

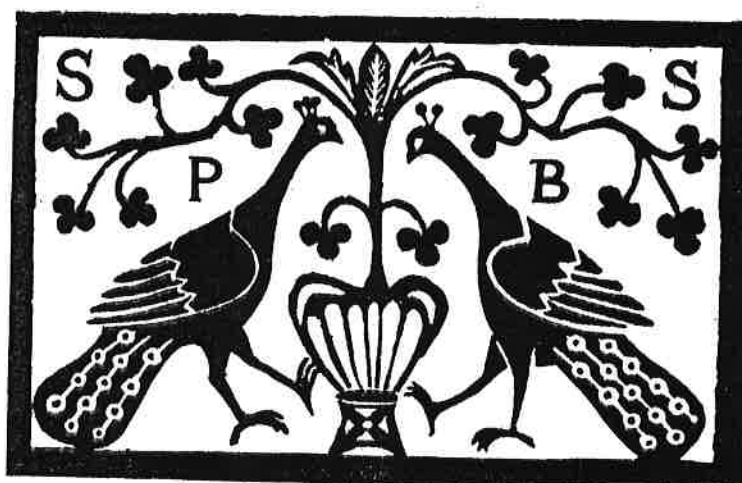


**BULLETIN OF BRITISH
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The image on the front cover depicts John VIII Palaeologus, the Byzantine emperor who attended the Council of Ferrara-Florence in 1438-39 in an attempt to achieve unity between the Churches of Constantinople and Rome. The lead medal, signed by the painter Antonio Pisano, called Pisanello, was given to the British Museum in 1907. The Editor would like to acknowledge the generosity of the British Museum in providing this image. ©Copyright The British Museum.

2. PUBLICATIONS AND WORK IN PROGRESS

Dr Sebastian Brock, Oxford

(with contributions from D.G.K. Taylor, E. Balicka-Witakowski and W. Witakowski) *The Hidden Pearl: The Syrian Orthodox Church and its Ancient Aramaic Heritage*. I, *The Ancient Aramaic Heritage*; II, *The Heirs of the Ancient Aramaic Heritage*; III, *At the Turn of the Third Millennium: the Syrian Orthodox Witness* (Rome: TransWorld Film Italia, 2001); 'Syriac writers from Beth Qatraye', *Aram* 11-12 (1999/2000), 85-96; 'From Qatar to Tokyo, by way of Mar Saba: the translations of Isaac of Beth Qatraye (Isaac the Syrian)', *Aram* 11-12 (1999/2000), 475-84; 'Greek words in Ephrem and Narsai: a comparative sampling', *Aram* 11-12 (1999/2000), 439-49; 'Two Syriac dialogue poems on Abel and Cain', *Le Museon* 113 (2000), 333-75; 'The background to some terms in the Syriac eucharistic epicleses', *The Harp* 13 (2000), 1-12; 'Prayer of the heart in the Syriac tradition', *Alliance for International Monasticism, Bulletin* 72 (2001), 49-57; 'An acrostic poem on the soul by Jacob of Serugh', *Sobornost/ECR* 23 (2001), 40-4; 'Madrosho d-Mor Yaqub Malfono d'al naphsho', *Qolo Suryoyo* 133 (2001), 227-30 [Syriac text of previous item]; 'Traduzioni siriane degli scritti di Basilio', in E. Baudry, S. Brock, M. Cortesi et alii, *Basilio tra Oriente e Occidente* (Magnano, Comunità di Bose: Qiqajon, 2001), 165-180; 'Hellenike kai Suriake, He metaphrase sten archaioteta, Hellenike kai Suriake: metaphrase', in A-Ph Christides, *Historia tes hellenikes glossas* (Thessaloniki, 2001), 610-15, 649-61, 691-701; 'Text divisions in the Syriac translations of Isaiah', in A. Rapoport-Albert and G. Greenberg, eds., *Biblical Hebrew, Biblical Texts: Essays in Memory of M.P. Weitzman* (Sheffield, 2001), 200-21; 'The Dispute Poem: from Sumer to Syriac', *Journal of the Canadian Society for Syriac Studies* (Toronto) 1 (2001), 3-10.

Prof Averil Cameron, Oxford

'The early cult of the Virgin', in Maria Vassilaki, 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; 'Conclusion, *De Aedificiis*: le texte de Procope et les réalités', *Antiquité tardive* 8 (2000), 177-80; 'Late antiquity', in H. Mayr-Harting, ed., *Christianity through Two Millennia* (Oxford, 2000), 21-43.

Rev. H. E. G. Cowdrey, Oxford

The Register of Pope Gregory VII: An English Translation (Oxford: University Press, 2002).

James Crow, Newcastle

'Fortifications and urbanism in late antiquity: Thessaloniki and other eastern cities', in L. Lavan, ed., *Recent Research in Late Antique Urbanism*, JRA supp. 42 (2001), 89-105; (with R. Bayliss and P. Bono), 'The water supply of Constantinople: archaeology and hydrogeology of an early medieval city', *Environmental Geology* 40(11/12) (2001), 1325-33; (with R. Bayliss, and P. Bono) 'The Anastasian Wall and the Water Supply of Constantinople Survey 2000', *Anatolian Archaeology* 6 (2000), 16-8; (with R. Bayliss) 'The fortifications and water supply systems of Constantinople', *Antiquity* 74 (2000), 25-6.

Mary B. Cunningham, Birmingham and Nottingham

Forthcoming: 'Dramatic device or didactic tool: the function of dialogue in Byzantine preaching', in E. Jeffreys, *Writing Byzantium* (Aldershot: Ashgate); *Faith in the Byzantine World* (Oxford: Lion Publishing, 2002).

Ken Dark, Reading

Byzantine Pottery; 'The Istanbul Rescue Archaeological Survey', *XXe Congrès Des Études Byzantines Pré-Actes – II. Tables Rondes*, 252; (with Ferudun Özgümüş) *Istanbul Rescue Archaeological Survey 2001 The Districts of Fatih, Zeyrek and Karagümrük First Preliminary Report*; Short contributions, including 'Constantinople', 'Hagia Sophia', 'Great Palace' and 'Middle Byzantine Period', in G. Speake, ed., *Encyclopedia of Greece and the Hellenic Tradition* (2001).

Forthcoming: 'Early Byzantine Mercantile Communities in the West' in C. Entwistle, ed., *Through a Glass Brightly*; (with F. Özgümü) 'New evidence for the Byzantine Church of the Holy Apostles from Fatih Camii, Istanbul'; (with F. Özgümü) 'Rescue Archaeology in Istanbul' in proceedings of the 2001 Oxford Late Antique Archaeology conference.

In Progress: 1) Fieldwork in Istanbul (see 'Fieldwork'); 2) Re-examining material from the British excavations at the Great Palace, especially pottery, for The British Museum (nearing completion); 3) Publication and display of Byzantine pottery in the Victoria and Albert Museum, London (nearing completion); 4) Editing volume of papers on the buildings and everyday life in the Byzantine Empire.

Dr Antony Eastmond, Coventry

(with L. Jones), 'Robing, power, and legitimacy in Armenia and Georgia', in S. Gordon ed., *Robes and Honor: The Medieval World of Investiture* (New York, Basingstoke, 2001), 146-91.

Forthcoming: 'The cult of St Davit Garejeli: patronage and iconographic change in the Gareja Desert', in Z. Skhirtladze, ed., *Desert Monasticism: Gareja and the Christian East* (Tbilisi, 2001); 'The True Cross and Byzantine identity', in A. Lidov, ed., *Relics in Byzantine Culture* (Moscow, 2002).

Dr Simon Franklin, Cambridge

'Pre-Mongol Rus': new sources, new perspectives?', *The Russian Review* 60 (2001), 465-73; 'Po povodu 'intellektual'nogo molchaniiia' Drevnei Rusi', *Russia mediaevalis* 10 (2001), 263-71.

Forthcoming: 'V obshchestve sviatykh: khristianskie relikvii v Moskovskom kremle', *Rossiiskaia arkheologiia* (2002); 'Byzantium and the origins of written culture in Rus', in Catherine Holmes and Judith Waring, eds., *Education, Literacy and Manuscript Transmission: the Formation of Knowledge in Byzantium and Beyond; Writing, Society and Culture in Early Rus 950-1300* (C.U.P., 2002); *Byzantium - Rus - Russia. Studies in the Translation of Christian Culture* (Aldershot: Variorum Collected Studies, 2002).

Prof W.H.C. Frend, Cambridge

'Church historians of the early twentieth century: Adolf von Harnack (1851-1930)', *JEH* 52.1 (Jan. 2001), 83-102; 'Martyrdom and political oppression', Ph. Esler, ed., *The Early Christian World* (New York and London: Routledge, 2001), 815-40; 'North African and Byzantine saints in Byzantine North Africa', *Mélanges en honneur d'Yvette Duval* (Paris: de Boccard, 2001), 319-33; 'The Donatist Church. A movement of protest in Roman North Africa' (1952), republished as an Oxford Historical Classic (2002); 'From Donatist opposition to Byzantine loyalism: the cult of martyrs in North Africa, 350-650', Proceedings of the International Mediaeval Congress, Leeds, July 2000; 'The conversion of Europe: Roman Britain—a failed promise', Proceedings of the International Conference on 'The Age of Conversion in Northern Europe', York, July 2000; *Orthodoxy, Paganism and Dissent in the Early Christian Centuries* (Aldershot: Ashgate Publishing), pp. 381.

David Frendo, London

(with A. Fotiou) *John Kaminiates the Capture of Thessaloniki. Translation, introduction and notes*. Byzantina Australiensia 12 (Perth, 2000); 'Three authors in search of a reader: an approach to the analysis of direct discourse in Procopius, Agathias and Theophylact Simocatta', *Novum Millennium Studies in Byzantine history and culture dedicated to Paul Speck*, 123-35.

Zaga Gavrilović, Birmingham

Studies in Byzantine and Serbian Medieval Art (London, 2001); 'Wisdom and philanthropy of the ruler in the person of Stefan Nemanja. Examples of the tradition in Serbian Medieval Art' in J. Kalić, ed., *Stefan Nemanja – Saint Siméon Myroblite*, (Belgrade 2000), 281-293.

Dr Anthea Harris, Reading

In progress: Currently holding ESRC Post-Doctoral Fellowship to work on Byzantine contacts with the West in Late Antiquity and attached to the Research Centre for Late Antique and Byzantine Studies, at the University of Reading; Study and drawing (for publication) of Byzantine ceramics in the Victoria and Albert Museum, London and drawing of ceramics (for publication) from the Great Palace of the Byzantine Emperors at Constantinople, on loan from The British Museum.

Dr Jonathan Harris, London

'Looking back on 1204: Nicetas Choniates in Nicaea', *Mesogeios/Méditerranée. Histoire, Peuples, Langues, Cultures* 12 (2001), 117-24.

Forthcoming: 'La comunità greca e i suoi avamposti nell' Europa settentrionale', M.F. Tiepolo and E. Tonetti, eds., *Atti del Convegno 'I Greci e Venezia', svoltosi a Venezia presso l'Istituto Veneto di Scienze, Lettere ed Arti dal 5 al 7 Novembre 1998*; Ed. (with Charalambos Dendrinos, Eirene Harvalia-Crook and Judith Herrin), *Porphyrogenita: Essays in Honour of Julian Chrysostomides* (Ashgate, 2003); *Byzantium and the Crusades* (Hambledon/London Books, c. 2003).

In progress: Laonicus Chalcocondyles; Byzantium's alliance with Saladin, 1185-92; the Orthodox communities in London, 1500-1870.

Christine Hodgetts, Warwick

In progress: Coron and Modon under Venetian rule: preparation for publication.

Dr Catherine Holmes, Oxford

'How the East was won in the reign of Basil II', in A. Eastmond, ed., *Eastern Approaches to Byzantium* (Aldershot, 2001).

Forthcoming: 'Political elites in the reign of Basil II', in P. Magdalino, ed., *Byzance autour de l'an mil* (Brill, Leiden); 'The Byzantine eastern frontier in the tenth and eleventh centuries', N. Berend, ed., *Frontier Societies Revisited* (Variorum/Aldershot).

In progress: preparing my doctoral thesis 'Basil II and the Government of Empire (976-1025)' for publication with *Oxford Historical Monographs*; (with Dr Judith Waring and Prof Pat Easterling) editing a collection of conference papers: *Literacy, Education and Manuscript Transmission: The Formation of Knowledge in Byzantium and Beyond* for Brill; contributing a submission on 'Treaties between Byzantium and the Islamic World' for P. de Souza, ed., *War and Peace in Ancient and Medieval History* (Cambridge); 'Rhetoric and Historiography in Byzantium' for E. Jeffreys, *Writing Byzantium* (Aldershot/Variorum).

Dr David Holton, Cambridge

"Η εισαγωγή μιας κριτικής έκδοσης: Σε ποια ερωτήματα θα έπρεπε να απαντήσει ο εκδότης ενός κειμένου;", in H. Eideneier et al., eds., *Θεωρία και πράξη των εκδόσεων της υστεροβυζαντινής αναγεννησιακής και μεταβυζαντινής δημόσιας γραμματείας* (Herakleion, 2001), 251-70; *Μελέτες για τον Ερωτόκριτο και άλλα νεοελληνικά κείμενα* (Athens: Kastaniotis, 2001).

Forthcoming: 'Classical antiquity and Cretan Renaissance poetry', *Journal of the Hellenic Diaspora*; *Διήγησις του Αλεχάνδρου. The Tale of Alexander. The Rhymed Version. Critical Edition with Introduction and Commentary* (Athens: Morfotiko Idryma Ethnikis Trapezis) [corrected reprint of 1974 edition with new editor's preface].

Dr James Howard-Johnston, Oxford

'The *De Administrando Imperio*: a re-examination of the text and a re-evaluation of its evidence about the Rus'', in M. Kazanstei, A. Nersessian and C. Zuckerman, eds., *Les centres proto-urbains russes entre Scandinavie, Byzance et Orient* (Paris, 2000), 301-36; 'The education and expertise of Procopius', *Antiquité Tardive* 8 (2000), 19-30.

In progress: A two-volume history of the Last Great War of Antiquity.

Dr Katerina Ierodiakonou, Oxford

Forthcoming: Ed., *Byzantine Philosophy and its Ancient Sources* (Oxford University Press, 2002); 'The self-conscious style of some Byzantine philosophers (11th-14th century)', in the *Proceedings of the Conference on the Awakening of the Senses, and Individual Preferences (11th-15th centuries)* (Athens, 2002).

In progress: 'The reception of Aristotle's *Categories* in Byzantium'; a paper for the conference, 'Les Categories entre l'Antiquité et le Moyen Age dans la Tradition Latine, Grecque et Orientale (Geneva, 27-30 June 2002).

Dr Liz James, Brighton

Empresses and Power in Early Byzantium (Leicester UP, 2001); 'Bearing gifts from the East: imperial relic-hunters abroad', in A. Eastmond, ed., *Eastern Approaches to Byzantium* (Ashgate, Aldershot, 2000), 119-32; 'What colours were Byzantine mosaics?' in E. Borsook, F. Superbi, G. Pagliarulo, eds., *Medieval Mosaics: Light, Color, Materials* (Harvard University Centre for Italian Renaissance Studies, Florence, 2000), 35-46; 'As the actress said to the bishop... Byzantine women in English-language Fiction', in R.S. Cormack and E. Jeffreys, eds., *Through the Looking-Glass. Byzantium through British Eyes* (Aldershot, 2000), 237-49.

In progress: catalogue and study of images of empresses; composition of Byzantine glass mosaics.

Dr. R.H. Jordan, Belfast

In Progress: The Synaxarion of the Monastery of the Theotokos Evergetis, March - August and the movable cycle (text and translation).

Dr Dirk Krausmueller, Belfast

'Leontius of Jerusalem, a theologian of the seventh century', *JTS* 52.2 (October 2001); 'Fainting fits and their causes: a topos in two Middle Byzantine *metaphraseis* by Nicetas the Paphlagonian and Nicephorus Ouranos', *Gouden Hoorn* 9, no. 1 (Winter 2001-2002).

Forthcoming: '*Metaphraseis* in the ninth century: Nicephorus Skeuophylax and his *Encomia* of Theophanes Confessor (BHG 1790), Theodore of Sykeon (BHG 1749), and George the Martyr (BHG 682)', *Symbolae Osloenses* (?).

In progress: An edition and translation of the Life of Dios (BHG 2105) and of the *Logos anatreptikos* of Eustratius Presbyter. Currently working on Leontius of Jerusalem and on John of Damascus, on Middle Byzantine *encomia*, and on the 'sleep of the souls'.

(2001), 1-11; 'The uses and abuses of the concept of "decline" in later Roman history', in Luke Lavan, ed., *Recent Researches in the late Antique Urbanism*, JRA Supp. 42, 233-45; 'Late Antiquity and the concept of decline', *Nottingham Medieval Studies* XIV (2001), 1-11; 'The influence of Judaism among non-Jews in the imperial period', *Journal of Jewish Studies* 52 (2001) 235-52.

Dr Nikolai Lipatov, Birmingham

St. Basil the Great, *Commentary on the Prophet Isaiah* translated into English, *Texts and Studies in the History of Theology* 7, Edition Cicero (Cambridge - Mandelbachtal, 2001) VI, 436 pp. ISBN 3-934285-39-2; 'The Statement of Faith attributed to St. Basil the Great', *Studia Patristica* 37, Papers presented at the Thirteenth International Conference on Patristic Studies held in Oxford 1999 (Leuven, 2001), 147-59.

Forthcoming: *The 'Commentary on the Prophet Isaiah' Attributed to St. Basil the Great: a Quest for the Author, Texts and Studies in the History of Theology* 8, Edition Cicero (Cambridge - Mandelbachtal, 2002), 400 pp.; *Patristic and Byzantine Evidence for the Authorship of the Commentary on the Prophet Isaiah Attributed to St. Basil the Great: Testimonies and Silence*, *Klironomiva* 33 (Patriarchal Institute of Patristic Studies, Vlatadon Monastery, Thessaloniki, 2002); *An Interrupted Sermon. Possible Circumstances of St. Basil's Withdrawal from Caesarea to Pontus*; *Nineteen Writings Attributed to St. Basil the Great: Text, Translation and Commentary* (includes the following homilies: *On the Holy Easter*; *Encomion on the Bishop Predecessor*; *On the Trinity*; *On the Gospel of Luke 'And the child grew ...'* and on St. Anna; *On Lake Genizareth and Peter the Apostle*; *In Memory of Martyrs*; *On Abraham*; *On the Paralytic from the Gospel of Luke*; *On the Ordination of the Apostles*; *On Life in Christ*; *Second Homily on Discretion*; *On Steadfastness and Therapeutic Labours*; *On Beneficence*; *On the Body of the Lord*; *To Those Who Do Not Accept Homonoousion*; *Exhortation to Those Who Enter Monastery and to Those Who Head the Brotherhood*; *Confession of Faith*; *On the Virgin Birth*; *How the Christian Should Adorn Himself* (CPG 2935 – 2937, 2939 – 2954); *Basilius Latinus: Francisco De Vergara and His 1544 Translation of Nine Homilies Attributed to St. Basil the Great. Text, Translation and Commentary*.

Dr John Lowden, London

The Making of the Bibles Moralisesées. I. The Manuscripts, The Making of the Bibles Moralisesées. II. The Book of Ruth (University Park, 2000); 'Hugo Herbert Buchthal 1909-1996', *Proceedings of the British Academy* 105,

(2000), 308-36; 'An inquiry into the role of Theodore in the making of the Theodore Psalter', in Charles Barber, ed., *Theodore Psalter, electronic facsimile* (Champaign IL/London, 2000), [essays], 1-20; 'Byzantium perceived through illuminated manuscripts: now and then', in Robin Cormack and Elizabeth Jeffreys, eds., *Through the Looking Glass: Byzantium Through British Eyes* (29th Spring Symposium of Byzantine Studies, London, March 1995), (Aldershot, 2000), 85-106; 'Illuminated Manuscripts: the luxury book in Byzantium, imaging the Bible, imperial books', in Martin Kemp, ed., *The Oxford Illustrated History of Western Art* (Oxford, 2000), 76-8, 80-3; 'Manuscripts', in Graham Speake, ed., *Encyclopedia of Greece and the Hellenic Tradition* (Chicago & London, 2000), 995-97; *Early Christian and Byzantine Art*, Art and Ideas (Japanese translation), Tokyo, 2000; *L'Art paléochrétien et byzantin* (*Early Christian and Byzantine Art*, Art and Ideas, French translation), (Paris, 2001).

Forthcoming: "'Reading" the Bibles moralisées: abandoning traditional paradigms and advancing new hypotheses," in Marco Mostert and Mariëlle Hageman, eds., *Reading Images and Texts. Medieval Images and Texts as Forms of Communication*, Proceedings of the Fifth Utrecht Conference on Medieval Literacy (Utrecht); 'Making a Bible moralisée in Paris around 1400,' in Godefried Croenen, ed., *Patrons, Authors and Workshops: Books and Book Production in Paris circa 1400* (Liverpool); 'The transmission of visual knowledge through illuminated manuscripts: approaches and conjectures', in Catherine Holmes and Judith Waring, eds., *Education, Literacy, and Manuscript Transmission in Byzantium and the Neighbouring Worlds* (Leiden); 'The Apocalypse in the early-thirteenth-century Bibles moralisées: a re-assessment', in Nigel Morgan, ed., *The Millenium, Social Disorder and the Day of Doom* (Harlaxton Medieval Studies); 'Illuminated books and the liturgy', in Colum Hourihane, ed., *Objects, Images, and the Word: Art in the Service of the Liturgy*, Index of Christian Art Occasional Papers 5 (Princeton).

In progress: 'The Biblia de San Luis as a Bible moralisée'; 'The images of the Biblia de San Luis'; 'An iconographic index to the Biblia de San Luis' in D. Ramón González and M. Moleiro, eds., *La Biblia de San Luis*, 3-volume facsimile edition and 2-volume commentary (Barcelona).

Anthony Luttrell, Bath and London

'A Hospitaller Soror at Rhodes: 1347', in M. Balard et al., eds., *Dei Gesta per Francos: Études sur les Croisades dédiées à Jean Richard* (Aldershot, 2001), 129-43; 'The military orders: further definitions', *Sacra Militia* 1 (2000), 5-10; 'From Jerusalem to Malta: the Hospital's character and

evolution', *Peregrinations: Acta et Documenta* I (2000), 13-22; 'Gli Ospedalieri nell' Italia settentrionale dopo il 1312', in J. Costa Restagno, ed., *Riviera di Levante tra Emilia e Toscana: un Crocevia per l'Ordine di San Giovanni* (Genoa-Bordighera, 2001), 171-88; 'Kos after 1306', in *Istoria-Texne-Archaiologia tes Ko* (Athens, 2001), 401-4; 'Gli Ospedalieri a Siena dopo il 1312', in M. Ascheri, ed., *La Chiesa di San Pietro alla Magione nel Terzo di Camollia a Siena: il Monumento- l'Arte- la Storia* (Siena, 2001), 103-20; 'Le origini della precettoria Capitolare di Santo Stefano di Monopoli', in C. Fonseca and C. D'Angela, eds., *Fasano nella Storia dei Cavalieri di Malta in Puglia* (Taranto, 2001), 89-100; 'The Hospitallers in Hungary before 1418: problems and sources', in Z. Hunyadi and J. Laszlovszky, eds., *The Crusades and the Military Orders: Expanding the Frontiers of Medieval Latin Christianity* (Budapest, 2001), 269-81.

Dr J.A. Munitiz, Birmingham

'Typikon of Nikephoros Blemmydes for the Monastery of the Lord Christ-Who-Is at Ematha near Ephesos (translation)', John Thomas and Angela Constantinides Hero, eds., *Byzantine Monastic Foundation Documents*, *Dumbarton Oaks Studies* 35, vol. 3, pp. 1196-1206 (Washington, 2000) [available 2001].

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

Prof Donald Nicol, Cambridge

'A sojourn on the Holy Mountain in the year 1949', Part I, *Friends of Mt Athos, Annual Report* 2000, 91-107, to be concluded.

Dr Jennifer Nimmo Smith, Edinburgh

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Tassos Papacostas, London

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Dr. Philip Pattenden, Cambridge

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

Pachomios (Robert) Penkett, Reading

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

Forthcoming: (with John Chryssavgis) English translation of *The Ascetic Discourses of Abba Isaiah* (Cistercian Publications, Kalamazoo, 2002); (with Andrew Knowles) *Augustine and His World* (Lion Publications, Oxford, 2002); 'The contribution of *The Spiritual Meadow* of John Moschos to the debate on the holy icons', *Reading Medieval Studies* 28 (2002); 'Palestinian monasticism in *The Spiritual Meadow* of John Moschos', *ARAM Periodical* 15 (2003).

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Charlotte Roueche, London

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J. Shepard, Cambridge

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Alicia Simpson, London

'Marriage alliances between Byzantine and Western courts: affinity or political expediency?' *Byzantinos Domos* 12 (2001), 39-47.

Dr Shaun Tougher, Cardiff

'Leo VI', in Richard Holmes, ed., *The Oxford Companion to Military History*, 502; entries on Basil I, Leo VI, Constantine VII, Symeon the Logothete, and Eunuchs in Graham Speake, ed., *Encyclopedia of Greece and the Hellenic Tradition*.

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

In progress: The clothed eunuch; eunuch saints and masculinity; Julian's bull coinage; *The Age of Justinian*.

Dr Judith Waring, Belfast

(With C.J. Holmes), ed., *Literacy, Education and Manuscript Transmission in Byzantium and Beyond* (Medieval Mediterranean Series, Brill: 2002); 'Literacies of lists: reading Byzantine monastic inventories', *ibid*.

Mary Whitby, Liverpool, London, Oxford

'Procopius' *Buildings*, Book I: a panegyric perspective', *Antiquité Tardive* 8 (2000) 45-87; 'Kaiserzeremoniell' in *Reallexikon für Antike und Christentum*, Band XIV, 1135-77; 'George of Pisidia' for Graham Speake, ed., *Encyclopaedia of Greece and the Hellenic Tradition* (London: Fitzroy Dearborn, 2000).

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N.G. Wilson, Oxford

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In progress: *Editio princeps* of Pietro Bembo's Greek oration to the Venetian senate requesting greater support for Greek studies; The Archimedes palimpsest—collaboration in the project is being undertaken at the Walters Art Museum to restore this manuscript.

MEMBERS RESIDENT OUTSIDE THE U.K.:

Prof Panagiotis A. Agapitos, Nicosia, Cyprus

'"Εκδοση και έρμηνεία τών κειμένων: Σκέψεις για τή δυναμική διαπλοκή τών μεθόδων', in H. Eidenier, U. Moennig and N. Toufexis, eds., *Θεωρία και πράξη τών εκδόσεων τής ύστεροβυζαντινής, αναγεννησιακής και μεταβυζαντινής δημόδους γραμματείας* (Herakleion, 2001), 93-9; 'Ο θάνατος στο Βυζάντιο: άποσπασματικές εικόνες ενός άγνωστου κόσμου', *Nea Hestia* 1737 (September 2001), 269-86; (with M. Pieris), ed., *Acts of the Neograeca Medii Aevi IV Conference* (Herakleion, 2001).

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In progress: In collaboration with Ioannis D. Polemis (Thessaloniki): critical edition of Michael Psellos' nineteen funeral orations for the Psellos *Opera minora* project (Teubner); a monograph on the rhetoric of death in Byzantine literature of the 11th and 12th centuries; paper on reading, writing, and reciting in the Byzantine romance.

Maria Constantoudaki-Kitromilides, Athens, Greece

'Ασήμι λαβοράδο και χρυσάφι φόνον'. 'Archival evidence concerning the production of silver and golden art objects in Crete during the Venetian period', *Proceedings of the 8th International Congress of Cretan Studies* (Herakleion, 1996), II/1, Herakleion, 2000, 365-80 (in Greek); 'Conducere apothecam, in qua exercere artem nostram. L'atelier d' un peintre byzantin et d'un peintre vénitien à Candie', *Symmeikta* (Institute of Byzantine Research, National Research Foundation, Athens) 14 (2001), 291-9 (in Greek with a French summary); Entries nos. 1, 2, 3 and 44 in the exhibition catalogue S. Ferino- Pagden and F. Checa Cremades, eds., *El Greco. Eine Ausstellung des Kunsthistorischen Museums Wien* (Vienna 2001), 126-33, 214-5; 'An icon of the Virgin with two saints in the church of the Archangel Michael Trypitiotis in Nicosia. The work and its meanings', *Proceedings of the 3rd International Congress of Cypriot Studies* (Nicosia, 1996), II, Nicosia 2001, 385-409 (in Greek); 'Michael Damaskinos' The 1st Oecumenical Council of Nicea', *Byzantium as an Oecumenical Empire*, Exhibition catalogue, Byzantine and Christian Museum (Athens, 2001), no. 12, 57-9 (of the Greek edition; an English edition is in press); 'Damaskinos, Theotokopulos e la sfida veneziana', Chr. A. Maltezou, ed., *Il contributo veneziano nella formazione del gusto dei Greci (XV-XVII sec.). Atti del Convegno* (Venice, 2000) [Venice 2001], 49-59 and pls.V-VIII, 17-34; 'Joyaux de la cour impériale Byzantine déposés à Candie. Un document inédit tiré des Archives de Venise', *XXe Congrès International des Études Byzantines*, Paris, 19-25 August 2001, *Pré-actes*, III (Paris 2001), 445; 'Luxury works of minor art at St Francis monastery in Candia. Unpublished inventories of the 15th century', *9th International Congress of Cretan Studies*, Elounda, 1-6 October 2001, Summaries of papers (Herakleion, 2001), 171-2.

Petr Balcárek, Olomouc, Czech Republic

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In progress: (with Vladimír Vavřínek) *Encyklopedie Byzance* (Prague: 'Libri' Publishing House, 2002).

Prof Slobodan Ćurčić, Washington, D.C.

Some Observations and Questions Regarding Early Christian Architecture in Thessaloniki (Thessaloniki, 2000); *Middle Byzantine Architecture on Cyprus: Provincial or Regional* (Nicosia, 2000); (with S. Popovic) *Naupara*, vol. 1 of the Corpus of Late Medieval Architecture of Serbia, 1355-1459 (Belgrade, 2001); 'Proskynetaria icons, saints' tombs, and the development of the Iconostasis', A. Lidov, ed., *The Iconostasis. Origins, Evolution, Symbolism* (Moscow, 2000), 134-60; 'Late medieval fortified palaces in the Balkans: security and survival', *Mnimio kai perivalon* 6 (2001), 11-48; 'The Exonarthex of Hilandar. The question of its function and patronage', in V. Korac, ed., *Huit siècles du monastère de Hilandar* (Belgrade, 2000), 477-87; 'The meaning and function of Katechoumenia in late Byzantine and Serbian architecture' (in Serbian with English summary), *Manastir Zica. Zbornik radova* (Kraljevo, 2000), 83-93; 'Function and form. Church architecture in Bulgaria, 4th-19th Centuries', V. Pace, *Treasures of Christian Art in Bulgaria* (Sofia, 2001), 46-66.

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Dr Małgorzata Dąbrowska, Łódź, Poland

'A Byzantine lady's daughters in Poland', *Byzantina et Slavica Cracoviensia* III, Byzantium and East Central Europe (Cracow, 2001), 197-202.

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In progress: *The double life of an emperor; illegitimate children of Palaiologoi and their consorts*.

Dr Claudine Dauphin, Paris, France

'Plenty or just enough? The diet of the rural and urban masses of Byzantine Palestine', *Bulletin of the Anglo-Israel Archaeological Society* 17 (1999), 40-76; 'The birth of a new discipline: archaeological demography', *Bulletin of the Anglo-Israel Archaeological Society* 17 (1999), 77-91; 'From Apollo and Asclepius to Christ: pilgrimage and healing at the temple and episcopal Basilica of Dor', *Liber Annuus* 49 (1999), 397-430; 'Sainte-Marie de la Probatique à Jérusalem (Territoire français): mosaïques de pavement, stratigraphie architecturale et histoire événementielle', *Résumés des Communications et Posters, IX^e Colloque international pour l'étude de la Mosaïque antique et médiévale*, Rome, 5-10 novembre 2001, 23; review of I. Peña, P. Castellana and R. Fernández, *Inventaire du Jébel Wastani. Recherches archéologiques dans la région des Villes Mortes de la Syrie du Nord* (Milano, 1999) for *Palestine Exploration Quarterly* 133 (2001), 206-8.

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Maria Evangelatou, Athens, Greece

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Dr Geoffrey Greatrex, Ottawa, Ontario, Canada

'Justin I and the Arians', in M.F. Wiles and E.J. Yarnold, eds., *Studia Patristica* 34 (Louvain, 2001), 73-81; 'Lawyers and historians in late

antiquity' in R. Mathisen, ed., *Law, Society and Authority in Late Antiquity* (Oxford, 2001), 148-61.

Work in progress: *The East Roman Frontier and the Persian Wars, A.D. 363-630* (London: Routledge, 2002), being undertaken in collaboration with Prof Sam Lieu of Macquarie University, Australia. This is now at proof stage and should appear in April/May 2002.

Prof Michel Kaplan, Paris.

'Le miracle est-il nécessaire au saint byzantin?', in D. Aigle, ed., *Miracle et Karäma*, Bibliothèque de l'École des Hautes Études, Sciences Religieuses 109, Hagiographies médiévales comparées 2 (Turnhout 2000), 167-96; 'Quelques remarques sur les routes à grande circulation dans l'Empire byzantin du VI^e au XI^e siècle', in A. Dierkens, J.-L. Kupper, J.-M. Sansterre, eds., *Voyages et voyageurs à Byzance et en Occident du VI^e au XI^e siècle*, Bibliothèque de la Faculté de Philosophie et Lettres de l'Université de Liège 278 (Liège-Geneva, 2000), 83-100; 'Quelques remarques sur la vie rurale à Byzance au IX^e siècle d'après la correspondance d'Ignace le Diacre', in S. Vryonis, E. Chrysos, eds., *The Dark Ages of Byzantium (7th-9th c.)*, National Hellenic Research Foundation, Institute for Byzantine Research, International Symposium 9 (Athens, 2001) 365-76; Ed., *Le sacré et son inscription dans l'espace à Byzance et en Occident. Études comparées*, Byzantina Sorbonensia 18 (Paris, 2001), 199-217; 'L'espace et le sacré dans la Vie de Daniel le Stylite', in *ibid.*, 199-217; 'Le choix du lieu saint d'après certaines sources hagiographiques byzantines', *ibid.*, 183-98; 'Les artisans dans la société byzantine aux VII^e-XI^e siècles', in N. Necipoglou, ed., *Byzantine Constantinople: Monuments, Topography and Everyday Life*, The Medieval Mediterranean 33 (Leiden, 2001), 245-60.

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Patricia Karlin-Hayter, Brussels

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Stavros Lazaris, Strasbourg, France

'Un nouveau manuscrit grec illustré du *Physiologus* : au sujet d'une récente étude sur ce texte', *REB* 58 (2000), 279-81 ; 'La médecine vétérinaire sous les Paléologues', Brigitte Mondrain, ed., *Pré-actes du XX^e Congrès international des études byzantines (Paris, 19-25 August 2001)* II, Tables rondes (Paris, 2001), 221; 'Quelques réflexions à propos de l'utilisation des nouvelles technologies au sein de l'Institut d'art et archéologie de Byzance', *Journal de l'Université Marc Bloch* 61 (January 2001).

Dr Ingunn Lunde, Bergen, Norway

Verbal Celebrations: Kirill of Turov's Homiletic Rhetoric and its Byzantine Sources, Slavistische Veröffentlichungen 86, 301 pp. (Wiesbaden: Harrassowitz Verlag 2001), ISBN 3-447-04358-X, DM 98; "'Ja orazdo umnee napisannogo": apophatic strategies and verbal experiments in Dostoevskii's *A Raw Youth*', *The Slavonic and East European Review* 79/2 (2001), 264-89; 'Pseudo-chrysostomica slavica', *Cyrillic Manuscript Heritage* 9, p. 5 (Publication of the Hilandar Research Library and the Resource Center for Medieval Slavic Studies, The Ohio State University).

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Michael Maas, Houston, Texas

(with Edward G. Mathews, Jr.), *Exegesis and Empire in the Early Byzantine Mediterranean. Junillus Africanus' Instituta Regularia Divinae Legis*, with the Latin text of Heinrich Kihn, translated by Michael Maas. Studien und Texte zu Antike und Christentum (Tuebingen: Mohr Siebeck, 2002).

Prof Henry Maguire, Baltimore, MD, U.S.A.

'Gardens and parks in Constantinople', *DOP* 54 (2000), 251-64; 'Medieval art in southern Italy: Latin drama and the Greek literary imagination', in Nikos Oikonomides, ed., *L'ellenismo italiota dal VII al XII secolo* (Athens, 2001), 219-39; 'The medieval floors of the Great Palace', in Nevra Necipoğlu, ed., *Byzantine Constantinople. Monuments, Topography and Everyday Life* (Leiden, 2001), 153-74; 'Profane icons. The significance of animal violence in Byzantine art', *Res* 38 (2000), 18-33; (with Ann Terry) 'The wall mosaics of the Cathedral of Eufrasius in Poreč: Third Preliminary Report', *Hortus Artium Medievalium* 7 (2001), 131-66.

Prof Ljubomir Maksimović, Belgrade, Yugoslavia

'Nikolaos Ikonmidis (Nicholaos Oikonomides; 17.II.1934- 31.V.2000)', *Godisnjak SANU* 107 (2000, ed. 2001), 597-8; (with G. Subotić) 'La Serbie entre Byzance et l'Occident', *XXe Congrès International des Études Byzantines. Préactes I* (Séances plénières), Paris 2001, 241-50; 'Le village en Serbie médiévale, XXe Congrès International des Études Byzantines. Préactes II (Tables rondes), Paris 2001, 17-18 (summary of the rapport, together with M. Popović); 'Epilogue' in Z. Dagron, *Car I prvosvestenik* (Belgrade, 2001), 407-15; 'Bozidar Ferjancic kao vizantolog', *Glas SANU* 390 (2001); (with G. Subotić) 'Srbija između Vizantije i Zapada', *Politika* 24th and 25th November, 2001.

Forthcoming: Οι άγιοι σέρβοι βασιλείς; Οι στρατιώτες των τεμάτων στην βυζαντινή κοινωνία.

Dr Triantafyllitsa Manlati-Kokkini, Athens, Greece

'Clergy and laity "opponents" in claims for privileges and land from the twelfth to the fourteenth century', in J. Burke and R. Scott, eds., *Byzantine Macedonia. Identity, Image and History* (Papers from the Melbourne Conference, July 1995), *Byzantina Australensia* 13 (Melbourne, 2000), 168-83; 'Πρόνοια- οικονομία και μοναχοί- λαιοί. Η διεκδίκηση των οικονομικών προνομίων στη Μακεδονία (12ος- 15ος αι.)', in *Byzantina* 21: *In Memory of Professor Ioannis Karayannopoulos* (2000), 251-70.

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εποχή των Παλαιολόγων/ 'Working and not working beneficiaries of land profit', in The National Hellenic Research Foundation, Institute for Byzantine Research, and Institute for Byzantine Research, International Symposium, 'Money and Market in the Palaiologan Era, 13th- 15th c.' (Halkis, 1998), 17; Κρατική πολιτική και προσωπικά προνόμια στο 'Υστερο Βυζάντιο: Ο θεσμός της 'πρόνοιας'/ 'State policy and personal privileges in late Byzantium: the institution of 'Pronoia'', Εταιρεία Βυζαντινών Ερευνών/ Society for Byzantine Research (Thessaloniki), pp. ca 400; 'Monks holders of imperial grants in the sources of the 13th and 14th centuries', Septième Congrès International d'Études Sud-Est Européen, Thessaloniki, 1994, to be published in *Byzantinoslavica*; 'Προνομιοῦχοι υπήκοοι στα μέσα του 11ου αιώνα' / 'Subjects favoured with privileges in the mid 11th c.', in The National Hellenic Research Foundation-Institute for Byzantine Research, International Symposium, 'The Empire in Crisis (?). Byzantium in the 11th Century (1025-1081)' (Athens, 10-13 May 2001); 'Women and the right of possessing land (κατέχειν και νέμεσθαι γήν), in the 13th to 15th century', 20th International Congress of Byzantine Studies, Paris, August 2001.
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Przemyslaw Marciniak, Gliwice, Poland

'Theatre re-discovered. Cretan Renaissance theatre', *Terminus* 1-2 (2000), 105-11 [in Polish]; 'Phenomenon of the Cretan Renaissance theatre', *Classica Catoviciensia. Scripta Minora* 1, fasc.2, 61-7 [in Polish]
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Dr Corinna Matzukis, Rand Afrikaans University, South Africa

'Cavafy of the Northern African diaspora: his attitude to Christianity and the Christian/Pagan conflict in his poetry', *Ekklesiastikos Pharos* 83 (1&2) (2001), 421-37; 'Cavafy's hellenism and the English influence', *Ekklesiastikos Pharos* 83 (1&2) (2001), 438-50.
Forthcoming: 'Palamas and the Parthenon (within the context of the Macedonian Conflict)', *Ekklesiastikos Pharos*; *Fall of Constantinople (Codex Marcianus Gr. 408): linguistic and historical commentaries* (Athens).

Anne McClanan, Portland, Oregon

(With K. Encarnacion) *The Material Culture of Sex, Procreation, and Marriage in Premodern Europe*, for which I wrote the essay, "'Weapons to probe the womb': the material culture of abortion and contraception in the early Byzantine period'.

Forthcoming: (in fall 2002) *Empress, Image, State: Imperial Women in the Early Byzantine World* (Palgrave/ St. Martin's Press).

Nevra Necipoğlu, Bebek, Istanbul

'The coexistence of Turks and Greeks in Medieval Anatolia (eleventh-twelfth centuries)', *Harvard Middle Eastern and Islamic Review* 5 (1999-2000), 58-76; 'Constantinopolitan merchants and the question of their attitudes towards Italians and Ottomans in the late Palaiologan period', in C. Scholz and G. Makris, eds., *Polypleuros nous: Miscellanea für Peter Schreiner zu seinem 60. Geburtstag* (Munich-Leipzig, 2000), 251-63; Ed., *Byzantine Constantinople: Monuments, Topography and Everyday Life*, *The Medieval Mediterranean* 33 (Leiden-Boston-Köln: Brill, 2001); 'Introduction', in *ibid.*, 1-14.

Forthcoming: 'The Byzantine aristocracy during the period of Ottoman conquests', in N. Göyünc, J.-L. Bacqué-Grammont and O. Ergenc, eds., *Festschrift for Halil Inalcik* (Istanbul).

Greg Peters, Toronto, Canada

Forthcoming: 'An examination of fourth century arguments against *Syneisaktism*: a search for understanding', *The Journal of Patristic, Medieval & Renaissance Studies*; 'Spiritual marriage in early Christianity: 1 Corinthians 7:25-38 in modern exegesis and the earliest Church,' *Trinity Journal*.

Mihailo Popović, Vienna

Forthcoming: 'The "Young Emperor of Constantinople": an overlooked prosopographical note in an itinerary of the fourteenth century' to be published in *BMGS* 26 (2002).

In progress: A thesis entitled 'Mara Branković- the life and work of a woman on the cultural point of intersection between Serbs, Byzantines, and Ottomans' (see 4. Theses).

Hilary Richardson, Dublin, Ireland

'Biblical imagery and the heavenly Jerusalem in the Book of Armagh and the Book of Kells', in P.Ní Chatháin and M. Richter, eds., *Ireland and*

Europe in the Early Middle Ages: Texts and Transmission (Dublin, 2002), 205-14 and pls. 1-31; 'The cross triumphant: high crosses in Ireland' in M. Richter and J.-M. Picard, eds., *Ogma. Essays in Celtic Studies in Honour of Próinséas Ní Chatháin* (Dublin, 2002), 112-17.

Forthcoming: 'Themes in Eriugena's writings and early Irish art', in the Proceedings of the 10th International Conference of SPES; 'History and eschatology in Eriugena and his age', N.U.I. (Maynooth, 2000).

Franziska E. Shlosser, Montreal, Canada

Forthcoming: 'The Exarchates of Africa and Italy', *JÖB* 53 (2003).

In progress: 'The early Slavs in Byzantine Sources'.

A.M. Stathi-Schoorel, Athens, Greece

In progress: a book on the Pontos in the Middle Ages.

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

Women and Religious Life in Byzantium (Aldershot, 2001); 'Les saintes montagnes a Byzance', in M. Kaplan, ed., *Le sacré et son inscription dans l'espace à Byzance et en Occident* (Paris, 2001), 263-75; 'Building activity in Constantinople under Andronikos II: the role of women patrons in the construction and restoration of monasteries', in N. Necipoglu, ed., *Byzantine Constantinople: Monuments, Topography and Everyday Life* (Leiden, 2001), 329-43.

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In progress: Annotated English translation of history of Leo the Deacon (with D. Sullivan, G. Dennis and S. McGrath).

Thomas Thomov, Sofia, Bulgaria

Work in progress: 'The Strymon valley during the raid of the Serbian Great Jupan Stephen Nemanja in 1189'; 'Once again about the so-called inscription of Doukas Vranas from Ahladochori village (near Siderokastron)'; 'Who was Henry Vallenciennes' bailliu Burille?'.

Prof. Dr. Franz Tinnefeld, Munich, Germany

Die Gesellschaft im späten Byzanz. Gruppen, Strukturen und Lebensformen, with Klaus-Peter Matschke, Leipzig (Köln/Weimar/Wien: Böhlau, 2001), ISBN 3-412-10199-0; 'Zur Entstehung von Briefsammlungen in der Palaiologenzeit', in Cordula Scholz, Georgios Makris, eds., *Polypleuros Nous. Miscellanea für Peter Schreiner zu seinem 60. Geburtstag* (München/Leipzig: Saur, 2000), 365-81; 'Der Blachernenpalast in Schriftquellen der Palaiologenzeit', in Birgitt Borkopp, Thomas Stepan, eds., *Lithostroton. Studien zur byzantinischen Kunst und Geschichte. Festschrift für Marcell Restle* (Stuttgart: Hiersemann, 2000), 277-85; 'Formen und Wege des Kontaktes zwischen Byzanz und dem Westen zur Zeit Karls des Großen', in Franz-Reiner Erkens, ed., *Karl der Große und das Erbe der Kulturen* (Berlin: Akademie-Verlag, 2001), 25-35; 'Zur Bedeutung schwerer Geschütze bei der Eroberung Konstantinopels im Jahr 1453', in Uta Lindgren, Karl Schnith †, Jakob Seibert, eds., *Sine ira et studio. Militärgeschichtliche Studien zur Erinnerung an Hans Schmidt* (Kallmünz: Lassleben, 2001), 51-63; 'Die Sammlung "Krumbacheriana" in der Bayerischen Staatsbibliothek zu München', in *XX^e Congrès International des Etudes Byzantines, 2001, Pré-Actes, I. Séances plénières* (Paris, 2001), 383-98.

Vasiliki Tsamakda, Heidelberg, Germany

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In progress: The Byzantine wall paintings in the village of Kakodiki (Selino, Chania) in Crete; the relationship between text and image in the Bulgarian Manasses Chronicle.

Dr Niki Tsironis, Athens, Greece

'The Mother of God in the Iconoclastic controversy', in M. Vassilaki, ed., *Mother of God. Representations of the Virgin in Byzantine Art* (Milan,

2000), 27-39; 'Representations of the Virgin and their relationship to the Passion', in *ibid.*, 453-63; article in *Archaeologia* 74 (June, 2000), 39-45; 'Saints of the Iconoclastic Period', in *Sanctity: a Forgotten Vision* (Athens: Akritas Publications, 2001), 162-7; 'The Lament of the Mother of God in Byzantine Tradition', in *The Lament of the Mother of God* (Athens: Foinikas Publications, 2001) (in Greek).

David Turner, Athens, Greece

Forthcoming: 'The Trouble with the Trinity: The context of a catchphrase during the reign of Constantine IV (668-85)' for *BMGS*.

In progress: Completing text book for eastern Roman history.

Dr Maria Vassilaki, Athens, Greece

Ed., *Mother of God: Representations of the Virgin in Byzantine Art*, Exhibition Catalogue, Benaki Museum Athens (20 October 2000- 20 January 2001) (Athens-Milan, 2000); 'Γύρω από την τεχνολογία των μεταβυζαντινών εικόνων', Proceedings of the Conference 'Τεχνογνωσία στη Λατινοκρατούμενη Ελλάδα', Gennadius Library (Athens, February 1997), (Athens, 2000), 195-206; 'Καθημερινή ζωή και πραγματικότητα στη Βενετοκρατούμενη Κρήτη: η μαρτυρία των τοιχογραφημένων εκκλησιών', *Ενθύμησις Νικολάου Μ. Παναγιωτάκη* (Herakleios: Crete University Press, 2000), 57-80; 'Παρατηρήσεις γύρω από τη θέση του ζωγράφου στην κρητική κοινωνία του 15ου αιώνα', Proceedings of the 8th International Congress of Cretan Studies (Herakleion, 1996) [Herakleion, 2000], 71-9; 'Painting and painters in Venetian Crete', A. Ovadia, ed., *The Howard Gillman International Conferences II: Mediterranean Cultural Interaction* (Tel Aviv, 2000), 147-62; 'Workshop practices and working drawings of icon-painters', *Greek Icons. Proceedings of the Symposium in Memory of Manolis Chatzidakis* (Recklinghausen, 1998) (Athens, 2001), 71-5; 'Η συμβολή των σχεδίων εργασίας των ζωγράφων στη μελέτη των μεταβυζαντινών εικόνων', *Θέματα μεταβυζαντινής ζωγραφικής. Μνήμη Μανόλη Χατζηδάκη*. Proceedings of a Symposium, Institute of Neohellenic Research- Christian and Archaeological Society (in press).

Sotiris Voyadjis, Greece

'Νεώτερες παρατηρήσεις για την οικοδομική ιστορία Ι.Ν. Μεταμορφώσεως Σωτήρος Χριστιάνων, Μεσσηνίας', *Δελτίον Χριστιανικής Αρχαιολογικής Εταιρείας*, περ Δ.τ.ΚΓ; 'Το καθολικό της Ιεράς Μονής Σταγιάδων κοντά στην Καλαμπάκα', *Εκκλησίες*

στην Ελλάδα μετά την Αλωση, τ. 6; 'Το τέμενος Σουλειμάν στη Μεσαιωνική Πόλη της Ρόδου', *Acts of the Congress, 15 Years of Works in the Medieval Town of Rhodes*.

Christopher Walter, Albertville, France

'The Manakion or Torc in Byzantine tradition', *REB* 59 (2001), 179-92; 'An icon of St Zosimos of Sozopol', *Analecta Bollandiana* 119 (2001), 40-4.

Forthcoming: *The Warrior Saints in Byzantine Art and Tradition* (Aldershot: Ashgate).

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Richard Witt, Athens, Greece

Principal translator [Modern Greek to English]: *The Splendour of Orthodoxy* (Athens: Athens Editions, 2001), 2 vols.; Catalogue entries translator [Modern Greek to English]: *Mother of God* (Athens, Benaki Museum, 2001).

Forthcoming: 'Race relations in medieval Lakonia' [in Modern Greek], *Journal of Lakonian Studies*, supplementary volume.

Other activities: Script [translated into Croat], 'The Greek Orthodox Christmas', broadcast on Radio Europe, Dubrovnik.

Dr. David Woods, Cork, Ireland

'The origin of the cult of St. Theagenes of Parium', *GOTR* 44 (1999), 371-417; 'Ammianus Marcellinus and the *Rex Alamannorum* Vadamarius', *Mnemosyne* 53 (2000), 690-710; 'On "Ships in the Air" in 749', *Peritia* 14 (2000), 429-30; 'The Church of "St." Acacius at Constantinople', *VigChr* 55 (2001), 201-07; '"Veturius" and the beginning of the Diocletianic Persecution', *Mnemosyne* 54 (2001), 587-91; 'Grain prices at Antioch again', *ZPE* 134 (2001), 233-38; 'Strategius and the "Manichaeans"', *CQ* 51 (2001), 255-64; 'Dating Basil of Caesarea's correspondence with Arintheus and his Widow', *Studia Patristica* 37 (2001), 301-07; 'Amandus: Rustic Rebel or Pirate Prince?' *AHB* 15 (2001), 44-49; 'Some *Eunapiana*' in K. McGroarty, ed., *Eklogai* (Maynooth, 2001), 85-132.

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Jialing Xu, Northeast Normal University, China

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3. FIELDWORK

GEORGIA

Antony Eastmond, Warwick and Zaza Skhirtladze, Tbilisi: Udabno monastery in the Gareja Desert in Georgia

Gareja, a semi-arid desert on the frontier of Georgia and Azerbaijan, has been a home for ascetic monks since the first foundation of a monastery there in the sixth century by St Davit Garejeli, one of the so-called 13 Syrian Fathers. At its height in the twelfth-thirteenth centuries around twenty monasteries and hermitages functioned in this inhospitable region. In October 2001 a small project was set up to investigate a series of wall paintings from the early middle ages in the main church at one of the monasteries, Udabno. The project was run by a small team from the University of Warwick and the Gareja Studies Centre in Tbilisi, under its director Dr Zaza Skhirtladze.

Udabno monastery is located on a ridge high above the first monastery, the Lavra. It is made up of caves cut into the rocks across more than 500m of the cliff face. More than fifty rock-cut chambers, including churches, chapels, cells and a refectory survive, although the fronts of many have collapsed over the centuries. Wall paintings from the ninth or tenth century to the thirteenth survive in eight of the churches and chapels and also in the monks' refectory.

The main church of the monastery consists of two parallel caves, the main nave and a second chamber cut deeper into the rock on its north side. The southern half of the main cave has now collapsed, but the inner cave survives complete. Both structures were painted (and in parts repainted) at different times. This project was concerned with the paintings in the deeper of the two caves, known as the diakonikon. This chamber is almost the same size as the main nave (c. 12 x 6m.) and is now totally covered with wall paintings of the thirteenth century. However, in places fragments of earlier painting show through the top layer. The paintings are of particular importance as each layer is dedicated to the life of a major Georgian saint: the lower layer shows the life of St Davit Garejeli, the founder of monasticism in the region, and the upper layer depicts scenes from the life of St Nino, the fourth-century female evangelist of Georgia. In both cases, the depictions are the earliest known cycles dedicated to these two saints. They are therefore very important in the history of Georgian art. Both are also unusual in

Byzantine and east Christian art in general, as painted lives of local/national saints are few and far between.

This project was instigated to decipher what can be seen of both layers of painting, and to make an accurate record of all surviving details. It has long been recognised by scholars that two layers of painting exist, and previous attempts have been made to record what exists in each layer; the last attempt was made nearly forty years ago. Our aim was to make a new record by producing 1:1 traced copies of all surviving fragments of painting and so reconstruct the iconography as accurately as possible and so learn more about the paintings, when they were produced and how they should be interpreted.

The ability to distinguish between the two layers is made possible by the way in which the second layer was added. Rather than paint it on a new layer of plaster (as was more common practice in Byzantium), it was painted directly over the first layer, with only a thin cover of white paint in between. This was only loosely attached to the wall and has slowly flaked away in many places, revealing the outline of the painting underneath. It is therefore possible to read much of the scheme of the lower layer, but it requires very close scrutiny. The paintings are very difficult to conserve and restore as any action designed to protect one layer tends to harm the other.

All our equipment, including very heavy old Soviet scaffolding poles and planks, a generator, lights and other materials had individually to be carried up the cliff from the Lavra-- a tough thirty minute climb (especially on the day that it rained). We are very grateful to Father Superior Louka at the Lavra, who organised help for us from among his small community of monks and lay brothers.

The painting of the life of St Davit Garejeli is limited to the west wall of the diakonikon and the western half of the north wall. The only other parts of the church that were painted at the same time were the apse and a giant cross on the ceiling. In the thirteenth century the whole church was covered in painting. The second half of the life of St Davit was covered with the new scenes of St Nino, and the first half on the west wall was covered by three scenes of the miracles of Christ. It was at this time that paintings were first put on the south wall and the ceiling covered with new images as well. Interestingly, the original paintings in the apse were left untouched, which allows us to gain some impression of the austere style and limited palette of the first layer of painting.

The actual work of making the copies was led by Davit Gagoshidze, an artist from Tbilisi who is also trained as a restorer (who is ranked at the highest level and works for the Institute for the Preservation of Georgian Monuments). We worked in pairs, scrutinising every square centimetre of the wall surface first looking for fragments of the lower layer of painting, and then the upper layer. One person held the light and the other copied what was seen. Every mark was recorded on special tracing paper carefully fixed to the wall in front of the paint surface. Fortunately, the colours used by the different painters and their manners of painting (especially the thickness of lines they drew) is distinct in each layer so they were relatively easy to distinguish – where they were visible.

Over the following week we worked through all the scenes – six in the lower layer and seven in the upper layer (four from the St Nino cycle, and three from the life of Christ). For the lower layer, the speed of our work was greatly helped by the previous records made, particularly that of Guram Abramishvili in the late 1960s. This provided a framework of where on the walls to look. The copies of the upper layer life of St Nino were easier to make as they required only looking at the surface of the wall. Despite St Nino's importance in the history of Christianity in Georgia, these earliest depictions of her life have never been the subject of specific study.

Our new version of the life of St Davit differs significantly from the earlier copies, partly because more of the paint has fallen away since they were made, and partly as we were able to use much stronger lighting than was available in the 1960s. Conversely, however, some details that were visible then are now lost. We have found considerably more detail in many of the scenes. We discovered a whole new figure of a monk on the west wall, and our understanding of one scene was completely transformed: where previous scholars had seen two monks walking to the right, we found one monk facing left and climbing a ladder, carrying the second man in a sack on his back. We were also able to discern much more of the background and landscape of the scenes: we found grass and flowers around the feet of many of the figures – transforming what was thought to be arid desert into much more verdant pasture. The task now is to work out how the scenes relate to the medieval texts of the life of St Davit, to date the paintings more accurately, and to see what we can learn about desert monasticism at the time the paintings were made.

As is always the way with this sort of work, every discovery has prompted us to ask more questions, and has produced new problems. Why did the monks choose the scenes from the life of St Davit that they

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did? Why did the monks decide to replace the life of their founding saint with that of St Nino? How did each cycle relate to the other paintings in the church? How did these paintings relate to the function of this second chamber cut deep into the rock of Udabno mountain? These we must now attempt to resolve.

GREECE

Mr C I Lillington-Martin: Fieldwork planned for 2002:
Surveys of Justinianic fortifications/buildings in Greece and Turkey (grants permitting).

TURKEY

James Crow, Richard Bayliss and Paolo Bono: *The Water Supply of Constantinople* 2001.

This research project, incorporating fieldwork as a major component, seeks to advance our understanding of urbanism in Constantinople throughout its history by investigating the provisions for water supply. Archaeological and hydrogeological research is being carried out on the channels, bridges, tunnels and spring sources outside the city and the cisterns and reservoirs within. Completed by Valens in AD 373 and supplemented by additional channels in the 5th century, this is the longest known Roman water supply system, the main branch from Vize being in excess of 250km.

In September 2001 we undertook our first full season of fieldwork on the water supply system. Our previous investigations of the aqueduct bridges and water channels in Thrace had taken place as peripheral activities to our primary focus on the Anastasian Wall (1994-2000). For the first time we were therefore able to conduct a systematic enquiry of the system both inside the city and along its route through Thrace. In the light of this more focussed methodology it was almost inevitable that we would challenge our existing hypotheses on the configuration of the system. As the fieldwork progressed, our revision of the working hypotheses enabled an increasingly compelling model of the system to evolve, which saw the system as more vast and more complex than anyone had previously imagined.

The Two Systems

The essence of our working model for the system, as emphasised in interim reports prior to 2001 was as follows (see Crow, J. and Ricci, A. [1997] 'Investigating the hinterland of Constantinople: interim report on the Anastasian Wall Project', *Journal of Roman Archaeology* 10, 235-62):

- The 4th century 'Valens' supply line was a broad (1.6m) channel with a primary source beyond Vize.
- This was supplemented in the 5th century by a narrow-gauge (1m) channel running from a closer source in a catchment area known locally as Papu. This channel ran at a higher level, parallel to the earlier channel for around 20km in the central hills of Thrace. It is associated with the best preserved surviving bridges, often built downstream from the bridges of the earlier channel, as was found at Kursunlugerme.

The principal revision to this hypothesis is that we now believe that the 4th-century "Valens" system was more likely to be the "high-level" narrow channel. There are several good reasons for reaching this conclusion, largely based on comparative observations made between proximate bridges and channels on the two systems. Hence the 5th-century addition to the system was probably the lower broad channel. Furthermore our observations suggest that the 4th-century 'Valens' system in fact drew water from both major catchments, i.e. that the full western extent of the system as we know it was already achieved in this primary phase. This is suggested by the discovery of narrow and broad channels on both major branches. The broader channel therefore represents a massive supplement to the supply line.

The main emphasis for detailed survey this season was in the Kursunlugerme valley and in particular on the principal surviving aqueduct bridge. Using a Trimble DR200+ Reflectorless Total station we produced an accurate plan, a detailed elevation of the east facade and a section through the bridge.

The Forest of Belgrade

Preliminary reconnaissance on the Ottoman aqueducts near Kemberburgaz yielded some significant results. Both of the principal aqueducts visited, the Uzunkemer and the Kovukkemer, are in their present form essentially Ottoman-period structures, but the question remained as to whether these had replaced earlier Byzantine works on the same Kırkçesme line. Inspection of the lowest tier in the three-tiered Kovukkemer aqueduct, revealed substantial components of an earlier Roman or Byzantine

aqueduct bridge, probably *in situ*, and characteristic Middle Byzantine repairs were also noted in the second tier.

Cisterns and Reservoirs within the city

Three days late in September were spent studying the major open-air reservoirs of the city, the Aetius, the Aspar and the Mocius. This continued the work begun in 2000 with our detailed survey of the Fildam reservoir outside the city near Bakırköy (*Anatolian Archaeology* 6, 16-8). A number of brick stamps were identified in the Aspar and the Mocius and both structures showed evidence of secondary redevelopment, attributable archaeologically to the Middle Byzantine period.

Evcik Kilise

Early in 2001, treasure hunters had caused extensive damage to the Church of St George at Evcik, a site surveyed in 1995 as part of our investigations on the Anastasian Wall. As a result we spent a day there, early in September, to assess the damage and to record what had been revealed, which included a cistern beneath the narthex. In the process of illicit excavation, the treasure-hunters had also exposed a substantial block bearing a long inscription, which was found on the site by Alessandra Ricci in May 2001. The block had originated in the Anastasian Wall and had presumably been relocated for the 10th-century construction of the church. To date, this is the only known inscription from the Wall. Transportation to the Istanbul Archaeological Museum was arranged and in September we were permitted to spend some time studying the Greek text. The inscription records restorations to the Wall during the reign of Heraclius (610-41) and full publication will be proceed in due course, in collaboration with the museum.

Acknowledgements

Once again it is our pleasure to record our thanks to the General Directorate of Ancient Monuments and Museums for granting permission to continue our research. The substantial progress made on our fieldwork this year was made possible by our most excellent Temsilci, Nilufer Aydın from the Istanbul Archaeological Museum, who was incredibly helpful in all logistical matters and met every physical and linguistic challenge with unprecedented good cheer. We are also glad to thank Emel Ballık from the Kocaeli Archaeological Museum who also joined for a short period. At the Istanbul Archaeological Museum we were kindly received and assisted by the director Dr Halil Özek,

Sumerianologist Dr Veysel Dombaz and archaeologist Dr Turan Gökyıldırım. We also would wish to thank Dr Ferudun Özgümüş for sharing his time with us in Istanbul.

Funding this year was gratefully received from the British Institute of Archaeology at Ankara, the Arts and Humanities Research Board and the Leverhulme Trust. We thank all responsible for their continued support. In addition to the authors and representatives, the team in 2001 was made up with post-graduate students in archaeology, Byzantine history, geology and hydrogeology from the Universities of Newcastle, Queen's Belfast, Aberdeen and La Sapienza (Rome).

Ken Dark and Ferudun Özgümüş, Rescue archaeology in Istanbul, 2001

The rescue archaeology programme for the walled area of Byzantine Constantinople reported in *BBBS* 25 and 26 (the Istanbul Rescue Archaeological Survey) continued in 2001, after a year-long pause to analyse data resulting from the 1998 and 1999 seasons in the districts of Ayvansaray, Balat, Kocamustafapasa and Yedikule. During 2000, the project's Turkish co-director, Dr Özgümüş, undertook his own separate survey in the districts of Fener, Unkapanı and Cibali, but this 'Golden Horn survey' was not part of this project and so is not reported here.

As described in earlier issues of *BBBS*, the Istanbul Rescue Archaeological Survey was initiated, and all its work is co-directed, by Dr Ken Dark, Director of the Research Centre for Late Antique and Byzantine Studies at the University of Reading (see 8. 'Announcements'). It is co-directed by Dr Özgümüş of Istanbul University, and sponsored by the Late Antiquity Research Group (LARG) – as part of its 'Istanbul Rescue Archaeology Project' – and The British Museum, in collaboration with Istanbul University. In 2001, the British Institute of Archaeology at Ankara joined these as a sponsor of the survey.

The Istanbul Rescue Archaeological Survey employs methods of 'rescue survey' (principally 'site-watching' and the systematic, street-by-street, survey of surface remains) to record all Byzantine and pre-Byzantine material in the survey area that is unpublished or at risk of damage or destruction. Large quantities of previously unpublished material (including architectural fragments, column capitals and column shafts) have been recorded across the west of the Byzantine city, ranging from

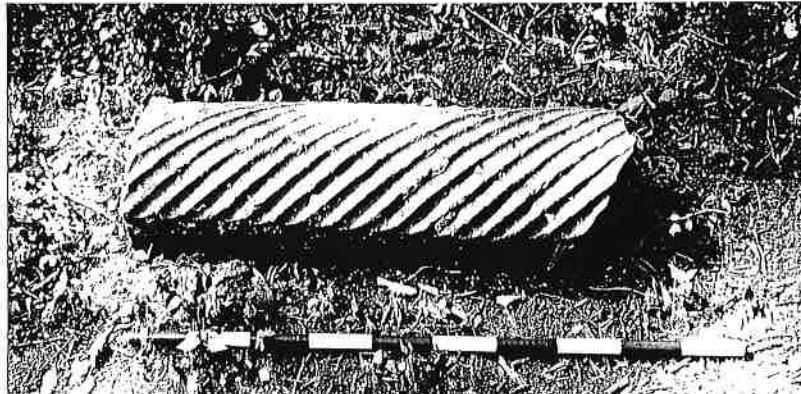
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individual sherds of pottery to standing structures. This has resulted in the discovery of several 'new' foci of Byzantine activity and substantially increased known material evidence at several sites prominent in written sources.

In 2001 survey concentrated on the areas of Fatih, Zeyrek and Karag mr k, well-known to Byzantinists as the locations of the Church of the Holy Apostles and the Pantocrator monastery. Fine, but unprovenanced, Byzantine columns with monograms and mason's marks and other architectural fragments, were recorded at **Zeyrek Han**, immediately east of the surviving Pantocrator churches, where these are employed as restaurant garden ornaments.



Architectural material was also found at the Ottoman mosque of **Nisanci Camii** and in the nearby cemetery at **Meymenet Sokak**. This included complete monolithic columns, an elaborately carved panel and a fragment of spiral-fluted stonework.

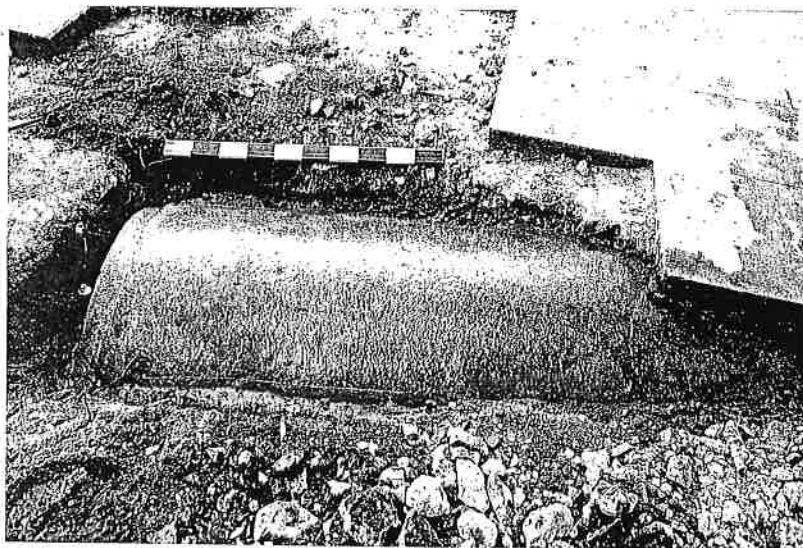


Other finds included a column capital and monolithic column shaft at **Mehmedaga Camii** and an unpublished fragment of a carved stone panel from the well-known standing Middle Byzantine church at **St John in Trullo**. **Kasim Aga Camii**, examined in detail by the project in 1999, is on the boundary between the 1999 and 2001 areas and was re-visited, resulting in the discovery of a porphyry monolithic column and other architectural stonework, along with an additional length of the walling recorded in 1999. The latter – a straight east-west wall with a northern apse – runs beneath the standing Byzantine structure and clearly pre-dates it.

Two sites produced particularly interesting in situ evidence. At **Seyh Süleyman Mescidi** additional architectural fragments were discovered west of the standing Byzantine building today used as small mosque. Entering the previously-known substructure below the mosque it was clear that the walls are covered with unreported Byzantine-period whitewash decorated with red paint. The painting outlines side niches and a (also previously unreported) series of ribs radiating from a central boss in the domed ceiling. The first accurate measured plans of the substructure (perhaps a burial crypt) were made by the project.

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New material came from the mosque of **Fatih Camii**, rebuilt in the eighteenth century but constructed between 1463-1470 on or near the site of the Byzantine Church of the Holy Apostles. During fieldwork the broad precinct surrounding the mosque was being re-paved, exposing substantial pieces of one or two large monolithic columns identical to some of those re-used in the mosque courtyard and adjacent Tabhane Medresesi, usually said to derive from the Church of the Holy Apostles. A well inside the mosque seems to be built of Byzantine brickwork and another small fragment of Byzantine architectural stonework was recorded in one of the walls of the surrounding complex.



The most surprising discovery came immediately *after* the 2001 fieldwork, when Ken Dark realised that some of what had been assumed to be the mosque foundation clearly pre-dates remaining parts of the fifteenth-century structure. The stubs of walls of a Byzantine structure were apparently re-used in situ for the later mosque and its enclosed cemetery. Although fragmentary, these suggest a large cruciform building with a rectilinear eastern enclosure. Given the location he suggests that the 'new' structure can be interpreted as the Church of the Holy Apostles and its eastern enclosure as the textually-attested courtyard surrounding the mausoleum of Constantine the Great. If so, the

second greatest church in the capital of the Byzantine Empire, hitherto believed entirely lost, still stands up to three courses high in places. In view of the importance of this, a detailed presentation of the evidence has already been submitted for publication.

If permission is granted, the project will continue in 2002. Preliminary interim reports for the 1998, 1999 and 2001 seasons, containing brief accounts of all sites examined, are available for £7.00 each (post free) from: K.R.Dark, 324 Norbury Avenue, London, SW16 3RL, UK. All enquiries about the project should be directed by post to the same address, or by email to: K.R.Dark@reading.ac.uk

Acknowledgements

The project directors would like to thank the Turkish Ministry of Culture for granting permission for the 2001 work and to our Government Representative, Ms. T. Kavala for her continual support, encouragement and help throughout the survey. We would also like to thank all the authorities, especially the Museums and the staff of Fatih Camii, for permission to visit their property and for their help. Thanks are also due to those who actually carried out the survey under our direction and to the sponsoring bodies, especially LARG and The British Museum. Dr A. Harris deserves special gratitude both for assistance relating to LARG and for participating in the 2001 season.

Dr Ken Dark would also like to thank Ms E. Ecer and Mr K. Ipek of the Turkish Embassy and Consulate in London for their help and encouragement.

4. THESES

Theses begun in 2001:

James George, 'Images of heresy and orthodoxy after Chalcedon', DPhil, Oxford University, supervisor Prof Averil Cameron.

Hiroyuki Hashikawa, 'The Council of Lyons, 1271', MPhil, The University of Birmingham, supervisor Dr Ruth Macrides.

Scott Johnson, 'The Life and Miracles of Thecla', DPhil, Oxford University, supervisor Prof Averil Cameron.

Ioannis Katsaros, 'The Interaction of Greeks and Latins in Frankish Greece', MPhil, The University of Birmingham, supervisor Dr Ruth Macrides.

Christina Kirmizi, 'Theorianos' embassy to the Armenians', MPhil, The University of Birmingham, supervisor Dr Ruth Macrides.

Aimée Lawrance, 'Liturgy and Space in Middle Byzantine Churches', PhD, supervisor James Crow, Newcastle University.

C. I. Lillington-Martin, 'Belisarios', PhD, University of Reading (part-time).

P. Markiniak, 'Greek drama in Byzantine time', PhD, University of Silesia, supervisor Prof. Romuald Turasiewicz [in English].

Mihailo Popović, 'Mara Branković—the life and work of a woman on the cultural point of intersection between Serbs, Byzantines, and Ottomans', PhD, The University of Vienna.

Alexander Sarantis, 'The Balkans during the Reign of Justinian', DPhil, Oxford University, supervisor Dr James Howard-Johnston.

Ece Turnator, 'The monasteries of Constantinople, 4th-8th centuries', MLitt, University of St Andrews, supervisor Dr Paul Magdalino.

Monica White, 'Military Saints in Byzantium and early Medieval Russia', Ph.D., University of Cambridge, supervisor Dr S. Franklin.

Kostas Yiavis, 'A Critical Edition of the Medieval Rhymed Romance *Imberios kai Margarona*', PhD, University of Cambridge, supervisor Dr David Holton.

Kostas Zafeiris, 'The chronicle of Theodore Skoutariotes', PhD, The University of St Andrews, supervisor Dr Paul Magdalino.

Theses in progress, but not previously reported:

Caroline Alcalay, 'Contribution à l'histoire des cercles érudits byzantins à la fin du XIII^e et au début du XIV^e siècle', PhD, Sorbonne University, Paris, supervisor Prof M. Kaplan.

Estelle Cronnier, 'Les inventions de reliques à Byzance', PhD, Sorbonne University, Paris, supervisor Prof M. Kaplan.

Nathalie Delierneux, 'La sainteté féminine à Byzance (VIII^e-Xe siècle)', PhD, University of the Sorbonne, Paris, supervisor Prof M. Kaplan.

Olivier Delouis, 'Le monastère du Stoudios des origines à 1204', PhD, Sorbonne University, Paris, supervisor Prof M. Kaplan.

Vassiliki Dimitropoulou, 'Imperial Female Artistic Patronage in the Komnenian Era', PhD, University of Sussex, supervisor Dr Liz James.

George D. Domatas (Sideroundios), 'Early Christian and Byzantine perceptions of Hellenism', MPhil/PhD, Hellenic Institute, Royal Holloway, supervisor J. Chrysostomides.

Maria Evangelatou, 'The illustration of the 9th century Byzantine marginal Psalters: layers of meaning and their sources in iconophile polemics, liturgical practice and homiletic tradition', PhD, Courtauld Institute of Art, supervisor Prof Robin Cormack.

Greg Peters, "'A Treasury of Divine Knowledge and Wisdom": the twelfth-century Byzantine spiritual theology of Peter Damaskenos', Ph.D, supervisor T. Allan Smith, csb, University of St. Michael's College, Toronto, Canada.

The thesis examines the abundant writings of the twelfth century Byzantine monk Peter of Damaskos (fl. ca. 1156/7), providing a synthetic exposition of his spiritual theology in relationship to earlier Byzantine spiritual authors.

Eliya Ribak, 'Archaeological evidence for relations between religious communities in the Early Byzantine Holy Land', PhD, University of Reading, supervisor Dr Ken Dark.

Alicia Simpson, 'Studies on the composition of Niketas Choniates' *Historia*', PhD, King's College London, supervisor Prof Judith Herrin.

Panos Sophoulis, 'Byzantine-Bulgar Relations from 775 to 816, Based on the Account of Theophanes the Confessor', DPhil, Oxford University, supervisor Dr James Howard-Johnston.

Theses successfully completed in 2001:

Hagit Amirav, 'Exegetical Traditions and the Rhetoric of John Chrysostom: A Study of the Homilies on Noah and the Flood', DPhil, Oxford University, supervisor Prof Averil Cameron.

Richard Bayliss, 'Provincial Cilicia and the Archaeology of Temple Conversion', PhD, supervisor James Crow, Newcastle University.

This is a study of the Christianisation of the built environment: the physical manifestation of the transition from paganism to Christianity in the Greek East. The core of this thesis comprises an archaeological exploration of temple conversion in terms of structural mechanics, logistics, chronology and socio-political implications.

This work provides a re-assessment of the fate of the temples – their deconsecration, destruction, preservation, abandonment and re-utilisation – by supplementing and questioning the historical record through reference to the wealth of available archaeological evidence. Detailed chapters on the mechanics and chronology of particular forms of conversion scenario illustrate the emergence of an architectural vocabulary of temple conversion from the middle of the 5th century.

In order to assess the impact of change on a local level, these primary issues are addressed through the archaeology of provincial Cilicia. This sheds new light on several well-known temple conversions and raises important questions about those for which the evidence is less conclusive. It

is through this kind of regional study that the variability in the fate of temples is realised and increasingly attributed not to the influence of a particular piece of legislation, but to local and regional circumstances and context. Detailed studies of individual sites have also enabled the formulation of a methodological critique for the identification of the sites of temple conversion in their various manifestations: from complete incorporation of the temple remains, to piecemeal appropriation of individual architectural elements.

Archaeological, historical and epigraphical evidence from over 250 structures in which the influence of a pre-existing temple has been detected, have been incorporated into a highly detailed database, providing a platform for information management and the analysis of trends in the fate of the temples. By looking beyond the subjective narratives of the primary historical sources, this thesis demonstrates that the archaeological evidence can provide us with a deeper understanding of the complexity and variability of temple conversion as it occurred in individual urban contexts. This has enabled the formulation of a more coherent picture of its significance and situation in the cultural and physical transformation of the late antique city.

André Binggeli, 'Anastase le Sinaïte: Récits sur le Sinaï et Récits utiles. Édition, traduction, commentaire', PhD, University of Paris IV, Études grecques, awarded the highest approbation at the public examination held at the Sorbonne; the thesis involved both a critical edition, with an extensive study of the complex manuscript tradition, and a very full historical investigation of the stories and their relevance.

Zorica Djoković, 'The Demographic Structure in Eastern Macedonia during the First Half of the 14th Century', MA, University of Belgrade, supervisor Prof L. Maksimović.

Dirk Krausmueller, 'Saints' Lives and Typika: The Constantinopolitan Monastery of Panagiu in the Eleventh Century', PhD, Queen's University, Belfast, supervisor Prof Margaret Mullett.

This thesis explores approaches to Byzantine monasticism and to the literary production of Byzantine monks, taking as its point of departure one community, the Constantinopolitan monastery of Panagiu, and the texts that can be attributed to its members. In Chapter One I show that Panagiu was an offshoot of Lavra on Mt Athos, having been founded by Anthony, former disciple and designated successor of the Lavriot abbot Athanasius. In Chapter Two I identify the texts that can be related to the monastery in the

early eleventh century: the *Typikon* of Panagiu which provided the model for the Petritzonitissa *Typikon* and two biographies of Athanasius the Athonite. I demonstrate that the two extant *Lives*, *Vita A* by Athanasius 'the Younger' and the Lavriot *Vita B*, go back to a lost common model which I call *Vita prima*. Through a comparison of passages which are found both in the Petritzonitissa *Typikon* and in *Vita A* and *Vita B* I show that there exists a complex interplay between the hagiographical texts and the Panagiu *Typikon*. In Chapter Three I identify Anthony as author of the Panagiu *Typikon* and the *Vita prima*. I then show how he used the *Vita prima* to make his claim to be the rightful successor of Athanasius despite his failure to become abbot of Lavra. In his metaphrasis the author of *Vita A* reinterpreted Anthony's statements in order to present himself as the focus of a vast providential movement to ensure St Athanasius' care for him. In Chapter Four I attempt a reconstruction of the history of Panagiu in the later eleventh century. Panagiu's standing among monks can be gauged from the correspondence between Athanasius, abbot of Panagiu, and the Studite monk Nicetas Stethatos. Finally, an analysis of Pakourianos' *Typikon* for his foundation of the Theotokos Petritzonitissa allows a unique insight into the relation between a 'reform' monastery and a lay founder.

Sophie Métivier, 'La Cappadoce aux premiers siècles de l'Empire byzantin : recherche d'histoire provinciale', PhD, Sorbonne University, Paris, supervisor Prof Michel Kaplan.

Avec la constitution d'une monographie régionale consacrée à la Cappadoce aux trois premiers siècles de l'Empire byzantin, nous avons tenté d'examiner et d'analyser la réussite provinciale de la réforme de l'Empire commencée avec Dioclétien et continuée par Constantin et ses successeurs. La mise en place de nouvelles institutions, la fondation et la genèse de Constantinople comme capitale de l'Empire romain d'Orient, la christianisation de ce dernier ont modifié la place de la Cappadoce dans l'Empire en lui accordant une nouvelle manière de participation à l'histoire de celui-ci, au IV^e siècle du moins. En étudiant les institutions, et civiles et ecclésiastiques, et locales et centrales, qui font l'histoire de la Cappadoce aux IV^e, V^e et VI^e siècles, en évaluant leur réussite ou leur échec, nous avons cherché à analyser les relations, d'intégration ou d'exclusion, qui ont alors été définies entre la Cappadoce et le 'Nouvel Empire'. L'histoire des provinces de Cappadoce, de leur administration, assurée par les curiales, les gouverneurs et les fonctionnaires impériaux qui ont géré les propriétés impériales, celle des évêques et de leurs communautés ecclésiastiques, celle

enfin des Cappadociens qui ont choisi de s'expatrier témoignent des modalités, des raisons et des conséquences de l'acceptation par la Cappadoce de la genèse et de l'affermissement du 'Nouvel Empire'. En même temps que la région atteste son intégration politique et institutionnelle à l'Empire, elle cesse de constituer tout enjeu dans l'histoire de celui-ci : sa pleine acceptation du projet politique des empereurs, qui fait primer l'unité de l'Empire, aboutit à son déclassement, voire à sa marginalisation. L'ensemble de son histoire justifie peut-être que la Cappadoce n'ait jamais fait dissidence ni aux trois premiers siècles de l'Empire byzantin ni aux siècles suivants, en dépit des invasions perses puis arabes.

Georges Sidéris, 'Eunuchs and Power in Byzantium (IVth-VIIth century)', Sorbonne University, Paris, supervisor Prof M. Kaplan.

The development of eunuchs and their power in Byzantium originated in the Emperor's and the Roman aristocracy's attachment to female chastity. By the will of the sovereigns, the domestic service by eunuchs of the *Cubiculum* was constituted as a public State service: the body of State eunuchs organized around the Grand Chamberlain (*praipositos*). A political eunuchism then developed. Eunuchs entrenched themselves at the heart of Byzantine imperial institutions, whether domestic, civil, military or ecclesiastical. This was particularly true of Palace services. The development of the autonomous power of the Empress reinforced the role of eunuchs in the heart of the Palace. This group also managed to become a pivot of imperial power, organized at the heart of the service of the Chamber, which constituted a Palatine bureaucracy. They belonged to the Byzantine aristocracy. In particular, some eunuchs founded monasteries in Constantinople and in Palestine. But their power was not only the result of activity at the summit of institutions. Indeed, the weight of the Church, the growing influence of its conceptions of eunuchs and chastity within society and in Byzantine law, went hand in hand with the role and the growing power of imperial eunuchs. This evolution brought about a situation in which Byzantine society and particularly the imperial palace, structured and conceived themselves around a three gender model: eunuchs, women and men.

Irena Stefoska, 'The Sclavinias in Macedonia (7th-9th Centuries)', MA, University of Belgrade, supervisor Prof L. Maksimovic.

Mika Takiguchi, 'Illuminated Gospel Books and the Perception of the Role of Images in Byzantium', PhD, Courtauld Institute.

The illuminated Gospel Book is by far the most numerous, and hence the most important and characteristic genre of book production in Byzantine culture. This thesis approaches the material broadly but also selectively, attempting to answer basic questions. It is a pioneering and therefore tentative undertaking.

First, a historiographical and methodological introduction is given, locating the approach of this thesis. Second, an overview of the Byzantine perception of the Gospel Book is proposed, based on a detailed survey of the surviving material in the British Library, supported by various appendices. This establishes the features of 'a standard Byzantine Gospel Book'. Third, individual books which do not fit the pattern are considered, so as to clarify the range of possibilities in a series of detailed case studies. Possible explanation for both uniformity and diversity is pursued next, by considering the role of the Gospel Book in the liturgy and society of Byzantium. The Evangelist Portraits in Gospel Lectionaries and the New Testament manuscripts are then examined, so as to see how they were transferred from one genre to another, and how they functioned within their new surroundings. Finally, Gospel illustrations in surrounding regions as well as in the West are considered. The contrast with other cultures leads to a clear understanding of the characteristics of the Byzantine Gospel Book. It is concluded that the uniformity of the Byzantine Gospel Book embodies the eternity and uniformity of Orthodoxy.

Vasiliki Tsamakda, 'Die illustrierte Chronik des Johannes Skylitzes in Madrid', PhD, University of Heidelberg, supervisors prof Dr Chr. Strube and Prof Dr L.E. Saurma.

The famous Codex Vitr. 26-2 of the National Library in Madrid contains the Chronicle of John Skylitzes. It is prolifically decorated with 574 miniatures. The manuscript is of great significance, owing to its lavish decoration and the fact that it is the only preserved illustrated chronicle of the Byzantine era. The appearance of Byzantine, Western and Arabic elements in the illustrations of the Skylitzes Matritensis ensures it a particular place among the manuscripts produced in the Middle Ages and makes it very important from a cultural point of view.

From the state of research about the Skylitzes Matritensis, one may deduce that the dating of the codex depended on the results of paleographical studies. An independent dating of the illustrations, based on art historical grounds, does not exist. The thesis aims to fill this gap. Additionally, the thesis examines several other aspects, e.g. the relationship between text and image, the iconography and the question of the commissioners, which were

neglected in the previous studies because of the concentration on the interest of the date and place of origin of the manuscript. The results of this study allow a more accurate dating and exact localisation of the codex, as well as a better understanding of the process of its creation.

Maria Vlassopoulou, 'Literary Writing and the Recording of History: A Study of Marinos Tzane Bounialis' *Cretan War* (17th Century)', PhD, University of Cambridge, supervisor Dr David Holton.

The present thesis investigates the dynamic relationship between literature and history, by examining, as a case-study, *The Cretan War*, a Greek verse narrative recording the historical event of the Veneto-Turkish war in Crete (1645-1669), by the Cretan Marinos Tzane Bounialis. The text was first printed in 1681 in Venice, where the author finally sought refuge after the surrender of his home town, Rethymno, to the Turks. By co-examining the literary character of the narrative and its process of recording events, this thesis approaches *The Cretan War* within its literary, cultural, social and ideological context, aiming at an understanding of its active role as a channel that both conveys information and participates in the formation of the way this information is perceived. This is achieved by combining textual analysis with a comparative examination of Bounialis' *The Cretan War* with literary texts and other written sources. By juxtaposing Greek historical narratives in verse recording events of topical interest (14th-17th centuries) and works of the Cretan Renaissance with Bounialis' text, the first two chapters investigate the literary and cultural background against which Bounialis creates his own work, highlighting the text's particular characteristics. The standpoint of *The Cretan War* is further outlined by comparing, in the third chapter, representations of the Veneto-Turkish war by Bounialis to corresponding information stemming from other sources. Finally, the participation of the text's intrinsic dynamics, in shaping a particular perspective towards the past, is illustrated by studying the structuring of temporal horizons and the formation of the semantic content of terms related to identities within the text. The present approach reveals the significance of *The Cretan War* for an understanding of the mentality of its era and interprets the participation of the individual author and text in the perception of the Cretan War as a historical event, while at the same time evaluating the text as a historical source.

5. CONFERENCES, RECENT AND FORTHCOMING

2001

12- 14 January: **Athens, Greece.** International conference on 'The Mother of God' by the National Hellenic Research Foundation in collaboration with the Benaki Museum.

30 Mar- 1 Apr: **Toronto, Ontario, Canada.** Conference on Byzantine Monasticisms, University of St. Michael's College. Attended by Greg Peters and F. Shlosser who presented a paper: 'Bessarion: a late example of the Byzantine Scholar Monk'.

28-29 Apr: **Cambridge.** 'Continuity and Change in Orthodox Christendom: c. 1204-1821: Identities in the Byzantine Commonwealth and After', Pembroke College, Cambridge. Organized by Dr Catherine Holmes and Dr Dimitris Livanios. This two-day colloquium explored the relationship between Orthodox Christianity and the formation of identities within the late Byzantine and post-Byzantine worlds. Speakers and papers included: 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, 'Byzantine identity and the Council of Florence'; Gill Page, 'Formulations of group identity in medieval Greece, 1204-1350'; Francis Thomson, 'The Byzantine legacy in Ruthenia (Ukraine and Belorussia): Continuity and collapse (15th- 17th centuries)'; Dr Jana Howlett, 'Myths of Moscow's Byzantine inheritance'; Paschalis Kitromilides, 'Orthodox identities in a world of Ottoman power, c. 1650-1750'; Anthony Bryer, 'Lives and afterlives of two martyrs for Albania'; Dimitris Livanios, 'Silent voices, eloquent silences: the Balkan peoples in the Greek historical imagination, c. 1602-1830'; Richard Clogg, 'Antiquity and Orthodoxy in the Greek World c. 1750-1821'. Sessions were chaired by David Holtón, Simon Franklin, David Abulafia and Mark Mazower. We were joined by members of the South East European Medieval Studies Group who attended our colloquium in lieu of their spring meeting. The colloquium was sponsored by: The A.G. Leventis Foundation, London; The George Macaulay Trevelyan Fund, Cambridge; The Hellenic Foundation, London. The convenors, Catherine Holmes and Dimitrios Livanios, would like to thank David Abulafia and Peter Sarris (History Faculty, University of Cambridge), David Holton and Simon Franklin (Modern and Medieval Languages,

University of Cambridge) and Kate Fleet (Head of the Killiter Centre for Ottoman Studies, Newnham College, Cambridge), and Marcus Plested (from the Cambridge Institute of Orthodox Christian Studies) for lending their support to the project.

3-6 May: **Kalamazoo, Michigan, USA.** 36th International Congress on Medieval Studies. Attended by Greg Peters.

11-13 May: **Athens, Greece.** International Symposium entitled 'The Empire in Crisis. Byzantium in the 11th Century (1025-1081)', National Hellenic Research Foundation.

12 May: **Oxford.** Dr Claudine Dauphin gave a paper on 'Seasonality of death in Byzantine Palestine' at the Spring meeting ('The Seasonality of Diet and its Consequences') of the British Diet Group in Antiquity at Somerville College, Oxford.

18 May: **Oxford.** Rowena Loverance (British Museum) gave a lecture entitled 'The Creation of the National Icon Collection of the British Museum', with slides at St John's College, Oxford. This was followed by a visit by OBS members, on 20th June, to the British Museum, where Dr Loverance took participants round the Byzantine collections and, in the afternoon, Dr Entwistle pulled out jewellery, icons and ivories for closer scrutiny.

27-28 May: **Mystras, Greece.** (Theodorakopouleio), Society of Plethon & Byzantine Studies. Runciman Commemorative Conference. Richard Witt delivered a communication on 'Runciman and Southeastern Europe'.

27-30 June: **Dublin, Ireland.** 'The Philosopher and Society in Late Antiquity', an international conference in honour of Peter Brown.

July: **Reading.** 'Byzantium', a symposium of the Graduate Centre for Medieval Studies, University of Reading. The well-established annual symposium of the GCMS was devoted to the subject of the archaeology of the Byzantine Empire, in honour of the (then forthcoming) foundation of the new Research Centre for Late Antique and Byzantine Studies in the University of Reading. The symposium was organised for GCMS by Dr Ken Dark and the day's events were introduced by the GCMS's outgoing Director, Professor Edward James. Speakers including Drs Simón Ellis,

Anthea Harris and Sean Kingsley, gave papers ranging from the archaeology of 'middle class' housing and the homes of lawyers in Early Byzantine eastern Mediterranean cities to the role of artefacts and burial practices in Byzantine relations with the Late Antique elites of western Europe. The day-meeting was very well attended and the papers given will form the basis of a volume on the archaeology of the Byzantine Empire, currently in preparation. Enquiries about the GCMS and Medieval Studies at Reading should be addressed to the GCMS's new Director, Dr Françoise Le Saux, GCMS, Faculty of Letters and Social Sciences, University of Reading, Whiteknights, Reading, RG6 6AA, UK

19- 25 Aug: **Paris, France.** XXe Congrès International des Études Byzantines. (See report in the SPBS Autumn Newsletter, November 2002).

8-9 Sept: **Andros, Greece.** International Symposium entitled 'Venice and the Aegean' in collaboration with the Hellenic Institute for Byzantine and Post-byzantine Studies of Venice and St George Lycabettus Hotel.

8-10 Sept: **Cambridge.** 'Material Culture and Well-Being in Byzantium (400-1453)', Conference organizer: Dr Anna Muthesius. Speakers included Prof A.A.M. Bryer, A.W. Dunn, Dr A. Harvey, Prof A. Hohlweg, Dr E. James, Dr A. Lidov, and many others.

19-21 Sept: **Yerevan State University, Armenia.** State commission for the celebration of the 1700th anniversary of the proclamation of Christianity as the state religion of Armenia. International conference organized by Yerevan State University and Unesco, entitled 'Christian Armenia as a crossroad of civilizations'. Hilary Richardson delivered a paper entitled, 'Armenia and Ireland: parallels in early Christian art'.

5-10 Nov: **Rome.** 9th International Colloquium on Ancient and Medieval Mosaic Research. Dr Claudine Dauphin provided a double poster on 'Sainte Marie de la Probatique à Jérusalem (Territoire français): mosaïques de pavement, stratigraphie architecturale et histoire événementielle'.

9-11 Nov: **South Bend, Indiana, USA.** 27th Annual Byzantine Studies Conference, University of Notre Dame.

24 Nov: **Toronto, Canada.** First symposium of the Canadian Society for Syriac Studies, organised by Prof Amir Harrak (University of Toronto,

Canada) [csss@chass.utoronto.ca], at the University of Toronto. Among the speakers were Prof Harrak, Prof S.H. Griffith (Washington, D.C.), Prof P.-H. Poirier (Quebec City) and Prof R. Kitchen (Regina).

29 Nov- 2 Dec: **Athens, Greece.** International Symposium entitled 'Byzantium as Oecumene', organized by the Institute for Byzantine Research in collaboration with the Hellenic Ministry of Culture. Held at the National Hellenic Research Foundation.

8 Dec: **London.** King's College. Workshop, organized by Tassos Papacostas and Ioanna Chrystoforaki: 'Continuity and change in medieval society. The transition of Cyprus from Byzantine province to Crusader kingdom'. Speakers included Peter Edbury, Gilles Grivaud, Michael Metcalf, Catherine Otten, Annemarie Weyl Carr.

15 Dec: **London:** Institute of Classical Studies and the Open University. 'Culture and Society in later Roman Antioch', a one-day research colloquium.

2002

7-19 Jan: **Milton Keynes:** 'The Clothed Body in the Ancient World', an international conference organized by the University of Birmingham and the Open University, to be held at Milton Keynes. Organizers: Dr Mary Harlow, CBOMG, University of Birmingham (m.e.harlow@bham.ac.uk) and Lloyd Llewellyn-Jones, The Open University (l.j.llewellyn-jones@open.ac.uk).

19 Jan: **Oxford:** Day School at Rewley House, 1 Wellington Square, on 'Living Tradition: the Oriental Orthodox Churches'. Course Director: Juliette Day. Chaired by Dr George Bebawi (Cambridge); speakers: Sr Kirstin Stoffregen Pedersen (Jerusalem); Dr Anthony O'Mahony (Heythrop College, London); Fr John Wooly (SOAS, London); Dr S.P. Brock (Oxford).

15 Feb: **Oxford.** Dr David Buckton (British Museum) gave a lecture entitled, 'Byzantine Enamels' at Exeter College.

16 Feb: **Belfast**. 'Dreams, visions, and phantasia: medieval perspectives', AHRB day-school at the Institute of Byzantine Studies, Queen's University, Belfast. Speakers included George Calofonos (University of Birmingham); Dr Hagar Kahana-Smilansky (University of Haifa); Dr Charles Stewart (University College London).

Organizer: Margaret Kenny (m.kenny@qub.ac.uk)

23-25 March: **Durham**. The 36th SPBS Spring Symposium of Byzantine Studies, 'Was Byzantium Orthodox?' Symposiarch, Prof Andrew Louth (andrew.louth@durham.ac.uk), the Department of Theology, Abbey House, Palace Green, Durham DH1 3RS). For further details, see **Section 7**.

23-24 March: **Oxford**. 'Late Antique Archaeology 2002: Recent Research on the Late Antique Countryside', Ashmolean Museum. The British meeting of a biannual conference series devoted to late antique archaeology. This session will address new work on the late antique countryside, from the development and spread of monasteries to the practical problems of studying settlement history in the dark ages. It will include expert syntheses and presentations of current fieldwork.

Speakers include Dr Beatrice Caseau (Paris IV): 'Sacred landscapes of late antiquity'; Prof John Mitchell (Norwich): 'The archaeology of pilgrimage in late antique Albania'; Prof Beat Brenk (Basel): 'Monasteries as rural settlements'; Prof Joseph Patrich (Haifa): 'Monasteries as a landscape type'; Dr Douglas Baird (Liverpool): 'The Konya Plain in late antiquity and beyond'; Prof Marcus Rautmann (Missouri): 'Valley and village in late Roman Cyprus'; Dr Andrew Poulter (Nottingham): 'Can ceramic survey ever write settlement history? an alternative'; Prof Georges Tate (CNRS): 'Les paysans de Syrie (IV^{ème}-VII^{ème} siècles) entre expansion et récession'; Dr Ken Dark (Reading): 'The British landscape in late antiquity: AD 300-600'; Dr Etienne Louis (Service Archéologique de Douai): 'A de-Romanised landscape in northern Gaul: the Scarpe Valley from the 4th to 9th centuries'; Dr Ante Milosević (Museum of Croatian Archaeology, Split) and Dr Vince Gaffney (Birmingham University Field Archaeology Unit): 'Dalmatia from the Roman to dark age periods: new perspectives'; Archie Dunn (Birmingham): 'The southern Balkans and Greece in the seventh and eighth centuries: premature reflections'; Dr Joanita Vroom (Leiden): 'The other dark ages: early Byzantine pottery and settlement history in the Aegean'; and Dr Helen Patterson (BSR): 'Ceramic gaps and settlement history in dark age Italy'. For more information, write to: luke_lavan@lineone.net

5-6 April: **Reading**. The new Research Centre for Late Antique and Byzantine Studies, University of Reading, is sponsoring a session on the archaeology of Late Antiquity at the annual TRAC conference held this year in Canterbury. Papers on any aspect of the archaeology of Late Antiquity or the relationship between historical or art historical work in this period are invited from postgraduates and more established scholars. Those unfamiliar with TRAC may be pleased to note that, despite the title of the conference, papers need not be 'theoretical' in character, although they should go beyond the simple presentation of data. All those who think that they might like to contribute should contact Dr Ken Dark (K.R.Dark@reading.ac.uk) as soon as possible.

26-28 April: **Washington, D.C.** Dumbarton Oaks Symposium, 'Realities in the Arts of the Medieval Mediterranean, 800-1500', Symposiarchs: A. Cutler and A. Laiou.

Speakers will include: Christopher Wickham, 'The Mediterranean around 800: on the brink of the second trade cycle'; Leslie Brubaker, 'Rome, Constantinople and Spain: exchange of luxury goods'; Véronique François, [ceramic connections]; Peter Schreiner, 'Diplomatic gifts between Byzantium and the West, 800-1200: an analysis of the written sources'; Holger Klein, 'The traffic in relics and reliquaries'; Jannic Durand, [movement of objects between east and west]; David Jacoby, 'Silk, economics and artistic interaction'; Marianne Barrucand, [Fatimid architectural decorations: sources, reuses and the trade in spolia]; Jaroslav Folda, 'The figural arts in Crusader Syria and Palestine, 1187-1291'; Anthony Cutler, [title to be announced]; Maria Georgopoulou, 'The arts, industry and trade in the 13th century Mediterranean'; Maria Vassilaki, 'The Evidence of Icons'; Yuri Piatnitsky, [the movement of icons between Rus', Byzantium and the Mediterranean]; Robert Nelson, 'Constantinople, Trebizond, Rome and Florence: the exchange of books'; Deborah Howard, 'Venice and Damascus in the 14th and 15th century'; Angeliki Laiou, Conclusion.

10 May: **Falmer, Brighton**. University of Sussex, one day conference, 'Byzantine Masculinities'. For details, contact either Dion Smythe, Institute of Byzantine Studies, the Queen's University, Belfast or Liz James, School of European studies, University of Sussex, Falmer, Brighton.

11 May: **Oxford**. Spring meeting of the British Diet Group in Antiquity

('The Diet of Groups'), Somerville College. Dr Claudine Dauphin will deliver a paper on the 'Coenobitic monastic diet in Byzantine Palestine and Egypt'.

23-26 May: **Athens**. 'Miscellaneous Manuscripts of Late Byzantine and Early Modern Greek Literary Texts', The Danish Institute at Athens. Further information from the organiser: Dr Peter Vejleskov, Assistant Director, The Danish Institute at Athens, Herefondos 14, 105 58 Athens, Greece. E-mail: peter.vejleskov@diathens.com

25 May: **York**. 'The Crisis of the Oikoumene: The Three Chapters and the Failed Quest for Unity in the Sixth-Century Mediterranean', A One-Day Colloquium at the Centre for Medieval Studies, University of York, 10:00 a.m.- 5:30 p.m. The Huntingdon Room, Centre for Medieval Studies, King's Manor, Exhibition Square, University of York, York YO1 7EP. Speakers will include Ross Balzaretti, Thomas Brown, Celia Chazelle, Roger Collins, Robert Markus, Walter Pohl, Richard Price, and Ian Wood. Registration fee, including morning and afternoon coffee service, lunch, and wine reception, will be £25. Please make checks payable to the 'Centre for Medieval Studies'. Sponsored by the Centre for Medieval Studies, University of York Co-organized by Thomas Brown, Celia Chazelle, Katy Cubitt. For further information, contact Katy Cubitt, Centre for Medieval Studies, crecl@york.ac.uk

6-8 June: **Paris**. The Pierre Belon Centre des Études Byzantines (École des Hautes Études en Sciences Sociales, Paris) and the Department of Byzantine Studies and Modern Greek Studies (University of Cyprus) organize the second International Colloquium on Byzantine Literature in Paris. The subject of the Colloquium will be: 'La vie des saints à Byzance: genre littéraire ou biographie historique?'. Speakers will include Chr. Angelidi, Ev. Chrysos, V. Deroche, M. Hinterberger, M. Mullett, B. Flusin, L. Rydén, and A.-M. Talbot. For further information contact P. Odorico (odorico@chess.fr) or P. Agapitos (p.a.agapitos@yct.ac.cy)

6-9 June: **Washington, D.C.**: 'The Early Christian Book', an International Conference to be held at the Catholic University of America, presented by the Center for the Study of Early Christianity. Eight scholars have agreed so far to give major papers. These include Prof Daniel Boyarin, Hermann P. and Sophia Taubman, (University of California, Berkeley); Prof Gillian Clark (University of Bristol); Dr Kim Haines-Eitzen, (Cornell University);

CONFERENCES, RECENT AND FORTHCOMING

Dr Caroline Humfress, (University of California, Berkeley); Prof Samuel Lieu, (Macquarie University); Dr John Lowden (Courtauld Institute of Art); Dr Claudia Rapp (University of California, Los Angeles); Prof Mark Vessey (University of British Columbia, Vancouver). Please contact Prof. Linda Safran at safran@cua.edu for further information.

8-11 July: **Oxford:** ARAM 17th International Conference. 'The Manichaeans in the Near East, and the Mandaeans' Contact: Dr Shafiq Abouzayd, Oriental Institute, Pusey Lane, Oxford OX1 2LE.

18-21 July: **London:** Centre for Hellenic Studies, King's College. 'Images and uses of Socrates, from antiquity to the twenty-first century', international conference hosted by the Centre for Hellenic Studies, King's College, Strand, London WC2R 2LS. Abstracts should be sent to arrive no later than 1 December 2001 to Dr M.B. Trapp, Dept of Classics, King's College London (e-mail: michael.trapp@kcl.ac.uk).

1-6 Sept: **Istanbul, Turkey:** 'Medicine and inter-cultural exchanges: Byzantium, the Arabic World, the Ottoman Empire'. The main topics will be, among others 'Medieval medicine', 'Medicine in the Near East through history' and 'The relation between Turkish medicine and the medicine of Eastern and Western Worlds'. In this context, I am organizing a panel on the following topic: Medicine and inter-cultural exchanges: 'Byzantium, the Arabic World, and the Ottoman Empire'.

Please, send as soon as possible proposed title, first abstract, together with full name and affiliation to: atouwaide@hotmail.com

Submissions of abstracts have now closed; registration finishes on May 1, 2002.

For further information on the Congress, contact:

President: Prof. Dr. Nil Sari, nilsa@turk.net or nilasari@istanbul.edu.tr

Secretary: Dr Yesim Isil Ulman, yesimul@yahoo.com or yesimul@superonline.com

Organizer : Cnidus Congress & Tourism Agency, sibel@cnidus-tr.com or cnidus@cnidus-tr.com

2003

25-27 July: **Greifswald**. Colloquium on 'Architecture and Liturgy'. The colloquium will cover mainly the period from the Late Antiquity to the Middle Ages. It includes the liturgical and art-historical developments in the East (Egypt, Syria, Byzantium etc.) and the West. The aim is to reveal the differences and/or similarities concerning the relationship of architecture and liturgy in different regions and different times. Those who would like to give a lecture (20 minutes) on this occasion are requested to contact: Professor Dr Claudia Nauerth or Dr Michael Altripp, Ernst-Moritz-Arndt-Universität, Victor-Schultze-Institut, Am Rubenowplatz 2/3, 17487 Greifswald (Germany), fax: 0049-(0)3834-862512, e-mail: christku@uni-greifswald.de.

2006

21-26 Aug: London. The 21st International Congress of Byzantine Studies. Second Report of the Convenor:

A meeting of the Association International des Études Byzantines duly accepted the proposal of the British National Committee to hold the 21st Congress on 21-26 August 2006, which was announced at the closing of the 20th Congress in Paris on 25 August 2001. We are now in earnest business and seek the proposals, suggestions, and advice of all members of the SPBS, who will be consulted at Spring Symposia and are welcome to send them to me before we present our plans to the Inter-Congress meeting of the A.I.E.B. in 2003.

We are most grateful to the 35 Byzantinists who have already responded to our appeal with the experience of the Paris Congress in mind. Their views are remarkably synoptic. Few called for any radical change to the traditional format of the Congress, but most had opinions on what we should discuss and, especially, how it should be done, of which your Steering Committee has taken note.

We are discussing whether BYZCONG2006 should usefully have an overall theme ('Display' has been suggested). We are reducing dozens of proposals to eight coherent themes introduced by a fresh generation of major commissioned speakers. We propose Panels (or Tables Rondes) of no more than six tabled discussants. We are puzzling how to make free communications less of a marathon and welcome poster sessions. We seek ways of making Instrumenta Studiorum less, well, boring. Major exhibitions

are planned in London and Oxford, where there will be a mid-week excursion. And there will be parties.

Two practical points were raised more than any others: the need for timekeeping, with breaks every two hours, and for social space with a place to meet. Be assured that our timekeepers will be ruthless, and while the venue of the Institute of Education, Bloomsbury, in London, may not have the grandeur of the Sorbonne in Paris, it is remarkably convenient and can accommodate all the activities of a Congress of one thousand under one roof.

Details of the Steering Committee are in the First Report, in BBBS 27 (2001), 95-96. We are now joined by a professional Administrator (Karen Wraith) and Treasurer (Philip Bowden). The Publications Committee is led by Elizabeth Jeffreys (Deputy Convenor), the London Exhibitions Committee by Robin Cormack, and the Oxford Committee by Marlia Mundell Mango.

Anthony Bryer (bryer@compuserve.com)



6. XXXVth SPRING SYMPOSIUM OF BYZANTINE STUDIES

'Writing Byzantium': Rhetoric and Byzantine Culture

31 March - 2 April 2001

Exeter College, University of Oxford

Symposiarch: Elizabeth Jeffreys

The 35th Spring Symposium of Byzantine Studies met in the hospitable surroundings of Exeter College for three days of vigorous exploration of the role of rhetoric in Byzantine society. The programme had been planned to involve historians and art-historians as much as those involved with literature, literary history and language studies. In the event the crowded lecture theatre, especially on the Sunday afternoon, and the at times heated discussion periods suggested that the aim had been at least partially achieved.

Some sessions explored how specific writers used particular techniques for definable if not always apparent purposes, how these techniques were acquired in Byzantium, and how they can be discerned by modern readers and audiences. Others discussed the occasions on which these techniques were deployed publicly, either in verbal form or through visual images, or through both media. Yet other sessions analysed the persuasive ways in which an artful historian could present his case to best effect or the ways in which the apparently unchanging nature of these methods both formed and masked the conservative heart of Byzantine culture.

A vital counter-point to the main sessions was provided by the six groups of communications, which explored a wide range of topics. To take a random sample: hymnography (with some delightful musical accompaniments which had the college office spell-bound as the sounds wafted through the windows), gender bias in Palaeologan writers, the conventions of monumental inscriptions, scholia to manuals of rhetoric. These, like the other topics, offered an extremely rich opportunity for discussion. The subterranean (but thoroughly air-conditioned) lecture theatre encouraged camaraderie!

Thanks are due to many people, individuals as well as institutions. The Symposiarch would not have survived without Michael Jeffreys' data-base,

the secretarial activities of Daniel Farrell, the moral support of Teresa Shawcross who wrestled with projectors, the ever-present back-up of Marina Bazzani, Natalya Ristovska, and Ida Toth — and it will be a long time before the dragons by the Hall, Maria Kouroumali and Evangeliki Skaka, fade from her memory. The college staff were their usual unobtrusively helpful selves. Much gratitude for financial support is owed to the British Academy, the Leventis Foundation, the Kostas and Eleni Ourani Foundation, the Hellenic Foundation and the Society for the Promotion of Hellenic Studies: their generosity enabled planning to take place on a sound footing, and allowed costs to be kept within bounds, especially for student participants.

Tangible records of the event in the form of abstracts of the communications were published in last year's Bulletin; a further tangible record, revised versions of the main papers, is now being prepared for publication in the Society's series.

Elizabeth Jeffreys
Exeter College, Oxford
Symposiarch, 2001

7. XXXVIth SPRING SYMPOSIUM OF BYZANTINE STUDIES

'Was Byzantium Orthodox?'

23-25 March 2002
University of Durham

Symposiarch: Professor Andrew Louth
Symposiarch's Assistants: Anne Parker and Augustine Casiday

The Symposium will explore why the Byzantine Empire laid such store by Orthodoxy, how this was defined, by whom, how it was expressed, both in terms of doctrine, and in terms of liturgy and art, and the implications of this concern/ process for those who lived in Byzantine society and those whom the Byzantines encountered.

There will be four main sessions in which the speakers will consider the theme from four different angles:

- 1) Orthodoxy as imperial policy. Why did emperors set such store by Orthodoxy? Did different emperors invoke Orthodoxy for different reasons? Why happened when the Church (or a group within the Church) were in opposition to imperially-imposed orthodoxy? Why did the term 'Orthodoxy' come to be associated with the Byzantine Church and its self-understanding (as opposed to the older term 'catholic')?
- 2) Orthodoxy and the Other. How did the Orthodoxy that defined Byzantium's identity affect the relationship of Byzantine society to those who might be conceived as the 'other' in doctrinal terms: those dubbed 'heretics', Jews, societies outside Byzantium, such as those ruled by Islam and the Christian West.
- 3) Orthodoxy in Liturgy and Art. How was Orthodoxy expressed, visually, ceremonially? What were the sociological implications of such a projection of Orthodoxy? Why did the Byzantines compose hymns denouncing heretics? How was music used in the expression of Orthodoxy in hymn and song? How did a concern for Orthodoxy affect art?
- 4) The Nature of Orthodoxy. What were the beliefs and values that Orthodoxy enshrined? Did these change over time, or is there some truth in Byzantium's self-understanding as that of enduring faithfulness?

Provisional Programme

Saturday 23rd March

13.30: Opening of the Symposium

14.00- 18.00: I. Orthodoxy as Imperial Policy

Fr John Behr (New York): 'The Nature of Nicene Orthodoxy'

John Haldon (Birmingham): 'Was Leo III an Iconoclast?'

Patricia Karlin-Hayter (Brussels): 'Why was Orthodoxy restored in 843?'

Alexander Alexakis (New Jersey): 'Michael VIII and his Ecclesiastical Policy: When the Other becomes Imperially Promoted Orthodoxy'

18.30: Reception (sponsored by Ashgate Publishing)

19.30: Dinner (followed by SPBS Executive Meeting)

Sunday 24th March

07.30: Divine Liturgy for the Sunday of Orthodoxy, with (select) reading of the *Synodikon*.

9.30-12.30: II. Orthodoxy in Art and Liturgy

Leslie Brubaker (Birmingham): 'In the beginning was the Word...: Art and Orthodoxy at the Councils of Trullo and Nicaea II'

Liz James (Brighton): '... and the Word was with God...: What makes/ is Orthodox Art?'

Robin Cormack (London): '...and the Word was God: Art and Orthodoxy in Late Byzantium'

Glenn Peers (Austin, Texas): 'Framing Orthodoxy: Presence and Assimilation in Revetment'

Fr Ephrem Lash (Manchester): 'Hate Hymns in the Byzantine Liturgy'

Alexander Lingas (Arizona): 'John Plousiadenos' Communion Hymns and Canons for St Thomas Aquinas and the "8th Ecumenical Council of Florence"

14.00- 17.30: III. The Nature of Orthodoxy

Dirk Krausmueller (Belfast): 'The Concept of God in Leontius of Jerusalem'

Norman Russell (Farnham): 'Prochoros Cydones and the 14th-Century Understanding of Orthodoxy'

Sergei Averincev (Vienna): 'Some Constant Characteristics of the Byzantine Orthodox Tradition'

17.45: Annual General Meeting of the Society for the Promotion of Byzantine Studies

19.30: Banquet

Monday 25th March

07.30: Divine Liturgy for the Feast of the Annunciation of the Mother of God

9.30-12.30: **IV. Orthodoxy and the Other**

Igor Dorfmann-Lazarev (Paris): 'The Conception of Orthodoxy in the Polemics between the Patriarch Photius and Isaac Mrut (820? – 890?) the Bishop of Tayk'

Malgorzata Dabrowska (Lodz): 'Is There any Room on the Bosphorus for a Latin Lady?'

Tia Kolbaba (Princeton): 'The Orthodoxy of the Latins in the Twelfth Century'

Nicholas de Lange (Cambridge): 'Judaism and orthodoxy'

12.30: **Closing of the Symposium and Announcement of the 37th Spring Symposium of Byzantine Studies, 2003.**

Abstracts of Communications

Joanna Bencheva (University of Sofia), 'The Donations of the Mediaeval Balkan Rulers to the Monasteries on Mt Athos - Politics or Orthodoxy in the XIVth century?'

The aim of the present paper is to analyse the interaction between politics and orthodoxy in the Balkans in the fourteenth century. During the past years this problem was thoroughly studied by several scholars and there is no need to repeat their arguments and interpretations. At present, it is important to analyse the interaction between politics and orthodoxy as a characteristic of the home development of the Mediaeval Balkan societies. This was also a phenomenon of the inter-state relationship between Byzantium and the Bulgarian and Serbian kingdoms in the fourteenth century. Thus, the charters issued by the Mediaeval Balkan rulers in favour of the monasteries in their kingdoms were influenced, in the first place, by the piety of the ruler. Their primary aim was to show his obedience to the Church and repentance before Christ. Granting a monastery was an act of exclusive piety and a way to keep good relationship with the Church at home. There are many examples: the charter of the Serbian king Stephen

Ouros II Milutin (1282-1321) from A.D. 1313/1318 in favour of the monastery at Banská; the charter of the Bulgarian tsar John Shishman (1371-1393) from A.D. 1378 reconfirming the estates of the St John of Rila' monastery on Mt Rila, etc. The charters, however, issued by the Mediaeval Balkan rulers in favour of the monasteries on Mt Athos have quite a different nature and intentions. On the first sight their form and composition is similar to the charters granting or reconfirming estates to the monasteries established between the borders of the Mediaeval Balkan states. The difference is that the charters concerning the monasteries on Mt Athos were dependent upon the state of the political relations between the Balkan states. The practice of the Mediaeval Balkan rulers to grant the Athonian monasteries patronised by them was not only an act of piety, but also a skilful diplomacy in the turbulent times of the fourteenth century.

James Crow, 'Crosses on walls: protection or blessing?'

The aim of this short paper is examine the use of crosses and other liturgical decoration in secular contexts. It will consider those examples found in monumental, rather than domestic, architecture, particularly fortifications, aqueducts and bridges. The two case studies will be the walls of Thessaloniki (Crow 2001) and the aqueduct of Kursunlugerme in Thrace (Crow and Ricci 1997). The conventional interpretation of such Christian images in secular contexts is to regard them as essentially apotropaic in character. I hope to be able to demonstrate that alternative interpretations allow both a fuller recognition of the material remains as well as a more nuanced reading of the Christian symbols.

Crow, J. (2001), "Fortifications and urbanism in late antiquity: Thessaloniki and other eastern cities", in *Recent research on late antique urbanism*, edited L. Lavan, *Journal of Roman Archaeology*, supplement 21, 91-107.

Crow, J. and Ricci, A. (1997), 'Investigating the hinterland of Constantinople: interim report on the Anastasian Wall Project', *Journal of Roman Archaeology* 10, 235-62.

Dr David Frendo, 'The religious poetry of George of Pisidia and the politics of doctrinal compromise'

The religious policy of the reign of Heraclius was the only serious attempt to deal constructively with the accumulated problems created by the divisive legacy of Chalcedon. Its failure resulted, among other things, in the posthumous condemnation of a Roman pontiff and two patriarchs of Constantinople and in the establishment of an official version of events coloured, at least in part, by religious prejudice and historical hindsight.

George of Pisidia, poet-panegyrist and propagandist of the emperor and close associate of both Sergius and Heraclius, has left us a number of poems which throw some light on how the makers of policy portrayed their efforts at restoring Church unity when addressing themselves to a Chalcedonian audience in Constantinople. The present paper seeks to extract from these poems such information as might have a bearing on the respective rôles of Sergius and Heraclius in the shaping and formulation of religious policy.

Zaga Gavrilović, 'Fresco of Christ-Wisdom and the surrounding wall-paintings at Markov Manastir (1376-1381)'

The Monastery of Marko near Skoplje, known as Markov Manastir, is a foundation of the Serbian King Vucasin Mrnjavcevic and of his son King Marko. In the church, dedicated to St Demetrios, a considerable part of the frescoes are preserved. However, only traces remain of the portraits of the founders and their family which were depicted in the narthex. Better preserved portraits of the two ktitori are those on the outside wall, above the south entrance. King Vukasin died in the battle against the Turks at Cernomen in 1371; the paintings were completed during the reign of King Marko.

In the spherical vault of the narthex a youthful Christ sitting on a rainbow is accompanied by the inscription 'Ἡ ἐνυπόστατος τοῦ Θεοῦ λόγος Σοφία'. Angels and cherubs form a ring around him, within the same circle is King Solomon holding an inscribed scroll (Proverbs 9, 1-2). Lower down are depicted the Wisdom's table (Proverbs 9, 3-5) and two angels inviting people to the feast. Choirs of the just and groups of saints in prayer add to the solemnity of the composition. Its pronounced luminosity is achieved by a skilful and daring choice of colour. In the lowest zone of both narthex and naos there is a procession of saints wearing court attire, ending with a Deisis in which Christ is represented as 'King of Kings' and the Virgin Mary as queen.

It is usually maintained that these wall-paintings are an interpretation of liturgical poems inspired by Psalm 44 (45) and the Book of Proverbs. It has also been suggested that they correspond to the description of the heavenly court in the Life of St Basil the Younger, a text dating probably from the tenth century.

One should note the importance allocated to the representation of Christ-Wisdom in the narthex. Although rare, its presence follows a pattern which can be observed on a number of other monuments. One finds that iconographic themes selected for the decoration of a narthex or of other entrance areas of the church often refer, directly or typologically, to the

Incarnation of the Logos and to the ensuing grace of the enlightenment of humanity. The intention was to emphasise the value of Christian baptism and to reinforce the belief that all those marked by the sign of Christ, who thanks to Christ's incarnation, Passion and Resurrection were able to die and resurrect with him in baptism, could now engage upon the road to salvation. Moreover, themes pertaining to kingship also found in these programmes, pointed to the teaching that human beings who 'put on Christ' (Galat. 3.28) and remained true to their Christian illumination would 'become sons and daughters of the Father' (II Cor. 6.18) and 'inherit the kingdom prepared for them from the foundation of the world' (Matth. 25.34).

At Markov Manastir, a Cycle of the Akathistos Hymn, and a representation of Christ as Vine among the Apostles, contribute to this ideology. The whole ensemble of wall-paintings reveals a wish on the part of the founders and their theological advisors to provide an eloquent artistic interpretation of some of the finest points of Orthodox spirituality. This corresponds well to all that is known about the intellectual climate in Serbia of that period. In the course of the fourteenth century, there had been a renewed interest in the writing of pseudo-Dionysios the Areopagite. Sometime after 1371 the monk Isaia, active in Serbia and on Mt Athos, completed the translation into Old Serbian of the *Corpus Areopagiticus* with commentaries by Maximos the Confessor, thus providing the first translation of pseudo-Dionysios' complete work in a Slavonic language.

Dr Jonathan Harris, 'Unorthodox explanations: Laonikos Chalkokondyles on the rise of the Turks'

After the fall of Constantinople in 1453, East Christian writers attributed the success of the Ottoman Turks either to their being God's instrument for the punishment of the Byzantines, or to the operation of blind, implacable fate. Laonikos Chalkokondyles, however, recognizes that the Turks' own virtues may have played a part. This paper examines the factors which influenced his unique approach to historical causation.

Ian Kelso, 'Seeking Orthodoxy in *Iohannis*: Is Corippus Orthodox?'

Flavius Cresconius Corippus wrote his *Iohannis* during the reign of the emperor Justinian (527-565). This is an imperial panegyric that also works as an historical account of the campaigns against the Moors by John Troglita (546-551). We see an Africa which had become Roman and Orthodox once again as the Arian Vandals were overthrown. This work is full of Christian content, but the question about what type of Christianity it is must be examined. In this period there was much religious tumult which was the

cause of many problems for the emperor Justinian. It is imperative that we attempt to understand the Christianity of Justinian's empire before we turn our attention towards Corippus. Justinian attempted to impose his Orthodox beliefs on the entire empire. His attempts to impose an idea of one Empire, one form of Christianity was his burning passion that eluded him. The policies which he put in place will be examined to see if they were practically applicable or if more immediate needs interrupted his plans for a religiously unified empire. Having examined the empire's religious status in the context of Justinian we will be able to place Corippus in his imperial/religious context. In looking at the prayers within the *Iohannis* we must look at them in their context of a newly re-orthodoxized Africa. If Corippus had any Arian or other heretical leanings he may have included these in the prayers. Using the Nicene Creed as the base for the discussion of Orthodoxy the prayers will be examined. It is important to understand the extent of Corippus' religious beliefs because if he was an apologist for the empire he would need to at least need to be seen to be Orthodox. It is hoped that the examination of the prayers in the light of the Creed will at least show Corippus to have, at least, a Nicene bases if not an Orthodox Christianity.

Dimitra Kotoula, 'The British Museum Icon of Orthodoxy'

This paper will constitute an attempt to examine in detail the iconography and the style of the B.M. icon of Orthodoxy. I will stay with the analysis of that particular icon while Prof Cormack, whom I have already contacted, will examine in a much broader and deep sense the theme of Orthodoxy in the Palaiologan era.

Dr Barbara Crostini Lappin, 'Petrine authority in eleventh-century Byzantium'

Were post-1054 Byzantines conscious of the ecclesiological import of Petrine authority as stated in Mt. 16, 18-19? A miniature in the Theodore Psalter (1066) allows us to answer in the affirmative.

Caroline Macé, 'Gregory of Nazianzus' Authority in Sixth-century Discussions on Orthodoxy and Heresy'

During the sixth century, Gregory of Nazianzus' texts have been used as authoritative arguments by both sides of the so called 'second Origenist quarrel'. In many ways, Gregory seems to be an intermediate stage between Origen and Evagrius, who inspired the mystical trends in monasteries of Palestine at the time of Justinian. Nevertheless, Justinian and his board of

theological experts broadly used his texts as dogmatical weapons against Origenist heresies. The emperor's attitude towards Origenian or, more accurately, Evagrian monks is ambiguous and his condemnation is motivated by political rather than religious convictions.

Dr Fiona Nicks, 'Orthodoxy v. Monophysitism: doctrinal schism in the reign of Anastasius I'

When Anastasius came to the throne in 491, he inherited an empire in schism; the orthodox and monophysites vied for control in the eastern provinces and Balkans, while the Acacian schism prevented communion between the East and the Church in Rome. Anastasius was a monophysite himself and grew increasingly intransigent throughout his long reign which saw the deposition of four patriarchs, riots in the imperial capital, and no lasting reconciliation with successive popes. I shall argue against the view that Anastasius followed his own path against the interests of the state, and propose instead that he pursued a coherent policy to achieve doctrinal unity within the East, while attempting to heal the Acacian schism with the West. The failure to reconcile these tensions was due not solely to the mismanagement of imperial policy, but rather to the hardline attitude of popes who would not allow the interference of the emperor in Church affairs, and the refusal of the orthodox and monophysites to agree to a compromise formula.

Dr Douwe Sieswerda, 'Putting the dots on Orthodox i's: the re-working of Anastasius of Sinai's *Erotapokriseis*'

By a happy coincidence both the original text of the 103 *Questions-and-Answers* of St Anastasius the Sinaïte (ca. 700) and a 9th-century Constantinopolitan revision of 23 of them have been reconstructed, by J.A.Munitiz and myself, D.Tj.Sieswerda, respectively, far enough to allow a detailed comparison to be made, which shows up not only the reviser's factual treatment of the original texts, but the twist he gives them to serve his own end: to remind his readers of solid orthodox behaviour. I should like to demonstrate this in a short close-reading session.

Alicia Simpson, 'Religious scepticism in Niketas Choniates'

Like his contemporaries, the Byzantine historian Niketas Choniates held the unwavering belief that the reins of history were very much in the hands of God. The 'right hand of God', the 'will of God', the 'wrath of God', 'punishment for sin', and other such concepts determine the historical development of events and personalities. The 'orthodoxy' of the author is

expressed mainly through the application of conventional religious stereotypes and borrowed biblical images. Yet within this theological world perception there emerge unexpected tendencies towards religious scepticism and dissent. This is evidenced not only by the replacement of God by the individual at the centre of the historical stage, but also by the author's preference for human action rather than prayer. More indicative is the reinterpretation and secularisation of biblical quotations in most inappropriate contexts, revealing unmistakable strands of latent sarcasm and irony. Finally, the unconscious use of ancient allusions depicting religious notions suggests that Choniates' philosophy of history was rooted more in antiquity than in Christianity.

Susan Sinclair, 'Art and liturgy on the periphery of the empire'

To what extent was the liturgical practice of the cathedral church in Constantinople followed on the periphery of the empire? This paper proposes to answer this question by discussing the relationship between art and liturgy in a 10th century parish church in Cappadocia. By reference to a mid-10th century typikon from the capital it will be shown that the imagery in the church was selected and juxtaposed in order to be particularly resonant at a specific period in the liturgical calendar. It has been shown that this text from Constantinople, dated to the 950s, was influenced by another religious centre. As the imagery in the Cappadocian church has been dated to earlier in the century it can be deduced that the liturgy in Cappadocia was informed by this centre before the liturgy of the capital. This deduction is significant as it challenges the assertion by Thomas Mathews that, 'the liturgy of the patriarchal churches would not only have been standard but normative, for it set the example for other churches to follow'.

Andriette M. Stathi-Schoorel, 'Not all the Byzantines were Orthodox!'

As the poet Kostis Palamas has written in 'O Dodekalogos tou Gypthou': Greeks are idolaters and at the same time Orthodox Christians. Of course during the Byzantine age there were many 'heretics': Bogomils, Paulicians, Arians, Nestorians, Monophysites, and other heretics. The most intelligent 'heretic' was Georgios Gemistos (Plethon) who wanted to go back to the ancient gods. But Plethon had many friends who were monks and even the Cardinal Bessarion of Trebizond (who later switched over to the Catholic Church) was one of Plethon's admirers. I would like to talk about the ancient gods, whom he thought were much more important than Byzantine monotheism and the Christian religion'.

8. ANNOUNCEMENTS

Obituaries

We announce with regret the death of Professor Sir Dimitri Obolensky, born Petrograd 1 April 1918 and died Burford, Oxfordshire on 23 December 2002. Fellow, Trinity College, Cambridge 1942-48; Honorary Fellow 1991-2001; Lecturer in Slavonic Studies, Cambridge University 1946-48; Reader in Russian and Balkan Medieval History, Oxford University 1949-61; Professor of Russian and Balkan History 1961-85 (Emeritus); Student, Christ Church, Oxford 1950-85 (Emeritus); FBA 1974; Kt 1984.

Professor Sir Dimitri (=Dmitriy Dmitrievich) Obolensky, who died on 23rd December at the age of 83, was a scholar of a type now rare: remote from careerism, collegially-disposed (treating all seekers after knowledge—including undergraduates and lay people— with great civility and respect), producing his meticulously crafted books or articles only when he felt 'inner necessity', yet never too proud to lend his talents to the popularization as well as the academic study of the topics that moved him, always alert to context, to indisciplinaryity, to the totality of culture-- specifically, that of Eastern Europe.

He was born on 1st April (New Style) 1918 in Petrograd, then torn by war and revolution, to an ancient aristocratic and privileged family, whose members, over half a millennium, had risen high in Russian state service. He was ready to trace his ancestry back to St Vladimir, the ruler who christianised Russia in 988, and before him to the legendary Viking founder of the dynasty, Rurik; yet, fastidiously or modestly, avoided using the title 'Prince'. His grandmother had been wooed by the future Tsar Nicholas II: though happy to relate this tale, he-- again fastidiously-- left it out of the volume of family memoirs that was his last work.

He spent most of his first year of life at the Vorontsov Palace (built by an Anglophile forebear) at Alupka, near Yalta in Crimea; when he returned in the 1960s he supposedly had a touching encounter with an old retainer from those days (actually he maintained discreet contact with, and helped, other members of the former household during the Soviet period). His family was evacuated by the Royal Navy, and settled in comparative poverty in Paris, where he was educated at the Lycée Pasteur-- though he also had a couple of

free years at an English prep school in Eastbourne. His cousin Alexander was the most famous Rugby footballer for England of the 1930s. He was one of the rare people who are authentically trilingual, equally at home in Russian, French, and English. But his Russian roots were his great strength and manifested themselves particularly in his enduring commitment to the Orthodox Church. He was a lay delegate to the Moscow Millennial Church Council of 1988.

He got a scholarship to Trinity College, Cambridge, and maintained himself precariously through undergraduate and postgraduate work on a series of grants and odd jobs. Intending to read moral sciences (i.e. philosophy), he was fortunately diverted into modern languages. The presiding presence in Slavonic studies was the formidable and inspirational Dame Elizabeth Hill, who pointed him in the direction of history, and, more specifically, the Bogomils. This apparently obscure Balkan sect of medieval dualistic heretics had far reaching significance, involving the Western Cathars or Albigensians, and with his book *The Bogomils* (1948), deriving from his thesis, he put them on the map of cultural history. He was awarded a Fellowship at Trinity in 1942, followed by a university lectureship. He was influenced by older scholars of broad imaginative scope such as Sir Steven Runciman and (in particular) Francis Dvornik, but he also forged friendships with Slavists of his own generation who saw medieval studies as one facet of a total cultural- historical picture: A. Vlasto, R. Auty and, most significantly, John Fennell. Their lives ran in parallel: they followed each other from Cambridge to Oxford in the late 1940s, where Fennell (whose post was in Russian language and literature) devoted himself more and more to medieval historical studies, while Obolensky (whose post was in Russian and Balkan medieval history) spent much time on cultural studies, including literature. Obolensky married Elisabeth Lopukhin, from an émigré Russian family, in 1947; Fennell married her sister, Marina. They collaborated on publications, sadly though, a rift between them in later life brought much distress.

Obolensky was a mesmerizing university lecturer, with a fine voice, the gifts of an actor and rhetorician and a natural ability to shape his material; his readings of poetry (especially Pushkin) were famous. It is astonishing that he was not much employed for radio talks, unlike his friend and contemporary Isaiah Berlin. But he did not parade his talents; in company he was rather self-effacing, even shy (and a good listener). One of his lectures gave rise to a most significant early publication, an article (that could well have been a book) in *Oxford Slavonic Papers* (1950), 'Russia's Byzantine Heritage'. As

an outline of key moments and their significance in Russian cultural history it has acquired classic status, and it points forward to his subsequent major investigations into Byzantine civilisation and its meaning for Eastern European identity. These were to culminate in the major work of his life, *The Byzantine Commonwealth* (1971). Before that, however, he undertook the apparently humble (but laborious, and to him most rewarding) task of editing the *Penguin Book of Russian Verse* (1962, etc.) an exemplary anthology better than anything of its kind in Russia, ranging from the 12th century to Soviet times.

By the 1960s Obolensky, (who took British citizenship in 1948) was becoming internationally known; he held many visiting lectureships and fellowships in the U.S.A.; he did not mind the drudgery of chairing or organizing conferences, including the major Congress of Byzantine Studies in Oxford in 1966. (At this he showed a film of H.M. The Queen's coronation, with comments on Byzantine aspects of the ritual!). He was also, to his great pleasure, able to re-establish contact with his native land. In the ideological minefield of Soviet historical scholarship, his gifts of fairness and straightforwardness were valued and recognized; he himself particularly admired D.S. Likhachov, who had worked on topics related to his own (and many others of a general cultural nature) through the most difficult times. He was instrumental in bringing Likhachov and the poet Anna Akhmatova on visits to Oxford in the 1960s.

Obolensky's concept of a 'Byzantine Commonwealth', a group of nations politically autonomous but with durable, if flexible cultural bonds, were developed with elegance and authority on a series of different levels. Characteristically, he related human actions to their physical setting in a long chapter on historical geography (the same enthusiasm informs his finest short work of textual commentary, on the Russo-Byzantine trade route as described in the tenth century of Constantine Porphyrogenitus). His approach, astonishing thirty years ago, has become generally accepted; his book, lucid and attractive but thoroughly documented, has changed western habits of thought about the nature, status and values of the Eastern European tradition. Subsequently, Obolensky published plenty, but nothing of the same scope. He edited the *Cambridge Companion to Russian Studies*, wrote a series of 'Byzantine portraits', and on the day of his 80th birthday completed *Bread of Exile*, an edition of memoir-pieces by his elder relatives with one by himself.

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He loved Greece, and spent much time there-- in later years in the company of his cousin-by-marriage Chloe Obolenksy, with whom he collaborated in editing an album of photographs of old Russia. Many honours came his way; a knighthood (1984), vice-presidency of the British Academy (1983-85), honorary degrees. He enjoyed the perks of fame and ceremonial generally, but retained an impish and self-deprecatory manner, and lived by himself, very simply, until illness took a hold in his last couple of years. His marriage was dissolved in 1989; there were no children.

Robin Milner-Gulland

(A different version of this obituary was published in the *Daily Telegraph*)

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General

All Postgraduate Students! Please note!!!

If you are on e-mail, do consider adding your address to 'Bedlam Junior'. This transmits notices of grants being distributed, job openings, and conferences of general interest. It is the best way for you to receive information quickly about all Byzantine events and funding opportunities. If you would like to join (free of charge), write to:

Daniel Farrell at:
Dwffarrell@aol.com

During July 2002 **Dumbarton Oaks** plans an introductory four-week program in numismatics and sigillography. The faculty will be Dr Cecile Morrisson and Dr John Nesbitt. For further information, see <http://www.doaks.org/sumbyz.html>. The deadline for application is January 15, 2002.

Alice-Mary Talbot
Director of Byzantine Studies
Dumbarton Oaks
1703 32nd St., NW
Washington, DC 20007
<http://www.doaks.org>

The Department of Classical Philology at the University of Silesia invites papers from graduate and postgraduate students coping with Byzantine studies. Papers, submitted in English, French or German, will be published in the periodical, 'Classica Catoviciensia. Scripta Minora'. Deadline: September 2002.

The Research Centre for Late Antique and Byzantine Studies at the University of Reading:

In October 2001, the University of Reading established the Research Centre for Late Antique and Byzantine Studies and appointed Dr Ken Dark as its first Director. The Research Centre will focus on the archaeology, art history and history of Late Antiquity (broadly defined) and of the Byzantine world. Both the Late Antiquity Research Group and the Istanbul Rescue Archaeological Survey (see Fieldwork) will be based at the Research Centre from 2002. The Research Centre also has an especially close relationship

with The British Museum, which will involve both research and teaching links.

Current research at the Centre includes work on Byzantine ceramics and rural settlement, the external contacts of the Byzantine Empire and, of course, urban archaeology. In addition to work on Byzantine Constantinople, projects underway at present range from Turkey and Israel to France and Spain. Additional projects are being developed with scholars working in other British universities and internationally.

Although primarily research-led, the Research Centre will also provide Masters options in Byzantine Studies within the existing programme of the Graduate Centre for Medieval Studies, using both its own staff and in collaboration with The British Museum. Options already on offer include units on Byzantine archaeology and Byzantine artefacts.

The Research Centre is keen to develop further collaborative research and fieldwork projects and invites offers of collaboration from individual members of the SPBS, universities, museums and other relevant organisations. It also welcomes applications from prospective PhD students and Post-doctoral fellows, who might like to work in the stimulating and exciting new research environment it offers.

Finally, as a newly-established body, the Research Centre is also seeking sponsorship from individuals or organizations that would like to contribute to furthering research in Byzantine Studies, and particularly the archaeology of the Byzantine Empire. Even small amounts would, for example, permit us to help researchers to travel to relevant parts of the Byzantine world.

Enquiries regarding research collaboration, postgraduate or postdoctoral study or sponsorship, may be sent by email to the Director, Dr Ken Dark (K.R.Dark@reading.ac.uk) from whom a leaflet about opportunities for research and study at the Reading Research Centre is also available free of charge.

A new society, SYTCOS, the Syrian Textile and Costume Squad, has been formed. The geographic area comprises prehistoric, ancient, Byzantine, and Muslim Syria (including the present following territories: Syria, Lebanon, Jordan, Palestine, Egypt, Iran, Iraq, Turkey) as well as the Spain of Al-Andalus.

The aims of SYTCOS are:

- I. To unite people interested in the field of Syrian textiles and costumes or the Eastern Mediterranean world: archaeologists; prehistorians, historians, philologists, city planners, ethnologists, archivists,

ANNOUNCEMENTS

- librarians, information professionals, private collectors, curators, chemists, restorers, etc., but also manufacturers, craftsmen, stylists and Syrian artists who keep up or revive the traditional techniques;
- To gather, circulate and publish any data and documentation relating to the history, the techniques, and the cultural, ethnographic, iconographic and religious meaning of these textiles;
 - To promote by any available means the study of these textiles (conferences, exhibitions, publications, etc.) ;
 - To promote the preservation of traditional techniques of weaving and dyeing by encouraging the craftsmen who still practice them.

The Bulletin of the Syrian Textile and Costume is published by SYTCOS. This publication is devoted to the research and the information-documentation in the field of Syrian textiles & the Eastern Mediterranean world: archaeology, prehistory, history of techniques, economic and social history, silk road, history of art, iconography, philology, city planning, ethnology, conservation-restoration, fibres and dyes analyses, etc., but also industry, handicraft, fashion and artistic creation.

Valérie Lefebvre-Aldawi, President
4 rue Collette, FR-75017 Paris
France
Tel/ Fax: (+33)01 42 63 40 36
sytcos@wanadoo.fr

The Turkish National Committee of Byzantine Studies, established in 2001, was admitted into the International Association of Byzantine Studies at its meeting held on the occasion of the XXth International Congress of Byzantine Studies in Paris.

Chairman: Prof Isin Demirkent
Secretary: Assoc. Prof Nevra Necipoglu
Address: c/o Turk Tarih Kurumu
Kizilay Sokak No. 1
06100 Sıhhiye, Ankara
Turkey

Personal

Dr Malgorzata Dąbrowska was Visiting Fellow at All Soul's College in Oxford in the Michaelmas term, 2001. While staying there she delivered lectures at a number of neighbouring universities in the U.K.

Mihailo Popović spent two trimestres (Jan. –June 2001) at King's College London on an Erasmus/ Socrates exchange programme.

Professor Ihor Ševčenko celebrated his 80th birthday on 10 February 2002. Special celebrations were held at Harvard University on 15 February. On behalf of all its members, the Society for the Promotion of Byzantine Studies sends him warm wishes and congratulations in recognition of this occasion.

Dr Niki Tsironis has been appointed as a Researcher at the Institute for Byzantine Research. Hellenic National Research Foundation in Athens.

As a K.C. Wong Fellow, the Chinese scholar **Jialing Xu** carried out post-doctoral work in the Modern History Faculty and St. John's College, Oxford, from 18th March- 28th August. As the first Byzantinist from Mainland China who has worked and studied in UK for a short period, and attended as the first Chinese Delegate in Paris Congress, Jialing Xu would like to build and keep connections and cooperative relations with all Byzantinists in UK and all over the world. Dr Xu writes: 'we welcome all Byzantine specialists to visit China, and we would like to have more chance to go abroad for studying and research'. If you have any useful information, please correspond by e-mail to: jialingxu@hotmail.com

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Recent Publications recommended by members

J. Signes Codoner, *Procopio de Cesarea: Historia Secreta* (Editorial Gredos: Madrid, 2000), ISBN 84-249-2271-9, with a copious introduction and comments.

Jeffrey Michael Featherstone (Introduction, Text and Translation), *Theodore Metochites's poems 'to Himself'* [*Byzantina vindobonensia*, XXIII] (Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 2000), 156 pp. ISBN 3-70001-2853-3 ; *Scriptorium. Bulletin codicologique* 55 (2001), 45-46, n° 101

S. Kingsley, and M. Decker (eds), *Economy and Exchange in the East Mediterranean during Late Antiquity. Proceedings of a Conference at Somerville College, Oxford, 29th May, 1999* (Oxbow Books), Oxford, 2001.

S. Loffreda, *Light and Life. Ancient Christian Oil Lamps of the Holy Land* (Studium Biblicum Franciscanum Museum 13), Jerusalem, 2001.

I. Peña, *Lieux de Pèlerinage en Syrie*, (Studium Biblicum Franciscanum Collectio Minor N.38), Milano, 2000.

Ioannis Spatharakis, *Dated Byzantine Wall Paintings of Crete* (Leiden: Alexandros Press, 2001). See www.alexandrospress.com

Journals

New Journal: *Journal of the Canadian Society for Syriac Studies* 1 (2001). ISSN 1499- 6367. csss@utoronto.ca The first number has articles by A. Harrak (editor), S.P. Brock, E.C. Dodd, W. Klein, A.B. Schmidt and L. van Rompay.

Other New Publications and Series

Liverpool University Press: Translated Texts for Historians

2001 publications:

Jennifer Nimmo Smith, *A Christian's Guide to Greek Culture: the Pseudo-Nonnus "Commentaries" on Sermons 4, 5, 39 and 43 by Gregory of Nazianzus*, vol. 37, 192 pp., £12.95 UK sterling ISBN 0 85323 917 7

Peter Heather and David Moncur, *Politics, Philosophy and Empire in the Fourth Century: Select Orations of Themistius*, vol. 379, £14.95 UK sterling ISBN 0 85323 106 0

Expected 2002:

Danuta Shanzer and Ian Wood, *Avitus of Vienne: Letters and Selected Prose*
Mark Edwards, *Constantine and Christendom*

Reprinting:

S. Barnish, *Cassiodorus: Variae*

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

Ray Van Dam, *Gregory of Tours: Glory of the Confessors*

Ray Van Dam, *Gregory of Tours: Glory of the Martyrs*

For further information on the series, please visit our website at
<http://www.liverpool-unipress.co.uk>

Porphyrogenita: Festschrift in honour of Julian Chrysostomides

The Festschrift has now reached the proof stage: some authors have already received their proofs, and the rest will do so by early in 2002. Our publishers, Ashgate, have agreed to a publication date of early 2003.

Contents:

- Dedication by Joan Hussey
- Foreword by Jonathan Riley-Smith
- Introduction by Judith Herrin
- Julian Chrysostomides' List of Publications, compiled by Jonathan Harris
- Tabula Gratulatoria

I. Byzantine History and Historiography

1. Michael Psellus, Michael Attaleiates: The Blinding (29 June 1072) of Romanus IV at Kotyaion and His Death on Proti (4 August 1072), by Spyros Vryonis, Jr.
2. The Porphyrogenita and the Astrologers: A Commentary on Alexiad VI.7.1-7, by Paul Magdalino
3. Romance and Reality in the Sources for the Sieges of Antioch, 1097-1098, by Susan B. Edgington
4. The Legacy of Humbert and Cerularius: The Tradition of the 'Schism of 1054' in Byzantine Texts and Manuscripts of the Twelfth and Thirteenth Centuries, by Tia M. Kolbaba
5. The Thirteenth Century in Byzantine Historiography, by Ruth Macrides
6. Edward II, Andronicus II and Giles de Argenteim: a Neglected Episode in Anglo-Byzantine Relations, by Jonathan Harris
7. The 'Theme of Kinsterna', by Nicos Nicoloudis
8. The Uses of 'History' in Byzantine Diplomacy: Observations and Comparisons, by Jonathan Shepard
9. Appartenir à l'Empire, by Patricia Karlin-Hayter

II. Latins in the Greek East

10. William of Tyre and the Byzantine Empire, by Bernard Hamilton
11. The Byzantine Overlord of Genoese Possessions in Romania, by Nicholas Oikonomides
12. New Evidence on the Greek Peasantry in Latin Romania, by David Jacoby
13. "Ἕλληνες καὶ Ἱταλοὶ Ἐμποροὶ στήν Ἀνατολήν τῆς Μικρᾶς Ἀσίας (ἀρχές 14 ου αἰ.), by Chrysa Maltezou
14. 'Circa conventionem alluminam sive allumeriarum...': Μία Ἐπιχείρηση Ἐκμετάλλευσης Σθυπητρίας στὸ Δουκάτο τοῦ Αἰγαίου Πελάγους (15ος αἰ.), by Marina Koumanoudi
15. Corruption and Justice: The Case of Ettore di Flisco & Ottobono Giustiniano, by Kate Fleet
16. The Hospitaller Commandery of the Morea: 1366, by Anthony Luttrell
17. Latin Morea in the Late Middle Ages: Observations on its Demography and Economy, by Eleni Sakellariou

III. Byzantine Texts and Greek Palaeography

18. Sophocles and the Byzantine Student, by Patricia E. Easterling

19. The *Πηγή γνώσεως* of St John Damascene: Its Date and Development, by Andrew Louth
20. A Witness to the Later Tradition of the Florilegium in The Letter of the Three Patriarchs: An Anonymous Collection of Icon Stories (Hierosolymitanus S. Sabas gr. 105), by Eirene Harvalia-Crook
21. Blemmydes Revisited: The Letters of Nicephorus Blemmydes to Patriarch Manuel II, by Joseph A. Munitiz
22. Κωνσταντίνου 'Ακροπολίτη 'Ανέκδοτος Λόγος στους 'Αγίους Μάρτυρες 'Ανίκητο καὶ Φώτιο, by Maria Kalatzi
23. Reality in the Letters of Demetrius Cydones, by George T. Dennis
24. Demetrius Cydones as a Translator of Latin Texts, by Athanasia Glycofrydi-Leontsini
25. Manuel II Palaeologus' A Depiction of Spring in a Dyed, Woven Hanging, by John Davis
26. An Unpublished Monody on Manuel II Palaeologus (?1425), by Charalambos Dendrinos
27. An Unpublished Supplication on Barren Olive-Trees by Macarius Macres, by Sophia Kapetanaki
28. Correspondence between Manuel Provataris, Scriptor Graecus in the Vatican Library (1556-1571), and some of his fellow scribes, by Anna-Clara Cataldi Palau
29. A Dated Greek Manuscript From Cyprus of the Sixteenth Century (Oxford, Lincoln College Gr. 19), by Costas N. Constantinides

IV. Byzantine Hagiography, Theology, and Monasticism

30. The Luxeuil Connection: The Transmission of the Vita of Julian and Basilissa (BHG 970), by Anne Alwis
31. Byzantine and Melkite Iconophiles under Iconoclasm, by Ken Parry
32. Palamism and the Circle of Demetrius Cydones, by Norman Russell
33. Romanos Melodos über das Mönchtum, by Johannes Koder
34. The Greek-rite Monastery of the Holy Saviour of Lingua Maris in Sicily, 1334-1415, by Nicholas Coureas
35. Demetrius Cydones as a Translator of Latin Texts, by A. Glycofrydi-Leontsin

General Index, by Charalambos Dendrinos

WEB-SITES

The Byzantium Website: SPBS Online (www.byzantium.ac.uk)

The new website of the Society for the Promotion of Byzantine Studies was launched in August 2000 and I have been astounded by the level of interest it has received over the past year or so. For those who have not yet visited, the site primarily acts as an online version of the Bulletin and is therefore organized in a manner with which the BBBS reader will be familiar, i.e. news, conferences/lectures, publications (SPBS and members'), theses, courses, grants etc. The events and news sections have predictably been more dynamic than the rest of the site and are regularly supplemented with information appearing on various mail lists and received through personal communication. Can I therefore take this opportunity to encourage organizers of conferences and lecture/seminar series to forward dates and titles to me as soon they become available. Enticement to do so can be provided by a quick summary of the website's log statistics collected over the past 15 months.

The site is accessed on average every 7 minutes during a typical working day with a total of over 27,000 visitors since we began the logs in October 2000. Of these we have received nearly 10,000 unique visitors (by IP address). There have been over 97,000 individual page downloads and some 618,000 individual hits (includes files and images). Undoubtedly the key to our success with search engines has been the expansive single-theme (i.e. Byzantine) content of the site, which is particularly apparent in the Members' Publications section. Topping the chart of search engine keywords that have brought people to the site are predictably 'Byzantine' and 'Byzantium', but the frequency of personal names shows that scholars are also chancing upon the site whilst trying to find out about the work of others. From the geographical web logs we can also see how the web-site has enabled the Society to reach a much broader international audience, with only around 50% of the visits from UK-based IP addresses and the rest from all over the world, predominantly Greece, Italy, Germany, France, Australia and the USA, but also from more distant locations such as Mexico, Singapore and Iceland.

The site now even has its own internal search engine, powered by Google, which will allow the user to search by keyword through the archive of members' publications, conference and fieldwork reports etc. In December

2001 alone this handled over 120 individual queries. Despite the website's apparent success, it still relies almost entirely on members' submissions to the Bulletin and most material will only appear on the site once it has appeared in *BBBS*. Hopefully, the figures presented here will give members all the encouragement they need to continue offering annual contributions to *BBBS*, as a valuable opportunity to gain an internet presence for their academic endeavours.

Richard Bayliss (r.a.bayliss@ncl.ac.uk)

www.lateantiquearchaeology.com provides information on the next session of the conference on **Late Antique Archaeology** which will be held in Paris during May 2002.

The Byzantine Studies Conference, U.S.A., has a new website: www.Byzconf.org. It contains information about our annual conference and other related issues. All of the abstracts of papers from past conferences are available at this site, too, and may be down-loaded.

The Dumbarton Oaks Hagiography Database is now available through the Dumbarton Oaks website at <http://www.doaks.org/hagio.html>. An on-line version of a Dumbarton Oaks coin exhibit from 1999, *Coinage of the Byzantine Empire*, can now be accessed at <http://www.doaks.org/CoinExhibition>.

A web-site for Syriac Studies: www.bethmardutho.org
Internet Journal for Syriac studies, Hugoye: <http://syrcom.cua.edu/Hugoye>
Reprints of books on the Syriac Churches: www.gorgiaspress.com

Web-page with useful links to **Byzantine MSS.** web-sites:
<http://homepage.mac.com/crostini/greek.html>

David Jenkins, Librarian of the Milton Anastos Collection, University of Notre Dame, Indiana: <http://www.byzantine.nd.edu/translations.shtml>
This web-site has a translation of the life of George of Amastris and the introductory chapters of Krumbacher's *History of Byzantine Literature*. David Jenkins would be happy to have feedback and contact.

<http://www.princeton.edu/~hellenic/> has details of Visiting and Post-Doctoral Fellowships at Princeton University.

ANNOUNCEMENTS

For lecture series, seminars, theses, conferences, etc. in Germany, see www.agca.de (Arbeitsgemeinschaft Christliche Archäologie zur Erforschung spätantiker, frühmittelalterlicher und byzantinischer Kunst).

Resources

C.I. Lillington-Martin has commissioned photography, JPEG and slides of a Byzantine 'Belisarios' seal from Dumbarton Oaks.

A CD-ROM entitled '**Hagia Sophia from Konstantinoupolis to Istanbul with Lord J.J.Norwich**' has just been released. This CD-ROM has been awarded with a Silver Medal in NewMedia Invision 2000 Competition, Gold Medal Cindy 2001 and became a finalist in EMMA 2000.

The above-mentioned CD-ROM features the architectural history of Hagia Sophia, eight Byzantine legends narrated by Lord J.J.Norwich, selected biographies of Byzantine Emperors, constructors and guardians, 10 short films featuring Norwich telling anecdotes from Byzantine history, 16 rare examples of Byzantine and Ottoman music, tour of Hagia Sophia with a tourist guide, important buildings in historical Constantinople, chronology of Hagia Sophia with references to Byzantine history, and a glossary of architectural, artistic and religious terms.

Unfortunately, we have not resolved problems about distribution have not yet been resolved. However, if you are interested and want to learn more about the CD-ROM, you can find detailed information including ordering information on the website at www.metropolmultimedia.com

(Haluk Kocoglu)

9. INSTITUTES IN BRITAIN

The Hellenic Institute, Royal Holloway, University of London

Director: Miss J. Chrysostomides
Chair of the Steering Group: Professor Francis Robinson
Professor of Ancient Greek History: Professor Rosalind Thomas
Porphyrogenitus Project: Dr Charalambos Dendrinos
Lecturer in Byzantine History: Dr Jonathan Harris

Honorary Research Associates:
Dr Kara Hattersley-Smith
Dr Anthony Luttrell
Professor Nikolaos Moschonas (to be confirmed)

Aims

The Hellenic Institute was established in 1993 at Royal Holloway, a College of the University of London, which stands on a hill outside the Surrey town of Egham. Currently funded by the Ministry of Culture of the Hellenic Republic, and the Arts and Humanities Research Board, the Institute is not devoted solely to Byzantine Studies. Rather it seeks to promote the study of the Hellenic history, literature and culture across the centuries, from archaic and classical Greece, through Byzantium, to the modern world.

That aim is reflected in the ten PhD theses currently being researched at the Institute, ranging from Judith Rice's 'Memory in Ancient Greek Literature and Philosophy', to Liz Potter's 'The Uses and Representation of Greek Thought in Nineteenth Century Britain'. It was also behind the Colloquium on the Greek Islands and the Sea, hosted by the Institute in September, as part of the Greek Embassy's Greece in Britain series of events. Speakers at the Colloquium covered themes which included 'Before "Corruption": The Aegean Islands in Prehistory' (Cyprian Broodbank), 'The Demographic Evolution of Euboea-Negroponte under Latin Rule, 1205-1470' (David Jacoby), and 'From the Greek Orthodox Imbros to The Turkish Gökçeada: The development of a Singular Bond Between the Aegean Imbros and the Ecumenical Patriarchate Since 1923' (Alexis Alexandris).

Research

But although the Institute acts as a forum for the study of Hellenic Culture as a whole, it does have certain research specialisations. One of these is Greek palaeography. The AHRB-funded Porphyrogenitus Project, which is compiling a lexicon of the abbreviations and ligatures found in Greek manuscripts from the period c.800-c.1600 AD, is based at the Institute. The expertise generated by the project feeds into the Institute's Working Seminar on Editing Byzantine Texts, which will next meet in the Institute of Historical Research, Senate House, Malet Street, London WC1 from January 2002. Chaired by Julian Chrysostomides and Charalambos Dendrinos, the Seminar is editing and translating the voluminous correspondence of the thirteenth-century scholar and theologian George of Cyprus, who later became Patriarch of Constantinople as Gregory II (1283-9). Everyone with an interest in Greek palaeography is welcome to attend.

Another specialisation is the study of the Greek community in London and in England as a whole. Jonathan Harris is working on the period 1500-1830 and recently published an article in *The London Journal* 25 (2000), 1-13 which looked at the involvement of Greeks in the political role of coffee houses in late seventeenth-century London. Quentin Russell is shortly to start MPhil/PhD research on the period after 1830. Finally, Kara Hattersley-Smith and Anthony Luttrell are working on the Greek population of Rhodes under Hospitaller rule, a wide ranging project based on both archival and archaeological evidence.

Lectures and Events

The Institute also arranges lectures and events of interest to the general public. An occasional lecture Series, 'Byzantium: History, Culture, Society', is held at the Hellenic Centre in Paddington Street, London W1. The next series will commence in January when Charalambos Dendrinos will give a series of talks on Byzantine autograph manuscripts.

Details of these events are circulated to the Friends of the Hellenic Institute. Friends pay an annual subscription of 15 pounds and all the money collected in this way is used to fund grants for students taking the MA in Late Antique and Byzantine Studies.

MA Programmes

The Institute offers three MA Programmes:

1. Hellenic Studies

This programme is built around a core course on the Hellenic Tradition, tracing its development through the Classical and Byzantine periods, to the Islamic world and beyond. It examines how different generations and societies have interpreted, or reinterpreted, the classical and canonical ideas, and even the idea of Hellenism itself.

1. Hellenic Tradition Core Course

2. A Course Option, in Classical or Byzantine Studies
3. A Second Course Option, including Greek language or palaeography
4. Dissertation of 10,000-12,000 words.

2. Late Antique and Byzantine Studies

This programme, taught jointly with King's College London, is designed for those who are interested in progressing to doctoral research in Byzantine studies, and particularly in reading and editing Byzantine texts.

1. Ancient or Byzantine Greek, Beginners, Intermediate or Advanced Level
2. Methods and Techniques, including Greek palaeography at Beginners or Advanced Level
3. A course option in Byzantine Studies.
4. Dissertation of 10,000-12,000 words.

A grant to cover course fees is available for this MA on a competitive basis.

3. Greek Theatre Performance

The performance of Greek theatre is now a global phenomenon. Academic study worldwide focuses upon Greek texts in their cultural, literary or linguistic contexts. The present course offers something new, and allows students to focus on classical Greek drama as a historical and contemporary practice, and to engage in that performance practice for purposes of understanding.

Term 1:

Staging the text (workshop course)

INSTITUTES IN BRITAIN

Greek theatre techniques(workshop course)
Research methodologies

Term 2:
Greek plays in their contexts (seminar course)
Production work
Individual tuition on dissertations

Term 3:
Production work and performance
Individual tuition on dissertations

To contact us:

Further information on the Institute, the Seminar, the Friends of the Hellenic Institute, the MA programmes and other activities can be obtained from:
Miss J. Chrysostomides, The Hellenic Institute, Royal Holloway, University of London, Egham, Surrey, TW20 0EX, United Kingdom. Tel: 01784 443086. Fax: 01784 433032 (j.chrysostomides@rhul.ac.uk).

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

10. TEACHING BYZANTIUM

Tbilisi, Georgia: The annual summer school in Georgian studies

This language school with additional cultural programme will run from 6 July to 11 August 2002 in Tbilisi.

Cost: \$1500 (apparently negotiable)

Contact:

Centre for Kartvelian Studies

1 Chavchavadze Ave

TSU

380028 Tbilisi

Georgia

tel: (+995 32) 290833

fax: (+995 32) 252501

email: kartvcentre@hotmail.com

or: khintibidze@access.sanet.ge

The Nikolaos Oikonomides Studentship

Applicants for the University of London MA in Late Antique and Byzantine Studies for the academic year 2002-3 can be considered for this studentship, which will cover the UK/EU fees for the programme. The studentship will be awarded on the basis of proven academic achievement and financial need. The closing date for studentship applications is 30 April 2002.

For further details of the programme and the studentship, and for application forms, please contact:

Dr Jonathan Harris, Hellenic Institute, Royal Holloway, University of London, Egham, Surrey, TW20 0EX, United Kingdom.

E-mail: jonathan.harris@rhul.ac.uk

Fax: 00 44 (0)1784 433032

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

11. COLLABORATIVE PROJECTS

Aesthetics and Cognition

Project at the Centre for Advanced Study at the Norwegian Academy of Science and Letters (Oslo) in the academic year 2002/03: 'Aesthetics and Cognition: The Development of an Anthropology and an Aesthetic in Early Byzantine Theology.' This interdisciplinary project, directed by Jostein Børtnes and Tomas Hägg of the University of Bergen, will study the development of a specific anthropology and aesthetic within Christian Orthodox theology from the Cappadocian Church fathers to Dionysios the Areopagite and Maximus the Confessor. The team consists of Andrew Louth (University of Durham), John McGuckin (Union Theological Seminary), Hugo Montgomery (University of Oslo), Edgars Narkevics (University of Riga), Frederick W. Norris (Emmanuel School of Religion), Eustratios Papaioannou (Catholic University of America), Philip Rousseau (Catholic University of America), Samuel Rubenson (Lund University), and Torstein Tollefsen (University of Oslo); some of the invited scholars will spend the whole academic year at the Centre, others will come for periods of one to five months each. Special emphasis will be on Gregory of Nazianzus and his influence, and this will also be the topic of the international symposium to be arranged at Solstrand Fjord Hotel (outside Bergen) 21-25 May, 2003. For further information, contact Jostein.Bortnes@krr.uib.no or Tomas.Hagg@krr.uib.no.

Database of the Madrid Skylitzes Miniatures

As part of the AHRB Centre for Byzantine Cultural History (Belfast, Newcastle and Sussex), a project is underway to create a database of the images of the Madrid Skylitzes manuscript (Bib.Nac.vitr. 26-2). The database construction is run from the University of Sussex by Liz James and Bente Bjørnholt and forms a section of the Centre's Skylitzes project. Once complete, the database is intended for public use.

COLLABORATIVE PROJECTS

The manuscript, which is a twelfth-century illustrated version of the Chronicle of John Skylitzes, contains 574 images of various subject matters related to the events in the text. It is the endeavour of the project to establish a comprehensive database, which will cover as many aspects of the images as possible such as iconographical features, colour, and style. In existing scholarship the images have already been used for many different purposes and it is the aim that the database will fulfil future requirements as far as possible. We want to ensure both that the operation of the database (such as search topics) and the information supplied meets the needs of the users and therefore ask you to tell us which topics would you find valuable to include in the database. Please email your suggestions to us.

E-mail address: Skylitzesdata@hotmail.com.

Liz James
Bente Bjørnholt

12. BYZANTINE STUDIES IN CHINA

(A Report for the 20th International Congress of Byzantine Studies)

Studies in China of Byzantine history, culture and religion are not as developed as in other fields and branches of World History. Few historians pay attention to Byzantine Studies, and yet fewer historians have the ability to do advanced research because of the lack of primary sources and of scholars who have command of the medieval Byzantine Greek language. In fact, Byzantine studies are quite a recent field of research in China. Only in the 1980s did some scholars begin to focus their attention on Byzantine studies as a major field on its own, even though there were some articles and a volume of translated work published during the long preceding period.

One translated monograph published in China on Byzantine Studies is Levchenko's *Byzantium*. It was long used as a reference book for Chinese teachers, who taught and studied Medieval history. At the same time, only 35 articles which discussed special issues about the Byzantine empire and its organization were available between the 1950s to 1980s; 17 of these were translated from Russian or English. In any case, most of the authors and translators were lecturers or professors of medieval history in universities-- not Byzantinists. Furthermore the overwhelming tendency before the 1970s was to follow or receive the opinions of Russian scholars without question. These tried to explain individual problems of the Byzantine empire by means of 'Marxist historiography', in order to help teachers in universities to improve their teaching practices. As we know, most scholars in China believed in the social development theory of Stalin's 'five developing periods of development of human societies', dividing human history into five main social forms: the original society, the slavery society, the feudal society, the capitalist society and social-communist society. Thus, scholars of world history during the above-mentioned period spent much time looking in Byzantine history for the traces and 'elements' of a 'slavery society' surviving from ancient times, and to try to explain during what period Byzantine society 'became' a 'Feudal Society'.

In about the middle of the 1980s, the general understanding of Byzantine history could be described briefly as follows: The building of Constantinople marked the beginning of later classical times, during

which the Roman empire was the only empire in the Mediterranean and the surrounding countries. The 'tetrarchy system' established by the emperor Diocletian persisted until the end of Theodosius's reign in A.D. 395, after which the Mediterranean Roman Empire divided into two halves, the western Latin world and the eastern Greek world. In 476 the 'western Roman empire' declined as the last emperor Romulus was overthrown by the barbarians. The eastern empire and its new capital Constantinople survived as the shadow cast by classical light. During the periods of Frankish and other barbarian reigns, the western world 'developed' into a 'feudal society'. In any case, the eastern empire never changed until the emperor Leo III established the themes, which pursued the development of 'feudalism' in the Byzantine eastern provinces. The Iconoclastic movement saw serious fighting between the newer military landowners and monastic land owners; it encouraged the development of 'feudalism', until the later Macedonian and early Comnenian reigns, when a 'feudal society' was formally established. The period of the Crusades helped to blend together 'feudal elements' both from West and East (see Jialing Xu, 'Byzantine Empire', in Sun Yixuie, ed., *Medieval History* (Liaoning Education Press, 1986).

Nevertheless, it is not until about the end of the 1980s that scholars in China had stopped discussing the problems of 'feudal society', both in East and in West. People often confused the concept of 'feudalism' itself and the change of economic position of agriculture labor. Scholars paid much attention to finding out the different characteristics of 'feudalism' between East and West. Many of them believed that Byzantium should have 'feudal elements'. If it was not built on a foundation of fiefs and knighthood, then it was dependent on a basis of small land-holders, both soldiers and 'free' tenants. Thus the elementary characteristic of Byzantine feudalism is somehow similar to that of 'eastern countries'. But the 'main body' of Byzantine feudal society is the organization of the 'themes', and the latest form of Byzantine feudal society is the system of 'pronoia'. Some scholars found in the system of 'pronoia' a form similar to western fiefs, although there were really quite a number of medieval scholars who could not say exactly what the characteristic of the 'pronoia'.

The most important research on Byzantine history before the 1980s was that undertaken by a famous Chinese historian, later Professor Sihe Qi of Beijing University. He wrote an impressive article on relations between the Byzantine and Chinese Empires, published in the *Journal of Beijing University* 1 (1955). He used many Chinese sources, examining the long period of trade relations between China and Byzantium. His careful

research work and great contribution to the history of Chinese-Byzantine trade relations is still valuable to modern scholars, both Chinese and of other nationalities. But because of the closed condition of China during the years when the article was published, it was not translated and introduced to the Western World till the end of the 1990s.¹ In fact, Professor Qi was not a Byzantinist at all; his major field was medieval Europe, and, having received a traditional Chinese education, he was familiar with ancient and medieval Chinese sources. He cited many examples and verified the original meanings of the many different terms which ancient Chinese historians often used in their historical works, in particular those which referred to the Byzantine empire and the capital Constantinople itself.

According to Professor Qi's research,² Chinese emperors and historians had known of the Roman and Byzantine empire from about 200 B.C. to A.D. 200. The earliest citation in Chinese historical works to Rome and Byzantium is in the *Shiji-Dayuan* (written about 100 B.C.) by Maqian Si. The first record or introduction in Chinese historical works to Byzantine history and geography appeared in *Weishu-Xirong* (about 540-554), that is, during the period of Justinian. Until the sixth to eighth centuries, during the dynasties of Sui and Tang of the Chinese Empire, traffic and trade relations developed quickly. Many detailed records appeared in Chinese historical works, especially after the Nestorian's entry into China. Various records of relations between China and Byzantium continued to appear in Chinese historical writings until the middle Ming Dynasty (1368-1644) before Constantinople was conquered by the Turkish army. Formal or informal diplomatic exchanges continued, although some of these were not mentioned in Byzantine sources.

Another important conclusion reached by Professor Qi concerned the transfer from China to Byzantium of worm-feeding and silk-weaving techniques. Procopius recorded a striking story about how eggs of the silk-worm were taken out of China. From the description in Gibbon's *Decline and Fall of the Roman Empire*, people have believed that two Nestorians took the 'seeds' (eggs) of silk-worms out with great difficulty through the Chinese customs. Professor Qi disagreed with this viewpoint.

¹ At about the end of the 1990s, two Chinese scholars who took their doctoral degrees in Greece both wrote theses on the relations between China and the Byzantine empire. Both candidates used the sources that Professor Qi had introduced; the theses were published in Greek.

² Of course, he used mostly the research results of the famous Chinese historian Xinglang Zhang's collection on China-West trade relations: 'The collection of history sources on China-West trade and traffic'.

He believed that Chinese Emperors never kept the technique of silk-weaving and silk-worm feeding a secret. From quite an early time, the Korean and Japanese people learned the techniques from China and became familiar with silk weaving. Their production travelled by sea to southern and western countries. Qi showed that Gibbon's description is incredible. In fact, according to Procopius and Theophanes, the two Nestorians took out eggs of silk-worms instead of the worms themselves, because they knew that worms would not live a long time without being fed all day and that this was impossible for a long journey.¹ In fact, it is generally known that Chinese worm-feeders always began their work by buying worm-eggs. So it does not seem strange that the Nestorians decided to take the worm-eggs out of China.

The third important contribution of Professor Qi with regard to the history of trade relations between Byzantium and China is that he described in detail the merchandise that was exported from Byzantium to China. It had generally been believed that Roman-Byzantine Emperors imported silks and other luxury goods from China, providing in return gold and silver. Qi disagreed with this theory. He collected a detailed list of merchandise moving from Byzantium to China, including glass, colored glaze, coral, cloth, azure, agate, boulder, crystal, diamond, amber and various other luxury goods. Thus he explained the fact that so few Byzantine coins have been excavated in China in spite of the long trade relations maintained between the two empires.

As regards cultural and religious relations, many records about the popular arts (circus and magic) survive from the Han Dynasty. As is widely known, Nestorian Christians entered China (ca. 635) during the reign of the Tang Dynasty. This was the first branch of Christianity to come to China. Professor Qi concluded that historians, especially those concerned with 'world history', should pay more attention to the relations between China and the West from the later antiquity, and take into account the Chinese sources in order to understand the real position of China in the ancient world and its influence between the Far East and the West, in other words, the Mediterranean world.

Unfortunately, Professor Qi's article could not be translated into European languages (although there was a Russian translation in the 1950s) because of the special political position of China in the 1950s. Owing to the later political changes that occurred in China, few younger

¹ Sihe Qi, 'On relations between China and Byzantium', *Collection of the Centenary Ceremony of Beijing University* (Beijing University Press, 1948).

scholars had access to Professor Qi's work before the later 1980s.

The 1970s is a very important period in Chinese history, both because of its international political position and its economic and academic development. After the re-opening of universities following the 'Cultural Revolution', academic life came into its 'New Spring'.¹ The first *Medieval Study Information* was published informally (Editor-in-chief, Shoutian Guo, Northeastern Normal University), when the Chinese Medieval Society was founded in 1978. A translation of the Preface of the *History of the Byzantine Empire* by A.A. Vasiliev, 'A Review of Byzantine Studies', was published in the first issue of *Information*.² From then on, scholars paid more attention on Byzantine Studies. In the early 1980s, the Educational Department of China began to send more students and scholars abroad, to study and gain more information in academic fields and to develop modern culture and science. The first two scholars³ of Byzantine studies were sent to Greece, to connect the long-lost chain between China and the western world. Two years later, there appeared a new atmosphere in Byzantine Studies in the Chinese field of historical research. The article 'On the important position of Byzantine Studies'⁴ published in the journal of *World History*, marked a new period of work in the Byzantine field. Several articles on Byzantine cultural, history and legal research began to be published in journals and newspapers. The monograph *Research on the Early Byzantine Period and Justinianic Epoch* (written by Jialing Xu, Northeastern Normal University) published in 1998, is the first work written by a Chinese scholar in the field of Byzantine studies and the first general *History of the Byzantine Empire* (written by Zhiqiang Chen, Nankai University of China) was published at about the same time. Now, at last, a group of historians studying the Byzantine empire is coming into being.

In the period after 1980s, scholars contributed to many fields of Byzantine studies. Generally speaking, they focus on the following issues:

1. On the general development of the Byzantine Empire, concerning the historical periods.

¹ The year 1979 was a most important year for modern China. In this year, President Deng Xiaoping decided to practice the 'open policy', and began to build the special region by the coast of South Sea.

² Translated by Jialing Xu, in *Medieval Study Information* 1 (1979).

³ The authors of this article were the two scholars first going abroad for Byzantine studies.

⁴ 'On the important position of Byzantine studies', see *World History* 11 (1986).

2. On the position of Byzantine culture in Europe, including its influence on the Italian Renaissance.
3. On relations between China, Byzantium, and Europe, including the excavation of Byzantine coins and other artifacts.
4. On the 'Themes' and social organization of the Middle Byzantine period.
5. On the religious debates between the Byzantine and Western Churches, and the discussions on the problem of Iconoclasm and heresies.
6. On the relation between the Byzantine emperor and the Church during early Byzantine period.
7. On the dynastic system of imperial families.
8. On the position of Byzantium in Mediterranean economics and trade.
9. Comparative studies between eastern and western Europe, focussing on 'feudalism'.
10. On the diplomatic relations and tactics of warfare in Byzantium and its surrounding world, including Arabs, Balkan nations and the Crusades.

During this period, scholars have used more materials from the Western world, including the Loeb Classical series and secondary sources. Because of the 'open policy' of China after the 1980s, universities and big libraries could order more monographs written in western languages, but because of the shortage of financial support, there are not many works in Byzantine Studies. So, students of Byzantine Studies in China employed second- or third-hand sources; few could read medieval Greek and Latin.

Nevertheless, scholars worked hard and promoted the field of Byzantine Studies. On some of the above issues, they contributed much to Chinese understanding of Byzantium; in some fields, they explored new points of view. For example, most Chinese scholars in medieval studies had tended to divide the Mediterranean world into two halves, stressing the significance of the year 395 as marking the division between the eastern and western Mediterranean; thus the year 395 has been seen as the time when Byzantine history began. Chinese Byzantinists changed the traditional view, placing Byzantine history in the context of the entire Mediterranean civilized world. They took account of political, economic, religious, and commercial conditions throughout the period of later antiquity and the early medieval world, stressing the 330s as the true beginning of Byzantine history.

The second important advance in Byzantine Studies lies in the field of cultural relations between Byzantium and the West. Here, scholars stressed the important role of the Byzantine empire in the development of medieval western culture. They tried to explain the main characteristics of medieval Byzantine culture (the blend of classical Greek and Roman culture, ancient oriental culture and Christian ideals within a Byzantine framework), and ascertained that Byzantium formed the means of connection passing from later antiquity to modern times, from the eastern to the western Mediterranean world.¹ In fact, this was only the first step of Chinese scholarship in the field of Byzantine cultural research. Then, people paid more attention to Byzantine cultural studies, but because of the lack of resources, progress has not been as quick as wished.

Further progress in Byzantine studies could be found in the research on religious problems, including the early Christian disputes and the iconoclastic movement. The first article to treat the Christian disputes in the early Byzantine period, published in September 2000,² gave an outline of the reasons for the disputes, the disputes themselves and the changes in the relations between the emperor and the Church. The conclusion was that the disputes among the Christian churches reflected the conflict among the different societies in the Mediterranean world; this conflict was a prelude to the last schism between the western and eastern Churches and the preparation for the division between the Latin and Greek worlds. The disputes became difficult to control firstly because of changes in the attitudes of Byzantine emperors in different periods. And during the whole period of the disputes, Caesaropapism was the main principle used for the eastern emperor to manage religious problems and to regularize relations between the Christian Church and the secular state. During the disputes, the struggle or conflict for power between the emperor and the Christian churches began to appear as an very important area in the history of the medieval Mediterranean world. As for another important issue, that of the iconoclastic movement, Chinese scholars before the 1980s only stress the role of Iconoclasm in 'destroying the institution of slavery and strengthening the newer military nobles, and destroying the attacks of the Arabs'.³ After the 1980s scholars studied the reasons of Iconoclasm from a broader point of view, including religious,

¹ Chen, Zhiqiang & Xu, Jialing, 'On the position of Byzantium on cultural development in the medieval Mediterranean and western world', *Historical Education* 6 (1986).

² Jialing Xu, 'On the Christian disputes of early Byzantine period', *History Quarterly* 3 (2001: Jilin University).

³ Wei Zheng, 'Chinese Scholars and Byzantine Studies', *Research of Historiology* 1 (2000).

political and economic perspectives. They stressed that the iconoclastic movement was at first a religious conflict. Because of the rise of the Arabs, opposition to icons became stronger among the eastern military themes. But, because of the re-division of landed property in the eastern Mediterranean world, and because of the increasing power of the emperors in reducing the influence of the eastern Church and the monasteries, it became, finally, a political movement.¹

In connection with the iconoclastic movement, scholars focussed on the organization of the themes and the special military system of seventh-century Byzantium. Before the 1980s, most scholars believed that the foundation of the themes was somehow a special form of feudalism. Once knowledge on Byzantine history increased, people began to explain the themes more comprehensively. Several articles published during the 1990s analyzed the date, the reasons of formation, and the military and administrative character of the themes, emphasizing the historical position of the themes in the 'rise and decline' of the Byzantine Empire. The conclusion is that, with respect to the administrative reformation of the themes, Byzantium based its economic and military development for the most part on small and medium-sized land-holders. This prompted the rise of the military aristocracy, strengthened the military power for counter attacking the invasions of Arabs, and prepared a situation of decentralization that reduced the power of the emperors; this process eventually pushed the Byzantine Empire into decline. Thus a crisis appeared within the organization of society from the first appearance of the themes; when this process spread even further, the empire was led to its grave.²

Scholars after the 1980s continued research on relations between the Far East and the West, including cultural-religious and trade relations, with special emphasis on the roles of Nestorians and Manicheans in connecting the eastern and western worlds. Scholars of the Mongolian invasions traced clues to the development of West-East traffic and commercial relations during the reign of the Mongolian Empire. Some scholars considered the role of Byzantium on the commercial 'renaissance' of the Mediterranean³, as well as the path travelled by the

¹ Zhiqiang Chen, 'On the reasons of the Iconoclastic movement', *World History* 3 (1996).

² Zhiqiang Chen, 'On the historical role of Byzantine themes', *Journal of Nankai University* 6 (1990); *idem.*, 'Byzantine themes and soldier-farmers', *Historical Research* 5 (1996). Jianhuai Guo, 'On the position and role of themes in Byzantine history', *Journal of Northeast Normal University* 4 (1993).

³ Jialing Xu, 'On the role of Byzantium in the commercial renaissance of

Chinese 'silk technique';¹ others corrected misunderstandings about the imprint of Byzantine coins.²

In the year 1997, the Chinese Byzantine Study Society was recognized as a formal member of the International Byzantine Studies Society, so that I was able to attend as a delegate to the 20th International Congress of Byzantine Studies. However, many weaknesses prevent us from moving ahead more quickly. The first is the lack of primary resources. The relevant authorities paid no attention to Byzantine Studies before the 'Cultural Revolution' and few have thought about its development until now. Because of the lack of financial support, there are very few books (including primary sources, monographs and general history) on Byzantine Studies in libraries of universities and institutions, and the situation is not better in Beijing National Library. During the last twenty years, some scholars went abroad and collected some general resources, attempting to build a library and research center for Byzantine Studies, but the situation has not changed as much as people hoped it would. Even now, we can scarcely find the entire texts of the two *Corpus* of Bonn and Paris in China; these are only available in a few photocopies. Nevertheless, I recently received the message that there is now TLG software for Byzantine Studies in Nankai University; this is really good news for Chinese Byzantinists.

The second problem lies in the use of languages. Most Chinese scholars in world history can use English. Few people understand other western languages or Russian. However, because of the hard work of some universities and institutes (for example, the IHAC of Northeast Normal University), and because quite a few scholars who once studied in Greece have returned to China, there are now several scholars who can read Latin or ancient and medieval Greek. This is of course very helpful to the development of Byzantine studies. But it is not enough. We need to increase studies of medieval languages, and to enrich the courses of graduate and post-graduate students with some basic knowledge of Medieval and Byzantine Studies.

The third problem is the lack of a basic knowledge of Byzantine and Medieval archaeology. In western countries, archaeologists excavate and find remains of Byzantium and the medieval world, as well as of the

Medieteranean', *Search the Truth* 5 (1997).

¹ Jialing Xu, 'A review on the traveling route of the Chinese silk technique from China to the West', *Journal of Northeast Normal University* 6 (1995).

² Zhiqiang Chen, 'Two problems on the Byzantine golden coin excavated in Xianyang Dizhangwan', *Kaogu* 3 (1996).

Classical period, in many locations. They also pay attention to the remains excavated in China. However, most historians in China only carry out their research work on the basis of written materials, seldom paying attention on excavation results. This is especially true in the fields of Medieval and Byzantine Studies. In fact, it is quite difficult to go abroad and join in the excavation work of Western scholars. At least a Chinese Byzantinist can have dialogue with Chinese archaeologists, and thus connect the results of Chinese archaeology with the excavation results of Western archaeologists.

The fourth problem is that we eagerly need experts, in spite of the fact that during the last ten years we have formed a Byzantine Studies Society, and that in 2001, the first Byzantine and Balkan Studies Center was built at Nankai University. We can now train post-graduate students for the degrees of M.A. and PhD. But most Chinese Byzantinist are scattered in different universities; furthermore, they must spend so much of their time on medieval and classical lectures that they can scarcely focus their attention on Byzantine research. We need to build a true group for Byzantine Studies and we need more Byzantine specialists. We should find more channels for academic exchanges, collect more resources, and train more undergraduate and post-graduate students. For fulfilling these difficult tasks, we need specialists all over the world to join and help us-- we welcome all Byzantine specialists to come to our country and to help us to complete the facilities in Byzantine Studies. When we can build a strong group in Byzantine studies, then we may bravely tell Byzantine scholars throughout the world that China has her own circle of Byzantinists. Then, we will gain the right to speak to the world, or even to hold an international conference as great as the one held in Paris last summer.

(Jialing Xu, M.A., PhD, Professor of Medieval and Byzantine Studies, Northeast Normal University; K.C. Wong Fellow of the British Academy; Visiting Fellow of Modern History Faculty, Oxford University; member of the Senior Common Room, St. John's College [2001]. (The author wishes to acknowledge the help of Dr Marlia Mango who edited the final version of this report.)

13. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES

(a) We announce with great regret the death of Professor Dimitri Obolensky (see 8. Announcements: Obituary section).

The following new members have joined the Society since the A.G.M. held in April 2001: Joanna Apodiakos, Elin Bjerre, Jack Brand, William Garrood, Alexandra Gavin, Dr Eurydice Georganteli, G. Philip Good, Mary Ann Hetzer, Paul M. Hunt, Vladislav Ivankovic, Evangelia Kaldeli, Dimitra Kotoyla, Bradley M. Letwin, Andrew John Luff, Revd. Fr Stephen Maxfield, Nevra Necipoglu, Diana Newall, Protoklis Pieris Nicola, Lyubov V. Osinkina, Elena Oxenstierna, Geri Parlby, Dr Cordola Scholz, Alicia Simpson, David Singer, A.G. Skinner, Redzo Trako, D.A. Williamson, Jialing Xu.

(b) **Membership of the Executive.** At the A.G.M. Dr Liz James, Dr Ruth Macrides and Dr Lyn Rodley are due to retire from the Committee. (They are eligible for re-election.) Nominations for three members to be elected at the meeting should be sent to the Secretary, Mr J. Crow, SPBS, Department of Archaeology, The University of Newcastle, Newcastle upon Tyne NE1 7RU as soon as possible. Nominations of student and 'lay' members would be especially welcome.

(c) **Minutes of the Annual General Meeting of the Society for the Promotion of Byzantine Studies held on Sunday 1 April in the Saskatchewan Room at Exeter College, Oxford.**

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

164. The Minutes of the last Annual General Meeting held at the University of Birmingham, on Sunday 2 April 2000, were adopted.

165. The Chairman of the Society expressed his gratitude to the Symposiarch, Professor Elizabeth Jeffreys, for organizing a highly successful and interesting Symposium. Members who had died in the previous year were noted and he mentioned in particular the distinguished figures, Professor Herbert Hunger, Professor Nikolaos Oikonomides, and Sir Steven Runciman, our former President. The Chairman noted that the activities of the Society continue to flourish and its funds have been well spent. The new SPBS web-page, established and maintained by Richard Bayliss at the University of Newcastle, has attracted widespread interest and many new members. Both Richard Bayliss and Anne Alwis, the current Editor of *BBBS*, were warmly thanked for their efforts this year. Publications continue to appear regularly, with A. Eastmond's *Eastern*

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Approaches to Byzantium being the latest addition to the series and on sale to members at this Symposium.

166. The Treasurer reported on the somewhat diminished state of the Society's funds, noting in particular that the Publications Fund is not being replenished by sales of volumes to members as rapidly as might have been hoped.

167. The names of new members who had joined since the previous AGM were intoned by Professor Bryer.

168. The following members of the Executive Committee were elected to serve for three years: Bente Bjørnholt (nominated by Liz James); Prof Judith Herrin (nominated by Tony Eastmond); Dr Judith Waring (nominated by Robin Cormack).

SOCIETY

(d) Treasurer's Report for 2001

General Fund

	Year to	
	31.12.00	31.12.01
Receipts		
Balance brought forward	7,932.82	7,947.36
Subscriptions	5,937.55	4,858.84
BBBS sales and advertising	214.42	367.69
Deposit interest	315.70	174.97
Donations	45.00	—
Income Tax refund	34.28	—
	£14,479.77	£13,348.86
Less expenditure		
Membership Secretary's fee	1,000.00	1,000.00
BBBS editorial fee	1,250.00	1,250.00
Editor's expenses	101.74	—
Postage	568.52	539.95
Printing	1,017.97	2,438.74
AIEB subscription (2001)	173.73	195.54
Treasurer's Secretarial expenses (1997)	293.75	252.62
Website	300.00	300.00
Stationery and copying	193.60	533.15
Committee expenses	18.10	25.00
Grants (Note 1)	1,615.00	3,390.00
Byzantine Congress 2006 (Note 2)	—	664.34
Total Expenditure	<u>6,532.41</u>	<u>11,129.34</u>
Balance at Bank carried forward	£7,947.36	£2,219.52

Note 1

Research/ fieldwork grants (awarded in 2000)	440.00
Athens Exhibition grants	550.00
Symposium grants for students	940.00
Paris Congress grants	1,500.00
Oxford Byzantine Society	250.00
University of Leeds: Byzantine and Islam Conference	<u>250.00</u>
	£3,930.00

Note 2

The following payments were made for the A.I.E.B. International Congress to be held in London in 2006:-

Deposit for hire of venue at the Institute of Education	200.00
Purchase of copier	<u>464.34</u>
	£664.34

These payments are being treated as loans, to be repaid in the event of the International Congress Accounts producing an adequate surplus.

Publications Fund

Year to 31.12. 01

Receipts

Balance brought forward		3,802.78
Sales: (Note 1)		
<i>Constantinople and its Hinterland</i>	35.00	
<i>Mt Athos and Byzantine Monasticism</i>	110.00	
<i>Dead or Alive? Byzantium in the Ninth Century</i>	50.00	
<i>Desire and Denial in Byzantium</i>	145.00	
<i>Strangers to Themselves</i>	145.00	
<i>Through the Looking Glass</i>	210.00	
<i>Eastern Approaches</i>	525.00	
		1,220.00
Royalties (Note 2)		270.34
Deposit Interest		<u>48.11</u>
		£5,341.23
Less (Note 2)		
Ashgate Publishing (for <i>Eastern Approaches</i>)		2,362.50
Balance at Bank carried forward		£2,978.73

SOCIETY

Notes

1. Sales:

<i>Constantinople and its Hinterland:</i>	cost of 100 copies	1,968.75
	sales to 31.12. 01	<u>2,690.00</u>
	surplus	£721.25
<i>Mount Athos:</i>	cost of 100 copies	2,073.75
	sales to 31.12.01	<u>1,855.00</u>
	deficit	£218.75
<i>Dead or Alive</i>	cost of 100 copies	2,231.25
	sales to 31.12.01	<u>1050.00</u>
	deficit	£1,181.25
<i>Desire and Denial</i>	cost of 100 copies	2,662.50
	sales to 31.12.01	<u>690.00</u>
	deficit	£1,972.50
<i>Strangers to Themselves</i>	cost of 100 copies	2,362.50
	sales to 31.12.01	<u>994.83</u>
	deficit	£1,367.67
		(including royalties)
<i>Looking Glass</i>	cost of 100 copies	3,604.50
	(including index and illustrations)	
	sales to 31.12.01	<u>735.00</u>
	deficit	£2,869.50
<i>Eastern Approaches</i>	cost of 100 copies	2,362.50
	sales to 31.12.01	<u>525.00</u>
	deficit	£2,110.50

2. 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.

SOCIETY

ANNUAL GENERAL MEETING

The Annual General Meeting of the Society for the Promotion of Byzantine Studies will be held in the course of the 36th Spring Symposium, at 17.45 on Sunday 24th March, at Collingwood College, The University of Durham.

AGENDA

169. Adoption of the Minutes of the last Annual General Meeting of the Society, **164-168**, held at Exeter College, Oxford, on 1 April 2001 (see above).

170. Chairman's report.

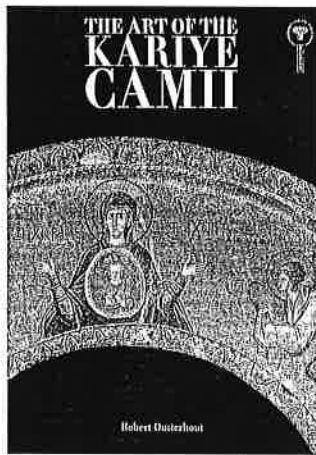
171. Treasurer's report (see above).

172. Election of new members.

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

JAMES CROW
Secretary

Professor CYRIL MANGO
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