God could have the status of the Word of God. The problematic nature of the issue becomes clear when we consider the solution reached by Islam around the same period, by Judaism, and by Protestantism in the late Middle Ages. With Islam the case was maybe most clear cut - it was the Word of Allah that had been sent to mankind and as a result sacred texts were privileged to the exclusion of all figural imagery. Actually, as Robin Cormack points out, from the middle of the 690s onwards such images 'were never again to be found on Islamic coins' (*Writing in Gold* [London, 1985], 104), and this applies very much to other artistic media as well. The response of Judaism was perhaps slightly more relaxed at times, but still instances such as the human figures in the synagogues at Dura Europus are highly exceptional. The Old Testament is really very explicit in its ban on representational art. The Second Commandment is repeated in several variants and most resolutely, in its visual implications, in Deuteronomy 4:15-18: 'Therefore take good heed to yourselves. Since you saw no form on the day that the Lord spoke to you at Horeb out of the midst of the fire, beware lest you act corruptly by making a graven image for yourselves, in the form of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged bird that flies in the air, the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth.'

The fact that the New Testament keeps silent on the issue of images was greatly exploited by both Iconophiles and Iconoclasts. However, while every religious movement starts with an outcry for a return to the traditions of the early Church, the Protestants were much closer to historical truth when they abolished figural images to keep to the practice of the early Christians. The protestation that Christianity in the early period favoured images is simply not true. In that sense, the status of icons in Eastern Orthodox religion is a Byzantine contribution and a result of the outcome of the Iconoclast controversy.

Rina AVNER (Jerusalem), 'Recent excavations in the church of the Old Kathisma'

A salvage excavation carried out in 1993 by myself on behalf of the Israel Antiquities Authority on the Jerusalem-Bethlehem road uncovered the remains of the western part of a very large octagonal church attached to a monastery. On the grounds of location and documentary evidence, these were identified as the important fifth-century church and monastery of the Old Kathisma, built and dedicated to the Theotokos by the widow Ikelia in the days of Juvenal, patriarch of Jerusalem between 422-428 AD. The church commemorated the traditional resting-place of the Virgin Mary on her way to Bethlehem, in accordance with the Protoevangelium.

New excavations were carried out at the site between 1997-2001. The proposed communication will present some of the finds and the results pertaining to the retrieval of the plan of the church, in particular to the eastern part which lay outside the limits of our earlier digs. Furthermore, new mosaics will be shown and the stratigraphy and chronology of the church will be discussed. Evidence of the conversion of the church, or the southern part of the structure, into a mosque in the eighth century will be produced.

Tamar AVNER (Jerusalem), 'A sixth-century situla recently discovered in Jericho'

The purpose of the communication is to present a metal situla discovered in a truck-load of earth and scree intended as filling for a new building project in Jericho. The bucket, alas, was decontextualised from its original archaeological setting, but it was accompanied by a sixth-century bronze oil lamp of a familiar type. It has survived in a reasonably good state with its handle, but it is damaged around the bottom where pressure resulted in severe tears to the brass sheet of which it is made. Fortunately, this has practically not harmed the fine representations on the outer sides of the walls of the vessel, which consist of winged figures, each in an ornamental frame, pursuing activities drawn from the Dionysiac thematic repertoire. The iconography will be explained.

Material, form, size and measurements as well as the style of the composition, figures, background motifs and ornament, iconography and especially the technique used in the treatment of the copper-alloy and the craftsmanship - the use of punches and incision for drawing - all these factors relate our situla to the family of copper-alloy buckets, the last of which was found in Bromeswell Parish, Suffolk, in 1987 (*Antiquity* 93, 1989). The matter of provenance will be discussed.

A.A.M. BRYER (Birmingham), 'The 21st International Congress of Byzantine Studies (London, 2006): a call to arms'

The purpose of this communication is to inform, and to invite debate on the form of the Congress.

Maria EVANGELATOU (Cyprus), 'Word and image in the Chludov Psalter'

The Chludov Psalter (Moscow, State Historical Museum, cod. 129) is one of the most well known Byzantine manuscripts of the post-iconoclastic period, mainly because of its handful of overtly polemical miniatures that praise iconophiles and condemn their opponents (fols. 23v, 35v, 51v, 67r, 67v). These miniatures interpret the psalmic text under an accentuated iconophile viewpoint, which finds its literary counterpart in the eighth- and ninth-century texts on holy images, such as the Acts of the Seventh Ecumenical Council and the writings of John of Damascus, Theodore the Studite and Patriarch Nicephorus. The same texts can give us the key to detect the iconophile connotations of a wider group of Old and New Testament scenes in the Chludov Psalter (and in the other two ninth-century marginal Psalters, Pantokratoros 61 and Paris, gr. 20). These miniatures at first sight do not seem polemical, but their analogies with the theological arguments and the rhetorical expressions of iconophile texts reveal their relative allusions.

The possibilities that such an interpretative approach offers for the analysis of the visual material can be appreciated, for example, in the case of the miniature on fol. 84v of the Chludov Psalter. The combination in one composition of three episodes narrated far apart from each other in the gospels (Christ's encounter with Zacchaeus [Luke 19:1-10], with the prostitute [Luke 7:36-50] and with the woman with the haemorrhage [Mark 5:25-34]) is analogous to expressions common in Byzantine hymns and homilies, where various New Testament sinners are mentioned together as examples of repentance and salvation for the faithful. However, the selection of these three particular persons for the illustration of Psalm 84: 2-3, 'Thou didst forgive the iniquities of Thy people É ', can be seen as bearing specific iconophile connotations in relation to: a) theological arguments claiming the representation of Christ's miracles to be proof of his double nature, human and divine, thus in accordance with orthodox dogma, and mentioning Christ's circumscribability (being touched by people and residing in special places, as in the case of the above gospel episodes) as justification of his representability in images; b) claims on the didactic power of images, which can turn people away from avarice or lust by reminding them of sinners that repented in the presence of Christ (Zacchaeus and the prostitute); c) rhetorical expressions comparing the defeat of iconoclasm

with the expulsion of avarice, lust and chronic disease from the Church; d) impressively frequent references in the iconophile literature to the statue of Christ that the woman with the haemorrhage allegedly erected in front of her house.

The complex relation of the visual and the written word in the margins of the Chludov Psalter is not simply a case of images illustrating texts. It rather indicates that both the visual and the written material illustrate their epoch as products and expressions of the same people. The iconophiles supported the use of holy images through texts, but after the defeat of iconoclasm they were finally able to use images in order to prove in practise the reality of what they had claimed theoretically in their writings. The miniatures of the Chludov Psalter are among the most sophisticated manifestations of this milieu.

Vassiliki FRANGESKOU-RICHARDSON (Bristol), 'Gregory Nazianzenus and John Siceliotes'

Modern text books on the history of Byzantine rhetoric make more than one reference to the fact that by the tenth century the texts of Gregory Nazianzenus had been adopted as models of oratory, gradually replacing those of Demosthenes and other classical authors. However, no substantial study has ever been undertaken to assess the extent of this use in the various Byzantine rhetorical treatises. In this communication I shall investigate the use made of these texts by John Siceliotes, and attempt to illustrate some aspects of it by addressing questions such as: what sort of text of Gregory's works did Siceliotes have at his disposal? what use did he make of it? how accurate are his quotations?

Niels GAUL (Bonn), 'Rhetorical reality vs. rhetorical fiction in late Byzantium. Early fourteenth-century treatises and pamphlets on style compared with the theoretical prescriptions as defined by contemporary Atticist lexika'

In the first part of my communication I will summarize the ideas on proper (or improper) style that can be encountered in various writings of the early fourteenth century. Some of these are dealing with the topic directly (e.g. the famous controversy about style between Nicephorus Chumnos and Theodore Metochites), others more 'indirectly' (i.e. what one might call 'integrated' analyses of style, such as are found in various essays on ancient and late antique authors by Theodore Metochites or in Nicephorus Gregoras' *Rhomaïke Historia*).

In the second part, the most prominent of these ideas, praises and criticisms will be briefly compared to Atticist and stylistic rules as defined by the contemporary teachers Manuel Moschopoulos (ca. 1265-ca. 1316, a pupil of Maximus Planudes, who taught in Constantinople)

and Thomas Magistros (ca. 1270-after 1347/48, who spent a scholarly life in Thessalonica).

While little is known about Manuel Moschopoulos except that he was imprisoned for some time in the years around 1305, Thomas' numerous writings testify to his active involvement in the political upheavals as well as the religious quarrels of his time; among his pupils was reckoned the later Hesychast patriarch Philotheos Kokkinos as well as Hesychasm's fierce opponent Gregorios Akyndinos. Thomas' major grammatical work is the so-called *Ekloge onomaton kai rematon Attikon* (ed. F. Ritschel, Halle, 1832). Presumably composed for use in secondary school-teaching, it is commonly (but slightly misleadingly) referred to as a 'prescriptive Atticist lexikon'. It can be easily detected, though, that Thomas' lexicographical effort was clearly meant to provide more advice to the pupil than simply Atticist prescriptions: the *Ekloge* also includes a fair amount of grammatical rules as well as rhetorical terminology, thus somewhat covering the two levels of higher education in one. It is of course the latter terminology which will be of special interest here, as will Thomas' classification of certain terms as 'para tois retorsin', 'logographikon', 'poietikon' etc. which is - to this extent - apparently quite unique to his lexikon.

Manuel Moschopoulos' *Peri schedon* (ed. R. Stephanus, Paris, 1545), on the other hand, and a *Sylloge* anonymously compiled from the latter's commentaries on Philostratus and other writers (ed. M. Vasconius, Paris, 1532), operate on a more basic level - they are much more concerned with grammar than Thomas is - but still include some relevant information on rhetorical levels of style.

Michael GRŸNBART (Vienna), 'Recycling archetypes - Byzantine epistolographers and their predecessors - Michael Psellos and his afterlife' It is well known that epistolographers like Libanios, Gregory Nazianzenus or Synesius were models for letter-writing in the following thousand years. Traces of their reception (from simple phrases to whole letters) are detected in many collections. To quote one's predecessors was an important and desired ingredient of Byzantine rhetorical culture. But only a few statements of grammarians shed light on this common practice.

In the first half of the twelfth century Gregory Pardos recommends besides the classical late antique epistolographers the outstanding rhetor Michael Psellos to be used as a stylistic pattern (archetypon). In this communication it will be shown that several authors of the twelfth and thirteenth centuries adapt Psellian letters for their own purpose. The form of reception and its function will be discussed.

Nataliya IZMAYLOVA (Vienna), 'Rhetorical aspects in the study of Byzantine and Old Kievan hagiography'

This communication will consider some reasons why the rhetorical aspects of Byzantine and Old Kievan hagiography should be investigated. Hagiography has its roots in rhetorical funeral sermons (threnoi) and martyrologies. Amongst the major characteristics of Byzantine literature were the imitation of previous traditions and the use of established schemes of genres. Lives of Saints were created according to the rules of genre with imitation of rhetorical principles.

The study of Old Kievan Lives of Saints has been interrupted for ideological reasons. In the nineteenth century as a rule they were investigated as historical sources. In the Soviet period they were treated as material for phonetical and lexical research and morphological analysis. There is a need now to examine hagiography according to the schemata of rhetoric: inventio, distributio, elocutio, memoria, pronuntiatio. My communication will discuss the role of inventio and distributio in the Old Kievan Life of Saint Feodosij Pecherskij (eleventh century) in comparison with Byzantine Lives of Saints (Life of Saint Sabas by Cyril of Scythopolis, and the Life of Saint John Chrysostom by George of Alexandria).

Maria KALLI (London), 'Procopius of Caesarea: apologies and explanations on using contemporary vocabulary'

Whenever Procopius of Caesarea uses terms referring to Christian matters or official and technical vocabulary, he feels obliged to apologise and explain them to his audience, as if they are not aware of the meaning and usage and as if they do not live in the same era. When he uses non-classical words which are not technical terms but reflect either Hellenistic or contemporary usage, he makes no comment. Why? Does he know that these words are not classical or is he not aware of their originality? Does he try to deceive his audience? This situation will be discussed in terms of its reception by its audience: everything was written having strictly in mind its reception by the readers.

Grammatiki KARLA (Berlin), 'Rhetoric in the early Palaeologan period'

Dimitri KOROBEINIKOV (Oxford), 'The oriental sources of Laonikos Chalkokondyles: Bayezid I Yildirim's campaigns in Asia Minor'

The problem of Oriental sources in the *Apodeixeis Historion* of Laonikos Chalkokondyles is most intriguing. However we do not possess the historical writings of the Byzantine predecessors or elder contemporaries of Chalkokondyles. Among his attributed sources one can point out the *Historia Rhomaike* written by Nicephorus Gregoras by 1360; of the

anonymous sources the Trapezuntine chronicle, the interpolations of which are marked in Darko's edition, should be mentioned first. Moreover, Moravcsik notes that one of Chalkokondyles' sources for the fifteenth century was used by George Sphrantzes. And it is a thought that the anonymous chronicle of the Codex Barbarinus Graecus 111 (seventeenth-century) is almost identical to the narrative of Chalkokondyles and at least shares a common source with the Apodeixeis Historion. That is all we have in our dossier on the work in question.

Though it is undisputed that Chalkokondyles made use of Turkish sources, the problem of early Ottoman historiography is still puzzling. There were at least two simultaneous, but independent, Ottoman historical traditions. Yahsi Fakih and his successors (Asikpasazade is the first of them) belong to the first group, while the second group includes the poem Iskendername by Ahmedi, the writings by Sukrullah Zaki (1456--59), Karamani Mehmed pasa, Mehmed Konevi (to 1480) as well as Ruhi (in the 1490s). If Chalkokondyles had written before Nesri, with which tradition did he align himself? Can we restore, with Chalkokondyles' help, the lost Ottoman historical works? There is also an additional question: to what extent did the Modern Greek paraphrases of Chalkokondyles reproduce the tendencies of their original? In other words, were they open to Turkish influence as was their famous predecessor?

This study is an attempt to tackle the problem through one example from Chalkokondyles' text. Collating the text of Chalkokondyles with Turkish ones, one may restore his apparent Turkish sources, which mostly belong to the second group of Ottoman historiography. meanwhile investigation of Chalkokondyles' mistakes in writing proper names shows that his narrative is a patchwork, partially influenced by Turkish oral tradition. Chalkokondyles made use of the unknown Greek translation of the text written in Arabic script. Later the same text of one of Chalkokondyles' sources was used by Pseudo-Phrantzes. Most likely, this Turkish text belonged to the short vernacular Turkish chronicles, the so-called Tarikhi Takvim. An analysis of the mistakes of the Modern Greek paraphrase (from the Codex Barberinus Graecus 111) reveals that its author had no knowledge of Chalkokondyles' sources: all his mistakes were made during a re-writing of the text of Chalkokondyles. In other words, late Byzantine/early Modern Greek literature, which had once been open to the influence of Turkish topics in the fifteenth and sixteenth centuries, became closed by the end of the sixteenth century.

Christopher LILLINGTON-MARTIN (Reading), 'Belisarius' rhetoric in Procopius'

The communication will examine and compare examples of 'rhetoric' that Procopius attributes to Belisarius.

Alexander LINGAS (Oxford), 'A prelude to the study of Byzantine music and rhetoric'

A paragraph in the brochure advertising the present symposium ends its description of Session IV (Rhetoric and visual images) with the following question: 'Can real connections between rhetorical training and artistic productivity be demonstrated?' Significantly, in recent years the discipline of musicology has begun to document and study relationships between rhetoric and music in pre-Romantic Western repertoires ranging from Gregorian chant to opera seria. The promising nature of these explorations, as well as the demonstrable links that exist between Byzantine rhetoric and hymnography, suggest that the question posed by the organisers with regard to visual art should be answered affirmatively in the case of liturgical music. The present communication therefore briefly outlines what its author sees as promising approaches to the study of connections between rhetoric and particular repertoires of Byzantine chant. For sung texts whose original music has not survived, notably including the kontakion, such study would necessarily resemble that of such related but non-musical genres as homiletics and poetry. Additional interpretive challenges, however, are posed by the vast repertoires of kanons, stichera and other hymns preserved with their musical settings in medieval Heirmologia and Sticheraria. Featuring music and poetry conceived together by their composers ('melodists'), these often highly rhetorical hymns are set in a formulaic melodic rhythm that generally eschews word-painting. At the other end of the spectrum of musical expression are the musical works of the Late Byzantine 'maostores', whose frequently virtuosic settings of new and established liturgical texts appear almost self-consciously rhetorical in their use of such devices as melodic and textual repetition and troping.

Ingunn LUNDE (Bergen), 'The pragmatics of enargeia in Kievan hagiographic and homiletic writing'

The communication presents a research project upon which the author is currently embarking. The project aims at a comparative pragmatic-rhetorical analysis of enargeia (lat. *evidentia*) in Early East Slav hagiography and homiletics. Enargeia may be defined as the (effect of) the power of language to create a vivid presence (in a text, narrative etc). This presentation focuses on a few of the project's central theoretical and methodological aspects. Thus, after a brief definition and characterisation

of the rhetorical concept of *enargeia*, I proceed to discuss two possible fields of study which seem to be particularly interesting for an investigation of the 'pragmatics of *enargeia*' in early East Slav rhetorical practice: 1) reported speech and 2) time/tense and narrative. By concentrating on theory, method and analytical approach, I hope that the issues discussed may offer something of interest for both Byzantinists and Slavists.

Przemysław MARCINIAK (Poland), 'Did the art of rhetoric replace drama?'

I would like briefly to demonstrate the current opinion on Byzantine theatre and the reasons for its disappearance. Without doubt Byzantium was the heir of the ancient world. Nevertheless we are often mistaken when we search for theatrical performances which absolutely resemble the ancient ones. However it is hard to imagine a highly developed nation without drama. In my opinion the art of rhetoric was one of the phenomena that replaced drama. Therefore, there are some points where we can find a mix of the art of rhetoric and drama, e.g., in the use of quotations from ancient drama in sermons, dialogues in preaching, etc.

Anne MCCABE (Oxford), 'The Horse-doctor and the orator'

Can a technical treatise be pleasant to read? Should it be in plain writing or couched in an elegant style? The use of a poetic form to convey scientific information was an old tradition in Greek literature, beginning with Hesiod and continuing with the poems of Apsyrtos, Nikander and Oppian. The veterinary manuals of Apsyrtos and Hierokles, preserved in excerpts in the Byzantine *Hippiatrica*, are in prose rather than verse, and they are not so well-known; but they are good examples of the influence of rhetorical education and taste on scientific writing in Late Antiquity. The literary relationship between the two texts is particularly interesting for they offer virtually the same content, but represent two different levels of style.

The author of the first treatise, Apsyrtos, was a Roman soldier and veterinarian; while the author of the other, Hierokles, describes himself as a lawyer whose business was in the courts; he presumably would have been trained in rhetoric. Apsyrtos's writing is not without art: he composed his veterinary manual in the form of a collection of letters that purport to answer questions posed by colleagues. The device of *erotapokriseis* combined with the epistolary form is an effective way to organise short passages of advice on different subjects; that it was admired by contemporaries is attested by mimesis of the form in the work of Pelagonius, another veterinary writer.

Hierokles chose to appropriate the content rather than the form of the letter-collection: his treatise consists for the most part of a metaphrasis of Apsyrtos's text into a more elegant style. Hierokles eliminated all Apsyrtos's epistolary greetings and references to cavalrymen and divided the remaining material into two books, each of which he adorned with a rhetorical prooimium. These two gems of *Kunstprosa* reflect the influence of the Second Sophistic: they are punctuated with obscure particles and invocations of pagan gods; and enlivened with an encomium of the horse (which follows the rules outlined in the *Progymnasmata* of Hermogenes) and trite quotations from Euripides, Pindar and Hesiod (most of which are to be found in the collections of the paroemiographers). The way in which Hierokles handles the veterinary information from Apsyrtos's letters presents a number of questions. Do changes of sentence structure and substitutions of vocabulary obscure the scientific content of the text? Is any precision lost, and if so, is Hierokles's version less useful as a medical manual?

A final question: given that their content is so similar, why were both treatises included in the *Hippiatrika*? The form of the encyclopaedia, in which excerpts from different authors are grouped by subject (it is the form also used for compilations such as Justinian's *Digest*, the medical encyclopaedia of Oribasius, and the *Cycle* of Agathias) appears to have its origins in composite scholia and *catenae*, scholarly works intended for purposes of reference and education. Perhaps excerpts from Apsyrtos and Hierokles are presented side by side in the *Hippiatrika* for the purpose of literary *synkrisis* as much as for practical use.

Maria Raffaella MENNA (Viterbo), 'Writing in Byzantine monumental decoration'

Writing has a prominent position in Byzantine monumental decoration, as existing buildings or written sources, most notably the *Anthologia Graeca*, testify. However, what was the function of writing in these contexts? As far as the Byzantine area is concerned the problem has been investigated in relation to single monuments or objects while as far as the western area is concerned 'a number of wide-ranging research projects have been started for the gathering and the systematic study of inscriptions on monuments and works of art (in France by the *Centre d'Etudes Médiévales*, in Italy by the *Scuola Normale Superiore di Pisa*). An investigation which for the time being has concentrated on a limited series of monuments (6th-13th centuries), but which one is thinking of extending, allows the speculation that writing in Byzantium could have had more than one function, according to different cases (didactic, explanatory, decorative etc); it could have been completely subordinate to the image but it could have presented itself

autonomously, as a real and proper 'image', reproposing a function of writing which has its origins in the ancient world.

Fiona NICKS (London), *Imperial rhetoric in the reign of Anastasius I*
Anastasius encouraged literary endeavour at the imperial court and in the provinces and this patronage was rewarded with a number of works in his honour. The most significant are the panegyrics of Procopius of Gaza and Priscian of Caesarea, though others are preserved in the *Anthologia Graeca*. Analysis of these poems shows that the various writers drew in different ways on classical rhetorical models and pagan idioms to glorify a Christian emperor. Nevertheless, a group of repetitive themes may be identified, and these same themes appear in a fragmentary encomium (P.Gr.Vindob.29788a-b) traditionally attributed to Christodorus. I shall argue therefore that the subject of this poem may not be Zeno, as previously believed, but Anastasius.

Valerie NUNN (London), *'The art of rhetoric and speaking gestures'*
Byzantine art is underpinned by the abstract ideas of Byzantine rhetoric. Most Byzantine images incorporate words to bring out what cannot easily be subsumed in visual terms. To depict abstract qualities Byzantine artists often used female personifications identifiable only by their inscriptions. However, after iconoclasm other visual identifiers, including gestures, were being given to virtues. This paper asks to what extent these gestures might be transposed into other images and still retain their associations with the relevant virtues.

Eustratios PAPAIOANNOU (Washington, D.C.), *'Michael Psellos, Byzantine rhetorical theory and the revival of fiction'*

This paper will explore Michael Psellos' rhetorical theory and its implications for the revival of fiction in the Byzantine literature of the eleventh and twelfth centuries. As I will try to demonstrate, rhetorical theory becomes (in Psellos' texts) a way of determining and constructing the self. One witnesses a transition from a rhetoric that defines texts into a rhetoric that defines selves. In this transition, which leads to a new understanding of rhetoric, lie the roots of the 'revival of fiction'.

I will begin by defining how the 'revival of fiction' is understood in this context. I am interested primarily in fictionality, the theoretical background of the creation of fiction; thus I am setting aside, for the purposes of this paper, some social, cultural, or even merely literary aspects of the issue, like, for example, the evolution of story-telling and autobiography in Byzantium.

The main focus is on a single notion in Psellos's texts: the notion of change (metabole, metallage, metamorphosis, etc). As is well known, the

idea of change figures as a negative commonplace in the Byzantine worldview: change as a constituent of history, political matters, the natural world and human existence. In Psellos, however, one finds an emphasis on change as an ideal of the self. This emphasis seems to invert the above-mentioned Byzantine attitudes. Psellos' positive view of variation and transformation reflects the way change is viewed in his rhetorical theory. It is first within the framework of rhetorical theory that change constitutes a positive ideal, a desideratum of rhetoric. Now, in transforming a rhetorical ideal into a self-ideal, Psellos turns rhetoric into a valid and autonomous field of human existence. Rhetoric exceeds its mere textual function and becomes 'anthropology', a new understanding of the human self.

This new rhetoric is a significant moment in the history of Byzantine literature. In a culture dominated by the prioritisation of truth over mimesis and of interiority over exteriority (stability vs. change, essence vs. appearance), I propose that Psellos' rhetoric opens the theoretical space for the revival of fiction.

Evi SAMPANIKOU (Trikala), 'Hymnography and rhetoric in visual images: the multi-cultural aspects of seventeenth-century iconographic programmes and icons'

This communication examines the influence of hymnography and rhetoric on wall-decorations and portable icons of the seventeenth century, focussing on Meteora and the surrounding area.

The leading role of the Theotokos in cult is repeatedly underlined in both church decorations and icons, with the emphasis given to the Akathistos Hymn or the immediate interrelation of the depictions and the Homilies of the Holy Fathers. The main point is that there is a profoundly didactic role for the images, carefully organised by the donors, leading to the creation of a new cultural identity for Modern Greece, a multi-cultural one.

Ida TOT (Oxford), 'Nikephoros Gregoras and his encomia dedicated to the emperor Andronikos II Palaiologos'

Nikephoros Gregoras is considered one of the most versatile and best-established Byzantine intellectuals of the fourteenth century. As an imperial official he never pursued a career as an official in the administration of state and church but instead dedicated himself entirely to teaching and scholarly pursuits.

At the beginning of his academic career, Gregoras composed three encomia for the Emperor Andronikos II Palaiologos. These encomia demonstrate the author's high proficiency in rhetoric as well as his admiration for the emperor as a learned ruler and the patron of scholars.

In keeping with the conference topic, this communication explores Gregoras' imperial encomia with a view to the wider role of rhetoric in late Byzantine society. The orations are examined in the context of Gregoras' immediate life and career, and as a precious testimony of the education, literary background and personal agenda of their author.

Anna WILLIAMS (London), 'The rhetoric of gender in the Palaeologan period: wickedness and warfare'

The rhetoric of gender affects the study of history at many levels. This paper explores the ways it affects our own writing, the ways it affected Byzantine writing, and the harmful and useful ways it can be and has been used by modern and late Byzantine historians alike to make rhetorical points about other subjects than gender. These themes are explored through the means of two case studies with the headings of wickedness and warfare.

Under the heading of wickedness comes Yolanda-Eirene Montferrat, wife of Andronikos II Palaiologos. The historian Gregoras' diatribe against this woman when she demanded the splitting of the empire into three parts for her sons has been the subject of many comments. How do modern historians integrate Yolanda's gender into their appraisal of her 'wickedness'? How and why was Gregoras using gender rhetorically in this passage? Is there any discrepancy between the modern and the Byzantine use of gender in the text, and why?

The second case study is that of Eirene Kantakouzene, wife of John VI Kantakouzenos, who took part in various military ventures, defending her husband's stronghold for many years during the civil war against John V Palaiologos, later defending Constantinople against the Genoese when her husband had become emperor. How do modern historians treat a woman involved in warfare? What were Byzantine views on women in warfare and how was Eirene represented by Byzantine historians? Do these representations reveal any rhetorical use of gender by the respective historians? Do the two tally?

What do these two case studies reveal about how an understanding of the rhetorical uses of gender should be used if it is to be a useful tool of historical enquiry?

8. ANNOUNCEMENTS

OBITUARIES

We announce with regret the deaths of the following Byzantinists, members and friends: Professor Nikos Oikonomides; Sir Steven Runciman and Professor Herbert Hunger.

**The Hon Sir Steven (James Cochran Stevenson) Runciman,
C.H**

born July 7, 1903, died 1 November 2000

President of The Society for the Promotion of Byzantine Studies, 1983-2000

Steven Runciman was elected first President of the Society for the Promotion of Byzantine Studies at its foundation at the 17th Spring Symposium of Byzantine Studies in Birmingham in 1983. It was rather late in the day for such an initiative. In his 80th year Sir Steven had already actively presided over a decade of such meetings. Of the forebears of the SPBS, The Society for the Promotion of Hellenic Studies had been founded in 1879 and of Roman Studies in 1911. Constitutionally, they remain the legal heirs of our Society, but have yet to reciprocate this provision. Among the founding fathers (and autocrats) of Byzantine Studies at the first International Byzantine Congress in Bucharest in 1924 were Nicolae Iorga (1871-1940) and Charles Diehl (1859-1944); Sir William Ramsay of St Andrews represented Britain. "St Runciman", as he appears in lists of delegates, did not attend his first Byzantine Congress until Sofia in 1934, whence, diplomatically and typically, he continued to Bucharest to meet Iorga who had not attended owing to dispute over Dobrudja. However when Runciman met Eleftherios Venizelos in 1928 and President Ataturk in 1938, he boldly proclaimed himself to both as a Byzantinist. That identification was quite enough for Byzantinists to come so belatedly out into the open in Birmingham in 1983 with Sir Steven as their President *sine die*, as the Constitution allows. Happily it was a long day, as a new generation of Byzantinists whose names President Runciman intoned at successive Annual General Meetings of the Society know, who found him the most accessible, courteous and supportive of constitutional monarchs, each treasuring one of his canon of stories of old Byzantium.

For all members Sir Steven established a peculiar link between our 'academic' and 'lay' membership. He was his own Establishment and belonged to many academics but identified with none, but established 'Byzantium' for readers worldwide on a scale comparable to that of Nicolae Iorga and Charles Diehl.

Steven Runciman's Cambridge fellowship dissertation on 1927 on Romanos Lekapenos began a sequence of works spreading out from the

Byzantine Balkans and not ending with excursions to Sarawak and *The Great Church in Captivity* (1968). Members of the Society will know them, for they are on their shelves. They will know how closely they stick to their original narrative and edited sources, and how sequences such as the march of the First Crusade through Anatolia are informed by direct observation. But fifty years after our members may ask why in three volumes of *A History of the Crusades* Runciman devotes just thirty pages to economy (i.e. commerce), and to the arts (i.e. Queen Melisende's Psalter). Put the work in context. It remains the last such account to be attempted by a single hand, with the handicap (not even faced by Gibbon in Lausanne) of being written on the island of Eigg in the Inner Hebrides, where sheep were exchanged at the pier for books from the London Library. Unlike Charles Diehl, Runciman was scrupulous in providing references and indexes to his books. He was also dubious of the advantages Nicolae Iorga had in employing the Roumanian state publishers to distribute his works - arguing that Byzantinists have so far come to a sticky end as prime ministers.

An obituarist maintained that Sir Steven earned more money for Cambridge University Press "than any author except God". There is a difference. From Pentateuch to Apocalypse Sir Steven maintained a lucid textual consistency through as many books, and a wall of translations of them. William Davies of C.U.P., well known at Byzantine Symposium bookstalls, kindly tells me that Runciman probably only beat God in the years 1950-80, with royalties amounting to seven figures, but that 20 volumes of his 27 books are still in print - including a paperback of *Romanus Lecapenus* (1929).

We are lucky that Sir Steven pitched in with us so wholeheartedly. He liked what the SPBS is doing and rarely refused an invitation to speak to any interested group, however modest. He was himself an intellectual orphan - a turn round the Backs of Cambridge with J. B. Bury (1861-1927) to check on his Bulgarian was his only supervision. He had few formal pupils. He spoke of a Christian Turk Gagauz while he was Professor of Byzantine Art and History at the University of Istanbul in 1942-45, and he supervised the future Professor Donal Nicol, largely in the Athenaeum Club in London, who in turn dedicated a Festschrift to him in *Byzantine and Modern Greek Studies* 4 (1978) to which 15 Byzantinists contributed. Michael Angold held an authentically convivial symposium to celebrate his 90th birthday in May 1993 at The Burn, Glenesk, where a dozen Byzantinists (and their children) presented papers to him.

For such a shy person, Sir Steven enjoyed parties, supremely as a host, whether for the children of Eigg, a small luncheon for the Queen Mother in the Athenaeum, or a big splash for his birthday in Spencer House: all in the Byzantine *taxis*. In 1966 his family sold Eigg and Steven and his books moved to a *pyrgos* (or book-tower) near Lockerbie in the Scottish Borderlands, where he entertained passing

Byzantinists with good cheer and gossip, intricate automata and one of the best collections of drawings by Edward Lear outside the Gennadius Library in Athens. The SPBS was not his only concern. The Anglo-Hellenic League has given a Runciman Award since 1986 and King's College London has held a Runciman Lecture from 1992. Among numerous other presidencies outside Scotland, such as of the British Institute of Archaeology at Ankara, that of the Friends of Mount Athos took him there in July 2000 to inaugurate the archive of the Holy Mountain in the *pyrgos* at Karyes, to which he had contributed his Onassis prize - the flight from Athos to the Athenaeum thrilled him. The books in Sir Steven's own *pyrgos* are destined for Sir William Ramsay's University of St. Andrews.

Steven Runciman was buried near Lockerbie with the simple rites of the Church of Scotland. A memorial meeting was convened at the Gennadius Library in Athens on 12 December 2000 by Haris Kalligas, its Director, who had welcomed Sir Steven to Symposia in Monemvasia where he had first set foot in Greece in 1924. There was also a memorial meeting at St. Columba's, Church of Scotland, Pont Street, London, on Thursday 25 January 2001 at 12 noon.

Anthony Bryer

(taken from *Cornucopia* IV, 22, 2000/2001)

NIKAOLAOS OIKONOMIDES 1934-2000

An appreciation by Daniel Sahas, University of Waterloo, Canada, with the collaboration of his wife, Sophia Mergiali-Sahas, once an assistant researcher of Nicolás Oikonomides.

Another great Byzantinist died this year, after Alexander Kazhdan (1922-1977) and Ioannis Karayiannopoulos (ob. 1998) in the month of May (31st), the ominous month for Byzantium: Nicolas Oikonomides, Professor of Byzantine History at the University of Athens, Director of the Institute of Byzantine Studies of the National Institute of Research of Greece, Secretary of the Association International des Études Byzantines. There is a direct connection between Canada and Oikonomides as he served as Professor of Byzantine History at Université de Montréal, where he began his teaching career in 1969, and was a member of our Canadian Committee of Byzantinists. There is, therefore, ample reason for us to pause for a moment in silence and a reflection on his passing through his life.

Scholars are measured and judged, especially when they are candidates for a teaching or administrative post (one would wish in all instances!), by their *curriculum vitae*; and his is a too lengthy one for a brief memorial, and certainly unnecessary in his case. As a teacher Oikonomides did not claim to be exciting; he was honest and humble enough to confide that as a lecturer in a classroom he was boring. His

seminars, however, were quite another matter. There the researcher and scholar emerged robust, especially inexorable and demanding; thence flowed a score of his students who are occupying today research or teaching positions in major universities and institutes. He demanded nothing less than a thorough mastering of the sources and the bibliography on a subject. When asked by a student what he, or she, ought to cover, he would point not to volumes but to shelves, the topmost of which were reached only by a ladder: 'But of course, all this!'

To the end of his life he remained known as a researcher, like his teacher Paul Lemerle. He could be found almost every year, sweaty, at Dumbarton Oaks during the hot and humid Washington summers, working on the Byzantine seals in the basement. He has left us the fruits of his labours, his *Byzantine Lead Seals* (1985), his *Collection of Dated Byzantine Lead Seals* (1986) and, with John Nesbitt, the edited *Catalogue of Byzantine Seals at Dumbarton Oaks and in the Fogg Museum of Art* (1991). His name is connected also with the monumental eighteen-volume *Archives de l'Athos*, to which he contributed the *Actes* of the monasteries of Dionysiou (vol. IV), Kastamonitou (vol. IX), Docheirariou (vol. XIII) and Iviron (vols. XIV and XVI). A research project on 'Levels of Literacy in Byzantium' has not, to my knowledge, seen as yet the light of publication; but those who worked with him on that project and contributed their expertise to it are still amazed by the breadth and depth of its spectrum.

With his profound knowledge of the sources and his unforgiving working habits Oikonomides made his mark in multiple areas of Byzantine studies: sources and institutions (as indicated above and in *Documents et études sur les institutions de Byzance, 7e-15es.*, Variorum, 1976), literacy, diplomacy ('Byzantine Diplomacy, A.D. 1204-1453; means and ends' in J. Shephard and S. Franklin, eds., *Byzantine Diplomacy*, 1992), civilisation (*Byzantium from the ninth century to the fourth Crusade: Studies, texts, monuments*, Variorum, 1992), and economies and commerce (*Hommes d'affaires, grecs et latins à Constantinople [XIIIe-XVe siècles]*, 1979). A more complete and annotated list of his publications in book or article form is awaiting the hand of a specialist and more competent Byzantinist.

Oikonomides was not the 'fun' scholar to have around - unless one had good luck, perseverance and a discerning disposition. In such a case, whether junior or senior, one would be invited to his home for consultation, where Oikonomides himself would prepare coffee and cookies, and, for good measure in case he was not sure of his guest's preference or taste, he would have procured from the nearby patisserie a good ensemble of Greek pastries. Somehow he knew how to combine and balance a serious, business-like, dry conversation with a sweet or sharp physical taste. The last time I was with him in his office at the Institute of Byzantine Studies in Athens we had a not-so-dry,

antinomically speaking, conversation on Byzantine studies in Canada over a glass of strong Cretan *raki*! But this is not the only thing for which I will remember him fondly.

Herbert Hunger
1914-2000

Herbert Hunger was a giant among the giants who created the multifarious discipline of Byzantine Studies in the 20th century.

He knew about empires. Born in Vienna in 1914, a subject of the king-emperor Francis Joseph, Hunger will be remembered most vividly by many Byzantinists when, as president both of the International Association of Byzantine Studies and of the Austrian Academy (for he too wore several crowns), he assembled the International Congress of Byzantine Studies in 1981 amid the Habsburg splendours of the Hofburg in Vienna. Their topic was '*Byzantinistik bis 2000*', a subject which this most scholarly, benign and (unusually) effective of autocrats himself saw through until his death in Vienna in 2000.

Hunger's training was solid and traditional, classical and textual. His doctorate of 1936 was on 'Realism in the Tragedies of Euripides'. War supervened, but in 1947 he was appointed Keeper of Manuscripts in the National Library of Austria. The former imperial library preserves one of the most important collections of classical texts in the world but their manuscript copyists and commentators are mostly medieval, which brought Hunger to Byzantium: pagan learning seen through Christian eyes.

In the University of Vienna Hunger was appointed Reader in 1954 and in 1962 Professor in the new Chair of Byzantine Studies, establishing a research Institute of Byzantine and Modern Greek Studies, which became the model and envy of less well ordered and funded institutions everywhere.

Hunger led and, more remarkably, saw through, projects which have become essential to scholars of Byzantium, on a majestic scale. Besides his institute's *Yearbook* there were series such as the *Byzantina Vindobonensia*. From 1976 his research teams took to jeeps to produce the *Tabula Imperii Byzantini* (a hands-on historical geography), and to computer for a *Prosopography of the Palaiologan Period* (an exhaustive *Who's Who* on 12 volumes, 1978-94). Greek scribes from AD 800 to 1600 were identified in a *Repertorium*, Byzantine lead seals catalogued and music published in a *Corpus Scriptorum de Re Musica*.

On an international scale Hunger initiated fresh editions of historical texts in the *Corpus Fontium Historiae Byzantinae*, now amounting to more than 40 volumes with as many international collaborators.

What first impressed collaborators was the effortless way Hunger managed his scholarly empire, putting pioneering projects into action.

There was realism in Euripides. As patron he somehow cleared the path with a single telephone call (he knew the right numbers and it helped that from 1963 Hunger was a key animator of the Austrian Academy).

Traditionally, classical patrons are also hosts. After an expansive invitation to a Greek taverna or new wine festival in the Vienna Woods, Hunger's clients might have asked for no more. But what most impressed them was the way in which Hunger shared his own formidable scholarship: critical, supportive constructive. In fact his great projects, their imagination and scope, arose from his own research.

As a classicist Hunger's dictionary of mythology, *Lexicon der griechischen und römischen Mythologie* (first published in 1953) is now in its eighth edition. As a Neo-Hellenist his article (there are others beyond count) on a Greek encomium on Queen Elizabeth I might be better known. As a librarian his (and other students') six-volume catalogue of the Greek MSS of the National Library of Austria (1961-94) is on his own principles. As a Byzantinist any decent library catalogue should come up with over 40 titles under Herbert Hunger's name alone.

He watched how books and ideas translate from one language and culture to another (Latin into Greek especially). But, as a critic, Hunger demanded selection. We select his monumental work on Byzantine secular literature, *Die hochsprachliche profane Literatur der Byzantiner*, originally published in Munich in 1978 and since 1944 in a Greek version.

Hunger's own students offered him honorary degrees and other crowns in the last century. Now we are 2000, it is about time that Herbert Hunger's own masterpiece and achievement had an even wider understanding - in English.

Costas Constantinides

p.p. A. Bryer

taken from the Independent, 2 Sept 2000

EXHIBITIONS

Bern: 'Die Hagia Sophia in Istanbul'.

'*Die Hagia Sophia in Istanbul. Bilder aus sechs Jahrhunderten und Gaspare Fossatis Restaurierung der Jahre 1847-49*' exhibition took place in July 1999, at the Historische Museum in Bern, Switzerland. The exhibits were assembled by Professor Volker Hoffmann of the University of Bern. Professor Hans Buchwald writes that the exhibition contained numerous original drawings, many of which we know from tiny reproductions which fail to do them, and Hagia Sophia, justice. A very useful catalogue was published by Peter Lang Verlag. The

exhibition was also shown in Modena, Stendal and Istanbul, but with not as many originals.

Quebec: 'Syria, Land of Civilisation'

Geoffrey Greatrex writes that this exhibition took place in August 2000. It contained a fair amount of material from the late Roman and Byzantine periods; the material was arranged thematically rather than chronologically. The catalogue is very well illustrated; it has been published in both French and English (ed. by M. Fortin with contributions by numerous other scholars). From February to May 2001, the exhibition is in Edmonton, Alberta. From there it goes to San Jose, California, then to New York and finally to Denver (2002).

RESOURCES

Judge Christopher Young has acquired various eighteenth and nineteenth-century travel and archaeological works in first editions by *inter alia* Beaufort, Fellows, Newton, McKenzie and Irby, Curzon, Hobhouse, Wordsworth, Finlay and Wortley Montagu.

Ellhnovglwssa palaiovtupa (Early Printing in Greek 1469-1700). This new site has been developed by Michael Jeffreys as part of a research project, funded by the Australian Research Council, which is examining the manuscript and printed background to late Byzantine vernacular and early Modern Greek literature. The website, which is to be expanded and updated annually, is an attempt at an analytical and illustrated catalogue of early printing in Greek, beginning with 200 examples. The catalogue is designed to concentrate on books in Greek rather than those produced by Greek writers and printing professionals.

For each book the following are provided:

- (a) Digitised pictures of the title page, colophon (if any) and any other pages which may be regarded, subjectively, as making up the book's identity.
- (b) Transcriptions of the text on these pages, both in the original languages and in a standard Latin-script version.
- (c) Lists of libraries which claim to possess copies of the book, together with shelf-marks (where known) and the source of the information given.
- (d) Brief bibliographical descriptions and lists of references to standard handbooks.
- (e) Separate lists to enable users to find the books, using chronological and alphabetical systems, and the Greek and English languages.

There is also a bibliography to expand the abbreviated references used on the site.

Two other analytical features are at present only provided in scattered cases:

- (i) Details of variants in the presentation of a single edition
 - (ii) Means to compare on screen pages which are worth comparing, like the developing title pages of particular liturgical books.
- The URL is <http://babel.mml.ox.ac.uk>

Coin Collection

Professor Elizabeth Jeffreys writes that the Simon Bendall collection of over 800 late Byzantine gold, electrum, silver billon and copper coins has been acquired by the Ashmolean Museum with generous assistance from Resource, the National Art Collections Fund, the Carl and Eileen Subak Family Foundation, and the Friends of the Ashmolean.

The collection relates to the period from 1204-1453. The exile of the emperors from Constantinople 1204-1261 produced a series of coins from other mints in the minor empires of Nicaea, Epirus and Thessalonica, and the successful re-capture of the capital produced a new type showing the Virgin restored within the city walls. However, even after the recapture of the city the symptoms of decline are evident. The coins illustrate a startling deterioration of artistic quality, which mirrors the decline of the empire, but the shift from gold to silver which also occurs at this time may owe more to economic forces than to political ones. Thus the coins provide political, economic and artistic insights. The collection also illustrates Byzantium's relations with the West. The earliest coins are fully Byzantine, and are often remarkable and very beautiful examples of medieval Greek art. This style clearly influenced the iconography of the Venetian grosso c.1200, but a century later, it is equally clear that it is the Venetian type which influences new Byzantine issues. In the same way, the influence of the Crusader States established in Greece is shown in the Byzantine coinage which strikes its own billon tornese after the Crusader model. The transition from Eastern Empire to medieval European state is clearly shown. Finally the coins also illustrate the dynastic struggles of the time. These are the broad issues which will lend themselves well to a planned exhibition on the end of empire to coincide with the 550th anniversary of the capture of Constantinople in 2003.

But a collection of this sort is also susceptible to much more detailed scholarly work. The studies, attributions to new mints, and the detailed study of the circulation, will all be possible based on this unique collection of material. It is for this reason that the collection of minor varieties is so important, numismatics in this respect resembling comparative work on prints of different states. This remarkable collection is at once a scholarly archive, and a sampler of medieval art in miniature accessible to all.

Further inquiries should be addressed to Dr. Nicolas Mayhew, Keeper of the Heberden Coin Room, Ashmolean Museum, Oxford OX1 2PH; nick.mayhew@ashmus.ox.ac.uk

BOOKS AND SERIES

TRANSLATED TEXTS FOR HISTORIANS

2000 publications

The Chronicle of Pseudo-Joshua the Stylite, translated with notes and introduction by Frank R. Trombley and John W. Watt.

The Book of Pontiffs (Liber Pontificalis) (to A.D 715), translated with introduction and commentary by Raymond David (2nd edition).

Antioch as a Centre of Hellenic Culture, as observed by Libanius, translated with an introduction by A.F. Norman.

Neoplatonic Saints. The Lives of Plotinus and Proclus by their Students, translated with an introduction by Mark Edwards.

The Ecclesiastical History of Evagrius Scholasticus, translated with notes by Michael Whitby.

Expected 2001/2

Themistius, Select Orations (1,3,5,6,14,15,16,17,34), Peter Heather and David Moncur.

Avitus of Vienne: Selected Letters and Sermons, Danuta Shanzer and Ian Wood.

Cassiodorus, Institutes and On the Soul, James Halporn, with an introduction by Mark Vessey.

Pseudo-Nonnus, Mythological Commentaries on four orations by Gregory Nazianzen, Jennifer Nimmo Smith.

Constantine and Christendom, Mark Edwards.

To be reprinted 2001

Cassiodorus, Variae, translated with notes and introduction by S. J. B. Barnish.

The Goths in the Fourth Century, by Peter Heather and John Matthews.

Gregory of Tours, Glory of the Confessors, translated with an introduction by Raymond van Dam.

Gregory of Tours, Glory of the Martyrs, translated with an introduction by Raymond van Dam.

For further information on the series, please look on the updated website on

<http://www.liverpool-unipress.co.uk>

WEB SITES

A reminder of the website address of the Society for the Promotion of Byzantine Studies

<http://www.byzantium.ac.uk>

Details of the courses running at the Hellenic Institute, Royal Holloway, can be found at

<http://www1.rhul.ac.uk/hellenic-institute>

International Medieval Congress, Leeds

<http://www.leeds.ac.uk/imi/imc/imc.htm>

Electronic Catalogues of Greek Manuscripts of the British Library

<http://molcat.bl.uk/msscat/INDEX.ASP>

The Open University's site on Carthage

www.open.ac.uk/carthage

The Centre d'Études Byzantines de Strasbourg

<http://byzance.dr10.cnrs.fr>

The *Bulletin d'Information et de Coordination* of the Association internationale des études byzantines is now electronic. Its address is

<http://www.eie.gr/aieb>

The website for the Suda On Line project is

<http://www.stoa.org/sol/>

New editors are needed. Contact Elizabeth Vandiver at ev23@umail.umd.edu

There is a new website entitled 'Saints, Sainthood and Society'

<http://www.unf.edu/classes/saints/>

RECENT BIBLIOGRAPHY RECOMMENDED BY SPBS MEMBERS

Encyclopaedia of Greece and the Hellenic Tradition. The encyclopaedia, edited by Graham Speake, is unique in English in that it surveys people, places, periods, events and themes from the Bronze Age to the present. Its most useful aspect will probably be that it traces specific subjects over so long a period, whereas other Greek works of reference are chronologically far more limited. It has been published by Fitzroy Dearborn in two volumes: 1861 pages; ISBN 1-57958-141-2.

P. Canart & S. Luca, eds., *Codici Greci dell'Italia Meridionale* (Ministero per i Beni e le Attività Culturali, Ufficio Centrale per i Beni Librari, Le Istituzioni Culturali e l'Editoria: Biblioteca amnessa al Monumento Nazionale di S. Nilo di Grottaferrata, Grottaferrata, 31 marzo-31 maggio, 2000).

J. Curtis, ed., *Mesopotamia and Iran in the Parthian and Sasanian Periods* (London, 2000).

G. Declercq: *Anno Domini. The Origins of the Christian Era* (Brepols, 2000).

E. Key Fowden: *The Barbarian Plain* (Princeton University Press, 1999).

T. M. Kolbaba: *The Byzantine Lists. Errors of the Latins* (Urbana, Chicago, 2000).

S. Mitchell & G. Greatrex, eds., *Ethnicity and Culture in Late Antiquity* (London, 2000).

Professor Miriam Raub Vivian (California State University at Bakersfield), is producing a new translation of the *Life* of Daniel the Stylite.

A. Xyngopoulos: Θεσσαλονίκη Μελετήματα, Institute for Balkan Studies (Thessaloniki, 1999). Thirty-two studies of the Late Professor A. Xyngopoulos on the history of art and archaeology of Byzantine Thessaloniki, republished in one volume.

Β' ΣΥΝΑΝΤΗΣΗ ΒΥΖΑΝΤΙΝΟΛΟΓΩΝ ΕΛΛΑΔΟΣ ΚΑΙ ΚΥΠΡΟΥ (The second meeting of Byzantinologists from Greece and Cyprus - University of Athens, 24-26 September 1999): Round Tables, Research Programmes, Summaries of Communications (Athens, 2000), pp. 224, ISBN 960-8468-41-8

The RAC has just reached Justin I, Justin II and Justinian (published 1999, 2000).

PERIODICALS

Hugoye, the Journal of Syriac Studies, was launched in 1998. The journal is issued twice a year, and includes a listing of recent books in the field, once a year.

<http://www.syrcom.cua.edu/Hugoye>

A Byzantine journal, *Gouden Hoorn*, is being produced by Onafhankelijk Byzantinologen Overleg (Council of Independent Byzantinists) with largely non-specialist articles in Dutch and English, and can be reviewed at

<http://www.geocities.com/goudenhoorn>

The fourth volume of *ΕΝΑ ΚΑΙ ΕΣΤΕΡΙΑ*, journal of the *Society for the Research of Relations between East and West*, Athens, 2000, pp. 304, ISSN 1106-2614 has just come out. **Orders** for vv. 1-4 should be addressed to: Kardamitsa Library, Hippokratous 8, Athens 106 79, GR;

or to T. Manati-Kokkini (member of the Editorial Committee), Karaiskaki 9, Pallene, Athens 153 44, GR.

Two papers on Byzantine history, 'The Paulicians in Asia Minor in the Light of the Book of Peter the Sicilian' and 'The Byzantine Epic Digenes Akrites, The Historical Conditions and the Political Meaning' given in the annual Seminar of Islamic and Medieval History, Faculty of Arts, Ain Shams University, Egypt, will be published in the *Journal of Medieval and Islamic History* 2 (2001-2002).

PERSONAL

Dr. Malgorzata Dabrowska was a Fellow of the Kosciuszko Foundation at Dumbarton Oaks, from 14th February - 14th August 2000.

There has been a change in the Polish Committee for Byzantine Studies: The Secretary is now Dr. Maciej Kokoszko. The Chairman and Vice Chairman remain the same.

Olga Karagiorgou's contribution to the *Proceedings of a One-Day Conference on 'Economy and Exchange in the East Mediterranean during Late Antiquity'*, Somerville College, Oxford, 29 May 1999 (Oxford, 2001) is entitled 'The Late Roman 2 Amphora: A container for the military *annona* on the Danubian border?' (and not '*Thessalia multa ferens (frumenta)*: Thessalian products in the Late Antique Mediterranean trade' as previously reported). She is also participating in the XXth International Congress of Byzantine Studies, Paris in August, giving a communication entitled 'The Sigillographic *Corpus* of the theme of Hellas'.

Dr. Tarek Mansour Mohammed writes 'the Seminar of Medieval and Islamic History has issued a new periodical, which is interested in Byzantine, Medieval and Islamic History (*JMIH*). For participation in the next volume of *Journal of Medieval and Islamic History*, I invite all colleagues to participate in it. So, I enclose herewith an invitation to them and they can send me their papers and book reviews on my following address: Dept. of History, Faculty of Arts, Ain Shams University, Abbasiya, Cairo, Egypt, Postal Code 11566, Fax 00202-6854079, Email: amrtar_eg@yahoo.co.uk

George D. Siderountios has formally changed his name from 'Domatas'.

ANNOUNCEMENTS

Professor Franz Tinnefeld has become a fellow at Dumbarton Oaks, Washington, D.C. from Fall term 2000/1 (Sept 11, 2000 - Jan 12, 2001).

9. INTERNATIONAL CONGRESS 2006

21st International Congress of Byzantine Studies, Great Britain, 2006:**First Report of the Convenor**

At an Inter-Congress Meeting in Athens in 1998, the Association International d'Etudes Byzantines accepted the bid of its British National Committee to hold the 21st International Byzantine Congress in 2006. At its meeting in Birmingham in April 2000, the British National Committee accordingly appointed a free-standing steering committee for the Congress, responsible to it and the AIEB, but with powers of co-optation. Appointed and co-opted members of the Committee include Anthony Bryer (Convenor), Averil Cameron, Robin Cormack, James Crow, Judith Herrin, Liz James (Secretary), Elizabeth Jeffreys (Deputy Convenor), Ruth Macrides, Marlia Mango, Margaret Mullett and Rosemary Morris. The Committee met in Oxford in August 2000 and in London in December 2000. The principle decisions so far taken are that the Congress will be held on 21-26 August 2006 in London, with a mid-week excursion to Oxford. A major factor which influenced the decision for London was the expectation of major associated Byzantine Exhibitions there.

The first (and last) International Byzantine Congress to be held in Great Britain was the 13th, at Oxford in September 1966, which proved a memorable stimulus to, and formative influence on, the international development of our subject. Forty years on I am not concerned that our subject has, like others, inflated or disintegrated, because the evidence of International Congresses and national Symposia is that it remains remarkably cohesive - perhaps because our field belongs both to none and to all. Nor do we fancy that by 2006 an International Congress can be held on the internet. The evidence is that there is no substitute to meeting fellow-Byzantinists, arguments and objects face to face in the controlled environment of our own Dome - also that the practical number of Congressionists who can most conveniently hear, speak, see, or meet each other within one week is no more than 1,000: bigger is not better. On such a scale, we are not alarmed by the logistics of holding an International Congress, its funding, housing, publication, exhibitions and parties. Thanks to the accumulated experience of holding the Society's Spring Symposia (of which the 40th in 1996 will be subsumed in the Congress) there is probably more expertise available in this country than any other as to how best to run such a meeting - and do it in style. The great difference is that while British Byzantine Symposia are run by a local Byzantine centre for a national organisation, the Congress will be promoted by your national committee for the international Association, with which we share its own needs. Now we have found a site in Bloomsbury and a date in 2006, there is as

much time as Justinian gave his architects to build his Dome and *you* must now think what it is for.

The most interesting, challenging and (dare one say it), educational, task is what to put in our Dome. As hosts of the Congress *all* members of the SPBS are not just invited to contribute their views and expertise, but will be badgered to do so, through reports in this *Bulletin*, the SPBS website, and at our annual Symposia, beginning at Oxford in March 2001. The SPBS is, with its overseas members, the most broadly-based, active and informative of all national Byzantine organisations through which members may make their views known.

Byzantine, like other international Congresses, have increasingly dispersed topics to those willing to take them on (and whose institutions sponsor them), with answers seeking a question. While such voluntary participation will remain an essential element, our thinking is that BYZCONG2006 will be distinguished, in the tradition which has developed in Britain since 1966, by being directed and didactic - after extensive discussion. *You* formulate and ask the questions: *we* will find means of answering them - well, that is the theory which in fact may work the other way round and the International Association will have its own agenda for this is an essentially international meeting to which we submit a *table-d'hôte*. But in principle, your Congress will have an IDENTITY and eight major THEMES, each introduced by three commissioned papers. The questions are to identify and define which Themes and Speakers *will*, but *should*, be important to our subject in 2006. This is an exercise not just in predicting, but promoting, in sequence, Themes and a new generation of Speakers to address them. By the 20th Congress in Paris in August 2001 (the example of which will be important), we must present a thematic scheme. Thereafter main Speakers, drawn from all countries and disciplines, must be commissioned before an inter-Congress meeting. At every stage we will seek your advice and opinion, which we may not take but will always accept your support.

To start the ball rolling, I propose ARCHAEOLOGY as a major theme - easy enough, because Byzantine archaeology is a discipline which always promises something new. But what are the questions? Where are the examples? Who is to speak for them? Keep thinking. All contributions are gratefully received by:

ANTHONY BRYER
Convenor

ELIZABETH JEFFREYS
Deputy Convenor

LIZ JAMES
Secretary

10. AHRB Centre for Byzantine Cultural history

Director M.E. Mullett

Associate Directors Mr James Crow, Dr Liz James

Assistant Director Dr R.H. Jordan

This new centre, one of the first ten awarded by the AHRB from over 140 applications, is designed to bring together textual scholars with art historians and archaeologists to develop a new generation of scholars who will write the new cultural history of Byzantium. The aim is to unite the strengths and of three universities, the expertise of Sussex in art history, the long tradition of Byzantine archaeology at Newcastle, and the literary interests of Belfast to enable resources to be maximised for the benefit of the subject. The Centre will be housed in the new institute of Byzantine Studies at QUB, a free-standing unit of the Faculty of Humanities with new staff (Director M. E. Mullett, Assistant Director R. H. Jordan, Lecturer Dion Smythe, Teaching Fellow Stephen McCotter, Editorial Assistant Catherine McColgan, Secretary Penny Stanley) and premises in 5-6 University Square. AHRB Fellows Anthony Hirst (in Byzantine and Modern Greek literature) and Dirk Krausmuller (in Byzantine Cultural History) join DHFETE Research Fellow Janet Rutherford and British Academy Research Fellow Barbara Crostini Lappin. Two new four-year fellowships, in Byzantine Art and Byzantine archaeology respectively, will be advertised for 2001-02. The centre is project-based, bringing together resources to enhance the Evergetis and Networks Projects (Belfast) and the Constantinople Project (Newcastle) and enabling the Colour project (Sussex) and the Skylitzes project (with Melbourne). The Gender project will run during the life of the AHRB Centre. There will be one conference, one colloquium and two day schools per year, the publications of the projects, a journal, and a general Byzantine World book for Routledge. We look forward to welcoming the SPBS to the Spring Symposium in 2005, on Performance. We welcome undergraduate, MA and research students and new collaborations; we hope to be able to facilitate new interactions with other centres in UK and on the island of Ireland.

Inquiries to M. E. Mullett

AHRB Centre for Byzantine Cultural History - MAs

MA in Byzantine art and text

This new MA will bring together students of art and text in a training course which will build confidence in using both visual and textual evidence. It will be

taught in Belfast (first semester) and Sussex (second semester); Greek teaching will be available at every level from beginners (in a course written specially by R. H. Jordan) and maintained in the second semester by distance learning.

Semester One (in Belfast)

- (ii) Byzantine Greek
- (iii) Visual Sources for Byzantinists
- (i) Research methods
- (iv) Byzantine literature and material evidence

Semester Two (in Sussex)

- (i) and (ii) The power of images in Byzantium
- (iii) and (iv) Byzantine images and text

A co-supervised dissertation will be written in the institution of enrolment.

MA in Byzantine Archaeology and text

This new MA will bring together students of archaeology and text in a training course which will build confidence in using both material and textual evidence. It will be taught in Belfast (first semester) and Newcastle (second semester); Greek teaching will be available at every level from beginners (in a course written specially by R. H. Jordan) and maintained in the second semester by distance learning.

Semester One (in Belfast)

- (i) Research methods
- (ii) Byzantine Greek
- (iii) Archaeological method for Byzantinists
- (iv) Byzantine literature and material evidence

Semester Two (in Newcastle)

- (i) and (ii) Byzantine cities
- (ii) Byzantium and her neighbours
- (iii) Byzantine archaeology and text

A co-supervised dissertation will be written in the institution of enrolment.

For both MAs a study tour to Istanbul, led by Mr Crow and Dr James, will be provided annually.

Apply to Professor M. E. Mullett, Dr L. James, Mr J. Crow.

11. TEACHING BYZANTIUM

BYZANTINE COURSES AND SEMINARS IN GREAT BRITAIN

Women, Men and Eunuchs, University of Sussex

A dayschool on 'Women, Men and Eunuchs in Byzantium' will take place at the University of Sussex on May 11th. For details contact Dr. Michelle O'Malley, Centre for research in the History of Art, University of Sussex, Falmer, Brighton (01273 877242).

Hellenic Institute, Royal Holloway

The Summer School in Greek Palaeography will take place in September 2001, at Royal Holloway College. Further details are available from Dr. Charalambos Dendrinos, The Hellenic Institute, Royal Holloway, University of London, Egham, Surrey, TW20 OEX. Email: c.dendrinos@rhul.ac.uk or check the web site at <http://www1.rhul.ac.uk/hellenic-institute>

International Epigraphy Summer School, Oxford

The International Epigraphy Summer School will be held at Oxford in July 2001. All those interested, please check the website www.csad.ox.ac.uk/BES/Events.htm

This event was oversubscribed; but those who would be interested in attending a similar event in the future should write to the organisers.

Centre for Byzantine, Ottoman and Modern Greek Studies, Birmingham

Spring Term:

8 March: Dr Pamela Armstrong (Oxford), 'Religious disputes and literary challenges on twelfth-century Constantinople'

15 March: Professor Athanasios Angelou (Ioannina), 'Manuel II Palaiologos and Islam'

22 March: Dr Warren Eastwood and Dr Jackie Homan (Birmingham) 'tba'

Byzantium in Belfast

Weekly at 8 in the Institute of Byzantine Studies, 5 University Square. Speakers will include Stephen Mitchell, Liz James, Anne Alwis, James Crow and Panagiotis Agapitos.

London: Seminar on Editing Texts

A new annotated critical edition with English translation of George of Cyprus' (Ecumenical Patriarch Gregory II's) Correspondence is under preparation by the University of London working seminar on Editing Byzantine Texts, organised by the Hellenic Institute, Royal Holloway, University of London. Regular meetings during term time at the

University of London, Senate House, Malet Street, Institute of Historical Research, Room Italy I, Thursdays. For further information please contact J. Chrysostomides, Director, The Hellenic Institute, Royal Holloway, University of London, Egham, Surrey, TW20 OEX. Or email: j.chrysostomides@rhbnc.ac.uk, or visit the web page <http://www1.rhbnc.ac.uk/hellenic-institute/Seminar1.html>

BYZANTINE COURSES AND SEMINARS ABROAD

Summer School in Georgia

The Centre for Kartvelian Studies in Tbilisi, Georgia has announced its annual Summer School. It will be held in Tbilisi from 7th July-12th August 2001. The School offers tuition in Modern Georgian as well as lectures on Georgian history and culture. The cost (full board plus tuition) is \$1500; but subsidies are available for those unable to meet the full cost. For more information, please contact Professor Elguja Khintibidze, Centre for Kartvelian Studies, 1 Chavchavadze Avenue, TSU, 380028 Tbilisi, Georgia. Tel: +995 32 29 08 33. Fax: +995 32 25 25 01. Email: kartvcentre@hotmail.com or khintibidze@access.sanet.ge

Athens

Lecture Series: 'Byzantium and the Foreigners', Athens, February-May 2001: Goulandri-Horn Foundation.

Lódz, Poland

Lecture Series: The Royal Blood. The Family Connections of the Kings in Medieval Europe.

Canada

Centre for Hellenic Studies, University of Manitoba
Professor Wortley wishes members to know that The Centre for Hellenic Studies at the University of Manitoba, under the directorship of Michael Cosmopoulos, will include matters Byzantine in its programme. It is offering to host a future meeting (2004?) of the Byzantine Studies Conference, and will shortly put on a lecture series 'with a distinctly Byzantine leaning'.

BYZANTINE COURSES AT CANADIAN UNIVERSITIES

Redeemer University College, Ancaster (J. Payton)

HIS 107: History of Eastern Europe

HIS 361: The Byzantine World

HIS 365: Intellectual History of Eastern Orthodoxy

HIS 370: Ukraine: History and Culture

All these courses are single-term courses, HIS 107 being offered every year, the remainder once every two years.

Saint Paul's University, Ottawa

The Sheptytsky Institute offers two civil degrees in Eastern Christian Studies (M.A [Th.] and Ph.D [Th.]), and two ecclesiastical degrees (L. Th. and D. Th). Courses taught by the Uniate Catholic Faculty this year are, 'Theological and Historical Approaches to Eastern Christian Studies'; 'Issues in Eastern Christian Liturgical History: Byzantine Liturgy under Ottoman Rule'; 'Issues in Eastern Christian Hermeneutics and Exegesis: Patristic Exegesis - Alexandrian School'; 'Theological and Historical Approaches to Eastern Christian Liturgy: Byzantine Funeral Rites'; 'History of Eastern Christian Person: Ephraim the Syrian and Syriac Theology' and "'Theological' Antinomic Method in Eastern Mystical and Ascetical Theology' (a research seminar).

Saint Stephen's College (affiliated with University of Alberta) (J. Payton)

During the winter term of 2000, Professor Payton will be co-ordinating and supervising two D. Min. courses on 'Byzantine Christianity' and 'Icons and Spirituality'.

University of Saint Michael's College, Toronto (T.A. Smith)

'I teach a course on "Christian Monasticism" with a particular focus on Eastern Christianity, beginning with Syria and ending on Mount Athos; a course called 'Athos and Muscovy', which carries the theme forward into late and post-Byzantine times; and a course called 'Rome and Constantinople 843-1453' which looks at the historical relationship of the two sees and their eventual estrangement. All are graduate courses'.

TEACHING MATERIALS

Teachers of Byzantium may like to know about 'Dig', a magazine about archaeology for children produced by the Archaeological Institute of America. There is also a web site at www.dig.archaeology.org/ where you can 'Ask Dr Dig'.

12. COLLABORATIVE PROJECTS

David Turner, Daniel Farrell and Godfrey Tanner:
The Life of St. Anthony the Younger

Critical text, translation and commentary.

Union Theological Seminary, New York:
The Christianities of Ancient Africa

A new collaborative project has been initiated at Union, envisaged to last for the next three to four years, collating and soliciting contributions from academic colleagues at Union/ Columbia and related institutions, as well as doctoral level candidates during their 'taught-courses' stage, and also MA and STM research students. The project aims to gather bibliographic data and make a taxonomy of the state of studies related to the five central sites of pre-medieval African Christianity: The North African Littoral; Alexandria and Egypt, Nubia and Ethiopia. The focus of work will be on Christianity from Late Antiquity to the early Medieval periods - leading to a public conference and edited volumes of studies on the theme some time in the future.

Further information can be obtained from Professor McGuckin, Dept. of Church History, Union Seminary, 3041 Broadway, New York, NY. 10027, USA.

University of California:
Late Antiquity

A Multi-Campus Research Group for Late Antiquity of the University of California, has been established, with the participation of Emily Albu (UC Davis), Harold Drake (UC Santa Barbara), Susanna Elm (UC Berkeley), Claudia Rapp (UCLA, Principal Investigator) and Michele Salzman (UC Riverside). For a detailed schedule of activities, including the Call for Papers for the UCLA Graduate Students' Conference in Late Antiquity, see the website:
<http://www.humnet.ucla.edu/lateantique/>

13. TRAVEL GRANTS

Naomi Belshaw: South Jordan Byzantine Ecclesiastical Report 2000
 South Jordan is currently an area of ever increasing archaeological investigation. A substantial part of this report is related to the period of the Late Antique (fourth to tenth centuries AD). However despite the wealth of research many sites are currently only in the process of being published, or so far, are only mentioned in short interim reports.

My work draws on the increasing knowledge of this geographical area to apply it to the early Christian period for which comparatively little work has so far been properly published in south Jordan. I am studying the relationship of ecclesiastical sites to landscape setting. Investigating variations in locations of ecclesiastical sites to settlements, fortifications and areas of isolation. I am also using this research as a chance to collate all material on the ecclesiastical sites of south Jordan, so that one volume may contain references and information on all the known ecclesiastics of the area - to be more accessible for others in the future.

My interest in the setting of ecclesiastical sites was first sparked working with Konstantinos Politis at the site of the Byzantine monastery at Deir 'Ain 'Abata (in Jordan). It was obvious on visiting the site that it is in a very noteworthy location, half way up a mountain overlooking the Dead Sea towards Israel and potentially visible for many miles. It was a site where the builders invested a lot of time and effort in its construction and also transport of stone material (which was not local to site - See my undergraduate dissertation: 'Stone Sourcing and Selection at the Monastery Complex of Deir 'Ain 'Abata, Jordan' Belshaw, 1999). Landscape possibly played a large part in the location of this ecclesiastical site. Therefore taking south Jordan as my test area I have started to investigate other known ecclesiastical sites within the landscape in this region.

This landscape analysis of Byzantine south Jordan I feel has great potential for expansion in the future, to include all of Jordan and Palestine. It can be concluded from my examination that there are simple patterns to be found in the locations of churches and chapels, which will be discussed in my future MLitt thesis.

Lastly I would like to thank again all the funding bodies that made my visit to Jordan possible. I would also like to thank Tom Bartlett for his driving skills and Daryl Lloyd for loan of his hand held GPS equipment, both contributing to the success of my reconnaissance mission last April.

Bente Bjørnholt: Palermo, 15-29 June 2000

The last thing one of my supervisors said to me before I departed to Palermo on a two week research trip was 'Don't eat too many cakes!' She was speaking from experience. Not her own, but mine, for when

planning the trip I had often remarked on the quality of the produce of Sicilian patisserie which I was looking forward to sinking my teeth into as often as possible. The fact that the place I was staying at was only six floors above one of Palermo's finest bakeries made this plan appear exceedingly probable.

The academic advice and guidance given to me over many years did however prove fruitful as I set about the more serious business of my trip. My PhD is concentrated on depictions of spectacle in the Middle Byzantine period. It is to some extent focused on the manuscript of the *Madrid Skylitzes* which was produced in Sicily in the second half of the twelfth century. The manuscript is the only illustrated Byzantine chronicle we have, but it is still being discussed whether it is an original produced in Palermo or a copy of an illustrated manuscript from Constantinople. It contains 574 images interspersed with the text. The pictorial style varies among the images and the visual interpretation of the same scene can therefore be very different. In studying images of spectacle on the manuscript I am therefore interested in Sicilian use and portrayal of spectacle. There are for example strong visual similarities with the manuscript of the *Chronicle of Peter of Eboli* which was produced in Sicily in 1195-96 (dated) for emperor Henry VI. In order to further my research in this area I had therefore made contact with Dr. Patrizia Sardina at l'Istituto di Storia Medievale who works on Sicilian medieval manuscripts. I wanted to discuss some of my ideas with her as well as make use of the library at the institute for more elusive works which the libraries in England could not procure. The SPBS kindly rewarded my application for the trip with a travel grant. The discussions with Dr. Sardina were immensely useful and I found new leads to follow both what regards visual representations of spectacle as well as issues regarding the historical circumstances of the manuscript. I am happy to say that discussion also proved useful for Dr. Sardina who discovered something in the *Madrid Skylitzes* which could help further her own research. The library likewise proved helpful although I promised not to write about its cataloguing system (sorry Paolo!). All I shall say is that when I inquired who had devised it I was treated to a long tale which started with, 'There was a lady working here some years ago: middle-aged, blond, a bit plump...'. You can imagine the results in this introduction!

As well as for the sake of pure pleasure I also had some serious aims in visiting various churches in Palermo and the monastery at Monreale. Equipped with binoculars and a letter stating my student status I embarked on an aspect of my research concerning more monumental art in Palermo of the twelfth century. It was part of a general aim to get a feel for the contemporary artistic production and to investigate some particular visual aspects of the mosaic programmes. I have visited these building before but I experienced now that access has over a few years become rather restricted. Cappella Palatina was

particularly difficult benefit fully, as a host of previously unseen guides ushered groups in and out at far too quick a pace for my purpose. So I hid in the corners and took the time I needed.

On the whole, the trip was invaluable for my research, especially the time spent in l'Instituto di Storia Medievale. I would like to thank SPBS for making the trip possible by covering the travel costs. Who I would like to thank for the cakes is another story....!

Maria Evangelatou: Report on a trip to Moscow with the support of an SPBS travel grant¹

From the 14th until the 21st of May 2000 I visited Moscow in order to participate in the international symposium on 'Relics in the Art and Culture of the Eastern Christian World' and study the Chludov Psalter which is the main manuscript on which my Ph.D. research is focused. My paper for the symposium was entitled 'The Holy Sepulchre and Iconophile Arguments on Relics in the Ninth Century Byzantine Psalters'. I examined the iconography of Christ rising from the tomb that appears frequently in the Chludov and the Pantokrator Psalters, but not on other surviving Byzantine artefacts, (except from later marginal Psalters that continue the ninth-century tradition, like the Theodore and Barberini Psalters that copy, directly or not, the Chludov Psalter). I attempted an interpretation of this rare iconographic type, by relating it to various iconophile arguments that prove Christ's representability through his relation with his Tomb.

In the symposium were presented various significant papers. I found particular interest in communications concerning the political use of relics (Antony Eastmond, Danica Popovic), the rôle of the Mandylion in the iconographic programmes of the churches at Mystras (Melita Emmanuel), the veneration of a Byzantine icon in post-medieval Italy (Gervase Rosser), and possible distinctions in the nature and function of icons and relics in Byzantium (Liz James).

During my stay in Moscow I had the opportunity to see major works of Byzantine and Russian art, in the Teriakov Gallery and in the Museums and Churches of the Kremlin, I also had the privilege to talk to two Russian scholars, Professor Boris Fonkich and Dmitry Afinogenov, whose work is of particular significance for my Ph.D research on the ninth-century Byzantine marginal Psalters.

The most important part of my trip to Moscow was the opportunity I had to study in the original the Chludov Psalter. Unfortunately, the manuscript department of study in the original the Chludov Psalter. Unfortunately, the manuscript department of the State Historical Museum, where this codex is kept, is moving to a new building. Consequently, I could examine the Psalter only for two hours,

¹ My trip was also financed by a travel grant from the CRF of the University of London.

thanks to special permission after the intervention of Alexei Lidov and with the help of my supervisor Robin Cormack. In such a short time I could just take a glimpse at the manuscript and make some general observations in its status, which I hope to convalidate in a future and more extensive examination. The experience, however, has been extremely significant, since I had the possibility to arrive at some valuable conclusions regarding the use of signs to mark the relation of the images to the text, the issue of the re-touching of the miniatures in the twelfth-thirteenth century and the relation of the Chludov Psalter to the other two ninth-century Byzantine marginal Psalters.

Alison Noble: Report on visit to Freiburg-in-Breisgau

At the beginning of September I was able to make a short research trip to Freiburg thanks to a grant from SPBS. The aims of my visit were to discuss my research with Dr. Niehoff-Panagiotidis, who is based at the University there, and to collect from him some microfilms. Dr Niehoff-Panagiotidis submitted his PhD in March 1998 on the subject of the Byzantine Greek, Modern Greek and Spanish adaptations of the Arabic work *Kalila wa-Dimna*. My research is focused on one of the Byzantine Greek versions, namely the one known as the Eugenian recension. This dates from late twelfth century Sicily and is associated with Admiral Eugenius of Sicily.

Although we had kept in contact via e-mail since meeting at the 1999 SPBS Symposium, Dr. Niehoff-Panagiotidis and I felt it would be most beneficial for me to come to Freiburg in person. He had agreed to lend me microfilms of the nine principal manuscripts relevant to my research but was unwilling to entrust them to the postal service. In addition to collecting these microfilms, I had the opportunity to discuss with him the problems associated with the text, and to look through his collection of secondary material from which I was able to make a note of relevant items which I had not previously encountered.

This was an extremely useful trip. I have been spared from having to spend time trying to obtain microfilms from the various libraries in which the manuscripts are housed, and I have been able to benefit from Dr. Niehoff-Panagiotidis' profound knowledge of the subject. I am very grateful to the Society for making it possible.

Susan Sinclair: 'The Mother of God' Exhibition, Benaki Museum

The exhibition opened with early representations of The Mother of God and featured works in various media from Sinai, Egypt and the Eastern Mediterranean. The highlights of this section were the breathtaking sixth-century Sinai icon of the Virgin and Child between military saints and angels and the sixth-century icons of the Virgin and Child from Kiev. This was the first time that these icons have been seen together, a juxtaposition which informed the debate whether they were both made in the capital. It was made obvious how differently the encaustic is

handled in each image. The tactile and painterly effects of the encaustic of the Sinai icon can only be appreciated by looking at the icon 'in the flesh'.

The exhibition continued with images relating to the cult of the Virgin in private which featured objects worn on the person which functioned as amulets. The fifth-seventh century dates of these items of jewellery and small reliquary crosses suggests that the Virgin was invoked as a protector of the individual before she was conceived as a civic protector.

Images of the Mother of God were then displayed as representing official and public imagery. This section emphasised how the Virgin was promoted in Constantinople as the focus of a public cult. Icons revealed their associations with specific sites where sanctity was conferred via the presence of healing springs or the possession of miracle-working icons or relics. Professional icons from other parts of Byzantium were displayed to demonstrate how this civic role spread beyond the capital.

The theme was developed by focusing on how the image of the Virgin Hodegetria functioned as the civic protector of Constantinople. This miracle-working icon was perceived to have been painted by the hand of St. Luke. Post-iconoclastic imagery representing St. Luke in the act of painting the Virgin's portrait emphasised the late tradition of this phenomenon.

The section entitled 'The Virgin between East and West' raised issues regarding the interaction between the Latin and Orthodox territories. Icons from Southern Italy suggested relationships with icons from Cyprus, yet they also demonstrated points of divergence. The difficulties involved in identifying Eastern or Western characteristics raised the issue of whether this is useful labelling. Their interdependence suggests that 'Mediterranean' may be a more suitable identification.

The highlight of the 'Representations of the Virgin and the Passion of Christ' was the double sided Kastoria icon depicting the Virgin Hodegetria and Christ as Man of Sorrows. This icon functioned in processions during Holy Week and exemplifies the relationship of the distraught Mother to the Passion. This formed part of a range of emotionally charged images conveying tenderness between Mother and Son, thereby giving expression to the reality of the Incarnation.

Vassiliki Dimitropoulou: 'The Mother of God Symposium'

On the occasion of the Benaki Museum exhibition 'The Mother of God', an International Symposium was held in Athens in collaboration with the Institute for Byzantine Research. It took place on the 12th-14th January at the National Research Foundation and was dedicated to the memory of Professor Nikolaos Oikonomides. It was an exciting occasion with many home and overseas participants attending. The

intellectually challenging papers on cult, theology and iconography offered diverse interpretations of the artworks included in the exhibition as well as of the veneration of the Virgin Mary. The papers were arranged into six thematic groups: Early Cult and Representations; The Theology of the Theotokos; Female Authority and Devotion; The Theotokos as Symbol of Orthodoxy; Public and Private Cult and The Virgin between East and West. In the first session, Thomas Mathews talked about Isis and Mary in early icons, Elizabeth Bolman discussed the enigmatic Coptic Galaktotrophousa, Anna Kartsonsis analysed the Theotokos, Her image and Her name, Averil Cameron explored the Virgin's cult in Constantinople, Charles Barber discussed Santa Maria Maggiore and the Koimesis at Nicaea and Gerhard Wolf considered the early cult of Marian images in Rome.

The afternoon session was opened by Mary Cunningham who presented a paper on the typology of the Theotokos in Byzantine homilies and hymns, followed by Michel van Esbroeck's paper 'La Theotokos, veritable arche d'alliance'. Sophia Manoulian Kugeares discussed the icon painters of the Virgin. Christian Hannick talked about the typology and allegory of the Theotokos in the political and theological controversies of the fifth century and Maria Evangelatou presented a paper on the symbolism and the theological aspects of censer in the iconography of Koimesis of Theotokos.

The 'Female Authority and Devotion' group of papers started with Nancy Sevcenko who talked about ways of approaching the Virgin. Robin Cormack discussed the eyes of the Mother of God, Judith Herrin presented a paper on the heavenly queen and earthly queens, Brigitte Pitarakis analysed objects used by women in private devotional practices, Liz James explored the problematic relation between the empress and Virgin in early Byzantium followed by Ioli Kalavrezou's paper: *Exchanging Embrace: The Body of Salvation*.

The fourth thematic group was introduced by Niki Tsironis who talked about the Theotokos as a symbol of Orthodoxy. Thanasis Semoglou discussed the influence of apocalyptic texts on hymnography and art, Niki Koutrakou presented a paper on the use and misuse of the 'icon' of the Virgin in the political life in Byzantium and Kriton Chrysochoides analysed the Theotokos Portaitissa and the veneration of the Virgin in Mount Athos.

The main issue discussed in the next thematic group was the public and private cult of the Virgin. Henry Maguire talked about domestic art as evidence for the early cult of the Virgin, Bissera Pentcheva discussed the Marian icon-processions in middle Byzantine Constantinople, Natalie Teteriatnikov presented a paper on the origin of the image of Virgin Zoodochos Pege in Mystra. The afternoon session concluded with the papers by Vassiliki Phoskolou, who talked about the Virgin, the Child and the evil eye, Vasso Penna who examined Zoe's lead seal, Christina Angelides and Titos Papmatorakis, who investigated

how the protectoress changed from Vlachernitissa to Hodegetria and Maria Vassilaki who discussed the Freising icon.

On the last day, the session on the Virgin between East and West was opened by Annemarie Weyl Carr who explored the Theotokos in the medieval geography of faiths. Valentino Pace talked about the changing aspects of the devotion of the Virgin and Child in medieval Italy, Rebecca Corrie presented a paper on the Kahn and Mellon Madonnas and their place in the history of the Virgin and Child enthroned in Italy and the East, and Michele Bacci analysed the legacy of the Hodegetria. Sonia Kalopisi Verti discussed the iconography of the Virgin in Latin Cyprus, Nano Chatzidaki spoke about the variation of Hodegetria on a Cretan-Byzantine icon and Maria Konstandoudaki-Kitromilidou explored the western influence on post-Byzantine iconography of the Theotokos. Finally, Chrysanthi Baltoyianni investigated the icon of Virgin and Child. This fruitful symposium was closed by Maria Vassilaki in an original way.

All the above sessions were both intellectually intriguing and inspiring, opening up new ways of looking at the Theotokos and her position in Byzantine art, society and culture. Some of the important questions this symposium raised were the relations between text and image as well as between Virgin and the Byzantine empress. It is hoped that an edited volume of the proceedings will appear sometime in the near future. The organisers are to be congratulated for organising this thought-provoking symposium. I am grateful to the SPBS whose grant helped me to realise this useful trip to Athens.

14. The Paintings in the Church of the Panagia Chrysospiliotissa (Παναγία Χρυσόσπηλιωτίσσα) at Kato Devtera (Nicosia)

1. Introduction

- 1.1 The paintings were inspected in March 2000. They represent the survival of just a fraction of the complete cycle of decoration at this important rock-cut chapel which is still a major pilgrimage site. The chapel is situated in the face of a rocky outcrop above the flood plain of the river Pedieos and can only be reached via a steep staircase similar to the entrance to Agios Neophytos Monastery outside Paphos. Structural problems exist because of the erosion of the cliff face which are currently being investigated by Milton Demosthenos.
- 1.2 It was reported to me that many other paintings were still *in situ* during the 1950s, but were partly destroyed by the action of British troops when searching for arms held, they believed, by EOKA.
- 1.3 The soft nature of the tufa-like material out of which the rock-cut chapel has been created, and the action of the damp, has further added to their deterioration. The plaster on which they are painted has clearly fallen away from the surface of the cave leaving just these fragments as witness of their importance.
- 1.4 The paintings in the chapel are so far unpublished and the exact date of the foundation of the chapel is not known. The paintings are believed to date from the late thirteenth century or early fourteenth century by most of the scholars who have inspected them.

2. The Paintings

- 2.1 The paintings are in a poor state of preservation and are previous unpublished. Graffiti (mostly initials representing names) have been scratched into the surface of the paintings which has exposed the plaster beneath. The scratches have subsequently been painted over and filled in matching colours to the background. The area immediately surrounding the fragmentary wall paintings has been reinforced using white lime plaster.
- 2.2 Three large figures of saints are visible behind the iconostasis of the current chapel of the church on the concave almost apsidal wall on the south side of the sanctuary. These were labelled *Triphilios*, *Rpiphanios* and *Barnabas*.¹ All three display plaster in their haloes forming patterns of rosettes and

¹ St. Triphilios was a local bishop: C. Duval Cobham *The Churches and Saints of Cyprus* (London, 1910), citing St. Triphyllos of 'Leucadii'; H. Delehay, 'Saints de Chypre', *Analecta Bollandiana* 26 (1907), 239-241, 260; J. Hackett, *The Churches of Cyprus* (London, 1900), 327, 388; F. Bustron in R. de Mas Latrie (ed.), *Chroniques* (Paris, 1884), 26; Machaeras, Leontios, in Sethas & Muller, edd., *Chronikon Kyprou* (Paris, 1882), 2 vols, 18.

- joining tendrils of a similar design to icons from the Church of the *Panagia tou Moutoulla*.² The wall on which they are painted is coloured red and it displays irregular annular stars of seven and eight points. This is an unusual feature which may derive from Western European sources.
- 2.3 Above them to the right the much smaller scene of the *Transfiguration* is painted. Christ in the centre and Moses and Elijah are still visible on either side. Of the saints Peter, James, and John, normally visible at the foot of this scene, only the halo of one on the left and the head of the central figure remains, but almost all the cowering figures of one of the saints on the right has survived.
- 2.4 The scene is set against a red background within a plain discoloured border. That it was part of a larger cycle is demonstrated by the survival of part of a scene to the right which would have contained the *Raising of Lazarus*, now identified only by a fragmentary inscription. Η ΕΓΕΡΣΗΣ [ΤΟΥ ΛΑΖΑΡΟΥ].
- 2.5 On the lower part of the wall at dado level fragments of red and white chequered decoration survives.

3. Art-historical Context

3.1 The paintings may be compared with late thirteenth century work at the Church of the *Panagia tou Moutoulla* dated by inscription to 1280, the donor being one Iohannis tou Moutoulla or Iohannis Gerakiotis (Γερακιότης).³ Similar red backgrounds are used in this church although the figures are heavier and more substantial in the paintings at Moutoullas.⁴

² See, for instance, the design of the halo on the Icon of Christ from Moutoullas, reproduced in N. Patterson Ševcenko & C. Moss, *Medieval Cyprus: Studies in art, architecture and history in memory of Doula Mouriki* (Princeton, 1999), plate 9.

³ D. Mouriki, 'The Wallpaintings of the Church of the Panagia at Moutoullas, Cyprus' in I. Hutter (ed.), *Byzanz und der Westen. Studien zur Kunst des europäischen Mittelalters*, Österreichisches Akademis der Wissenschaften (Vienna, 1984), 171-213. Raising of Lazarus, fig. 12, St Paul fig. 22. I should like to thank Professor Robin Cormack for first suggesting that I look at this church for comparisons.

⁴ For recent colour photography of this church including the scene of the *Raising of Lazarus*, see A. Papageorgiou, 'Panagia tou Moutoulla' in E. Raptou & M. Cole, edd., *Αρχαιολογικοί χώροι και μνημεία της Κύπρου στον καταλόγο της παγκόσμιας πολιτιστικής κληρονομιάς (World Heritage Sites in Cyprus)* (Nicosia, 1999), 54-59 and E. Hein, A. Jakovljević and B. Kleidt *Cyprus, Byzantine Churches and Monasteries, Mosaics and Frescoes* (Ratingen, 1998), 100-102. See also Andreas and Judith Stylianou *The Painted Churches of Cyprus* (London, 1985 and 1999), 323-329.

3.2 Closer in style to the paintings at the Chrysopilaiotissa is an icon from the same church which depicts *St. John the Baptist*.⁵ It has similar raised patterned work in its haloes and a thinner and more emaciated figure style which fits better with the style at the Chrysopilaiotissa.

3.3 The cycle to which the Scenes of the *Transfiguration* and the *Raising of Lazarus* belong is relatively common in Byzantine and Cypriote painting of the twelfth and thirteenth centuries. The Saints depicted, however, suggest a local interest, particularly in St. Triphilios (or Triphyllus), Bishop of Nicosia which needs further research.

4. Preliminary Conclusions

4.1 It is not possible to draw any mature conclusions about the paintings without further work. Detailed photography of the entire site is required.

4.2 Immediate inspection of the paintings by a qualified conservation team is an urgent necessity.

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⁵See P. L. Vocotopoulos, 'Three Thirteenth-Century Icons at Moutoullas' in N. Patterson Ševcenko & C. Moss (1999), 161-177 and A. Papageorgiou, 'The Byzantine Art of Cyprus (12th-15th centuries)' in D. Papanikola-Bakirtzis & M. Iacovou, edd., *Byzantine Medieval Cyprus* (Nicosia, 1998), 110, cat. 50.

15. SIR STEVEN RUNCIMAN REVISITS MOUNT ATHOS

An abbreviated version of the account, forthcoming in the Annual Report of the Friends of Mount Athos but written before Sir Steven's death by its secretary Graham Speake.

Sir Steven Runciman, doyen of Byzantine studies and one of Britain's most distinguished living historians, has recently completed a journey in his 98th year before which men half his age would quail. Braving the unprecedented temperatures of this year's July and the rigours of travel to and from Mount Athos, he has made a pilgrimage to Karyes at the invitation of the Holy Community, the governing body of Athos, to attend the rededication of the Protaton Tower.

The tower is an important building in its own right. It dates from the Byzantine period and is one of the few surviving remnants of the early monastic settlement that once owned all the land and buildings in what is now the capital of this remote monastic republic. But for Sir Steven it means far more than that. In a very real sense it is now a symbol of his life's work as a Byzantinist. This was the reason why he was so eager to accept the Fathers' invitation not only to be present but also to address the assembled company, which he did in high-flown ecclesiastical Greek.

In 1997 Sir Steven was the joint winner of the Onassis Prize for Culture, an award that was made to him personally in Athens in recognition of his lifetime's contribution to Byzantine history...With a gesture typical of his philanthropic nature (he also endowed the lift in the London Library) Sir Steven decided to use the proceeds...to finance a major work of conservation on the Holy Mountain...; and with this in mind he entrusted the sum to the Executive Committee of the Friends of Mount Athos. With his full agreement we settled on a project which satisfied both his wishes and those of the society...

In the end the suggestion came from the Holy Community itself. They were already in the process of restoring the fabric of the Protaton Tower in Karyes. But in order for it to fulfil its designated function as the depository for the archives, manuscripts, and other treasures of the Protaton, together with a reading room and exhibition area, it also needed complete internal refurbishment...

In common with all the monasteries on Athos, the Protaton has a priceless collection of treasures...Its archives are especially important and include several *typika*... that were granted to the Holy Mountain by successive Byzantine emperors. The earliest of these, the so-called *tragos* (because it is written on goat's skin), dates from 972 and is signed by the Emperor John Tzimiskes whose signature can be read as clearly as yours or mine. Another, defining the boundary of Athos itself, dates from even

earlier and was signed by the Emperor Romanos Lekapenos in 943, a link with Sir Steven's first book (*The Emperor Romanos Lecapenus and his Reign*, 1929). The manuscripts...include illuminated Gospels from the tenth century and later. There is also a glorious collection of icons, vestments, reliquaries, and other portable treasures, many of which have never been displayed before...

The dedication ceremony itself was to have been performed by His All-Holiness the ecumenical Patriarch of Constantinople Bartholomew, but he withdrew at the last minute. His place was taken by Bishop Amvrosios of Karpathos, formerly a monk of Megiste Lavra, who performed the service of *agiasmos*...Then there were speeches. The Greek Minister of Education and Religion, Mr Petros Efthymiou, spoke eloquently of Sir Steven's unparalleled contribution to the historiography of Greece, especially of the Byzantine period that had so often been neglected by historians.

In his own speech Sir Steven reminisced about his first visit to the Mountain nearly seventy years ago. He had arrived in July to find it shrouded in a chilly mist such as he had left a few days previously in his native Scotland. 'But the skies soon cleared and I was able to see the beauty of the Mountain, which remains, in my experience, the loveliest piece of scenery in all the universe'. He went on to comment that the monks then were nearly all old men and there seemed to be far too few younger men to carry on the traditions of the mountain. 'By the grace of God my fears were unjustified. Now we find on the Mountain monks of all ages carrying on its acts of worship and its traditional care for the monasteries' forests and fields, but also reviving its other traditions'. He concluded: 'It is therefore with great joy that I find myself admitted to be among the holy men assembled to witness the sanctification of a building – an ancient building of simple beauty – adapted to house the records of the Holy Synod of the Holy Mountain. May I thank you for the privilege of allowing me to be present here today?'

These humble words, uttered quietly by an elderly gentleman in a dark pinstripe suit, greatly impressed the company of monks and pilgrims who had gathered to witness the event. There followed a tour of the new museum. Sir Steven's eyes lit up as they drank in the splendour of the collection so beautifully displayed in that ancient space. The *tragos* itself was produced for us all to admire. Sir Steven was presented with a special leather-bound copy of the catalogue. And there on the wall was the inscription in fine Byzantine calligraphy that will forever link his name with this tower whose refurbishment he so generously financed.

There followed a celebratory feast in the guest house of the Holy Community. Then we boarded our helicopter and away we swooped, back to the world (as the Athonites always refer to all that lies beyond

their own territory). A few months ago, when we were discussing how we should travel to Athos and the desirability of chartering a helicopter, Sir Steven wrote to me, ' it would be wonderful to descend from heaven to the Holy Mountain (though a return journey straight to heaven would be more valuable in the long run)' ...

16. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES

(a) We announce with great regret the deaths of various members and friends: Professor Herbert Hunger, Professor Nikolaos Oikonomides and Sir Steven Runciman).

The following new members have joined the Society since the A. G. M. held in March 2000: R. J. Barrow, David Bradbury, Vassiliki Dimitropoulou, James George, Daniel K. Griggs, Anthea Harris, M.E. Heslop, Mr George Kakavas, Dr Nikos Kalogeras, Christina Kirmizi, Dimitri Korobeinikov, Dr Ruth E. Leader, Georgios Metallidis, Dr Peter E. Nicholls, Greg Peters, Eugenia Petrides, Nadine Schibille, Dr Nancy Sevcenko, Clare Teresa Shawcross, Dr Dionysios Stathakopoulos, Mika Takiguchi, Rev. Alexis Tancibok, Sam Turner, Graeme Walker, Gerard van Werson, Kevin Wilbraham, Kostas Yiavis and Hayri Yilmaz.

(b) **Membership of the Executive Committee.** At the A.G.M. Dr Catherine Holmes, Professor Margaret Mullett, and Dr Mark Whittow 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 at 9 p.m. on Sunday, 2 April 2000, in University House, The University of Birmingham.**

Present: Professor A. A. M. Bryer in the chair, Professor Robin Cormack (ex-Chairman), Mr James Crow (Secretary), Mr Michael Carey (Treasurer). Apologies were received from Sir Steven Runciman. Before the meeting began, the nomination and election of Professor Robin Cormack for a new term of office as Chairman of the Society took place.

159. The Minutes of the last Annual General Meeting held at the University of Warwick on 28 March 1999 were adopted.

160. The Chairman of the Society thanked Dr Ruth Macrides, Symposiarch, for organising the 34th Annual Spring Symposium of Byzantine Studies and commented that it seemed to be progressing well. He pointed out that the institution of annual Spring Symposia predates the

Society and acclaimed the hard work and creative effort of all Sympsiarchs. The Chairman then thanked the Editor of *BBBS* for the successful production of another useful Bulletin. The Chairman pointed out that the Society now fulfils many different functions: by means of small grants it supports scholars and students carrying out fieldwork, assists them to attend conferences and symposia, and enables graduate students to meet and discuss their work together. The Director of the Development Committee, Dr Tony Eastmond, is to be congratulated for his hard work on the distribution of grants. The Chairman also noted that the Society's website is up and running and that an application for membership in the Society can now be downloaded. He noted that the website would be managed in future by Richard Bayliss of the University of Newcastle after the former website manager, Dr Dion Smythe retired from this job. The website address would be changed to the easily remembered formula www.byzantium.ac.uk. The Chairman mentioned the important exhibition on the Mother of God in Athens currently being organised by Dr Maria Vassilaki and stated that the Society would pay for a few students to visit the exhibition, which would be open to visitors between mid October and mid January 2001. The publications of the Society are appearing regularly and the Chairman encouraged members to take advantage of the special price and to order their copies soon. He also mentioned that planning is in hand for the 2006 International Congress of Byzantine Studies which will be held in Great Britain. Professor A. A. M. Bryer has been appointed Convenor of the Steering Committee. Progress in the planning of the Congress will be announced at the International Congress to be held in Paris in August, 2001. Finally, the Chairman noted the arrival of the new millennium and suggested a suitable motto for the Society for the Promotion of Byzantine Studies in this context: 'We are still moving forward'.

161. The Treasurer reported on the state of the Society's funds. In general, he felt that both the Publications and the General funds were holding up reasonably well for the time being. He noted one error in the printed report which appeared in *BBBS* 26 (2000), pp. 112-14: the income tax refund recorded on p. 112 should be listed under 1999, not 1998.

162. The names of 23 new members were intoned by Professor Bryer.

163. The following members of the Executive Committee were elected to serve for three years: Dr Leslie Brubaker (nominated by Professor Haldon); Professor A.A.M. Bryer (nominated by Professor Mullett); Dr Jonathan Harris (nominated by Dr Ruth Macrides).

SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES

General Fund

	<u>Year to</u>	
<u>Receipts</u>	<u>31.12.99</u>	<u>31.12.00</u>
Balance brought forward	4,424.69	7,932.82
Subscriptions	5365.00	5,937.55
BBBS sales and advertising	225.00	214.42
Deposit interest	185.04	315.70
Donations	3385.58	45.00
Income Tax refund (Note 1)	763.64	34.28
Total receipts	14,348.95	14,479.77
 <u>Less expenditure</u>		
Membership Secretary's fee	1,000.00	1,000.00
BBBS editorial fee	1,250.00	1,250.00
Editor's expenses	59.48	101.74
Postage	362.00	568.52
Printing	1,521.34	1,017.97
AIEB subscription (2000)	171.01	173.73
Treasurer's secretarial expenses	293.75	293.75
Website (Note 2)	-	300.00
Stationery & copying	197.58	193.60
Committee expenses	-	18.10
Grants (Note 3)	<u>1,440.00</u>	<u>1,615.00</u>
Total expenditure	6,296.13	6,532.41
 Balance at Bank carried forward	 <u>£7,932.82</u>	 <u>£7,947.36</u>

Notes

1. The income tax refund was in respect of interest on the refund received in 1999.
2. The website payment was re-allocated in 2000 (and for future years) from the Publications Fund to the General Fund.

3. Grants paid in 1999 were as follows:-

Symposium grants for students to attend the Birmingham Symposium)	825.00
University of Birmingham (graduate students day)	200.00
Research Grants	<u>590.00</u>
	<u>£1,525.00</u>

SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES

Publications Fund

Year to 31.12.00

Receipts

Balance brought forward 7,600 97

Sales:

(Note 1)

<u>Constantinople and its Hinterland</u>	135 00	
<u>Mount Athos</u>	65 00	
<u>Dead or Alive? Byzantium in the Ninth Century</u>	160 00	
<u>Desire and Denial in Byzantium</u>	165 00	
<u>Strangers to Themselves</u>	420 00	
<u>Through the Looking-glass</u>	525 00	1,470 00

Royalties (Note 2) 574 83

Deposit interest 123 98

9,769.78

Less (Note 3)

Ashgate Publishing (for Strangers and Looking Glass Volumes) 4,725 00

Index (for Looking-Glass Volume) 300 00

Illustrations (for Looking-Glass volume) 942 00

5,769 00

Balance at Bank carried forward

£ 3,802 78

Notes

1. Sales

<u>Constantinople and its Hinterland</u>	cost of 100 copies	1,968 75
	sales to 31.12.00	2,655 00

	surplus	<u>£686.25</u>
<u>Mount Athos</u>	cost of 100 copies	2,073 75
	sales to 31.12.00	1,745 00

	deficit	<u>£328 00</u>
<u>Dead or Alive?</u>	cost of 100 copies	2,231 25
	sales to 31.12.00	1,000 00

	deficit	<u>£1,231 25</u>
<u>Desire and Denial</u>	cost of 100 copies	2,662 50
	sales to 31.12.00	<u>495 00</u>
	deficit	<u>£2,167 50</u>

Strangers to Themselves	cost of 100 copies	2,362.50
	sales to 31.12.00	<u>994.83</u> (including royalties)
	deficit	<u>£1,367.67</u>
Looking-Glass	cost of 100 copies	3,604.50 (including index and illustrations)
	sales to 31.12.00	<u>525.00</u>
	deficit	<u>£3,079.50</u>

2. Royalties were received from Ashgate Publishing in respect of the Strangers to Themselves volume because camera-ready copy was supplied by the Society instead of this having to be prepared by the publisher.
3. The additional cost of the Looking-Glass volume was met from a payment received from the British Museum in the year (1995) of the Looking-Glass Symposium.

ANNUAL GENERAL MEETING

The Annual General Meeting of the Society for the Promotion of Byzantine Studies will be held in the course of the 35th Spring Symposium, at 17:45 on Sunday 1st April 2001, in the Saskatchewan Room, Exeter College, The University of Oxford.

AGENDA

164. Adoption of the Minutes of the last Annual General Meeting of the Society, **159-163**, held at the University of Birmingham on Sunday 2nd April 2000.

165. Chairman's report

166. Treasurer's report (see above)

167. Election of new members

168. Elections to the Executive Committee: nominations for President (7 years), Honorary Secretary (5 years) and 3 members of the Executive Committee. Nominations to the Secretary as soon as possible.

JAMES CROW
(Secretary)

ROBIN CORMACK
(Chairman)

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The Centre also has close links with the Barber Institute of Fine Arts, which houses both the magnificent Whiting Collection of Byzantine coins and seals, the coins forming one of the largest and most important such collections in Europe, and an excellent art history library. In addition, the Centre for Islamic Studies, housed in Selly Oak Colleges and part of the School of Historical Studies, includes both the famous Mingana Collection of Arabic manuscripts as well as a superb library of Arabic texts and related literature covering the history of the Islamic world from the beginnings until modern times. Members of staff in both institutions work closely with staff of the Centre for Byzantine, Ottoman and Modern Greek Studies in the teaching and supervision of students pursuing their specialist subjects.

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e-mail: G.E.Bye@bham.ac.uk

BIRMINGHAM MODERN GREEK TRANSLATIONS

General Editor: Dimitris Tziouvas

Dimitris Hatzis, *The End of Our Small Town*, trans. David Vere, 1995. ISBN 0 7044 1609 3 £8.00

Through the experiences of the characters in these seven interrelated stories Dimitris Hatzis portrays the life of a provincial town in north-eastern Greece during the interwar period and partly during the Occupation. As more traditional modes of living give way before the onset of modern innovations the impact such changes have on his characters is the author's central concern. In this respect, this particular community stands for all communities exposed to the inevitability of change and the altered ways of thinking that ensue. Whilst he willingly embraces the new, the teller of these humane tales cannot simultaneously help regretting the passing of the old, and this tension characterises much of the book and contributes to its special feeling.

Haris Vliavianos, *Adieu*, trans. David Connolly, 1998. ISBN 0 7044 1886 X £8.00

Haris Vliavianos (born 1957) is one of the finest and most prolific of contemporary Greek poets. In 1983 he published his first collection of poetry and since then has published five more collections, a book of aphorisms on poetry (the form of Wallace Stevens's *Adagia* which he has translated), and a number of translations of leading poets including: Walt Whitman, Ezra Pound, John Ashbery, William Blake. He also edits the biannual journal *Poetry*, which publishes Greek poetry, articles reviews and essays on poetry as well as translations of foreign poets.

Adieu is his most recent collection, published in 1996. It is a lyric farewell to his family, particularly to his mother, to his student life at Oxford and his past as a whole. By conversing with beloved persons, places and poetic voices of the past, it represents a rethinking and a reassessment of love, of poetry and of the human condition. The four sections of this collection represent the stages of Vliavianos's development from a difficult childhood to poetic maturity. It is as if poetry compensates him for the disintegration of his family and at the same time emerges as the positive outcome of this traumatic alienation.

Stratis Doukas, *A Prisoner of War's Story*, trans. Petro Alexiou, 1999. ISBN 0 7044 8570 2 £8.00

Doukas's story is one of the most powerful literary accounts of the ordeal of those Greeks who were unable to escape in time across the Aegean to mainland Greece after the Greek-Turkish war of 1922. Acclaimed for its oral simplicity and captivating narrative qualities, it is the story of Nikolas Kozakoglou, an Anatolian Greek prisoner of war, who escapes death by pretending to be a Muslim. His story is one of survival, not heroism, hatred or revenge. It is a testimony to sheer human versatility and resilience and indirectly reveals how, although Greeks and Turks lived together on the whole peacefully in earlier times, they also remained deeply ignorant and suspicious of each other's religious practice. *A Prisoner of War's Story* can be seen as an episode of a larger epic, blurring the distinction between fact and fiction, legend and history.

Sotiris Dimitriou, *May Your Name Be Blessed*, trans. Leo Marshall, 2000. ISBN 0704421895 £8.00

May Your Name Be Blessed consists of three interlocking narratives in all of which the surge is present of the great tides that have raced through Balkan history in the last sixty years, but reflected in the mirror of a rural dialect. In this, the boundaries between personal and collective tragedy become blurred, and each is invested with the properties of the other. Death and old age come to be felt as part of the tragic passing of a whole world, and the passing of a whole world as carrying within it all the accumulated pathos of each and every death. The result is a work quite unlike any other; rarely does one find such poignancy and tragic weight combined.

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