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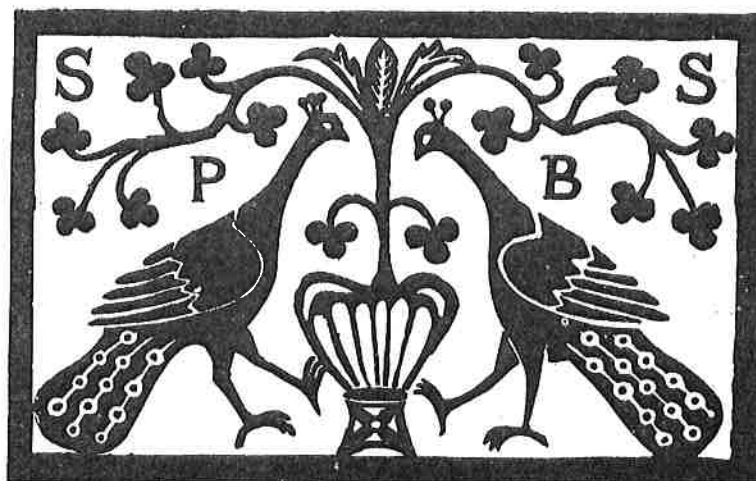


**BULLETIN OF BRITISH  
BYZANTINE STUDIES**

# **BULLETIN OF BRITISH BYZANTINE STUDIES**

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## CONTENTS

1. Society for the Promotion of Byzantine Studies	
National Committees of International Association	2
Membership of the Executive Committee	4
2. Publications and Work in Progress	6
3. Fieldwork	27
4. Theses	40
5. Conferences, Lectures & Seminar Series	48
6. 38 <sup>th</sup> Spring Symposium of Byzantine Studies	63
7. 39 <sup>th</sup> Spring Symposium of Byzantine Studies (with abstracts)	65
8. Announcements	75
9. International Congress of Byzantine Studies	81
10. Exhibitions	83
11. Byzantine Studies in the Czech Republic and Slovakia	96
12. The Society for the Promotion of Byzantine Studies	111
Treasurer's Report	
Agenda of 2005 AGM	
13. Book Review	118

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The image on the front cover depicts an image of an actor, sketched on a seat in the Theatre, Aphrodisias. Photo courtesy of the Aphrodisias excavations: <http://www.nyu.edu/projects/aphrodisias/>

## 2. PUBLICATIONS AND WORK IN PROGRESS

**Professor Roderick Beaton**, London

*La fortune de Digénis Akritis: de l'épopée médiévale au symbole du nationalisme grec*, in J. Labarthe-Postel (ed.), *Formes modernes de la poésie épique: nouvelles approches* (Brussels: Peter Lang, 2003), pp. 23-35; 'Balladry in the medieval Greek world,' in Philip Bennett and Richard Green (eds), *The Singer and the Scribe: European Ballad Traditions and European Ballad Cultures*. Series: *Internationale Forschung zur Allgemeinen und Vergleichende Literaturwissenschaft*. Amsterdam/New York: Rodopi, 2004, pp. 13-21; 'Erotokritos and the history of the novel,' *Kampos: Cambridge Studies in Modern Greek*, 12 (2004), 1-25.

Work in progress: 'Byzantine wonderlands: the role of the fantastic in two Paleologan romances.' Paper submitted for the 2006 Byzantine Congress (panel convened by Panagiotis Roilos on 'The Byzantines and the Fantastic'); 'The poetics of the vernacular romances and the Bakhtinian "chronotope".' Paper submitted for the 2005 conference in the series, *Neograeca Medii Aevi*; In general: Byzantine fiction in relation to the diachronic development of the European novel from its Hellenistic origins to modern times.

**Dr. Bente Bjornholt**, Sussex

Forthcoming: 'The Man in the Street: some problems of gender and identity in Byzantine material culture', with L. James, *Material Culture and Well-being in Byzantium 400-1453*, eds. A. Muthesius, M. Grünbart, W. Kislinger and D. Stathakopoulos (Austrian Academy of Sciences, Vienna); 'Aspects of the production of the *Madrid Skylitzes* (Bib. Nac. vitr. 26-2)' with J. Burke.

**Dr. Ian Booth**, London

'Michael VIII Palaeologos and the Sangarios Frontier 1280-1282', *Archeion Pontou* 2002, pp 317-343; 'The Sangarios Frontier: The History and Strategic Role of Paphlagonia in Byzantine Defence in the 13<sup>th</sup> Century', *Byzantinische Forschungen*, 2004; 'Theodore I Laskaris and Paphlagonia 1204-1214: towards a chronological description', *Archeion Pontou* 2003-2004, pp 151-224.

## PUBLICATIONS

Forthcoming: 'Ghazis, Roads and Trade in north-west Anatolia 1179-1291', *Byzantine and Modern Greek Studies* (expected 2005).

Work in progress: Article: 'Theodore Laskaris and Paphlagonia, 1204-1214: What happened to David Komnenos in 1211? An assessment'. (This last is part of the Cantonisation study mentioned previously and will use Catastrophe Theory in support of the argument).

### **Dr. Sebastian Brock, Oxford**

'The changing faces of St Ephrem as read in the West', in J.Behr, A.Louth, D. Conomos (eds), *The Tradition of Orthodoxy in the West: Festschrift for Bishop Kallistos (Ware) of Diokleia* (Crestwood NT, 2003), 65-80; 'Syriac translations of Greek popular philosophy', in P. Bruns (ed.), *Von Athen nach Bagdad: zur Rezeption griechischer Philosophie von der Späantike bis zum Islam* (Hereditas 22; 2003), 9-28; 'Syriac on Sinai: the main connections', in V. Ruggieri and L. Pieralli (eds), *Eukosmia. Studi miscellanei per il 75 di V. Poggi SJ* (Soveria Mannelli (Catanzaro), 2003), 103-17; 'Crossing the boundaries: an ecumenical role played by Syriac monastic literature', in M. Bielawski and D.Hombergen (eds), *Il monachesimo tra eredità e aperture* (*Studia Anselmiana* 140, 2004), 221-38; 'Changing fashions in Syriac translation technique: the background to Syriac translations under the Abbasids', *Canadian Society for Syriac Studies, Journal* 4 (2004), 3-14; 'Syriac Studies: a classified bibliography (1996-2000)', *Parole de l'Orient* 29 (2004), 263-410; 'Transformations of the Edessa portrait of Christ', *Journal of Assyrian Academic Studies* 18:1 (2004), 46-56.

### **Dr. Henry Chadwick, Oxford**

*East and West: the making of a rift in the Church.*

### **Dr. Ken Dark, Reading**

'The New Post Office site in Istanbul and the north-eastern harbour of Byzantine Constantinople', *International Journal of Nautical Archaeology*, 2004; 'Late Antique Landscapes in Britain' in S. Scott and N. Christie (eds), *Landscapes of Change*, London; 'Houses, Streets and Shops in Byzantine Constantinople from the fifth to the twelfth centuries', *Journal of Medieval History*, 2004; (ed.) *Secular Buildings and the Archaeology of Everyday Life in the Byzantine Empire c.400-c.1200*, Oxford, 2004; 'Early Byzantine Mercantile Communities in the West' in *Through a Glass Brightly: Studies Presented to David Buckton*, C. Entwistle (ed.), Oxford, 2004.



## PUBLICATIONS

**Timothy Dawson, Leeds**

'Pleasures of the dance', *Medieval History Magazine*, no. 7, (March 2004); 'Trip up his heels: self defence in Renaissance Europe', *Medieval History Magazine*, no. 10, (June 2004); 'A Club with an Edge: what did European swords weigh?', *Medieval History Magazine*, vol. 2, no. 3, (November 2004).

Forthcoming:

'Klivanion Revisited: an Evolutionary Typology and Catalogue of Middle Byzantine Lamellar', *Journal of Roman Military Equipment Studies*, 13 (2002 - due January 2005); 'Fit for the Task: the Dimensions of Byzantine Military Equipment in Manuals of the sixth to tenth centuries', *Byzantine and Modern Greek Studies*, 29 (2005); 'Propriety, Practicality and Pleasure: the Parameters of Women's Dress', in Lynda Garland, Judith Herrin and Dion Smythe (eds.), *Beyond the Veil: Women in Patriarchal Byzantium*, (provisional title), Ashgate, London; 'Oriental costumes in the Byzantine Court - a Reappraisal', provisionally accepted for *Byzantion* 75 (2005).

**Zaga Gavrilović, Birmingham**

'Observations on the Iconography of St.Kyriake, principally in Cyprus', *LAMPIDON, Essays to honour the memory of Doula Mouriki*, Vol I, Athens 2003, 255-264.

Forthcoming: 'Women in Serbian politics, diplomacy and art at the beginning of Ottoman rule', in E.Jeffreys et al. (ed.), *Byzantine Style, Religion and Civilisation. Studies in Honour of Sir Steven Runciman*.

Work in progress: 'New observations on the miniature of the vision of St Gregory of Nazianzus in Paris.gr.510'; 'Additional notes on the fresco above the south entrance at Markov Manastir (1376-1381)'.

**Dr. Jonathan Harris, London**

'The Last Crusades: The Ottoman Threat', in *Crusades: The Illustrated History*, ed. Thomas F. Madden (London: Duncan Baird, 2004), pp. 172-99; 'The influence of Plethon's idea of fate on the historian Laonikos Chalkokondyles', in *Proceedings of the International Congress on Plethon and his Time, Mystras, 26-29 June 2002*, ed. L.G. Benakis and Ch.P. Baloglou (Athens: Society for Peloponnesian and Byzantine Studies, 2004), pp. 211-17; 'The Debate on the Fourth Crusade', for *History Compass*: <http://www.history-compass.com>; Greek translation of *Byzantium and the Crusades* (Athens: Oceanida, 2004).

Forthcoming: (Editor) *Palgrave Advances: Byzantine History* (Basingstoke: Palgrave/Macmillan, 2005); 'Introduction', in *Chronology*

## PUBLICATIONS

*of the Byzantine Empire*, ed. Timothy Venning (Basingstoke: Palgrave/Macmillan); 'More Malmsey, your grace? The export of Greek wine to England in the Later Middle Ages', in *Eat, Drink and be Merry: Proceedings of the 37<sup>th</sup> Byzantine Symposium, Birmingham, 2003*, ed. L. Brubaker (Aldershot: Ashgate); 'Greek sources', 'Manuel II', 'John V', 'Bessarion', 'Paul II', and 'Innocent VIII', in *Encyclopedia of the Crusades*, ed. Alan Murray (Santa Barbara: ABC Clio); (with Heleni Porphyriou), 'The Greek diaspora in Europe after the fall of Constantinople', in *The Place of Exchange: Cities and Cultural Transfer in Europe: 1400-1700*, ed. Donatella Calabi and Stephen Turk Christensen (Cambridge University Press); 'Plato, Byzantium and the Italian Renaissance' in *Scottish Association of Teachers of History: History Teaching Review Year Book 19* (2005).

Work in Progress: Article: 'Collusion with the Infidel as a Pretext for Military action against Byzantium'; Book: *Constantinople: The Queen of Cities* for Hambledon and London; the Greek community in London, 1500-1830.

### **Professor Judith Herrin, London**

'The Pentarchy: Theory and Reality in the Ninth Century' in *Cristianità d'Occidente e Cristianità d'Oriente (secoli VI-XI)*, *Settimane di Studio della Fondazione Centro Italiano di Studi sull'Alto Medioevo*, LI (2004), 591-626; 'Political Power and Christian Faith in Byzantium: the case of Irene (Regent 780-90, Emperor 797-802)' in *Christian and Islamic Gender Models*, ed. Kari Elisabeth Børresen (Herder: Rome 2004), 135-47; *Introduction to Alexandria, Real and Imagined*, edited by Anthony Hirst and Michael Silk (Ashgate 2004).

Reviews: Geoffrey S. Nathan, *The family in late antiquity. The rise of Christianity and the endurance of tradition* (London/New York, Routledge 2000) in *Byzantinische Zeitschrift* 97 (2004), 239-40; Walter Kaegi, *Heraclius, Emperor of Byzantium* (Cambridge 2003) in *BBC History Magazine* (February 2004).

### **Dr. James Howard-Johnston, Oxford**

'Armenian Historians of Heraclius: An Examination of the Aims, Sources and Working-Methods of Sebeos and Movses Daskhurantsi', in G.J. Reinink & B.H. Stolte, ed., *The Reign of Heraclius (610-641): Crisis and Confrontation* (Leuven, 2002), 41-62; 'Social Change in Early Medieval Byzantium', in R. Evans, ed., *Lordship and Learning: Studies in Memory of Trevor Aston* (Woodbridge, 2004), 39-50; 'Pride and Fall: Khurso II

## PUBLICATIONS

and His Regime, 626-628', in *La Persia e Bisanzio*, Atti dei convegni lincei 201 (Rome, 2004), 93-113.

Work in Progress: *Perceptions of a World Crisis: Historians and Histories of the Middle East in the Seventh Century; The Last Great War of Antiquity.*

**Dr. L. James**, Sussex

'Senses and sensibility in Byzantium', *Art History* 27 (2004), 522-37.

**Dr. Dirk Krausmüller**, Belfast

'The Limits of Translation: Multiple Meanings in a Byzantine Religious Poem', *Metaphrastes, or, Gained in Translation*, ed. M. Mullett (Belfast, 2004), 57-61; 'Murder is good if God wills it. Nicetas Byzantius' polemic against Islam and the Christian tradition of divinely sanctioned murder', *Al-Masaq (Islam and the Medieval Mediterranean)*, 16 (2004) 163-176.

Forthcoming:

'Strategies of Equivocation and the Construction of Multiple Meanings in Middle Byzantine Texts', *Jahrbuch der Österreichischen Byzantinistik*, 56 (2006); 'Mount Athos and Byzantine Spirituality', *The Cambridge History of Christianity*, V, ed. M. Angold (Cambridge, 2005); 'Conflicting anthropologies in the Late Antique Christological discourse: Leontius of Jerusalem's Nestorian adversary and the construction of an "anthropological" orthodoxy', *Journal of Theological Studies*, 56 (2005); 'Theotokos - diadochos: punning (parechesis) and the subversion of a doctrinal shibboleth in Theodore of Petra's Life of Theodosius the Coenobiarch', *Byzantine Orthodoxies* (Papers from the Thirty-Sixth Spring Symposium of Byzantine Studies, Durham, March 2002), ed. A. Louth (Aldershot, 2005); 'Imperial Founders and First Abbots: The Cases of John II Komnenos and Basil the Macedonian', *Founders and Refounders of Byzantine Monasteries* (Papers of the fifth Belfast Byzantine International Colloquium, Portaferry, September, 1999), ed. M. Mullett (Belfast, 2005); 'With or without sex? Models of sanctity for laymen in ninth- and tenth-century Byzantium', *Byzantine Masculinities*, ed. D. Smythe; 'Divine Investiture: the Installation of Byzantine Abbots in Stoudite Illuminations and in Eleventh- and Twelfth-Century Typika', *Image and Text in the Theodore Psalter*, ed. J. Anderson; 'Exploring Links between Text and Image in the Theodore Psalter: the Perspective of a Textual Scholar', *Image and Text in the Theodore Psalter*, ed. J. Anderson; 'The Encomium of Mary of Egypt by Euthymius the Protasekretis', *Basilissa*, 2 (2005), ed. A. Hirst; 'God as Impersonator of Saints in Late Antique Hagiography: the Case of the Life of John bar

## PUBLICATIONS

Aphthonia († 537)', *Basilissa*, 2 (2005), ed. A. Hirst; 'Some observations on the cult and hagiographical dossier of St Agatha in ninth- and tenth-century Byzantium', *Basilissa*, ed. A. Hirst.

Work in Progress: A monograph on the Constantinopolitan monastery of Panagiou; an edition and translation of the Encomium of Dios; articles on the Trinitarian theology of Leontius of Jerusalem, on the protology of Leontius of Jerusalem, on Middle Byzantine Passiones with focus on Andrew in Crisi, on gender and divinisation in Patriarch Methodius' *Encomium of Agatha*, on the topos of angelic impersonation in the Life of Constantine the Ex-Jew.

### **Dr. Snezana Lawrence, Dover**

'History of descriptive geometry in England', *The Proceedings of the First International Congress on Construction History*, Madrid 2003; 'The Lost Architectures' book review, CEBE (UK Council for Engineering and Building Education) website at <http://ctiweb.cf.ac.uk/resources/books/spiller.html>; Contributions to the Oxford English Dictionary on some terms used in describing geometric transformations used by the architectural and engineering professions, October 1995.

Forthcoming: 'History of Mathematics Resources for 11 to 16 year olds', *Philosophia Mathematica*, Oxford University Press, summer 2005; 'Balkan Mathematics before the WWI' in *British Society for the History of Mathematics Bulletin*, March 2005.

Work in progress: Interested in and researching the area of Byzantine Mathematics; Gatsby Teacher Fellow for 2004/5 - history of mathematics for 11-16 year olds.

### **Professor Graham Loud, Leeds**

*The History of the Normans by Amatus of Montecassino* (with Prescott Dunbar), Boydell and Brewer, xxi + 220 pp; 'Southern Italy in the eleventh century', in *New Cambridge Medieval History* vol. IV(2), ed. D. Luscombe & J. Riley-Smith (Cambridge U.P. 2004), pp. 94-119; 'Norman Sicily in the twelfth century', in *New Cambridge Medieval History* vol. IV(2), ed. D. Luscombe & J. Riley-Smith (Cambridge U.P. 2004), pp. 442-74; 'The monastic economy in the Principality of Salerno during the eleventh and twelfth centuries', *Papers of the British School at Rome* lxxi (2003), 141-179 [published December 2003].

### **Dr. Anthony Luttrell, Bath**

## PUBLICATIONS

'The Island of Rhodes and the Hospitallers of Catalunya in the Fourteenth Century', in *Els Catalans a la Mediterrània Oriental a l'Edat Mitjana*, ed. M.T. Ferrer i Mallol (Barcelona 2003) 155-165; 'The Hospitallers' Earliest Statutes', *Revue Mabillon* lxxv (2003) 9-22; Review of a *L'Antico San Pietro in Asti*, ed., R. Bordone et al. in *ibid.*, 301-302.

### **Professor Paul Magdalino, St. Andrew's**

'Church, Empire and Christendom in c. 600 and c. 1075: the View from the Registers of Popes Gregory I and Gregory VII', in *Cristianità d'Occidente e Cristianità d'Oriente. Settimane di studio del Centro Italiano di studi sull'Alto Medioevo*, 51 (2004), 1-30; 'L'église du Phare et les reliques de la Passion à Constantinople (VIIe/VIIIe-XIIIe s.)', in *Les reliques de la Passion*, ed. B. Flusin and J. Durand (Travaux et Mémoires, série des monographies 17), 15-30; 'The Byzantine Empire 1118-1204', *New Cambridge Medieval History*, IV, 2, ed. D. Luscombe and J. Riley-Smith (Cambridge, 2003), 611-43.

Forthcoming: *L'orthodoxie des astrologues. La science entre le dogme et la divination à Byzance (VIIe-XIVe siècles)*, Réalités byzantines (P. Lethielleux, Paris); 'Prophecies of the Fall of Constantinople', in *The Fourth Crusade and its Consequences*, ed. A. Laiou, Réalités byzantines (P. Lethielleux, Paris).

### **Professor Cyril Mango, Oxford**

(Ed). *Oxford History of Byzantium* (OUP, 2002) and wrote 2.5 chapters; *Le développement urbain de Constantinople*, 3rd ed. with addenda (De Boccard, 2004); 'A journey round the Coast of the Black Sea in the 9th century', *Palaeoslavica* 10 (2002), 255-64; 'Le mystère de la XIV<sup>e</sup> région de Constantinople', *Travaux et Mémoires* 14 (2002), 449-55; (with M. Featherstone), 'Three Miracle Stories from Constantinople', *Eukosmia. Studi ... per ... V. Poggi, S.J.* (Catanzaro, 2003), 229-42.

### **Dr. M. Mango, Oxford**

'Fishing in the Desert' in eds. P. Schreiner and O. Strakhov, *Golden Gate*, Festschrift for Ihor Sevcenko = *Palaeoslavica*, X (2002) 309-316; 'Hierarchies of Rank and Materials: Diplomatic Gifts sent by Romanus I in 935 and 938', *Deltion tes Christianikes Arhaiologikes Hetaireias*, 24 (2002 = Memorial volume for N. Oikonomides) 365-74; 'The Centre in and beyond the Periphery: Material culture in the early Byzantine Empire' in *Byzantina-Metabyzantina: la périphérie dans le temps et dans l'espace*, ed. P. Odorico (Paris, 2003), 119-28; 'The Byzantine period, nos. 413-415' in

## PUBLICATIONS

ed. V. Karageorghis, *Catalogue of the Bank of Cyprus Cultural Collection*, (Nicosia, 2002); 'Excavations and survey at Androna, Syria: the Oxford team 1999', *Dumbarton Oaks Papers*, 56 (2002) 303-311; 'Excavations and survey at Androna, Syria: the Oxford team 2000', *Dumbarton Oaks Papers*, 57 (2003), 293-297; 'Three illuminating objects in the Lampsacus treasure' in *Through a Glass Brightly. Studies in Byzantine and Medieval Art and Archaeology Presented to David Buckton*, ed. C. Entwistle (Oxford, 2003) 64-75.

With C. Mango: 34 entries on Byzantine, post-Byzantine and Russian icons in *The Ashmolean Museum. Complete Illustrated Catalogue of Painting*, eds. C. Casley, C. Harrison and J. Whiteley (Oxford), 251-257.

Forthcoming: *The Sevso Treasure. Part 2. Supplementary Series. Journal of Roman Archaeology; Artistic Patronage: Buildings, Silver Plate and Books in the Roman Diocese of Oriens, AD 313-641*. Oxford Monographs in Classical Archaeology, OUP; 'From "glittering sideboard" to table: silver in the well-appointed *triclinium*' in *Eat, drink and be merry. Production, consumption and celebration of food and wine in Byzantium*, ed. L. Brubaker (Aldershot).

**Professor Rosamond McKitterick**, Cambridge

*History and Memory in the Carolingian World*, Cambridge 2004.

Work in Progress: Perceptions of the past in the early middle ages; the migrations of ideas in the early middle ages.

**Professor Margaret Mullett**, Belfast

'A New Literary History of Byzantium; a worthwhile endeavour?', *Pour une nouvelle histoire de la littérature byzantine*, ed. P. Agapitos and P. Odorico (Paris, 2002), 37-60; 'Rhetoric, theory and the imperative of performance: Byzantium and now', *Rhetoric in Byzantium*, ed. E. Jeffreys (SPBS, 11, Aldershot, 2003), 151-172; 'Detecting relationships in Middle Byzantine literary texts: the case of epistolography', *Epistolographie und Epigrammatik*, ed. W. Hörandner and M. Grünbart (Paris, 2003), 63-74; 'Literary biography and historical genre in the life of Cyril Phileotes by Nicholas Kataskepenos', *Les vies des saints à Byzance: Genre littéraire ou biographie historique?* ed. P. Odorico and P. Agapitos (Paris, 2004), 387-410; 'Constructing identities in twelfth-century Byzantium', *Byzantium matures: choices, sensitivities and modes of expression (eleventh to fifteenth centuries)*, ed. C. Angelidi (Athens, 2004), 129-144; *Metaphrastes, or, Gained in translation* (Belfast, 2004), xvi+346.

In press: 'The missing Jezebel: transgressive empresses in Byzantium', *Festschrift Ann Hamlin*; 'Byzantine scholarship: twelfth-century

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Constantinople; twentieth-century Britain', *British Academy Centenary volume on Medieval Studies*, ed. A. Deyermond; 'Bohemond's biceps: male beauty and the female gaze', *Byzantine masculinities*, ed. D.C. Smythe.

**Dr. J.A. Munitiz**, Birmingham

'Hurdles in Greek', ed. Margaret Mullett, *Metaphrastes, or, Gained in translation: Essays and translations in honour of Robert H. Jordan* [Belfast Byzantine Texts and Translations, 9], Belfast, 2004, pp. 22-27; 'In the Steps of Anastasius of Sinai: later traces of his Erotapkriseis', *Philomathestatos Studies in Greek Patristic and Byzantine Texts* [in honour of Dr Jacques Noret], (Orientalia Lovaniensia Analects, 137), Leuven (Peeters), 2004, pp. 435-454; 'Book review: *Maximus the Confessor and his Companions. Documents from Exile*, edited and translated by Pauline Allen and Bronwen Neil [Oxford Early Christian Texts], OUP, 2002', *Jahrbuch der Österreichischen Byzantinistik* 54, 2004, pp. 304-307; 'Book review: *Demetrii Chomateni ponemata diaphora*, ed. Günter Prinzing [Corpus Fontium Historiae Byzantinae, Series Berolinenses, 38], Berlin/New York 2002', *Südost-Forschungen* 61/62, 2002/2003 [publ. 2004], pp. 507-509.

Forthcoming: 'An Exhortation by Manuel Philes to Pay Attention', *Ritual and Art: Byzantine Essays for Christopher Walter*, ed. P. Catling [due out in 2005].

Work in progress: *Anastasii Sinaitae Quaestiones et Responsiones* (critical edition for CCSG).

**Mr Christos Simelidis**, Oxford

Forthcoming: Review Article of *Saint Grégoire de Nazianze: Œuvres poétiques. Tome I, 1<sup>re</sup> partie. Poèmes personnels: II, 1, 1-11*. Texte établi par A. Tuilier et G. Bady, traduit et annoté par J. Bernardi. Collection des Universités de France. Paris: Les Belles Lettres, 2004, in *Antiquité Tardive* 12, 2004; 'Aeschylus, *Supplices* 691/2: A Supplementary Note with Remarks on ἀβρός', *Philologus* 149, 2005. [Related to St. Gregory of Nazianzus; cf. *BBBS* 30 (2004), 14-15].

**Dr. Shaun Tougher**, Cardiff

'Social transformation, gender transformation? The court eunuch 300-900', in L. Brubaker and J.M.H. Smith (eds.), *Gender in the Early Medieval World: East and West, 300-900* (Cambridge), 70-82; 'Holy eunuchs! Masculinity and eunuch saints in Byzantium', in P. Cullum and

K. Lewis (eds.), *Holiness and Masculinity in the Middle Ages* (Cardiff), 93-108; 'Julian's bull coinage: Kent revisited', *Classical Quarterly* 54, 327-330; entry on 'Constantine V' for *De Imperatoribus Romanis: The Online Encyclopedia of Roman Emperors* ([www.roman-emperors.org/impindex.htm](http://www.roman-emperors.org/impindex.htm)).

Forthcoming: 'Political history (602-1025)', in J. Harris (ed.), *The Palgrave Guide to Byzantine Studies*; 'Byzantium after Iconoclasm: c. 850 – c. 886', in J. Shepard (ed.), *The Cambridge History of the Byzantine Empire*; 'Byzantine gender identities: Claudian and Theophylact on eunuchs', in S. Ardener and A. Shaw (eds.), *Changing Sex and Bending Gender*; with Liz James, 'Get your kit on! Some issues in the depiction of clothing in Byzantium', in M. Harlow and L. Llewellyn-Jones (eds.), *The Clothed Body in the Ancient World*.

Work in Progress: *The Eunuch in Byzantine History and Society*; *Julian the Apostate*; entries on 'Michael III', 'Basil I', 'Leo VI' and 'Alexander' for *De Imperatoribus Romanis: The Online Encyclopedia of Roman Emperors*; Mary Renault and Alexander the Great; Youth and the Byzantine eunuch.

**The Very Revd Dr. Panteleimon Tsorbatzoglou**, London

*The Latran Synod (649). The convocation after the conflict. Theology and Politics in 7th century*, Thessaloniki 2004, pp.144 (in Greek); *Pre-Iconoclasm. Introductory issues and problems of Church History of 7th and 8th century*, Thessaloniki 2004, pp. 218 (in Greek).

Forthcoming: 'Andrew of Crete (660-740) and the likely time of writing of Megas Canon (CPG 8219)', *Byzantina* (Thessaloniki) 2004; 'The use of the Areopagite Corpus in the Lateran Council (649) and in the 6th Ecumenical Council (680-681)', *Theologia* (Athens) 2004; 'The "Iegalopolis of Thessaloniki" and Slavic Settlements according the hagiological texts of the Middle Byzantine period. A first approach', *Scientific Annals of the Faculty of Theology/ School of Pastoral and Social Theology*, (Athens) 2005

**Dr. Monica Morrison White**, Cambridge

'A Byzantine Tradition Transformed: Military Saints Under the House of Suzdal', *The Russian Review*, July 2004.



## PUBLICATIONS

**Dr. David Wood, Cork**

'A Misunderstood Monogram: Ricimer or Severus?' *Hermathena* 172 (2002), 5-21; 'St. Maximilian of Tebessa and the *Jizya*', in P. Defosse (ed.), *Hommages à Carl Deroux: V. Christianisme et Moyen Âge Néolatin et survivance de la latinité* (Brussels, 2003), 266-76; 'The Constantinian Origin of Justina (Themistius, *Or.* 3.43b)', *Classical Quarterly* 54 (2004), 325-27; 'Amm. 21.6.3: A Misunderstood Omen', *Classical Philology* 99 (2004), 163-68; 'Some Dubious Stylites on Early Byzantine Glassware', *Journal of Glass Studies* 46 (2004), 39-49; 'The Crosses on the Glass Pilgrim Vessels from Jerusalem', *Journal of Glass Studies* 46 (2004), 191-95.

Forthcoming: 'Malalas, 'Constantius', and a Church-Inscription from Antioch', *Vigiliae Christianae*; 'Acorns, the Plague, and the *Iona Chronicle*', *Peritia*; 'Sopater of Apamea: A Convert at the Court of Constantine I?', *Studia Patristica*; 'The Origin of the Cult of St. George at Diospolis', *Proceedings of the Fifth Maynooth Patristics Conference 2003*; 'Adomnán, Arculf, and Aldfrith', *Proceedings of the Iona Conference 2004*.

Work in progress: I have received a one-year Research Fellowship from the Irish Research Council for the Humanities and Social Sciences for 2004-05 in order to work on a book provisionally entitled: *The Seventh Century Revisited: A Lost Christian Source on Early Islam*. I will be investigating the relationships between our main sources for the seventh-century (Fredegar, the Spanish Chronicles, Nicephorus, Theophanes Confessor, Sebeos, various Syriac chronicles) with special reference to the so-called 'common Syriac source'.

## MEMBERS RESIDENT OUTSIDE THE U.K.:

**Professor Hans Buchwald, Stuttgart, Germany**

Forthcoming: *The Churches of Sardis. Churches E, EA, and M* (Harvard University Press, Cambridge, Mass. 2005?); 'Byzantine Town Planning - Does it Exist?', *Material Culture and Well-being in Byzantium*, ed. A. Muthesius, Vienna 2005; 'Job Site Organisation in 13th Century Byzantine Buildings', *Proceedings of the International Conference on the Construction Industry before the Industrial Revolution, 13th-18th Centuries, 25-30 April, 2004, Prato* (Prato 2005).

**Dr. Maria Constantoudaki-Kitromilides, Athens**

Icons 129 and 130, *La Pinacoteca Ala Ponzone. Il Cinquecento* (Catalogo delle collezioni del Museo Civico di Cremona), ed. M. Marubbi, Milano

2003, 169-170; 'The Painter Anghelos Acotantos: New Biographical Details from Unpublished Documents', *Lambedon. Dedicated to the Memory of Doula Mouriki*, ed. M. Aspra-Vardavaki, II, Athens (National Technical University) 2003, 499-508; 'From Rethymno to Venice: The Painter Constantinos Tzanes Bounialis and the Evolution of His Art' (in Greek), *Atti del simposio: Rethymno Veneziano* (Rethymno 2002), ed. Ch. Maltezou and A. Papadaki, Venice (Hellenic Institute of Byzantine and Post-Byzantine Studies) 2003, 415-434 and pls. 1a-10b; 'Byzantine icons and Cretan painters in the work of N. Drandakis', *Mneme Nikolaou V. Drandaki (1915-2004)*, ed. by M. Constantoudaki-Kitromilides, *Anti* (Athens), No. 816 (April 2004), p. 45 (in Greek); 'Commissioni di dipinti, bottega, circolazione di disegni di Michail Damaskinos nella città di Candia. Documenti inediti (1585-1593)' (in Greek with an Italian summary), *Thesaurismata* 34 (2004): *Mnemosynon of Manoussos I. Manoussacas*, Venice 2004, 253-272 and pls.1-4; 'Luxury Works of Applied Arts in Crete During the Venetian Period: Unpublished Inventories of the Fifteenth Century from the Monastery of Saint Francis in Candia' (in Greek), *Proceedings of the 9<sup>th</sup> International Congress of Cretan Studies* (Elounda 2001), vol. II, 2, Herakleio (Society of Cretan Historical Studies) 2004, 311-324.

Work in progress: 'Notes on El Greco's Resurrection in Santo Domingo El Antiguo', *El Greco. The First Twenty Years in Spain. Proceedings of the International Symposium* (Rethymnon, Crete, 1999), ed. N. Hadjinicolaou (Institute for Mediterranean Studies and the University of Crete).

**Professor Malgorzata Dąbrowska**, University of Lodz, Poland

'The afternoon of medieval Europe. Latin communities in the Byzantine territories in 1204-1453', (in) *Migration and Ethnogenesis in Antiquity and the Middle Ages*, ed. by M. Salamon and J. Strzelczyk, Cracow 2004, 393-404 (in Polish); 'John Cantacuzene's recipe for victory. Coup d'etat in Byzantium in 1347', (in) *Coup d'etat in ancient societies*, ed. A. Sołtysiak and J. Olko, Warsaw 2004, 375-383 (in Polish); Translation into Polish the book by D. Nicol: *The Immortal Emperor. The Life and Legend of Constantine Palaiologos, Last Emperor of the Romans*, Cambridge 1992 – *Konstantyn XI. Ostatni cesarz Bizancjum*, Gdańsk 2004; Word from the translator, (in) *Ibidem*, 135-138 (in Polish); "Bad press" of Innocent III', *List* (The Letter), 10 (2004), 30-32 (in Polish).

Forthcoming:

'Is there any room on Bosphoros for a Latin Lady?' (in) *Was Byzantium Orthodox?* Papers of the 36th Spring Symposium of Byzantine Studies, Durham, 23-25 March 2002, ed. A. Louth, 2005?; 'Ought one to marry?

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Manuel Palaiologos' point of view', *Byzantine and Modern Greek Studies* 2005; 'Qui est étranger pour un Byzantin du XI<sup>e</sup> siècle' (review of the book by J. Bonarek, *Romaioi and the Strangers in the Chronicle by John Skylitzes*, Toruń 2003), *Byzantinische Zeitschrift* 2005.

Work in progress:

Double life of the Emperor. Natural children of the Palaiologoi and their careers. 'Vasilissa ergo gaude...' Cleopa Malatesta's Byzantine cv.

**Professor Claudine Dauphin**, Sophia Antipolis/Nice and Paris

'The Diet of the Desert Fathers in Late Antique Egypt', *Bulletin of the Anglo-Israel Archaeological Society* 19-20 (2001-2002) 39-63; 'Review Article: Rural Landscape, Settlement Archaeology and Political Ideology' on A.M. Maier, S. Dar and S. Safrai (eds), *The Rural Landscape of Ancient Israel*, BAR International Series 1121, Archaeopress, Oxford 2003, in *Bulletin of the Anglo-Israel Archaeological Society* 21 (2003) 65-86; Review of St. John Simpson (ed.) *Queen of Sheba - Treasures from Ancient Yemen*, London 2002, in *Minerva*, vol. 14, no. 1 (January-February 2003) 55.

Forthcoming: 'Ste-Marie de la Probatique à Jérusalem (Territoire français): mosaïques de pavement, stratigraphie architecturale et histoire événementielle' in H. Morlier (ed.), *La mosaïque gréco-romaine, Actes du IX<sup>e</sup> Colloque international pour l'étude de la Mosaïque antique et médiévale, Rome, 5-10 novembre 2001*, Collection de l'Ecole française de Rome, 2005.

Work in progress: *Eucharistic Bread or Thistles? The Diet of the Desert Fathers in Late Antique Egypt and Palestine* (Trivium, Occasioanl Series 1), University of Wales, Lampeter, 2005.

**Anthoullis Demosthenous**, Nicosia, Cyprus

*Friendship and homosexuality in Byzantine 11th and 12th centuries*, Thessalonica 2004.

Forthcoming: 'Essays on Byzantine Cyprus', *Epeteris tis Kipriakis Etereias Istorikon Spoudon* 7 (2005); *Michael VII Doukas: the incompetent emperor?* Thessalonica 2005; 'The edict of 688', *Byzantiaka* (2005); 'The revolution of *doulos* in Ochrid', *Balkanika Simmeikta* (2005); 'Killing the Dragon: the making of a Saint in Byzantium'; 'The Scholar and the partridge', *Byzantina Australiensia* [Symposium: Feast, Fast or Famine].

Work in progress: Dispute and repression in the Komnenian Society; Ideology and Fantasy - studies on mentalities of the Byzantine world; the imaginary community of Neophytos the Recluse.

**Dr. Garth Fowden, Athens**

*Qusayr 'Amra: Art and the Umayyad elite in late antique Syria*, (The transformation of the classical heritage 36, University of California Press, Berkeley 2004);

'Late antique art in Syria and its Umayyad evolutions', *Journal of Roman archaeology* 17 (2004) 301-22; 'The six kings at Qusayr 'Amra', in *Convegno internazionale La Persia e Bisanzio (Roma, 14-18 ottobre 2002)*, (Accademia Nazionale dei Lincei, Rome 2004), pp.275-90.

Work in Progress: Introductory monograph on Plotinus, including reception in patristic thought and Islamic philosophy.

**Dr. Geoffrey Greatrex, Ottawa**

'Khusro II and the Christians of his empire', *Journal of the Canadian Society for Syriac Studies* 3 (2003), 78-88; Reviews of E. Winter and B. Dignas, *Rom und das Perserreich* (Berlin, 2001) in *Classical Review* 54 (2004), 188-9 and of W. Kaegi, *Heraclius, Emperor of Byzantium* (Cambridge, 2003) in *The Medieval Review* 04.01.28 (on-line).

Forthcoming: 'Urbicius' Epitadeuma: an edition, translation and commentary', with Hugh Elton and Richard Burgess will appear at last in *Byzantinische Zeitschrift*. The authors are extremely grateful to Philip Rance for a wealth of useful comments. In February 2005 *The Cambridge Companion to the Age of Justinian* will be published, in which my contribution on 'Relations with Persia and the East' will appear. 'Dukes of the eastern frontier' in J.F. Drinkwater and B. Salway, eds, *Lupi Passus. Festschrift W. Liebeschuetz*, should also appear in 2005.

Work in progress: Translation and commentary, in collaboration with Marina Greatrex, of Pseudo-Zachariah of Mytilene's *Church History*, a project funded by the Social Sciences and Humanities Research Council of Canada. A substantial article on 'Roman Frontiers and Foreign Policy in the East' is more or less complete and due to be published among the proceedings of a conference held at Macquarie University, Sydney, in May 2003.

**Professor Michel Kaplan, Paris**

'Hagiographie et histoire de la société', in *Les vies des saints à Byzance. Genre littéraire ou biographie historique?*, *Actes du IIe colloque international philologique, Paris, 6-7-8 juin 2002*, éd. P. Odorico and P. Agapitos, Paris 2004 (Dossiers byzantins-4), pp. 25-47; (avec C. Morrisson), 'L'économie byzantine : perspectives historiographiques', *Revue Historique* CCCVI/2 (2004) pp. 391-411; 'L'espace et le sacré à

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Byzance d'après les sources hagiographiques', *Cristianità d'Occidente et cristinità d'Oriente (secoli VI-XI)*, *Settimane di Studi sull'Alto Medioevo*, 51, Spolète 2004, pp. 1053-1115.

Forthcoming: *Le second iconoclasme et ses suites : études sur le IX<sup>e</sup> siècle byzantin*, éd. M. Kaplan, *Byzantina Sorbonensia*, in press; *Byzance et ses confins du Ve au XVe siècle*, éd. B. Martin-Hisard, M. Kaplan, *Byzantina Sorbonensia*, in press; *Nouveaux aspects du monachisme byzantin*, éd. M. Mullett, M. Kaplan (actes du vingtième congrès international des Études byzantines); 'Why were monasteries founded at Byzantium (XIth-XIIth century)', *Founders and refounders of Byzantine monasteries, Evergetis and others*, ed. M. Mullet (Belfast Byzantine Texts and Translations 6. 3); 'Léontios de Jérusalem, moine ou évêque?' *The heroes of Orthodoxy, VIIIth-XVIIth*, ed. N. Oikonomidès †, P. Chrysochoidès; 'L'évêque à l'époque du second iconoclasme', *Recherches sur le IX<sup>e</sup> siècle byzantin*, *Byzantina Sorbonensia*; 'Texte et image dans le manuscrit de Madrid de la chronique de Skylitzès', *Reading Images and Texts, Medieval Images and Texts as Forms of Communication*, ed. M. Mostert, Utrecht; 'Les contrats de location agraire à Byzance du VI<sup>e</sup> au XIV<sup>e</sup> siècle', *Contratti agrari e rapporti di lavoro nell'Europa medievale. Convegno Internazionale di Studi Storico* (Montaclino, 20-22 septembre 2001); 'L'économie des monastères byzantins à travers les sources hagiographiques' (XX<sup>e</sup> Congrès International des Études byzantines, août 2001); 'Un patriarche byzantin dans le royaume latin de Jérusalem : Léontios', *Mélanges Michel Balard* (*Byzantina Sorbonensia*).

Work in progress: space organization in the miracle shrines of Constantinople.

### Professor Bente Kiilerich, Bergen

'Aesthetic Aspects of Palaiologan Art in Constantinople - some Problems', in J.O. Rosenqvist ed., *Interaction and Isolation in Late Byzantine Culture*, *Transactions of the Swedish Institute Istanbul* 13, 2004, 11-26.

Forthcoming: Review: R. Leader-Newby, *Silver and Society in Late Antiquity*, Aldershot 2004 in *Speculum*; 'Likeness and Icon: the Imperial Couples in Hagia Sophia', *Acta Archaeol ArtHistPert XVIII* (Rome 2004); 'Rifacimenti nel pannello macedone in Santa Sofia di Costantinopoli: Zoe e i suoi tre mariti', in A.C. Quintavalle, ed., *Medioevo: Immagini e ideologie*; [convegno Parma 2002]; 'Antiquus et modernus: Spolia in Medieval Art - Western, Byzantine and Islamic', in A.C. Quintavalle, ed. *Medioevo: il tempo degli antichi*, [convegno Parma 2003].

**Professor W. Eugene Kleinbauer**, Indiana University, Bloomington  
 W. Eugene Kleinbauer, Antony White, and Henry Matthews, *Hagia Sophia*. Photographs by Tahsin Aydogmus, (London, Scala, 2004).

**Professor Ljubomir Maksimović**, Belgrade

Antonio Rigo, *La "Cronaca delle Meteore". La storia dei monasteri della Tesaglia tra XIII e XVI secolo. [Orientalia Veneziana, 8.] Firenze, Olschki 1999. 232 S. Mit 7 Taf.*, *Byzantinische Zeitschrift* 97/1 (2004) 243-244; Značenje reči *Grk* i *Jelin* u srpskim srednjovekovni izvorima (The Meaning of the Words "Grk" and "Jelin" in Serbian Medieval Sources), *Radovi Filozofskog fakulteta Pale* 3-4 (2001-2003, ed. 2004) 215-230 (already published in *ZRVI* 38, 2000); *Istorijski atlas* (The Historical Atlas), Beograd 2004 (with a group of authors); *Studiozni vizantolog* (A Studios Byzantinist). In memoriam: Jadran Ferluga (1920-2004), *Politika* 26.6.2004; Verija u politici Stefana Dušana (Berroia in Stefan Dušan's Politics), *3PBII* 41 (2004) 341-352; Slovenski etnonimi u Janjinskoj hronici (Slavic Ethnonyms in the Chronicle of Joannina), *OBRAZ I SLOVO* (Studia Slavico-Byzantina et Mediaevalia Europensia VIII), Sofia 2004, 167-176; Putevi vladarske ideologije. Srbija i Četvrti krstaški rat (The Ways of the Ruler's Ideology. Serbia and the 4<sup>th</sup> Crusade), *Διάλογος* 7 (septembar 2004) 14-15 (= *Politika* 11.12.2004); Zemlja Pavlovića. Srednji vijek i period turske vladavine (The Land of Pavlovići. Middle Ages and the Ottoman Times) (Zbornik radova sa naučnog skupa, Rogatica 27-29. juna 2002), edd. †M. Vasić – R. Kuzmanović, Banja Luka-Srpsko Sarajevo 2003, p. 658, *Srpska vila – časopis za književnost, nauku i kulturu* 20 (Bijeljina 2004) 140-146; Opening word, in: *Saecula confluentia*, Beograd 2004, 13-14.  
Forthcoming: The Serbs and the Fall of Constantinople; Serbia and Surrounding Reagons Before and After 4<sup>th</sup> Crusade; The Serbian Saints-Kings.

**Professor Henry Maguire**, Baltimore, MN

Forthcoming: 'Other Icons: the Classical Nude in Byzantine Bone and Ivory Carvings, *The Journal of the Walters Art Museum*, 62 (2004); 'Byzantine Domestic Art as Evidence for the Early Cult of the Virgin,' in Maria Vassilaki, ed., *Images of the Mother of God. Perceptions of the Theotokos in Byzantium*, Aldershot, 2004; 'Mosaics,' in Susan Stevens, ed., *Bir Ftouha, Journal of Roman Archaeology*, Supplementary Series, 58 (2004); (with Ann Terry)

## PUBLICATIONS

*Dynamic Splendor: The Wall Mosaics in the Cathedral of Eufrasius at Porec*, Pennsylvania State University Press.

**Dr Corinna Matzukis**, Bedfordview, Republic of South Africa.

*The Fall of Constantinople Fourth Crusade – A critical edition with translation (in metre) grammatical and historical commentary of the Codex 408 Marcianus Graecus (ff. 1-13<sup>v</sup>) in the Library of St. Mark, Venice*, Athens 2005, 357 pages (ISBN 960-286-839-2). Publishers: Omilos Ion (Ελλην), Symplegadon 7, 12131 Peristeri, Athens; tel: 0930210 5771908; fax: 0930210 5751438; Bookshop Address: Ion Publishers, Solonos Street 85, Athens 10679, Greece; tel: 0930210 3387570; fax: 0930210 3387571; Email address: ion\_publ@hol.gr. The anonymous poem (759 lines) contained in this book has been awarded the prize of *The Hellenic Society of Translators of Literature* (2004) Athens. 'Palamas, The Gypsy-Poet and Freedom' in *Ekklesiastikos Pharos* 85 (2003), pp.230-240; 'Seferis and his Quest for Hellenism: *Mythistorema*' in *Ekklesiastikos Pharos* 85(2003), pp. 241-255.

Forthcoming: 'Didactic Poetry in a 15<sup>th</sup> Century Codex' in *Acta Patristica et Byzantina*; 'Kazantzakis and his attitude to Death' in *Ekklesiastikos Pharos*.

**Professor John Melville-Jones**, University of Western Australia

*Venice and Thessalonica 1423-1430: the Venetian Documents* (Padua, Unipress (unipress2001@libero.it) 2002).

**Mr. Mihailo Popović**, Vienna

'Zum Bild des römischen Kaisers Trajan in der byzantinischen Literatur' (On the representation of the Roman emperor Trajan in Byzantine literature), *Weiner Byzantinistik und Neogräzistik. Beiträge zum Symposium vierzig Jahre Institut für Byzantinistik und Neogräzistik der Universität Wien im Gedenken an Herbert Hunger* (Wien, 4-7 Dezember, 2002), ed. W. Hörandner, J. Koder, M.A. Stassinopoulou (*Byzantina et Neograeca Vindobonensia* XXIV), Wien 2004, 337-347.

Forthcoming: 'Der Familienname Krambonites und ähnliche Formen auf Siegeln sowie in anderen Quellen' (On the surname Krambonites and similar forms on Byzantine lead seals and in other sources), 8 *Internationales Symposium für Byzantinische Sigillographie, Berlin 1-4 October, 2003*.

Work 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'; it is written in German at the University of Vienna.

**Professor Claudia Rapp**, Los Angeles

'Hagiography and Monastic Literature between Greek East and Latin West in Late Antiquity', *LII Settimana di Studio del Centro Italiano di Studi sull'Alto Medioevo* (Spoleto, 2004).

Forthcoming: *Holy Bishops in Late Antiquity: The Nature of Christian Leadership in an Age of Transition*, Berkeley etc.: California University Press, June 2005; 'Literary Culture under Justinian', *Cambridge Companion to Justinian*, ed. M. Maas, Cambridge University Press, 2005; 'Holy Texts, Holy Books, Holy Scribes: Aspects of Scriptural Holiness in Late Antiquity', *The Early Christian Book*, ed. W. Klingshirn, L. Safran, Catholic University Press, 2005.

Work in Progress: Translation and commentary of the *Vita* of Epiphanius of Cyprus, Critical edition of the *Vita* of Epiphanius of Cyprus

**Dr. Hilary Richardson**, Dublin

Forthcoming: 'A note on John Scottus Eriugena and Irish High Crosses' for a festschrift.

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

'Monasticism in Constantinople in the Final Decades of the Byzantine Empire', in *550<sup>th</sup> Anniversary of the Istanbul University. International Byzantine and Ottoman Symposium (XVth Century). 30-31 May 2003*, ed. S. Atasoy (Istanbul, 2004), 295-308; 'Fact and Fiction in the Vita of the Patriarch Athanasios I by Theoktistos the Stoudite' in *Les Vies des saints à Byzance. Genre littéraire ou biographie historique?*, edd. P. Odorico and P. Agapitos (Paris, 2004), 87-101; 'Revival and Decline: Voices from the Byzantine Capital', in *Byzantium: Faith and Power*, ed. H. Evans (New York, 2004), 17-25.

Forthcoming: 'Byzantine Studies at the Beginning of the 21<sup>st</sup> Century' for publication in proceedings of the 2003 University of Illinois conference on 'The State of Medieval Studies' to appear in *JEGP: A Journal of Medieval Studies*, edited by Stephen Jaeger; 'Monasticism, ca. 300-1453', to be published in *Palgrave Guide to Byzantine Studies*, ed. J. Harris; 'The Devotional Life of Byzantine Laywomen: 850-1453', in *Byzantine Christianity*, ed. D. Krueger [= vol. 3 of *A People's History of Christianity*] (Minneapolis, 200?); 'Faith Healing in Byzantium', to be published in proceedings of conference on 'Holistic Healing in



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### **Dr Thomas Thomov, Sofia**

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### **Professor Dr. Franz Tinnefeld, Munich**

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**The Rev. Dr. Christopher Walter**, Albertville, France  
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**Dr. Maria Vassilaki**, Athens

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## FIELDWORK

### 3. FIELDWORK

#### Greece

**Dr. Anne McCabe:** In June-July 2004, excavations in the Athenian Agora (Section BH) continued to reveal levels of the 10th/11th centuries. See our website at [www.agathe.gr](http://www.agathe.gr).

**Mihailo Popović:** In August and September 2004 historical geographical studies in the northern part of Greece (Macedonia) together with Dr. P. Soustal (Austrian Academy of Sciences) for his forthcoming publication on Macedonia (*Southern part: Macedonia A, Tabula Imperii Byzantini 11*).

#### Israel

##### **Ken Dark: Nazareth Landscape Archaeology Project**

Ken Dark (The University of Reading) directed the first season of a new archaeological project designed to investigate the landscape between Nazareth and the Roman town of Sepphoris (Zippori) in the Galilee. In 2004, this involved fieldwalking a 2km x 5km transect bisecting the broad valley that separates the limestone hills on which the two towns are situated. Surprisingly, the area has been largely neglected by previous archaeological work, yet is largely given over to agriculture and almost wholly available for archaeological investigation.

The 2004 season identified a series of discrete pottery scatters, probably representing farms with occupation from the early Roman period until the sixth century. The small quantities of local ceramics involved (and lack of durable building materials) may imply lower-status households. No post-sixth century material was recorded. This contrasts with excavated evidence from both Nazareth and Sepphoris, where seventh-century and later activity has been recognised.

One larger focus of activity – perhaps representing a large Roman-period and Byzantine village – was also found. This was evidenced by locally-produced pottery, imported Early Byzantine red-slipped wares and amphora, and structural evidence including rock-cut and built features spread across approximately 1 square km. Again, no post-sixth century material was recorded.

## FIELDWORK

The 2004 work has begun to reconstruct the settlement pattern in this zone, suggesting an agricultural landscape coming into existence in the early Roman period and lasting until the Byzantine period, after which it was wholly deserted. The reasons for the origin and desertion of this landscape are unclear. Further work is required to investigate this and to establish the generality of the settlement pattern and chronology. It is hoped to continue the survey in 2005, if permission is given, and further funding is currently being sought to allow this. Offers of funding, questions, or enquiries about the possibility of volunteering to participate in the survey, should be sent to [K.R.Dark@reading.ac.uk](mailto:K.R.Dark@reading.ac.uk).

### Acknowledgements:

The 2004 survey was only possible through the permission and help of the Israel Antiquities Authority. The assistance provided by Eliya Ribak (the assistant director of the project) and her family, both in organising and conducting the survey, was also invaluable. Finally, I would like to thank the many local people, from all the religious and ethnic communities in the area, who helped us and offered their unanimous support to the project.

## Syria

### Androna (Andarin) Excavations and Survey, Syria

Co-directors: Dr. R. Ugdeh (Hama); Dr. M. Mango (Oxford); Prof. C. Strube (Heidelberg). Oxford team (for planning season 2004): Dr. M. Mango, Dr. M. Decker, Dr. R. Hoyland, Prof. C. Mango, C. Schoening.

This collaborative project of excavation and survey of a large non-urban desert site, recorded as a Late Roman *mansio* on a Palmyra-Antioch trade route and as a Byzantine *kome* renowned for its wine, started in 1997 with a topographical survey of the extensive remains which include 2 concentric circuit walls, 12 churches, and 50 known Greek inscriptions. The programme of field work continued from 1998 with excavations in the centre of the site of a public bath (by Oxford) and barracks (by Heidelberg) -- two pretentiously decorated buildings constructed by the same individual in and around AD 558 -- and an Ummayyad bath (by Hama). Oxford's excavations 2001-3 of the 2 large irrigation reservoirs by the site (61 x 61 x c3 m) revealed systems inflow and outflow channels, evidence of fish breeding, and elaborate architectural and other sculpture. Study of

## FIELDWORK

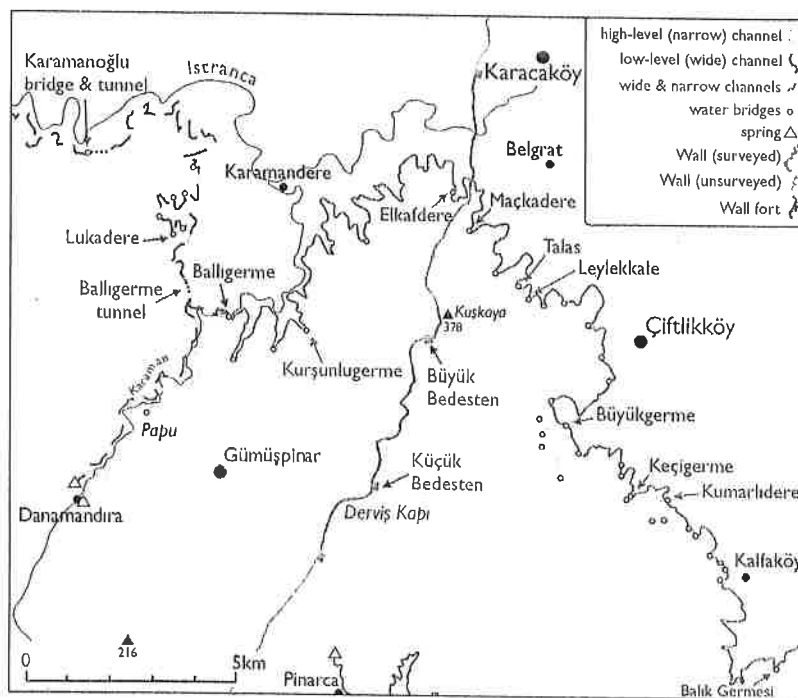
excavated material continues at Oxford by P. Lange, M. Robinson, and C. Salter. The Oxford team's 2004 season was spent planning in Damascus and near Androna for a landscape study of the area around the site in 2005-06.

### Turkey

#### Professor Michel Kaplan, Paris

(with M.-F. AUZÉPY and J.-P. GRÉLOIS) survey of monasteries of Bithynia known by the text but not precisely localised; started in 2004; due to go on 2005. Some interesting finds already.

#### James Crow: Water Supply of Byzantine Istanbul Project September 2004



During the first week we were concerned to resolve outstanding problems relating to the channels and aqueduct bridges located in the western part of the system between Binkılıc (Çatalca), Safaalan (Saray) and Çakılı (Vize). The first of these to be investigated was the ruined bridge over the **Gökcesu** (Çeçen **K5**), a tributary of the Ergene. The bridge had been visited in previous years, but there remained questions about the relative dating of the pair of narrow channels visible in the part of the bridge that remains on the east side of the stream.

*(Note **K** and **G** refer to the annotation of the bridges and channels in Cecen 1996)*

Following a survey using a total station it was possible to establish that the north channel had been blocked and that a second parallel channel had been established to the south. This alteration is perhaps to be associated with the extensive rebuilding seen on the part of the bridge that survives on the west side of the stream. There, the north side of an arch had been filled up and strengthened with mortared rubble, probably following flood damage.

In addition to studying the bridge we were able to follow the main channel towards the west, adding further GPS points to those taken last year. To the east of the bridge, the channel could be followed as a broad platform. A small ruined bridge was noted at the crossing of a small valley, but beyond this a forest road had cut through the single channel and revealed the base of the narrow channel. Although we had been uncertain whether the two channels at the Gökcesu bridge had been contemporary or successive, this discovery confirmed there had been only been one main channel, which at the bridge was seen in two successive phases.

Moving east, we entered the valley of the **Ayvacak Dere**, a tributary of the Ergene dere. Here the width of the tributary valley forces the main channel to divert from the main valley side. Two bridges are known. The first over the Palamut dere (check map!!) (**K6**) consists of an abutment on the north-west side and the robbed out remains on the south-east. A sinter sample from here was taken in 2002. The main valley of the Ayvacık dere is crossed by a wider bridge, but few traces survive (**K7**). On both the north and south sides, the remains of the abutments [are difficult to interpret but seem to] indicate the channel had been constructed in more than one phase. Certainly, there were clear traces of a later build on the downstream side of the bridge. A feature of the surviving work on the bridge was the use of small stone facing-blocks as part of the upper stonework associated with the channel (cf. the bridge at Talas).

North of Saray the line of the main channel moves and beyond the catchment of the Ergene dere and having crossed the broad valley of the Galata dere (**K8**) it proceeds to cut across the broad ridge running east towards **Safaalan**. There are few known traces of the channels or bridges. In places the line must have been cut across headlands in a deep trench rather than a tunnel. We were able to locate Çeçen's observed channels at **G15** and **G16** and to make one new observation of a small collapsed section of the narrow channel to the west of it.

Beyond this point the line must have then entered a tunnel below the ridge to the south of Safaalan village. Beyond this the line is known immediately west of **Binkılıç** where field clearance has destroyed the foundations of a large aqueduct bridge (**Manganez Dere, K9**) seen in 2002 in the level ground west of the river. The extensive piles of cut stones and rubble with pink mortar attest the total destruction of the upstanding remains and the buried foundations of the bridge. The channel is visible to the east of the river, and we were able to revisit the Broad channel, which leads to the east and follows the catchment of the Stranca Dere towards the village of Aydınlar. In addition to drawing our attention to the newly damaged remains near to Binkılıç, the local Jandarma also described possible damage at Binkılıç kale (previously visited in 1997). Construction work had not affected the archaeological remains. However, we did observe that some of the ancient stone work included the large, re-used limestone blocks with clamps, no doubt derived from the aqueduct bridge in the valley below.

From the catchment of the Stranca Dere we moved east to investigate more fully the line of the channels and aqueduct bridges in the valleys on the north and east sides of the peaks of Kuşkaya, located between the villages of **Belgrat, Çiftlikköy and Kalfaköy** (Çatalca).

The bridges at **Talas (K21, K22)** had been visited before on a number of occasions, however we needed to check for masons' marks and to compare the construction of the various phases of the two bridges in this valley.

The earlier southern bridge (**K22**) was constructed on long blockwork with rustication (bossage) from a metamorphic rock. Only the two piers of a single arched opening survived. Traces of the narrow channel (associated with this phase) were located on the north-west side of the valley, north of the main aqueduct bridge.



## FIELDWORK

The northern aqueduct bridge (**K21**) is significant since it reveals clear traces of a major restoration on both the north and south faces. Due to dense vegetation growth it was not possible to carry out a detailed instrument survey, however we did check the earlier elevation published by Dirimtekin in 1959. A distinctive feature of this rebuilding programme is the use of buttresses on the north face and a prominent outward and downward sloping stringcourses. An additional arch was noted on the SE end of the bridge and we were able to measure the dimensions of the surviving channel crossing the bridge.

The restoration to the facades of the bridge covered an earlier construction phase of large rusticated blocks, characteristic of the major bridges at Kurşunlugerme and elsewhere. At Talas, however, the builders had used a softer limestone. No masons' marks were noted. The traces of small bridge across a narrow tributary valley were located north-west of the main aqueduct.

From Belgrat Köy we were shown aqueduct bridges and channels to the south and west of the village at Ortabel, Maçka Dere (in previous reports referred to as Kemik Harman) and Elkafdere. **Ortabel** lay due south of the village of Belgrat köy, and in places the channel followed a raised embankment (*substructura*). The ruined bridge had not been previously recorded and comprised a single arch with clear evidence for rebuilding with stringcourses and blockwork similar to Talas.

The next bridge to the E was not visited, but we followed the channels to the north-west to **Maçkadere**. Here two bridges were known from previous visits, the earlier (north-east) bridge was constructed of long blockwork facings, similar in size to Talas, but of limestone. To the north of this bridge was a high abutment for a second period of construction. The earliest masonry did not survive and had been very extensively rebuilt with facings of coursed rubble and re-used blockwork. The upper part of the east pier of the south-west bridge had collapsed since our earlier visit to reveal clear traces of timber cribwork in the rubble core of the pier. We have identified this phase as belonging to the fourth-century aqueduct of Valens and it is important to note that this construction technique was already in use at this time. On the west side of the valley narrow and broad channels were identified leading to the south-west and north-east bridges respectively.

From Maçkadere we crossed over the line of the Anastasius Wall into the valley of **Elkafdere**. Here we were able to revisit the small bridge with an inscription of Longinus, prefect of Constantinople under Justinian

recorded in 1997. In an adjacent valley we saw a similar sized bridge constructed differently of blockwork with rustication, characteristic of the second major building phase in the fifth century. A feature of the Longinus bridge was a distinctive arch-springing (chamfered downwards and outwards), reminiscent of the construction of the major rebuilding at Talas (K21), Ortabel, Luka Dere and elsewhere.

From Belgrat we moved south-east into the village of Çiftlikköy, the best-known aqueduct in the district at Büyükgeme (K29) had been visited and recorded in previous years. In the next valley east of Talas we were able to locate the aqueduct at **Leylekale** situated in a dense and impenetrable section of forest and which, like Talas, had two major building phases. The initial building was of rusticated blockwork probably with a single arch, however later erosion and robbing had completely removed traces of this phase in the valley bottom, and the shell of the later work was all that survived. This later work was of blockwork with buttresses on both sides, similar to the later phase at Talas and with similar chamfered stringcourses. A significant feature of the aqueduct was the remains of a rectangular settling tank located at the west end of the bridge.

Further east we were able to visit the last two major surviving bridges before the open country towards Istanbul: Keçi Germe and Kumarlı Dere. **Keçi Germe (K30)** occupies a narrow, steep sided valley and is amongst the higher surviving bridges in the system, with three tiers of arches. It is constructed of large rusticated blockwork and is best preserved on the east side. There is some evidence for decoration with crosses, and the masons' marks were recorded. A detailed plan of the structure was made. There was no direct evidence for later rebuilding although there were clear indications of major earthquake damage on the downstream, north-west side. The high-level, narrow channel could be followed to the north-west of the bridge and the line could be followed to the south on both sides of the valley leading to an earlier single arched narrow bridge, similar in construction to those located in the first phase at Talas (K22) and Maçka Dere. Significantly the narrow channel on the east side of large bridge was not carried across it (as noted at Kurşunlugeme), but appeared to by-pass it without any turn. In this instance, the narrow channel and the earlier bridge would have appeared to have remained in use at the same time as the new large bridge was functioning.

In the next main valley to the east, the long bridge at **Kumarlı Dere** crosses a wide valley with high built-up embankments (*substructura*) clearly visible from air photographs. Identical in construction to Keçi Germe, the bridge is amongst the longest known, but is only two tiers of

arches in height. A large number of masons' marks were recorded, as well as some decorated crosses. On both the west and east sides of the valley the remains of the narrow channel were apparent running across the bridge on the north-east. It was also clear from evidence on both sides of the valley that this was later abandoned and walled up. At the north-west end of the bridge, as the channel turned to the north, was the rough outline of a settling tank. Remains of the narrow channel were also seen leading towards the south indicating the existence of earlier bridges. Remains of these were located: there was a main bridge across the valley, with the single arch still surviving; a second bridge was also noted in a valley to the east. Significantly, at the primary bridge over the Kumarlı Dere, the channel on the east side could be followed up the valley, showing that there was either a higher stream or that the narrow valley was dammed and the overflow led into the channel.

The main conclusions of this season concerned the narrow channel in the Vize – Saray – Safaalan sector. Although some traces of broad channel had been noted at the Büyük Galeri there was no other evidence for this gauge in the western sector. In previous years we had noted major restoration from the bridges seen between Belgrat – Çiftikköy – Kalfaköy and there was clear evidence that this occurred after the main building phases in the fourth and fifth centuries. Comparison with the Longinus bridge in Elkafdere suggests that this phase of rebuilding could be identified with work late in Justinian's reign, probably after the composition of Procopius' *Buildings*.

We are extremely grateful to the Turkish Ministry of Culture for granting our permit and to their representative Aliye Usta who was enthusiastic and resilient in often difficult conditions. We would also wish to acknowledge support from the three regional museums of Kirlareli, Tekirdağ and Istanbul. Finally we continue to remain grateful for the financial support from the Leverhulme Research Trust and the British Institute for Archaeology at Ankara.

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**Ken Dark and Ferudun Özgümiş: Istanbul Rescue Archaeological Survey 2004**

**Introduction**

The Istanbul Rescue Archaeological Survey, co-directed by Dr Ken Dark (The University of Reading) and Dr Ferudun Özgümiş (Istanbul University), was established to record Byzantine and earlier material at risk of damage or destruction in the western part of the area within the fifth-century and later walls of Byzantine Constantinople (see *BBBS* 25 1998, 26 1999, 28 2001, 29 2002, 30 2003).

The project was brought to an end in July 2004 with a final season examining the districts of Deniz Ardal, Seyit Ömer, Ereğli, Ibrahim Cavuş, Melek Hatun and Beyazıt Ağa, to the west of our 2003 area. Limited work was also undertaken in Yedikule in the southwest of the Byzantine city.

The associated training programme was also completed in 2004. This has produced a team of Turkish scholars familiar with the theory and methods of urban rescue archaeology and it is hoped that the Turkish team trained by the project will continue similar work in Istanbul in future years.

**Material recorded in 2004**

Work in 2004 recorded Byzantine material from across the area investigated. The following summarises data from a few of the principal sites:

*Sitti Hattin Mescidi*

Construction of a new mosque porch revealed 15 Byzantine architectural fragments and a monolithic well head. Although from a small area, the architectural fragments include columns and their capitals, decorative corbels, lintels and finely carved architraves. If associated in use, these could comprise parts of a church or other major building. Judging from the sculpture, this was probably constructed in the 5th century. One of the corbels showing an angel was deliberately defaced in antiquity.

*15 Özbek apartments*

A large marble sarcophagus, bearing a sculpted relief of a mythological head (probably depicting either the Medusa or Mercury) on its gable end, was recorded in the back garden of a private house. The sarcophagus is probably Roman in date, perhaps 3<sup>rd</sup>-century AD.

*Ramazan Efendi Camii*

Two Byzantine column capitals were found in the mosque gardens, and a sculpted relief is built into the Ottoman *mimber* base inside the present structure. Byzantine amphora and glazed Constantinopolitan White Ware sherds were also found in the gardens, suggesting that Byzantine activity took place on or near the site. This was confirmed by the identification of a – previously unrecorded – Byzantine brick structure at Hadim Ibrahim Paşa Türbe sk., immediately opposite the mosque entrance. Still 12-courses high, the structure is partially covered with modern plaster and incorporated into modern yard walls. Until the 1970s it was part of an Ottoman fountain, obscuring its earlier origins.

*Bala Süleyman Ağa Camii*

This mosque complex includes an Ottoman cistern containing much re-used Byzantine brick. Immediately to the north, adjacent to the cistern, are the Bala Tekke market gardens: one of the largest remaining open areas in the walled city. This enabled us to undertake the first systematic fieldwalking in Istanbul, yielding a large quantity of Byzantine pottery from a clearly defined area on the west of the market gardens. The material recorded included Phocaeen Red Slip Ware, amphora, glazed and unglazed Constantinopolitan White Ware, and Fine Sgraffito Ware, suggesting activity ranging from at least the 6th to 12th centuries.

*15 Arka apartments, Ali Şir Nevai sk.*

A small group of Byzantine architectural fragments were found built into the back garden wall of 15 Arka apartments on Ali Şir Nevai sk. These include a column capital and a large marble slab. Although these finds give the appearance of a wall, it is probable that they have been re-used in their present location in recent years. However, this is so close to the presumed location of the famous 4th-century basilica of St Mocius that it is possible that these fragments might derive from that building. Alternatively, they might come from one of the several churches or other buildings that once stood in the vicinity.

*Church of the Dormition, Yapağı sk.*

This small modern church seems to be wholly Post-Byzantine in date. However, the churchyard contains Byzantine column capitals and a fragmentary marble inscription in Greek. An enigmatic structure comprising large limestone ashlar blocks stands immediately south of the present church, in a narrow space between this and the high modern churchyard wall. The date and character of this structure are unknown, but the blocks are unusual and close in appearance to ashlar re-used in the walls of the Marble Tower.

*Hasan Bey apartments, Alay Imam sk.*

The basement of the modern apartment block is in a deep cut into the surrounding land-surface. The back garden contains many marble blocks, 2 fragments of column shaft, and many sherds of 5th- or 6th-century Byzantine amphora. Approximately half of the marble blocks and amphora sherds were found in a 2m strip next to the basement, suggesting that these derived from spoil from its construction, perhaps implying Byzantine activity on the site.

*Müşir Süleyman Paşa sk, Yedikule*

As part of the 2004 season it was possible to undertake further observations in the 1998 survey area. A large, previously unrecorded, vaulted brick structure was found in Yedikule, behind Emek Apts and Koyalar Apts on Müşir Süleyman Paşa sk.. This was partially covered with modern walling and whitewash and partly destroyed, but the upper part remains standing over 14m long and 1.30m high (the exact dimensions obscured by soil and modern buildings) North of the street. Arched recesses in a wall built of large red Byzantine bricks are set into a steep terrace. Below, a natural spring flows from a similar recess on another Byzantine brick terrace line (at present 2.15m high but also partially destroyed and obscured) projecting 4.03m to the South of the upper wall and extending at least 20m to its West behind the modern apartments. Another (possibly later?) terrace line of smaller Byzantine bricks lies above these feature up a steep and largely inaccessible slope.

Together the two lower levels comprise an over 34m long Byzantine structure, at least 3.45m high, associated with a very productive natural spring. The function of the structure is unclear but considerable resources must have been expended to construct such a large building on so steep a slope. Control over a good water supply in a city with water supply difficulties might also suggest a high-status complex. It is unlikely, although of course possible, that such a large structure in this zone would have escaped mention in textual sources.

One possibility is that this is the part of the Palace of the Helenianai, or of the Baths of the Helenianai. Alternatively, the structure may have been part of the Peribleptos monastery. These and other possibilities are currently being investigated.

**Acknowledgements**

The authors would like to thank the Ministry of Culture and Tourism at Ankara for permission to carry out the survey and the relevant

## FIELDWORK

authorities for permission to visit their buildings and property. Thanks are also due to our government representative for his support and enthusiasm, and to the museums of Istanbul for their assistance. Further thanks are due to the sponsoring bodies, especially the Late Antiquity Research Group, The British Museum and Istanbul University and to Dr Chris Entwistle at The British Museum and to the Istanbul Guild of Tourist Guides for their continued support. Finally, Ken Dark would like to thank the Turkish Embassy and Consulate in London for their special help in 2004.

### **Further information and contact details**

A more detailed preliminary account of the 2004 season is available for £8.00 (UK postage included) from Ken Dark (email: K.R.Dark@reading.ac.uk), to whom any enquiries regarding the project may also be sent. A detailed monograph reporting the results of the entire project is nearing completion.

## U.K.

### **Dr. M. Mango**

#### ***Catalogue of Late Antique and Byzantine Antiquities in the Ashmolean Museum***

Initiated with a grant from the Getty Trust, a comprehensive catalogue is being prepared of the Ashmolean Museum's Byzantine and related collections extending chronologically from Late Roman gold glass, through Byzantine medieval metalware, ceramics, etc., to 19th-century Greek and Russian icons. The material will be divided into 4 volumes: 1. Metalware, 2. Jewellery and Gems, 3. Ceramics and Glass, 4. Painting and Sculpture. Compositional analyses by J. Henderson, C. Mortimer and P. Northover will be included.

#### ***Georges Tchalenko Archive Project*** **Institute of Archaeology, Oxford**

The Tchalenko Archive housed in the Institute of Archaeology contains the working notes, drawings, maps, up to 20,000 photographs and other papers of Georges Tchalenko who worked on Late Roman/Early Byzantine settlements and architecture in the archaeologically rich area of northern Syria for over 40 years. Much of this material was digitized and a database

## FIELDWORK

set up with the help of a grant made jointly to this and the Creswell Archive (Ashmolean Museum) by the Research and Equipment Committee (Oxford) in 1994. A new grant made by the same committee in 2000 and the provision of a new computer by the Committee for Byzantine Studies enabled the digitized Tchalenko material to be transferred to improved software so that the archive may finally be consulted on computer for research purposes. Further funding obtained (summer 2001) from sources at Oxford and abroad has provided for work concentrated on the database.

### *Laskarina Bouras Archive* **Institute of Archeology, Oxford**

Thanks to a grant from the A.G. Leventis Foundation, Paris, Dr. Maria Parani has compiled an inventory of research materials on Byzantine metalwork left unpublished by the late Laskarina Bouras of the Benaki Museum in Athens. These papers are now housed in the Classics Centre, Oxford. They included a draft text by Dr. Bouras on Early Byzantine lighting devices featured in an exhibition in Washington, DC, which has been prepared for publication and is now undergoing final editing.



## THESES

### 4. THESES

#### Theses begun in 2004:

**Maria Argyrou**, The Early Printed Greek Book Collection of the Library of Saint Catherine's Monastery on Mount Sinai, and the Book Trade in the Eastern Mediterranean in the Sixteenth Century (Royal Holloway, University of London). Supervisors: Miss J. Chrysostomides and Dr Charalambos Dendrinou. External adviser: Dr Nicholas Pickwood

**Nikolaos Chryssis**, Public and private opinion in Byzantine-western relations, 13th-15th centuries with special reference to crusading in Greek lands (Royal Holloway, University of London). Supervisor: Jonathan Harris

**Simon Davies**, Animal sculpture in medieval Constantinople (Lincoln College, Oxford). Supervisor: Dr. M. Mango

**Elif Keser**, The architecture of church buildings in northern Mesopotamia, 4th-9th centuries (Exeter College, Oxford). Supervisor: Dr. M. Mango

**Christina Kirmizi**, Ta dialogika erga sti vyzantini logotechnia tis periodou ton Komnenon kai ton Palaiologon. [Byzantine literary works in dialogue form of the komnenian and palaiologan era]. (PhD, Aristotle University of Thessaloniki). Supervisor: Prof. V. Katsaros

**Ioanna Koukoune**, Stone carvings in the vernacular architecture of Chios (MPhilB University of Birmingham). Supervisor: R. Macrides

**Georgios Liakopoulos**, The Historical Geography of the Late Byzantine and Early Ottoman Peloponnese (Royal Holloway, University of London). Supervisors: Miss J. Chrysostomides and Dr Jonathan Harris

**Dr. Eileen Rubery**, The image of the crowned virgin in Rome and England up to the end of the Middle Ages (Courtauld Institute of Art, London). Supervisor: Professor Robin Cormack

**Peter Schaller**, Some Byzantine attitudes to Islam (University College, Oxford). Supervisor: Prof. E.M. Jeffreys

**Yvonne Stolz**, Byzantine jewellery excavated at Canopus near Alexandria (St. John's College, Oxford). Supervisor: Dr. M. Mango

**Theses in progress but not previously reported:**

**C. Alacalay**, Contribution à l'étude des cercles érudits byzantins de la fin du 13<sup>e</sup> et du début du 14<sup>e</sup> siècle (Paris). Supervisor: Prof. M. Kaplan

**B. Bayri**, Le changement culturel et social de l'Empire byzantin à travers les sources hagiographiques, 13<sup>e</sup>-15<sup>e</sup> siècles (Paris). Supervisor: Prof. M. Kaplan

**E. Cronier**, Les inventions de reliques à Byzance du 6<sup>e</sup> au 12<sup>e</sup> siècle (Paris). Supervisor: Prof. M. Kaplan

**Sigrid Danielson**, The Golden Altar of Sant'Ambrogio in Milan (Indiana University, Bloomington). Supervisor: Prof. W. Eugene Kleinbauer

**William Danny**, Society and Politics in the Byzantine Empire, 1025-1081 (Corpus Christi College, Oxford). Supervisor: Dr. James Howard-Johnston

**O. Delouis**, Le monastère de Stoudios des origines à la conquête latine de Constantinople (Paris). Supervisor: Prof. M. Kaplan

**D. Kawe**, Pouvoir et prophétie dans l'Empire d'Orient (5<sup>e</sup>-début 7<sup>e</sup> siècle) (Paris). Supervisor: Prof. M. Kaplan

**Maja Kominko**, The sources of the miniatures of the Christian Topography of Cosmas Indocopleustes (Exeter College, Oxford). Supervisor: Dr. M. Mango

**Serafima Krasnopskaya**, Narrative cycles of native saints in Russian art, 11th-16th centuries (Exeter College, Oxford). Supervisor: Dr. M. Mango

**B. Moulet**, L'évêque à Byzance du 8<sup>e</sup> au 10<sup>e</sup> siècle (Paris). Supervisor: Prof. M. Kaplan

**Theodore Papaioannou**, The production and use of export pottery from the territory of the Thrakesion Theme, AD 550-1204 (University College, Oxford). Supervisor: Dr. M. Mango

**D. Piasquier**, La femme aristocrate à Byzance du 12<sup>e</sup> au milieu du 14<sup>e</sup> au miroir du monachisme (Paris). Supervisor: Prof. M. Kaplan

**Natalija Ristovska**, Pathways of artistic interchange: circulation of high-value goods in Byzantium, 9th-15th c. (Exeter College, Oxford). Supervisor: Dr. M. Mango

**R. Rochette**, La légitimité à l'époque des Paléologues : théorie et pratique du pouvoir impérial (Paris). Supervisor: Prof. M. Kaplan

**Lukas Schachner**, Economic productivity of monasteries in the Byzantine Near East, AD 300-800 (St. John's College, Oxford). Supervisor: Dr. M. Mango

**Henry Schilb**, Byzantine Identity and its Patrons: Embroidered Epitaphioi and Acher of the Palaiologan and Post-Byzantine Periods (Indiana University, Bloomington). Supervisor: Prof. W. Eugene Kleinbauer

**Charles A. Stewart**, Domes of Heaven: The Significance and Development of the Romanesque Domed Churches (Indiana University, Bloomington). Supervisor: Prof. W. Eugene Kleinbauer

**Teodora Tarandjieva**, The Church of St. John Aleitourgetos in Nesebar (ancient Mesembria) and its role in Late Byzantine Architecture in Bulgaria (Indiana University, Bloomington). Supervisor: Prof. W. Eugene Kleinbauer

**Theses completed in 2004:**

**Djordje Bubalo**, The Serbian Nomiks (Nomikoi) (summary in English), (published M.A., Belgrade). Supervisor: Prof. Ljubomir Maksimović

**N. Delierneux**, Saintes de corps et d'esprit. La sainteté féminine dans l'hagiographie mésobyzantine (début VIII<sup>e</sup>-début XII<sup>e</sup> siècle) (Paris). Supervisor: Prof. M. Kaplan.

The lack of scholarly interest in female sanctity in the middle Byzantine period can be explained by the scarcity of written sources and by the great similitude between women and men's asceticism. However, these two elements are not enough to hide the great interest of studying women's sanctity to know the Byzantine world. The similarities between

forms of male and female asceticism are not absolute and the idealisation provides us also with an opportunity to capture the opinion of the Byzantine people concerning the relations between sexes. It also offers some interesting details concerning the daily attitude of the other nuns. To investigate this large question, we tried to envisage female sanctity in Byzantium as an individual phenomenon, historically and religiously and also to discover in which measure these idealised portraits inform us about the women ascetics who haven't been sanctified. For that purpose, we examined a range of literary phenomena, especially some symbols and *topoi* which seem to have played an exegetical function but also to have answered a desire to visualise the narrations, originally designed for reading and whose perception was exclusively based only on hearing.

**Vassiliki Dimitropoulou**, Komnenian Imperial Women as Patrons of Art and Architecture: What and Why (University of Sussex). Supervisor: Dr. E. James

This thesis explores the question of imperial female patronage of art and architecture in the Komnenian era. It is a collection and discussion of the textual and archaeological evidence about different types of artistic patronage pursued by Komnenian imperial women. The goal of the thesis is to examine the role of female patrons, the patterns of patronage that can be discerned and the motives behind these activities.

The first section constitutes an introduction to the public persona of Komnenian imperial women and presents a range of visual material including both large and small-scale images of them on different artistic media. The images are examined for what they can tell us about imperial women and Komnenian society. The second section explores the projects of foundation and refoundation of monasteries with which imperial women were engaged. The discussion is based both on textual evidence from the monastic *typika*, and on archaeological evidence from the buildings themselves. This section also investigates the role of imperial women as benefactors of monastic houses and holy men. The third section examines the patronage of smaller in scale objects such as religious and non-religious artefacts, as well as manuscripts. This exploration of manuscripts associated with the patronage of Komnenian imperial women places emphasis on the physical aspects of the surviving manuscripts, more specifically on size, writing material, decoration and illumination.

The patterns of these forms of patronage and the motives that encouraged imperial women to embark on such activities will be thoroughly investigated. In addition to the spiritual and afterlife concerns, which were the most prominent motives, family, economic and other

## THESES

more personal considerations were also part of the motivation behind these acts of patronage. The involvement of Komnenian imperial women in the patronage of art and architecture indicates that they had access to financial resources, and that they carefully used these resources in order not only to gain spiritual benefits but also to enhance their social standing and prestige.

**Dylan Remes Jensen**, *Astrapas in Prizren: An Investigation into the Identity and Workshop of a Late Byzantine Artist* (M.A., Indiana University, Bloomington). Advisor: Prof. W. Eugene Kleinbauer

**Hiroyuki Hashikawa**, *Byzantine Monks and the Union of Lyons* (MPhilB, University of Birmingham). Supervisor: R. Macrides

**Michael Kaplanoglou**, *The Economic History of the Ecumenical Patriarchate of Constantinople, 1750-1850* (MPhil, Royal Holloway, University of London). Supervisors: Miss J. Chrysostomides and Dr Charalambos Dendrinos

**Emmanuel Patedakis**, *Athanasios I Patriarch of Constantinople (1289-1293, 1303-1309): A critical edition with introduction and commentary of selected unpublished works* (Merton College, Oxford). Supervisor: Prof. E. Jeffreys

Athanasios I, patriarch of Constantinople (1289-1293, 1303-1309) is a well-known ecclesiastic and a productive author of Late Byzantium. In this thesis I have critically edited seventeen of his unpublished works. I have prepared an extended introduction as assistance to the interpretation of these texts as well as an accompanying commentary. As discussed in the first chapter, studies on Athanasios began almost a century ago after the first edition of his *vitae* and the discovery of the main codices containing his works. However a stronger impetus was given to Athanasian literature after the first critical edition of part of his works in 1975. In the first chapter I also reassess points from the hagiographical and historical sources that need to be clarified.

In the second chapter I analyse the language in Athanasios' works, mainly based on texts edited here. It is necessary to follow parameters such the patristic legacy, the ways of conjunction, the vocabulary, enlivening and literary figures, and finally the syntax and grammar in order to solve problems of interpretation and to understand the linguistic level of his writings. By comparing different versions of the same texts I verified the conclusions reached in the language analysis.

The third chapter examines elements of the epistolographical genre, features of which appear in the whole extant corpus of the patriarch's works. I seek further evidence from passages in the sources and self-comments of Athanasios on his educational level and I renarrate his public or monastic experience. Similarly revealing are the patriarch's ideas on his learning context and trends in Constantinople. Ideological dimensions as revealed mainly from unedited texts do not only distinguish him as an ecclesiastical theorist in Late Byzantium, but also prove his contemporary concern about the people, the need for repentance and return, the balance of power between the *imperium* and *sacerdotium*, the historical context and its turbulences.

The final chapter on the manuscript tradition starts with a description of the main and the codices eliminandi used in this edition. The milieu which produced the main codex V is further examined: Its first part is ascribed to the copyist George Galesiotes, and it is suggested that the last part is an autograph of the patriarch Athanasios himself. Manuscript A is proved to be the second most important codex and is also described in detail; two works of Athanasios hitherto regarded as lost are preserved in the same codex. Finally a suggested stemma illustrates the possible relations between codices in the manuscript tradition of Athanasios' works.

The second part of this thesis includes the critical edition of seventeen unpublished works of Athanasios. These were selected as representatives of groups of works that still remain unedited, e.g., letters to bishops, works on his welfare policy or his many letters to monks of Mt. Athos. The edition of the Greek text with the apparatus criticus and fontium is supplemented by a summary, a discussion of the date and occasion of composition for each work, and is completed with a commentary on the textual and historical context.

**Nadine Schibille**, Light in Early Byzantium, The Church of Hagia Sophia in Constantinople (University of Sussex). Supervisor: Dr. L. James

The present thesis evaluates the use of light in the architecture of the church of Hagia Sophia in Constantinople. It aims to expand the understanding of the symbolical functioning of light in the architectural context of the Great Church and the meaning of light in early Byzantium.

The conscious implementation of light in the design of Hagia Sophia is reflected in the architectural structure and decoration. The original dome profile was designed to generate a constant illumination of the dome shell and in so doing, the dome contributed to the lighting of the main church space. The efficacy of natural illumination was brought

about by the orientation of Hagia Sophia and by the building's extensive fenestration. The orientation of the longitudinal axis reveals that the church was built with respect to the sun's orbit and to achieve the best possible morning illumination of the naos. The original window configuration contributed to an even, non-directional illumination, which was an essential aesthetic component of the design. Numerous lighting devices at strategic points also provided an effective artificial illumination and the once highly reflective marble and mosaic surfaces enhanced the overall luminosity. The original architectural structure and interior decoration thus displayed a distinct concern for the illumination of the interior space.

Light did not only serve the purpose of the physical illumination of the religious space, but the choreography and iconography of light within the church of Hagia Sophia substantiated a specific metaphysical concept of light. Byzantine philosophical and theological writings provide evidence for the symbolic implications of light in early Byzantium. These notions are reflected in contemporary ekphraseis of the church of Hagia Sophia.

In early Byzantine culture the phenomenon of light initiated a process of association. It is this perception of light that finds its visible expression in the architecture and the design of the church of Hagia Sophia.

**Michel Stavrou**, *La doctrine trinitaire de Nicéphore Blemmydès (1197-v.1269)*, two vols. (Joint Doctorate in History of Religions and Religious Anthropology, and also Theology, Paris-Sorbonne (Paris IV) + Institut catholique de Paris + Institut de Théologie Orthodoxe Saint Serge, 2004).

**Dr. Monica Morrison White**, *Military Saints in Byzantium and Rus, 900-1200*, (available for consultation in the Cambridge University Library).

This work concerns the cults of the military saints in Byzantium and Rus during the period 900-1200. This group of saints was thought to protect, and in some cases fight alongside, favoured armies. As the heavenly comrades-in-arms of emperors and princes, their cults were central to the development of imperial and military ideologies throughout the medieval Orthodox world. Although the ranks of the military saints were large, four – George, Demetrios, Theodore Teron and Theodore Stratelates – are the subjects of special study.

Bellicosity was not the saints' only feature. Most of them, according to early hagiographical sources, spent their earthly lives as Christian soldiers in the Roman army before suffering martyrdom, the

original reason for their veneration. Beginning in the ninth century, however, a succession of Byzantine emperors and officers began to take an interest in their status as soldiers, and their *vitae* were rewritten to emphasise their prowess in battle. Yet rather than overshadow the saints' martyrdom, their new role added another dimension to it. Martyrdom, as the act which had secured their *spiritual* victory over the enemies of Christendom, allowed them to assist fellow soldiers in the achievement of *physical* victory. In my analysis of the growth of the saints' military cults, I have shown that the increasing emphasis on religious ritual in the middle Byzantine army was directly related to the popularity of military saints, who were seen as holy patrons of a sanctified force fighting the enemies of God.

The cults of the military saints spread to Rus soon after the principality's official adoption of Christianity in the late tenth century. Unlike in Byzantium, however, their martial qualities, rather than their martyrdom, became the focus of their cults among the East Slavs. Yet the martyr-warrior ideal was not lost, as my research demonstrates. The ruling house found its expression in two of their own kinsmen, the brothers Boris and Gleb, victims of a dynastic struggle who became the first native saints of Rus. Venerated as martyrs, Boris and Gleb shared the experience of willing death for their faith with the warrior saints. Like their more ancient counterparts, the brothers also took on military attributes: icons depicted them holding weapons, and miracle stories recounted their assistance of armies. By the twelfth century, certain princes had begun to integrate the two groups, creating a new phalanx of military protectors for the Rus lands. Boris and Gleb, whose cults have commonly been interpreted as a uniquely Rus phenomenon, are thus shown to be part of a continuous tradition of Orthodox military sainthood.

**Nada Zečević**, *The Tocco of the Greek Realm (14<sup>th</sup>-15<sup>th</sup> Centuries)* (Ph.D., Belgrade). Supervisor: Prof. Ljubomir Maksimović



5. CONFERENCES, LECTURES & SEMINAR SERIES

2004

**March 2004, Athens; August 2004, Istanbul: Fourth Crusade Conferences**

The year 2004 was, of course, the 800<sup>th</sup> anniversary of the capture of Constantinople by the Fourth Crusaders, so it is not surprising that several conferences were organized throughout the year to commemorate the event. These ranged from small get-togethers in Andros and Mistras to larger ones in Venice and New York.

Two of the most ambitious programmes, however, were those that took place in Athens in March and in Istanbul in August.

The Athens conference was organized by Angeliki Laiou, supported by an advisory committee including Paul Magdalino. The theme set was "The Fourth Crusade and its Consequences".

Battle was joined even before the conference began with the *Athens Daily News* publishing two articles by Judith Herrin and Jonathan Riley-Smith. Jonathan also went on to give the opening address on 'The Fourth Crusade as an Institution' in the magnificent main chamber of the Academy of Athens.

All papers over the course of the next three days were given in plenary session; British presenters, apart from Magdalino, included Michael Angold, Malcolm Barber, Bernard Hamilton, and Ruth Macrides, all of whom gave well-received papers.

About a third of the papers were from Greeks, (simultaneous translation facilities were available for those who needed them), while there was also good representation from Russia and southeastern Europe.

The overall standard of papers was good, but one or two of the more well-known speakers did present material that was significantly lacking in originality, visual aids, or went on for far too long. In contrast, Benjamin Kedar's paper cast light on the number of crusaders who did go direct to the Kingdom of Jerusalem without being diverted.

The Egons generously entertained the speakers to several social events which wonderfully complemented Angeliki's very hard work in organizing an excellent conference.

The Sixth SSCLE International Conference, held in the beautiful setting of Bogazici University by the shores of the Bosphorus, brought together a lively mixture of Crusaders and Byzantinists.

The theme for this conference was "Around the Fourth Crusade, Before and After". Michel Balard had originally hoped to hold the meeting on a ship (to be built by John Pryor?) travelling from Venice to Istanbul, but the take-or-pay contract on offer was apparently unattractive and stops at Zara and Corfu were not guaranteed.

In the event, the Turkish hosts put on a tremendous occasion, backed by the organizational skills of the SSCLE secretariat headed by Sophia Menache. The opening address this time was given by Tom Madden on 1204 and Historical Memory, followed the next day by plenary sessions involving Riley-Smith and Kedar. The conference then broke over the next three days into parallel groups with British speakers again including Barber and Hamilton, as well as John France, Jonathan Harris, Graham Loud, Piers Mitchell, Alan Murray, Aphrodite Papayianni and Alicia Simpson. Particularly pleasing were several papers recording different aspects of Muslim perspectives on the Crusades, while David Perry's presentation on the recently discovered *Translatio Symonensis* increased our knowledge of the names of the Venetian Crusaders by several hundred percent.

Both conferences were well-attended and proceedings will be published in due course.

Taken all in all, both conferences enabled participants to develop a better understanding of the failures, accidents and shortcomings that brought about the estrangement of the two Christian worlds, so that feelings of togetherness and affinity turned to opposition and hatred.

Michael Heslop

9-14 March, 2004: **Athens**: Professor Ljubomir Maksimović attended the conference: 'The Fourth Crusade and its Consequences'.

25-30 April, 2004: **Prato, Italy**: Professor Hans Buchwald attended the 'International Conference on the Construction Industry before the Industrial Revolution, 13th-18th Centuries' at the Istituto Internazionale di Storia Economica "F. Datini", Prato, Italy.

20-22 May, 2004: **University of Mainz**: Professor Hans Buchwald attended the '17th Conference of the Arbeitsgemeinschaft Christliche Archäologie zur Erforschung spätantiker frühmittelalterlicher und byzantinischer Kultur'.

## CONFERENCES, LECTURES & SEMINAR SERIES

3 July, 2004: **Kells, Co. Meath**: Hilary Richardson gave a lecture: 'Changing viewpoints on the Book of Kells' at Book of Kells Summer School 2004, Kells Heritage Centre, Kells, Co. Meath.

4-6 July, 2004: **Leeds**: International Medieval Congress: session on *Niketas Choniates, historian of 1204* with papers given by Judith Herrin, Alicia Simpson and John Davis.

12-15 July, 2004: **Leeds**: International Medieval Congress: Bente Bjornholt attended *The Cultures and Contexts of the Madrid Skylitzes*.

August 2004: **Istanbul**: Dr. Aphrodite Papayianni gave a paper: 'The Echo of the Events of 1204 in Byzantine Documents, Historiography and Popular Literature: 1204-1453' at *Around the Fourth Crusade, Before and After*, a conference organised by The Society for the Study of the Crusades and the Latin East.

16-18 September, 2004: **Cracow**: Professor Małgorzata Dąbrowska attended the 17th Congress of Polish Historians, section: 'Migration and Ethnogenesis in Antiquity and the Middle Ages'.

22-26 September, 2004: **Convegno Internazionale. Il Monachesimo d'Oriente e d'Occidente nel passaggio dal I al II Millennio Cristiano.**

In a gathering in which Catholic and Orthodox clergy put in a strong appearance there was always a danger that your correspondent, Anglican and with little Italian, might feel rather out of things, and so it proved. You could say that this was a series of lectures rather than a conference, and there was little opportunity for a mutual discussion of ideas. For some reason, a short video was shown continuously from a screen behind the speakers, and this was a minor irritant; once would have been quite enough.

Having said that, there was much to interest the Byzantinist. Subject matter, as you would expect, was confined to the X and XIth centuries and concerned the foundation in 1004 of the Basilian monastery by St. Nilo of Rossano, a Greek monk from Calabria. Notwithstanding 1054, the Monastery retained its allegiance to the Roman Church, but continued to worship according to the Greek rite, which it still does.

Indeed, on the final day, Divina Liturgicale Pontificale was celebrated, using the liturgy of St. John Chrysostom.

For your correspondent, three lectures stood out: 'Il Culto di S. Alessio in Oriente ed Occidente nell' XI secolo' by Barbara Crostini (Manchester), which was well received; 'La liturgia italo-bizantina tra X e XI secolo' by Elena Velkovska (Siena); and 'St. Nilo of Rossano between two Empires' by Evangelos Chrysos (Athens).

You may also like to know that in order to mark the one thousandth anniversary, a study centre, the Nilianum, has been established at the monastery. It aims to promote the study of Eastern and Western Byzantine culture and plans an annual conference in its well-equipped lecture theatre. It is to be hoped that future subjects might include a study of Bessarion's role, for he was abbot in commendam here. There is a substantial archive, presided over by a helpful and charming archivist, and a fine collection of books and manuscripts, which includes an early Digenes Akrites.

The abbey church is largely baroque inside but some Byzantine frescos and mosaics have survived. There is a Byzantine font and a much venerated icon of the Virgin, brought by monks from Calabria.

Finally, the chocolate biscuits, served with morning coffee, were delicious.

Christopher Young  
Royal Holloway, London

1-4 October, 2004: **Mystras**: The Peloponnese after the Fourth Crusade.

Those of you who know Mystras will not need to be reminded of the beauty of the setting for this conference dedicated to the memory of Professor Manoussas Manoussacas. The sun shone from a cloudless blue sky, the vale of Sparta was bathed in a golden light and at dusk the harvest moon rose above the castle ruins. The conference proved to be a fitting tribute to an eminent scholar.

Delegates were conveyed by coach from Athens, first to a restaurant at Gythion, which was a good idea because a convivial mood was established, thanks to the generosity of the hosts; this pervaded the whole conference and enabled a good exchange of views to take place. The conference itself started later that day at a charming centre at Magoula where the first lectures were given. The following day, the village school at Mystras was used.

The conference itself looked at nine subject areas, divided up into separate sessions. These were as follows:

1. Social and economic institutions
2. Communications between Greeks and Franks

3. The consequences for art
4. Literature during and after the Frankish occupation
5. Political and social institutions
6. Military confrontation and political structures
7. Law and justice in Frankish Morea
8. Conflict and co-existence between Greek Orthodox and Roman Catholics
9. Tendencies in philosophy and ideology

It has to be said that there was a certain amount of overlapping and occasional longueurs (find me a conference without!) but there was much of great interest. For example, there were many contributions by Greek scholars of distinction, notably in the field of social and economic institutions, by Professor Troianos (Athens University and the President of the organising committee) and Professor Spentzas (Evelpidon Military Academy and Vice-president). There were few delegates from abroad; indeed your correspondent was the only British representative. But we were well accommodated and both Professor Blum (Munich) and your correspondent were invited to chair sessions of the conference. Among contributions from abroad, Professor Blum spoke on Mystras and the Peloponnese in Part Two of Goethe's *Faust*, reminding us that the great man never went to Greece, and Professor Aslanov (Hebrew University, Jerusalem) considered linguistic hybridisation in the *Chronicle of the Morea* with particular reference to Provençal.

This successful conference was devised by the International Society for Plethonic and Byzantine Study. Day to day running was in the capable hands of Dr. Christos Baloglou.

Christopher Young,  
Royal Holloway, London

13 November, 2004: **Somerville College, Oxford**: Autumn Meeting ('The Preservation and Storage of Food') of the Diet Group. Professor Claudine Dauphin delivered a paper on 'The preservation and Storage of Food in Late Antique Egypt and Palestine'.

18-19 November, 2004: **Belgrade**: Professor Ljubomir Maksimović attended the conference: '950 Years from the Great Schism (1054) and 800 Years from the Fall of Constantinople into the Hands of the Crusaders'.

3 December, 2004: **Lampeter**: Seminar on Landscape Archaeology (organised by Professor David Austin), Department of Archaeology, the University of Wales, Lampeter. Professor Claudine Dauphin gave a paper entitled: 'Under the Shadow of Mount Hermon: the "Gathering of the Clans" at the Martyrion of St. John the Baptist at Er-Ramthaniyye'.

10 December, 2004: **Newcastle**: Bente Bjornholt attended the conference on *Archaeology, Art and Text in Byzantium*, AHRB Centre for Byzantine Cultural History, University of Newcastle.

## 2005

1 February, 2005, **Oxford**: Dr. Monica Morrison White gave a paper entitled, 'Middle Byzantine Visual Propaganda and the Inverted Heart Motif (Oxford Byzantine Studies Seminar).

19 February, 2005, **King's College London**: Crimea at the Crossroads. Byzantine, Russian and Western influences across the Black Sea in the medieval and early modern periods.

24-26 February, 2005, **Munich**: Professor Ljubomir Maksimović attended the 'The Annual Meeting of German Byzantinists'.

26th-27th February, 2005, **Obidos, Portugal**: Dr. Timothy Dawson gave a paper at the conference: 'Historical Re-Enactment in Perspective: Culture, Patrimony and Society'.

February, 2005: **Cyprus**: Anthoullis Demosthenous gave a lecture entitled: 'Saint Neophytos the Recluse: new perspectives'. The lecture was under the aegis of the Cypriot Society of Historical Studies and held at the Archaeological Research Unit, University of Cyprus.

16-20 March, 2005: **Bonn University**: Professor Hans Buchwald will give a paper entitled: 'Directions of Research in Byzantine Archaeology', 28, Deutscher Kunsthistorikertagung, Bonn University.

18-19 March, 2005: **Nice/ Sophia Antipolis**: International Workshop (by invitation). Professor Claudine Dauphin is organising the first International Workshop on Landscape Archaeology (Journées de l'Archéologie du Paysage) to be held at the Centre d'études Préhistoire, Antiquité, Moyen-Âge (Céram) du CNRS-Université de Nice, Sophia Antipolis. Besides her paper on 'Paysage et Territorialité: l'Archéologie de l'Idéologie', of interest to Byzantinists will be the contribution of Dr. Georges Sidéris (Chercheur Associé of the Centre d'Histoire et Civilisation de Byzance, CNRS-Collège de France, Paris) on 'Nosologie et Construction d'un Paysage mental de la Ville: le cas de Constantinople byzantine'.

19 March, 2005, **Villanova University**: 'A Mosaic of Cultures - Artistic Interactions in Medieval Europe, Byzantium and the Islamic World'. For more information, see [www.history.villanova.edu/arhistory/mosaicofcultures.htm](http://www.history.villanova.edu/arhistory/mosaicofcultures.htm)

19th-20th March, 2005, **Oxford**: Late Antique Archaeology 2005: The Religion Of 'The Rest': Heresy, Apathy And Popular Piety In Late Antiquity, Ashmolean Museum.

This conference will seek to broaden perspectives on late antique religious life, by considering religious currents that provided an alternative to orthodox Christianity and Judaism. Heretics, Samaritans, syncretic magic and popular piety will be explored, alongside religious apathy and the secular. Later Paganism will be the theme of a 2nd meeting later in the year.

**SATURDAY 19th MARCH**

**\*Inter-Religious Influences\***

10.45-11.25 Claude Lepelley (Paris X)

The use of the secularised pagan heritage by Christians

011.25-12.05 Béatrice Caseau (Paris IV)

Transformations of Paganism under the influence of Christianity

**\*The Archaeology of Major Heresies\***

13.30-14.10 Bryan Ward-Perkins (Oxford)

Is there an archaeology of Arianism?

14.10-14.50 Sander Evers (Utrecht)

Archaeology, texts and the Donatists.

## CONFERENCES, LECTURES & SEMINAR SERIES

### \*Samaritans and Non-Conforming Jews\*

15.40-16.20 Shimon Dar (Bar Ilan)

The Samaritans in late antiquity

16.20-17.00 Jodi Magness (Chapel Hill)

Non-conforming Jews in late antiquity

### \*The 'secular' in Late Antiquity\*

17.20-17.50 Claire Sotinel (Tours)

The 'secular' in late antiquity

### \*Recent Fieldwork in Spain and Greece\*

20.00-20.30 Petros Themelis (Crete)

Messene in late antiquity: 3rd to 7th c. AD

20.30-21.00 Sebastián Rascón Marqués (Alcalá de Henares)

Complutum: a Spanish city in late antiquity (with 3D graphics)

## SUNDAY 20th MARCH

### \*Everyday Magic and Syncretic Religious Culture\*

09.30-10.10 Arja Karivieri (Stockholm)

Magic and syncretic religious culture in the East

10.10-10.50 Speaker to be announced

Magic and syncretic religious culture in the West

### \*Religious Apathy?\*

11.30-12.10 Michel Perrin (Paris X)

The limits of the heresiological ethos:

inter-denominational mixing

12.10-12.50 Elizabeth Jeffreys (Oxford) and Mark Humphries (Maynooth)

Literary genre or religious apathy? the presence and absence of theology and religious thought in late antique secular writing.

### \*Popular Piety\*

14.10-14.50 Susanne Bangert (Oxford)

Christian popular piety: Abu Mena and beyond

14.50-15.30 Elias Khamis (Oxford)

Popular piety and Islamicisation: material culture at Scythopolis.

Recent Fieldwork in Israel

15.45-16.15 Zeev Weis (Hebrew University, Jerusalem)

Sepphoris in late antiquity: recent research.



## CONFERENCES, LECTURES & SEMINAR SERIES

8-9 April, 2005: **Princeton University:** 'Interactions - Artistic Interchange between the Eastern and Western Worlds in the Medieval Period'.

Presented by the INDEX OF CHRISTIAN ART

Please register at no charge before March 30th, 2005.

Admission is by registration only and attendance is limited.

To register, please email name, institutional affiliation, days you wish to attend and telephone number to Barbara Shearn at [bshearn@princeton.edu](mailto:bshearn@princeton.edu)

The colloquium is sponsored by the Index of Christian Art, Department of Art, Princeton University.

22-24 April, 2005: **Washington D.C.:** Professor Hans Buchwald will attend the Dumbarton Oaks Spring Symposium, 'Urban and Rural Settlements in Anatolia and the Levant, 500-1000 A.D., New Evidence from Archaeology'.

Summer Semester 2005: **University of Lodz, Poland**

Lecture: Professor Małgorzata Dąbrowska: 'To understand the Middle Ages...'

Conversatorium: 'The seven deadly sins in medieval mentality'.

May 2005, **Royal Holloway, University of London**, Egham, Surrey: Fifth Hellenic Institute Lecture: Professor P.E. Easterling (Newnham College, Cambridge). Title and exact date to be announced. Further information from Miss Julian Chrysostomides: [j.chrysostomides@rhul.ac.uk](mailto:j.chrysostomides@rhul.ac.uk).

Mid-May 2005: **University of Wales, Lampeter:** Professor Claudine Dauphin will give a lecture on 'Byzantine Jerusalem' as part of a joint Archaeology and Theology/Religious Studies MA course on 'Ancient Jerusalem'.

10-14 May, 2005, **Matera**, L'esercito tardo antico nel vicino oriente (The late roman army in the Near East). For more information contact: Professor A. Lewin ([Lewin@unibas.it](mailto:Lewin@unibas.it))

## CONFERENCES, LECTURES & SEMINAR SERIES

13 May, 2005, **Athens**, Professor Ljubomir Maksimović will attend the Symposium in Memory of Prof. Dyonisios Zakynthos

27 May, 2005: **Berlin**: Professor Hans Buchwald will attend the colloquium 'Der geometrische Entwurf der Hagia Sophia in Istanbul', at the Max-Planck-Institut für Wissenschaftsgeschichte, Berlin.

24-26 June, 2005, **University of Liverpool**, TTH Vicennialia celebration: History as Translation

Since the publication of its first volume in 1985, Translated Texts for Historians has established itself as a leading resource for the study of late antiquity. This international colloquium will mark the twentieth anniversary of the series. Its theme is the role of translation in the historiographical process. Papers will reflect on ways in which translating can change or make history. Speakers will consider how translation has influenced historians past and present to rethink their positions and methods as historians, and so to reshape the histories that they might otherwise have written. In particular, papers will focus on translations of historical texts in the period of late antiquity itself, addressing topics in hagiography, multilingualism and the transmission of Eusebius of Caesarea's historical works. There will also be papers surveying the way in which translations have played a role in changing approaches to the study of late antiquity during the twenty years of TTH's genesis and evolution.

Please contact Mary Whitby ([mary.whitby@ccc.ox.ac.uk](mailto:mary.whitby@ccc.ox.ac.uk)) for further information.

4-6 July, 2005, **Oxford**: ARAM Society for Syro-Mesopotamian Studies is organising its Twenty First International Conference on the subject of Pilgrimages & Shrines in the Syrian Orient (including the Holy Land and the Sinai) in pre-modern times, to be held at Oxford University.

If you wish to participate in the conference, please contact ARAM: [aram@orinst.ox.ac.uk](mailto:aram@orinst.ox.ac.uk)

## CONFERENCES, LECTURES & SEMINAR SERIES

12-15 July, 2005: Reading: Dr. Bente Bjornholt will attend the conference on *The Medieval Chronicle* at the Graduate Centre for Medieval Studies, University of Reading.

21-23 September, 2005, **Lublin**: Professor Małgorzata Dąbrowska will attend the 2nd Congress of Polish Medievalists, section: 'The loneliness of the medieval Romans. Byzantium and Balkans against the Ottoman Turks'.

29 September-3 October, 2005, **University of Ioannina**, Neograeca Medii Aevi VI.

The theme has been announced as: "Early modern Greek vernacular literature: language, tradition and poetics". (Deadline for abstracts: 15 January 2005).

28-29 October, 2005: **Belgrade**: 4<sup>th</sup> National Serbian Byzantine Conference

12 November, 2005, **Ottawa, Canada**. The Fifth Annual Colloquium of the Canadian Society for Syriac Studies will be held at the University of Ottawa and will have as its theme 'Syriac historiography'. Among the speakers will be Jan van Ginkel (Leiden), Muriel Debie (Paris) and Witold Witakowski (Uppsala). For further details please contact Geoffrey Greatrex, [greatrex@uottawa.ca](mailto:greatrex@uottawa.ca)

## 2006

31 May - 3 June 3, 2006: **PONTIFICIO ATENEO S.ANSELMO** The Monastic Institute in collaboration with the Centro Studi S.Anselmo announces an International Symposium:

'Church, Society and Monasticism'

### FIRST CALL FOR PAPERS

The second international monastic symposium at Sant'Anselmo will focus on the relationships between monasticism, the Church and society. Inter-disciplinary study may serve to illuminate the meaning of the monastic phenomenon by locating it within its wider social, political and ecclesial contexts.

Possible areas for contributions include: the ecclesiological implications of the movement, monasticism and the sacraments, the place of monasticism in the social and ecclesiastical hierarchies of Late Antiquity and Medieval Europe (Byzantine, Oriental and Latin), monastic reform movements, social and ecclesiastical criticisms of the monastic phenomenon itself, the influence of monastic spirituality on the wider Church, the imagery of monastic life in mediating that spirituality within a culture, the contribution of monasticism to social development within societies (Europe, America, Africa and Asia), monasticism and the intellectual community, monasticism and the academy, the re-emergence of monasticism in the churches of the Reformation, the contribution of monasticism to the re-unification of Christians, and monastic involvement in Christian openings to non-Christian religions.

The twelfth international **Regulae Benedicti Studia Congress** will form an integral part of the symposium and papers concerning the Rule of Benedict will form a separate section.

Papers offered may be of two types: communications (15 minutes) and lectures (40 minutes).

Those interested in presenting a paper at the symposium should send the title and a brief description (100 words) no later than October 1, 2005.

Papers may be presented in English, French, German, Italian and Spanish. Information should be sent to: [Symposium2006@santanselmo.org](mailto:Symposium2006@santanselmo.org)

or to:

Prof. Gregory Collins, OSB  
Pontificio Anteneo S. Anselmo  
Piazza Cavalieri di Malta, 5  
I-00153 Roma

ITALY

fax: (39)06574.8312

The decision whether or not to include papers will be made by the organizers of the symposium. The decision to include contributions to the symposium in the published acts will be made independently of the decision to include the paper in the symposium itself.

**Seminar Series 2005:**

**Cambridge**

3 February: Dr Mary Roussou-Sinclair (University of Cyprus): Agnes Smith: a Victorian traveller through Greece *and Cyprus*

10 February: Dr Io Manolossou (University of Patras): The Greek dialects of Southern Italy

24 February: Dr Philip Carabott (King's College London): Nationalizing the land and its people: the case of Greek Macedonia, c. 1912-c. 1959

10 March: Prof. Peter Bien (Dartmouth College, New Hampshire): Kazantzakis's abortive foray into politics in liberated Athens, 1944-46

5 May: Prof. Margaret Alexiou (Harvard University): Who is speaking? Voice and persona in Greek love songs

12 May: Dr Dimitris Papanikolaou (St Cross College, Oxford): Greece as a Postmodern example: *Boundary 2* and its special issue on Greek writing (1973)

**Oxford Byzantine Studies Seminar**

*Tuesdays, 5.00 p.m., New Seminar Room, St John's College*

January 18: Dr Simon Malmberg (Uppsala/Keble): Copying the Capital: the Ravenna of Theoderic

January 25: Dr Dimiter Angelov (Birmingham): Hatred and Tyranny: the radical political ideas of Theodore II Laskaris

February 1: Dr Monica White (Clare College, Cambridge): Middle Byzantine visual propaganda and the inverted heart motif

February 8: Professor Cyril Mango (Exeter College, Oxford): The Life of Marcian, oikonomos of the Great Church

February 15: Professor Ihor Sevcenko (Harvard): *tba*

February 22: Fatih Onur (Antalya/St Hugh's College, Oxford): A new

## CONFERENCES, LECTURES & SEMINAR SERIES

military edict of Anastasius I, from Perge in Pamphylia: the military and the archaeological contexts

March 1: Professor J.-C. Cheynet (Paris & All Souls): The role of Armenians in eleventh-century Byzantium, especially from seal sources

March 8: Teresa Shawcross (Exeter College, Oxford): Latins and Greeks: ethno-religious identity in the late medieval eastern Mediterranean

Convened by Professor Elizabeth Jeffreys (Exeter), Dr James Howard-Johnston (Corpus) and Dr Marlia Mango (St John's)

### **Oxford RESEARCH SEMINAR: Byzantine Church History**

Convenors: Jane Baun (Greyfriars and King's College London)  
Peregrine Horden (Royal Holloway London and All Souls)

The seminar will meet on Mondays at 2.15 pm, in the Wharton Room, All Souls College, Oxford.

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|----------|--|
| Week 1   | Peregrine Horden (Royal Holloway London)   |
| 25 April | <i>Why did People Found Hospitals in Byzantium?</i>  |
| Week 2   | Dr Dennis Stathakopoulos (King's College London)   |
| 2 May    | <i>Faith and Charity: the ecclesiastical elites of the Palaiologan period and their attitudes towards the poor</i> |
| Week 3   | Ms Evangelia Skaka (Oxford)  |
| 9 May    | <i>Monastic Florilegia of the Eleventh and Twelfth Centuries</i>   |
| Week 4   | Professor Margaret Mullett (Belfast)   |
| 16 May   | <i>Typika and other Texts</i>  |
| Week 5   | The Right Revd Kallistos Ware (Oxford)   |
| 23 May   | <i>The Council of Florence (1438-9) Revisited: Failure or Success?</i>   |
| Week 6   | Dr Ruth Macrides (Birmingham)  |
| 30 May   | <i>The Church and the Law Courts in the Palaiologan Period</i>   |
| Week 7   | The Revd Professor Andrew Louth (Durham)   |
| 6 June   | <i>Photios as a Theologian</i>   |

## CONFERENCES, LECTURES & SEMINAR SERIES

Week 8      Professor Averil Cameron (Oxford)  
13 June      *Enforcing Orthodoxy in Byzantium*

For more information, please contact Dr Jane Baun,  
[jane.baun@theology.ox.ac.uk](mailto:jane.baun@theology.ox.ac.uk)

### **Birmingham**

Weekly text seminar on Pseudo-Kodinos' *Treatise on court hierarchy and ceremony* with Ruth Macrides, Dimitar Angelov, A.A.M. Bryer, Mary Cunningham, Joseph Munitiz, and postgraduates of the Centre for Byzantine, Ottoman and Modern Greek Studies, University of Birmingham.

6. 38th SPRING SYMPOSIUM OF BYZANTINE STUDIES

**Byzantine Trade (4th-12th c.): Recent Archaeological Work**

27-29 March 2004

St. John's College, University of Oxford

held under the auspices of the Institute of Archaeology and  
the Committee for Byzantine Studies, University of Oxford

Symposiarch: Dr. Marlia Mango

Symposium Administrator: Lukas Schachner

The symposium examined evidence produced by recent archaeological work relevant to trade conducted within and beyond Byzantine territory between the foundation of Constantinople and its sack by the Fourth Crusade. Its objectives were outlined in an introductory lecture which provided a working definition of trade (monetized or bartered exchange) and stated that the symposium would cover trade as distinct from the economy as a whole. Instead, it considered the concrete evidence for trade's goods, locations and mechanisms of operation, and focused on local and international trade rather than the inter-regional movement of basic staples within the Mediterranean which is already well studied. Altogether 50 papers were given: 28 main lectures delivered during 9 sessions and 22 communications during 3 simultaneous sessions.

The opening lectures provided an introductory perspective on maps (Savage-Smith), shipwrecks (Kingsley) and amphorae (Karagiorgou) as potential tools for the study of trade. Session 2 covered commerce and trade in 4 important cities -- Constantinople (C. Mango), Scythopolis (Tsafirir), Alexandria (Rodziewicz) and Preslav (Kostova) in lectures which adduced a variety of evidence. Session 3 examined a regional market (in pottery) partly identified through scientific analysis (Vokaer) and an inter-regional market (in wine) discovered by a combination of marine and terrestrial archaeology (Günsenin). In session 4 three speakers surveyed the circulation of metalware (M. Mango) and pottery finewares: the earlier white wares (linked to the capital) (Armstrong) following a different geographical and chronological pattern than the sgraffito red wares (Dimopoulos). Sessions 5-9 were concerned with international trade, starting with exports and imports; again patterns varied. Exports included early Byzantine wine traded with Spain and (Saudi) Arabia (Decker) and specific pieces of western glass excavated in China, identified as partly Late Roman/Byzantine in origin before the 7th c. and Islamic rather than Byzantine thereafter (Kinoshita). *Materia medica* continued to be imported



into the empire from the 4th c. onwards (McCabe), but Sassanian pottery disappears from the archaeological record after the 3rd century at Zeugma on the Euphrates (Kenrick). The following 4 sessions concentrated on Byzantine trade with specific regions. Session 6 considered key subjects relating to late antique Britain: the question of ocean-going ships (Kingsley), the nature of and evidence left by tin mining (Salter), and the interpretation of eastern Mediterranean pottery found at numerous sites in the SW (Campbell). Session 7 examined the eastern Mediterranean, in particular Alexandria and the Red Sea, 7th-12th century, in order to detect changes caused by the Arab Conquest. This session started with a Byzantine site uncovered by recent work at Canopus (Goddio/Cole). The communications networks of the Red Sea, the important artery for trade south and east, were chronologically assessed in light of extensive archaeological work (Sidebotham), as was the changing nature of Aksum's role in trade between late antiquity and the medieval period (Phillipson). Further south excavated evidence of phased Mediterranean trade with Zanzibar and Shanga relates to high-value materials (ivory, gold, rock crystal) which reached Byzantium in quantity, particularly through the 6th and again in the 10th-11th centuries. Session 8 consisted of three technical papers on glass (Henderson), copper (Northover) and pottery (Hayes), respectively, which examined technology transfer and trade within the triangle created by Byzantium, the Levant and Italy, 10th-12th centuries. These papers will be joined in the publication by a study of Venetian and Amalfitan trade, 10th-12th c. (Jacoby). The final session looked to the north, to the Black Sea and beyond, to older and newer trade networks (Shepard) discernible through the study of glass technology known from scientifically analysed excavated material (Shchapova) and through survey and excavation of northern Russian sites (Makarov). In sum, a wide variety of recent archaeological work was clearly presented within a coherent conceptual framework to a broad range of participants who included many non-Byzantinists and students.

The symposium was attended by 182 people from 17 countries. In addition to the main speakers (from Belgium, Bulgaria, Greece, Israel, Poland, Russia, Turkey, the UK, the U.S.A.), this included those who had travelled to Oxford from as far away as the U.S.A., Greece, Italy, Finland, Sweden, Austria, Germany, Belgium, Holland, and Ireland.

Dr. Marlia Mango, Symposiarch 2004  
 University Lecturer in Byzantine Archaeology and Art  
 Fellow of St. John's College  
 University of Oxford

7. 39th SPRING SYMPOSIUM OF BYZANTINE STUDIES

PERFORMING BYZANTIUM

2–4 April 2005  
Institute of Byzantine Studies  
Queen's University Belfast

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Byzantium has been characterised as a society without a drama. While it is not absolutely certain that this is true, further investigation reveals that performance and spectacle suffused Byzantine civilisation. This symposium will investigate the case for Byzantine drama, in theatres, in theatra, in church festivals, in the use of dialogue, but it will also explore other loci of drama in Byzantium: the theatre of the liturgy, 'we knew not whether we were in heaven or on earth', the role of ceremony, maintaining the empire 'in due proportion and order', and the spectacle of street, hippodrome and tzikanisterion. Polo games, grand speeches, public executions, arriving embassies, departing hunting-parties, triumphs, even tournaments are all part of our concern.

We shall concentrate not only on the Great Church and the Great Palace: other parts of the empire and the great non-imperial houses are also important, and the nature of orality and performativity in Byzantium, whether it is seen in ideology, gender or in the performance of the self. We shall investigate a literature in its performance context, but show also how text combined with architecture and art and music and incense combined to create an effect which was multisensual as well as multimedia. How was it performed and how do we know that are equally important questions, and the answers will lead us not just to reconstitute the reception experience of Byzantine literature but to understand a defining aspect of Byzantium as a whole. The symposium will take place over three days in April 2005 with lectures, communications, exhibitions, receptions – and performances.

PROVISIONAL PROGRAMME

**Saturday 2 April**

- 9.00 Registration and coffee: Institute of Byzantine Studies  
11.00 Opening of the Symposium in the Peter Froggatt Centre
- 11.10 **Session I: PERFORMING THE EMPIRE**  
Chair: Averil CAMERON (Oxford)  
Jonathan SHEPARD (Oxford) *Performing the Commonwealth*  
Rosemary MORRIS (York and Belfast) *Performing the provinces*  
Ruth MACRIDES (Birmingham) *Performing prokypsis*
- 1.00-2.30 Lunch in the Institute of Governance**  
SPBS subcommittee/lunch in the Institute of Byzantine Studies
- 2.30 **Session II: PERFORMANCE IN THE THEATRE**  
Chair: Robin CORMACK (Courtauld and Cambridge)  
Przemek MARCINIAK (Silesia) *Was there a Byzantine theatre?*  
Ruth WEBB (Birkbeck, London) *Pagans and Christians in late antique theatre*  
Massimo BERNABO (Warburg, London) *Gestures in ninth- and tenth-century manuscript illumination*
- 4.30 Tea in the foyer of the Peter Froggatt Centre
- 5.00 Lecture: in the Peter Froggatt Centre  
Dion SMYTHE (QUB) *Byzantium in opera*
- 6.30 Drinks in the Film and Drama Centre to view the exhibition of photographs by Dimitris Sofikitis in conjunction with the screening of Theo Angelopoulos's latest film *Trilogy: the weeping meadow*
- 7.30 FEAST in the Great Hall

- 9.30 Performance in the Film and Drama Centre by Andrew Walker White, and students from the QUB Drama department: *Theatrical legacies of Late Antiquity*

**Sunday 3 April**

- 7.00- A schedule of church services will be available  
9.00 Communications in the Peter Froggatt Centre QUB  
10.30-11.00 Coffee in the foyer of the Peter Froggatt Centre QUB

**11.00 Session III: PERFORMANCE IN THE THEATRON**

Chair: Elizabeth JEFFREYS (Oxford)  
Michael GRÜNBART (Vienna) *The stars perform*  
Peter HATLIE (Texas at Rome) *Parental narrative*  
Andrew STONE (Perth) *Aurality in Eustathios*  
Niels GAUL (Dumbarton Oaks and Köln) *Circles of the Muses in the late Byzantine theatra: a cultural poetic reading*

**1.00-2.30 Lunch in the Institute of Governance**

Executive meeting of the SPBS/lunch in the Institute of Byzantine Studies

**2.30 Session IV: PERFORMANCE IN CHURCH**

Chair: Liz JAMES (Sussex)  
Alex LINGAS (Arizona) *Performing the liturgy*  
Lioba THEIS (Vienna) *The Byzantine light show*  
Mary CUNNINGHAM (Birmingham) *Performing and preaching*

- 4.30 Tea in the foyer of the Peter Froggatt Centre and AGM of the SPBS: President, Cyril MANGO

**5.00 Session V: PERFORMANCE IN MONASTERY AND PILGRIMAGE CENTRE**

Chair: Leslie BRUBAKER (Birmingham)  
Derek KRUEGER (Greensboro) *Symeon the New Theologian: what a performance!*  
Mark JACKSON (AHRB Centre) *Performance, participation and pilgrims*

- 6.30 Drinks in the Naughton Gallery to view an exhibition of costume and photographs from Macedonia, Greece and Turkey: *Performing tradition*

## 39th SPRING SYMPOSIUM

- 7.30 Dinner in the Students' Union
- 9.00 Concert in the Harty Room: Cappella Romana, *The heavenly liturgy: Byzantine chant from the 12th-14th centuries*
- 11.00 Late night showing, *Trilogy: the weeping meadow*, Queen's Film Theatre

### Monday 4 April

- 9.00 Communications in the Peter Froggatt Centre
- 10.30-11.00 Coffee in the foyer of the Peter Froggatt Centre

- 11.00 **Session VI: PERFORMANCE AT HOME**  
Chair: Marlia MANGO (Oxford)  
Margaret ALEXIOU (Harvard and Kent) on domestic literature  
Stavroula CONSTANTINO (Cyprus) *Performing gender: male and female domestic saints*  
Stratis PAPAIOANNOU (Catholic University of America) *Performing the self in Michael Psellos*

### 1.00-2.30 Lunch in the Great Hall

- 2.30 **SESSION VII: PERFORMANCE ON THE STREETS**  
Chair: Stephen HILL (Warwick)  
Bissera PENTCHEVA (Stanford) *Carnal, sensual, sensory: spectacle and piety in Byzantium*  
Bente BJØRNHOLT (AHRB Centre) *Punishment and spectacle*  
Nancy ŠEVCENKO (Vermont) *Animals and spectacle*
- 4.00 Conclusion of the XXXIX Spring Symposium and announcement of the XXI Congress of Byzantine Studies:  
A.A.M. BRYER
- 4.30 Tea and departures

Abstracts of Communications

**Simon Davies:** Statues that ‘used to play by enchantment’: statues, fountains or automata in the Hippodrome at Constantinople?

Robert de Clari tells us that in the hippodrome in Constantinople ‘there were figures of men and women, and of horses and oxen and camels and bears and lions and many other kinds of animals, all made of copper... And formerly they used to play by enchantment, but they do not play any longer’. Although Robert’s last sentence may merely be a continuation of the popular myth surrounding statues and *stoicheiosis*, it is possible that he may have been referring to certain kinds of ‘performing statues’, such as fountains or even automata. We know that the hippodrome once contained fountains from such literary sources as the *Parastaseis* and from the various archaeological excavations carried out on the site. Indeed a water conduit has been found running along the *spina*, and lead piping was discovered inside both the Serpent Column and the base of the Column of Porphyrogenitus. However, it is possible that there were other such spectacles aside from fountains. In 1859 a life-size bronze goose containing a tubular orifice in its beak was discovered in the hippodrome. Although it has been suggested that this object too formed part of a fountain, the method of introducing water is not entirely clear and given that the object was cast in several pieces it would probably have needed to be sealed tightly in order to work properly. It may have been made to sing, perhaps after a design by Heron in his *Pneumatica*, or indeed may have functioned as some sort of censer, with smoke emerging from the beak. Whatever its exact function it is clear that it did serve some instrumental purpose and one can, therefore, conclude that some statues in the hippodrome were more than just ‘stoicheia’.

**Lorna Graham**

The Orange Order finds inspiration for its iconography from a variety of areas, including freemasonry, the Bible, and the Classical world. There was great emphasis on Roman imagery in the early Williamite celebrations as is evident from material culture such as equestrian statues, coinage, iconography on banners, the use of Hibernia as a Roman ideal, and the construction of triumphal arches. We can still find some of this classical imagery in Orange marches today. However the relationship works both ways: it is also possible to contextualise the Roman Triumph March in Roman society through using what we know of modern Orange

marches. In this contribution I aim to suggest a solution for some of the problematic issues behind the Roman Triumph in the light of the Orange March. These difficult issues include understanding the synthesis between religion, culture and politics in Rome – which do not have to be taken as separate entities. In the light of the political and religious situation in Northern Ireland I will show that such areas are not by necessity clear-cut, but that in Rome, as in Northern Ireland, it is difficult to separate the political from the religious. I shall briefly consider the issue of self-depiction in iconography, focusing in particular on the Arches of Titus and Constantine and on Orange Order official photographs. Finally I will illustrate that the Roman Triumph, like the Orange March, was not universally popular.

**Nicoletta Isar:** *Chorós*: Dancing out the sacred in Byzantium

In my article “The Dance of Adam: Reconstructing the Byzantine *Chorós*” (*Byzantinoslavica* 61 (2003): 179-204), I propose to look at Christ’s gesture in the Anastasis from a new angle. I suggest reading Christ’s gesture grasping Adam and Eve by their wrists as a ritual figure of the choir of dance. More specifically, I associate this gesture with the rhetorical “hand over the wrist” (*epi karpō cheiras échontes*), which could be traced back to ancient Greek choral (from *chorós*) wedding performances depicted on ritual vases. The liturgical texts depict the Resurrection not only as a liturgical event, but as a cosmic event, more exactly as a movement *chorós* that brings together heaven and earth, and culminates in the image of the choir of dance of heavenly and earthly powers, evolving in a circular manner around Christ the Bridegroom. At Easter celebration, the holy fire liturgically performed around the church generates a sacred space whose vision could be fully revealed only in liturgical enactment and participation.

This paper intends to bring new evidence, which may help us define *chorós* as a paradigm of performing the sacred in Byzantium. The ancient Greek word *chorós* conveys two ideas, depending on the context: the idea of collective coordinated movement (as action, the dance), or of collectivity in movement (as agent acting, the choir). The verb *choreúō* means to dance in a choir, or in a circular manner. *Chorós* is specifically circular; it is an orderly circular movement. In Modern English it may be translated as choral dance, round dance, or as choir, with the risk of diminishing the original meaning.

**Dr Kallirroe Linardou (Athens): Performing on the page: narrative illustration in the Kokkinobaphos manuscripts**

According to dictionaries and modern perception, performance is customarily connected to action, acting and life activity. My intention is to examine to what extent narrative art, and more specifically illustrated books, can perform and under what circumstances. Could the narrativity of the visual combined with the orality of a text emulate live performance and what might be the physical/performative setting of such an activity?

My departure point will be two richly illustrated books of the twelfth century, the Kokkinobaphos manuscripts, and their socio-historic context, while my principal concern will be to consider how these books might have been read and used. The narrative illustration of both books is exhaustive and designed to follow closely a biography of Mary composed by a twelfth-century monk, Iakovos of the Kokkinobaphos monastery. Iakovos based his work on Christian apocryphal and apologetic literature and unfolded Mary's life from her Conception until her Annunciation, Joseph's doubts and the public demonstration of her innocence in six homilies. Yet, the arrangement of the sermons and their construction resembles contemporary literary works embedded in a secular environment: Mary's life is conceived and presented as an illustrated religious novel. It is no surprise that as early as the nineteenth century, the study of the Kokkinobaphos illustration and its text gave rise to provocative theories about Byzantine religious theatre, later to be abandoned.

A new reading of the Kokkinobaphos illustrated homilies, though, may suggest that illustrated books with such narrative qualities, both verbal and visual, can perform, especially within a socio-historic context that promoted rhetoric and the revival of novel writing, while *theatra* and literary salons became the performative setting of such activities.

**Anne McCabe: Polo in Byzantium**

The game of polo, introduced to Byzantium from Persia, appears to have gained popularity at a time when the great public spectacle of the hippodrome was in decline. It seems to have been a more private sport, on a smaller scale than chariot-racing, and thus easier to stage. We learn of emperors and young noblemen playing (and often getting hurt), but we do not hear of girls participating. The game provided practice for mounted combat, exercise for horses and riders, and entertainment. From the Persian name for the mallet, *tshugan*, was derived a verb τζυγκανίζω, and a noun τζυγκανιστήριον to denote the field of



play; the ancient word σφαρίζω was used by higher-style writers. The *tzykanesterion* at Constantinople was, like the hippodrome, associated with the imperial palace. We know of other *tzykanesteria* at Ephesus, Athens, Sparta and Trebizond. The ritual of the polo-match is not as well-described as that of the hippodrome; sadly no John Lydus explained its legends or symbolism (though the Sufi mystic Arifi wrote a poem on the subject); nevertheless, scattered references provide a certain amount of information about the setting, rules, and equipment of the game.

**A. Papagiannaki** (Keble College, University of Oxford): Medieval parties: musical and dancing performances on medieval Byzantine ivory caskets

Despite what the official spokesmen of the Church may have said regarding entertainment, the Byzantines did enjoy themselves. From the simple festivities of the common people, to the elaborate feasts in the palace, the pleasures of dancing, musical performances and mimic acts were widespread. Anthony Cutler has argued that the decorative schemes of medieval ivory and bone caskets depict images that reflect the merriment of such festivities.

Musicians, dancers and possibly even mimes, can be found in the iconography of these artefacts. Although such images appear to copy early models, the probability that they reflect contemporary performances cannot be rejected. For example, the iconography of the dancers welcoming the triumphant David on the Palazzo di Venezia casket in Rome probably derives its inspiration from Byzantine court ceremonial, while depictions of potbellied warriors, as on a casket now in Dumbarton Oaks, may reflect the cheerful mimes that were still performed in banquets and other social gatherings.

Concentrating in particular on the iconography of the Veroli casket, this communication will argue that musical ensembles of mythological figures or putti accompanied by dancers, as are depicted on the right side of the Veroli casket lid for example, may reflect celebrations held within the court environment. I will look at details such as the musical instruments represented and the manner in which the figures dance and compare such images to other depictions of musical ensembles on eleventh-century illustrated manuscripts and on the twelfth-century fresco of musicians and acrobats in Kiev, images which it is argued, also reflect scenes from contemporary Byzantine court entertainment.

## 8. ANNOUNCEMENTS

### Research Project

#### GRAMMAR OF MEDIEVAL GREEK

The University of Cambridge has been awarded a substantial research grant by the Arts and Humanities Research Board, to produce a systematic and comprehensive grammar of Medieval Greek. The project is funded for five years, from October 2004, and is based in the Faculty of Medieval and Modern Languages at Cambridge. The research programme is directed by Dr David Holton (principal investigator) and Professor Geoffrey Horrocks (Faculty of Classics). Two full-time Research Associates have been appointed: Dr Tina Lendari and Dr Notis Toufexis. Dr Io Manolessou (Lecturer in Linguistics, University of Patras) is a consultant to the project.

The main aim of the project is to provide a comprehensive description of the Greek language between 1100 and 1700. These dates are chosen because texts in the vernacular become available in significant quantity only in the 12th century, and, although there is no obvious point at which to locate the end of the "medieval" period, by the 18th century important cultural and political changes are afoot. The period 1100-1700 constitutes a coherent whole in terms of the development of the Greek vernacular. The analysis will be based on as wide a corpus of vernacular texts as possible, including non-literary sources (documents, letters etc.) which have been largely ignored in past studies of Medieval Greek. In certain cases, early medieval texts (5th-11th century) will be taken into account, mainly to illuminate points of historical evolution or the earliest dating of phenomena.

The Grammar will contain a full description on all levels (phonology, morphology, syntax and semantics); information about the distributional patterns of variant forms and old vs. new formations; spelling and orthographic conventions of the period; and dialectal variation. It will also examine crucial diachronic issues, giving a full account of linguistic developments within the period, with information on the dating, first appearance and spread of various phenomena (looking both backwards to Ancient Greek and forwards to Modern Greek). Past linguistic scholarship on Medieval Greek will be re-evaluated; textual documentation and bibliographic guidance will be given for each phenomenon examined.

## ANNOUNCEMENTS

The outcome will be a standard reference work on the Greek language of the later medieval period and at the crucial stage when the medieval vernacular is acquiring the morphological and syntactic features which are characteristic of the modern language.

Early in 2005 a website will be established

(<http://www.mml.cam.ac.uk/greek/grammarofmedievalgreek/>)

where information about the progress of the project will be posted.

The British Academy Network for

Medieval Friendship Networks

Friendship was for a long time regarded by medievalists as marginal to key concepts, events and movements in society, and also as fundamentally unproblematic, as an easily recognised universal. In the first half of the 20th century, it was studied by some historians, but their approach was partial, mostly focusing on theological or spiritual aspects. Later, more differentiated ways of studying the subject developed, resulting in a great variety of publications. Scholars focused for example on ecclesiastical networks and the philosophy of friendship in western medieval history, they concentrated on lay friendships and constitutional history, or they became embroiled in issues of kin versus non-kin in Byzantine society. Most of these studies have in common that 'the question of friendship' has been pursued predominantly as an aspect of the history of spirituality or of psycho-history, often commenting on specific texts in isolation, both discursive theoretical treatises and texts, narrative and interactive, which demonstrate friendship in action.

Recent research however has established the relationship of friendship and networks of friendship to important social and political networks in medieval society by showing that these texts relate to a specific, explicitly acknowledged ideal of disinterested public friendship and to identifiable social networks with important political implications. Medievalists now try to interpret the language of friendship related rigorously to its context and the historical circumstances of its deployment, through a more sophisticated reading of the texts, and to understand the role of such exchanges in the formation, maintenance and activation of networks, and ultimately to the workings of politics. Or they discuss the problem of understanding friendship as the expression of

a social as well as a personal relation which refers to the broader context of social structures and textual or educational environments.

The British Academy Network for 'Medieval Friendship Networks' (2004-2010) is an international network of western medievalists and Byzantinists bringing together different methodological approaches to friendship and to friendship texts in a rigorous comparative matrix of Scandinavia, western Europe and the Byzantine world. The aim of this network is to develop a better understanding of the language of friendship in its social, political and cultural context, to create methodologies for the reconstruction and analysis of relations and networks, and to visualize multi-layered processes of communication. Through a period of five years, international workshops and congresses on various topics (e.g. letters and narrative in medieval social networks, the (body) language of friendship, gesture in art and literature, functioning of political/episcopal/monastic/secular networks, detection of relationships, friendship across the boundaries (for example Islam, medieval Jewish communities, Rus), digital network mapping, friendship and gender) are planned. Research results will be presented through individual contributions, as well as through generalizing, comparative and cross-fertilizing publications. A website, containing an extensive bibliographical database on friendship and networks in Medieval Europe (300-1500), is under construction.

Directors: Julian Haseldine, University of Hull  
Margaret Mullett, Queen's University Belfast  
Jon Vidar Sigurdsson, University of Oslo

Coordinators: Michael Grünbart, University of Vienna  
Walter Ysebaert, Vrije Universiteit Brussel/FWO-Vlaanderen

## Recent Publications recommended by members:

A. Kaldellis, *Procopius of Caesarea. Tyranny, history and philosophy at the end of antiquity* (Philadelphia, PA, 2004).

Dr. C. Matzukis recommends the following book (written in Greek):  
*Οι Αντιδάνειες Λέξεις στη Ν. Ελληνική - Repatriated Loan Words in Modern Greek* by Dr Erasmia Vasmanoli, published by the University of Athens (2001)

## ANNOUNCEMENTS

Address of E. Vasmanoli:  
10 Militou Street  
Athens 10445, Greece  
Tel: 0930210 8227544  
Cell: 09306944189922  
Email: [erasmano@otenet.gr](mailto:erasmano@otenet.gr)

### **Abstract:**

Many ancient Greek words 'travelled' to other languages and came back to Medieval and Modern Greek in a new form or with a new meaning. The so-called 'repatriated loans' are categorized according to various criteria: the language through which they came back to Greek (for example through Italian and Turkish due to historical reasons and those that came back through Medieval Latin, modern French, English, German etc.) with various changes. The phonological, morphological and semantic changes of 170 words are analysed with historical references and comparisons between Greek and the languages involved.

For any additional information on this book, Dr Vasmanoli may be contacted at her email or physical address as given above.

Paul Bentley, *The Man Who Came After Hyacinth Bobo*, Enalios 2004, pp686, 25 euros (in Greek). (An historical novel about Pope Innocent III and the sack of Constantinople in 1204).

A *Festschrift* in honour of Christopher Walter, edited by Pamela Armstrong, is due to be published in 2005 (Pindar).

### **Liverpool University Press: Translated Texts for Historians**

#### **2004 publications**

Lactantius, *Divine Institutes*, translated by Anthony Bowen and Peter Garnsey

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

*Selected letters of Libanius from the Age of Constantius and Julian*, translated with an introduction and notes by Scott Bradbury

#### **Reprints**

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

## ANNOUNCEMENTS

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

Bede, *The Reckoning of Time*, translated with introduction, notes and commentary by Faith Wallis

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

### Expected 2005

Ambrose of Milan, *Political Letters and Speeches*, translated with introduction and notes by J.H.W.G. Liebeschuetz and Carole Hill

*The Chronicle of Ireland*, translated with introduction and notes by T.M. Charles Edwards

Acts of the Council of Chalcedon, translated with an introduction and notes by Richard Price and Michael Gaddis

Please visit our website for further information, including on-line ordering: <http://www.liverpool-unipress.co.uk>

## WEB-SITES

The SPBS website is at: <http://www.byzantium.ac.uk> Links to key portals can be found here.

<http://www.byzantinecongress.org.uk/> The website for the 21<sup>st</sup> International Congress of Byzantine Studies, London, 21-26 August 2006

<http://www.levantia.com.au> - aspects of everyday life in Byzantium and its neighbours.

<http://members.lycos.co.uk/palacecompany/> - a living history society set in Constantinople.

<http://www.fu-berlin.de/fmi/antike/Bibliographie.html> (Bibliographical update to Demandt's 1989 work on Die Spätantike).

<http://www.geschichte.hu-berlin.de/bereiche/ag/Hartmann/mat/ss02/iustlit.htm>  
(bibliography to 2002 of Justinian's reign)

## ANNOUNCEMENTS

<http://www.byzantium-ahrb-centre.ac.uk/index.htm> (the Byzantine AHRB Centre website)

More progress in putting translated texts on-line has been made by Roger Pearce in his "More Fathers" project:

<http://www.ccel.org/p/pearse/morefathers/home.html>.

<http://www.byzarch.bham.ac.uk/> (the Byzantine Archaeology Group based at Birmingham)

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

<http://www.lateantiquearchaeology.com> (the Late Antique Archaeology Conference Site)

"Lt-Antiq" is the premier discussion list for Late Antiquity: to join go to

<http://www.sc.edu/ltantsoc/>

To join "Byzans-L" go to: <http://www.doaks.org/byzansl.html>

## 9. INTERNATIONAL CONGRESS OF BYZANTINE STUDIES

**21st International Congress of Byzantine Studies,  
London 21-26 August 2006**

**Patron: HRH The Prince of Wales**

**Fifth Report of the Convenor**

**[www.byzantium.ac.uk/2006Congress](http://www.byzantium.ac.uk/2006Congress)**

The 21<sup>st</sup> quinquennial Congress of Byzantine Studies will be held for the Association Internationale des Etudes Byzantines by its British National Committee on 21-26 August 2006 in the Institute of Education in London, convenient to museums, libraries, public houses and ways of getting out of London.

The Congress bears the banner of '**Display**' and is divided into eight major Sections: the Display of I Empire, II, Works and Days, III Infrastructures, IV Words, V Texts, VI Orthodoxy, VII Byzantium as Display, and VIII The Future of the Past. Each Section has a domestic and foreign co-chair, three plenary speakers and a Commentator and is accompanied by eight associated Panels of six contributors each. Related Communications and Posters are invited in a First Circular, published at the same time as this Bulletin.

The development of the Congress has been reported on annually in *BBBS* since 27 (2001), and at open meetings at Spring Symposia including 39 (Belfast, 2005). There will not be a Spring Symposium in 2006, for all British Byzantinists and members of the SPBS have long been invited as consultants, contributors and hosts of the International Congress.

Full details are now on the Congress website, which is part of that of the SPBS, and is brought up to date regularly.

Opening and Closing lectures will be by Cyril Mango and Vasil Gyuzelev, chaired by the President and Secretary of the AIEB.

HRH The Prince of Wales has kindly agreed to be Patron of the Congress.



For further information apply to:

ANTHONY BRYER (Convenor) [bryer@compuserve.com](mailto:bryer@compuserve.com)

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PHILIP BOWDEN (Treasurer), LESLIE BRUBAKER, AVERIL CAMERON, ROBIN CORMACK, JAMES CROW, FIONA HAARER (Communications), JUDITH HERRIN, LIZ JAMES (Secretary), ELIZABETH JEFFREYS (Publications), MICHAEL JEFFREYS, RUTH MACRIDES, MARGARET MULLETT

## 10. EXHIBITIONS

2004

23 March - 4 July: **The Metropolitan Museum of Art, New York:**  
Byzantium: Faith and Power (1261–1557).

**Angeliki Lymberopoulou**  
**Open University**

Twenty-eight years ago the Metropolitan Museum housed an exhibition dedicated to the early Byzantine period (324–843).<sup>1</sup> *Age of Spirituality*, as the exhibition was entitled, was followed in 1997 by the very popular *Glory of Byzantium*, which focused on the middle Byzantine period (843–1261).<sup>2</sup> *Byzantium: Faith and Power (1261–1557)* was the third in this landmark series held at the Metropolitan, which introduced, presented and celebrated Byzantium.<sup>3</sup>

The stunning display was the first major museum exhibition dedicated to the last Byzantine phase and its aftermath. Its time frame was provided by two significant dates: 1261 marks the end of the Latin rule in Constantinople, the consequence of the fall of the city to the forces of the Fourth Crusade in 1204. Michael VIII Palaiologos (1259–1282) recaptured the city and restored it to Byzantine rule in 1261. He initiated what is now known as the Palaiologan period from the last ruling dynasty, which offers superb examples of artistic and cultural flourishing from its centre, Constantinople, as well as from a number of regional outposts such as Thessaloniki in modern Northern Greece and Mistras in the Peloponnese. This era came to an end in 1453 with the fall of Constantinople to the Ottoman Turks. The exhibition, however, continued until 1557, when the German scholar Hieronymus Wolf applied the term Byzantium to the conquered state for the first time in history. The majority of the people we now refer to as ‘Byzantines’ would have found this term unfathomable, since they considered themselves the heirs to the

<sup>1</sup> *Age of Spirituality. Late Antique and Early Christian Art, Third to Seventh Century. Catalogue of the exhibition at the Metropolitan Museum of Art, November 19, 1977, through February 12, 1978*, ed. K. Weitzmann, The Metropolitan Museum of Art, New York, 1979.

<sup>2</sup> *The Glory of Byzantium. Art and Culture of the Middle Byzantine Era (843–1261)*, ed. H.C. Evans and W.D. Wixom, The Metropolitan Museum of Art, New York, 1997.

<sup>3</sup> *Byzantium: Faith and Power (1261–1557)*, ed. H.C. Evans, The Metropolitan Museum of Art, New York, 2004.

## EXHIBITIONS

Roman Empire in the East. Wolf's term, however, by using a variant of Byzantion, the name of the ancient Greek city near the site of Constantinople, acknowledges and pays tribute to the Greek heritage of the empire. As Helen Evans, the museum's Curator of Early Christian and Byzantine Art, put it, 1557 was an appropriate end date for this show if "...we want to see it from the point of Constantinople in the years after the fall when the empire is still 'alive' and it has not yet entered the sphere of the myth".

Twelve rooms guided the viewer through a magnificent display of artefacts. They brought together more than three-hundred and fifty objects on loan from twenty-five nations that presented us a picture of the late and post-Byzantine period. Evans' and her co-curators' huge accomplishment was that around eighty per cent of these masterpieces had never before been exhibited (And, according to the New York Times, less than 10 percent had ever left their home countries).

The first, untitled, room of the exhibition introduced the period to the viewer with objects of all mediums and from Byzantium's neighbouring states, which by that time, preying on the empire's weakened state, had started to rival the formerly undisputed ruler. The room functioned as a sample, an 'appetizer' of what was to follow. The bilateral icon depicting the Annunciation in the front (cat. no. 99), displayed in the figure of Gabriel some typical characteristics of the Palaiologan style, which showed a preference for tall, robust figures, with the description of their bodies revealed underneath their garments. I did feel, however, that this room could have used a more coherent introduction to the history and geography of the era and its area. A map with chronology and marked territories would have been a very simple and quick solution – a solution, in fact, applied to the permanent Byzantine collection in the Metropolitan Museum.

The second and third rooms were dedicated to the Orthodox Liturgy. An impressive *choros* (hanging lamp, cat. no. 60) dominated the second room, while in the third a gathering of excellent frescoes were on display, both integral parts of the Orthodox Liturgy and of the Greek church interior. Here an unusual iconographic detail could be spotted in the *Betrayal*, a late thirteenth-century fresco from Greece, where Judas seems to bear a halo (cat. no. 42). Dr Paul Taylor, one of the curators in the Photographic Collection in the Warburg Institute, suggested a western influence. He informed me that Judas bears a halo – usually black – in the scene of the *Last Supper* and, therefore, he can be depicted with one in the *Betrayal* scene too. The Warburg Photographic Collection actually offers such an example with Judas bearing a halo in the latter scene, in the Cotton Bible, a manuscript dated 1050.

Room 4 was entitled 'Objects of Private Devotion' and contained stunning examples of portable mosaic icons, which initially appeared in the twelfth century. According to Evans 'they are the greatest art form of late Byzantine art', but unfortunately only few survive. This was truly a feast for the eyes. *The Forty Martyrs of Sebasteia* (cat. no. 133), was a superb representative of the Palaiologan art and style. Its realistic anatomical depiction of men was rather unusual in Byzantine art. However, the crowded scene with varied poses of the martyrs that convey their emotions and their suffering is typical of the period.

Room 5 was dedicated to the *Epitaphios*, a textile depicting Christ's body laid out for burial.<sup>4</sup> A tradition developed in the late Byzantine period, that it is connected to the Orthodox service, and therefore could (and perhaps should) have immediately followed the rooms dedicated to the Orthodox Liturgy (3 and 4).

Rooms 6 and 7 were dedicated to one of the most important aspects of the Byzantine culture and Orthodox faith – the icons. A variety of iconographic subjects were present in icons of all sizes and function. The use of icons such as the *Man of Sorrows*, an example of which was displayed in room 4 (cat. no. 131), was demonstrated in the *Dormition of Saint Ephrem the Syrian* (cat. no. 80), where such an icon is placed on his dead body, lying in the foreground. The *Triumph of Orthodoxy* (cat. no. 78), reflected the importance that the icon of all icons, the *Virgin Hodegetria*, had acquired in the late Byzantine period. The triptych with *Virgin and Child and Saints* (cat. no. 94), was an excellent example of the combination between traditional Byzantine and western style and iconography, which is also characteristic of the late and post-Byzantine period. Room 7 hosted icons from Saint Catherine's Monastery at Sinai, which are shown in a gallery designed to evoke the nave of the church there, built in the sixth century by the Emperor Justinian. A large number of so-called 'Crusader' icons appeared here,<sup>5</sup> and offered a rare treat to the viewer. Iconostasis beams (cat. nos. 220, 235), superb bilateral icons (cat. nos. 223, 230), a stunning icon of *Saint George with Scenes of his Passion and Miracles* (cat. no. 228), examples with which we are familiar through pictures in the text books and slides, were all there, in the 'flesh'.

<sup>4</sup> H. Belting, "An Image and its Function in the Liturgy: The Man of Sorrows in Byzantium", *Dumbarton Oaks Papers*, 34/35 (1980-1981), pp. 1-16; H. Belting, *Das Bild und sein Publikum. Form und Funktion früher Bildtafeln der Passion*, Berlin, 1995, pp. 189-196.

<sup>5</sup> K. Weitzmann, *Studies in the Arts at Sinai*, Princeton, 1982; D. Mouriki, 'Thirteenth-Century Icon Painting on Cyprus', *The Griffon* nos. 1-2 (1985-86), pp. 9-112 (reprinted in D. Mouriki, *Studies in Late Byzantine Painting*, London, 1995, pp. 341-442).

## EXHIBITIONS

Room 8 treated the subject of Byzantium and Islam, since during the late Byzantine period the two worlds were exposed to and influenced by each other. Room 9 was dedicated to the libraries in Byzantium. Scholarly activity increased in the dying centuries of the Empire and many Byzantine scholars contributed to the Renaissance since they found refuge in the West after the fall of Constantinople in 1453.<sup>6</sup> However, here the display did not reflect these issues, since the only objects here were the exhibition's catalogues.

Room 10 was dedicated to the Byzantine Sphere and Italy and had on display superb Cretan icons (e.g. cat. nos. 292, 295). Crete was the most precious colony of Venice in the Mediterranean and the place *per se* where the hybrid style that combined Byzantine and western elements, a taste of which was already acquired in room 6, thrived. Room 11 was dedicated to the Council of Ferrara-Florence (4 March 1438 – 27 August 1439), which ended with the short lived and highly controversial decree stating the union between the two churches (6 July 1436). Cretan art was still prominent here, with examples such as *Christ Carrying the Cross* by the famous and very talented Cretan painter Nikolaos Zafuris (dead by 1501) (cat. no. 308).

The last room, 12, explored the theme of Byzantium and the Northern Renaissance Artists. Most of the panel paintings on display here depicted the Virgin and Child. The veneration of the Virgin Mary during the Latin occupation of Constantinople (1204-1261) influenced the production of images dedicated to her. Byzantine icons exercised an influence on Northern artists, who reinterpreted them in their own style. The exhibition concluded very appropriately and cleverly with the painting *Christ on the Cross* (cat. no. 310) by the Cretan artist Domenikos Theotokopoulos, better known as El Greco: no other painter summarizes better the influences, transformation and 'journey' of the Byzantine culture during its last phase.

This exhibition certainly had a historic importance: it was the first that placed the final period of Byzantium on a pedestal and did so in great style. The objects offered to the public were exquisite and stunning and did justice to a very important and crucial era. They covered all mediums, from panel and monumental paintings to textiles and – the star of the show – mosaic icons and explored all possible cultural interaction between Byzantium and the West, the North and Islam. The space available was amply lit although in an artificial way – perhaps in an attempt to simulate church light. The religious artefacts outnumbered the

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<sup>6</sup> I. Ševčenko, 'Society and Intellectual Life in the Fourteenth Century', *Actes du XIVe Congrès International des Études Byzantines (Bucarest, 6-12 Septembre, 1971)*, 1., eds. M. Berza and E. Stănescu, Bucarest, 1974, 69-92.

secular, reinforcing the association between Byzantine culture and religious production, which was certainly in accordance with the exhibition's theme. Nevertheless, it might have been very helpful (and perhaps fairer) had the exhibition included a more extended representation of secular Byzantium – for instance through a photograph of the *ktetor* of the Chora Monastery in Constantinople, Theodore Metochites (1269-1332) in his splendid attire - which would have presented the viewer with a more complete and balanced view of the last phase of Byzantine culture. This can, by no means, diminish the exhibition's contribution to an era which has been overlooked for far too long and which some of us (including myself) hold to be the best phase of Byzantine art.

The exhibition catalogue is available both in hard back (\$75, ISBN 1-58839-113-2) and paper back (\$50, ISBN 1-58839-114-0) and is spectacular with the full-colour illustrations and accompanying essays. There is also a book complementing the exhibition, *Saint Catherine's Monastery, Sinai, Egypt. A Photographic Essay*, text by H.C. Evans, photographs by B. White, The Metropolitan Museum of Art, New York, 2004. It is available in hard back (\$29.95, ISBN 1-58839-109-4) and paper back (\$15, ISBN 1-58839-110-8). Complementing the exhibition was a variety of events, including a Symposium, which took place Friday-Sunday 16-18 April 2004, at the Gracey Rainey Rogers Auditorium at the Metropolitan Museum of Art. Another Symposium (Friday 16 April 2004, Columbia University's Italian Academy for Advanced Studies in America) in conjunction with an exhibition at Columbia University's Wallace Art Gallery, entitled *Restoring Byzantium: The Kariye Camii in Istanbul and the Byzantine Institute Restoration* was planned as a concurrent supplement to the Met's exhibition (between Tuesday 13 April and Saturday 12 June 2004).

**Maria Paphiti,**  
**Courtauld Institute of Art**

The third Byzantine exhibition "**Byzantium: Faith and Power (1261-1577)**" continues the sequence that began in 1977 with "The Age of Spirituality", followed in 1997 by "The Glory of Byzantium"

If a single statement had to encapsulate this show, one could justifiably say that it has been remarkable in terms of the diversity and quantity of the objects displayed. The statistics alone are striking: there

were 360 artworks on display,<sup>7</sup> belonging to 137 private, church, library and museum collections, coming from twenty-seven countries. St. Catherine's on Mount Sinai alone provided the Museum with forty items, a loan which made the Monastery the greatest lender to the exhibition, and it marked the biggest ever number of icons to be away from their sacred dwelling all at once.<sup>8</sup>

The end of the Latin occupation of Constantinople in 1261 indicated the conclusion of the previous show "The Glory of Byzantium" and the beginning of "Byzantium: Faith and Power". Whilst it is clear why the year 1261 was chosen, the exhibition's closing date of 1557 is more controversial. This was the year that the German scholar Hieronymus Wolf named the Eastern Roman Empire, "Byzantium". As the curator of the exhibition, Helen Evans, explains: "This new name acknowledged the classical heritage upon which the state had been built, although it did not recognise the empire's political power as a claimant to the authority of the Roman Empire."<sup>9</sup> The main structure of the show followed the pattern of the previous exhibitions: putting Constantinople at the centre, it sought to look at the arts produced in the rest of Byzantine world, Islamic neighbours, and in the West with special focus on Venice.<sup>10</sup>

Although the reasoning behind the grouping of objects was clear in almost all galleries, the visitor felt somehow overwhelmed upon entering in the first one due to the large number of objects and their variety of media, function, date and provenance. Architectural elements, icons, embroideries, manuscripts (secular, ecclesiastical, medical), jewellery, coins, utensils (metalwork and earthenware), represented all the states encompassed within the Byzantine sphere. Once one had worked out the concept behind this variegated mosaic of artworks, which aimed at giving

<sup>7</sup> The catalogue includes 355 entries. In the third room of the exhibition called "Fresco Painting and Manuscript Painting" there were five wall-painting fragments which are not included in the catalogue. These fragments belong to the collection of the Fifth Ephorate of Byzantine Antiquities in Mistras, Greece, dating to the 14<sup>th</sup> century and they come from the church of St. Christopher at Mistras. On the other hand, the Madonna of Březnice from the Czech Republic which appears in the catalogue (no.302) was not present at the exhibition.

<sup>8</sup> The collection from St. Catherine's after the end of the exhibition in New York was shown at the Benaki Museum in Athens, Greece, (20/7/-26/9/2004) and, at the Fondation Pierre Gianadda, in Martigny, Switzerland. (5/10/-12/12/2004).

<sup>9</sup> H. C. Evans, "Byzantium: Faith and Power (1261-1557)", in *Byzantium: Faith and Power (1261-1557)*, (New York, 2004), p.15.

<sup>10</sup> The concept behind the structure of "The Glory of Byzantium" was to focus on "the empire's interactions with its Christians neighbors and rivals, and its contact with the Latin West." See H.C.Evans and W.D.Wixon, *The Glory of Byzantium*, New York, 1997, p.xv.

a picture of the Byzantine people and their world – profane and religious, personal and public, aristocratic and lay –, then there was much to be gained from the exhibits. Three large double-sided icons stood in the middle of the gallery, thus affording viewers a rare opportunity to familiarize themselves with both images. One of them, the large icon from the Ecumenical Patriarchate with the Virgin Pasfolype, this unique appellation for the Virgin (meaning ‘Cease of Sorrow’), and the Crucifixion on its reverse (cat.90), attracted both academic and public attention. Scholars had a unique chance to look at the stylistic refinement of the Virgin and Jesus, and the Crucifixion, but also the over painting and the chopping that the icon has suffered over the years, while the public were stunned by the tenderness between the Mother and Child.<sup>11</sup> In the same gallery, there were displayed for the very first time together – at least in modern times- three artworks all relating to the empress Maria Angelina Doukaina Palaiologina: two icons from Meteora and the Cuenca Diptych (cat.24a-c).<sup>12</sup> One goldsmith’s object, the ring of Queen Theodora (c.1322), epitomised the epoch of its production: the mingling of the double-headed eagle, once used exclusively by the Constantinopolitan imperial court, with the Gothic decorative influences attesting to the growing dominance of Western trends over the Byzantine ones, reflected the Capital’s contested and diminishing power during that last period of its decadence (cat.17).

The collection of micro-mosaic icons was one of the most impressive sections of the exhibition. Sixteen icons were displayed side by side in the same gallery, while two others from St. Catherine’s were shown in the special section dedicated to the Sinai monastery. Whereas these icons must have originally been set in plain wooden frames,<sup>13</sup> this exhibition has shown how they were appropriated by their new owners after they had left Byzantine hands: most impressive was the altar-shape frame of the Man of Sorrows from the Santa Croce in Gerusalemme (cat.131), which includes more than 200 relics. Although some of the mosaic icons are damaged or restored, all of them, except for one, share

<sup>11</sup> For the public’s perspective see, J. Perls, “Good as Gold”, in *New Republic*, (17 May 2004), p.29 and M. Stevens, “Golden Years”, in the online magazine [www.NewYorkmetro.com](http://www.NewYorkmetro.com) (5 April 2004) and *New York Magazine*, (5 April 2004). For a review from the scholar’s viewpoint see, A. Cutler, “Byzantium”, in *The Burlington Magazine*, (July, 2004), pp.496-97.

<sup>12</sup> According to the catalogue of the exhibition *Byzantine art, an European Art*, (Athens 1964), the Cuenca Diptych and the icon with the Virgin and Child appeared there together. See catalogue entries 211 and 212, pp.258-260.

<sup>13</sup> Examples of micro-mosaic icons set in plain wooden frame are the Hodegetria from Sofia (cat.126), the Forty Martyrs from Sebastia (cat.133) and John Chrysostom (cat.135) from the Dumbarton Oaks or Saint Theodore Stratelates from the Saint Petersburg (cat.136), or the Annunciation from the Victoria and Albert Museum.



the same features: rectangular shape, golden background, golden mosaics for the accentuation of the garments' folds, stylistically very similar to their contemporary arts in other media. The exception, a roundel showing the equestrian Saint George slaying the dragon against an unusually dark background (cat.137), was executed in a conspicuously naturalistic manner, and appeared an oddity when seen in the context of the other mosaic-icons. One wonders how the Louvre's *tondo* should be categorised: either it is the only example of its kind, as suggested in the catalogue<sup>14</sup> or, in fact, it was produced in the same milieu as the rest of the surviving mosaic icons.

"Byzantium: Faith and Power" gathered beyond the magnificent icons and other famous artefacts such as the Arsenal Bible (cat.272), the icon with the Triumph of Orthodoxy (cat.78), and the two *sakkoi* (one from the Vatican (cat.177), the other of Photios from Moscow (cat.178)), items which have not been exhibited outside their home-countries, which are therefore less well-known. For example, one could see at the MET the sculpture of the enthroned Virgin and Child from the funerary church of King Stefan Uroš II Milutin (cat.41), a Cretan *panagiarion*, a little known but a small marvel of painting (cat.145), an illuminated Gospel Book from Ethiopia (cat.267), several frescoes, like the Virgin of the Annunciation from Kastoria (cat.45) and others from Mistras, and the shrine of King Stefan Uroš III Dečanski from the Dečani Monastery (cat.59).

Although there are more things to be praised about "Byzantium: Faith and Power", one could be sceptical about some choices. The shrine of King Stefan Uroš III Dečanski, just mentioned, due to its function in the liturgy of the Dečani monastery was placed in the gallery called "The Orthodox Liturgy". From the art- historical viewpoint, this reliquary-coffin brilliantly demonstrates how the lacing of the marble sculptured slabs (for instance see cat.38 or 40) was imitated in another medium. Hence, the object's artistic value would have been better examined had it been displayed among the sculptures, as indeed it appears in the exhibition catalogue.

The last two parts of the exhibition were intended to show the influences between Byzantine and Western art. Although there were examples which successfully proved this point, such as the icon with Madonna and Child from Siena (cat.289) and the Seitenstetten Missal (cat.278), there were other pieces which illuminated relationships of more historical or social interest, rather than immediate artistic interactions. The 14<sup>th</sup> century Greek copy of the Dioscurides manuscript (cat.315)

<sup>14</sup> H. C. Evans, (Ed.), *Byzantium: Faith and Power (1261-1557)*, (New York, 2004), entry 137, p. 230.

revealed that it was appreciated and used in the West after it was taken from Constantinople, but not necessarily that it was seen as a work of art. Likewise, the folio with the transfer of St. Catherine's body from "The Belles Heures" of Jean Duc de Berry (cat.297), an outstanding miniature, showed the increasingly prominent Western role in the once purely Orthodox monastery on Sinai, but it displays no Byzantine influences in its execution. The Mandylion and Crucifixion paintings by the Cretan artist El Greco (cat. 309 and 310), both works of his middle Spanish era, revealed their connections with the artist's Byzantine training through the colours of Christ's flesh and, in the case of the second painting, through his disposition on the cross and the single nail on his feet, specialised features usually limited to those conversant with Byzantine art. Taking into consideration that El Greco's pictures are included in the chapter of the catalogue entitled "Venice and the Byzantine Sphere", the artist's transformation from Byzantine iconographer to Western painter would have possibly been easier understood through a work from his Cretan or early Venetian period.<sup>15</sup>

Regardless of these and perhaps other problems, "Byzantium: Faith and Power" has without doubt been a monumental exhibition which could have not been accomplished without tremendous work on an international scale. Even though scholars and the public approached the show from different perspectives, the conclusion is that both groups very much benefited from this show, the lasting product of which is an equally great catalogue that will be a permanent reference work for the arts of the last Byzantine period and its aftermath.

### **Byzantium: Faith And Power (1261-1557) – A Symposium**

**Dimitra Kotoyla**  
**Courtauld Institute of Art**

In spring 2004 the Metropolitan Museum of Art in New York organized one of the largest exhibitions ever devoted to Byzantine art and culture. In conjunction with it and under the same title, 'Byzantium: Faith

<sup>15</sup> Reference should be made to the fact that the exhibition at the Metropolitan Museum coincided with the El Greco show at the National Gallery in London. Therefore, works such as *The Dormition of the Virgin* from Syros or *St. Luke Painting the Portrait of the Virgin and Child*, which could have shown the first Western influences on El Greco's early Cretan career, were unavailable. At the same time the El Greco's escutcheon with the *Mandylion*, in spite of the fact that it was included in the *El Greco* catalogue, it was not exhibited in London because it was part of "Byzantium: Faith and Power".

## EXHIBITIONS

and Power (1261-1557)', a three-day (April 16-18) international symposium was organized with exceptional success by Helen C. Evans (curator) and Sarah T. Brooks (research associate) of Medieval Art at the Metropolitan Museum. My participation at the symposium and the present review were generously supported by a travel grant awarded by the British Society of Promotion of Byzantine Studies to which I remain deeply grateful.

The symposium, directly related to the exhibition, focused and commented on key historical and broader cultural/artistic issues mainly of the Late Byzantine period. The presentation of the papers read will be done here thematically rather than in the chronological order in which they were delivered. The opening speech of Prof. T. Matthews was devoted to the nature and the multiple function of the icon in Byzantium. Prof. Matthews offered a particularly interesting in-depth analysis of the complex theological, intellectual and ideological background behind representation and the image in Late Byzantium, an era dominated by icons. The key role of the 'Icon' in Late Byzantine/ Palaiologan art and culture with particular emphasis on the fresco cycles in the churches of Mistra was also examined by Prof. R. F. Taft. He centered his analysis on an attempt to draw direct links between Palaiologan Iconography and the Liturgy, as both were finally crystallized during the Late Byzantine period. Certainly, the Palaiologan period was an era of intense fragmentation for the Byzantine empire. Prof. A. Laiou in her presentation offered a meticulous analysis of the complex sensitive relations between the newly established empires-states on former territories of the empire and their neighbours.

However, the main theme of the symposium was the cultural and artistic interchange between Byzantium and the Eastern neighbouring civilizations up until the 16<sup>th</sup> century. Aspects of this issue formed the main subject of the majority of the rest of the papers. In the morning of the second day, Prof. D. Jacoby dealt, with amazing encyclopedic knowledge, with the adventures of the iconography of John VIII Palaiologos' portraits as a case study for the intense cultural exchange between Byzantium, Asia and the West, while Dr. M. Mavroudi centered her presentation on Byzantine influences on Arabic writers and the reception of Byzantium by them. Half of the last day of the symposium was devoted to Byzantine influences in Russia and the Caucasus. Dr. A. Eastmond, currently lector at the Courtauld Institute of Art, examined Byzantium in the art of the Caucasian states in connection with possible existing similarities in the theoretical framework and the practices related to the cult of the icons in surviving Late Byzantine and Eastern sources. Moscow as the Third Rome, the attempt of Russia to introduce and establish its capital through a complex network of large and small scale

policies as the third 'natural' heir of the Roman civilization and empire, particularly after the fall of Constantinople, was the main subject of Dr. D. Ostrowski's presentation, while Dr. Piatnisky focused his speech on the place of Byzantine/Palaiologan icons and their iconography in Old Russian Art. Prof. H. Belting, on the other hand, who closed the second day of the symposium, was the only one to concentrate exclusively on Byzantium and the West highlighting key issues of cultural exchange between Late Byzantine Art and Western, mainly the Venetian, artistic production.

Late Byzantium and partly the post-byzantine period witnessed an unparalleled outburst of artistic and monastic patronage and the afternoon session of the second day of the symposium was devoted almost exclusively to this issue. Prof. S. Kalopissi-Verti examined social, historical and cultural aspects of artistic production and patronage during the Palaiologan period. Dr. V. Kidonopoulos, on the other hand, dealt with the transformations of the urban physiognomy of Constantinople from 1204 until 1453. The research presented part of a much larger project and offered invaluable information not only for the historian but for archaeological and art-historical research too. For example, the information, presented for the first time, concerning the restoration and the foundation or the re-foundation of monastic institutions in the capital during the 13<sup>th</sup> and the 14<sup>th</sup> centuries will prove particularly important for further research on Late Byzantine Monasticism. Finally, the paper read by Prof. N. Patterson-Ševčenko revisited issues of the cult of St. Catherine on Mount Sinai. Based on the unpublished *Typikon* of the Monastery, Prof. Ševčenko focused mainly on the revival of pilgrimage cult at the site and the consequences that the growing popularity of the veneration of the saint's relics had for the development of the Sinaitic monastic community after their translation and final deposition there. The depiction of the legendary miraculous translation as well as that of the Monastery of Sinai as one of the most renowned and celebrated destinations for pilgrims in Western artistic production up until the 15<sup>th</sup> century formed a large part of Prof. Ševčenko's presentation.

### Restoring Byzantium: A Symposium

In the morning of Friday 16<sup>th</sup> April, before the official opening of the symposium at the Metropolitan Museum, an international roster of participants presented papers on the Kariye Camii and its restoration by the Byzantine Institute of America at the Italian Academy of Advanced Studies, University of Columbia. The symposium, organized with particular success by Dr. H. Klein, revisited a key monument for Late Byzantine art and architecture: the Kariye Camii. The majority of the

## EXHIBITIONS

papers, all delivered by distinguished scholars, experts in their field, focused on an attempt to 'read' and interpret the architecture and especially, the fresco decoration of the monument in relation to its function as a burial place, a private mausoleum. Prof. Ousterhout (University of Illinois at Urbana-Champaign) successfully demonstrated the direct relation between architecture and the fresco decoration of the Kariye Camii, with particular emphasis on the role of Metochites as an ideal patron who broke established rules inaugurating a new relationship with the past. The personality of Theodore Metochites and aspects of the history of the foundation of the Kariye Camii was the issue examined by Prof. Magdalino. Prof. Magdalino tried to read the 21 autobiographical poems composed by Metochites as an informal *Typikon* with precise information and orders concerning the organization and the liturgical duties of the monks of the newly founded community of the Chora Monastery. Particular emphasis was given to the fact that, strangely enough compared to traditional practices of previous Byzantine founders, Metochites presented himself as the first founder of the monastic institution of the Chora omitting any single reference to the first patrons of the foundation. The Monastery was treated by Metochites not only as an exclusively personal gift in return for posthumous salvation but, as he himself openly declared, as a means to gain eternal glory and pleasure ('ἡδονή') in this life too. The fresco decoration of the Kariye Camii was also examined by Sharon Gerstel. Dr. Gerstel tried to reconstruct the Parekklesion of the Chora Monastery as a luxurious - all windows were filled with painted glass, marble slabs covered the floor - dark burial chapel separated completely from the main church of the monastic complex. The tomb of the founder must have been situated inside the apse of the holy bema which, according to Dr. Gerstel's reconstruction, was separated with a barrier from the rest of the Parekklesion. Particularly interesting was her analysis of the funerary and salvatory references in the fresco decoration of the Parekklesion in comparison with that of Late Byzantine monuments with similar function and use, such as the private burial chapels in Mani and Mistras. The two papers concerning restoration work at the Kariye Camii were perhaps the most challenging and interesting of the symposium. While Carroll Wales focused on personal recollections from restoration work of the Byzantine Institute of America in general, Prof. Cormack offered a unique, unparalleled portrait of a legendary figure for the development of Byzantine Studies whose name will remain forever closely connected to major-key Byzantine monuments, in particular to the Kariye Camii. Finally, Dr. G. Infranca closed the symposium with a short presentation of a new program of restoration at the monument, while Dr. H. Klein in his presentation offered a brief summary of the ideas and the main

## EXHIBITIONS

philosophy of the exhibition that accompanied the symposium. The exhibition was devoted mainly to testimonies - photographs and drawings - of the restoration work of the Byzantine Institute of America at the Kariye Camii. It also included a series of largely unpublished books, maps and manuscripts decorated with images of Constantinople and its monuments such as the *Khahili Portolan Atlas* (1669-1725), the *Liber Chronicarum* of Hartmann Schedel (Augsburg, 1496), Petrus Gullius' *De Constantinopoleos Topographia* (Lyons, 1632) and Guillaume-Joseph Grelot's *Relation nouvelle d' un voyage de Constantinople* (Paris, 1680).

# 11. Byzantine Studies in the Czech Republic and Slovakia : a historical Review

Jozef Matula<sup>1</sup>

The history of the development of Byzantine Studies is not only a part of historiography and philology, but it also constitutes a special chapter in European cultural history and thinking. The evaluation of Byzantium and the attitude towards this empire on the borders of Europe and Asia which had claimed to be the inheritor of the Roman Empire, has always been connected with a whole set of political, cultural and religious factors. With the exception of a rather short episode when Cyril and Methodius led a mission to Great Moravia, the Czech countries have never been under the direct influence of Byzantine civilisation, but have developed in the sphere of Western Latin culture. It is therefore understandable that modern historical and philological enquiries have also been directed towards the study of the Middle Ages in Western and Central Europe and that Byzantine studies started to develop relatively late, and have stayed on the periphery of our research interests.

In the fourth volume of Otto's encyclopaedia, we can read a definition of "Byzantinism" which runs as follows: "it is the state of things as it was in the Byzantine Empire, ie. depravity, especially of courtly life, surfeit of luxury and ceremonies at the court, undignified lickspittle and butteriness towards the sires"<sup>2</sup>. This fourth volume was published in 1891 and ironically, this was the same year in which Karl Krumbacher wrote the first "scientifically" valuable history of Byzantine literature<sup>3</sup>. The founder of Czechoslovakian Byzantology, Jaroslav Bidlo (1868-1937), evaluated this work as an key enterprise in the development of Byzantine studies<sup>4</sup>. What is important, in our new encyclopaedias, is that the meaning of "Byzantine" has advanced towards "the Byzantine

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<sup>2</sup> *Ottův slovník naučný*, 28 volumes (A-Z with supplement), Prague, 1888-1909, vol. 4. The *Ottův slovník naučný*, the second important encyclopaedia published in Czech, is also the largest and most comprehensive.

<sup>3</sup> Krumbacher, K., *Geschichte der byzantinischen Litteratur von Justinian bis zum Ende des Oströmischen Reiches (527-1453)*, C.H. Beck, München, 1891.

<sup>4</sup> Bidlo, J., "Studia byzantologická a Karla Krumbachera 'Geschichte der byzantinischen Literatur'" ("Byzantine Studies and Karl Krumbacher's 'Geschichte der byzantinischen Literatur'"), *Český časopis historický* 14 (1902): 129-158, 270-284, Odložilík, O., "Jaroslav Bidlo", *Slavonic Review* 16, no. 48 (1938): 696-98.

nature of culture and lifestyle", overshadowing the older pejorative meaning. On the other hand, the terms "Byzantium" and "Byzantinism" in the public's view, sometimes regain a pejorative meaning in conjunction with the view on the postwar political development in Eastern Europe.

It is clear that Byzantine studies, from the very beginning, were a historical science closely connected with the pressing political problems of the time. Some scholars see the reason for the growing attention to Byzantium in the second half of the twentieth century as a result of the interest in historical forms of totalitarian states. But there also may be a different reason. Traditional European historiography sprang from historical issues that started with the Roman Empire and continued via the empire of Charles the Great to the Holy Roman Empire of the German Nation and then to modern national states. Only Roman-Germanic culture was regarded as an active historical agent: the East, not only the Orient, but also the European "Greek-Slavonic" East, stayed as a "stagnant" area of the edge of historical interest<sup>5</sup>. After WWII, the European East came to the historical scene as an important agent. The development of its civilisation can fully be understood through a better look at its historical roots and circumstances<sup>6</sup>. We can say that today's interest in Byzantine civilisation and culture is connected with the suppression of a Eurocentric approach to history. In wider circumstances, this interest is, in many ways, connected with the actual treatment of the relation between East and West, with efforts for deeper mutual understanding and comprehension of historical issues.

We can trace the development of Byzantology as an independent historical and philological discipline in Bohemia at the beginning of the twentieth century. The origin of Czech Byzantology is connected with temporal national cultural interests at a time of national renaissance, with an interest in the development of the Slavonic nations. The foundations of Byzantology were laid by Jaroslav Bidlo, a professor of Eastern European history and the history of the Balkan peninsula at the Faculty of Philosophy at Charles University in Prague. He wrote a lengthy key article<sup>7</sup> in which he not only referred critically to Krumbacher's works (which represented the state of Byzantological philological knowledge of that time), but also discussed Byzantology as a scientific discipline and

<sup>5</sup> In the years 1894-1924, the Byzantine question was dealt with at some oriental congresses.

<sup>6</sup> We can see a similar situation with many other areas in the eastern Mediterranean, in Cyprus (Greek-Turkish relations) or in Lebanon (the relation between Muslims and Christians): in all these areas we can find the roots of their problems in Byzantine history.

<sup>7</sup> see footnote 4.



introduced the main issues. Byzantology, in the Czech intellectual environment, sprang from Slavonic studies, the studies of the history of Slavonic nations for whom Byzantine civilisation formed the basis for their own cultural development<sup>8</sup>. In this, Jaroslav Bidlo added to the works of the former Czech historians, especially to those of the great Balkan historian, Konstantin Jireček (1854-1918) who, however, did not directly influence the Czech scene, since he was a professor at the University of Vienna<sup>9</sup>. Another historian of the Balkan nations and their relations with Byzantium was Bidlo's younger contemporary, Karel Škorpil (1859-1944). However, he lived abroad and, as the first leader of the archaeological excavations in Plisca and Preslav, he is deservedly named "the father of Bulgarian archaeology"<sup>10</sup>. An important Slavist and Byzantinologist, Miloš Weingart (1890-1939), in the introductory part of the first volume of *Byzantinoslavica* (1929), pointed out that Czech Slavonic studies, from the very beginning since Josef Dobrovský and

<sup>8</sup> Already in the study *Byzantine Culture* from 1917, he came to the conclusion that eastern Europe forms a special whole, given the differences of religious conceptions of the eastern-Greek and Roman church. This opinion was accepted by J. Bidlo as the basis for his synthesis of the history of eastern Europe which he outlined in 1933 at the VIIth International Historical Congress in Warsaw (Was ist die osteuropäische Geschichte?, Slawische Rundschau 1933. Ce qu'est l'histoire de l'orient européen, quelle en est l'importance et quelles furent ses étapes, Bulletin d'information des sciences historiques en Europe orientale, t. VI, 1934) and which he later discussed in his book *History of Mankind*, III vol., 1937.

<sup>9</sup> Konstantin (Josef) Jireček, Czech politician, diplomat and historian, founder of Czech Balkanology and Byzantology. After changes in the Balkans, he helped, together with other Czechs, to build administration, school education and the economy of the newly founded Bulgarian state, with which he remained closely connected. In 1879, he entered the government service and even became the minister of education. During this time, he was involved not only in politics, but also with Balkan and Byzantine studies on which he wrote many studies and treatises. His voluminous and, in many ways, groundbreaking work was almost always connected with the history of the Balkan nations and states (especially Bulgarians and Serbians). The first monographs dedicated to Bulgaria were *Dějiny bulharského národa* (1876) (*History of the Bulgarian Nation*), the important encyclopaedic handbook *Das Fürstentum Bulgarien, seine Bodengestaltung, Natur, Bevölkerung, wirtschaftliche Zustände, geistige Cultur, Staatverfassung, Staatsverwaltung und neueste Geschichte* (1891). To southern-Slavs, he dedicated many works concentrated especially on the history of Dubrovnik (for example, *Poselství republiky Dubrovnické k císařovně Kateřině v roce 1771* (1893) (*Mission of the Dubrovnik republic to empress Katherine in 1771*). His best works were dedicated to the history of the Serbians (*Staat und Gesellschaft im mittelalterlichen Serbien*, 1916, *Geschichte der Serben*, 1911-18, unfinished).

<sup>10</sup> The archaeological works in Plisca were started by Czech Archaeologists - amateur brothers Hermenegilds, Karel Škorpil and the academic Uspenský at the end of the nineteenth century.

Pavel Josef Šafařík, had not neglected the study of Byzantine history and letters. These historians realised that without knowledge of the Byzantine world, it would not be possible to understand fully and rightly the medieval development of the southern and eastern Slavs, and that knowledge of Byzantine-Slavonic relations would provide a key to the understanding of southern-Slavonic and Russian culture<sup>11</sup>.

The real development of Byzantine studies in Czechoslovakia came after the First World War. An important impulse for this development was the arrival of a group of excellent Russian historians and experts in Byzantine and old Slavonic art to Prague; the leading figure was Nikodim Pavlovič Kondakov (1844-1925)<sup>12</sup>. The great emigration wave after the Bolshevik revolution in 1917 brought to the host countries a large number of Russian academics who tried to continue their research on an individual as well as on a collective basis<sup>13</sup>. Prague became one of the most important centres for Russian intellectuals in the prewar period. Kondakov founded an institute that remained active after his death in 1925 and provided administrative and practical help to many Russian and other Slavonic scholars who settled in Prague<sup>14</sup>. Kondakov's successor,

<sup>11</sup> At the time of the founding of *Byzantinoslavica*, Czechoslovakia was interested in the southern Slavonic countries and Balkans also from the point of view of contemporary foreign politics. Hauptová Z., "Miloš Weingart - 21.11.1890 - 12.1.1939", *Byzantinoslavica* 60/1 (1999): 1-8. Miloš Weingart was a prominent Czech scholar, a professor of Slavonic philology at the Faculty of Philosophy, Komenský University, Bratislava (FF UK), a member of the Comité international des études byzantines and an editor of *Byzantinoslavica*. His literary and scholarly interests were dedicated towards ecclesiastical Slavonic literature, Byzantine-Slavonic cultural relations, and the history and structure of Slavonic philology. At FF UK in Bratislava, he not only lectured, but also organised and built the library of the seminary. He published *Byzantské kroniky v literatuře církevněslovanské, I-II* (1922, 1923) (*Byzantine chronicles in the ecclesiastical-Slavonic literature, I-II*).

<sup>12</sup> Nikodim Pavlovič Kondakov, a graduate of Moscow university, a disciple of F. Buslajev and K. Gerce, was one of the best experts in old Russian and Byzantine art and related questions on the Near East, Balkan and Caucasus. He is justly regarded as the founder of Russian modern archaeology and pioneer of the iconographic method.

<sup>13</sup> Vladimir Lossky (who emigrated to Czechoslovakia in 1922) was one of the most important Orthodox theologians of the twentieth century. He studied in Prague under N.P. Kondakov and here he published his first study in 1929, *Negativní teologie v učení Dionýsia Areopagity* (*Negative theology in the teachings of Dionysius Areopagite*) (in Russian it was published in *Seminarium Kondakovianum* III., 1929 (138-144)). This work reveals all his theological preoccupations. Vladimir's father, Nikolaj O. Losskij, was a Christian philosopher - intuitivist and author of many books that were published in our country as well. He worked in Prague and later at Bratislava university almost until his death.

<sup>14</sup> They published a regular volume, every year until 1941, which was named *Seminarium Kondakovianum* (altogether 11 volumes - publication was interrupted in

another Russian emigrant, Nikolaj Lvovič Okuněv (1886-1949), was an important figure for Czechoslovakian Byzantology and related subjects. The aims of the society were to publish the research inherited from Kondakov, and to continue the scientific enquiry in the directions started by Kondakov, that is archaeology and Byzantology<sup>15</sup>. The activity of the Institute also touched on other related theses, including Byzantine, old Russian and Balkan art and general eastern European culture, the art of late antiquity, and art of the Near East and of migrant nations. Among those who attended these Czech lectures were Josef Myslivec and Karel IV Schwarzenberg<sup>16</sup>. Kondakov's Institute has now become today's *Ústav dějin umění Akademie věd České republiky* (The Institute of the History of Art at the Czech Academy of Sciences). Here we can find an institutional archive, parts of the personal inheritance of individual members including Kondakov, an extraordinary library containing about 10,000 volumes. An extensive collection of icons is loaned as a deposit in the National Gallery in Prague<sup>17</sup>.

An important act was the foundation of the *Slavonic Institute* in Prague in 1928 that has become the administrative basis of all Czech Slavonic studies<sup>18</sup>. In 1929, it started to publish the journal *Byzantinoslavica* - it was published until the beginning of the Second World War as a regular "Symposium for the study of Byzantine-Slavonic

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1930, 1934 and 1939). It was well regarded as an academic journal and is still valuable, even today.

<sup>15</sup> The name of the *Institute* is still associated with its voluminous and important publishing activities.

<sup>16</sup> Karel VI Schwarzenberg, a great lover of the Christian East, belongs together with Josef Myslivec, among the small number of Czechs who became eminent among Kondakovians. Hlaváčková, H., "Josef Myslivec and his catalogue of icons from the collection of the former N.P. Kondakova Institute in Prague", in Josef Myslivec, Catalogue of icons from the collection of the former N.P. Kondakova Institute in Prague, ed. H. Hlaváčková, Artefactum, Prague, 1999, 7-11; Hlaváčková, H.: Josef Myslivec (Zamlčované osobnosti) ("Josef Myslivec (Suppressed Personages)"), *Umění a řemesla* 3 (1991): 95.

<sup>17</sup> Kondakov's *Institute* was closed on 2nd January, 1953 and this Institute, one of the first specialised institutions in the world, slowly fell into oblivion.

<sup>18</sup> Today the *Slavonic Institute* at the Czech Academy of Sciences (AVČR) is a part of the Section of Humanities and Philological Sciences. It deals with Paleoslavonic and Byzantine research (Václav Čermák, Jan Berný, Emilie Bláhová, František Čajka, Zoe Hauptová, Lubomíra Havlíková, Václav Konzal, Pavel Milko, Zdeňka Ribarova, Jarmila Vařeková, Vladimír Vavřínek, Lukáš Zábranský, Ludmila Pacnerová, Kyriaki Chábová, Marina Luptáková) and with the lexicography of contemporary Slavonic languages, history of Slavonic studies, literary studies of Slavonic literature and publishing activity connected to all these topics. An important work of the group is *Psalterii Sinaitici pars nova: (monasterii s. Catharinae codex slav.2/N) / ad editionem praeparaverunt Petra Fetková, Zoe Hauptová, Václav Konzal et al. sub redactione Francisci V. Mares, Österreichischen Akademie der Wissenschaften, Wien 1997.*

relations". Its managing editor and real creator was, until his early death in 1939, the aforementioned excellent Czech scholar, Miloš Weingart, who managed to persuade almost all the leading scholars in Czechoslovakia to contribute to the journal and also many other scholars from Slavonic countries, and even some western scholars, who dealt with various aspects of this question. In this way they created a journal of high professional quality; important and essential articles and studies were published here, often presenting original and sometimes even revolutionary discoveries and opinions. At the same time, it played an important and informative role providing a forum in which scholars could comment critically on new and important issues in the field of international Byzantine studies. It was only natural that the main specialisation of the journal was Slavonic studies and that great emphasis was placed on the diffusion of Byzantine culture among Slavonic nations. Much attention was paid to studies on Cyril and Methodius' mission and to old-Slavonic literature in general<sup>19</sup>. In this connection, we must mention František Dvorník (1893-1975) who based the study of Byzantine-Slavonic relations on the all-embracing research of the power and political concerns throughout Europe in the ninth century. He approached the question of the origin of old-Slavonic hagiography and its relationship to contemporary Byzantine literature in a completely new way<sup>20</sup>. His later work led him to a complete re-evaluation of the so-called Photian schism<sup>21</sup>, and after the Second World War, when he was a professor at Harvard University and a member of the Byzantine Institute at Dumbarton Oaks in Washington, he studied political theories in Byzantium and wrote several monographs on this topic<sup>22</sup>. He continued to work on the question of Byzantine missions among the Slavonic nations, and his last monograph on this topic, summarising the results of his life-long studies, was published in 1970, both in English in America and in Czech in Prague<sup>23</sup>.

František Dvorník was not the only Czech scholar interested in Byzantium. We must also mention Karl Müller, who was a translator of

<sup>19</sup> *Cyrrillomethodiana: in honorem Aemiliae Bláhové et Venceslai Kozna*, ed. Z. Hauptová et E. Šlaurová, Slovanský ústav AV ČR/Euroslavica, Praha, 2001.

<sup>20</sup> This preoccupation led him more and more towards his own approach to Byzantine Studies. He started his academic career by publishing an important hagiographic text - *A Life of Gregory of Dekapolis*. See Dvorník, F., *La vie de s. Grégoire le Décapolite et les Slaves macédoniens au IX<sup>e</sup> siècle*, Paris 1926.

<sup>21</sup> Dvorník, F., *The Photian Schism, history and legend*, Cambridge University Press 1948.

<sup>22</sup> Dvorník, F., *Early Christian and Byzantine Political Philosophy. Origins and Background*, Washington DC, 1966.

<sup>23</sup> Dvorník, F., *Byzantine missions among the Slavs. SS Constantine-Cyril and Methodius*, Rutgers University Press, New Brunswick, N.J., 1970.

ordinary Byzantine literature, especially novels and epics, into Czech, and who wrote the first (and so far, only) Czech overview of the history of Byzantine literature<sup>24</sup>. Another scholar, Theodor Saturník (1888-1949), dealt with Byzantine law and the Slavonic nations. His follower, Josef Vašica (1884-1968), continued his work in an original way. We must also mention the contribution of other scholars, such as Josef Vajs (1865-1959) who, through their work on old-Slavonic literature, contributed considerably to the knowledge of its Byzantine models. In the period between the wars, the study of Byzantine art and old-Slavonic art reached a very high standard in Czechoslovakia: despite the leading role of the Russian scholars living in Prague (led by N. L. Okuněv), Czech scholars did make a great contribution as well. We must mention especially Josef Cibulka (1886-1968), the prominent expert in early Christian archaeology, and of his disciples, Josef Myslivec (1907-1971) whose career was, however, forcibly interrupted by long years of unjust imprisonment in the 1950s.

The period between the wars also saw significant scientific and cultural contacts made between Czechoslovakia and Greece and the study of the history and culture of Byzantium was of particular importance, encouraged by the work of Jaroslav Bidlo, Milada Paulová, František Dvorník and others, and the publication of *Byzantinoslavica*. Modern Greek research became one of the main topics in the Centre for Greek, Roman and Latin studies ČSAV, which was founded in 1953. The Head of this Institute was the classical archaeologist Antonín Salač (1885-1960) who was a member of the expedition which carried out archaeological research on the island of Samothraki and in the ancient Kymé in the interwar period.

The Second World War was a great landmark in the development of Byzantine and Slavonic studies in Czechoslovakia. Opportunities to research and publish results were repressed and international relations disrupted. Some of the prominent experts died at that time and some had to emigrate. After this forced break, however, there was a time of intensive development. Shortly after the end of the Second World War, Milada Paulová (1891-1970), a follower of Jaroslav Bidlo at Charles University<sup>25</sup>, together with the art historian, Nikolaj Lvovič Okuněv and the paleoslavonic scholar, Bohuslav Havránek, continued to publish the *Byzantinoslavica*. She turned this journal into an international journal

<sup>24</sup> Müller, K., *Úvod do byzantských dějin, kultury a literatury s ukázkou z literatury byzantské* (Introduction to Byzantine History, Culture and Literature with an example from Byzantine literature), Praha 1927.

<sup>25</sup> As the professor of Slavonic history and Byzantology, Milada Paulová became known especially for her detailed works on the history of Czech and southern Slavonic relations.

with a much wider scope which dealt with all areas of Byzantine studies, without neglecting its original aim. The journal also now contained a bibliographic section which included up-to-date information on the development of Byzantine studies on an international basis and the study of Byzantine influence on the Slavonic nations. Among the contributors were many scholars from both Slavonic and Western countries with the result that the journal gained international recognition. The publication of *Byzantinoslavica* was assured in 1953 when the *Slavonic Institute* was incorporated into the new Czech Academy of Sciences. Milada Paulová led the journal until the mid 1950s when a Slavonic scholar, Antonín Dostál (1906-1997) took over. For the organisation of the redaction work, Bohumila Zástěrová (1915-1987) was responsible and for a long-time she worked with Milan Loos, a great authority in the field of Byzantine religious history and Medieval heresies<sup>26</sup>. Some time later, Vladimír Vavřínek joined them and he took over the editorship of the journal after their deaths. He was the chief editor of *Byzantinoslavica* until the mid 1990s<sup>27</sup>. Vladimír Vavřínek started with the study of ancient history and later on, turned his attention towards the question of change in late antique society and Medieval Byzantium. He was most interested in the study of the history of the Byzantine missions towards the Slavs, the Christianisation of Great Moravia, and the relationship between old-Slavonic and Byzantine literature, a topic in which he followed František Dvorník to a certain extent<sup>28</sup>. The scholars working on *Byzantinoslavica* were not, however, the only group of Byzantinists. They kept close relations with Czechs working on paleoSlavonic research, especially a group who published (from 1958) the monumental *Slovník jazyka staroslověnského* (*Dictionary of Old-Slavonic Language*). The chief editor was Josef Kurz and the dictionary is now almost completed under the editorship of Zdeňka Hauptová<sup>29</sup> who co-operated with Kurz for a long time. As the continuation of this dictionary, the *Greek - Old-Slavonic Dictionary* is being prepared, an idea initiated by Ilona Páclová (now deceased).

<sup>26</sup> Loos, M., "Gnosis und Mittelalterlicher Dualismus", *Listy filologické* 90, 1967, 116-127; Loos, M., "Le mouvement paulicien à Byzance [II]", *Byzantinoslavica* 25, 1964, 52-68; Loos, M., *Dualist Heresy in the Middle Ages*, Academia, Prague 1974.

<sup>27</sup> Today the chief editors are Pavel Milko and Lubomíra Havlíková.

<sup>28</sup> *Stefanos: studia byzantina ac slavica: ad Vladimíro Vavřínek ad annu sexagesimum quintum dedicata*, ed. R. Dostálová et V. Konzál, L. Havlíková adiuvante, *Byzantinoslavica* 1-3, 56, Praha 1995.

<sup>29</sup> Hauptová, Z. - Bechyňová, V., *Zlatý věk bulharského písemnictví: Výbor textů od X. do počátku XV. století* (*The Golden Age of Bulgarian Letters: a collection of texts from the Xth till the beginning of the XVth century*), Vyšehrad, Praha 1982.

Apart from paleoSlavonic studies, which in *Byzantinoslavica* were represented by Emilie Bláhová, Czech Byzantinists in the postwar period directed their attention towards the study of classical antiquity. The foundations of this work had been laid by two eminent professors of classical philology at the Faculty of Philosophy at Charles University. The first, Karel Svoboda (1888-1960), concentrated his studies on the Byzantine novel and the work of Michael Psellos<sup>30</sup>, and the other, Antonín Salač (1885-1960), published some source material for Byzantine history, especially the charter of the law school of Constantinople. He also dealt with the relations between Hussite Bohemia and the Constantinopolitan church, and in his archaeological excavations in Greece, he was interested not only in antique objects, but also in finds from the Byzantine period. Karel Svoboda's follower, who also worked with Antonín Salač, Růžena Dostálová, edited the Byzantine and Greek part of *Slovník řeckých spisovatelů* (*Dictionary of Greek Writers*) and she founded a series of translations of the works of Byzantine historians<sup>31</sup>. At the same time, she seeks to cultivate modern-Greek studies as a logical continuation of Byzantology and pays attention to Greek-Czech relations in history<sup>32</sup>.

Byzantine studies form a natural part of Balkan studies which, especially from the 1960s, constitute an independent subject. In Czechoslovakia, Balkan studies are based especially at Masaryk University in Brno, where the discipline was founded there by Professor Josef Macůrek (1901-1992), the author the work, *Dějepisectví evropského východu*<sup>33</sup>, and where Josef Kabrda (1906-1968), an expert on the early Turkish period, also lectured<sup>34</sup>. In the 1970s, this subject in Brno was

<sup>30</sup> Svoboda, K., *La démonologie de Michel Psellos*, Filosofická Fakulta, Brno 1927. Among his other important works, it is necessary to mention Svoboda, K., *L'esthétique d'Aristote*, Filosofická Fakulta, Brno 1927 and Svoboda, K., *L'esthétique de saint Augustin et ses sources*, Filosofická Fakulta, Brno 1933.

<sup>31</sup> Vavřínek, V., "Růžena Dostálová octogennaria", *Byzantinoslavica* LXII (2004): 7-10; Psellos, Michael, *Byzantské letopisy* (Chronografia), trans. by R. Dostálová, Odeon, Praha 1986; Theofylaktos Simokattés, *Na přelomu věků* (Oikumeniké historia), trans. by V. Bahník, Odeon, Praha 1986; Zósimos: *Stesky posledního Římana* (Nea historia), trans. by A. Hartmann, Odeon, Praha 1983.

<sup>32</sup> *Slovník spisovatelů: Řeckoantická, byzantská a novořecká* (*Dictionary of writers: ancient Greek, Byzantine and modern Greek literature*), B. Morecký and R. Dostálová, Odeon, Praha 1975 (Praha 1984).

<sup>33</sup> Macůrek, J., *Dějepisectví evropského východu* (*Historiography of the European East*), Nakladatelství Historického klubu, Praha 1946; Lubomíra Havlíková, "O Cařihradu, Francii a byzantských dějinách očima profesora Josefa Macůreka" ["On Constantinople, France and Byzantine History through the eyes of Professor Josef Macůrek"], *Slavic Survey* LXXXIX/4 (2003): 549-560.

<sup>34</sup> Kabrda, J., *Le système fiscal de l'église orthodoxe dans l'empire ottoman. Sous le jour des documents turcs*, Brno 1969.

pursued by František Hejl, and today especially by Ivan Dorovský, whose interest is directed towards modern history and Balkan philology. Czech historians have always been interested in the history of the southern Slavonic countries. In this connection, we must mention Czech Balkanists and Yugoslavians; the aforementioned Konstantin Jireček and Milada Paulová, as well as Frank Wollman and Václav Žáček. After the Second World War, several scholars attempted to produce complete descriptions of the development of the southern-Slavonic nations<sup>35</sup>.

Czechoslovakian archaeology was connected with Byzantine art, although only in a marginal way; especially the findings from the period of the migration of nations and of Great Moravia. Two scholars gained international fame in this field: Josef Poulík (1910-1998) and Vilém Hrubý (1912-1985). Josef Pošmourný and Josef Cibulka dealt with the influence of Byzantine architecture on Great Moravia, while Zdeněk Klanice and Klement Benda were interested in virtu (little art objects). In Slovakia, the scholar who dealt with the artistic side of Byzantium was Ján Dekan and the scholar who was interested more in the historical point of view was Alexander Avenarius (1942-2004), especially Byzantine-Avar and Byzantine-Slavonic relations<sup>36</sup>. At the university in Bratislava, the Byzantine and Medieval Slavonic archaeology and the history of art is taught by Tatiana Štefanovičová<sup>37</sup>.

There is no independent department of Byzantine Studies (common in other Slavonic countries) at a Czech University, but Byzantine history is taught within general history. At Charles University, Milada Paulová was followed by her disciple, Věra Hrochová, who specialised in late Byzantine towns and the period of the crusades<sup>38</sup>, while in Brno, the Lecturer in Byzantine history was Lubomír Emil Havlík (1925-2000), who became known for his work on early Slavonic history. The history

<sup>35</sup> Of great value is also the voluminous monograph *Češi a Jihoslované v minulosti: od nejstarších dob do roku 1918* (Czechs and Southern Slavonics in the past from the oldest times till 1918), Academia, Praha 1975. Among others, we can name *Dějiny Jugoslávie* (History of Yugoslavia) which was published in Prague in 1970 and which surveys the history of Yugoslavia until 1945.

<sup>36</sup> Avenarius, A., *Die byzantinische Kultur und die Slawen. Zum Problem der Rezeption und Transformation* (6. bis 12. Jahrhundert), Veröffentlichungen des Instituts für österreichische Geschichtsforschung, 34, R. Oldenbourg, Vienna, 2000; Avenarius, A., *Byzanský ikonoklazmus 726-843. Storočie zápasu o ikonu* (Byzantine Iconoclasm 726-843. Century of the struggle for icons), Veda, Bratislava 1998.

<sup>37</sup> Tatiana Štefanovičová lectures at the Faculty of Philosophy at Komenský University in Bratislava and she is one of our eminent expert archaeologists specialising in the most ancient history of Slovakia.

<sup>38</sup> Hrochová, V., *Byzantská města ve 13. a 15. století* (Byzantine towns in the 13th and 15th centuries), Praha 1967; Hrochová, V., *Aspects des Balkans médiévaux*, Praha 1989.



of Byzantine art and the art of the Slavonic nations was taught at the University in Prague by Vladimír Fiala, who specialised in the art history of Bulgaria, now studied by Jana Hlaváčková, who works especially on Byzantine iconography.

An important way of making international contacts is to hold conferences. In Czechoslovakia, there have been several Byzantine Symposia. In 1977, in Liblice, a symposium entitled "Byzantium in the height of its power", was held and attended by thirty-six scholars from six socialist countries. The papers were published in the volume *Beitrage zur byzantinischen Geschichte in 9.-11. Jahrhundert*<sup>39</sup>. In September 1982, at the sixteenth international conference EIRENE, traditionally dedicated to classical studies only, the first Byzantine symposium dedicated to the question of continuity or discontinuity of historical development in the time of transition from late antiquity to early Byzantium was held. This symposium was attended by sixty-seven scholars from thirteen countries, eastern as well as western, and its proceedings were published in the volume from *Late Antiquity to Early Byzantium*<sup>40</sup>. The importance of this symposium internationally is indicated not only by the number of participants and papers delivered, but also by the fact that the publication of the volume was sponsored by UNESCO. In September 1990, there was another conference in Bechyně on the topic: "Byzantium and its neighbours from the second half of the ninth century until the twelfth century". This conference was attended by over sixty scholars from fourteen countries.

International co-operation has widened recently. In the manuscript department of the State Library in Prague, there is a collection of Greek papyri from the Hellenistic period until the conquest of Byzantine Egypt by the Arabs: among these papyri are some from the early Byzantine period. On the basis of an agreement between the Czech Academy of Sciences and the Florentine Bibliotheca Laurentiana, an Italian and two Czech scholars have become responsible for publishing them: Rosario Pintaudi, Růžena Dostálová and Ladislav Vidman<sup>41</sup>.

<sup>39</sup> *Beitrage zur byzantinischen Geschichte in 9.-11. Jahrhundert: Akten*, Hrsg. von V. Vavřínek, Academia, Praha 1978.

<sup>40</sup> *From Late Antiquity to Early Byzantium: proceedings of the byzantological symposium in the 16th International Eirene Conference*, ed. V. Vavřínek, Academia, Praha 1985.

<sup>41</sup> A history of the collection with references can be found in the first volume (p.3-7) of the edition of Prague Greek papyri, published in 1988 by Rosario Pintaudi with the collaboration of R. Dostálová and L. Vidman (P.Prag.I = Pap.Flor.XVI). For a first overview on the matter, it is essential to refer to Dostálová, R., Vidman, L., "Der Heutige Stand der Sammlung Papyri Wessely Pragenses", *Firenze* 20 (1983): 101-109. A general introduction to the collection is given in *Papyri Graecae Wessely*

In 1992, under the supervision of Bohumila Zástěrová, the book *Dějiny Byzance (History of Byzantium)* was published. The authors were prominent Czechoslovakian Byzantinists - Alexander Avenarius (†), Růžena Dostálová, Vladimír Fiala, Věra Hrochová (†), Milan Loos (†), Oldřich Tůma, Vladimír Vavřínek and Bohumila Zástěrová (†)<sup>42</sup>. The publication had to provide a modern picture of the historical development of the Byzantine Empire. Due to the importance of Byzantium for the history of central Europe, especially for eastern-Slavonic and southern-Slavonic nations, a chapter dealing with Byzantine-Slavonic relations was added to the book. This publication attempted to provide a response to the view that Byzantium means constrained absolutism and formalistic splendour without life and creative power. In the introductory part, Vladimír Vavřínek points to the fact that often, in general, Byzantium means arrogance and servility at the same time. Byzantine culture is alien to everyone who has been brought up in the tradition of western culture based on Latin foundations. The book represents a summary of scholarship of one generation of Byzantine scholars in Czechoslovakia<sup>43</sup>.

It is important to mention the work of the *Institute of Classical Studies* at the Faculty of Philosophy at Masaryk University in Brno which deals with almost all aspects of the study of the ancient world: the language, social and cultural background of the ancient Greeks and Romans; the development of ancient Greek and Latin, ancient literature, philosophy and religion, ancient Greek and Roman history, and the evolution of ancient social institutions, archaeology, development of the arts etc. Apart from these activities, the Institute pays attention to scholarship in Byzantine Studies and modern Greek language.

Among important centres of Byzantine studies in the Czech Republic, we must name the *Institute of Saint John the Theologian for Eastern Christian Studies* in Olomouc under Petr Balcerek and his wife, Manuela E. Gheorghe. The aim of the Institute is the presentation, diffusion, strengthening and deepening of Orthodox Christianity and its

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Pragensis I, Firenze 1988 (Pap. Flor. 16) and in the brochure of R. Pintaudi, *I papiri greci Wessely della Biblioteca Nazionale della Repubblica Ceca-Praga*, 2001.

<sup>42</sup> *Dějiny Byzance (History of Byzantium)*, Academia, Praha 1992 (2nd edition 1994, 3rd edition 1996). Apart from the relevant chapters in Melantrich's *Dějiny lidstva (History of Mankind)* from the end of the 1930s, by Jaroslav Bidlo, Milada Paulová and Felix Tauer, that were left unfinished, this is the first attempt to synthesise the history and civilisation of Byzantium written in Czech.

<sup>43</sup> We should also add that one of the authors, Milan Loos, one of the best experts of Byzantine history in Czechoslovakia, died before he could complete his chapters; these chapters were finished by Oldřich Tůma who tried to finish them in the manner drafted by Loos. Bohumila Zástěrová, who co-ordinated the work of the whole group, did the last redaction of the book, but also became ill; she managed to submit the manuscript to the publisher but she did not live to see it published.

spiritual and cultural traditions on the basis of academic study and scholarly research. Petr Balcarek delivers lectures on *Early Christian and Byzantine Iconography up to the 15th century* at the Theological Faculty at Palacký University in Olomouc<sup>44</sup>.

In Slovakia<sup>45</sup>, activities in the area of Byzantine studies are concentrated mostly in Bratislava and Prešov. At the Faculty of Philosophy at Komenský University in Bratislava under Martin Hurbanič, there are efforts currently to establish a journal, *Byzantinoslovaca*. The first issue should be dedicated to the prominent scholar, Alexander Avenarius. According to Martin Hurbanič, this journal will continue Byzantine studies in Slovakia, following the work of A. Avenarius.

Another centre of Byzantine studies is the *Department of Byzantology* at the Orthodox Theological Faculty, Pavol Jozef Šafárik University in Prešov<sup>46</sup>. It is not necessary to stress the main subject of the department - the spiritual value and inheritance of the Byzantine state. The Byzantine mission of Cyril and Methodius also enlightened the beginnings of our national history and therefore influenced the way Czechs and Slovaks look at Christianity. Byzantology in our interpretation means mostly the church history of the Christian Roman empire, and later on, of only its eastern part. Special attention is paid to spiritual themes and theological disputes which influenced the life of the church as well as of the whole of society. The results of theological controversies, for example, iconoclastic or palamistic, define specific Orthodox theologies and are often the object of liturgical doxologies. Another aim of the department is to introduce Byzantine Studies to university students of theology, and to show that Byzantine Studies is a scientific discipline which is taught at a number of universities and Orthodox theological schools. The Department concentrates on the study of Greek and Russian works<sup>47</sup>. It is at this department that Alexander

<sup>44</sup> Petr Balcarek wrote about the activities of the Institute in *BBBS* 29 (2003): 53.

<sup>45</sup> We must distinguish between Czech and Slovakian Byzantology from 1993 when Czechoslovakia divided into two countries, the Czech Republic and the Slovak Republic.

<sup>46</sup> The department of Byzantology deals with the theology, liturgical and spiritual richness of Byzantium which was brought to Slovakia by the apostolic missions of Cyril and Methodius. At the department, subjects such as the general history of Byzantium, Byzantine theology, Byzantine culture, literature, philosophy and art are taught.

<sup>47</sup> Bishop Kryštof wrote a treatise *Byzantologie (Byzantology)* that was published in Prešov. The treatise describes the thousand years of history of the Christian East from the establishment of Constantinople in 300 until its fall in 1453. PBF PU v Prešove, Prešov, 1995. It looks at the tradition of Byzantine studies in the Czech Republic as well as in Slovakia. The content of *Byzantologie I (Byzantology I)* serves as an introduction into Byzantine studies and an overview of the history of the Byzantine

Avenarius worked and lectured, and it is important to mention an international conference held here in 2001, *The Byzantine tradition in the context of European civilisation*<sup>48</sup>. In Prešov, under Vaclav Ježek and Eduard Neupauer, the journal *Synergia* was founded, dedicated to Byzantine history, culture and theology<sup>49</sup>. Byzantine subjects are also included in the *Orthodox Revue*, a journal for Orthodox theology (published in Prague) where the studies are published in Czech and Slovak. Many important translations were published here, such as those of G. Palamas, B. Krivochéine, J. Meyendorff, G. Florovsky.

The most recent important event concerning Byzantine studies was *The 10th Colloquium on Gregory of Nyssa (Gregory of Nyssa, Contra Eunomium II, Philosophy and Theology of Language, 15th-18th September, 2004)*<sup>50</sup> which was organised by the prominent Czech expert on the work of Gregory of Nyssa, Lenka Karfíková<sup>51</sup>.

From what has been said above, we can say that Czechoslovakian Byzantology has a long tradition, supported by names such as Konstantin Jireček, Jaroslav Bidlo, Milada Paulová, Miloš Weingart, František Dvorník, Milan Loos, Růžena Dostálová, Alexander Avenarius, Vladimír Vavřínek, Vladimír Fiala, Věra Hrochová, Oldřich Tůma, Bohumila Zástěrová and others.

### Appendix

#### Selected Bibliography on Byzantine Studies in the Czech Republic and Slovakia

The works of Czech Byzantinists until 1965 are registered in *Bibliographie de la byzantinologie tchécoslavaque I-II*, Praha, 1966. A basic overview of the Byzantine period or of particular issues is covered in several articles by Czech authors: J. Bidlo, 'Studia byzantologická a

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State in five periods. The second part, *Byzantologie II (Byzantology II)* which is being prepared, deals with a more detailed analysis of Byzantine theological thinking and spiritual themes.

<sup>48</sup> *Byzantská tradícia v kontexte európskej civilizácie*, Zborník príspevkov z vedeckej konferencie s medzinárodnou účasťou (*The Byzantine tradition in the context of European civilisation*. A volume of papers delivered at the international scientific conference) 26-27.10.2001, ed. by J. Zozulák, Acta Facultas Theologiae Universitatis Presoviensis, Byzantský zborník I, Prešov 2003. The papers from the conference are the result of the scientific project under the name: "The Byzantine tradition in the context of European civilisation".

<sup>49</sup> The last volume of *Synergia* 3/4 was published in 2004.

<sup>50</sup> The colloquium was hosted by the *Centre for Patristic, Medieval and Renaissance texts*, Palacký University, Olomouc, Czech Republic.

<sup>51</sup> Karfíková, L., *Řehoř z Nyssy: Boží a lidská nekonečnost* (Gregory of Nyssa: Divine and Human Infiniteness), Oikúmené, Praha 1999.

Karla Krumbachera "Geschichte der byzantinischen Literatur" ("Byzantine Studies and Karl Krumbacher's "Geschichte der byzantinischen Literatur"), *Český časopis historický* 14 (1902), 129-158, 270-284; M. Paulová, "Die Tschechisch-Byzantinischen Beziehungen und ihr Einfluss", *Byzantinoslavica* 13/2 (1958): 195-205; V. Hrochová, "Základní problémy studia byzantských dějin" ("Basic problems of the study of Byzantine history"), *Český časopis historický* 12 (1964), 153-170; B. Zástěrová, "Přehled vývoje a dnešního stavu byzantologie" ("An overview of the development and contemporary state of Byzantology") *Český časopis historický* 14 (1966) 161-178; volume *Vybrané problémy současné byzantologie* (*Selected problems of contemporary byzantology*), Praha 1978 (authors of individual articles: R. Dostálová, V. Hrochová, M. Loos, V. Vavřínek). In 1992, the chapter "Byzantská studia v Československu" ("Byzantine studies in Czechoslovakia") was published in *Dějiny Byzance* (*History of Byzantium*), Academia, Praha 1992, 472-475. Lubomíra Havlíková wrote the article "Česká byzantologie a archeologie (1991-2000)" ("Czech Byzantology and archaeology (1991-2000)") where she presents the development of Czech Byzantine studies (including history, archaeology, linguistics, literary studies, history of arts) between the years 1991-2000<sup>52</sup>. In *Byzantinoslavica* (Prague) there is systematic information on new Byzantine publications in annotated bibliography. The latest evaluation of Czech Byzantology is a dictionary entry "Czechoslovak Byzantology" by Petr Balcárek and Vladimír Vavřínek which should be published by Libri publishers, Prague, in 2005.

<sup>52</sup> Havlíková, L., "Klasická studia a počátky české byzantologie (Z korespondence A. Salače a J. Bidla)" ("Classical studies and the beginnings of Czech Byzantology (from the correspondence of A. Salač and J. Bidlo)", *Listy filologické* 1-2 (2002): 102-109. Havlíková, L., "Česká byzantologie archeologie (1991-2000)" ("Czech Byzantology and Archaeology (1991-2000)") in: *České a slovenské odborné práce o jihovýchodní Evropě. Bibliografie za léta 1991-2000* (Czech and Slovak scholarly works on Southeast Europe. Bibliography from 1991-2000), Masarykova Univerzita, Brno 2003, 223-230.

## 12. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES

(a) The following new members have joined the Society since the A.G.M. held in March 2004: Brian Chapman, Nikolaos Chrissis, Catherine Cubitt, Timothy Dawson, Eva Gonzalez, Hiroyuki Hashikawa, Linda Heitmann, Snezana Lawrence, Edward Leahy, Richard Magrath, Peter Merrick, Kevin Pellecchia, Jeffrey O'Sullivan, Eileen Rubery, Eugenia Russell, Michael Sharp, Dimitrios Skrekas, R.G. Smartt, Athanasia Stavrou, David Swinson, Elza Tantcheva, Hannelore Vanhaverbeke, Paolo de Vingo, Evgeni Zashev, Giulia Zulian

(b) **Membership of the Executive.** At the A.G.M. James George and Professor Elizabeth Jeffreys 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, 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 Monday 29<sup>th</sup> March, 2004 at St. John's College, Oxford.**

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

**179.** The Minutes of the last Annual General Meeting held at the University of Birmingham, on Sunday 30th March, 2003 were adopted.

**180.** The Chairman reported that the Society was financially stable. He listed the benefits of membership including discounts at the Symposium and on the SPBS publications; financial support for students to attend the Symposium (and this year the New York Metropolitan Museum of Art exhibition: *Byzantium: Faith and Power (1261–1557)*); and the *Autumn Newsletter* and *Bulletin*. He reminded members about the website ([www.byzantium.ac.uk](http://www.byzantium.ac.uk)) run by Richard Bayliss which contains much useful information. He also mentioned the Executive Committee which meets twice a year and is supporting the organisation of the 2006 Congress under the convenor, Professor A.A.A. Bryer.

The Chairman thanked Dr. Marlia Mango for organising a successful Symposium during which much new archaeological information had been

discussed. He also recommended visiting the New York Met. exhibition where new material was on show.

**181.** The Treasurer referred members to the report set out in the BBBS. He noted that the balance was twice as large as that of the previous year for which the main reason was the recovery of £2000 Income Tax. He also noted the increasing number of overseas members of the society and listed the 26 countries represented.

**182.** The names of new members who had joined since the previous AGM were intoned by Professor Mango.

**183.** Four new members of the Executive Committee were announced: Professor John Haldon (nominated by James Crow); Professor Judith Herrin (nominated by Professor Robin Cormack); Professor Margaret Mullett (nominated by Michael Carey); Christopher Young (nominated by Dr. Jonathan Harris).

#### AOB

1. Zaga Gavrilović drew members' attention to the recent destruction of churches in Kosovo, and especially the churches of Prizren; it was agreed that the Society should send a message to the British Government.

2. Luke Lavan announced the formation of a Byzantine Archaeology Group at the University of Birmingham. It was hoped that a series of workshops would be held annually, and the proceedings published (as for Late Antique Archaeology). Those interested should contact Luke Lavan, Archie Dunn or John Haldon.

**Treasurer's Report for 2004****General Fund**

	<u>Year To</u>	
<u>Receipts</u>	<u>31.12.03</u>	<u>31.12.04</u>
Balance brought forward	2,970.45	5,524.42
Subscriptions	5,305.12	5,518.33
BBBS sales and advertising	358.21	440.00
Deposit interest	54.76	86.68
Income Tax Refund	2,050.51	665.64
Total receipts	10,739.05	12,235.97
<u>Less expenditure</u>		
Membership Secretary's fee	1,000.00	1,000.00
BBBS editorial fee	1,250.00	1,250.00
Postage	647.23	411.91
Printing	1,158.74	1,447.00
AIEB subscription (2002)	-	229.24
Treasurer's secretarial expenses	252.62	252.62
Website	-	570.00
Stationery and copying	96.04	53.87
Committee expenses	-	38.00
Grants (Note 1)	750.00	2,175.00
Total expenditure	5,214.63	7,497.64
Balance at Bank carried forward	£5,524.42	£4,737.43

Note 1: Grants were made as follows:-

Students for Symposium attendance	525.00
Travel for New York exhibition	<u>1,650.00</u>
	<u>2,125.00</u>



**Publications Fund**Year to 31.12.04Receipts

Balance brought forward	7,023.67
-------------------------	----------

Sales: (Note 1)

<u>Constantinople and its Hinterland</u>	83.00	
<u>Mount Athos</u>	125.00	
<u>Dead or Alive? Byzantium in the</u>		
<u>Ninth Century</u>	138.00	
<u>Desire and Denial in Byzantium</u>	90.00	
<u>Strangers to Themselves</u>	176.00	
<u>Through the Looking-glass</u>	124.00	
<u>Eastern Approaches</u>	169.00	
<u>Travel In Byzantium</u>	226.00	
<u>Rhetoric and Byzantine Culture</u>	249.00	
		1,380.00
Royalties	598.27	
Deposit Interest	127.61	
		-----
Balance at Bank (Note 2)		<u>9,129.55</u>

Note 1Sales

<u>Constantinople and</u>	cost of 100 copies	1,968.75
<u>its Hinterland:</u>	sales to 31.12.04	2,983.00
		-----
	surplus	<u>£1019.25</u>
		=====
<u>Mount Athos (Note 3)</u>	cost of 100 copies	2,073.75
	sales to 31.12.04	2,257.30
		-----
	surplus	<u>£183.55</u>
		=====

SPBS

<u>Dead or Alive? (Note 3)</u>	cost of 100 copies	2,231.25
	sales to 31.12.04	2,219.04
	shortfall	£12.21
<u>Desire and Denial</u>	cost of 100 copies	2,762.50
	sales to 31.12.04	985.00
	shortfall	£1,377.50
<u>Strangers to Themselves</u>	cost of 100 copies	2,362.50
	sales to 31.12.04	1,624.57
	(including royalties)	
	shortfall	£737.93
<u>Looking-Glass (Note 4)</u>	cost of 100 copies	3,604.50
	(including index and	
	illustrations)	
	sales to 31.12.04	994.00
	shortfall	£2,610.50
<u>Eastern Approaches</u>	cost of 100 copies	2,362.50
	sales to 31.12.04	1,267.00
	shortfall	£1,095.50
<u>Travel in Byzantium</u>	cost of 70 copies	1,953.75
	sales to 31.12.04	1,598.12
	(including royalties)	
	shortfall	£355.63

SPBS

<u>Rhetoric</u>	cost of 70 copies	1,653.75
	sales to 31.12.04	813.22
	(including royalties)	
	shortfall	<u>£840.53</u>

Note 2      There were no payments from this Fund in 2004, since no new book was ready for publication.

Note 3      Sales for Mt. Athos and Dead or Alive? include the repurchase by Ashgate from the Society of 10 copies and 40 copies respectively.

Note 4      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 while the cost of the Rhetoric volume was covered by a payment from the Rhetoric Symposium. If those payments are brought into account, the shortfall in each case would be eliminated.

## ANNUAL GENERAL MEETING

The Annual General Meeting of the Society for the Promotion of Byzantine Studies will be held in the course of the 39th Spring Symposium, at 4.30pm on Sunday 3rd April, at the Institute of Byzantine Studies, Queen's University Belfast.

### AGENDA

**184.** Adoption of the Minutes of the last Annual General Meeting of the Society, **179-183**, held at St. John's College, Oxford on 29th March 2004 (see above).

**185.** Chairman's report.

**186.** Treasurer's report (see above).

**187.** Election of new members.

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

JAMES CROW  
Secretary

Professor CYRIL MANGO  
President

### 13. Book Review

W. Eugene Kleinbauer, Antony White & Henry Matthews, *Hagia Sophia*, Scala Publishers Ltd & Archaeology and Art Publications (London - Istanbul 2004), 20.5x25cm, 127pp., 73 ill., ISBN 1 85759 308 1

Hagia Sophia has captured the imagination of many a traveller, artist and photographer over the centuries. Being one of the prime attractions of Istanbul, it constitutes an obligatory stop along the visitor's trail. Yet, to this day, no comprehensive guide to this, the principal surviving monument of Byzantine architecture, has been available. Scala publishers have set out to fill the gap, having already provided us with an excellent guide book to another major Byzantine monument of the city, the Kariye Camii (by Robert Ousterhout, 2002).

*Hagia Sophia* is not only lavishly and abundantly illustrated with colour photographs by Tahsin Aydogmus, but its co-authors are specialists in their respective fields: the three sections which follow the brief introduction by Engin Akyürek were written by Eugene Kleinbauer (history and architecture), Antony White (mosaics) and Henry Matthews (history of the building after 1453). A short bibliography and a useful index complete the volume.

Kleinbauer's is the longest and most detailed of the three main chapters, giving lucid accounts of both the historical context and the early structural history. Contemporary sources are extensively quoted; comparisons with both earlier and later monuments, which help to understand better the building's unique character, are frequently made, stressing the innovation in ecclesiastical architecture represented by the scheme devised by Anthemius of Tralles and Isidore of Miletus; the building materials, architectural elements and liturgical furnishings are briefly described and commented upon (although the Justinianic brass doors of the narthex and those -later- of the Horologion are not mentioned). A third of the book's photographs belong to this section, together with a plan and an impressive isometric section especially commissioned for this publication (and based on those published in Rowland Mainstone's 1988 monograph). A few additional architectural drawings (in particular sections) would have helped to illustrate the complexity of the structure and the changes necessitated by the collapse and replacement of the first dome. Similarly, a map of Constantinople

showing the location within the city and a glossary of the various technical terms (mostly Greek) used for architectural features and liturgical furnishings would have been of great use to a non-specialist audience.

White's chapter on the mosaic decoration is much more succinct, being largely restricted to a brief description of the medieval figural panels and their iconography in roughly the order in which the visitor sees them; their location within the building is very appropriately signalled on small plans of the two main levels (ground floor and gallery). What the text of this section lacks in art historical context and analysis is more than adequately compensated by the quality and number of the accompanying illustrations which include some revealing close-up views not found in other publications.

Matthews in his treatment of the post-Byzantine life of Hagia Sophia dwells on several disparate but interconnected issues: its undisputable impact on Ottoman architecture, its conversion into a mosque and then into a museum, the progressive concealment and subsequent uncovering of the figural mosaics, the various alterations and additions to the building and its furnishings and decoration (minarets, sultans' mausolea, calligraphic roundels), and the 19th-century and more recent attempts at restoration.

This is by all counts a very welcome addition to the vast bibliography on Hagia Sophia, for it plays a rather novel role: being primarily addressed to a non-specialist audience, it nevertheless provides in a few pages a scholarly introduction to the complex issues raised by its history, architecture and decoration - significant issues which are often ignored in all but the most specialised literature. What is more, it treats the building's history as a continuum, from Byzantine through Ottoman to modern times, a rather infrequent but surely valuable approach. Its more immediately obvious appeal, however, rests with the photographs: their superb quality is not matched in many other publications, and definitely in none belonging to this particular price range. This fact bestows upon the book another major role, that of an indispensable study tool. Research on many a monument and work of art frequently suffers a lot from the lack of affordable editions with decent illustrations. This is no longer the case with Hagia Sophia.

Tassos Papacostas, King's College London

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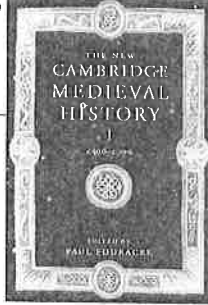
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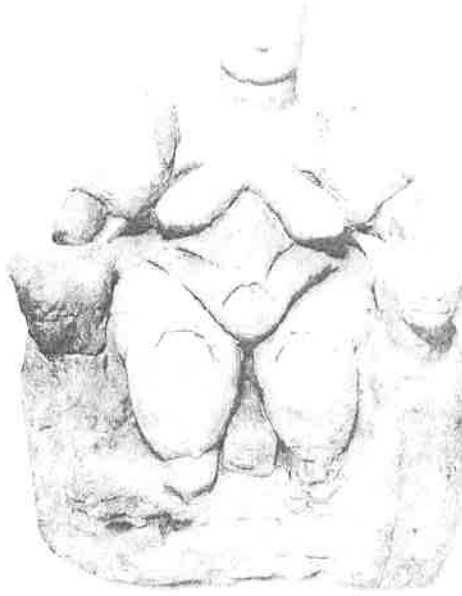
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