

44

2018

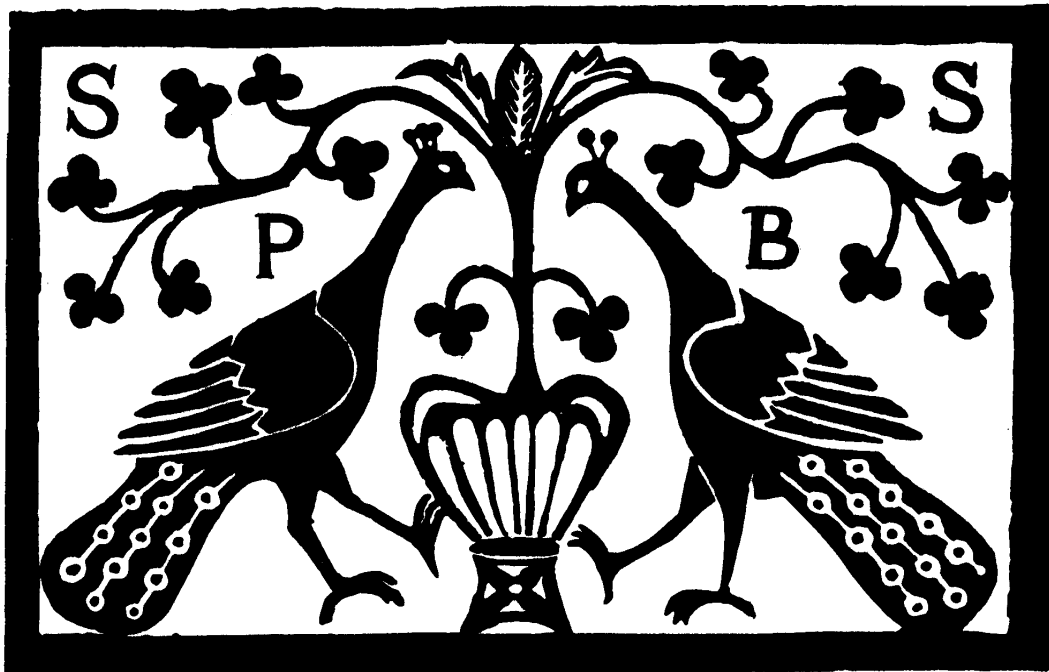


**BULLETIN OF BRITISH
BYZANTINE STUDIES**

BULLETIN OF BRITISH BYZANTINE STUDIES

44 ISSN 0265-162 2018

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



CONTENTS

1. National Committees of International Association	1
2. Membership of the S.P.B.S. Executive Committee	4
3. Letter from the President	6
4. Publications & Work in Progress	8
5. Fieldwork & Projects	42
6. Theses	60
7. Conferences, Lectures & Summer Schools	
Papers delivered by members	74
Conference & Event reports	83
Forthcoming conferences and events	91
Summer Schools	95
8. SPBS Grants - reports	97
9. International Congress of Byzantine Studies	102
10. Exhibitions	104
11. University News	105
12. Obituary	107
13. 50 th Spring Symposium of Byzantine Studies: Report	111
14. 51 st Spring Symposium of Byzantine Studies	
Programme	115
Abstracts	121
15. SPBS Spring Symposia & Annual Lectures	175
16. Society for the Promotion of Byzantine Studies	
A. New Members	184
B. Membership of the Executive	184
C. Minutes of 2017 AGM	184
D. Treasurer's Report	188
E. Agenda of 2018 AGM	191
17. Books, Journals & Websites	192

International Association of Byzantine Studies National Committees

1. Officers and Addresses of National Committees of the International Association of Byzantine Studies

Albania: Lida Miraj (President), miraj.lida@gmail.com; Andi Rëmbeci (Secretary), andirembeci@gmail.com

Argentina: Pablo Ubierna (President), Comité Argentino de Estudios Bizantinos, Dpto. Estudios Medievales, IMHICIHU CONICET, Saavedra 15, 5o piso, 1183 - Buenos Aires, Argentina, pabloubierna@hotmail.com

Armenia: Hrach Bartikyan (President), Erna Manca Shirinian (Vice President), Anna Arevshatyan (Secretary), Zaruhi Pogossian (Treasurer), Yerevan, 53 Mashtots Av.

Australia: Dr Ken Parry (President), ken.parry@mq.edu.au; Dr Amelia Brown (Secretary), a.brown9@uq.edu.au; Dr Meaghan McEvoy (Treasurer), treasurer@aabs.org.au; c/o Department of Ancient History, Faculty of Arts, MacQuarie University, Sydney, NSW 2109

Austria: Prof Dr Andreas Külzer (Secretary), Institut für Byzantinistik und Neogräzistik der Universität Wien, Postgrasse 7, A-1010 Vienna, Austria, andreas.kuelzer@oeaw.ac.at

Belgium: Peter Van Deun (President), peter.vandeun@kuleuven.be; Anne-Marie Doyen (Vice-President and Treasurer); Dr. Antonio Ricciardetto (Secretary), Antonio.ricciardetto@ulg.ac.be. Address of the Society for Byzantine Studies: Belgisch Genootschap voor Byzantijnse Studies, Hertogstraat 1, B-1000 Brussels; address of the secretariat: Blijde Inkomststraat 21, B-3000 Leuven (Belgium)

Bulgaria: Prof. Vassil Ghiuselev (President), University of Sofia "St Kliment Ohridski", Faculty of History, 15 Tsar Osvoboditel Bd., Room 40A, 1504 Sofia, Bulgaria, byzassociation.bg@gmail.com

Canada: Geoffrey Greatrex (President), Dept. d'études anciennes et de sciences des religions /Dept. of Classics & Religious Studies, Université d'Ottawa / University of Ottawa, 70 av. Laurier est / Laurier Ave. East, Ottawa, ON, Canada K1N 6N5, greatrex@uottawa.ca

Croatia: Hrvoje Gračanin (President), hrvoje.gracanin@gmail.com, Marko Petrak (Secretary), mpetrak@pravo.hr, Hrvatsko društvo za bizantske studije (Croatian Society for Byzantine Studies), Ivana Lučića 3, 10000 Zagreb, Croatia

Cyprus: Charalampos G. Chotzakoglou (President), Lefkonos 8/ Apt. 3, CY-1011 Lefkosia, Cyprus, chotzako@hotmail.com

Czech Republic: Petra Melichar (President), Institute of Slavonic Studies of the Czech Academy of Sciences, Valentinská 1, CZ-110 00 Praha 1, Czech Republic, melichar@slu.cas.cz

Denmark: K. Fledelius (President), Centre d' Études Byzantines, Institut d'Histoire, Université de Copenhague, Njalsgade 102, DK-2300, Copenhagen S, Denmark

International Association of Byzantine Studies National Committees

Estonia: Michael Bibikov (President), mbibikov@mail.ru

Finland: Björn Forsén (President), Tieteiden talo, Kirkkokatu 6, FIN - 00 170 Helsinki, Finland, bjorn.forsen@helsinki.fi

Former Yugoslav Republic of Macedonia: Toni Filiposki (President), Macedonian Academy of Sciences and Arts , Bul. Krste Misirkov, 2, P.O. Box 428 1000 Skopje, (FY)R Macedonia, tonifilip@fzf.ukim.edu.mk

France: Jannic Durand (President), Collège de France, 52 rue du Cardinal Lemoine, F-75005 Paris, jannic.durand@louvre.fr

Georgia: Erekle Jordania (President), ereklejordan@yahoo.com

Germany: Albrecht Berger (President), Albrecht.Berger@lmu.de; Michael Grünbart, Vasiliki Tsamakda (Vice-Presidents); Sergei Mariev (Secretary), Institut für Byzantinistik, Geschwister-Scholl-Platz 1, 80539 München

Greece: Prof. T. Koliaş (President); T. Maniati-Kokkini (General Secretary), 48 Bas. Konstantinou str., 116 35 Athens (www.byzantinestudies.gr)

Hungary: Bálint Csanád (President); Juhász Erika (Secretary), ecbyzantium@gmail.com

Israel: Joseph Patrîch (President), The Institute of Archaeology, The Hebrew University, Mt Scopus IL-91905, Jerusalem, Israel, patrichj@mscc.huji.ac.il

Italy: Antonio Rigo (President), arigo@unive.it; Alessandra Guiglia (Secretary)

Japan: Koji Nakatani (President), Department of History, Graduate School of Literature, Osaka City University, 3-3-138, Sugimoto, Sumiyoshi-ku, Osaka, 558-8585, Japan, asano@k.zaq.jp

Netherlands: Joanita Vroom (President), j.a.c.vroom@arch.leidenuniv.nl; Daphne Penna (Secretary), d.penna@rug.nl, Comité Néerlandais de l'Association Internationale des Études Byzantines, c/o Dr. D. Penna, University of Groningen (RUG), Law Faculty, Legal History Department, visiting address: Turftorenstraat 21 (building 1323), room 169 // Postal address: Postbus 716, 9700 AS Groningen, The Netherlands

Norway: Dr. Staffan Wahlgren (President), staffan.wahlgren@ntnu.no

Poland: Prof. dr hab. Maciej Kokoszko, prof. UŁ, (President), Uniwersytet Łódzki (University of Łódź), mkokoszko@komandor.pl; Dr Andrzej Kompa, (Secretary), Uniwersytet Łódzki (University of Łódź), andrzejkompa@uni.lodz.pl

Romania: Andrei Timotin (President), andreitimin@yahoo.fr; Petre Guran (Secretary); Institut d'études sud-est européennes de l'Académie roumaine Calea 13 Septembrie no. 13, 050711 Bucarest, Roumanie

International Association of Byzantine Studies National Committees

Russia: Sergey Karpov (President), 119991, Russia, Moscow, Lomonosovskiy prospekt 27, kor. 4, MGU, Historical faculty, byzantine@hist.msu.ru

Serbia: L. J. Maksimovic (President), The Institute for Byzantine Studies, Serbian Academy of Sciences and Arts, Knez-Mihailova st. 35/III, Belgrade, Serbia

Slovakia: Tatiana Štefanovičová (President), Šafárikovo námestie 6, m.č. 428, 818 06 Bratislava, byzantine@hist.msu.ru

Spain: Juan Signes Codoñer (President), Carmen García Bueno (Secretary), estudiosbizantinos@gmail.com, Sociedad Española de Bizantinística, Centro de Ciencias Humanas y Sociales, Consejo Superior de Investigaciones Científicas, despacho 1C16, C/ Albasanz 26 - 28, 28037 Madrid (España)

Sweden: Ingela Nilsson (President), Ingela.Nilsson@lingfil.uu.se, Department of Linguistics and Philology, Box 635, SE-75126 Uppsala

Switzerland: Manuela Studer (President), manuela.studer@unifr.ch, Musée d'art et d'histoire de Genève, case postale 3432, CH. 1211 Genève

Turkey: Prof. Dr. Nevra Necipoğlu (Secretary General), necipogl@boun.edu.tr, Boğaziçi University, Department of History, 34342 Bebek, Istanbul

Ukraine: G. Ivakin (Secretary), ivaking@iananu.org.ua, Institute of Archaeology, Av. Heros of Stalingrad 12, 254655 Kiev - 210 Ukraine

United Kingdom: Elizabeth Jeffreys (Chair), Tim Greenwood (Secretary), School of History, University of St Andrews, 71 South Street, St Andrews, Fife KY16 9QW

United States of America: Derek Krueger (President), d_kruege@uncg.edu

Vatican: Cesare Pasini (President), pasini@vatlib.it, Pontificio Comitato di Scienze Storiche, I-00120 Città del Vaticano

2. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES EXECUTIVE COMMITTEE

A. Ex officio

President

Professor Averil Cameron (2018-2023)

Vice-Presidents

Professor Cyril Mango (2009-2014, 2014-2019)

Professor Robin Cormack (2009-2014, 2014-2019)

Professor Margaret Mullett (2009-2014, 2014-2019)

Professor Michael Angold (2009-2014, 2014-2019)

Mr Michael Carey (2012-2017, 2017-2022)

Dr Rosemary Morris (2013-2018)

Chair: Professor Elizabeth Jeffreys (2013-2018)

Honorary Secretary: Dr Tim Greenwood (2015-2020)

Honorary Treasurer, Mr Chris Budleigh (2014-2019)

Chair, Publications Committee: Ms Rowena Loverance
(2013-2018)

Chair, Development Committee: Dr Archie Dunn (2016-
2021)

Chair, Membership Committee: Dr Hannah Hunt (2016-2019)

B. Elected by the Membership of the Society

Until AGM 2018:

Dr Elena Vasilescu

Mr Michael Heslop

Until AGM 2019:

Dr Anne Alwis

Professor Judith Herrin

Dr Ida Toth

Until AGM 2020:

Dr Rebecca Darley

Dr Angeliki Lymberopoulou

Dr Dan Reynolds

Dr Judith Ryder

C.

Chair, Bulletin Committee & Editor, *BBBS* : Dr Fiona Haarer

Webmaster: Dr Brian McLaughlin

Membership Secretary: Professor Michael Jeffreys

Addresses

Chair

Professor Elizabeth Jeffreys
Exeter College, Oxford OX1 3DP

Hon. Secretary

Dr Tim Greenwood
School of History, University of St Andrews, 71 South Street, St Andrews,
Fife KY16 9QW
twg3@st-andrews.ac.uk

Hon. Treasurer

Mr Chris Budleigh
2 Boxhill Station House, Westhumble Street, Westhumble, Surrey RH5
6BT

Editor

Dr Fiona Haarer
Department of Classics, King's College, Strand, London WC2R 2LS
fiona.haarer@kcl.ac.uk

Membership Secretary

Professor Michael Jeffreys
32, Trinity Street, Oxford OX1 1TY
michael.jeffreys@mod-langs.ox.ac.uk

LETTER FROM THE PRESIDENT

3. Letter from the President

It was a surprise and a great honour to be elected President of SPBS in succession to Steven Runciman and our dear friend Bryer, and I am still digesting what it means.

I remember Runciman so well as President, and the grace and generosity with which he chaired the AGM. His great eminence, his colourful lifestyle and the fact that he had been an independent scholar outside the university system for decades did not prevent him from being kind and encouraging to young Byzantinists trying to make their way or concerned for the wellbeing of the subject. As for Bryer, there have been many poignant and moving tributes during the past year and his loss is still keenly felt. His influence went far beyond these who knew him personally – though as *Bryeriana* (produced by his friends and pupils this year) makes abundantly clear, he provided stories and legends for the latter that will certainly live, and no doubt be yet more enhanced in the retelling.



Liz Bryer was my contemporary at Somerville College, Oxford, and Bryer and I went back a long way. When I became the chair of the British National Byzantine Committee with Bryer as the secretary, he would write to me in his inimitable way as ‘Dear chairman Averil’. Writing a little later to Michael Angold and myself about travel money for an inter-congress meeting he said ‘I think we all need a holiday on a horse in the Pontic Alps. See itinerary’ (we didn’t go, but no doubt Bryer did). The National Committee morphed into the SPBS in 1983; there was already a Bulletin, and there was now a new constitution. Many of the committee members had been active and served on the National Committee well before that, and of course the annual symposia owed their very being to Bryer’s farsighted initiative at Birmingham in the 1960s.

In a postcard in February, 1984, Runciman thanked Bryer for the agenda for the forthcoming SPBS AGM, held in Oxford with Dimitri

LETTER FROM THE PRESIDENT

Obolensky as symposiarch, and said that he would ‘do his duty’ as President and attend.

This Bulletin is just one sign of how the SPBS continues to flourish today. But I am only the third President since 1983. I only hope I can live up to my two giant predecessors.

Professor Dame Averil Cameron

4. PUBLICATIONS AND WORK IN PROGRESS

Dr Petros Bouras-Vallianatos, London

‘Medizinisches Shriftum’, ‘Häufige Krankheiten’ in Falko Daim, ed., *Byzanz: Historisch-kulturwissenschaftliches Handbuch* (Der Neue Pauly, Supplemente 11, J. B. Metzler, Stuttgart 2016) 1025-31, 1035-38; ‘Enrichment of the Medical Vocabulary in the Greek-Speaking Medieval Communities of Southern Italy: The Lexica of Plant Names,’ in Brigitte Pitarakis, ed., *Byzantine Medicine-New Perspectives* (Istanbul Research Institute, Istanbul 2017); Review of C. Simelidis and E. Paschos, eds., *Introduction to Astronomy by Theodore Metochites (Stoicheiosis Astronomike 1.5-30)*, in *Early Science and Medicine* (2017); Review of A. Demetriades, ed., *iatrosophikón. Folklore Remedies from a Cyprus Monastery: Original text and parallel translation of Codex Machairas A.18*, in *Byzantina Symmeikta* (2017).

Forthcoming

With Sophia Xenophontos, eds., *Greek Medical Literature and its Readers: From Hippocrates to Islam and Byzantium* (Routledge, London 2018); with Barbara Zipser, eds., *A Companion to the Reception of Galen* (Brill, Leiden 2018); ‘Reading Galen in Byzantium: The Fate of *Therapeutics to Glaucón*’, in Petros Bouras-Vallianatos and Sophia Xenophontos, eds., *Greek Medical Literature and its Readers: From Hippocrates to Islam and Byzantium* (Routledge, London 2018); ‘An unrecorded use of the word κλῆμαξ’, *Classical Quarterly* (2018); ‘Pseudo-Galenic Text on Urines and Pulse in Late Byzantium: The Case of Wellcome MS.MSL.60’, in Caroline Petit and Simon Swain, eds., *Pseudo-Galenic Texts and the Formation of the Galenic Corpus* (Warburg Institute, London); ‘Theories on *Pneuma* in the Work of the Late Byzantine Physician John Zacharias Aktouarios’, in Sean Coughlin, David Leith and Orly Lewis, eds., *The Concept of Pneuma after Aristotle* (Edition Topoi, Berlin); ‘Andreiomenos’, ‘Ioannes Aktuarios’, ‘Ioannes von Prisdrianai’, ‘Marcellus’, ‘Medizin’, ‘Nikolaos Myrepsos’, ‘Oreibasios’, ‘Paulos von Aigina’, ‘Philagrios’, ‘Stephanos’, ‘Symeon Seth’, ‘Theophilos Protospatharios’, in Michael Grünbart and Alexander Riehle, eds., the *Lexikon der byzantinischen Autoren* (Akademie Verlag, Vienna).

Work in progress

Medical Theory and Practice in Late Byzantium: John Zacharias Aktouarios (ca.1275 – ca. 1330) and his Works (monograph); ‘Cross-Cultural Exchange of Medical Knowledge in the Medieval Mediterranean: The Introduction and Dissemination of Sugar-Based Potions from Islam to Byzantium’ (long article); with Dionysios Stathakopoulos, *A History of Byzantine Medicine* (monograph). Research

PUBLICATIONS

Project: ‘Experiment and Exchange: Byzantine Pharmacology between East and West (ca. 1150-ca. 1450)’, (Wellcome Research Fellowship in Medical History, King’s College London, 2016-2019).

Dr Sebastian Brock, Oxford

An Introduction to Syriac Studies (Gorgias Handbooks, 3rd ed.; Gorgias Press, Piscataway, New Jersey 2017); ‘Isacco il Siro: Giustizia e misericordia in Dio’, in L. d’Ayala Valva, L. Cremaschi, A. Mainardo, eds., *Misericordia e perdono* (Monastero di Bose, Magnano 2016) 169-90; ‘An early Syriac exposition of the Holy Mysteries’, in A. Andreopoulos and G. Speake, eds., *Rightly Dividing the Word of Truth. Studies in Honour of Metropolitan Kallistos of Diokleia* (Peter Lang, Oxford/Bern 2016) 49-56; ‘Ephremiana in manuscript Sinai Syr. 10’, *Le Muséon* 129 (2016) 285-322; ‘Developments in Syriac studies over half a century (1964-2014)’, *Harp* 31 (2016) 29-43; ‘The guidance of St Ephrem: a vision to live by’, in M. Laird and S. Treflé Hidden, eds., *The Practice of the Presence of God. Theology as a Way of Life* (London 2017) 109-119; ‘Patriarch Severos’ Letter on his flight from Antioch in 518’, *Hugoye* 20:1 (2017) 25-50; ‘The Martyrdom of Crescus (Crescens)’, *AB* 135 (2017) 5-22; ‘God as the educator of humanity: some voices from the Syriac tradition’, in G.J. Brooke and R. Smithuis, eds., *Jewish Education from Antiquity to the Middle Ages. Studies in Honour of Philip S. Alexander* (Ancient Judaism and Early Christianity 100, Leiden 2017) 236-251; ‘Towards an understanding of the Christology of the non-Chalcedonian Churches’, *Orthodox Theology and Dialogue = Mitropolia Olteniei Periodic Review*, Special Issue, no. 2 (2016) 68-74; ‘The Armenian translation of the Syriac Life of St Ephrem and its Syriac source’, in C. Esche-Ramshorn, ed., *Reflections on Armenia and the Christian Orient: Studies in Honour of Vrej Nersessian* (Ankynacar, Yerevan 2017) 119-130; ‘The Small/Young Daniel re-edited’, in L. di Tommaso, M. Henze, W. Adler, eds., *The Embroidered Bible. Studies in Biblical Apocrypha in Honour of Michael E. Stone* (Studia in Veteris Testamenti Pseudepigrapha 26, Leiden 2017) 250-84; ‘A lead Syriac protective talisman’, in L. Nehmé and A. Al-Jallal, eds., *To the Madbar and Back Again: Studies in the Languages, Archaeology, and Cultures of Arabia dedicated to Michael C.A. Macdonald* (Studies in Semitic Languages and Linguistics 92, Leiden 2018) 309-26; with Julian Raby, ‘New light on Syrian painting in the eleventh century: re-dating British Library Or. 3372’, *Eastern Christian Art* 10 (2014-2016 [2017]), 33-80; with G. Kessel, ‘The ‘Departure of Mary’ in two palimpsests at the Monastery of St Catherine (Sinai Syr. 30 and Sinai Arabic 514)’, *KhrVost* 8 (XIV) (2017) 115-152.

PUBLICATIONS

Dame Professor Averil Cameron, Oxford

Byzantine Christianity (Very Brief Histories, SPCK, London 2017); ‘Writing about Procopius then and now’, in Christopher Lillington-Martin and Elodie Turquois, eds., *Procopius of Caesarea: Literary and Historical Interpretations* (Routledge, Milton Park 2017) 13-25; ‘New themes and styles revisited again: literature, theology and social and political change’, in H. Amirav, ed., *New Themes, New Styles in the Eastern Mediterranean* (Late Antique History and Religion, Peeters, Leuven 2017) 1-25; with Niels Gaul, eds., *Dialogues and Debates from Late Antiquity to Late Byzantium* (Routledge, Milton Park 2017).

Dr Mary Cunningham, Nottingham

‘The Life of the Virgin Mary according to Middle Byzantine Preachers and Hagiographers: Changing Contexts and Perspectives’, *Apocrypha* 27 (2016) 137-59.

Forthcoming

‘Performing the Reality of Death: Andrew of Crete’s Homily for the Saturday τῆς ἀποκρέω’, in N. Tsironis and T. Kampianaki, eds., *Lament as Performance in Byzantium* (Taylor and Francis); “‘Lex orandi est lex credendi” in the Orthodox Tradition’, in A. Andreopoulos and A. Louth, eds., *The Oxford Handbook of Orthodox Theology* (Oxford University Press); ‘Byzantine Festal Homilies on the Virgin Mary’, in C. Maunder, ed., *The Oxford Handbook of Mary* (Oxford University Press).

Professor Nicholas de Lange, Cambridge

‘La imagen de Roma en las fuentes rabínicas’, in G. Bravo and R. González Salinero, eds, *Ideología y religión en el mundo romano* (Madrid / Salamanca 2017) 21–38; ‘A general survey of internal developments within Byzantine Judaism in the fifth to eighth centuries’, in H. Amirav and F. Celia, *New themes, new styles in the eastern Mediterranean: Christian, Jewish, and Islamic encounters, 5th–8th centuries* (Leuven / Paris / Bristol 2017) 67-83.

Dr Charalambos Dendrinos, London

with † Julian Chrysostomides and Richard Clogg, ‘The Tombstone of an Ecumenical Patriarch in Muswell Hill, London: Meletios II (1700-1780, r. 1768-1769)’, *Byzantine and Modern Greek Studies* 41.2 (2017) 229-238; with Philip Taylor, ‘Ars computistica ancilla artis editionum: Modern IT in the service of editors of (Greek) texts’, in Barbara Crostini, Cunilla

PUBLICATIONS

Iversen and Brian M. Jensen, eds., *Ars Edendi Lecture Series IV* (Studia Latina Stockholmiensia LXII, Stockholm University Press, Stockholm 2016) 85-116.

In Progress

Edition of Manuel II Palaeologus' unpublished Letter to his spiritual fathers David and Damianos, and of the Emperor's Confession addressed to the same spiritual fathers on the occasion of his own recovery from a serious illness; new critical edition of his *Praecepta educationis regiae* with a study of its transmission in the West.

Dr Elena Ene D-Vasilescu, Oxford

On 24 January 2017, I received 'The Order of St Antimos of Iberia' from the Romanian Academy of Art & Sciences, and the Patriarchate of Romania.

'Gregory of Nyssa', in Philip F. Esler, ed., *The Early Christian World* (Routledge 2017, 2nd edition) 1072-1087; 'Generation (γενεά) in Gregory Nazianzen's poem *On the Son, Akropolis 1* (2017) 169-184.

Forthcoming

'Ps-Dionysius, a Statue, and the concept of Beauty', in Francesca Dell'Acqua and Ernesto Sergio Mainoldi, eds., *Pseudo-Dionysius and the Origins of Christian Visual Culture* (Palgrave 2018); 'Late Developments in Meta-Byzantine Icon-Painting', *East-West Review* (vol. 16, no. 3, issue 45) 17-21; 'Dionysius the Areopagite and the notion of will', *Studia Patristica*.

Dr Peter Frankopan, Oxford

I am currently working on climate change in late antiquity and the middle ages, as well as on Byzantine sources for the Crusades. I am the series editor of a major new multi-volume series on the history of Constantinople, being published by CUP.

Dr Tim Greenwood, St Andrews

'The Universal History of Step'anos Tarōnec'I', in *Oxford Studies in Byzantium* (OUP, Oxford 2017); 'Aristakes Lastivertc'i and Armenian Urban Consciousness', in Marc Lauxtermann and Mark Whittow, eds., *Byzantium in the Eleventh Century: Being in Between* (Routledge, London and New York 2017) 88-105; 'A Contested Jurisdiction: Armenia in Late Antiquity', in Eberhard Sauer, ed., *Sasanian Persia: Between Rome and the Steppes of Eurasia* (Edinburgh University Press, Edinburgh 2017) 199-220.

PUBLICATIONS

Professor Jonathan Harris, London

Constantinople: Capital of Byzantium, second edition (Bloomsbury, London and New York); with Georgios Chatzelis, *A Tenth-Century Byzantine Military Manual: The Sylloge Tacticorum* (Birmingham Byzantine and Ottoman Monographs, Routledge, Abingdon and New York); Византия: История исчезнувшей империи, Russian translation of *The Lost World of Byzantium* (Alpina, Moscow 2017); ‘Institutional Settings: the court, schools, Church, and monasteries’, in Anthony Kaldellis and Niketas Siniossoglou, eds., *The Cambridge Intellectual History of Byzantium* (Cambridge University Press 2017) 27-36; ‘The Patriarch of Constantinople and the last days of Byzantium’, in Christian Gastgeber, Ekaterini Mitsiou, Johannes Preiser-Kapeller and Vratislav Zervan, eds., *The Patriarchate of Constantinople in Context and Comparison* (Österreichische Akademie der Wissenschaften, Vienna 2017) 9-16.

Forthcoming

Βυζάντιο: Ένας άγνωστος κόσμος, Greek translation of *The Lost World of Byzantium* by Georgios Barouxis (Metaixmio, Athens:); ‘Byzantium and the Latin States c.1095-c.1198/1204’, in Marcus Bull and Thomas Madden, eds., *The Cambridge History of the Crusades, vol. 1: Sources, Conquest and Settlement* (Cambridge University Press); ‘Who was who at the court of Constantine XI, 1449-1453’, in Shaun Tougher, ed., *The Emperor in the Byzantine World* (Routledge, Abingdon and New York); ‘Constantinople’ and other entries in Oliver Nicholson and Mark Humphries, eds., *The Oxford Dictionary of Late Antiquity* (Oxford University Press); *An Introduction to Byzantium (602-1453)* (Routledge, Abingdon and New York).

Professor Judith Herrin (London)

In September 2016 I went to Amsterdam to receive the Heineken Prize for History. It was an immense honour to be awarded this prestigious prize, and a special pleasure to give the vote of thanks on behalf of all the winners at a most impressive ceremony. Professor Claudia Rapp invited me to join the Wittgenstein Project on Mobility, Microstructures and Personal Agency in Byzantium that she directs in Vienna as an Affiliated Scholar. In this capacity I gave a paper on Late Antique Empresses and participated in the conference on Language Multiplicity in December 2016. I also lectured in UCLA on Ravenna, gave a seminar sponsored by the SPBS at Cambridge on Empresses, and contributed a paper on Hostages in Late Antiquity at the conference in Paris in honour of Gilbert

PUBLICATIONS

Dagron in March 2017. My paper on the Greek Anthology was published in *Greek Laughter and Tears* (Edinburgh University Press, 2017).

Mr Michael Heslop, London

‘The Countryside of Rhodes and its defences under the Hospitallers 1306-1423: Evidence from Unpublished Documents and Late Medieval Texts and Maps of Cristoforo Buondelmonti’, *Crusades* 15, 177-197.

Forthcoming

‘Defending the Frontier: The Hospitallers in Northern Rhodes’, in George Cassar and Noel Buttigieg, *The Struggle for Supremacy; The Mediterranean 1453-1699* (Malta, Sacra Militia Foundation); with Nikos Kontogiannis, ‘The defences of middle Byzantium in Greece (7th-12th centuries): the flight to safety in town, countryside and islands’, in the *Proceedings of the 46th Spring Symposium of Byzantine Studies, University of Birmingham, 23-25 March, 2013*, ‘Villehardouin's castle of Grand Magne (Megali Maini): a re-assessment of the evidence for its location’, in *Crusading and Archaeology, Crusades Subsidia, papers from the 9th Conference of the SSCLE, Odense, Denmark, 2016*.

Dr Mark Jackson, Newcastle

‘A critical examination of Gertrude Bell’s contribution to archaeological research in central Asia Minor’, in *Gertrude Bell and Iraq: A Life and Legacy* (Oxford University Press for the British Academy, Oxford 2017) 47-76; E. Neri, M. Jackson M, M. O’Hea, T. Gregory, M. Blet-Lemarquand, and N. Schibille, ‘Analyses of glass tesserae from Kilise Tepe: New insights into an early Byzantine production technology’. *Journal of Archaeological Science: Reports* 11 (2017) 600-612; ‘Binbirkilise’, in P. Niewoehner, ed., *The Archaeology of Byzantine Anatolia. From the End of Late Antiquity to the Coming of the Turks* (Oxford University Press, Oxford 2017) 312-320; ‘Building on the past; Gertrude Bell and the transformation of space in the Karadağ’, in Y. Heffron, A. Stone, and M. Worthington, ed., *At the Dawn of History* (Ancient Near Eastern Studies in Honour of J. N. Postgate, Eisenbrauns 2017) 239-254.

Professor Elizabeth Jeffreys, Oxford

‘A date and context for the *War of Troy?*’, in S. Kaklamanis and A. Kalokairinos, eds, *Χαρτογράφοντας τη δημόδη λογοτεχνία (12^{ος} – 17^{ος} αι.)* (Πρακτικά του 7^{ου} Διέθνους Συνεδρίου Neograeca Medii Aevi, Iraklio 2017) 93-106.

PUBLICATIONS

Professor G.A. Loud, Leeds

I have been awarded a Leverhulme Major Research Fellowship for 2017-19 for a project on 'The Social World of the Abbey of Cava, c. 1020-1300'.

Edited Books

With martial Staub, *The Making of Medieval History* (York Medieval Press / Boydell and Brewer 2017), xvi + 240 pp.; with Jochen Schenck, *The Origins of the German Principalities 1100-1350* (Routledge 2017), xlii + 399 pp.

Articles

'The German Emperors and Southern Italy, 962-1137', in Jean-Marie Martin and Rosanna Alaggio, eds., *Quei Maladetti Normanni. Studi offerti a Errico Cuzzo per i suoi settant'anni da Colleghi, Allievi, Amici* (Ariano Irpino 2016) 583-605; 'I Principi di Capua, Montecassino e le chiese del principato, 1058-1130', in Mariano dell'Omo, Federico Marrazzi, Fabio Simonelli and Cesare Crova, eds., *Sodalitas. Miscellanea di studi in memoria di don Faustino Avagliano* (Miscellanea Cassinese 2016) 595-617; 'The ecclesiastical institutions of the Lombard principality of Capua', in Federico Marazzi, ed., *Felix Terra. Capua e la Terra di lavoro nell'età langobarda* (Special issue of *Archivio storico della Terra di Lavoro* 2017) 85-91; 'A political and social revolution: the development of the territorial principalities in Germany', in G.A. Loud and Jochen Schenck, eds., *The Origins of the German Principalities 1100-1350* (Routledge 2017) 3-22; 'A New Document concerning the Bishopric of Sebastea', *Crusades* 16 (2017) 21-31; 'The medieval archives of the abbey of S. Trinità, Cava', in David Bates and Elisabeth Van Houts, eds., *Peoples, Texts and Artefacts in the Norman World* (School of Advanced Studies, London, January 2018) 135-160.

In Press

'Labour services and peasant obligations in twelfth- and thirteenth-century southern Italy', in Ross Balzaretti, Julia Barrow and Patricia Skinner, eds., *Italy and Early Medieval Europe: Essays Presented to Chris Wickham* (Oxford 2018); 'The problem of Pseudo-Hugo. Who wrote the History of "Hugo Falcandus"?', in N. Kivilcim Yavuz and Richard Broome, eds., *Transforming the Early Medieval World. Studies in Honour of Ian N. Wood* (Kismet Press, Leeds 2018); 'Crusade and holy war in the chronicle of Arnold of Lübeck', in Thomas McCarthy and Christine Meek, eds., *Texts and Contexts: Studies in Religious and Intellectual History presented to I. S. Robinson* (University of Amsterdam Press 2018?).

PUBLICATIONS

Dr Angeliki Lynberopoulou, Open University, Milton Keynes

Ed., *Cross-cultural interaction between Byzantium and the West 1204-1669 Whose Mediterranean is it anyway? Papers from the 48th Spring Symposium of Byzantine Studies, Milton Keynes 28th-30th March 2015* (Routledge, London 2018).

Professor Henry Maguire, London

Edited books

with Felicity Harley-McGowan, *Ernst Kitzinger and the Making of Medieval Art History* (Warburg Institute Colloquia 30, The Warburg Institute 2017); with Ildar Garipzanov and Caroline Goodson, *Graphic Signs of Identity, Faith, and Power in Late Antiquity and the Early Middle Ages* (Cursor Mundi 27, Brepols, Turnhout 2017).

Journal articles

‘Encounter: Reflections on the Wall Mosaics in the Eufrasiana’, *Gesta* vol. 56, no. 2 (2017) 129-132.

Chapters in books

‘Ernst Kitzinger and Style’, in Harley-McGowan and Maguire, eds. *Ernst Kitzinger and the Making of Medieval Art History*, 105-111; ‘How did Early Byzantine Ornament work?’, in Garipzanov, Goodson, and Maguire, eds., *Graphic Signs of Identity, Faith, and Power in Late Antiquity and the Early Middle Ages*, 223-253; ‘Earthly and Spiritual Authority in the Imperial Image’, in Kristina Mitalaitė and Anca Vasiliu, eds., *L’icône dans la pensée et dans l’art* (Byzantios 10, Brepols, Turnhout 2017), 177-216.

V. Revd. Prof. John A McGuckin, St Anne’s on Sea

Retired as The Nielsen Professor of Byzantine Christian History, Columbia University in July, and returned to the UK as Rector of the Orthodox Chapel of St. Gregory, 69 Orchard Rd, St. Anne's on Sea, FY81PG

The Path of Christianity: The First Thousand Years (IVP Academic, Illinois 2017).

Collected Studies:

vol. 1. *Witnessing the Kingdom: Studies in New Testament History and Theology*; Vol.2. *Seeing the Glory: Studies in Patristic Theology*; Vol. 3. *Illumined in the Spirit: Studies in Orthodox Spirituality* (SVS Press, New York 2017).

In Progress

A new translation of, and commentary on, the *Hymns of Divine Eros* of St. Symeon the New Theologian.

PUBLICATIONS

Professor Oliver Nicholson, Tiverton

Forthcoming

Oxford Dictionary of Late Antiquity (March 2018), 2 vols; with Markus Vinzent, *Lactantius: Christian and Classical* (*Studia Patristica*, 2018) to include 'Introduction' and 'The Christian Sallust: Lactantius on God, Man and History'.

In progress

Translation of Dionysius of Byzantium *Anaplys Bospori*.

Dr Jennifer Nimmo Smith, Edinburgh

'Pillars and monuments (στῆλαι) in the works of Gregory of Nazianzus', in V.Sommers and P. Yannopoulos, eds., *Philokappadox In Memoriam Justin Mossay (Orientalia Lovanensia Analecta 25, Bibliothèque de BYZANTION 14, Peeters 2016)* 3-18.

Forthcoming

Chapter on 'Christianity' for R.Scott Smith and Stephen M. Trzaskoma, eds., *Oxford Handbook of Greek and Roman Mythography* (University of New Hampshire).

In progress

Collation of the manuscripts of Sermons 4 and 5 by Gregory of Nazianzus, with the scholia they contain on these sermons, for an edition and translation of their texts.

Dr Arietta Papaconstantinou, Reading

In Press

'Coptic life-writing', in *The Oxford Handbook of Ancient Biography*, ed. Koen de Temmermann (OUP, Oxford OUP); 'Papyri and the study of building in Byzantium', in Michael Decker, ed., *The Cambridge Handbook of Byzantine Archaeology* (Cambridge University Press); "'Great men", churchmen, and the others: forms of authority in the villages of the Umayyad period', in Dominic Rathbone and Micaela Langelotti, eds., *Village institutions in Egypt from Roman to early Arab rule* (British Academy, London); 'Coptic', in Stratis Papaioannou, ed., the *Oxford Handbook of Medieval Byzantine Literature* (Oxford University Press); 'Hagiography in the archives: real-life miracles and the sacred economy in eighth-century Egypt', in Vincent Déroche, Bryan Ward-Perkins, Robert Wisniewski, eds., *Culte et hagiographie: accords et désaccords* (Peeters, Leuven); 'A monk deploring the imitation of the Hagarenes by the Christians' [translation and introduction of a section of the Apocalypse of Samuel of Qalamūn], in Nimrod Hurwitz, Christian Sahner, Uriel Simonsohn, and Luke Yarbrough, eds., *Turning to Mecca:*

PUBLICATIONS

a sourcebook on conversion to Islam in the Classical period (UCP, Berkeley); ‘Women in need: debt-related requests from early medieval Egypt’, in Sabine Hübner, ed., *Living the end of antiquity: individual histories from Byzantine to Islamic Egypt* (De Gruyter, Berlin); ‘Languages of empire and languages of Egypt’, in Elisabeth O’Connell, ed., *Egypt and Empire: religious identities from ancient to modern times*, (British Museum, London); ‘The desert and the city: the rhetoric of savagery and civilisation in early Byzantium’, in Nevra Neçipoğlu and Ivana Jevtić, eds., *Byzantine identity and the other in geographical and ethnic imagination* (ANAMED, Istanbul).

Reviews

Anthony Kaldellis and Ioannis Polemis, *Psellos and the Patriarchs: Letters and funeral orations for Keroullarios, Leichoudes, and Xiphilinos* (Notre Dame University Press, Notre Dame, IN 2015), for *the Journal of Ecclesiastical History* 68 (2017) 607; Helen C. Evans, ed., *Age of Transition: Byzantine Culture in the Islamic World*, The Metropolitan Museum of Art Symposia (The Metropolitan Museum of Art, New York 2015), for *Speculum* 93.1 (2018) 207-208; Dominique Barthélemy and Rolf Grosse, eds., *Moines et démons: autobiographie et individualité au moyen âge (VII^e-XIII^e siècle)* (Droz, Geneva 2014) and Alexis Torrance and Johannes Zachhuber, eds., *Individuality in Late Antiquity* (Ashgate, Farnham 2014), joint review for *The English Historical Review* (in press); Kerstin Hitzbleck and Thomas Schwitter, eds., *Die Erweiterung des ‘globalen’ Raumes und die Wahrnehmung des Fremden vom Mittelalter bis zur Frühen Neuzeit / L’extension de l’espace ‘global’ et la perception de l’autre du Moyen Age jusqu’à l’époque moderne*, for *The English Historical Review* (in press); Estelle Cronnier, *Les inventions de reliques dans l’Empire romain d’Orient (IV^e-VII^e s.)*, *Hagiologia* 11 (Brepols. Turnhout 2015), for *Revue historique* (in press).

Work in Progress

A study on debt, credit, and patronage in rural communities of the eastern Mediterranean, 500-800; work on an eighth-century trilingual archive from Aphroditos.

Dr Jonathan Shepard, Oxford

Ed., with M. Ančić and T. Vedriš, *Imperial Spheres and the Adriatic: Byzantium, the Carolingians and the Treaty of Aachen (812)* (Abingdon 2018); ‘Anglo-Danish “Empire-Building”, Rus and Byzantium: a Background for Boleslaw Chobry?’, in L. Slupecki *et al.*, eds., *Recepcja i odrzucenie: Kontakty międzykulturowe w średniowieczu* (Rzeszów 2017) 107–34; ‘Circles Overlapping in the Adriatic’, in M. Ančić, J. Shepard and T. Vedriš, eds., *Imperial Spheres and the Adriatic: Byzantium, the*

PUBLICATIONS

Carolingians and the Treaty of Aachen (812) (Abingdon 2018) 1–22; ‘Photios’ Sermons on the Rus Attack of 860: the Questions of his Origins, and the Route of the Rus’, in A. Beihammer *et al.*, ed., *Prosopon Rhomaikon (Millennium-Studies in the Culture and History of the First Millennium CE 68)* (Berlin and Boston 2017) 111–28; ‘Power-Seeking on the Imperial Fringes in the Later Eleventh Century: the Uses of Seals’, in B. Caseau *et al.*, eds., *Οὗ δῶρόν εἰμι τὰς γραφὰς βλέπων νόει: Mélanges Jean-Claude Cheynet (Travaux et mémoires 21/1)* (Paris, 2017) 469–82; ‘Storm Clouds and a Thunderclap: East-West Tensions Towards the Mid-Eleventh Century’, in M. D. Lauxterman and M. Whittow, eds., *Byzantium in the Eleventh Century: Being in Byzantium* (Abingdon 2017) 127–53; ‘Superpower to Soft Power, within Overlapping Circles: Byzantium and its Place in Twenty-First Century International History’, in B. Haider-Wilson, W. D. Godsey and W. Mueller, eds., *Internationale Geschichte in Theorie und Praxis / International History in Theory and Practice* (Vienna 2017) 81–122.

Forthcoming

Ed. with L. Treadwell, *Muslims on the Volga in the Viking Age: Diplomacy and Islam in the World of Ibn Fadlan* (London); ed. with J. Gruszczynski and M. Jankowiak, *Viking-Age Trade: Silver, Slaves and Gotland* (Abingdon); ‘Adjustable Imperial Image-Projection and the Greco-Roman Repertoire: their Reception among Outsiders and Longer-Stay Visitors’, in J. Stouraites, ed., *Identities and Ideologies in the Medieval Byzantine World (Millennium Studies Series)* (Berlin and New York); ‘Anna Komnena as a Source for the Crusades’, in A. Mallett, ed., *Eastern Christian Historians on the Crusades* (Leiden); ‘The Byzantine Sphere of Influence in Eastern Europe, 867-1025’ and ‘The Byzantine sphere of influence in Eastern Europe, 1025-1204’, in T. Lounghis and E. Kislinger, eds., *Βυζάντιο. Ιστορία και πολιτισμός* (Athens and Paris); Entries on ‘Byzantium’ and ‘Byzantine Sources’, in J. Jesch and C. Lee, eds., *The Wiley-Blackwell Encyclopedia of the Viking World* (Oxford); ‘Convergence and Collision in Eleventh-Century Christendom: Some Repercussions of the Christianisation of Rus on East-West Relations’, in J. Arnason, S. Bagge and B. Wittrock, eds., *The Formation of the Great Civilizations: Contrasts and Parallels* (Uppsala); ‘Countering Byzantium’s Shadow: Contrarianism among the Bulgars, Rus and Germans’, in W. Pohl, ed., *Shadows of Empire – Imperial Peripheries in Early Medieval Eurasia* (Cambridge); ‘The Emperor’s Long Reach: Imperial Alertness to “Barbarian” Resources and Force Majeure, from the Fifth to the Fifteenth Centuries’, in N. Drocourt and E. Malamut, eds., *Les relations diplomatiques byzantines (IVe-XVe siècles): permanence et/ou changements? (Medieval Mediterranean series, Leiden)*; ‘The Emperor’s “Significant Others”’, in S. Tougher, ed., *The*

PUBLICATIONS

Emperor in the Byzantine World (Abingdon); ‘The Knowledge of the West in Byzantine Sources’, in S. Burkhardt and S. Kolditz, eds., *Byzantium and the West 850-1204* (Leiden); ‘Man-to-Man, “Dog-Eat-Dog”, Cults in Common: the Tangled Threads of Alexios’ Dealings with the Franks’, in J.-C. Cheynet and B. Flusin, eds., *Travaux et Mémoires* (Paris 2017); ‘Memoirs as Manifesto: the Rhetoric of Katakalon Kekaumenos’, in T. Shawcross and I. Toth, eds., *Reading in the Byzantine Empire and Beyond* (Cambridge); ‘Networks’, in C. Holmes and N. Standen, eds., *The World Before Columbus. Towards a Global Middle Ages* (Oxford); ‘Symeon’s Confrontation with Byzantium c. 917: Diplomatic Ripples Across Eurasia’, in A. Nikolov, ed., *Emperor Symeon’s Bulgaria in the History of Europe’s South-East: 1100 Years from the Battle of Achelous* (Sofia).

Dr Graham Speake, Oxford

Ed., with Andreas Andeopoulos, *Rightly Dividing the Word of Truth: Studies in Honour of Metropolitan Kallistos of Diokleia* (Peter Lang, Oxford 2016); ‘Mount Athos: Relations between the Holy Mountain and Eastern Europe’, in Ines Angeli Murzaku, ed., *Monasticism in Eastern Europe and the Former Soviet Republics* (Routledge, London and New York 2016) 130-51.

Forthcoming

A History of the Athonite Commonwealth: The Spiritual and Cultural Diaspora of Mount Athos (Cambridge University Press, Cambridge 2018).

Dr Dionysios Stathakopoulos, London

Forthcoming

‘Galen in non-medical Byzantine texts,’ in B. Zipser and P. Bouras-Vallianatos, eds., *Brill’s Companion to the Reception of Galen*; ‘From Crete to Hell,’ in A. Lymberopoulou and V. Tsamakda, eds., *Damned in Hell in the Frescoes of Venetian-dominated Crete (13th – 17th centuries)*; ‘Herbert Hunger und der Zeitgeist: die Erforschung von Alltagsleben und materieller Kultur,’ in *Proceedings of the Conference dedicated to 100 years from the birth of H. Hunger* (Austrian Academy, Vienna); ‘Irrevocable Blood: Ethnoreligious Violence and Collective Identity Formation in the Late Twelfth Century,’ in Y. Stouraitis, ed., *Ideologies and Identities in the medieval Byzantine world* (Millenium Studies, De Gruyter); ‘Sister, Widow, Consort, Bride: Four Latin Ladies in Greece (1330-1430),’ in A. Lymberopoulou, ed., *Whose Mediterranean is it anyway?* (SPBS Spring Symposia, Routledge); ‘The boundaries between

PUBLICATIONS

possession and disease: medical concepts in Byzantine exorcisms,’ in K.-H. Leven and N. Metzger, eds., (*Un-)**jheilige Krankheiten. Besessenheit in Medizin, Religion, Dämonologie*, special issue of *Medizinhistorisches Journal* (2017); ‘Aristocracy in Nicaea,’ in P. Papadopoulou and A. Simpson, eds., *The Empire of Nicaea revisited* (Brepols); ‘Early modern translations of late Byzantine medical texts: contexts, use and dispersion’; Several chapters on the social history of the Palaiologan period in T. Loughis, ed., *Βυζάντιο, Ιστορία και Πολιτισμός*; several entries in the *Oxford Dictionary of Late Antiquity*.

In Progress

with Petros Bouras-Vallianatos, *Byzantine Medicine* (monograph); *Filthy Lucre: Wealth and its uses in the late Byzantine World* (monograph); ‘The question of usury in the late Byzantine period’; ‘Apology for a parvenu: Alexios Apokaukos revisited’; ‘Sodomy in Hell: observations on some depictions of the damned in Hell in Cretan frescoes’.

Dr Mary Whitby, Oxford

‘Christodorus of Coptus on the statues in the Baths of Zeuxippus at Constantinople: text and context’, in Herbert Bannert and Nicole Kröll, eds., *Nonnus of Panopolis in Context II: poetry, religion and society* (Brill) 271-288.

Forthcoming

‘Greek epic’, in Scott McGill and Edward Watts, eds., in *Blackwell Companion to Late Antiquity*; ‘Nonnus, Christodorus and the epigrams of George of Pisidia’, in Filip Doroszewski and Katarzyna Jazdzewska, eds., *Nonnus of Panopolis in Context III: old questions and new perspectives* (Brill’s Late Antique Literature); ‘Nonnus on elephants’, in Herbert Bannert and Nicole Kröll, eds., *Two myths and two languages: pagans and Christians in late antique poetry*.

Dr Monica White, Nottingham

‘Fotii: A Rus’ Pilgrim to Constantinople’, in *Portraits of Medieval Eastern Europe* (Routledge 2017) – a volume of fictional but historically-informed ‘portraits’ of individuals from medieval eastern Europe. My story was a first-person narrative about a pilgrim from Rus to Constantinople in 1277.

Forthcoming

with Naomi Standen, ‘Medieval Movement and Migration’, in a special issue of *Past and Present* devoted to the global middle ages; ‘Late Byzantine Views of Rus: A Reassessment’ in *Byzantinoslavica*.

PUBLICATIONS

Nigel Wilson, Oxford

‘Observations on the editio princeps <of Josephus> and two neglected manuscripts of the Greek text’, in *International Journal of the Classical Tradition* 23 (3) (2016) 172-9; *From Byzantium to Italy*, 2nd edition; with the late M.L. Sosower, *A catalogue of the Greek manuscripts of Magdalen College Oxford*; Review of A. Capone, ed., *Circolazione di testi e scambi culturali in Terra d’Otranto tra tardoantico e medioevo*, in *Gnomon* 89 (2017) 173-4.

Dr Sophia Xenophontos, Glasgow

‘The military and cultural space in the Life of Pyrrhus and Marius’, in A. Georgiadou and K. Oikonomopoulou, eds., *Space, time, and language in Plutarch’s vision of Greek culture* (De Gruyter, Berlin / New York) 317-326.

Forthcoming

with Petros Bouras-Vallianatos eds., *Greek Medical Literature and its Readers: From Hippocrates to Islam and Byzantium* (Routledge, London 2018); ‘Galen’s Exhortation to the study of medicine: an educational work for prospective medical students’, in P. Bouras-Vallianatos and S. Xenophontos, eds., *Greek Medical Literature and its Readers: From Hippocrates to Islam and Byzantium* (Routledge, London 2018); ‘The Byzantine Plutarch: self-identity and model in Theodore Metochites’ Essay 71 of the Semeioseis gnomikai’, in P. Mack and J. North, eds., *The Afterlife of Plutarch* (Bulletin of the Institute of Classical Studies Supplement, Institute of Classical Studies, London 2018); *Theodore Metochites’ On morals or concerning education: Introduction, Translation, and Notes* (Harvard University Press, Dumbarton Oaks Medieval Library, Cambridge, Mass. and London); with K. Oikonomopoulou, eds, *A Companion to the Reception of Plutarch*. (Brill, Leiden); ‘Plutarch and Theodore Metochites’, in K. Oikonomopoulou and S. Xenophontos, eds., *A Companion to the Reception of Plutarch* (Brill, Leiden); ‘Plutarch and Adamantios Koraes’, in K. Oikonomopoulou and S. Xenophontos, eds., *A Companion to the Reception of Plutarch* (Brill, Leiden); ‘Exploring emotions in Late Byzantium: Theodore Metochites on affectivity’, in D. Cairns, ed., *Emotions through time: from antiquity to Byzantium*.

In progress

Physician of the soul: philosophical guidance and practical ethics in Galen (monograph); Research Project: BYZANTINE ARISTOTLE: The reception of Aristotle in Byzantium: the first critical edition of George Pachymeres’ Commentary on Aristotle’s Nicomachean Ethics <http://byzantinearistotle.arts.gla.ac.uk/editio>

PUBLICATIONS

MEMBERS RESIDENT OUTSIDE THE U.K.

Professor Albrecht Berger, Munich

‘Constantinople as the centre of the empire’, in İlber Ortaylı, ed., *Suriçi İstanbul Fetithen önce ve Fetihden sonra* (İstanbul 2017) 41–66 [in Turkish]; ‘Mokisos – a Cappadocian refugee settlement of the sixth century’, in Efthymios Rizos, ed., *New cities in late antiquity. Documents and archaeology* (Bibliothèque de l’Antiquité Tardive 35, Turnhout 2017) 177–188 [in German]; ‘Imperial and ecclesiastical procesions in Constantinople’, in *Antik çağ’dan XXI. yüzyıla Büyük İstanbul Tarihi. Siyaset ve yönetim 2: Demografi* (İstanbul 2017) 374–383; ‘From outpost in the West to destroyer of the empire: Venice and the Byzantine empire’, in Barbara Kuhn, ed., *Wie sonst nirgendwo ... Venedig zwischen Topographie und Utopie* (Würzburg 2017) 53–69.

Forthcoming

Caspar Ludwig Momars, *Η Βοσπορομαχία. Εισαγωγή και κριτική έκδοση* [in Greek]; ‘Serial production oder writer’s contest? Some remarks on Byzantine hagiographical texts of the tenth century’, in Antonio Rigo, Michele Trizio, and Eleftherios Despotakis, eds., *Byzantine hagiography. Texts, themes and projects*, Proceedings of a symposium in Moscow 2012 [in German]; ‘Constantinople’, in Michael Decker, ed., *Cambridge Encyclopaedia of Byzantine Archaeology*; ‘Monuments and buildings in Byzantine Constantinople’, in Raimondo Tocci, ed., *The Brill Companion to Byzantine Chronicles*; with Christian Gastgeber, eds., *The Scholar and his Library*; ‘The Church History of Nikephoros Kallistou Xanthopoulos’, in *The Scholar and his Library*; ‘Constantinople as cosmopolitan city in late antiquity and the early middle ages’, in Stephan Sander-Faes, ed., *Weltstädte, Metropolen, Megastädte. Dynamiken von Stadt und Raum von der Antike bis zur Gegenwart*. Proceedings of a symposium in Zurich 2015 [in German]; ‘The emperor and the city: processions and receptions in Constantinople’, in Manfred Luchterhandt, ed., *Palatium sacrum*. Proceedings of a symposium in Göttingen 2015 [in German]; ‘Emperor Manuel Palaiologos and his journey to the west’, in Antje Bosselmann-Ruickbie, Carmen Roll, eds., *Internationales Symposium zum Freisinger Lukasbild* [in German]; ‘Constantinople as a centre of economy and trading’, in Beate Böhlendorf-Arslan, ed., *Transformations of city and countryside in the Byzantine period*. Proceedings of a symposium in Mainz in 2016 [in German]; with Niccolò Zorzi, eds., *I tondi di Campiello Angaran a Venezia e di Dumbarton Oaks. Stato dell’arte e prospettive della ricerca*. Proceedings of a symposium in Venice 2015; ‘The historical setting’, in *I tondi di Campiello Angaran a Venezia e di Dumbarton Oaks* [in Italian]; with

PUBLICATIONS

Sergey Ivanov, eds., *Holy fools and divine madmen: sacred insanity through ages and cultures*. Proceedings of a symposium in Munich 2015; 'Holy fools in modern Greece', in *Holy fools and divine madmen*.

Dr Antje Bosselmann-Ruickbie, Mainz

Stipends/Awards

October 2017: One-Month Research Award, Dumbarton Oaks Research Library and Collection, Washington D.C.

Publications

'A Byzantine Casting Mould for a *Hystera* (Womb) Amulet and a Cross in the Museum Schnütgen, Cologne: A Contribution to the Cultural and Religious History of Byzantium and the Material Culture of Byzantine Magic', in J. Drauschke, E. Kislinger, K. Kühtreiber, T. Kühtreiber, G. Scharrer-Liška and T. Vida, eds., *Lebenswelten zwischen Archäologie und Geschichte. Festschrift für Falko Daim zu seinem 65. Geburtstag* (RGZM Monographien 150, Mainz 2018) 25-40; 'Contact between Byzantium and the West from the 9th to the 15th Century and their Reflections in Goldsmiths' Works and Enamels', in F. Daim and D. Heher, eds., *Byzanz und der Westen. 1000 vergessene Jahre* (Begleitbände zur Ausstellung auf der Schallaburg, Österreich, Bd. 1, Mainz 2018) 29-60; 'The Ornamental Decoration of the Late Byzantine Bessarion Cross: Medieval Cultural Transfer between Byzantium, the West, the Islamic World and Russia', in H. A. Klein, V. Poletto und P. Schreiner, eds., *La Stauroteca di Bessarione fra Constantinopoli e Venezia* (Istituto Veneto di Scienze, Lettere ed Arti, Venedig 2017) 183-224; 'Symbolism of Precious Stones in Byzantium: Written Sources, Objects and Sympathetic Magic in Byzantium', in A. Hilgner, S. Greiff and D. Quast, eds., *Gemstones in the First Millennium AD: Mines, Trade, Workshops and Symbolism (conference Mainz, 20-22 October 2015)* (Mainz 2016) 293-306; with B. Furlas and S. Greiff, 'Gold- und Silberschmiedearbeiten', in F. Daim, ed., *Byzanz. Historisch-kulturwissenschaftliches Handbuch* (Neuer Pauly, Supplementband 11, Stuttgart 2016), col. 799-807, chap. 10.10; with S. Greiff and S. Albrecht, 'Edelsteine', in F. Daim, ed., *Byzanz. Historisch-kulturwissenschaftliches Handbuch* (Neuer Pauly, Supplementband 11, Stuttgart 2016), col. 807-810, chap. 10.11.

Forthcoming

Co-ed., 'Neue Forschungen zur spätbyzantinischen Goldschmiedekunst (13.-15. Jahrhundert)' – 'New Research on Late Byzantine Goldsmiths' Works (13th-15th Centuries)', *conference Mainz, 29-30 October 2015, Byzanz zwischen Orient und Okzident* (Publications of the Leibniz-ScienceCampus Mainz: Byzantium between Orient and Occident, Mainz 2018); ed. C. Blänsdorf, A. Bosselmann-Ruickbie, H. Stege, Carmen

PUBLICATIONS

Roll, *Das Freisinger Lukasbild: Kunsthistorische, historische und naturwissenschaftliche Untersuchungen* (expected summer 2018); ed. with Y. Petrina, *Die Ornamentik in Spätantike und Byzanz (Tagung München, 20.7.2012)* (=Mitteilungen zur Spätantiken Archäologie und Byzantinischen Kunstgeschichte 7/2018).

Essays (submitted and/or in print)

‘Protection Against Evil in Byzantium: Magical Amulets from the Early to the Late Byzantine Period’, in D. Zamani and J. Noble, eds., *Visions of Enchantment. Occultism, Spirituality & Visual Culture (conference Cambridge University, 17-18 March 2014)* (2018); ‘Heavy Metal Meets Byzantium! Contact Between Scandinavia and Byzantium in the Albums “The Varangian Way” (2007) and “Stand Up and Fight!” (2011) by the Finnish Band Turisas’, in F. Daim and D. Heher, eds., *Byzanz und der Westen. 1000 vergessene Jahre* (Begleitbände zur Ausstellung auf der Schallaburg, Österreich, Bd. 3, Mainz 2018); ‘Silberrahmen und -beschlag des Freisinger Lukasbildes: Untersuchungen zur Ornamentik in Byzanz’, in C. Blänsdorf, A. Bosselmann-Ruickbie, H. Stege and C. Roll, eds., *Das Freisinger Lukasbild: Kunsthistorische, historische und naturwissenschaftliche Untersuchungen* (2018); ‘Überlegungen zur Ornamentik spätbyzantinischer Goldschmiedearbeiten’, in A. Bosselmann-Ruickbie and Y. Petrina, eds., *Ornamentik in Spätantike und Byzanz (Tagung München, 20.7.2012)* (=Mitteilungen zur Spätantiken Archäologie und Byzantinischen Kunstgeschichte 7/2018); ‘A 10th-Century Necklace from the Preslav Treasure: Byzantium and Bulgaria’, in H. Belting and F. Stroth, eds., *The History of Early Christian and Byzantine Art in 100 Alternative Objects*.

Catalogue Entries

4 catalogue entries for the catalogue of the Museum Schnütgen, Cologne 2018 (German and English edition); 15 catalogue entries for the exhibition catalogue *Byzanz und der Westen. 1000 vergessene Jahre*, Schallaburg, Austria 2018.

Work in Progress

Project (with Dr Susanne Greiff/Römisch-Germanisches Zentralmuseum Mainz, Germany): ‘Der griechische Traktat “Über die hochgeschätzte und berühmte Goldschmiedekunst” – Edition und interdisziplinärer Kommentar’ (‘The Greek Treatise “On the Most Appreciated and Famous Art of the Goldsmith” – Edition and interdisciplinary commentary’), with Prof. Dr Günter Prinzing (University of Mainz); Dr Susanne Greiff, Stephan Patscher MA (Römisch-Germanisches Zentralmuseum Mainz), Dr Michael Herdick, Erica Hanning MA, Sayuri da Zilva MA (Competence Centre for Experimental Archaeology Mayen, Germany):

PUBLICATIONS

<http://www.byzanz-mainz.de/forschung/a/article/der-griechische-traktat-ueber-die-edle-und-hochberuehmte-goldschmiedekunst-edition-und-int/>

Dr Elisabeth Chatziantoniou, Thessaloniki

‘The kritai/praitores of Boleron, Strymon and Thessalonike in the 11th century. Prosopography and provincial administration’, *Βυζαντινά* 34 (2016) 111-170.

Forthcoming

‘Founders of monasteries practising philanthropy. The case of the *sebastokrator* Isaakios Komnenos’, in G. Kakavas *et al.*, eds., *Proceedings of the International Conference ‘The Institution of Sponsorship from Ancient to Modern Times’, Thessalonike, 7-8 February 2014* (pp.27); ‘Οι φορολογικές περιφέρειες της Μακεδονίας: από τις ενορίες στα κατεπανίκια και η περίπτωση της Ιερισσού’, in *Γ’ Συμπόσιο ‘Βυζαντινή Μακεδονία’, Εταιρεία Μακεδονικών Σπουδών, Θεσσαλονίκη 14-15 Μαΐου 2016* (pp.16); ‘The involvement and institutional role of the *doux* of Thessalonike in the civil administration (second half of the 11th-12th centuries)’, in *23rd International Congress of Byzantine Studies, Belgrade, 22-27 Aug. 2016, Round Table: «Η Θεσσαλονίκη στους 11ο-12ο αιώνες: Ἡ ἐν ταῖς ὑπ’ οὐρανὸν πόλεσι πάνυ λαμπρῶς φαίνουσα (Εὐστάθιος, Ἀλωσις 6.4-6)»*, Conveners: Professors Maria Kambouri-Vamvoukou / Polymnia Katsoni (pp. 28).

In Progress

The fiscal administration of the *thema* of Thessalonike in the early Palaiologan period (Monograph, forthcoming in 2018)

Professor Maria Constantoudaki, Athens

‘Icons of Cretan art (fifteenth century – end of the seventeenth). Surviving works, evidence, research, questions’, *Painting and Society in Venetian Crete: Evidence from Portable Icons. An International Symposium, National and Kapodistrian University of Athens, Department of Archaeology and History of Art, Athens, 11-12 January 2017, Programme and Abstracts* (Athens 2017) 68-69; ‘Byzantine and Venetian monuments of the Lassithi province: the church of St. George at Malles (Loutra), Ierapetra, and its wall paintings’; ‘The new archaeological and educational material in the Museum of Archaeology and History of Art. - Activities in the Museum with students’ involvement’, *National and Kapodistrian University of Athens, Department of Archaeology and History of Art, Eleventh Archaeological Symposium, Fieldwork and Research, XI: The Work of the Department of*

PUBLICATIONS

Archaeology and History of Art, Athens, 6-7April 2017, Programme and Abstracts (Athens 2017) electronic distribution.

Professor Małgorzata Dąbrowska, Lodz

Book

The Hidden Secrets. Late Byzantium in the Western and Polish Context (Lodz University Press, Lodz 2017).

Articles

‘Steven Runciman (1903-2000)’, in J.Strzelczyk, ed., *Mediewiści IV (The Medievalists)*, (Poznan University Press, Poznan 2016, published 2017) 223-233; ‘Jana Długosza spojrzenie na Bizancjum’ (‘Joannes Długossius’ Point of View on Byzantium’), in Małgorzata Karkocha and Piotr Robak, eds., *Sic erat in votis. Studia ofiarowane Profesorowi Zbigniewowi Anusikowi w sześćdziesiątą rocznicę urodzin. Europa i świat w czasach nowożytnych, (Studies Offered to Professor Zbigniew Anusik on the Occasion of his Sixtieth Birthday)* vol. II (Wydawnictwo Uniwersytetu Łódzkiego, Lodz 2017) 59-79.

Other

Przedmowa do: Andrew Pawłowski, Kardynał od św. Anioła (Foreword to: Cardinal of Saint Angel), (Saga Publishers, Toronto, Ontario 2017) 2-6.

Forthcoming

Edition

Henryk Paszkiewicz wydobyty z zapomnienia (To remind Henryk Paszkiewicz) (Warszawa-Lodz 2017).

Articles

‘The Image of a Trapezuntine Empress in the 14th Century According to Panaretos’, in *Studies Offered to Professor Danuta Quirini - Popławska* (Cracow 2017); ‘Za ścianą ludzkich biografii. Pytania o sens życia w twórczości Krzysztofa Zanussiego’ (‘Behind the Wall of People’s Biographies. Questions about the Sense of Life in Krzysztof Zanussi’s Screenplays’), in K.J. Wawrzynów, ed., *Człowiek w obliczu wielu pytań. Kino Krzysztofa Zanussiego (In the Face of Many Questions. Krzysztof Zanussi’s Cinema)* (Wroclaw 2017).

Reviews

Sebastian Kolditz, *Johannes VIII. Palaiologos und das Konzil von Ferrara-Florenz (1438/39). Das byzantinische Kaisertum im Dialog mit dem Westen*, Bd 1-2, *Monographien zur Geschichte des Mittelalters* (Anton Hiersemann Stuttgart 2013-2014) 776, in *Kwartalnik Historyczny (Historical Review, Warsaw 2017)*; V. Nosilla and M. Prandoni, eds., *Trama contraluce. « Il patriarca protestante » Cirillo Loukaris* (Firenze 2015), 207, in *Odrodzenie i Reformacja (Renaissance and Reformation,*

PUBLICATIONS

Warsaw 2017); Rafał Quirini-Popławski, *Sztuka kolonii genueńskich w Basenie Morza Czarnego (1261-1475) / The Art of the Genoese Colonies in the Black Sea Area (1261-1475)* (Kraków 2017), in *Biuletyn Historii Sztuki (Bulletin of Art History)*, Warsaw 2017).

In Progress

Articles

‘Donald M. Nicol (1923-2003)’, in Jerzy Strzelczyk, ed., *Mediewiści VI, (The Medievalists)*, (Poznań University Press, Poznań 2018); ‘Anthony Bryer (1937-2016)’, in *Series Byzantina* (Warsaw 2018).

Professor Claudine Dauphin, Paris

‘All Roads Lead to Mecca: on foot, camel-back and steam, the Syro-Jordanian *Darb al-Hajj al-Shami* (7th-20th centuries) through the prism of the new technologies. Part I (the Early Islamic and Mediaeval Road)’, *Annual of the Department of Antiquities of Jordan* 58 (2017) 85-112 - in Arabic, in collaboration with M. Ben Jeddou.

Forthcoming

‘All Roads Lead to Mecca: on foot, camel-back and steam, the Syro-Jordanian *Darb al-Hajj al-Shami* (7th-20th centuries) through the prism of the new technologies. Part II (the Ottoman Road)’, *Annual of the Department of Antiquities of Jordan* 59 (2018) - in Arabic, in collaboration with M. Ben Jeddou; ‘Pilgrim’s Progress, Pilgrim’s Rest in Jordan: In Search of the Camps on the *Hajj* Roads to Mecca’, short web article on the site of the Palestine Exploration Fund (<http://www.pef.org.uk>); ‘Dynamique du parcellaire byzantin d’Umm ar-Rasas (Jordanie): Essai de restitution d’un espace rural anthropisé (4^e-9^e siècles ap. J.-C.)’, *Géomatique Expert April* (mars 2018) - in collaboration with M. Ben Jeddou and J.-M. Castex.

Web Pages

‘Fallahin and Nomads in the Southern Levant from Byzantium to the Crusades: Population Dynamics and Artistic Expression’, CBRL (Council for British research in the Levant) - Affiliated Project:

- <http://cbrl.org.uk/british-institute-amman/visiting-scholars-and-fellows>
- <http://cbrl.org.uk/research/papers>
- <http://cbrl.org.uk/research/item/name/fallahin-and-nomads-in-the-southern-levant-from-byzantium-to-the-crusades-population-dynamics-and-artistic-expression>

Dr Stavros G. Georgiou, Strovolos, Cyprus

Ed., *Second Annual Conference on Byzantine and Medieval Studies, Nicosia, 12-14 January 2018. Abstracts of Presentations*, Byzantinist

PUBLICATIONS

Society of Cyprus (Nicosia 2018); ‘An Interesting Complement to the Byzantine Sources: Michael the Syrian’s Testimony for a Famine in Cyprus in 1132/1133’, *Bizantinistica. Rivista di Studi Bizantini e Slavi* 2nd Ser., 17 (2016) 171-176; ‘The Incident in Metabole. A Vague Passage of John Kinnamos (ed. Bonn, p. 127.21-128.23)’, *Vyzantiaka* 33 (2016) 191-211; ‘The Saved Testimonies for the Byzantine Karpasia (4th-12th Centuries)’, in P. Papageorgiou, ed., *Karpasia. Praktika Defterou Epistimonikou Synedriou “Eis gin ton Agion kai ton Iroon”*, Kyriaki, 19 Iouniou 2011, Xenodocheio Navarria - Lemesos (Nicosia 2017) 47-61 (in Greek); Book-review in: *Vyzantina* 34 (2015-2016) 397-402, *Vyzantiaka* 33 (2016) 335-338.

Forthcoming

‘Marino Sebaste di Amalfi e sebasto Marino di Napoli’, transl. Georgia Kazara-Georgiou, *Rassegna del Centro di Cultura e Storia Amalfitana* N.S. 51-52 (2016); ‘The Regime of Isaac Doukas Komnenos (1184-1191) in Cyprus: The Testimony of Michael the Syrian’, *Bizantinistica. Rivista di Studi Bizantini e Slavi* 2nd Ser., 18 (2017); ‘The Byzantine Tillyria (4th-12th Centuries)’, in St. Perdikis, ed., *Praktika Defterou Synedriou “Tillyria: Mnimes, Istorika kai Archaialogia”* (Nicosia 2018) (in Greek); ‘Addenda for the Anonymous Kamyrtzes of Pentekontakephalon of Saint Neophytos the Recluse’, *Hellenica* 67 (2017) (in Greek); ‘Studies on Byzantine Hagiography: Saint Theodotos, the Bishop of Keryneia’, *Theologia* 88/4 (2017) (in Greek); ‘Studies on the Administration of Byzantine Cyprus: The *Kouropalatis* and *Doux* of Cyprus Romanos Styppeiotis’, *Byzantiaka* 34 (2017) (in Greek); ‘The Bishopric of Trimythous from the Beginnings of Christianity in Cyprus to the Mid-Thirteenth Century’, in *Praktika tou Protou Epistimonikou Synedriou “Iera Mitropolis Trimythountos: Ekklisiastiki Istorika kai Paradosis”*, Mosfiloti, 19-20 Apriliou 2017 (Mosfiloti 2018) (in Greek); ‘The Political Status of Cyprus during the Tyranny of Isaac Doukas Komnenos (1184-1191)’, *Epistimoniki Epetiris tis Kypriakis Etaireias Istorikon Spoudon* 13 (2018) (in Greek); ‘The Bishoprics of Ledrai and Chytroi during the Byzantine Period’, in the Volume dedicated to the occupied ecclesiastical monuments of the Archbishopric of Cyprus (Nicosia 2018) (in Greek); ‘The Saved Testimonies for Byzantine Karpasia and the Monastery of Saint Andreas’, in *Praktika tou Tritou Etisiou Epistimonikou Synedriou tis Theologikis Scholis Ekklisias Kyprou “150 chronia apo ta egkainia tou katholiku tis Ieras Monis Apostolou Andrea stin Karpasia”*, Paraskefi 3 kai Savvato 4 Noemvriou 2017, Aithousa Synedrion Theologikis Scholis Ekklisias Kyprou (Nicosia 2018) (in Greek); ‘The Unpublished Synodicon of the Codex 34 of the Archbishopric of Cyprus’, *Epetirida Kentrou Meleton Ieras Monis Kykkou* 12 (2019) (in Greek); ‘Notes on Byzantine Cyprus IV’, *Epetirida*

PUBLICATIONS

Kentrou Meleton Ieras Monis Kykkou 12 (2019) (in Greek); Book-reviews in: *Vyzantiaka* 34 (2017), *Epistimoniki Epetiris tis Kypriakis Etaireias Istorikon Spoudon* 13 (2018).

Dr Geoffrey Greatrex, Ottawa

Forthcoming

Ed., with Sylvain Janniard *Le monde de Procope / The World of Procopius* (de Boccard, Paris 2018); ‘The impact on Asia Minor of the Persian invasions in the early seventh century’, in C. Şimşek and T. Kaçar, eds., *GEÇ ANTIK ÇAĞDA LYKOS VADİSİ VE ÇEVRESİ / The Lykos Valley and Neighbourhood in late Antiquity*.

Reviews

Laura Carrara, Mischa Meier, Christine Radtke-Jansen, eds., *Die Weltchronik des Johannes Malalas: Quellenfragen* (Malalas-Studien, 2, Franz Steiner Verlag, Stuttgart 2017), for *BMCR* 2017.11.51.

Work in Progress

Historical commentary on Procopius, *Persian Wars*, I-II.

Professor John Haldon, Princeton

Chapters in books

‘More questions about the origins of the imperial Opsikion’, in A. Beihammer, B. Krönung, C. Ludwig and B. Zielke, eds., *Festschrift Ralph-Johannes Lilie zum 65. Geburtstag* (Berlin 2017) 31-41; ‘L’armée au IXe siècle. Quelques problèmes et quelques questions’, in J.-Cl. Cheynet and B. Flusin, eds., *A la suite de Paul Lemerle : L’humanisme byzantin et les études sur le XIe s. quarante ans après. Trav et Mém.* 21/2 (Paris 2017) 581-592; with W. Brandes, ‘Einleitung, Teil 2: Byzanz ca. 600-1000’, in *Byzanz – Handbuch zu Kultur und Geschichte* (Neuer Pauly, Supplement 10. Metzler Verlag, Mainz 2017); ‘Reichsidee und Kaisertum’, Chapt. 1.1 *ibid.*; ‘Verwaltung, Staatsfinanzen und Steuerwesen’, Chapt. 1.5 *ibid.*; with W. Brandes, ‘Staatshaushalt’, Chapt. 5.5. *ibid.*; ‘Krieg und Kriegführung’, Chapt. 6. *ibid.*

Forthcoming

with Hugh Elton and James Newhard, *Archaeology and Urban Settlement in Late Roman and Byzantine Anatolia: Euchaita Avkat Beyözü and its Environment* (CUP, Cambridge 2018); ed., with S. White, S. Akçer-Ön, S. Allcock, D. Bozkurt, M. Cassis, O. Doonan, W.J. Eastwood, H. Elton, D. Fleitmann, A. Izdebski, S. Laparidou, J. Lüterbacher, L. Mordechai, J. Newhard, J. Pickett, J. Preiser-Kapeller, N. Roberts, A. Sargent, M. Soroush, A. Toreti, S. Wagner, E. Xoplaki, E. Zorita, *Society and environment in the East Mediterranean ca 300-1800*

PUBLICATIONS

CE. Resilience, adaptation, transformation (Special Issue of *Human Ecology*, summer 2018); with A. Rosen, 'Introduction: Problems of resilience, adaptation and transformation', in J. Haldon, ed., *Society and environment in the East Mediterranean ca 300-1800 CE. Resilience, adaptation, transformation* (Special Issue of *Human Ecology*, summer 2018); with L. Mordechai, T. Newfield, A.F. Chase, A. Izdebski, P. Guzowski, I. Labuhn and C.N. Roberts, 'History Meets Palaeoscience. Consilience and Collaboration in the 21st Century', *Proc. National Acad. of Sciences of the USA* (2018); 'Eastern Roman (Byzantine) views on Islam and on jihād, ca. 900 CE: a papal connection?', in R. Balzaretto, J. Barrow and P. Skinner, eds., *Italy and Medieval Europe: Papers for Chris Wickham on the Occasion of his 65th Birthday* (Past & Present Publications, Oxford); with W.J. Eastwood, 'Euchaïta, landscape and climate in the Byzantine period', in J. Preiser-Kapeller, A. Izdebski and M. Popović, eds., *A companion to the environmental history of Byzantium* (Brill, Leiden); 'Some thoughts on climate change, local environment and grain production in Byzantine northern Anatolia', in A. Izdebski and M. Mulryan, eds., *Environment and society during the long Late Antiquity* (Late Antique Archaeology 13, Leiden 2017); 'The political economy of Empire: "imperial capital" and the formation of central and regional elites', in P. Bang, C. A. Bayly and W. Scheidel, eds., *The Oxford world history of empire* (OUP, Oxford); "'Fighting for Peace". Justifying warfare and violence in the medieval Eastern Roman world', in R. Kaeuper, D. Tor and H. Zurndorfer, eds., *The Cambridge World History of Violence, II: The medieval era* (Cambridge); with N. Panou, 'Tyrannos basileus: imperial legitimacy and usurpation in early Byzantium', in N. Panou and H. Schadee, eds., *Evil lords: Theory and Representations from Antiquity to the Renaissance* (Oxford); 'A Mediterranean empire? Byzantium 565-1204', in Fred Donner, Robin Adèle Greeley, Peter Sluglett, Harvey Weiss, eds., *Empire in the Middle East: from Antiquity to the French/British Mandates* (CUP, Cambridge); 'Introduction' to the re-edition of M. Dobb, *Studies in the development of capitalism* (London/NY); 'Contribution to the symposium on Alex Callinicos' *Making history. Agency, structure, and change in social theory*', in *Historical materialism*.

In Progress

I am preparing a new English translation and critical commentary on the *De thematibus* of Constantine VII, which has grown out of a graduate seminar. For other ongoing projects, see previous editions of the *BBBS*.

Professor Bente Kiilerich, Bergen

'Subtlety and Simulation in late antique opus sectile', in P. Andreuccetti,

PUBLICATIONS

ed., *Il colore nel medioevo* 5 (Lucca 2016) 41-59; 'The Barletta Colossus Revisited: The Methodological Challenges of an Enigmatic Statue', *Acta archaeol. artium hist pert* XXVIII 2015 [2016], 55-72; with H. Torp, *The Rotunda in Thessaloniki and its Mosaics* (Kapon editions, Athens 2017); with H. Torp, Η Ροτόντα της Θεσσαλονίκης και τα ψηφιδωτά της (Kapon Editions, Athens 2017); 'Colour, Light and Luminosity in the Rotunda Mosaics', in A. Eastmond and M. Hatzaki, eds., *The Mosaics of Thessaloniki Revisited. Papers from the 2014 Symposium at the Courtauld Institute of Art* (Kapon Editions, Athens 2017) 48-61; various entries in P. Corby Finney, ed., *Eerdmans Encyclopedia of Early Christian Art and Archaeology* (Grand Rapids, Mi. 2017).

Forthcoming

with H. Torp, 'From Alexandria to Kenchreai? The Puzzle of the Glass Sectile Panels', in T. Bács, A. Bollók and T. Vida, eds., *Festschrift Laszlo Török* (Budapest); 'Etude typologiques des portraits de martyr', in H. Torp, *La Rotonde palatiale à Thessalonique*; 'Riegl's Concept of Late Roman Art: Judging the Evidence', in U. Hansson, ed., *History of Classical Archaeology in the Nineteenth Century, Swedish Institute, Rome, 4-6 April 2013* (De Gruyter ?); 'Abstraction in Late Antique Art', in C. Olovsson, ed., *Envisioning Worlds in late antique art. New Perspectives on Abstraction and Symbolism in Late-Roman and Early-byzantine Visual Culture* (De Gruyter, Berlin 2018); 'Spolia', in L. Rutgers, J. Magness, R. Jensen, eds., *Cambridge Encyclopedia of the Archaeology of Late Antiquity* (2018); 'Spolia in Byzantine Art and Architecture', in E. Schwarz, ed., *The Oxford Handbook of Byzantine Art and Architecture* (scheduled for publication in 2018/19); 'The Hephaisteion in the Byzantine Period', H. Saradi, ed., *Papers from Byzantini Athena, Byzantine and Christian Museum Athens, October 2016* (Brepols: Turnhout 2018); 'In Search of the Patron: late antique Style in Context', *Acta archaeol. artium hist pert.* XXX, 2017 (2018); 'The Barletta Colossus and the Problems of its Identity', in L. Derosa, e.a., ed., *Le due vite del Colosso. Il bronzo di Barletta. Storia, conservazione, restauro* (Edipuglia, Bari 2018).

Dr Dirk Krausmüller, Vienna

'Under the Spell of John Philoponus: How Chalcedonian Theologians of the Late Patristic Period Attempted to Safeguard the Oneness of God', *Journal of Theological Studies* 68 (2017) 625-649; 'Enhypostaton: being 'in another' or being 'with another'? How Chalcedonian theologians of the sixth century defined the ontological status of Christ's human nature', *Vigiliae Christianae* 71 (2017) 433-448.

PUBLICATIONS

Forthcoming

‘From Individual Almsgiving to Communal Charity: The Impact of the Middle Byzantine Monastic Reform Movement on the Life of Monks’, in *Jahrbuch der Österreichischen Byzantinistik* 66 (2016) 111-126.

Dr Maximilian Lau (Tokyo)

‘A Dream Come True? Matthew of Edessa and the Return of the Roman Emperor’, in B. Neil and E. Anagnostou-Laoutides, eds., *Dreams, Memory and Imagination in Byzantium* (Leiden 2018).

Forthcoming

‘Rewriting History at the Court of the Komnenoi: Processes and Practices’, in E. Winkler and C. Lewis, eds., *Rewriting History in the Twelfth Century* (Turnhout 2018); ‘Immigrants and Cultural Pluralism in Twelfth-Century Byzantium’, *Seiyo Chusei Kenkyu* 9 (Medieval European Studies – Byzantine Empire and the Medieval Christian World Special Issue) 2018.

Work in Progress

Monograph on John II Komnenos

Fieldwork

Survey of fortifications connected to John II Komnenos in Eastern Turkey, possibly as part of a comparative study of late Heian fortifications in Japan.

Professor Alexei Lidov, Moscow

‘Iconicity as a Spatial Notion. A New Vision of Icons in Contemporary Art Theory’, *Ikon. Studies of Christian Iconography*, 9 (2016) 5-15; ‘The Holy Mandylion and the Shroud of Christ in Byzantine Hierotopy’, in *Das Christusbild. Zu Herkunft und Entwicklung in Ost und West* (Wuerzburg 2016) 466-484; ‘Heaven on Earth. What Could the Prince Vladimir’s Envoys see in Hagia Sophia of Constantinople?’ in Vladimirsky Sbornik, *Materials of the First and Second Conferences ‘St. Vladimir’s Readings* (Kaliningrad 2016) 145-162 (in Russian); ‘Hierotopy and Iconicity. Spatial Icons versus Iconographic Devices’, in *The World Congress of Byzantine Studies. Papers of the Round-Table “Icons of Space, Icons in Space”*, organized by A. Lidov (Belgrade 2016):

<https://www.scribd.com/document/333109937/Icons-of-Space-Icons-in-Space-Iconography-or-Hierotopy>

Ed., *The Holy Water in the Hierotopy and Iconography of the Christian World* (Moscow 2017); ‘The Priesthood of the Virgin Mary as an Image-Paradigm in Christian Visual Culture’, *Ikon. Studies of Christian*

PUBLICATIONS

Iconography, 10 (2017); 'Icon as Chora: Spatial Aspects of Iconicity in Byzantium and Russia', *L'icône dans la pensée et dans l'art : Constitutions, contestations, réinventions de la notion d'image divine en contexte chrétien*, coordonné par Kristina Mitalaitė et Anca Vasiliu, *Studies in Byzantine History and Civilization* 10 (Turnhout 2017); 'The Rivers of Paradise as an Image-Paradigm in Byzantine Hierotopy', in *The Holy Water in the Hierotopy and Iconography of the Christian World* (Moscow 2017).

Professor Emeritus Ljubomir Maksimović, Belgrade

Stefan Nemanja and Byzantium: the Reality of the Times, in M. Radujko, ed., *Stefan Nemanja –Syameon Myrobletes* (Berane-Beograd 2017).

Professor Triantafyllitsa Maniati-Kokkini, Athens

Forthcoming

Κρατική πολιτική και προσωπικά προνόμια στο Ύστερο Βυζάντιο: Ο θεσμός της 'προνοίας' / State Policy and Personal Privileges in Late Byzantium: The Institution of 'Pronoia' (Thessaloniki), pp. ca 490 & Indices - Glossary - English Summary; «Στρατιώτες προνομιούχοι ή στρατός προνομιούχων; Δημοσιονομικά μέτρα εν όψει πολεμικών συγκρούσεων στο Ύστερο Βυζάντιο» / 'Privileged soldiers or an army of beneficiaries? Economic measures under war threat in Late Byzantium', in *Proceedings of the International Congress Ιστορίες Πολέμου στη Νοτιοανατολική Ευρώπη: Μια διαχρονική προσέγγιση / Histories of War in South-Eastern Europe: An Approach in the Longue Durée* (National and Kapodistrian University of Athens, 7-9 November 2013), (Herodotos, Athens) pp. ca 17; 'Μιξοβάρβαροι and λίκιοι: Theory and Practice Regarding the Integration of Westerners in Late Byzantine Social and Economic Reality', in Nikolaos G. Chrissis, Athina Kolia-Dermitzaki and Angeliki Papageorgiou, eds., *Byzantium and the West: Perception and Reality (Papers from a conference held at the University of Athens, 5-6 September 2014, Routledge)* pp. ca 25; «Οι 'προνοιάριοι' της υστεροβυζαντινής εποχής (11ος-15ος αι.): Μια νέα κοινωνική 'τάξη' μέσα από μια δημοσιονομική 'αταξία';» / 'The 'pronoia' of Late Byzantium (11th-15th c.): Was a new social 'group' created as the result of a fiscal 'disorder'?', in *Proceedings of the International Workshop 'Social' Profiles and "Social" Groups: Perceptions about Social Position in Byzantium* (National Research Foundation, 19 December 2015), pp. ca 15.

PUBLICATIONS

In Progress

Byzantium and West, 11th-15th c. (<http://byzantio-dysi.arch.uoa.gr>) [in collaboration].

Taxation and tax-exemptions in Byzantium during the Palaiologan era, 13th-15th c.

Dr Ann Moffatt, Canberra

‘The Orient Express: Abbot John’s Rapid Trip from Constantinople to Ravenna ca AD 700’, in Amelia Brown and Bronwen Neil, eds., *Byzantine Culture in Translation* (Byzantina Australiensia 21, Brill, Leiden 2017) 55-72.

Mr Spyros P. Panagopoulos, Patras

Forthcoming

‘The Relationship of Saint Gregory Palamas’ Theology of Transfiguration and the Hesychast Iconography of 14th- 16th c.’; Arethas of Caesarea's Platonism on his commentary of the *Categoriae* of Aristotle: Aristotelianism vs Platonism in 10th century Byzantium; “Η ΠΡΟΣΛΗΨΗ ΤΗΣ ΕΚΚΛΗΣΙΑΣΤΙΚΗΣ ΖΩΓΡΑΦΙΚΗΣ ΣΤΟΝ ΕΛΛΗΝΙΚΟ ΤΥΠΟ ΤΟΥ 19ΟΥ ΑΙΩΝΑ”; La influencia del *Protevangeliū Iacobi* en la tradición homilética meso-bizantina sobre la Madre de Dios a study on the Cult of the Holy Virgin during the Middle Byzantine Period; a monograph on the Aristotelianism of Arethas of Caesarea.

In Preparation

Le contexte philosophique de la critique de Jean Italos à la théorie platonicienne des idées; Sacralization and Desacralization of the Imperial Authority during the Palaeologan Period through the Correspondance of Demetrios Kydones.

Book reviews

Journal of Theological Studies, *Al-Masaq*, *Religious Studies Review*, *Early Medieval Europe*, *Σπουδές την Ορθόδοξη Θεολογία*. Επιστημονική επιθεώρηση του μεταπτυχιακού προγράμματος «Σπουδές στην Ορθόδοξη Θεολογία».

Dr Georgi R. Parpulov, Plovdiv

Ed., *Imagining the Divine: Art and the Rise of World Religions* (Ashmolean Museum, Oxford 2017); ‘Две непознати творби на Захарий Зограф’, *Проблеми на изкуството* 50 (2017), no. 1, 52-3; ‘The Rise of Devotional Imagery in Eleventh-Century Byzantium’, in M.

PUBLICATIONS

D. Lauxtermann and M. Whittow, eds. *Byzantium in the Eleventh Century: Being in Between* (Routledge, London 2017) 231-47; 'Psalters and Books of Hours (*Horologia*)' and 'The *Dogmatic Panoply*', in V. Tsamakda, ed. *A Companion to Byzantine Illustrated Manuscripts* (Brill, Leiden 2017) 300-9, 432-3; 'Two More Manuscripts for Basil the Bastard', *Byzantine and Modern Greek Studies* 41 (2017) 134-40; review of C. Wright, M. Argyrou and Ch. Dendrinos, *A Descriptive Catalogue of the Greek Manuscript Collection of Lambeth Palace Library* (London 2016), *Manuscript Studies* 2 (2017), 242-7; review of J.-M. Spieser, *Images du Christ: Des catacombes aux lendemains de l'iconoclasme* (Geneva 2015), *The Medieval Review* 17.02.17

Forthcoming (under review)

'Six Scribes of the Early Comnenian Period'; 'The Date of the *Dogmatic Panoply*'.

Dr Mihailo Popović, Vienna

Monograph: *Од Будима до Константинопоља. Via Traiana у светлу путописне литературе у периоду од 14. до 16. века*. Нови Сад (Академска књига) 2017, 192 pages, ISBN 978-86-6263-141-1 [a Serbian translation of my monograph: *Von Budapest nach Istanbul. Die Via Traiana im Spiegel der Reiseliteratur des 14. bis 16. Jahrhunderts*. Leipzig (Eudora-Verlag), second edition 2010]

Articles

'Raumgliederungsmodelle', in Falko Daim, ed., *Byzanz: Historisch-kulturwissenschaftliches Handbuch (Der Neue Pauly, Supplemente Band 11, Stuttgart 2016)* 649-652; 'Siedlungen mit vorwiegend ländlichem Charakter', in Falko Daim, ed., *Byzanz: Historisch-kulturwissenschaftliches Handbuch (Der Neue Pauly, Supplemente Band 11, Stuttgart 2016)* 652-656; 'South-East European Princesses, Christian Renegades and Early Ottoman Statehood in the Balkans: State of Research and New Perspectives', in *Tradition and Transformation: Dissent and Consent in the Mediterranean. Proceedings of the 3rd CEMS International Graduate Conference* (Kiel 2016) 212-225; 'Vlachen in der historischen Landschaft Mazedonien im Spätmittelalter und in der Frühen Neuzeit', in Walter Pohl, Ingrid Hartl and Wolfgang Haubrichs, eds., *Walchen, Romani und Latini. Variationen einer nachrömischen Gruppenbezeichnung zwischen Britannien und dem Balkan (Forschungen zur Geschichte des Mittelalters 21, Wien 2017)* 183-196; with Veronika Polloczek, 'Digitising Patterns of Power (DPP): Applying Digital Tools in the Analysis of Political and Social Transformations in the Historical Region of Macedonia, 12th-14th Centuries', *Medieval worlds: comparative & interdisciplinary studies* 5 (2017) 170-194; with

PUBLICATIONS

Stefan Eichert and Bernhard Koschicek, 'Digitising Patterns of Power (DPP): A Digital Approach towards Recording, Managing, Analysing and Presenting Archeological and Historical Information based on Case Studies from Eurasian Mountainous Regions'. *Acta Archaeologica Carpathica* 51 (2016) 257-283; 'Jahrmärkte im europäischen Teil des Byzantinischen Reiches und deren neuzeitliches Nachleben', in Markus A. Denzel, ed., *Europäische Messegeschichte 9.-19. Jahrhundert* (Köln-Weimar-Wien 2018) 43-53.

Forthcoming:

'The Holy Mountain of Athos as Contact Zone between Venice and the Ottoman Empire in the 15th Century', in *Сборник за 60-годишнината на доц. Георги Николов*; 'Ioannes von Rila (ca. 876/80-946)', in Michael Grünbart and Alexander Riehle, eds., *Lexikon byzantinischer Autoren*; 'The Macro- and Micro-Level of Roads and Routes in the Medieval Balkans', in *Proceedings "Kulturstraßen als Konzept: 20 Jahre Straße der Romanik"*; 'Les Balkans : routes, foires et pastoralisme au XIe siècle', in *Proceedings "À la suite de Paul Lemerle : L'humanisme byzantin et les études sur le XIe siècle quarante ans après"*; 'Le changement des élites en Macédoine face à l'expansion serbe – Le cas de Skopje et ses environs au 14e siècle', in *Proceedings "Colloque International Byzance et ses voisins, XIIIe-XVe siècle : art, identité, pouvoir"*; 'The Patriarchate and the Churches of the Balkans', in *A Companion to the Patriarchate of Constantinople* (Brill); 'Das Zarenreich Bulgarien und der Souveräne Malteser Ritter Orden – Die österreichische Sanitätsmission in Sofia (1915-1918)', in *Proceedings "Der Krieg auf dem Balkan. 100 Jahre Kriegseintritt Bulgariens in den 1. Weltkrieg"*; 'Remembering Sanctity in Macedonia during and after WW I: the Saints Cyril, Methodius, Clement, Naum and John Vladimir', in *Proceedings "St. Clement of Ohrid in the Culture of Europe"*; 'Under the Wings of the Byzantine Double-Headed Eagle – The Ecumenical Patriarchate of Constantinople and Hungary from Byzantine Times until Today: a Succinct Overview', in *Proceedings "Χίλια χρόνια βυζαντινο-ουγγρικών σχέσεων"*; 'The Architectural Commemoration of Saint John Vladimir in the Monastery of Saint Naum near Ohrid', in *Proceedings "Saint Jovan Vladimir through Centuries – History and Tradition (1016-2016)"*; with Stefan Eichert and Bernhard Koschicek, 'Digitising Patterns of Power (DPP) – Zur digitalen Aufnahme, Verwaltung, Analyse und Präsentation archäologischer und historischer Daten anhand von Fallstudien in Bergregionen Europas und Asiens', *MEMO – Medieval and Early Modern Material Culture Online*; with Vratislav Zervan, 'Signs and Maps of Power in Medieval Europe: a Case Study on Byzantine Macedonia (13th/14th Centuries)', *MEMO – Medieval and Early Modern Material Culture Online*; with David Schmid and Markus

PUBLICATIONS

Breier, 'From the Via Egnatia to Prilep, Bitola and Ohrid: a Medieval Road Map based on Written Sources, Archaeological Remains and GIScience', in Andreas Külzer and Mihailo St. Popović, eds., *Space, Landscapes and Settlements in Byzantium. Studies in Historical Geography of the Eastern Mediterranean Presented to Johannes Koder*, (Studies in Historical Geography and Cultural Heritage 1, Vienna–Novi Sad 2017).

Monograph (forthcoming): together with Andreas Külzer, *Space, Landscapes and Settlements in Byzantium. Studies in Historical Geography of the Eastern Mediterranean Presented to Johannes Koder* (Studies in Historical Geography and Cultural Heritage 1, Vienna–Novi Sad, Akademiska knjiga 2017); *A Companion to Byzantium and Medieval Serbia* (Brill); Volume *Tabula Imperii Byzantini (TIB)* 16 'Macedonia, Northern Part':

<http://www.tib.oeaw.ac.at/index.php?seite=status&submenu=tib16>

Websites:

<http://oeaw.academia.edu/MihailoPopovic>

<http://www.tib.oeaw.ac.at/>

<http://dpp.oeaw.ac.at/>

Dr Efthymia Priki, Brussels

'Teaching Eros: The Rhetoric of Love in the *Tale of Livistros and Rodamne*, the *Roman de la Rose*, and in the *Hypnerotomachia Poliphili*', *Interfaces 2: The Theory and Phenomenology of Love* (2016) 210–245.

Dr Andreas Rhoby, Vienna

'Methods of Self-Representation in Byzantine Inscriptional Epigrams: Some Basic Thoughts', in E. Santin and L. Foschia, eds., *L'épigramme dans tous ses états: épigraphiques, littéraires, historiques*. Nouvelle édition [en ligne], 2016: <https://books.openedition.org/enseditions/5621>; 'Challenges of Byzantine Epigraphy in the 21st Century. A Short Note', in A.E. Felle and A. Rocco, eds., *Off the Beaten Track. Epigraphy at the Borders. Proceedings of the VI EAGLE International Meeting (24–25 September 2015, Bari, Italy)* (Oxford 2016) 85–90. Online <http://www.archaeopress.com>; 'Wie lange lebte Manuel Philes?' in A. Berger, S. Mariev, G. Prinzing and A. Riehle, eds., 'Koinotaton Doron. Das späte Byzanz zwischen Machtlosigkeit und kultureller Blüte (1204–1461)' (*Byzantinisches Archiv* 31, Berlin – Boston 2016) 149–160; with Paolo Odorico and Elisabeth Schiffer, Wolfram Hörandner, *Facettes de la littérature byzantine. Contributions choisies (Dossier byzantins 17)* (Paris 2017); "'Tower stablished by God, God is protecting you":

PUBLICATIONS

Inscriptions on Byzantine Fortifications – Their Function and Their Display’, in Chr. Stavrakos, ed., *Inscriptions in the Byzantine and Post-Byzantine History and History of Art. Proceedings of the International Symposium “Inscriptions: Their Contribution to the Byzantine and Post-Byzantine History and History of Art”* (Ioannina, June 26-27, 2015) (Wiesbaden 2016) 341–369; ‘Schrift und Buchkultur I: Gemalt, gemeißelt und geritzt – die inschriftliche Überlieferung’, in F. Daim, ed., *Byzanz* (Der Neue Pauly, suppl. vol. 11, Stuttgart 2016) 971–981; ‘Bildung und Ausbildung – Wissensvermittlung in Byzanz’, in F. Daim, ed., *Byzanz. Historisch-kulturwissenschaftliches Handbuch* (Der Neue Pauly, Supplemente vol. 11, Stuttgart 2016) 995–1016; ‘Text as Art? Byzantine Inscriptions and Their Display’, in I. Berti, K. Bolle, F. Opdenhoff and F. Stroth, eds., *Writing Matters. Presenting and Perceiving Monumental Inscriptions in Antiquity and the Middle Ages* (Materielle Textkulturen 14, Berlin – Boston 2017) 265–283. Open access at <https://www.degruyter.com/viewbooktoc/product/484185>; ‘The Textual Programme of the Cross of Bessarion’s Staurotheke and its Place within the Byzantine Tradition’, in H.A. Klein, V. Poletto and P. Schreiner, eds., *La stauroteca di Bessarione fra Costantinopoli e Venezia* (Venice 2017) 113–131; “Das Licht Christi leuchtet allen” – Form und Funktion von “Tetragrammen” in byzantinischen Handschriften’, in E. Moutafov and I. Toth, eds., *Byzantine and Post-Byzantine Art: Crossing Borders* (Sofia 2018) 71–90; ‘Ausgewählte byzantinische Epigramme in illuminierten Handschriften. Verse und ihre “inschriftliche” Verwendung in Codices des 9. bis 15. Jahrhunderts’ (= *Byzantinische Epigramme in inschriftlicher Überlieferung*, vol. 4, Vienna 2018).

In Press

28 contributions to M. Grünbart and A. Riehle, ed., ‘Lexikon byzantinischer Autoren; Interpunktionszeichen in byzantinischen Versinschriften’, in *Proceedings Congress of Greek Palaeography, Hamburg 2013*; ‘Der byzantinische Literaturhorizont’, in *Handbuch zur Geschichte Südosteuropas*, III; with Wolfram Hörandner, ‘Prose Rhythm and Metrics’, in St. Papaioannou, ed., *Handbook of Byzantine Literature*; ‘Epigrams in Byzantium and Beyond’, in Chr. Heriksen, ed., *A Companion to Ancient Epigram*; ‘Manuel Philes’ etc., in Ch. Barber and F. Spingou, eds., *Byzantine Texts on Art and Aesthetics. From the Komnenoi to the Early Palaiologoi (1081 – ca. 1330)*; ‘Herbert Hunger, Wien und die byzantinische Epigraphik’, in E. Kislinger and A. Külzer, eds., *Herbert Hunger und die Wiener Schule der Byzantinistik – Rückblick und Ausblick. Akten des Symposiums Dezember 2014*; ‘Inscriptions and the Byzantine Beholder: The Question of the Perception of Script’, in M. Lauxtermann and I. Toth, eds., *Proceedings Spring Symposium Oxford 2016*; with Anneliese Paul, *Konstantinos Manasses*,

PUBLICATIONS

Synopsis Chronike, German translation (Hiersemann, Bibliothek der griechischen Literatur; with Wolfram Hörandner and Nikolaos Zagklas, *A Companion to Byzantine Poetry* (Brill); ‘Byzantine Poetry on Commission: The Case of Manuel Philes’, in *ibid.*; with Ivan Drpić, ‘Byzantine Verses as Inscriptions: The Interaction of Word and Object’, in *ibid.*; with Nikolaos Zagklas, *Middle and Late Byzantine Poetry. Text and Context* (Brepols); ‘The Epigrams of Theodore Balsamon: Text and Context in the Late Twelfth Century’, in *ibid.*; ‘Hunde in Byzanz’, in *Festschrift*; ‘The Mother of God Garzuliotissa’, in H. Belting and F. Stroth, eds., *The History of Early Christian and Byzantine Art in 100 Alternative Objects*; ‘Austriaca Byzantina. Weitere Bemerkungen zu Byzanz und den Babenbergern im 12. und 13. Jahrhundert’, in F. Daim, ed., *Szenen am Mittelmeer. Byzanz, der Westen und wir / Mediterranean Scenes. Byzantium, the West, and Us (Byzanz zwischen Orient und Okzident)*; ‘Das Inschriftenprogramm auf dem Beschlag der Freisinger Lukasikone’, in *Proceedings conference Freising, April 2016*; with Peter Schreiner, ‘Johannes Malaxos und seine Sammlung historischer Epigramme und Inschriften im Vat. Reg. gr. 166’, *Miscellanea Bibliothecae Apostolicae Vaticanae*; ‘Latin Inscriptions in Byzantium: Function and Context’, in A. Garcea, M. Rosellini and L. Silvano, eds., *Le Latin à Byzance* (Brepols); ‘Post-Byzantine Metrical Inscriptions and Their Context’, in *Proceedings of the conference Thessalonica 2017*.

In Progress

Contributions to V. Tsamakda et al., *Die griechischen Inschriften Kretas (13.–17. Jh.)*; ‘The Context of Bi- and Multilingual Inscriptions in Byzantium’, in E. Bonfiglio, E. Mitsiou and C. Rapp, eds., *Language Multiplicity in Byzantium and Beyond*; ‘Epigraphy (Late Antiquity – Byzantium – Graffiti)’, in N. Gaul and I. Pérez Martín, eds., *The Oxford Handbook of Greek Palaeography*; ‘Die Verwendung epigraphischer Auszeichnungsschriften in byzantinischen Handschriften’, *Scripta* 11 (2018); ‘Verse Letters of Francesco Filelfo and Other Humanists in the Fifteenth and Sixteenth Centuries’, in K. Kubina and A. Riehle, eds., *Greek Epistolary Poetry from Late Antiquity to Late Byzantium. An Anthology with Critical Essays*.

Dr Sonja Schönauer, Cologne

In Progress

Ioannes Kantakuzenos, *Historia*. Critical edition (for the *CFHB, series Berolinensis*);

The manuscripts of the Ἱστορίαι by Ioannes VI Kantakuzenos;

Fälschung einer Chronik – Chronik einer Fälschung. Entstehung und Tradierung des sogenannten Chronicon maius des Pseudo-Sphrantzes (3-

PUBLICATIONS

year DFG project at the University of Cologne, March 2015–February 2018; see *BBBS Fieldwork & Projects*).

Pseudo-Sphrantzes, *Chronicon*. Critical edition.

Professor Dr Aneta Serafimova, Skopje

‘Свети Никола во Шишевскиот манастир: кадрирање на животописот’, *Patrimonium.MK*, IX/14 (2017) 186-202 (with an English summary: ‘The Life of St Nicholas in the Monastery of Šiševo in Seventeen Shots’); with M. Simonovska, ‘On the Painterly Script of Nikola Mihailov in the Church of Saint Nicholas in Kumanovo (19th C)’, *Balcanoslavica. International Peer Reviewed Journal* 46 (2017) 59-81.

Dr Christos Simelidis, Thessaloniki

with E. A. Paschos, ‘Introduction to Astronomy by Theodore Metochites’ (*Stoicheiosis Astronomike* 1.5-30, World Scientific, Singapore and Hackensack, NJ 2017); ‘Nonnus and Christian Literature’, in D. Accorinti, ed., *Brill's Companion to Nonnus of Panopolis* (Brill, Leiden and Boston 2016) 289-307; ‘On the Homeric Hymns in Byzantium’, in A. Faulkner, A. Vergados and A. Schwab, eds., *The Reception of the Homeric Hymns* (Oxford University Press, Oxford 2016) 243-60; ‘Aeschylus in Byzantium’, in R. Kennedy, ed., *Brill's Companion to the Reception of Aeschylus* (Brill, Leiden and Boston 2017) 179-202; ‘Emotions in the Poems of Gregory of Nazianzus’, in M. Vinzent, ed., *Studia Patristica 83: Papers Presented at the Seventeenth International Conference on Patristic Studies held in Oxford 2015. Vol. 9: Emotions*, ed. by Y. Papadogiannakis (Peeters, Leuven 2017) 91-102.

Forthcoming

‘Gregory of Nazianzus and Christian Epigram in the East’, in Chr. Henriksen, ed., *A Companion to Ancient Epigram* (Blackwell Companions to the Ancient World, Wiley-Blackwell, Malden, MA 2017); ‘Η φιλολογία στη Θεσσαλονίκη του 14ου αιώνα’, στο Βυζαντινή Μακεδονία: πρακτικά Γ’ Επιστημονικού Συμποσίου της Εταιρείας Μακεδονικών Σπουδών, 14-15 Μαΐου 2016 (Society for Macedonian Studies, Thessaloniki); with A. Paparnakis, ‘ἀσθένεια’, in E. Bons and J. Joosten, eds., *Historical and Theological Lexicon of the Septuagint (HTLS)*, volume 1 (Mohr-Siebeck, Tübingen 2017).

Professor Hjalmar Torp, Bergen

‘Lo sfondo storico-iconografico dell’immagine di Cristo nel Tempio Longobardo di Cividale’, *Acta archaeol. artium hist pert* XXVIII 2015

PUBLICATIONS

[2016], 73-93; with B. Kiilerich, *The Rotunda in Thessaloniki and its Mosaics* (Kapon Editions, Athens 2017); with B. Kiilerich, Η Ροτόντα της Θεσσαλονίκης και τα ψηφιδώτα της (Kapon Editions, Athens 2017); ‘Considerations on the Chronology of the Rotunda Mosaics’, in A. Eastmond and M. Hatzaki, eds., *The Mosaics of Thessaloniki Revisited. Papers from the 2014 Symposium at the Courtauld Institute of Art* (Kapon Editions, Athens 2017) 34-47.

Forthcoming

La Rotonde palatiale à Thessalonique : architecture et mosaïques, 2 vols (Kapon Editions, Athens 2018); ‘Christus Verus Sol – Christus Imperator : Religious and Imperial Symbolism in the Mosaics of the Rotunda in Thessaloniki’, in C. Olovsson, ed., *Envisioning Worlds in late antique Art. New Perspectives on Abstraction and Symbolism in Late-Roman and Early-Byzantine Visual Culture* (De Gruyter, Berlin 2018); with Bente Kiilerich, ‘From Alexandria to Kenchreai? The Puzzle of the Glass Sectile Panels’, in T. Bács, A. Bollók and T. Vida, eds., *Festschrift Laszlo Török* (Budapest 2018).

5. FIELDWORK & PROJECTS

Professor Jim Crow (School of History, Classics and Archaeology, University of Edinburgh)

Professor Sam Turner and Dr Mark Jackson (McCord Centre for Landscape, Newcastle University)

Dr Dimitris Athanassoulis (Norwegian Institute at Athens)

Apalirou Environs Project: Interim Report Summer 2017

The Apalirou Project is a collaboration between the Ephoria for the Cyclades, the Norwegian Institute at Athens and the Universities of Edinburgh and Newcastle, under the direction of Dr Athanassoulis.

Teams from the Edinburgh and Newcastle Universities carried out fieldwork in the region around Apalirou kastro from 27 August-11 September 2017 under the direction of Professor Sam Turner and Professor Jim Crow. In addition to the field survey Dr Mark Jackson continued to work in the Byzantine Museum in Chora with colleagues and research students, processing and studying the ceramic and other finds from the ongoing surface survey.

Field survey in the environs of Apalirou Kastro

Field survey focused on the valley of Marathos to the south and east of Apalirou Kastro, including the early medieval church of Ag. Stephanos, and a discrete area located to the west of the permit area. Systematic survey was undertaken according to the methodology established in 2015 and 2016, with team of field walkers spaced at 10m intervals surveying a 100m wide grid square (geographic positioning controlled by dGPS) collecting all objects from a 1m wide transect (i.e. maximum sample size of 10% of visible surface finds). A sample of material was collected ranging in date and type from flints and obsidian flakes to modern items including shot-gun cartridges. As in previous years early historic periods were poorly represented with few diagnostic finds of Classical date and majority of the ceramic material appeared to date from the late Roman and Byzantine periods.

In the area of Marathos, there were concentrations of ceramic finds close to the known Byzantine church of Ag. Stephanos, while other parts of the surveyed areas (whether fields or rocky hillsides) produced limited quantities of finds. Such a pattern indicates that the ceramic distribution

FIELDWORK & PROJECTS

was not determined by manuring practices, but rather that it relates to the location of former settlements.

In addition to the survey of the level plain of Marathos, and the slopes to the south, the intensive field survey also included 9 hectares the south-eastern flank of Apalirou. Here it was possible to recognise early terraces, and higher up the slopes the remains of quarrying and possible building platforms comparable to the structures at Kato Choria, on the east slope of Apalirou Kastro. On an outlying ridge with views towards Agiassos Bay there was a ruined circular structure, possibly a look-out post for the kastro above.

To the east of Apalirou Kastro, the team surveyed a second area which lay to either side of the stream flowing south-west from the Vrisi Adissarou. Fieldwalking in this area revealed a similar range of finds, with the majority apparently belonging to the medieval and post-medieval periods.

In total, the fieldwalking team surveyed an area of c. 90 hectares in 2017, bringing the total surveyed by the project to date to c. 145 hectares.

Analysis of ceramics from the environs of Apalirou Kastro

In January and August/September 2017 the ceramics team led by Dr Mark Jackson (Newcastle University) spent a total of 6 weeks working in the Byzantine Museum in Chora, Naxos. The team, Dr Maria Duggan, Dr Rossana Valente, Hallvard Indjerd, Matteo Randazzo and Vincenzo Castaldo, continued to process finds from the fieldwalking survey. The team used the project's relational database to record a basic quantification of all the sherds collected during fieldwalking in 2015 and 2016 (counts and weights of all feature sherds and body sherds by transect division); at the end of the 2017 season we began to quantify the material collected in 2017 but this work needs to be completed.

At the same time as recording the quantities of material in each 10m x 10m transect division, we have been producing a type series for the forms and fabrics represented in the assemblage. During the 2017 seasons we carefully recorded the types and have now characterised 508 discrete ceramic types from the 2015-2016 survey area from a total sherd count of 23,386 sherds (total weight 582 kg). This has enabled us to develop a working type series for the fabrics and the forms found across the survey area. It should be noted that the new material from the 2017 survey has encountered a wider range of material than was found concentrated

FIELDWORK & PROJECTS

around the Kastro in 2015-2016 and therefore this type series will need to be enlarged for example to include more early modern types.

Having created the type series to record the *range* of types, we are now considering the assemblage as a whole in more detail by quantifying the relative quantities of each of the types by transect. The aim of this work is to provide quantification by Estimated Vessel Equivalent (EVE), weight and count so that the relative quantities of types can be examined, and for example, sherds of a particular period or multiple periods mapped out across the survey area by linking to the project GIS.

The Naxos Apalirou Pottery Database is not complete as not all finds have been assigned to types, but we intend to complete this work in 2018. We will send a working copy to the Ministry of Culture linking together all the records, drawings and photographs of the sherds so that they are managed together in one place. This database is an important tool for storing, exploring and reporting on the ceramics and their landscape context. The display of the images with the descriptions also makes transparent any interpretations we might make of the ceramics such as their similarities to published material. We hope to refine the information in the database in subsequent months and to use it to generate both working queries and reports.

“Kato Choria”

Mapping and documentation of the lower settlement below Kastro Apalirou continued in 2017, although working in more open areas it was possible to use the Leica GPS, which enabled us to cover a wider area and fill-in details of areas inaccessible to Total Station survey. The features surveyed included long terrace walls with access ramps, a threshing floor, and a rectangular structure, similar in dimensions to the possible church identified in 2016. There are now a total of five churches, four clearly defined and a fifth represented by part of an apsidal structure in the lower settlement.

An unexpected find in 2017 was the discovery on the surface of 18 Venetian copper-bronze coins of Nicolas Sanudo. There were two dukes of Naxos known with this name in the fourteenth century and the context of the find allows us to refine the relative chronology of the dwellings and terraces of the lower settlement. The coins may be assumed to derive from either a lost purse, or more likely a concealed hoard associated within a shallow bank or terrace constructed across the side of an earlier stone building which was either collapsed or demolished when the terrace

FIELDWORK & PROJECTS

was constructed. The fourteenth century hoard thus provides a *terminus ante quem* for the stone building which is part of the wider settlement of Kato Choria, as well as indicating the date of subsequent terrace construction.

Terraces by “Kato Choria”: luminescence profiling and dating

Lab analysis (directed by Dr Tim Kinnaird, University of St Andrews) was recently completed on soil samples collected in 2016 from the check-dam terrace system in the gully just west of the settlement at Kato Choria. The aim of the optically stimulated luminescence (OSL) investigation is to date the sequences of soils/sediments associated with these agrarian terraces in order to provide a chronology to interpret the constructional sequence(s) of these terraces. 13 luminescence profiles were created through different terraces in and around the gully; each was sampled in the field, with additional samples for lab profiling and OSL dating. In addition, the terrace system was laser-scanned using a Faro Focus terrestrial laser scanner in order to create a detailed 3D model of the local topography.

A full report and 3D topographical analysis of the results is now in preparation. The preliminary results suggest construction of the check-dam terrace system took place in the early AD 1200s, partitioning (with the erection of bounding terraces) in the early 1300s, and renewed activity in the 1600s.

AEP_ethno: The ethnographic – public archaeology component

Parallel to the main research of the Apalirou Environs Project, we have developed an ethnographic-public archaeology side-project led by Dr Stelios Lekakis that focuses on two main targets: a. To document beliefs, patterns and practices of the local communities towards cultural heritage in the wider landscape, studying archives and recording oral history and contemporary views; and b. to communicate our research objectives, potential and results, attempting to engage but also invite surrounding stakeholders into AEP.

The ethnographic – public archaeology component of AEP uses a number of tools from the disciplines of cultural anthropology, ethnography and heritage management customised to fit Naxos’ context including semi-structured interviews, face-to-face meetings, autoethnography and participant observation. As part of the programme we have organised

FIELDWORK & PROJECTS

open days and Public Dialogue Meetings which are used to communicate preliminary results but also collect relevant information.

Field survey was also used as a way of approaching members of the local community, especially farmers and shepherds, discussing the landscape, (abandoned) rural structures and their use, historicity of farming and stockbreeding in the area, modern perceptions and uses of heritage. In the process we are able to collect significant photos, documents, including c. 30 new entries in our toponyms' data-base (hills, fields & areas) and two new versions of the recorded folk-stories about the *vassilopoúla* of the castle and her death in a surprise pirate attack and the tribe of amazon-like women (*kastrianés*) who built and defended the fortress, according to the local tradition.

Following the last year's open meeting at the nearby village of Filoti, an open visit at the Apalirou Castle was arranged on 28 August 2017, where we discussed architectural features, the landscape but also the research conducted by the AEP partners. It was attended by c.20 people who climbed the steep rock of Apalirou and had lunch afterwards at the Adissarou fountain, nearby. The activity was covered by the local and national press and accompanied by popularised publications, social media posts and a radio interview at Aegean Voice 107.5 FM.

Finally, a collaborative project with Hellenic Broadcasting Television – ERT (New media department) has been launched that will lead to a web-Documentary, to be broadcast in early 2018. The web-doc, featuring local voices and traditional music, is titled: 'Hidden Landscapes of Naxos'.

Acknowledgements

We are grateful to the Greek Ministry of Culture and Sport for permission to carry out a further season of fieldwork and study on Naxos and for support from the staff of the Ephoria for the Cyclades, and our Norwegian colleagues, especially Professor Knut Ødergård of Oslo University. In particular we would like to thank the staff of the Byzantine Museum in Chora, and to Mrs Irini Legaki and the Phylax for participating in the fieldwork and to Dr Dimitrios Athansoullis for his continuing interest in our project. The field programme in 2017 was supported by the McCord Centre, Newcastle University, The Abercromby Fund, University of Edinburgh and the Seven Pillars of Wisdom Trust.

Jim Crow/Sam Turner
January 2018

FIELDWORK & PROJECTS

Professor Claudine Dauphin

Fallahin and Nomads in the Southern Levant from Byzantium to the Crusades: population dynamics and artistic expression

Affiliated to the Council for British Research in the Levant - CBRL, Amman.

Data processing, GIS analyses and historical interpretations for Southern Jordan and Southern Palestine/Israel are in progress towards final publication. A study in Agrarian Geography was conducted in March 2017 on the Byzantine and Umayyad landscape (4th-9th centuries) of Umm ar-Rasas (ancient Mefaa) in Southern Jordan, with the detailed mapping of the complex system of *wadis* put to agricultural use and the discovery of extensive vineyards.

Dr Maria Duggan

Tintagel: trans-European connections in the post-Roman world

In January 2018 Dr Maria Duggan commenced a British Academy Postdoctoral Fellowship at Newcastle University. This 3 year project, *Tintagel: trans-European connections in the post-Roman world*, will provide a new and complete analysis of the assemblage of imported pottery found at the coastal headland site of Tintagel, Cornwall, in the south-west of the UK. Amphorae and fineware of 5th to 6th century date and originating in the Aegean, East Mediterranean and in North Africa have been recorded from Tintagel since the 1930s, while new ceramic finds have also been recovered from excavations in 2016 and 2017. These exotic imports have suggested economic or diplomatic connections between early medieval Britain and the Byzantine World, but following on from Maria's PhD research at Newcastle, this new project will consider the pottery within the context of intermediary networks of contact and exchange operating along the Atlantic Seaboard of Spain, Portugal and France. The project involves a collaboration with the Fitch Laboratory at the British School at Athens, enabling petrological and chemical analysis of sampled pottery to suggest points of origin in the Byzantine Mediterranean.

<http://www.ncl.ac.uk/hca/staff/profile/mariaduggan.html>

FIELDWORK & PROJECTS

Dr Archie Dunn

The excavations of ‘Saranta Kolones’, the Byzantino-Frankish fortress of Paphos

The excavations of this fortress, led by Peter Megaw (initially as Director of Antiquities for Cyprus) in 1957-59, 1966-67, 1970-71, 1981-83, 1987, and 1989, with the support of the Department of Antiquities of Cyprus, Dumbarton Oaks, and the British School at Athens, were followed by many Study Seasons, which ended in 2002. The topography, architecture, pottery, glass, coins, minor objects (many of them not so “minor”), seals, sculpture, faunal remains, and productive installations (a smithy, mills, and ovens), together with ancient pottery, coins, and inscriptions, were prepared for publication under the direction of Peter Megaw and the co-director for many season, Dr John Rosser (Boston College, U.S.A.), who were themselves responsible for overarching interpretative essays. The comprehensive excavation and recording of the structures and artefacts, and the richness of the artefactual record of a fully inhabited castle (sealed as it was by an earthquake in 1222), mean that this material still has many further contributions to make to studies of the culture of the Frankish East and its relations with the Byzantine and Islamic worlds. Preparation of the fully illustrated catalogues progressed, including, for instance, one on hundreds of selected minor objects by Dr Archie Dunn with the collaboration of Maria Theophilou, postgraduate student at Birmingham University (2004). Meanwhile Megaw and Rosser were publishing numerous illustrated interpretative essays in periodicals and conference proceedings; the whole complex was re-surveyed using electronic distance-measurers by the architect and topographer, Richard Anderson; and it was conserved, and in places restored, by the Cyprus Department of Antiquities, and opened to the public. After the death of the director in 2006, important technical tasks were taken forward by Dr John Rosser, Dr John Hayes (Megaw’s academic executor), and Richard Anderson, but with the complete retirement of Rosser and now Hayes, the reorganisation of the project has become necessary. I have, with Hayes’ agreement, assumed the direction of the project, which requires the updating of all contributors’ reports and the revision of the overarching interpretative essays. In these tasks I am fortunately joined by Dr James Petre, author of *Crusader castles of Cyprus. The fortifications of Cyprus under the Lusignans: 1191-1489* (Cyprus Research Centre, 2012). Most of the archives of the project are being transferred to Birmingham University, but some (including trench supervisors’ notebooks written by many a British Byzantinist!) are the responsibility of the University of Cyprus.

FIELDWORK & PROJECTS

Mark Jackson and Ian Johnson
Gertrude Bell Archive

Gertrude Bell Archive at Newcastle University has been inscribed as an [International Memory of the World by UNESCO](#).



Photo: Gertrude Bell June 1909. Church of the Panagia, Tomarza, from N. O_036 (Copyright Gertrude Bell Archive, Newcastle University).
(See also S. Hill 'The Early Christian Church at Tomarza, Cappadocia. A Study Based on Photographs Taken in 1909 by Gertrude Bell' *Dumbarton Oaks Papers* Vol. 29 (1975) 149+151-164).

In 2017, the Gertrude Bell Archive at Newcastle University was recognized by UNESCO as a collection of global significance as part of its [Memory of the World Program](#).

The unique record of letters, diaries, and photographs by explorer and archaeologist Gertrude Bell, dating from 1871 to 1926, is only the second university-held collection in the UK to feature.

The archive totaling close to 10,000 unique items documents a wide range of people and places encountered by Bell in the late 19th and early 20th century, many of which have been radically changed subsequently, including very recently. The inscription recognises that the archive represents a priceless and unparalleled source of documentary heritage for

FIELDWORK & PROJECTS

a very important period of societal change at the end of the Ottoman Empire and the creation of the modern Middle East.

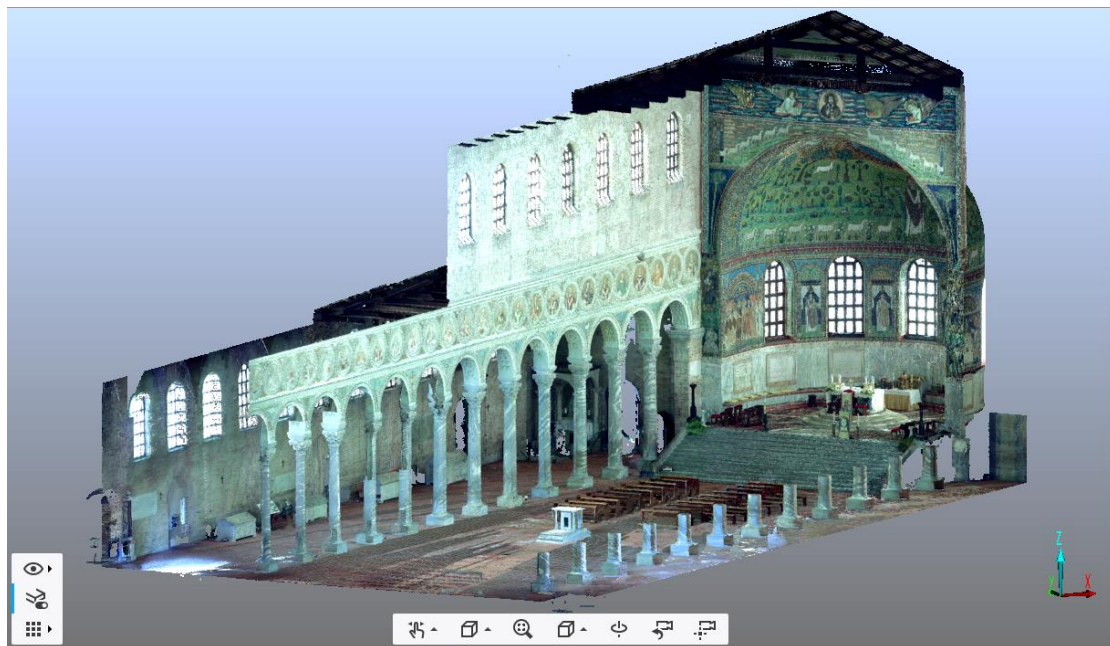
Documentation includes a record of cultural contexts from multiple ethnic and religious groups living through the transition from the Ottoman Empire of the late 19th century to the period of the establishment of the modern Turkish, Syrian, Iraqi, and Jordanian states. The photographs preserve a precious record of these communities, buildings and places.

Visit the archive and associated resources online at:

<https://research.ncl.ac.uk/gertrudebell/>

Professor Sam Turner, Dr Mark Jackson, Dr David Creese, Alex Turner, Gianluca Foschi

***3D Survey of the Basilica of S. Apollinare in Classe* (School of History, Classics and Archaeology, Newcastle University/ McCord Centre for Landscape/ National Museum of Ravenna)**



A team from Newcastle University (Professor Sam Turner, Dr Mark Jackson, Dr David Creese, Alex Turner, Gianluca Foschi), in collaboration with the National Museum of Ravenna, has organised and completed a new 3D survey of the sixth century basilica of S. Apollinare in Classe, near Ravenna (Italy). The survey, funded and equipped by the McCord Centre for Landscape, was conducted between May and June 2017, and consists of more than 260 laser scans obtained with a FARO

FIELDWORK & PROJECTS

Focus Laser Scanner 3D X330. The data are currently being processed within the PhD project entitled ‘The Role of Musical Proportions in Early Christian Buildings’ (candidate: Gianluca Foschi; supervisors: Dr Mark Jackson, Dr David Creese, Professor Magnus Williamson, Professor Sam Turner; see *BBBS*, section 6), based in Newcastle University and aimed to investigate the intentional relation between architectural design and musical science. On the basis of the 3D model obtained from the scans, the project is analysing the influence of harmonics on the proportional system of the basilica and reconstructing its past soundscapes with the Odeon Auditorium software. The survey is suitable for a number of different purposes in the future, varying from new overall studies of the basilica to the conservation of its structure.

Professor John Haldon

Climate and society in the Byzantine and Ottoman world, AD 300-1800: towards understanding the impact of climate on complex societies of the pre-industrial era

The second major colloquium in our project: **Climate and society in the Byzantine and Ottoman world, AD 300-1800: towards understanding the impact of climate on complex societies of the pre-industrial era** took place in May 2017. A third colloquium will take place at Princeton from 25-27 May 2018, with the title: *Society, environment and change in historical perspective. Recent collaborative and interdisciplinary research*. Having completed several papers on this and related themes, the team has prepared a number of articles, including a long multi-authored piece for the journal *Human Ecology*, and a short piece for the *Proceedings of the National Academy of Sciences of the USA*, to appear 2018. The project under its current funding ends in May 2018 with a final colloquium, and the project team are currently applying for funding to continue the basic theme with a new focus on historical migration and environment. For the project aims, program and members, details of upcoming meetings and colloquia etc., visit:

<http://climatechangeandhistory.princeton.edu/>

Avkat Archaeological Project

As previously announced, the **Avkat Archaeological Project** surface survey is now finished and the volume with our results will appear with

FIELDWORK & PROJECTS

CUP in the course of 2018. Archaeological reports traditionally and necessarily include a large number of figures, drawings, plans, maps and other illustrative material, which generally means that they appear only in specialist publication series and reach a limited readership. We are keen to reach a wider readership, hence our publication with CUP. A disadvantage of this is that the commercial expense of reproducing all our visual material in the format that we preferred became prohibitive. We have therefore retained a minimum of illustrative material in the hard-copy publication, but will make all our material available online and direct readers to the location at which they will be able to access the imagery. The full locational reference is made in the notes for each and every individual image. Of course, there are also some disadvantages attendant upon this system of referencing, but we think that making our material available to a wider scholarly readership balances any such disadvantages.

Once the book is published, full access will be available through: J.F. Haldon, H.W. Elton, and J.M.L. Newhard, eds., 2018: 'Avkat Archaeological Project'. *Open Context*.

<https://opencontext.org/projects/117-avkat-archaeological-project>.

Released: Jan 3, 2018.

DOI: <https://doi.org/10.6078/M73J3B1J>

The contents are as follows:

Archaeology and Urban Settlement in Late Roman and Byzantine Anatolia: Euchaïta-Avkat-Beyözü and its Environment

John Haldon (Princeton)

Hugh Elton (Trent University/Ontario)

Jim Newhard (College of Charleston)

Contents

Foreword and acknowledgments

The editors

The contributors

List of maps, tables and figures

A note on maps, tables and figures

List of Abbreviations

FIELDWORK & PROJECTS

Introduction

1. Physical and Historical Introduction (Hugh Elton)
2. Geology, geomorphology and palaeoenvironments (Warren J. Eastwood and Hakan Yiğitbaşıoğlu)
3. The Survey: Methods of survey, data collection and management, and artificial planning (James M.L. Newhard)
4. Travel and Communication (Sarah Craft)
5. The countryside (Peter Bikoulis)
6. The ceramics, agricultural resources and food (Joanita Vroom)
7. The archaeology of the city and its hinterland (Hugh Elton)
8. Euchaita: from late Roman and Byzantine town to Ottoman village (John Haldon)

Some concluding remarks

Appendix 1: Remote sensing and geophysical prospection (Meg Watters)

Appendix 2: The Coins (Alan Stahl)

Appendix 3: Assigning Function to Survey Data using Heuristic Geospatial modelling (J.M.L. Newhard, N.S. Levine, O. Adams)

Appendix 4: Epigraphy (Pawel Nowakowski and Frank Trombley†)

Sources and Literature

Index

Professor Jonathan Harris

A Comparative Diachronic Analysis of Post-Byzantine Networks in Early-modern Europe (15th-18th c.)

New Research Project at Royal Holloway, University of London

Principal investigators: Nada Zečević and Jonathan Harris.

This project has received funding from the European Union's Horizon 2020 research and innovation program under the Marie Skłodowska Curie grant agreement No 747 857. It examines emigration from the Balkans and Greece to western Europe from the fall of the Byzantine capital of Constantinople in 1453 to the mid-eighteenth century, a period when the Balkan region was dominated by the Ottoman Empire. To start with, the émigrés mainly settled in the immediately neighbouring lands of Italy and Hungary but they soon moved as far as Spain, the British Isles and even the New World. They were from a wide range of ethnic, socio-economic and cultural origins. The majority were craftsmen, merchants,

FIELDWORK & PROJECTS

mercenary soldiers and seamen, so that they generally settled in urban areas where their skills were in demand. A few were from an elite educated background who sought patronage from their counterparts in the west. The project uses an interdisciplinary approach that integrates historical and demographic analysis to investigate the connections between various groups of immigrants and between the newcomers and the host society. It also aims to reflect upon the wider issue of the place of emigration and immigration in the common European heritage.

Dr Mark Masterson

'Revealing Desire between Men in the Byzantine Empire'

Mark Masterson, Senior Lecturer of Classics at Victoria University of Wellington (New Zealand) and member of the SCS for over 20 years, has been awarded a grant \$476,000 from the Marsden Fund administered by Royal Society for his research project, 'Revealing Desire between Men in the Byzantine Empire'. He will be holder of this grant for three years starting in 2018. Here is a link to the awards the Royal Society made this year:

<https://royalsociety.org.nz/what-we-do/funds-and-opportunities/marsden/awarded-grants/marsden-awards-2017/>

Dr. Mihailo Popović

Digitising Patterns of Power (DPP): Peripheral Mountains in the Medieval World

Funded within the programme 'Digital Humanities: Langzeitprojekte zum kulturellen Erbe' of the Austrian Academy of Sciences (ÖAW) (4 years: 2015-2018)

Host institution: Institute for Medieval Research, ÖAW, Hollandstraße 11-13, 1020 Vienna, Austria

Principal Investigator: Doz. Mag. Dr. Mihailo Popović, Institute for Medieval Research/ Division of Byzantine Research, ÖAW (e-Mail: Mihailo.Popovic@oeaw.ac.at)

The project 'Digitising Patterns of Power (DPP): Peripheral Mountains in the Medieval World' entered its third year (2017) with several scholarly highlights. In order to communicate scholarly results of DPP and related projects to national and international scholars, students as well

FIELDWORK & PROJECTS

as the interested public, Mihailo Popović has initiated in January 2017 the DPP Lecture Series in Vienna, which will take place quarterly each year. Our aim is to invite speakers, the papers of which have the potential to foster discussions on new methods and digital tools in the academic fields of Medieval History, Byzantine Studies, Historical Geography, Archaeology, Geography, Cartography, Geographical Information Science (GISc) and Software Engineering. Please feel free to consult the following link for further details and the lectures, which took place in 2017: <http://dpp.oeaw.ac.at/dpplectures/>

Moreover, we have begun a new scholarly cooperation via the integration of a new case study within DPP, which was negotiated and accomplished by Dr Olivier Delouis (Senior Research Fellow at the CNRS Paris) and Mihailo Popović (Principal Investigator DPP). The new case study is entitled ‘The Byzantine Region of Bithynia (4th-15th c.)’ (<http://dpp.oeaw.ac.at/index.php?seite=CaseStudies&submenu=bithynia>).

In the spring of 2017 Mihailo Popović has accomplished two new scholarly co-operations, firstly with the Hilandar Research Library (HRL) of the Ohio State University and secondly with the project Pelagios. Thus, the aim to digitise / scan selected manuscripts (i.e. Carolingian and Serbian charters), as outlined in the project proposal of DPP, will be implemented. This very approach will be fulfilled by the two case studies “The Agilolfingian and Carolingian Eastern Alps (8/9th c.)” and “The Historical Region of Macedonia (12th-14th c.)”. David Schmid and Mihailo Popović have annotated the scans of the Slavonic charter given to the Monastery of Saint George-Gorg near Skopje by the Serbian king Milutin in the year 1300 (Ohio State University, Hilandar Research Library (HRL), SPEC.HM.SDS.132 and 133) based on the software Recogito. Altogether 32 places in a base map provided by Pelagios were linked to the respective toponyms in the scans of the charter. Please cf. the following link to browse the first results of this confined case study: <http://recogito.pelagios.org/OEAWProjectDPP> These determined steps have created a “best practice” in this area of research for the project DPP and will be embedded in the DPP OpenAtlas Database as well as in the Map-Based DPP Application in the course of 2018.

One of the most important aspects of DPP’s research work are the so-called “Signs of Power”. These are intended to serve as a designation for places, in which rulers, or persons empowered by them, exercised and/or represented symbolic, but also concrete power. Therefore, members of the DPP project team, namely Katharina Winckler, Veronika Polloczek, David Schmid, Bernhard Koschicek and Mihailo Popović, defined the

FIELDWORK & PROJECTS

respective term “Sign of Power”, which was given preference over the term “Symbol of Power”, since the English word “Symbol” was seen as a concept, which mainly encompasses intangibles, and, therefore, was deemed too narrow for addressing the analysis of the description of space in written sources, the interactions between natural and cultural space and the rise of power.

A type tree for the “Sign of Power” was developed by the aforesaid scholars at the end of 2016 and has already been implemented in the DPP OpenAtlas Database. The “Signs of Power” will only be tagged within the entity “Places” and are divided into four large groups, political, economic, cultic and military, which are again subdivided. For further information please visit the “Sign of Power” section on our website (<http://dpp.oeaw.ac.at/index.php?seite=CaseStudies&submenu=signs>) and consult the following article: ‘Digitising Patterns of Power (DPP): Applying Digital Tools in the Analysis of Political and Social Transformations in the Historical Region of Macedonia, 12th-14th Centuries’, *Medieval worlds: comparative & interdisciplinary studies* 5 (2017) 170-194 (see above).

The International Medieval Congress (IMC) 2017 at the University of Leeds took place from 3-8 July. The DPP team took part with two consecutive sessions entitled “Digitising Patterns of Power, I: Genealogy on a Map” and “Digitising Patterns of Power, II: Borders, Power and the Other” on Monday, 3 July 2017, with altogether eight papers. Our sessions offered a rich variety of historical research, visualisation and technical development.

It is with great pleasure that we may announce a new scholarly cooperation between DPP and a recently approved FWF Austrian Science Fund Project P 30384-G28 “Byzantino-Serbian Border Zones in Transition: Migration and Elite Change in pre-Ottoman Macedonia (1282-1355)”, which is conducted by Mihailo Popović (as Project Leader), is hosted at the Division of Byzantine Research of the Institute for Medieval Research of the Austrian Academy of Sciences and is at the same time a subproject of the Long-Term-Project *Tabula Imperii Byzantini* (TIB). Two scholars, namely Dr. Vratislav Zervan and Bernhard Koschicek, BSc, are engaged in this project, which will last for four years (1 October 2017-30 September 2021) (cf. <http://www.tib.oeaw.ac.at/index.php?seite=sub>). Two interrelated research questions will be addressed in two distinct work packages: “Rivalling Political Concepts – Byzantium and the Medieval Serbian Oecumene” and “Cross-Border Societies and Elite Change in Byzantine

FIELDWORK & PROJECTS

Macedonia”. Special attention will be given to the analysis of formulations with regard to the Serbian expansion in the area of research, the acquisition of new territories and their administrative incorporation on the macro-level and to the localisation of conquered settlements with related settlement typologies as well as on the change of local elites on a micro-level. Moreover, tools from Digital Humanities in mapping and visualisation will be applied in order to communicate the achieved results to the interested public.

The DPP team welcomed a visiting scholar from Italy in the autumn of 2017. Dr. Yuri Marano joined our team at the beginning of September 2017 and stayed with us for four weeks. His expertise and research interests include amongst others Late Antique and Early Medieval Archaeology, Christianisation and Late Antique as well as Early Medieval Urbanism. Dr. Yuri Marano cooperated with Dr. Katharina Winckler on her case study within DPP entitled “The Agilolfingian and Carolingian Eastern Alps (8th/9th Cent.)” and also presented a paper within the DPP Lecture Series on 28 September 2017 with the title “Signs of Power in Carolingian North-Eastern Italy (8th-9th Cent.): an Archaeological Approach”.

In 2017 the work on OpenAtlas focused on migrating the application to Python 3 within the Flask framework. We estimate that the port with additional features will be finished and available by the end of 2017. It will include the possibility to upload various files like images, texts, videos etc. and display them directly in the application. Also the user-interface will be extended to record archaeological data on sites, features, stratigraphical units and finds. Furthermore, this port results in considerable performance improvements. The prototype of the map-based online application (DPP Mapviewer) was successfully tested in early 2017 within our project team. Building on this prototype, development continued and polygon representation of uncertain locations and permalinks were added. In the remaining months of 2017 development focuses on an easy to use query builder. This query builder will allow the user to explore the data stored within the DPP OpenAtlas Database and show the results on the map. The API connecting the application to the database were updated to facilitate this query builder for the application. Base maps for the zoom levels 12 and 13 are also in preparation.

A new, confined digital project will begin in January 2018, which is headed by Mihailo Popović as Project Leader and funded by the Magistratsabteilung 7 (MA 7) – Kulturabteilung der Stadt Wien for the duration of 12 months. It is entitled “Ein digitales Geoportal der

FIELDWORK & PROJECTS

Geschichte der SerbInnen in Wien (1741-1918)” [“A Digital Geoportal of the History of the Serbs in Vienna (1741-1918)”] and is based at the Institute for Medieval Research (Division of Byzantine Research) of the Austrian Academy of Sciences in Vienna. This research project will use software tools, which have been developed by DPP since 2015, and test them in a new environment with different data sets. Thus, it will contribute to the development of the OpenAtlas database, to tools fostering the outreach to the general public as well as to Digital Humanities in History, Balkan Studies and Byzantine Studies. Cf. for further information: <http://dpp.oeaw.ac.at/orthodoxe-in-wien/>

Dr Andreas Rhoby

Byzantine Poetry in the ‘Long’ Twelfth Century (1081–1204): Text and Context, funded by the Austrian Research Fund (FWF), 01.10.2016–31.01.2020, based at the Austrian Academy of Sciences, Institute for Medieval Research, Division of Byzantine Research:

<http://www.oeaw.ac.at/imafo/die-abteilungen/byzanzforschung/language-text-script/diplomatik-texteditionen/byzantine-poetry-1081-1204/>

The Legacy of the Psalms in Byzantine Poetry, funded by the Austrian Research Fund (FWF) (and the Flemish Research Fund (FWO)), 2018–2022, based at the Austrian Academy of Sciences, Institute for Medieval Research, Division of Byzantine Research (and at the University of Gent).

Professor Charlotte Roueché

Prosopography of the Byzantine World

On behalf of the editorial team, Charlotte Roueché has announced the publication of the latest (3rd) edition of PBW:

M. Jeffreys et al., *Prosopography of the Byzantine World, 2016* (King's College London, 2017) available at

<http://pbw2016.kdl.kcl.ac.uk>

ISBN: 978-1-908951-20-5

This is a fixed edition, with an ISBN; members are urged to ask their librarians to add it to library catalogue.

FIELDWORK & PROJECTS

This project, sponsored by the British Academy, is a national endeavour. To reflect this, the management of the resource is now to be undertaken jointly by the SPBS, and the School of Advanced Study in London, whose remit is to support humanities research throughout the UK. In future the Management Committee will be composed of representatives of the SPBS, the School of Advanced Study, and all the institutions where teaching and research on Byzantium is undertaken. This new arrangement was approved by the British Academy in November 2017, so the Management Committee has yet to meet! Members who have agreed to serve, representing their institutions, are: Dr Gabriel Bodard (ICS); Dr Philip Carter (IHR); Dr Rebecca Darley (Birkbeck); Dr Archibald Dunn (Birmingham); Dr Peter Frankopan (Oxford); Professor Niels Gaul (Edinburgh); Dr Tim Greenwood (St Andrews); Professor Elizabeth Jeffreys (SPBS); Dr Angeliki Lymberopoulou (OU). The Chair is currently Charlotte Roueché (King's and the ICS)

Dr Sonja Schönauer

Forgery of a Chronicle - Chronicle of a Forgery. Formation and Tradition of the so-called Chronicon maius by Pseudo-Sphrantzes (3-year DFG project at the University of Cologne, March 2015–February 2018)

The so-called Chronicon maius by Pseudo-Sphrantzes is a stylistically and literarily reworked as well as chronologically extended version of the diary of Georgios Sphrantzes, also known as Chronicon minus. Sphrantzes, a top-ranking diplomat and personal friend of the last Byzantine emperor Konstantinos XI. (1449–1453), was an eye-witness of the conquest of Constantinople. Therefore, a high authenticity had been attributed to both works published under his name, until, in the 1930s, suspicion arose that the Chronicon maius was a forgery, compiled in Italy by a group of manuscript traders and copyists under the supervision of the exiled metropolitan bishop of Monemvasia, Makarios Melissenos, not earlier than after the battle of Lepanto (1571), and that genuine sources were most artfully interwoven with imaginary events. The project aims at reappraising the source situation as well as, by the study of hitherto disregarded documents, to explore the historical and personal background in front of which this work arose – a text that for centuries was considered to be one of the most important sources of the conquest in Greek language, but, after all, was probably written with intent to motivate the Christian occident for a further crusade, this time in order to free the City of Constantinople from the Ottomans.

THESES

6. THESES

Theses in preparation

Alberto Bardi

On the trails of Persian astronomy in Byzantium. Edition of the Παράδοσις εἰς τοὺς περσικοὺς κανόνας τῆς ἀστρονομίας
Ludwig-Maximilians-Universität München, Institut für Byzantinistik
Supervisor: Professor Albrecht Berger

Georgios Diamantopoulos

Niketas Stethatos, life and works
Ludwig-Maximilians-Universität München, Institut für Byzantinistik
Supervisor: Professor Albrecht Berger

Gianluca Foschi (PhD)

The Role of Musical Proportions in Early Christian Buildings
Newcastle University
Supervisors: Dr Mark Jackson, Dr David Creese, Professor Sam Turner, Professor Magnus Williamson

The project examines the extent to which representative case studies of early churches were intentionally based upon proportions derived from ancient musical theory and establishes how these elements were employed in their symbolism, aesthetics and acoustics.

Music was a mathematical science studied in combination with arithmetic, geometry and astronomy and connected to the concept of universal beauty. Harmonic theory, through the monochord, allowed for transpose sound into numerical ratios corresponding to the length of strings producing concordant intervals. These ratios were synonym of perfection and gained a symbolic value as expression of universal beauty and divine archetypes. Through geometry and arithmetic, musical proportions were often employed outside the realm of sound. Vitruvius provides evidence for the usage of harmonics to improve the acoustics of building where sound was important. Early Christian authors (e.g. Clement of Alexandria, Augustine, Gregory of Nyssa) continued to link music to the archetypes of the cosmos and churches were described as models of heavenly archetypes manifesting the presence of God in terrestrial fashion. This project questions the intentional employment of

THESES

musical conceptions in early churches aimed to the realisation of such divine models and to the design of their acoustics.

The project examines written sources concerning, on the first hand, ancient musical science and, on the second hand, architectural design and acoustics, their meaning and their link to philosophy and theology. The analysis of architectural proportions is based on data derived from laser scanning and photogrammetry conducted in Greece (early churches in Naxos, within the ‘Apalirou Environs Project, Naxos’ –leaders: Sam Turner, Jim Crow, Knut Ødegård, Håkon Ingvaldsen, Athanasios K. Vionis) and Italy (S. Apollinare in Classe, in collaboration with the McCord Centre for Landscape and the National Museum of Ravenna; S. Giovanni in Laterano, in collaboration with the ‘Lateran Project’ – leaders: Ian Haynes, Iwan Peverett, Lex Bosman, Paolo Liverani). The examination of the other case studies considered in the project is based on published surveys whose methodology and approach guarantee a high level of precision (e.g. Istanbul, Turkey; Zenobia-Halabieh, Syria; Jerash, Jordan; Cimitile, Italy).

3D models are obtained from the data in order to conduct a reliable analysis of the modular system of the buildings. The correlation between proportions and acoustics is investigated using the Odeon Auditorium, with attention to recent researches (e.g. ‘Soundscapes of Byzantium’, ‘Icons of Sound’, ‘CAHRISMA Project’, ‘The Acoustics of Worship Places’). This methodology aims to obtain durable results on different typologies (small-scale, monumental urban), chronologies (4th-10th centuries) and areas (East-West; city-countryside) in order to determine the extent and meaning of the intentional employment of musical conceptions in early churches.

Kyriakos Frangkoulis (PhD)

The ceramic evidence from the excavations of Dion in Central Macedonia as a means of investigating the historical, social, and economic transformations of the city in Late Antiquity

University of Birmingham

Supervisor: Dr Archie Dunn

Becca Grose

How did perceptions and presentations of virtue change in the region of the Burgundian realm from c. 300-750 AD, according to the evidence of funerary inscriptions

THESES

University of Reading

Supervisors: Dr Arietta Papaconstantinou and Professor Karla Pollann

Mirela Ivanova

Cultures of Writing in Early Medieval Bulgaria, c. 700–1000

University of Oxford

Supervisors: Dr Jonathan Shepard and Dr Catherine Holmes

Christos Kafasis

Education in the Empire of Trebizond

Ludwig-Maximilians-Universität München, Institut für Byzantinistik

Supervisor: Professor Albrecht Berger

Curtis Lisle (MRes)

Social practice at Sagalassos in a comparative framework

University of Birmingham

Supervisor: Dr Archie Dunn

Lorenzo Livorsi

Religion and Literature in the 6th century AD: the Vita S. Martini by Venantius Fortunatus

University of Reading

Supervisors: Dr Arietta Papaconstantinou and Professor Karla Pollann

Harry Prance (PhD, year 1)

Seeing Through a Glass Darkly - Middle Byzantine Liturgical Objects

Courtauld Institute of Art

Supervisor: Professor Tony Eastmond

My research is primarily concerned with the series of late 10th-11th century liturgical objects located in the Tesoro di San Marco as well as other collections in Greece and Germany. Although some of the richest objects left to us, a staple of Byzantine exhibitions and well catalogued by Buckton and Hahnloser, these objects have never been the subject of extensive study. The Middle Byzantine liturgy is almost always encountered textually, it is hoped that by looking at these objects, their function within the liturgy and the intellectual and social milieu that

THESES

produced them, this project might offer an alternative window onto the liturgical experience of the Middle Byzantine period.

Anastasia Sirotenko

The reception of the emperor Herakleios in medieval authors

Ludwig-Maximilians-Universität München, Institut für Byzantinistik

Supervisor: Professor Albrecht Berger

David Williams (MPhil/PhD)

Shared Sacred Spaces: Saints, Relics and Sacred Objects in the Byzantine Mediterranean (7th-17th c.)

The Hellenic Institute, Royal Holloway, University of London

Co-supervisors: Veronica Della Dora and Charalambos Dendrinos

Advisor: David Gwynn.

Tülay Yeşiltaş (PhD)

The decoration of Glazed White Wares and their distribution in Anatolia

University of Birmingham

Supervisor: Dr Archie Dunn

Theses completed in 2017

Theocharis Alexopoulos

Η προσωπική μονομαχία στο βυζαντινό κόσμο 11ος-15ος αι. / Single combat in byzantine world (11th to 15th centuries).

National and Kapodistrian University of Athens

Supervisor: Triantafyllitsa Maniati-Kokkini

The thesis focuses on single combat in Byzantium, ranging from the times of Komnenian emperors to the downfall of the empire (11th c. - 1453). The research was based primarily on extant historical written sources, as well as archaeological evidence. An attempt was made to record and categorize cases displaying similarities to each other, in order to draw useful conclusions about the practice of duel in the Byzantine military tradition. It will also make an attempt to decipher the authors' motives in recording dueling cases. Special effort was made in order to highlight the way in which Byzantine society and the Church treated this particular phenomenon. The interaction between the

THESES

Byzantine military tradition and the traditions of its neighbouring states and peoples, such as the Arabs, the Steppe people and Westerners, were also taken into account.

Arkadiy Avdokhin

A Quest for Orthopraxy: Hymns and Prayers in the Pastoral Programme of Athanasios of Alexandria

King's College London

Supervisor: Dr Dennis Stathakopoulos

The present thesis is a study of Athanasios of Alexandria's thought and writings—predominantly pastoral—in the context of ecclesial, ascetic, and liturgical developments in fourth-century Christian communities in Egypt. I explore Athanasios' *Festal Letters*, individual correspondence (primarily the *Letter to Markellinos*), and the *Life of Antony* from the perspective of the bishop's concerns about the contemporaneous diversity of devotional and liturgical practices of praying and hymn-singing.

The central argument of this thesis is that Athanasios had a coherent vision of the ideal Christian prayer and hymnody. For Athanasios, 'orthodox' Christians—lay and ascetics, educated devotees and common believers alike—should derive their practices of devotion and liturgy from the Bible—the Psalter and the Biblical odes—rather than other sources.

Athanasios' programme of devotional and liturgical orthopraxy centred around the Biblical ideal is part of his much broader ecclesiological project of bringing unity to the division-riddled church of Egypt. The bishop conceives of the Scripturally-cued shared patterns of praying and hymn-singing as one of the means to unify scattered Christian communities. Although his pastoral programme of a uniform Biblical devotion is not as self-consciously and combatively formulated as e.g. his polemic against the 'Arians' or Meletians, it surfaces across his writings with consistency. Targeted against the diversity of modes of prayer and hymn-singing practiced across a variety of doctrinally, ecclesially, and socially different communities, Athanasios' pastoral programme of devotional orthopraxy reflected the trends towards unification in the bishop-led Christian culture of late antiquity and contributed to their further strengthening.

THESES

Georgios Chatzelis (PhD)

The Sylloge Tacticorum and the development of Byzantine warfare in the tenth century

Royal Holloway, University of London

Supervisor: Professor Jonathan Harris

This thesis is a study of the *Sylloge Tacticorum*, a tenth-century Byzantine military manual. It aims to examine this work as a case-study, so as to connect military manuals with the broader context of the society which produced it. The *Sylloge Tacticorum* is studied in connection with Byzantine warfare, literature, and historiography, as well as with the social and administrative context of the tenth century. The stage is set by an examination of how the Byzantines fought in the East in the period c. 900-950. Then follows a study of the sources of the *Sylloge Tacticorum* which is given comparatively with wider issues of education and Classical *mimesis* in Byzantium. The thesis continues with an examination of the dating of the manual which is connected with the broader socio-political and military context of Byzantium's wars with the Arabs in the first half of the tenth century. The study next attempts to explain the false attribution of the text to emperor Leo VI, and to identify whether there were any later revisions and by whom. Next follows an examination of the literary and military innovations of the treatise. The literary innovations are discussed in connection with recent advances and inter-textual studies on Byzantine imitation and adaptation. The military innovations are examined in connection with older manuals, in an attempt to highlight the gradual evolution and the development of Byzantine warfare. After that, the thesis considers how practical the *Sylloge Tacticorum* and other military manuals were and whether their advice was actively followed. The study takes into consideration the role of history and the past in Byzantium, and looks at the testimony of historical narratives critically and comparatively with the advice of the manuals. Finally, the thesis focuses on the later reception of the *Sylloge Tacticorum* and its influence on other manuals and on warfare.

Miloš Cvetković

Lower-Rank Thematic Units in Byzantium (9-11th Century)

Supervisor: Prof. Emeritus Ljubomir Maksimović

Defended 26 June 2017

THESES

Alistair James Davidson

'The glory of ruling makes all things permissible': Power and usurpation in Byzantium: some aspects of communication, legitimacy, and moral authority

University of Birmingham

In Byzantium usurpation was made possible by the conflict between hereditary-dynastic and meritocratic-republican theories of rulership. Legitimacy was founded upon subjective notions of idealized moral-behavioural norms drawn from the imperial virtues and Christian ideology. Authority could be challenged when it was perceived to deviate from these norms.

Investitures transformed a usurper from a private individual into an emperor on the basis of ratification by popular consent. The historic ritual of reluctance allowed emperors to present themselves as 'moral ideals' at the moment of proclamation, ridding them of blame for a usurpation.

Guilt and sin were inevitable by-products of usurpation, but imperial repentance facilitated an expiation and legitimized imperial authority in relation to moral ideals. On occasion a usurper's successors would perform repentance on his behalf, freeing the dynasty from the sins of its foundation.

The treatment of defeated usurpers could take a variety of forms. Reconciliations enabled a peaceful 'healing' of the community. Political mutilations transformed the victim's appearance and rendered him 'other' in an attempt to demonstrate his immorality and illegitimacy. Degradation parades inverted recognised investiture rites in order to permanently alter a victim's identity and reveal him to be a tyrant, acting against the interests of the people.

Marco Dosi

Rome after Rome: Imperial Ideology and Propaganda in the reigns of Zeno and Anastasius

MRes, University of Birmingham

This research re-examines the reaction to the political and military collapse of western Roman authority in the reigns of Zeno and Anastasius, purposing to re-investigate the reasons for silence on AD 476 in much of the documentation preceding the Justinianic reconquest. Contrary to the interpretation of a 'noiseless fall' by Momigliano, centred

THESES

on unawareness and indifference, the study shifts the focus to ideological reasons as the significant cause of silence. The work follows the argument that fourth- and fifth-century Roman history was dominated by 'noiseless falls' due to failure to significantly reformulate the Empire's ideological construction. In particular, the continuing importance in the system of collective beliefs of the notion of imperial victory as proof of God's favour, and therefore of an emperor's right to rule, compelled the latter always to depict himself as ever-victorious. The introduction and chapter one deal with the major theoretical issues of previous scholarship and the state of the sources. Chapter two defines both the ideological framework and its tension with changing reality; it then focuses on showing how reverses in the 4th and 5th centuries resulted in a constant denial by the secular and religious establishment of the Empire of territorial loss, and even more energetic assertions of success. The continuity of this tendency is shown in chapter three, which addresses Zeno's and Anastasius' reigns, while the last chapter discusses in detail the evidence of AD 476 as a case of historical removal. Here it is finally proposed how this view was accepted by the other orders of society, and how it survived until the Age of Justinian, shifting the geographical focus from Constantinople to the flourishing post-Roman courts in the West. The work aims to bring into dialogue a wide range of sources and methodologies, including history and art history, historiography, numismatic, epigraphy and literature.

Niccolò Fattori (PhD)

The Greeks of Ancona (1510-1595): Migration and Community in the Early Modern Mediterranean

Royal Holloway, University of London

Supervisor: Professor Jonathan Harris

In the sixteenth century, the city of Ancona went through an unprecedented period of commercial development, becoming one of the most important trading hubs of the Mediterranean. One of the byproducts of this prosperity was the settlement of numerous foreign merchants, coming from the four corners of the Euro-Mediterranean trading system. Among them, the Greeks coming from the Venetian territories, the Ottoman Empire and Genoese Chios formed one of the wealthiest and most important groups. Drawing from a wealth of unpublished archival materials, especially notarial folders, this thesis offers a thorough analysis of the Greek migration to the city between 1510 and 1595. The case of Ancona is examined in its own right, and a particular emphasis is given to the specific social and economic factors that shaped the different currents

THESES

of the migration and the construction of its organized structures, the church and the Confraternity of Sant'Anna. The Greek migration to Ancona was a complex and multi-faceted phenomenon, which cannot be fully contained in the customary national narratives of the Greek Diasporas. It is also significantly different from other Greek communities in Italy, such as those of Naples or Venice: it was a divided group, unable to build a meaningful relationship with the local authorities, and kept together by a relatively frail network of professional, personal and ethnic social ties. This thesis proposes a new approach to the study of merchant communities in the early modern Mediterranean, which has generally focused on the twin pillars of ethnic identity and organized institutions. However, any approach based solely on these two factors is bound to severely overestimate the social importance of religious associations and formalized structures, while downplaying the complexity that characterises migratory movements. In the thesis, I argue that one of the potentially most fruitful starting points for an analysis of early modern migrations is an analysis of the lives of the individual migrants and, from there, of the community as a network of interpersonal relationships.

Nikolaus Klassen

Prudentius: A Lyrical Poet in the Age of Asceticism.

University of Reading

Supervisors: Professor Karla Pollmann and Dr Arietta Papaconstantinou

Michail Konstantinou-Rizos (PhD)

An edition of Prochoros Cydones' (ca. 1330-1369/71) unpublished Greek translation of Thomas Aquinas' *Quaestiones disputatae de potentia* and *Quaestio disputata de spiritualibus creaturis*

The Hellenic Institute, Royal Holloway, University of London

Supervisor: Charalambos Dendrinos

Advisor: Anne Sheppard

Examiners: Richard Price and Marcus Plested

The thesis is an edition of the hitherto unpublished Greek translation of two *Quaestiones disputatae* of Thomas Aquinas, *De potentia* and *De spiritualibus creaturis*, by the Byzantine scholar and theologian Prochoros Cydones (1330-1369/71), which sheds light on the transmission of Latin philosophical and theological texts in Byzantium in the fourteenth and fifteenth centuries. These two works are the only cases of this distinct, university-based philological genre, which emerged in Western Europe from early thirteenth century onwards, that were translated into Greek in

THESES

Late Byzantium. The thesis also investigates Cydones' metaphrastic process in the light of the transmission of these two texts in the extant Greek manuscripts compared against the edited Latin text. The thesis comprises an Introduction, three Parts (I-III) and a Conclusion. The Introduction consists of two Sections (1-2). Section 1 presents the aims and scope of the thesis, and discusses the subject of translations of philosophical and theological texts in Byzantium and the West, considering also previous scholarship. Section 2 gives information on Prochoros Cydones, placing his life and activities in the historical and cultural context of the intellectual and theological dialogue between East and West in that period, focusing on the two texts edited in the thesis as part of the reception of Thomism in Byzantium. Part I gives a description of the extant manuscripts (MSS) transmitting the two translations, followed by a textual and palaeographical examination of the Greek text, in order to establish the relations of the MSS and reconstruct the stemmata codicum. The printed editions of the Latin text are also briefly presented. Part II contains the edition of the two translations, accompanied by an apparatus fontium and an apparatus criticus, preceded by a note on the editorial conventions and the sigla and abbreviations used in the apparatuses. Part III is devoted to a detailed examination of the method and technique Cydones used in rendering the two original Latin texts into Greek through a philological commentary (including a lexical and stylistic analysis) based on a collation of his Greek translations with the Latin original texts in their modern editions. The Conclusion summarises the findings of the research and assesses the value and impact of Prochoros Cydones' translations of these two thomistic texts on Late Byzantine literature in particular, and his contribution to the efforts of scholars, theologians and intellectuals of his time to bridge the Greek East and the Latin West in general. The thesis closes with full bibliography and Plates with facsimiles of selected folios of MSS cited therein.

Wei-sheng Lin

The role of regional geographical factors and political institutions in thirteenth- and fourteenth-century Cilician long-distance trade

University of Birmingham

Supervisor: Dr Archie Dunn

My thesis complements our current understanding of Western merchants' trading activities in thirteenth- and fourteenth-century Cilician region as well as the history of medieval Mediterranean trade. The two main primary sources for my thesis are the medieval portolan charts produced around the Western Mediterranean and the Armenian concessional texts

THESES

issued to Genoa and Venice. With portolan charts, I demonstrated the wider geographical extent of Western merchants' activities in the region than what is depicted in medieval textual sources and currently available archaeological data. Ayacium, though an important city in the Armenian kingdom, was not the only place where the Western merchants engaged in trading. With the Armenian concessional texts, I showed the changing approaches adopted by the Armenian kings to protecting and regulating rights of visiting Western merchants in the kingdom. In particular, I demonstrated the need to include available textual sources recording the process of diplomatic negotiations before interpreting the significance of concessions. Instead of being a synthesis on the medieval Cilician economy, my findings identify a need for targeted archaeological data collection in the region of Rough Cilicia, and provide a basis for evaluating similar concessions obtained by visiting merchants from medieval rulers around the Mediterranean.

Brian McLaughlin (PhD)

An annotated translation of John Kantakouzenos' *Histories*, Book III, Chapters 1-30

The Hellenic Institute, Royal Holloway, University of London

Supervisor: Charalambos Dendrinos

Advisor: Anne Sheppard

External Advisor: Ruth Macrides

Examiners: Dionysios Stathakopoulos and Elizabeth Jeffreys

The thesis aims to elucidate the relatively neglected Book III of John Kantakouzenos' *Histories* by offering an English translation of, and commentary on, the first 30 of its 100 chapters. The translation of such an important text is intended to provide a convenient resource for other scholars studying fourteenth-century Byzantium and to highlight the significance of this section of the *Histories*. The thesis is divided into two Parts (I-II). Part I comprises the Introduction in five sections (1-5). Section 1 briefly describes the manuscript tradition and previous translations, and then explains the aims, scope and approach of the thesis and the principles adopted regarding translation and transliteration. Section 2 provides a brief overview of the author's life and times before summarising and reviewing the previous scholarly literature concerning the *Histories*. Section 3 outlines the content and structure of the complete text. Section 4 discusses Kantakouzenos' historiographical method, concentrating on the sources of the *Histories*, his handling of chronology and his literary approach. Section 5 analyses Kantakouzenos' portrayal of the major protagonists, including himself, in the translated chapters, examining how he wished the outbreak

THESES

of the 1341-1347 civil war to be understood and how he assigned responsibility for the conflict. Part II of the thesis comprises an English Translation of Kantakouzenos' *Histories*, Book III, Chapters 1-30, with an accompanying Commentary, which is presented in the form of endnotes. The Commentary elucidates the text and the translation, placing the passages under consideration in the wider context of the *Histories*. The thesis concludes with Appendices and a full bibliography.

Tamara Matović

Bequests in Archives of the Athonite Monasteries

Supervisor: Prof. Emeritus Ljubomir Maksimović

Defended 3 July 2017

Michael Saxby

Remilitarising the Byzantine Imperial Image: a Study of Numismatic Evidence and Other Visual Media 1042-1453

University of Birmingham

The messages in the imagery on Byzantine coins, although often neglected by scholars, were a key means of projecting imperial power. Emperors could project power via dress, ceremonial, and displays, but these methods would not have reached all subjects. Byzantine coins had the advantage of reaching all subjects, as the Byzantine economy was fundamentally monetized. Military symbols (figures, dress, and weapons), whose study has been rather overlooked, formed an important part of this imagery. Whilst military symbols disappeared from Byzantine coins in the early eighth century, and were absent for some three centuries, they were reintroduced in the mid-eleventh century and appeared until 1394/5. Their importance is indicated by the fact that military types comprised over half the overall total of types for some emperors.

This study examines military symbols on Byzantine coins from the eleventh to the fourteenth centuries, and notes also imperial representations in other media. The numismatic sources for this study are the collections in the Barber Institute of Fine Arts, and Dumbarton Oaks. The general conclusions are that military symbols were used most frequently from 1204 to 1261, less frequently from 1261 to 1394/5, and least frequently from 1042 to 1204. The variety of military saints portrayed increased at first, but declined in the fourteenth century, until

THESES

only St Demetrios remained, but in the highest status: riding with the emperor.

Gabrielle Thomas

Vulnerable yet Divine: Gregory Nazianzen's Human Eikon

University of Nottingham

Supervisor: Dr Mary Cunningham

This thesis examines Gregory Nazianzen's approach to the human eikon, vis à vis the imago Dei. In the following pages I challenge the popular view amongst scholars that Gregory presents the human eikon solely as the soul or the spiritual intellect. Rather, I argue that Gregory's vision of the human eikon extends much further than this, embracing the full complexity and mystery of human existence. First, I argue that the eikon relates not only to the soul but also to the whole, dynamic human. I demonstrate this by considering Gregory's treatment of a) the human eikon as a literal, physical eikon of God, b) Christ the identical Eikon, and c) his theological anthropology where the 'divine' eikon transforms the dust. These three strands together reveal that Gregory's approach to the human eikon encompasses the whole human person, as a dynamic unity of body and soul. Gregory's presentation of the human eikon narrates the struggles of being human, which as a matter of priority attempts to describe human experience rather than focusing upon the question, "what is the human eikon?" Drawing on biblical narratives, Gregory posits the human eikon in a cosmological battle with the forces of evil, which is only won through participation in Christ and the protection offered by the Holy Spirit. A comprehensive analysis of Gregory's approach to the human eikon must incorporate her battle with the spiritual forces of evil. Second, throughout the project, I argue that Gregory's approach is theological, since he interprets the human eikon primarily in light of the identical Eikon, Christ. Regarding his theological anthropology, Gregory is often read in light of philosophical sources such as Plato and the Stoics, with little reference to biblical and extra-biblical writings. Redressing the balance, I highlight how Gregory draws from biblical and extra-biblical traditions in order to weave together the threads which run through his overall vision of being human. Finally, I analyse Gregory's intentions when he refers to the eikon as 'divine.' I argue that if we consider together a) Gregory's theological anthropology in which God creates the human person specifically to be vulnerable (or porous) to the spiritual realm, b) Gregory's high pneumatology, c) his ideas about baptism and d) the interaction between the human eikon and the devil, then we must take seriously Gregory's ideas about a 'divine' eikon.

THESES

Regarding how we may understand this 'divinity,' I contend that it encompasses the ontological, functional and relational aspects of the human eikon where she both participates in and functions like the identical Eikon, Christ. In light of the argument which evolves throughout the thesis, I suggest that Gregory's presentation of the human eikon is summarised best as 'divine, yet vulnerable.' I intend this expression to reflect Gregory's multifaceted and open approach, which relates to human experience. It incorporates both the positive and negative vulnerability of the human eikon, since she is vulnerable to God, having been created with the purpose of becoming 'divine,' but at the same time vulnerable to 'the world, the flesh and the devil.'

Marija Vukovojac

Stefan Nemanja: a case of sacral kingship

Kings College London

Supervisor: Dr Dennis Stathakopoulos

This PhD thesis investigates how the successors to the first ruler of an amalgamation of Serb lands, the Raškan Serb *Veliki Župan*, Stefan Nemanja, sought to create legitimacy for what otherwise may have been the passing successes of one local chieftain. The question is approached through the *Lives* of Nemanja written by his sons, Prvovenčani and Sava, whose tasks were to stabilise the immediate succession and consolidate the longer lasting power of the dynasty.

Through a close reading of the two *Lives*, the thesis identifies and compares the motifs used by the authors to portray Nemanja as a saintly ruler divinely inspired by God to 'lead and unite' his people. Without an existing Serbian literary tradition, the thesis investigates how the authors found inspiration, looking first at the European-wide phenomenon of holy rulers and their associated texts, before considering the general literary environment surrounding the Raškan Serbs, to place the writing of Nemanja's *Lives* into context. The motifs highlighted in the *Lives* are compared with those in a selected group of texts, potentially available to the authors, to identify possible models which each other may have copied, adapted or transformed. The secondary objectives of the two authors, ruler and monk, will also be touched on bearing in mind the secular and sacred image of Nemanja being portrayed.

7. CONFERENCES, LECTURES, SUMMER SCHOOLS

Papers delivered by members

Dr Antje Bosselmann-Ruickbie

Mobility and Migration of Late Byzantine Goldsmiths' Works

Workshop 'Mobility and Migration in Byzantium: The Perspective of Material Culture'

Institut für Byzantinistik und Neogräzistik, Vienna University

20-21 January 2017

Dress Ornamentation in the Late Byzantine Period

52nd International Congress on Medieval Studies

Kalamazoo

11-14 May 2017

A 13th-Century Jewellery Hoard Buried in the Time of the Latin Occupation of Byzantine Thessaloniki

In the session on 'Jewellery as a Medium of Cultural Transfer: Jewellery Hoards of Central Europe and the Eastern Mediterranean in Multicultural Contact Zones'

International Medieval Congress, Leeds

3-6 July 2017

Jewellery as a Medium of Cultural Transfer: Jewellery Hoards of Central Europe and the Eastern Mediterranean in Multicultural Contact Zones
(Session organisers: A. Bosselmann-Ruickbie and Maria Stürzebecher)

International Medieval Congress, Leeds

3-6 July 2017

Byzantinische Goldschmiedearbeiten: Fragen des Kulturtransfers zwischen Ost und West

Fakultät für Geschichte, Kunst- und Orientalwissenschaften, Leipzig University

11 January 2018

Late Byzantine Ornaments (13th-15th Centuries): Crossing Genres, Cultural Boundaries and Research Disciplines (Session organiser)

(Session sponsor: Mary Jaharis Center for Byzantine Art and Culture)

4th Forum Medieval Art, Berlin

20-23 September 2017

CONFERENCES, LECTURES, SUMMER SCHOOLS

Testing and Translating Textual Evidence: A Greek Medieval Treatise on Goldsmithing (workshop)

Römisch-Germanisches Zentralmuseum, Mainz

12-15 March 2018

Dr Elisabeth Chatziantoniou

Χρονολογικά, προσωπογραφικά και τοπογραφικά σχόλια σε έγγραφο από το αρχείο της μονής Καρακάλλου

ΛΗ΄ Πανελλήνιο Ιστορικό Συνέδριο, Ελληνική Ιστορική Εταιρεία / Τομέας Αρχαίας Ελληνικής, Ρωμαϊκής, Βυζαντινής και Μεσαιωνικής Ιστορίας / Α.Π.Θ., Θεσσαλονίκη

25-27 Μαΐου 2017.

Παρατηρήσεις για τον καθολικόν απογραφέα (α΄ μισό 14^{ου} αι.)

Β΄ [Θ΄] Συνάντηση Ελλήνων Βυζαντινολόγων

Πάτρα

13-15 Δεκεμβρίου 2017

Professor Jim Crow

Byzantine Routes and Frontiers in Eastern Pontus

A BIAA Lecture. In memory of Anthony Bryer

The British Academy, London

7 December 2017

Professor Claudine Dauphin

On the Pilgrim's Way to the Holy City of Mecca: Discovering in Jordan the Early Islamic, Mediaeval and Ottoman Camps of the Muslim Hajj

University of the Holy Land Spring 2017 Graduate Seminar Lectures

Rothberg International School, Hebrew University of Jerusalem, Mt Scopus, Jerusalem

8 March 2017

Paradise Regained: The Restoration of the Byzantine Memorial of Moses on Mount Nebo in Jordan and of its Mosaics (2008-2016)

AGM of the (British) Association for the Study and Preservation of Roman Mosaics (Asprom), King's College, London

2 December 2017

CONFERENCES, LECTURES, SUMMER SCHOOLS

Between the Desert and the Sown. Umm er-Rasas, a Fossilised Byzantine Landscape and *Between the Desert and the Sown. Discovering the Ghassanid Beduin Encampments in the Jordanian Balqa* (with J.-M. Castex)

Studium Biblicum Franciscanum, Jerusalem

9 March 2017

Dynamique du parcellaire byzantin d'Umm ar-Rasas (Jordanie) : Essai de restitution d'un espace rural anthropisé (4^e-9^e siècles ap. J.-C.) (with M. Ben Jeddou and J.-M. Castex)

SIG 2017, Conférence Internationale Francophone Esri

Paris

12 October 2017

In the steps of the Byzantine Pilgrims to the Memorial of Moses on Mount Nebo (Jordan)

University of the Holy Land Spring 2018 Graduate Seminar Lectures

Rothberg International School, Hebrew University of Jerusalem, Mt Scopus, Jerusalem.

20 March 2018

The Garden of the Lord: Hesiod's Works and Days revisited in the Byzantine Agricultural Landscape of Mefaa (Umm ar-Rasas), Jordan

Studium Biblicum Franciscanum, Jerusalem

March 2018

Dr Peter Frankopan

I gave the Stavros Niarchos lecture at Yale, the Chris Civic lecture at the EBRD, the Hadjipateras lecture at the Hellenic Centre as well as lectures at Leiden, Harvard, the Einstein Forum (Potsdam), Copenhagen, Lahore, Fudan, Shanghai, Astana, UNICEF and the United Nations.

Stavros G. Georgiou

The political status of Cyprus during the tyranny of Isaac Doukas Komnenos (1184-1191) (in Greek).

First Annual Conference on Byzantine and Medieval Studies, Byzantinist

Society of Cyprus

Nicosia, Cyprus

13-15 January 2017

CONFERENCES, LECTURES, SUMMER SCHOOLS

The Bishopric of Trimythous from the Beginnings of Christianity in Cyprus to the Mid-Thirteenth Century (in Greek).

First Scientific Congress “Iera Mitropolis Trimythountos: Ekklesiastiki Istoria kai Paradosis”, Holy Metropolis of Trimythous

Mosfiloti, Cyprus

19-20 April 2017

The Saved Testimonies for Byzantine Karpasia and the Monastery of Saint Andreas (in Greek).

Third Annual Scientific Congress of the Theological School of the Church of Cyprus “150 chronia apo ta egkainia tou katholikou tis Ieras Monis Apostolou Andrea stin Karpasia”

Nicosia, Cyprus

3-4 November 2017

Dr Ruthy Gertwagen

Archaeological vis-à-vis historic data regarding harbour architecture in the Byzantine Eastern Mediterranean (6th to the end of the 15th century)

International conference on Harbors of Byzantium

Hanse-Wissenschaftskolleg (HWK, Hanse Institute for Advanced Study), Delmenhorst, Bremen

10-13 January 2018

Naval Warfare and Problems of Maritime Logistics in the Crusader Era (the 13th century)

International Conference, The Latin East in the 13th century. Institutions, Settlements and Material Culture Commemorating the 800th Anniversary of Athlit’s Castle, at the University of Haifa

31 January-2 February 2018

Michael Heslop

Smoke, Mirrors and Zigzags: the Hospitallers in the Dodecanese 1306-1522

Sette of Odd Volumes, London

17 January 2017

Where in the Mani was the Frankish castle of Megali Maini (Grand Magne)? A New Synthesis of the Evidence accompanied by an exhibition of photographs entitled *Patrick Leigh Fermor and the castles of the Man: Embellishment or Intrusion?*

Hellenic Centre, London

CONFERENCES, LECTURES, SUMMER SCHOOLS

23 January 2017

A late fifteenth-century traveller to Rhodes; a complete account of Bonsignore Bonsignori's visit

Seventh Military Orders Conference, Clerkenwell, London

7-10 September 2017

A lost Frankish castle in the Peloponnese: where was Villehardouin's castle of Grand Magne (Megali Maini)? A reassessment of the evidence

Scottish Hellenic Society of Edinburgh

2 October 2017

Where was Villehardouin's castle of Grand Magne (Megali Maini)? A re-assessment of the evidence

Bristol Anglo-Hellenic Cultural Society

18 October 2017

Villehardouin's castle of Grand Magne (Megali Maini): a re-assessment of the evidence for its location

Centre for Byzantine, Ottoman and Modern Greek Studies, Birmingham

25 January 2017

Professor Emeritus Ljubomir Maksimović

Byzantium and the Serbian Lands west from the River Drina

Serbian Written Heritage and History of medieval Bosnia and Chum

Višegrad

19-20 June, 2017

A Case in History: the Food in Byzantium

Food for Europe – a Clever Agriculture

Vrdnik

16-18 November, 2017

Professor Triantafyllitsa Maniati-Kokkini

7ος-9ος αι. (610- 867): Περίοδος κρίσης και ζυμώσεων, ανασυγκρότησης και αναμόρφωσης / 7th-9th c. (610-867): A period of crisis and agitations, reconstruction and reform

Colloquium concluding the Interdisciplinary Postgraduate Seminar “Nikos Oikonomides”

National and Kapodistrian University of Athens

8 June 2017

CONFERENCES, LECTURES, SUMMER SCHOOLS

2th [9th] Congress of Greek Byzantinists

University of Patras under the auspices of the Greek Committee for Byzantine Studies (Member of the Scientific and Organizing Committees)

13-15 December 2017

Από την Έδρα στο γνωστικό αντικείμενο της Ιστορίας του Βυζαντινού Κράτους (έως τα τέλη του 20ού αι.) / From a single Chair to a whole discipline of the History of the Byzantine State (1940 to the end of the 20th c.)

Special conference issue [Coordinator]: *Δάσκαλοι Βυζαντινής Ιστορίας στο Εθνικό και Καποδιστριακό Πανεπιστήμιο Αθηνών: σταθμοί και μνήμες μιας διαδρομής 180 ετών / Professors of Byzantine History at the National and Kapodistrian University of Athens: milestones and memories of an 180-year journey.*

Βυζάντιο: Χώρος, άνθρωποι, θεσμοί. 5th Colloquium of Postgraduate Students in Byzantine History

National and Kapodistrian University of Athens

13 June 2017

(Title of Communication to be announced)

Byzantine period section, 40th Congress of Hellenic Historical Society
Thessaloniki

May 2018

Concluding conference

Interdisciplinary Postgraduate Seminar ‘Nikos Oikonomides’ – *Aegean Islands, 961-1462* (Joint coordinator)

National and Kapodistrian University of Athens

13-14 June 2018

Interdisciplinary Postgraduate Seminar ‘Nikos Oikonomides’ – *Aegean Islands from mid-10th to mid-15th c. Introversion and extroversion, byzantine tradition and new influences* (Joint Coordinator)

National and Kapodistrian University of Athens

7 February to 9 May 2018

13ος αι. Η κοινωνία της αυτοκρατορίας της Νίκαιας: Πρόνοια και προνοιάριοι / 13th c. The society of the Nikaean Empire: ‘Pronoia’ and ‘pronoiares’

The Byzantine and Medieval society. A parallel (?) process from 4th to 15th c. Byzantine History Series of Seminars for graduates

CONFERENCES, LECTURES, SUMMER SCHOOLS

Byzantine Research Institute of the Aristoteleian University of
Thessaloniki
29 March 2018

*Τόκος, φόρος, προνόμια. Κοινωνική ανισότητα και κράτος δικαίου στο
Βυζάντιο / Interest, taxes, privileges. Social inequality and State of justice
in Byzantium*

Postgraduate Programme of the Department of Philology of the
University of Patras
3 May 2018

Spyros P. Panagopoulos

Ησυχασμός και Αγιολογία: Η επίδραση του Ησυχασμού στην αγιολογική
παραγωγή της Παλαιολόγειας περιόδου

9th Meeting of the Greek Byzantinists, University of Patras, Greece
13-15 December 2017

Towards the Prehistory of the Byzantine Liturgical Year

The Feast of the Entrance of the Holy Virgin into the Byzantine Liturgical
Calendar: Homiletics and Hymnography in Interaction

Regensburg, Germany
3-6 July 2018

Dr Arietta Papaconstantinou

*Donation-cum-narration: child donation deeds from 8th-century Upper
Egypt*

Documents and institutions in the late ancient and medieval
Mediterranean

Princeton
20-21 February 2017

Spice Odysseys: exotic “stuff” and its imaginary geography

Global Byzantium: 50th Annual Spring Symposium of Byzantine Studies
University of Birmingham

24-26 March 2017

Women of substance: case studies from different walks of life

Living the End of Antiquity – Individual Histories from Byzantine to
Early Islamic Egypt

Basel
18-20 May 2017

CONFERENCES, LECTURES, SUMMER SCHOOLS

From recruitment to control: the changing image of the 'good Christian' in Egyptian monastic discourse

Christianization processes along the Nile: Texts, monasticism and ecclesiastic structures in Egypt, Ethiopia and Nubia

Paris

20 June 2017

Lifting the cloak of invisibility: tracking down the Jews of late antique Egypt

Late Antique Religion in Practice: Papyri and the Dynamics of Religious Identification

Leiden

9-11 November 2017

"Knowing is owning": authenticity, authority, and the archive as safe space

Fiddling with documents

Leiden

7-8 December 2017

"There is no compulsion in religion" (Qur'ān II 256): on the merits of soft power as an agent of conversion

Religious conversion and the political sphere (2nd-17th century): new approaches

Paris

24-26 January 2018

Dr Efthymia Priki

Teaching Medieval Cypriot Literature to Drama Students: The Case of Makhairas

Department of Modern Greek Studies, University of Amsterdam.

18 May 2018

Dr Sonja Schönauer

Πῶς δεῖ λεξιγραφεῖν.

Feierstunde anlässlich der Fertigstellung des Lexikons zur byzantinischen Gräzität

Rheinische Friedrich-Wilhelms-Universität Bonn

20 October 2017

CONFERENCES, LECTURES, SUMMER SCHOOLS

Authenticity, Authority and Authorship in Late and Post-Byzantine Historiography: Ioannes Kantakuzenos and Pseudo-Sphrantzes

Prolepsis' Second International Postgraduate Conference "Auctor est aequivocum": Authenticity, Authority and Authorship from the Classical Antiquity to the Middle Ages.

Università degli studi di Bari Aldo Moro

26–27 October 2017

Das redigierte Chronicon maius: Anmerkungen zum Codex Neapolitanus II E 25

Biennial conference of the Deutsche Arbeitsgemeinschaft zur Förderung Byzantinischer Studien

Johannes Gutenberg University, Mainz

16-18 February 2017

Flickwerk oder Literatur: Zum Wandel der Wahrnehmung des sogenannten "Chronicon maius" des Pseudo-Sphrantzes

11th research colloquium

Zentrum für Mittelalterstudien der Universität zu Köln, University of Cologne

19 May 2017

Pseudo-Sphrantzes on Thessalonica

Workshop μεταπτυχιακών φοιτητών και υποψήφιων διδασκόντων
Αριστοτέλειο Πανεπιστήμιο Θεσσαλονίκης – Πανεπιστήμιο Κολωνίας

Aristotle University of Thessalonica

10 November 2017

Professor Aneta Serafimova

Pontius Pilate vs Annas and Caiaphas in the Eastern Christian Art

International Conference: Process of Cultural Interference: The Balkans between East and West

PRI Institute of Old Slavic Culture, Prilep

10-12 September 2017

Filling in the 19th Century Painters' Registrar: Damjan Zograf from Kruševo (forthcoming)

International Conference ART READINGS 2018: *Marginalia*

Institute of Art Studies (Bulgarian Academy of Sciences), Sofia

23-25 March 2018

Conference and Event Reports

***Painting and Society in Venetian Crete: Evidence from Portable Icons.*
An International Symposium**

National and Kapodistrian University of Athens

11-12 January 2017

The Symposium was organised in the framework of academic activities of the University of Athens. It formed part of the anniversary celebrations for the 180 years of the University, and marked the beginning of events for 2017, as stressed by the Rector Prof. M.-A. K. Dimopoulos in his address. The Symposium took place on the 11th and 12th January 2017 at the historic central building of the University. Its main focus was set on Venetian-ruled Crete and on a vital field of Post-Byzantine art that is portable icons. The purpose was to highlight the multiple testimonies connected with these works of art and devotion, and thus contribute to a comprehensive perception of the character of painting produced in the mixed society of Western-ruled areas in the Greek East during the late Medieval and Renaissance periods.

Invited participants were specialists of Byzantine and Post-Byzantine painting, expert scholars as well as younger researchers coming from all over Greece but also from Germany, Great Britain, Switzerland, USA. In an intensive programme 38 original papers were presented and discussions were facilitated by simultaneous translation into Greek and English. The sounds of music by the Cretan 16th century composer Franghiskos Leontaritis (1518-1572), performed by the “PolyPhonia” Music Ensemble (director N. Kotrokois), added a further dimension to the event. The Symposium had an academic committee of specialists including Prof. em. of the University of Athens and member of the Academy of Athens P. L. Vocotopoulos and was organised by Prof. of Byzantine Archaeology M. Constantoudaki-Kitromilides, assisted by D. Mourelatos, PhD, University of Athens. A bilingual booklet of programme and abstracts (in Greek and English) was printed. Support offered by the Aikaterini Laskaridis Foundation, Carriers Chartering Corporation, S.A. Shipping Company, and the Museum of Hellenic Education (Kalambaka) has been essential.

Professor Maria Constantoudaki-Kitromilides

CONFERENCES, LECTURES, SUMMER SCHOOLS

Collectivities, Individuals, Identity and the Polity: Imagining the Commons in Late Antiquity and Byzantium

Simon Fraser University in Vancouver, British Columbia

February 2017

I attended a very interesting colloquium in early organised by Dimitris Krallis. Participants came from Canada, the U.S., the U.K. and Greece; the papers covered the whole span of Byzantine history. A longer report may be found in *Canadio-Byzantina*, the annual bulletin of the Canadian Committee for Byzantine Studies (available on-line).

Dr Geoffrey Greatrex

The University of London Working Seminar on Editing Byzantine Texts

Warburg Institute, University of London, Classroom 2, Ground floor, Woburn Square, London WC1H 0AB

February and March 2017

The seminar is preparing a new annotated edition and translation of the lengthy Correspondence of George of Cyprus (Ecumenical Patriarch Gregory II, 1283-89. For further information please visit <http://www.rhul.ac.uk/Hellenic-Institute/research/Seminar.htm> or contact Ch.Dendrinos@rhul.ac.uk and Christopher.Wright@rhul.ac.uk

Concert: Singing Byzantine Medicine

Wellcome Reading Room, London

25 May 2017

In the framework of his Wellcome Trust funded project ‘Experiment and Exchange: Byzantine Pharmacology between East and West (ca. 1150-ca.1450)’ Dr Petros Bouras-Vallianatos organised a public performance of some unique Byzantine medical hymns, which took place at the Reading Room of the Wellcome Collection in London on May 25 2017. The concert was performed by Dr Dimitrios Skrekas and Dr Athanasios Charalampopoulos, with a choir consisting of Mr Pavlos Melas and Mr Michael Georgakis, and was attended by almost 50 enthusiastic participants. The concert was followed by brief provocations from Prof. Helen King and Dr. Dionysios Stathakopoulos, which inspired a lively group discussion on a wide range of topics. An audio excerpt from the concert together with an interview by Dr Bouras-Vallianatos have recently featured in an episode of the Early Music Show on BBC Radio 3

CONFERENCES, LECTURES, SUMMER SCHOOLS

on ‘Why Music? The Key to Memory’, which was broadcast on October 15 2017 and is now available online at <http://www.bbc.co.uk/programmes/b098gpgs>.



Dr Petros Bouras-Vallianatos

Ottoman Conquest and Knowledge: A Transcultural History

Newnham College, Cambridge

6-7 July

I am pleased to report that the ‘Ottoman Conquest and Knowledge: A Transcultural History’ conference, which took place at Newnham College, Cambridge on July 6-7, 2017 was a success and I wish to thank the Skilliter Centre for Ottoman Studies, Newnham College, and the speakers and participants. We heard papers that encompassed a broad range of topics and regions, which demonstrated the scope of the transmission and creation of knowledge by and about the Ottoman conquest of the Eastern Mediterranean and former Byzantine lands. The topics treated during the conference were:

- Understanding the Ottoman ‘Other’
- Ottoman Dialogues with Muslim Neighbours: Reception and Appropriation
- Venice and the Ottoman World: Transferring Knowledge Across the Mediterranean
- The Reception, Rejection, and Creation of Technologies

CONFERENCES, LECTURES, SUMMER SCHOOLS

- Cross-cultural Knowledge and Networks of Transmission in the Eastern Mediterranean under Ottoman Rule
- Perceptions and Reception of the Ottoman ‘Other’, Byzantine Perspectives
- Conservation, Transformation, and Transmission of the Built Landscape in Conquered Lands

The conference successfully furthered our understanding of the ways in which knowledge was transformed, exchanged, diversified, expanded, and suppressed during the period beginning with the Ottoman conquest of the Eastern Mediterranean. The broad geographic scope of the conference allowed for interdisciplinary exchange between researchers working on similar topics and themes, but on entirely different geographic regions.

The resulting publication entitled *The Ottoman Conquest and the Production of Knowledge* will appear with Brill’s ‘The Medieval Mediterranean’ series in 2019. One of the major thematic strands of this publication examines intellectual exchange and the transmission of information through diplomatic, trade, and religious infrastructures that were developed as a result of the Ottoman conquest. A second major thematic strand examines how information about the Ottoman conquest was developed and transmitted in diverse places and with different messages.

Dr Alexandra Vukovich

The Propaganda of Power

1st Birkbeck Late Antique and Byzantine Colloquium

Organised by Rebecca Darley (Birkbeck) and Dr Mattia Cosimo Chiriatti (University of Barcelona), with the Birkbeck Institute of Humanities

15 November 2017

This very successful one-day colloquium saw scholars of Byzantine and Late Antique studies gather at Birkbeck to discuss the ways in which power was projected in the Byzantine world through texts, coins, buildings and using the example of Sasanian Persia. Papers by senior scholars were followed by presentations by PhD students, who had pre-circulated their work in order to receive detailed feedback. Participants came from the universities of Barcelona, Cantabria, Alcalá de Henares, Ghent and Birmingham for a warm, convivial and energising day of debate and discussion. The second Birkbeck Late Antique and Byzantine Colloquium is planned to take place in the Summer Term of 2018 on the

CONFERENCES, LECTURES, SUMMER SCHOOLS

theme of “Exile”, so please look out for confirmed dates and the forthcoming call for papers.

Dr Rebecca Darley

Religious Violence in Antiquity

Montreal (Université de Montréal) and Ottawa (University of Ottawa)

31 October - 1 November 2017

A conference on *Religious Violence in Antiquity* took place in Montreal (Université de Montréal) and Ottawa (University of Ottawa) organised by Christian Raschle (Montreal) and Jitse Dijkstra (Ottawa). Since the conference, which received funding from the Social Sciences and Humanities Research Council of Canada, covered the whole span of antiquity, there were only a few papers concerned with the early Byzantine / late antique period, among them by Wendy Mayer, Hugh Elton and Geoffrey Greatrex.

Fieldwork in Late Antique Archaeology: Funerary and Burial Practice

A one-day colloquium organised by Dr Luke Lavan (University of Kent) and hosted by Birkbeck, University of London in collaboration with Dr Rebecca Darley (Birkbeck)

25 November 2017

The very successful conference series, Late Antique Archaeology, organised by Dr Luke Lavan (University of Kent), is now being hosted by Birkbeck, University of London. The first colloquium in this series to be held at Birkbeck took place on 25th November 2017, and brought together over 40 speakers and participants to discuss funerary and burial practice across the Late Antique and early Byzantine world.

Memory and Harmony. An evening celebrating the 25th Anniversary of the Hellenic Institute, Royal Holloway, University of London

The Hellenic Centre, 16-18 Paddington Street, London

30 November 2017

Dr Bettany Hughes reflected and shared her thoughts on the study of Hellenism, followed by a recital of music with Greek association by the Greek pianist Panayiotis Gogos under the theme *Metamorphoses*. The repertoire included Schubert-Liszt, *Der Atlas*, *Der Müller und der Bach*, *Liebesbotschaft*, *Aufenthalt*, *Der Doppelgänger*, *Erikönig*, Schumann-

CONFERENCES, LECTURES, SUMMER SCHOOLS

Liszt, *Frühlingsnacht*, *Widmung*, and Chopin, *Scherzo* No 2. The event launched a fundraising campaign for a scholarship in Modern Greek History and Greek Diaspora Studies at the Hellenic Institute, Centre for Greek Diaspora Studies. Donations for this purpose can be made by cheque payable to “RHBNC Hellenic Institute” and posted to The Hellenic Institute, History Department, Royal Holloway, University of London, Egham, Surrey TW20 0EX, and online at:

<https://www.royalholloway.ac.uk/giving/donatotohellenicinstitute.aspx>

International Conference “Thomas Latinus – Thomas Graecus”. The reception of Thomas Aquinas in Byzantium

National Library of Greece, Books Tower, Stavros Niarchos Foundation Cultural Center, Athens

15-16 December 2017

The conference explored the reception of Thomistic thought in Late Byzantium as part of the ongoing research project *Thomas de Aquino Byzantinus* co-hosted by the University of Patras and The Hellenic Institute, Royal Holloway, University of London (RHUL) and currently funded by the “Artos Zois” Foundation through a donation from the Stavros Niarchos Foundation. Part I of the Conference discussed Aquinas’ Philosophy and Theology focusing on the following topics: Prof. John A. Demetracopoulos (University of Patras), “Thomas Aquinas and Aristotle”; Athanasios Samartzis (Doma, Athens), “The Moral Thought of Thomas Aquinas”; Dr Michalis Filippou (University of Thessaloniki) “The Political Thought of Thomas Aquinas”; and Dr Mercedes Rubio (Polis. The Jerusalem Institute of Languages and Humanities), “Thomas Aquinas: Exegetics and Hermeneutics”. Part II presented the progress of the *Thomas de Aquino Byzantinus* research project, under the following themes: Dr Charalambos Dendrinos (RHUL) “The *Thomas de Aquino Byzantinus* research project (2006/07–): East and West in late Byzantium”; Dr Christopher Wright (RHUL), “Editing the autographs of Demetrios Kydones’s (1320/25 – 1397/98) Greek translation (ca. 1355–58) of Thomas Aquinas’s *Summa Theologiae*, I^a (1265–68); Dr Panagiotis Ch. Athanasopoulos (Ca’Foscari University of Venice), “Demetrios Kydones’ (1320/25 – 1397/98) unedited/unpublished translation (ca. 1358 – ca. 1360) of Thomas Aquinas’ *Summa theologiae*, I^a II^{ae} (1271) and its reception in late Byzantium”; Dr Marie-Hélène Blanchet (CNRS, Paris), “Two unedited/unpublished Byzantine translations of Thomas Aquinas’ *De rationibus fidei* (paulo post 1265): Demetrios Kydones (1320/25 – 1397/98) and Atoumes (fl. mid-14th c.)”; Dr Konstantinos Palaiologos

CONFERENCES, LECTURES, SUMMER SCHOOLS

(RHUL), “Demetrios Kydones’ (1320/25 – 1397/98) unedited translation of Thomas Aquinas’ *Collationes in “Symbolum Apostolorum”* (reportatio Reginaldi de Piperno) (*fors.* 1273)””; Dr Michael Konstantinou-Rizos (RHUL), “Prochoros Kydones’ (ca. 1330 – ca. 1369/71) translation (*paulo ante* 1367/68) of Thomas Aquinas’ *Quaestiones disputatae de potentia* (1265–66) and *Quaestio disputata de spiritualibus creaturis* (1267–68): an *editio princeps*””; Sr Maria Panagia Miola (Pontificio Istituto Orientale, Rome), “Prochoros Kydones’ (ca. 1330 – ca. 1369/71) unedited translation of Thomas Aquinas’ *De aeternitate mundi* (*fors.* 1271)””; Prof. Christiaan W. Kappes (Sts. Cyril and Methodius Byzantine Catholic Seminary, Pittsburgh, Pennsylvania), “Prochoros Kydones’ (ca. 1330 – ca. 1369/71) unedited/unpublished translation of select *quaestiones* from the Dominican Hervaeus Natalis’ (ca. 1250/60 – 1323) *Commentary* (1303/04; 1309) on the *Sentences* of Peter Lombard””; Dr Vasilis Pasiourtidis (RHUL/University of Patras), “The Thomistic background to Prochoros Kydones’ (ca. 1330 – ca. 1369/71) *Treatise on the Essence - Energies Issue* (Πραγματεία εἰς τὸ περὶ οὐσίας καὶ ἐνεργείας ζήτημα) (1367/68)””; Irini Balcoyiannopoulou (University of Patras), “George Scholarios’ (ca. 1400 – *paulo post* 1472) translation (1433/35) of Thomas Aquinas’ unfinished/incomplete *Commentary* on Aristotle’s *De Interpretatione* (1271) and of an unedited/unpublished *continuatio* to the *Commentary*””; Dr Demetrios Chatzimichael (University of Thessaloniki), “George Scholarios’ (ca. 1400 – *paulo post* 1472) translation (1445/50) of Thomas Aquinas’ *De ente et essentia* (1252/56) and of Ps.-Aquinas’ *De fallaciis* (early 14th c.) and the unedited epitome of the latter by Scholarios’ disciple, Matthew Kamariotes (ca. 1410/20 – 1490)””; and Ioannis Kassidis (Ionian University), “George Scholarios - Gennadios II’s (ca. 1400 – *paulo post* 1472) treatises *On Divine Providence and Predestination* (Περὶ θείας προνοίας καὶ προορισμοῦ) (1458/59 – *paulo post* 1467): Thomist background and ideological context”. The Conference closed with a round table discussion with the participation of Prof. Antonio Rigo (Ca’Foscari University of Venice) and Prof. Marcus Plested (Marquette University), chaired by Dr Stavros Zoumboulakis, President of the Board of Trustees, National Library of Greece and of the “Artos Zois” Foundation. The Conference was co-organised by the National Library of Greece, the University of Patras and RHUL Hellenic Institute. For further information on the Conference please contact Prof. John A. Demetracopoulos and Dr Charalambos Dendrinis: jdimitrako@upatras.gr and ch.dendrinos@rhul.ac.uk. For information on the *Thomas de Aquino Byzantinus* project please visit: <https://www.royalholloway.ac.uk/hellenic-institute/research/thomas.aspx>

CONFERENCES, LECTURES, SUMMER SCHOOLS

The Challenges of Teaching Byzantine and Medieval Literature in the 21st Century

2nd Annual Conference on Byzantine and Medieval Studies
(<http://byzantinistsociety.org.cy/cbms2018/>)

Nicosia Municipal Multipurpose Center

13 January 2018

The panel organiser Efthymia Priki reports that papers were given by Andria Andreou, “Teaching ‘Traditional’ Subjects in Today’s Era”; and “Teaching Medieval Literature To Drama Students: A Multimodal Approach”. There was also a performance by students for the Vladimiros Kafkarides Drama School (Christina Pieri, Michaelina Sougari, Georgia Manouchou, Simoni Pieri): “Transformations: A Short Play”

“Ruins of Athens”: ancient modes reimaged. A piano recital by Carlo Grante for the benefit of The Hellenic Institute

Windsor Building Auditorium, Royal Holloway, University of London,
Egham, Surrey TW20 0EX

6 March 2018

A concert of classical piano works, with links to ancient and modern Greece. The eminent pianist Carlo Grante began with Beethoven’s thrilling Variations on “The Ruins of Athens”, in Liszt’s transcription. They were written in 1811 as incidental music for a play of that name in which Minerva and Mercury meet Greeks dreaming of their liberation. The rest of the concert, featuring some of the best-loved works in the classical repertoire, illustrated how the music of the ancient world lives on in the DNA of western music. The programme included also Chopin, *Mazurkas*, op. 24/2, op. 30/4, op. 68/4, Satie, *Gnossiennes*, nos. 3, 4, 5, Debussy, *Hommage à Rameau* (Images, I/2), *Danseuses de Delphes* (Préludes, I/1), *Brouillards* (Préludes, II/1) and *Canope*, II/10, and Bartók, *Romanian Folk Dances*, Sz. 56. This event was co-organised by the Hellenic Institute and the Events Office, Royal Holloway, University of London. All proceeds will go to The Hellenic Institute. For further information please contact Ch.Dendrinis@rhul.ac.uk

CONFERENCES, LECTURES, SUMMER SCHOOLS

Memorial

The Ninth Annual Memorial for Julian Chrysostomides

The Holy Church of Apostle Barnabas, The “Apostle Barnabas” Seminary of the Church of Cyprus, Nicosia, Cyprus

18 October 2017

The Memorial Service for the distinguished Byzantinist Julian Chrysostomides, former Director of The Hellenic Institute and Emeritus Reader in Byzantine History, University of London, was officiated by the Director of the Seminary, the Very Rev. Archimandrite Benedict Ioannou, followed by a Memorial Lecture by Dr Vasilis Pasiourtides. Julian Chrysostomides will be remembered as a true scholar and an affectionate and inspiring teacher. The memorial event was co-organised by the Alumni and Friends of the Hellenic Institute headed by Dr Pasiourtides and Dr Christina Kakkoura, and the “Apostle Barnabas” Seminary of the Church of Cyprus. Donations towards the Julian Chrysostomides Bursaries Fund in support of students pursuing Hellenic and Byzantine Studies at RHUL can be made by cheque payable to "RHBNC Hellenic Institute" and posted to The Hellenic Institute, History Department, Royal Holloway, University of London, Egham, Surrey TW20 0EX, and online at:

<https://www.royalholloway.ac.uk/giving/donatetohellenicinstitute.aspx>

Forthcoming conferences and events

Imperial Archaeologies

Birkbeck College, London

17 March 2018

The next in this series of colloquia will take place at Birkbeck. All attendees are welcome (registration is required).

Transmitting a Heritage – The Teaching of Ancient Languages from Antiquity to the 21st Century

Polis - The Jerusalem Institute of Languages and Humanities - is pleased to announce its 4th Interdisciplinary Conference

Polis Institute, 8 HaAyin Het St., Jerusalem 9511208 (Israel)

16-17 April 2018

The Polis Institute is an academic initiative of a group of scholars and researchers specialized in linguistics and pedagogy, Classical and Near Eastern languages, history and ancient and medieval studies, who believe

CONFERENCES, LECTURES, SUMMER SCHOOLS

that languages act as doorkeepers for cultures. This observation is valid for modern and ancient languages alike. The history of the teaching of ancient languages in Europe almost amounts to a history of education in the Western world, which has focused for centuries on the knowledge of Greek and Latin language and literature, as well as on Rhetoric. The current loss of mastery of these languages makes it difficult for researchers to deeply and thoroughly understand the authors that have shaped Western culture for centuries.

The beginning of the 21st century has seen the birth of a movement of *retour aux sources* through the development of a living pedagogy of Latin and Greek teaching. Experiences of living Latin and ancient Greek have blossomed in North America, Europe and Jerusalem. The Polis Institute has developed its own method for teaching ancient languages by full immersion, effectively bringing them and the sources of Western civilization back to life.

The Conference “Transmitting a Heritage” aims at providing an international and interdisciplinary framework, gathering linguists, historians, philosophers and specialists from various disciplines of the humanities. Every presentation will be followed by a discussion. A summary of these debates will be recorded, transcribed and published together with the articles in the proceedings. The resulting book will also feature a general introduction that will show the points of convergence between participants, as well as possible breakthroughs in research. We hope that this publication will renew and reinvigorate the scientific debate on this core topic within the Humanities.

The Conference will cover the following topics, among others: Current methods of teaching ancient languages in a living way – Evolution of language instruction through the centuries – Influence of the target language on the method (Classical, Semitic, Modern) – Theoretical background of various methodological approaches to language teaching – History of the accessibility of knowledge and its influence on language teaching.

For more information, please visit our website:

<http://www.polisjerusalem.org/conferences>

Contact: Michael Kopf MA, michael.kopf@polisjerusalem.org

Tel: +972 (0)74 7011048

What is a dynasty in the pre-modern age? Late Antique and Medieval Dynasties

A workshop at the Centre for Byzantine, Ottoman and Modern Greek Studies, University of Birmingham

25-26 May 2018

Although we all use the term, the idea of dynasties is part of the scholarly furniture that has escaped rigorous interrogation. From Ancient Egypt to China, from the Carolingian Empire to the Umayyad Caliphate, or from the Byzantine-Roman Empire to the Bulgarian Khanate, 'dynasty' is fundamental to our conceptions of power and to the discourse of political history. The term is almost synonymous with the concepts of 'kinship', 'heredity', and 'rulership', and with the periodisation of history itself. As a result, rulers in the ancient and medieval world have been viewed not simply as individuals but as agents of a larger entity, namely ruling bloodlines to whose interests they were invariably in service.

But it could be that modern thinkers and historians have engineered this state of affairs, conceptualising dynasties as a method of exercising power where no such concept existed for the rulers and people of the age. Did newly victorious kings or emperors like Hugh Capet for the Capetians of France, or Alexios I for the Komnenoi of Byzantium, actually seek to establish their own dynasty? Is this idea just a handy tool for our study which unnecessarily colours our view of the period, or is there some deeper truth at the heart of the issue?

This workshop sets an ambitious aim: to question and clarify what 'dynasty' means in modern scholarship, and to elucidate its applicability to societies and systems of rulership from across the ancient and medieval world. What was a 'dynasty'? How was it conceptualised in ancient and medieval thought, if at all? Should it emerge that dynastic thinking is an anachronism or misnomer in modern scholarship, how might we go about replacing it?

Papers will be twenty to thirty minutes in length, followed by thirty minutes of discussion.

To register your interest, and for further information, contact Joseph Parsonage (JEP464@bham.ac.uk) or Alistair Davidson (AXD947@bham.ac.uk).

CONFERENCES, LECTURES, SUMMER SCHOOLS

Byzantine Studies in China

Three panels at the Leeds International Medieval Congress
5 July 2018

This year the Leeds IMC will welcome a set of three panels showcasing Byzantine studies in China. Featuring panels on Byzantine law and the land and sea routes of the 'Silk Road', with a focus on eastern finds of Byzantine artefacts, these panels will be a fantastic opportunity for Byzantine scholars working in Europe, China and the US to meet, swap notes, socialise and share ideas. These sessions are scheduled to take place on Thursday 5th July. They have been organised by Prof. Lin Ying (Sun Yat-Sen University), Dr Li Qiang and Dr Stefanos Kordosis (Institute for the History of Ancient Civilizations, Northeast Normal University), Dr Yun-Yan Guo (Hebei University) and Dr Rebecca Darley (Birkbeck, University of London).

Dr Rebecca Darley

Concert “Odyssey” by Lydia Kakabadse

College Chapel, Royal Holloway, University of London, Egham, Surrey
TW20 0EX
27 October 2018, 7pm.

The premiere of the specially commissioned choral piece “Odyssey” composed by the leading choral composer Lydia Kakabadse will be performed by the Choir of Royal Holloway under the direction of Rupert Gough. The lyrics is a synthesis of selected Greek poetry from Homer and the Classical period, through the Hellenistic and Roman times, to Byzantium, post-Byzantium and Modern Hellenism. A musical journey through centuries of Greek history and culture to mark the closing of The Hellenic Institute 25th Anniversary celebrations. The concert will be followed by drinks in the Picture Gallery. All welcome. Admission free but booking essential. Please contact Ch.Dendrinis@rhul.ac.uk

The Life of Prayer on Mount Athos

Madingley Hall, Cambridge
1-3 March 2019

The Friends of Mount Athos will hold their ninth residential conference on this theme. Speakers will include Archimandrite Ephraim, Abbot of Vatopedi, Metropolitan Kallistos Ware, Fr Maximos Konstas, Professor Elizabeth Jeffreys, Dr Dimitri Conomos.

CONFERENCES, LECTURES, SUMMER SCHOOLS

Further details are available from the Chairman, Dr Graham Speake,
Ironstone Farmhouse, Milton, Banbury OX15 4HH
gr.speake@gmail.com

Summer Schools

London Summer School in Classics

King's College London
10-19 July 2018

The London Summer School in Classics offers 8 days of intensive teaching in Greek or Latin, along with additional lectures and workshops. Language classes are offered at all levels from beginners to advanced. We also offer beginners' classes in Syriac, Coptic and Biblical Hebrew. The course is non-residential and costs £150. Full-fee bursaries and travel grants will be available. The deadline for applications is 18 June, 2018.

Intensive courses in Ancient Greek and Latin

King's College London
2 July – 10 August 2018

King's College London also offers two 6-week courses in Greek and Latin, giving students who have not previously had the opportunity to study Greek or Latin intensive training designed to bring them from complete beginners to a point where they are able to read simple texts. It is also possible for complete beginners to take just the first half of the course (2 – 20 July), and for those who already have a basic knowledge to take the second half of the course (23 July – 10 August). In addition to language learning, we offer workshops in epigraphy and papyrology, and museum visits. Accommodation is offered by King's College London.

Bursaries to help cover the cost of fees will be offered by the Classics Department, and we are grateful to the Classical Association for their support. The closing date for bursary applications is 14 May. The closing date for applications to the Summer School is 31 May.

Information about both Summer Schools is available here:

<https://www.kcl.ac.uk/artshums/depts/classics/study/summerclass/index.aspx>

CONFERENCES, LECTURES, SUMMER SCHOOLS

International Byzantine Greek Summer School

Trinity College, Dublin

15 July – 11 August 2018

The Department of Classics at Trinity College Dublin is delighted to welcome back the International Byzantine Greek Summer School (IBGSS) in July–August 2018. This well-established course, directed by Dr Anthony Hirst in Belfast, Birmingham and Dublin since 2002, teaches Byzantine Greek at Beginners, Intermediate and Advanced level and allows early learners to engage with original Byzantine texts from the start.

Course dates:

Level 1 - Beginners: 15–28 July

Level 2/2.5 - Intermediate: 29 July – 11 August

Level 3 - Advanced Reading: 29 July – 11 August

Further information: www.tcd.ie/Classics/byzantine/

Applications: Please complete and return the form at www.tcd.ie/Classics/byzantine/. Deadline: 6 April 2018. Course fee: €450/two weeks. Accommodation: can be booked on application to the course at €400/two weeks. A limited number of student bursaries are available for this course.

The seventh Lincoln College International Summer School in Greek Palaeography

30 July - 4 August 2018.

The school offers a five-day introduction to the study of Greek manuscripts through ten reading classes, two library visits and four thematic lectures. The school is intended for students of Classics, Patristics, Theology, Biblical or Byzantine Studies. Applications and references must be received not later than 15 January 2018.

For more information please visit <http://www.linc.ox.ac.uk/Greek-Palaeography-About>

8. SPBS Grants - Reports

Conference Organisation

BBPN Workshop and International Graduate Conference Report

‘Comparison in Collaboration’ and ‘Byzantium Compared’

School of History, Classics and Archaeology, University of Edinburgh,
22-23 September 2017

Co-Organisers: Alasdair Grant and Elif Demirtiken



On 22-23 September 2017, the Late Antique and Byzantine Studies Research Group, University of Edinburgh, hosted a two-day combined conference and workshop focusing on the possibilities and challenges of comparative approaches to Byzantine Studies. The first part of this event, on the afternoon of Friday 22, comprised a workshop on behalf of the British Byzantine Postgraduate Network (BBPN) on the theme ‘Comparison in Collaboration’. Talks by Niels Gaul (A. G. Leventis Professor of Byzantine Studies at the University of Edinburgh), Carl Dixon (PhD student, University of Nottingham), Defne Gier (a recent graduate of the Byzantine Studies MSt at Oxford) and Alasdair (co-organiser) considered recent trends in comparative scholarship, and the challenges of comparative research at personal and departmental levels. The afternoon’s talks were broken up by an activity specially devised for the workshop, ‘Speed Collaboration’, which involved participants identifying the strengths and weaknesses of their expertise, writing them

on Post-It notes, and then pairing up with other participants whose knowledge could complement theirs.

The following day, Saturday 23, saw the delivery of seven stimulating and varied papers on the theme 'Byzantium Compared'. (Unfortunately, one of our planned speakers could not attend the conference.) Contributors travelled from across the UK, from Italy, Turkey and Georgia, while Edinburgh's own strengths in Byzantine and Islamic studies represented by two out of the seven papers. The papers fell chiefly into two categories: focused studies of specific issues, and wider comparisons. Niels Gaul's closing remarks praised the refreshingly broad perspectives offered by the speakers. Between the workshop on collaboration and the conference on comparison, the exciting possibilities of traversing various otherwise discrete subject areas were demonstrated. We are hopeful that the event has both established new and lasting contacts between graduate student researchers, and set a precedent for a new international graduate conference in Byzantine Studies at the University of Edinburgh. The organisers would like to express their sincere thanks to the Society for the Promotion of Byzantine Studies for supporting this event.

Dr Alexandra Vukovich

Onassis Fellow at the British School at Athens (2017-2018) and Research Fellow at Dumbarton Oaks (Spring 2018).

Cambridge Byzantine Seminar

I am pleased to write that the Cambridge Byzantine Studies Seminar will continue in the 2017-2018 academic year. The seminar programme can be found on the Cambridge History Faculty website: <https://www.hist.cam.ac.uk/seminars/byzantine-seminar>. The current convener is Dr Nick Evans of Clare College, Cambridge.

I wish to express my gratitude to the SPBS for their support, which was fundamental in resurrecting the Cambridge Byzantine Studies Seminar in 2014 following a five-year hiatus. It is my sincere hope that the Byzantine Seminar will continue to be an interdisciplinary and inclusive venue that presents both the diversity of the Byzantine World, and the diverse modes of inquiry used by scholars to better understand our object of study.

Spring Symposium Grants

Mirela Ivanova

University of Oxford

I was delighted to be able to attend the 50th Spring Symposium of the Society for the Promotion of Byzantine studies last year. As the title suggested, Global Byzantium sought to destabilise and decentralize Byzantium in fascinating and fruitful ways. It was extremely useful for my work, on the relationship between Byzantium and the Balkans in the ninth- and tenth-centuries, as it tackled the issues of cultural production, transmission and appropriation head on. Heinalka Harald's paper on the archaeology of Moravia offered crucial insight into the space within which the Slavonic alphabet, my subject of study, was introduced. Antony Eastmond's paper on whether Constantinople was global or local problematized our ideas of art production, and eagerness to associate 'purely Byzantine' products with an imperial center, which nonetheless professed its multi-cultural, multi-ethnic character through its major intellectuals. This was extremely useful in thinking about the relationship between ideas about 'quality' and 'purity' of any cultural products in the Balkans, and their relationship with the imperial center. And while the papers provided endless stimulation, much of the use of the conference for my research and future directions came from conversation with colleagues in the various coffee, lunch and dinner occasions. The spring symposium was a real success, and of great help to my thinking about my work. I am grateful to the Society for the Promotion of Byzantine studies for making it possible for me to attend. I am sure it will be at least another fifty years before I next receive useful research advice on a champagne bus!

Gang Wu

King's College London

As an unfledged student who just started the doctoral journey, I feel privileged to have been granted a bursary from the Society for the Promotion of Byzantine Studies, which made my attendance at the 50th Byzantine Symposium possible.

My research interest lies in the study of women in the mid-Byzantine period. I attended the symposium when I was at the stage of refining my preliminary ideas into a feasible structure for the dissertation. I found it

SPBS Grants - Reports

highly rewarding to expose myself to the latest researches within the framework of this event. Many of the papers delivered provided me with insights on potential informative sources (i.e. Cairo Geniza) and promising methodologies (i.e. technical analyses of silk production). Some fostered my awareness about essential aspects I had previously overlooked. To mention just a few, papers analyzing interregional movements drove me to consider how such trends might have affected the life of women; discussions on the networks of artisans directed my attention towards women's corresponding forms of corporation (such as guilds, confraternities); recurrent attempts that highlight the empire's regional differences inspired me to finally narrow down my scope of research to a provincial region.

On the other hand, this was the first time that I had attended the SPBS Symposium, which happened to be in the University of Birmingham where this event started half a century ago. It offered me a great opportunity to appreciate the vibrant community and the well-established tradition of Byzantine Studies in Britain. In addition, I got a chance to meet and talk with scholars and colleagues who shared their valuable viewpoints on the research subjects of concern to me and gave useful suggestions in terms of my doctoral career. Besides, the whole event was well-organized. Apart from the main sessions, particularly impressive to me were the dazzling collections in the Barber Institute of Fine Arts and the delicate memorial cake of SPBS.

Yang Zhang

King's College London

It is great to be one of the grant holders of Society for the Promotion of Byzantine Studies to attend the Spring Symposium of Byzantine Studies held in the University of Birmingham.

For the 50th anniversary, the symposium focused on Byzantium in a global view and the topics aimed at the significance of the connections to Byzantium and its interlocutors. At the very beginning, Dr Catherine Holmes delivered a speech "Global Byzantium: a whirlwind romance or fundamental paradigm shift?", in which she emphasized that studies of global Byzantium need more detailed works. The big topic was divided into several smaller sections and scholars shared their findings, thoughts and prospects in this symposium, which was rather exciting and enlightening.

SPBS Grants - Reports

Comparative studies, once again, drew scholar's attention. Professor Hugh Kennedy from SOAS expressed his view in "The state as an economic actor in Byzantium and the Caliphate c.650-c.950: A cross-cultural comparison". He compared the economic developments in Byzantium and Caliphate, which provided a new prospect in exploring the economic developments in Byzantium.

Apart from that, international communication is a vital part under this theme. Prof. Linda Safran shared her experience "Monuments of Unageing Intellect: Teaching Byzantine art in China" with us and we discussed in details later in the tea break. It is absolutely stunning to see scholars communicated around the world. Some regional archaeological findings were interesting. One Chinese scholar, Professor Ying Lin, though she did not come to the symposium, her research abstract showed that nearly forty imitative Byzantine coins were found in Mongolia and then she further illustrated how Turks adapted Byzantine elements into their own styles.

The Spring Symposium was not only for scholars who already in the academia, but it also provided opportunities for postgraduates in talking to each other. During three-day symposium, I came across with students from different universities and we shared our research interests as well as opinions. It is utterly helpful for me to learn from others by joining in this symposium.

In the end, I would express my humblest thanks to everyone in Society for the Promotion of Byzantine Studies and every individual in helping me get the scholarship. I would thank my supervisor Dionysios Stathakopoulos in writing the reference letters for me. Being a student, it is an amazing experience for me to grasp the gist of frontier questions and it will encourage me in the future.

**9. 24th International Congress of Byzantine Studies
Istanbul 2021**

The first notice has appeared about the themes, profile and structure of the next International Congress of Byzantine Studies. It will be held in Istanbul on 23-28 August 2021. The theme is to be **Byzantium – Bridge between Worlds / Byzance – Pont entre des mondes**. The first details, with a call for proposals for Round Tables, have been issued and can be read from a link on the SPBS website. The information is summarized here:

There will be six sessions, each with its own theme and associated Round Tables.

The themes are:

- 1) Byzantium connecting civilizations
- 2) Networks: social, cultural, material
- 3) Continuity and break: from ancient to medieval worlds
- 4) Byzantium and the Turks
- 5) Dialogue among Byzantinists: linking fields, approaches, and methods
- 6) Bridging interdisciplinary gaps: new ways of making connections

The rules for proposing Round Tables are as follows:

1. Round Tables must be proposed through the National Committee of the convenor/proposer.
2. Those who propose Round Table sessions are strongly recommended to follow the Congress main theme and the themes of the Plenary Sessions.
3. Round Tables should consist of no fewer than four and no more than six speakers, plus the convenor(s), in order to ensure adequate time for discussion.
4. The most important criterion for accepting a Round Table proposal will be its innovative scholarly contribution.
5. The number of proposals by each National Committee is limited to ten.
6. Proposals should include a title, an abstract of 250 words, the names of the convenor(s) and speakers as well as the name of the person sending the proposal, his/her affiliated institution and his/her mail address.
7. Proposals should be written in English or French.

The SPBS Executive, which forms the British National Committee, urges Byzantinists in the UK to consider proposing a Round Table. You should

International Congress of Byzantine Studies

send your proposal in the terms outlined above to the Secretary, Dr Tim Greenwood (address in this Bulletin and on the SPBS website), before 5pm, 15 May 2018. Up to 10 proposals can then be selected for consideration at the Inter-Congress meeting of the AIEB in Athens in September 2018.

Please note that the call for Free Communications will be made in 2019.

Elizabeth Jeffreys
Chair, SPBS

EXHIBITIONS

10. Exhibitions

Living with gods: peoples, places and worlds beyond

2 November - 6 April 2018

British Museum

Beliefs in spiritual beings and worlds beyond nature are characteristic of all human societies. By looking at how people believe through everyday objects of faith, this exhibition provides a perspective on what makes believing a vital part of human behaviour. Seeing how people believe, rather than considering what they believe, suggests that humans might be naturally inclined to believe in transcendent worlds and beings. Stories, objects, images, prayers, meditation and rituals can provide ways for people to cope with anxieties about the world, and help form strong social bonds. This in turn helps to make our lives well-ordered and understandable.

http://www.britishmuseum.org/whats_on/exhibitions/living_with_gods.aspx

Byzantium and the West. 1000 forgotten Years

17 March - 11 November 2018

Schallaburg, Austria

The Römisch Germanisches Zentralmuseum in Mainz with its Director Prof. Falko Daim together with the federal country of Lower Austria will organise a major exhibition devoted to 'Byzantium and the West'. The Schallaburg (in Lower Austria, to the west of Vienna) will present more than 500 objects on an area of more than 1300 m². Scientific partners of the exhibition are the Institute for Byzantine and Modern Greek Studies of the University of Vienna and the Division for Byzantine Research at the Austrian Academy.

http://web.rgzm.de/forschung/schwerpunkte-und-projekte/a/article/ausstellung-byzanz-der-westen-1000-vergessene-jahre/?no_cache=1

11. University News

Royal Holloway, University of London

Studentships and Bursaries in Byzantine and Hellenic Studies (2018) offered at the Hellenic Institute, Royal Holloway, University of London.

His All-Holiness the Ecumenical Patriarch Bartholomaios I Postgraduate Studentship in Byzantine Studies, established by the Orthodox Cultural Association of Athens, through a generous donation by Mrs Angeliki Frangos in memory of her late mother Stela N. Frangos. **The Nikolaos Oikonomides Postgraduate Studentship in Byzantine Studies**, established by the Friends of the Hellenic Institute in memory of the distinguished Greek Byzantinist Nikolaos Oikonomides (1934-2000), in recognition of his outstanding contribution to Byzantine Studies. Both studentships cover tuition fees at the UK rate for one year. They are open to full-time and part-time students who wish to pursue either the University of London intercollegiate taught MA degree programme in Late Antique and Byzantine Studies, or MPhil/PhD research in some aspect of Byzantine studies at the Hellenic Institute, Royal Holloway, University of London. Both studentships are awarded on the basis of proven academic merit. Candidates should meet the normal entrance requirements of the University of London. The closing date for submission of applications is 3 September 2018.

George of Cyprus Bursaries, offered to Hellenic Institute's part-time or full-time MA and MPhil/PhD students towards support and research expenses. The bursaries were established thanks to a generous grant awarded by the Ministry of Education and Culture of the Republic of Cyprus, in honour of George of Cyprus, later Ecumenical Patriarch of Constantinople (Gregory II, 1283-9).

The Julian Chrysostomides Memorial Bursaries, offered to Hellenic Institute's part-time or full-time MA and MPhil/PhD students towards support and research expenses. These bursaries were established by the Friends of the Hellenic Institute in memory of the distinguished Byzantinist J. Chrysostomides (1928-2008), Emeritus Reader in Byzantine History and former Director of the Hellenic Institute, Royal Holloway, University of London.

UNIVERSITY NEWS

The Pat Macklin Memorial Bursaries, offered to Hellenic Institute's part-time or full-time MA and MPhil/PhD students towards support and research expenses. These bursaries were established by the Friends of the Hellenic Institute in memory of the former student, Friend and supporter of the Institute Pat Macklin (1915-2009).

The Konstantinos Kokonouzis Memorial Bursaries in Hellenic and Byzantine Studies, offered to Hellenic Institute's self-supported part-time or full-time MA and MPhil/PhD students towards support and research expenses. Established thanks to an annual donation by Mr Yiannis Chronopoulos, graduate and Friend of the Hellenic Institute, in memory of his cousin Konstantinos Kokonouzis (1974-1997), who served as Second Lieutenant (Engineer) in the Hellenic Air Force.

There are no special application forms for the studentships and bursaries. Applicants should send a letter of application to Dr Charalambos Dendrinou, Director, The Hellenic Institute, History Department, Egham, Surrey TW20 0EX, UK; e-mail: *Ch.Dendrinou@rhul.ac.uk*

University of Oxford Oxford Centre for Byzantine Studies

Another busy year of activities for the OCBR, with support given to several publications, as well as travel grants for study visits to Algeria and Bulgaria. The board gave funding to conferences on Dionysius the Areopagite; early Ethiopian and other eastern illuminated gospel books; Asia Minor and the long 6th century; domestic ritual; and the OUBS International Graduate symposium. OCBR Special Lectures were delivered by Dionysius Stathakopoulos and by Johannes Pahlitzsch. The OCBR Annual Lecture for 2017 was given by Warren Treadgold on 'The Lost Books of Ammianus Marcellinus in Byzantine Historiography'. Major projects in Oxford this year included preparations for the Empires of Faith exhibition at the Ashmolean and the Manar al-Athar digitisation project, both of which were supported by the OCBR.

**Dr Peter Frankopan
Director**

OBITUARY

12. Obituary

Mark Whittow (24 August 1957 – 23 December 2017)

Mark Whittow spent most of the eve of Christmas Eve 2017 shopping in London. Back in Oxford he caught up with emails and rang his wife Helen around 11. She suggested that he stay the night in Oxford, but he was keen to drive home to Eydon in the deep Northamptonshire countryside. At some time before midnight he was killed at the wheel. Five cars were involved in the accident on the M40. Four weeks later the police were still trying to work out what had happened.



Those of us who knew Mark found it impossible to conceive of his having ceased to be. The news was not believable. How could such a vital and vitalising source of life have ceased to exist? The most striking characteristic of Mark Whittow was his *joie de vivre*. He was unfailingly cheerful, fizzing with enthusiasm, schemes and ideas. The rest of us have our downs. Not Mark. There would always be a jaunty stride when he hove into view. There was not the faintest possibility that conversation might dwindle into a morose silence. ‘Morose’ and Whittow were an impossible pairing. In short, Mark was a *life-enhancer* without peer.

I met him thirty-nine years ago, when he had finished his second year at Trinity College, Oxford, and was recovering from hepatitis. He had taken a year out from his course because of his illness. He came for advice on preparatory reading on Byzantium before returning to take the Special Subject on reign of Constantine Porphyrogenitus. He would tell me subsequently that our meeting shaped his future (which I very much doubt). Apparently I told him to read, *inter alia*, Evans Pritchard (on the Nuer and Azande) and Clive Foss on Sardis and Ephesos. It was plain from the first that he was unusually open-minded and responsive to others. There was going to be no lack of verbal and intellectual interplay between myself as tutor, later supervisor, and Mark as pupil – a liaison which must have lasted some seven or eight years to the very eve of his wedding. It was those qualities of openness, curiosity and enthusiasm which engaged his many

OBITUARY

pupils at St. Peter's (the *bambini* as he would jokingly call them) and, both before at Oriel and later at Corpus, the many other undergraduates and graduates with whom he discussed late Roman, Byzantine and wider medieval history and whom he entertained in an old-worldly way both in his rooms and at home. It was the outpouring of affection and respect from pupils, as well as friends and colleagues, in the month after the announcement of Mark's pre-election as Provost of Oriel, which helped cushion the terrible blow of his death for his family.

Mark was a voracious reader of history – much the best-read member of the History Faculty at Oxford. In this respect he was a cast-back to a distant past, to Late Antiquity, when an individual might set out to scan the whole human past. He was a modern universal historian in the range of his knowledge (and a never-failing source of good bibliographical advice), adept at infusing Byzantine and medieval topics with apposite comparisons, unmatched in his range and versatility. His mind, or rather the professional part of his mind, manifested itself on his bookshelves which spilled out far beyond the confines of a normal teaching room. The bare minimum for the Great Whittow, as I called him, was a suite of two adjacent rooms both at St. Peter's and Corpus. The main sections of this core academic library covered Byzantium, the medieval West, Islam and the archaeology of those three worlds. The wider reading of the Great One was to be found at home (in Oxford and Eydon).

As an Anglophone outsider of the French school of Byzantinists, Mark's primary concern was with *structures*, economic, social and institutional. Not that he neglected ideas, particularly the sets which form ideologies and the distortion thereof presented in propaganda. Nor was he constitutionally averse to *narrative*, to the notions that individual and chance might play a part in events and that events might provide insight into structures, as well as being entertaining in their own right. But it was structures which drew his attention and their impact on the ground and on people from top to bottom of the social order. His French colleagues were, it seems to me, interested first and foremost in adding to the sum of specialist knowledge, in the incremental amassing of historical data. Of course, the evidence and its interpretation was fundamental to everything Mark wrote or said, but it was the *patterning* in historical phenomena, the explanations which might be conjured up, the features of more than local significance which excited Mark's interest. His work was infused, indeed driven by *ideas*, which he was able to express with a rare cogency and lucidity.

OBITUARY

We have been deprived of his projected work on the Feudal Revolution (taking in the whole of Christendom (from Britain, France and Spain to Byzantium) and his contribution to the Oxford History of the Middle Ages (on the eleventh century). We lament the loss of these, but can be consoled by the many articles which he wrote on widely differing subjects and *The Making of Orthodox Byzantium, 600-1025* (1996), a textbook which is much more than a textbook – homing in as it does on the distinguishing features of the medieval empire as it took shape in a prolonged period of crisis, and captivating the reader with his infectious enthusiasm. I measure its quality by the number of surprises and small shocks which it gave me. Here was my old pupil feeding on pastures familiar to both of us. I looked forward to reading the book, above all for the clarity of exposition and good sense which I expected to find. I did indeed find them, but there were also fifty-three occasions on which entirely novel ideas bubbled up, stimulating, provocative and often (though not always) convincing.

Mark was what every tutor hopes his or her pupils will be – *counter-suggestible*, always thinking for himself, and more than ready to advance bold arguments of his own. If a key feature of the late Roman world was thought to be the decline of the city and of the urban notables who ran local government (including tax assessment and tax collection), the young Whittow naturally argued that the city was flourishing through the sixth century and that the local notables had simply been superseded by what may be termed local magnates, whose property and influence extended across the territories of several cities. The Jafnid-led nexus of Beduin tribes (the Ghassan), with whom the late Irfan Shahid clearly identified, was transformed into a group of thoroughly unreliable Roman clients. His old tutor's estimate of the standing army of eighth- and ninth-century Byzantium as a force of some 120,000 men was quite naturally challenged, the Whittowesque figure, based on comparisons with contemporary powers in the West, amounting to no more than a quarter of that total. The bestowal by a number of sources of the Turkic title *Qaghan* on the leader of the Viking Rus in the ninth century should not be taken as indicating that the Rus, at that early stage in their venturing south-east from the Baltic, were asserting authority over the wooded and open steppes north of the Caucasus. Yes, a claim to hegemony over a large tranche of the nomadic world was implicit in the title, but the ruler in question must obviously have been the established hegemon, the Qaghan of the Khazars, whose sphere of influence evidently

OBITUARY

extended over the wooded steppe and deep into the forest zone of Russia and Ukraine.

Mark Whittow was a model lecturer. Lectures were solidly based on primary sources (material as well as documentary and literary). They were informed and enlivened by his wide reading. The key points were argued with exemplary lucidity. Digressions there might be, but he never lost sight of the main themes, judiciously chosen and carried forward with his natural verve. One could only look on and marvel at the apparent ease with which arguments would take shape in the Whittow mind, without the impediments posed by mental clutter for most of us.

He was a really good travelling companion, because as one of my Corpus colleagues (not a historian) says, he *noticed* things. This showed itself in the way he made sense of archaeological sites, whether an isolated building, an excavated town, or ruined fortifications. Both in Iran, sixteen years ago and in Algeria last year, my policy was simply to track him, using him as a sort of archaeological hound-dog, who would go unerringly for the most interesting features of a site. It was only when the hound-dog turned into a mountain goat and climbed up on to high walls, that I broke off pursuit. His boldness then was not just intellectual. Above all, though, there was the good humour, the unfailing cheerfulness, and his teasability. He did not demur in the least when I dubbed him *His Fragrance* (to capture an essential feature of the figure who was so assiduous in his use of showers), an honorific which, he allowed, could be shortened to *Fragrance* by his familiars.

Mark Whittow's human qualities were extraordinary. The testimonials flow in from his friends, his colleagues, above all from his former pupils, who came in very large numbers to his funeral in Christ Church Cathedral on 12th February 2018. The Fellows of Oriel, who had pre-elected him Provost of the College, were very sound in their judgement. Their loss and ours is very great.

Dr James Howard-Johnston

**13. 50th Spring Symposium of Byzantine Studies
University of Birmingham
25-27 March, 2017**

Global Byzantium

**Symposiarchs: Professor Leslie Brubaker, Dr Rebecca Darley, &
Dr Daniel Reynolds**

The Centre for Byzantine, Ottoman and Modern Greek Studies (CBOMGS), University of Birmingham, was delighted to welcome back the Annual Spring Symposium for Byzantine Studies for its 50th anniversary in March 2017. Though the Byzantine studies community was saddened by the loss of Professor Anthony Bryer in winter 2016, the Symposium provided an opportunity to honour his memory and celebrate the work he did for this field, including inaugurating the first Spring Symposium at Birmingham. The symposium focused on the theme ‘Global Byzantium’ and sought to explore the possibilities of Byzantine Studies to contribute to global modes of scholarship, both as current and future practice and as a framework for the interpretation of the past. The keynote address by Professor Catherine Holmes, University of Oxford, superbly highlighted the potential benefits of such an approach and the challenges inherent within it. Numerous speakers, including invited senior scholars and early career researchers, then took up these threads in two and a half days of stimulating and wide-ranging discussion.

This is not the place to say too much about the papers and debates which took place, and which are even now passing through peer review and towards publication, but it is hoped that the printed legacy of a vision of Byzantium, whose



Henry Maguire & Lesley Brubaker

50th SPRING SYMPOSIUM



Julia Galliker

influence reached from China to Britain and from the third century AD to the twenty-first, will prove timely and productive as a contribution to wider debates surrounding the global Middle Ages, the role of Byzantium in modern global and trans-national relationships and the theoretical capacity of 'globalism' in historical research. Papers presented a wide range of approaches and evidence types, and, as befitted a conference on Global Byzantium (and with thanks to the British Academy for additional funding), speakers reflected a global academic community.

Alongside academic presentations, the 50th Spring Symposium was an opportunity to celebrate and showcase the richness of Byzantine studies and Byzantine collections in and around the University of Birmingham. Four pre-planned exhibitions accompanied the Symposium. 'Excavating Empire: gold, silver and bronze in Byzantium' at the Barber Institute of Fine Arts, presented Byzantine coinage in its global context, and included a display dedicated to the coins of the Empire of Trebizond donated to the collection by Bryer. This exhibition was curated by Maria Vrij, Curator of Coins at the Barber Institute, with a team of curatorial volunteers from the postgraduate community of CBOMGS, highlighting the enormous value of collections in developing student interest and opening up new and innovative avenues of research.

Two exhibitions on the David Talbot-Rice Archive and the Sisters of Sinai were curated by Anna Kelley and Lauren Wainwright, PhD students at CBOMGS, and held in the Barber Institute of Fine Arts and the Muirhead Tower Exhibition Space, and revealed the rich archival collections held at Birmingham. Dr Ruth Macrides of CBOMGS also organised an exhibition in the Muirhead Tower, which explored the history of CBOMGS and the crucial role of Professor Bryer in developing Byzantine studies in the UK.

50th SPRING SYMPOSIUM

These exhibitions attracted a public audience, alongside attendees of the Spring Symposium, and special thanks are due to Maria Vrij and Dr Nicola Kalinski, for hosting a lavish evening reception and private view in the Barber Institute of Fine Arts. To coincide with this reception, Ken and Diana Wardle also organised an impromptu exhibition of personal collections associated with Bryer.

Spring Symposia are, apart from the academic papers, also an important social event, where conversations are had, collaborations built and imagined, and where newcomers and senior researchers can meet and share ideas. The symposiarchs would also therefore like to thank Syriana Restaurant in Birmingham and the University of Birmingham Noble Room for catering two highly enjoyable symposium dinners, and to mention in dispatches Angus Doherty, a sixth-form student who has been working with myself and Daniel Reynolds for a couple of years now to help sort the David Talbot Rice archive online and to



Corisande Fenwick

develop his interest in Byzantine Studies. He attended the symposium and took fabulous photos as a record of the event, and it was a pleasure to see the continued resonance of Byzantine Studies in future students.

As the Symposium in Birmingham fittingly kept doing, I would like to end this short reflection by returning to the legacy of Bryer. There were many tributes to Bryer's scholarship throughout the conference, but also to his energy, warmth and hospitality. It was wonderful that Bryer's children and his widow, Jenny Banks-Bryer, were able to attend parts of the symposium and special thanks are due to Jenny. Apart from her on-going support for various post-graduate initiatives emanating from CBOMGS over the last five years, she very kindly offered for auction at the 50th Symposium Bryer's copy of Constantinopoly, created for him by students at the Belfast Greek Summer School over fifteen years earlier, and proposed that funds from this sale, along with any additional donations, should go towards a new Bryer

50th SPRING SYMPOSIUM

Postgraduate Travel Fund. The symposium itself raised over £2000 towards this fund (with Constantinopoly making a significant contribution and being donated to CBOMGS by Leslie Brubaker for the enjoyment of present and future students). Subsequent fundraising efforts, substantially spearheaded by Jenny and supported by Professor Michael Whitby at the University of Birmingham have surpassed all expectations, and ensured that at the 51st Spring Symposium in Edinburgh in 2018, the inaugural round of applications for the Bryer Postgraduate Travel Fund will be declared open. Look out for more information soon on the SPBS website! And as Byzantine studies takes another step towards going global, we would like to send a final, big thank you to all of the student helpers and administrative staff who made the event possible, and to the speakers and audience members who made it worthwhile.

**Rebecca Darley, Birkbeck, University of London, with Leslie Brubaker
and Daniel Reynolds, University of Birmingham.**

51st SPRING SYMPOSIUM

14. 51st Spring Symposium of Byzantine Studies



THE UNIVERSITY
of EDINBURGH



51st Spring Symposium of Byzantine Studies
under the auspices of the
Society for the Promotion of Byzantine Studies

THE POST-1204 BYZANTINE WORLD: NEW APPROACHES AND NOVEL DIRECTIONS

School of History, Classics & Archaeology
The University of Edinburgh
13–15 April 2018

PROVISIONAL PROGRAMME

FRIDAY 13 APRIL 2018

Venue: Meadows Lecture Theatre

9:00 Registration and Coffee

10:00 Opening Remarks

1. 1204 and 1261

Chair Yannis Stouraitis

10:15 Michael Angold | University of Edinburgh
1204 as a Turning Point

10:40 Dimiter Angelov | Harvard University
1261 – A Historical Break?

11:05 Discussion

11:15 Coffee

2. Constantinople through the Palaiologan Period

Chair Jim Crow | University of Edinburgh

51st SPRING SYMPOSIUM

11:45	Paul Magdalino University of St Andrews <i>The Byzantios of Theodore Metochites</i>	
12:10	Tonia Kiousopoulou University of Crete, Rethymno <i>Constantinople during the Palaiologan Period: Political Power and the Organisation of the Urban Space</i>	
12:35	Nevra Necipoğlu Boğaziçi University, Istanbul <i>Late Byzantine Constantinople in the Light of the Early Ottoman Sources</i>	
13:00	Discussion	
13:30	Lunch	
	3. Laskarids, Latins, Early Palaiologoi Chair Mike Carr	
14:30	Ekaterini Mitsiou University of Vienna <i>The Empire of Nicaea Goes Digital: Possibilities and Constraints</i>	
14:55	Johannes Pahlitzsch Johannes Gutenberg University, Mainz <i>The Byzantine Perception of the Latin Empire of Constantinople</i>	
15:20	Nikolaos Chrissis Hellenic Open University <i>After the Cataclysm: Transformations of Roman Identity in a Fragmented World (1204–c. 1300)</i>	
15:45	Ionuț Alexandru Tudorie University of Bucharest <i>Emperor Michael VIII Palaiologos and his Afterlife: In Search of an Uncorrupted Body</i>	
16:10	Discussion	
16:45	Tea	
	4. New Voices, I	
	4A. Theoretical Questions Chair Ekaterini Mitsiou Venue: Meadows Lecture Theatre	4B. Post-1204 Provinces and Peripheries Chair Ida Toth Venue: Teviot Lecture Theatre
17:15	Annika Asp-Talwar University of Birmingham <i>Was Trebizond a ‘Successor State’?</i>	James Morton University of California, Berkeley <i>The Fourth Crusade and the Greek Church of Southern Italy: Legal and Cultural Consequences</i>
17:40	Grant Schrama Queen’s University, Kingston <i>Postcolonial Byzantium? The Creation and Identity of Constantinopolitan Diasporas in the Post-1204 Byzantine World</i>	Georgios Makris Princeton University <i>Monastic Presence in a Fragmented, Anxious World: The View from Thrace</i>

51st SPRING SYMPOSIUM

18:05	Matthew Kinloch Austrian Academy of Sciences, Vienna <i>The Reconquest of Constantinople Did Not Take Place: Towards a Postmodern Historiography of Byzantium</i>	Miloš Živković Serbian Academy of Arts and Sciences, Belgrade, and University of Belgrade <i>Constantinople or Thessalonike? The Frescoes at Studenica Monastery (1209) and New Artistic Trends after the Fourth Crusade</i>
18:30	Wiktor Ostasz University of Oxford <i>The Frontier Dream of Pachymeres: Why Byzantine Anatolia Had to Fall</i>	Tatiana Bardashova University of Cologne <i>Power and Dynasty in the Empire of Trebizond (1204–1461)</i>
19:00	Reception	

SATURDAY 14 APRIL 2018

Venue: Teviot Lecture Theatre

5. Into the Mid Fourteenth Century

Chair Mihail Mitrea

9:30	Inmaculada Pérez Martín Consejo Superior de Investigaciones Científicas, Madrid <i>Geography and Cosmology in the Thirteenth Century: Preliminary Remarks</i>
9:55	Christos Malatras Democritus University of Thrace <i>Networking, Petition and Philanthropy in Palaiologan Constantinople</i>
10:20	Dionysios Stathakopoulos King's College London <i>Alexios Apokaukos: Apology for a Parvenu</i>
10:45	Marie-Hélène Congourdeau Centre National de Recherche Scientifique, Paris <i>Nicolas Cabasilas et l'école juridique de Thessalonique</i>
11:10	Discussion
11:45	Coffee

6. New Voices, II

6A. Women and Words of Power

Chair Alexander Riehle
Venue: Meadows Lecture Theatre

6B. Literary Genres and their Motivations

Chair Ruth Macrides
Venue: Teviot Lecture Theatre

12:15	Anna Adashinskaya Central European	Krystina Kubina University of Vienna
-------	--------------------------------------	--

51st SPRING SYMPOSIUM

	University, Budapest <i>Eloquence as a Gift: The Rhetoric of Piety in Donation Documents of Three Palaiologan Ladies</i>	<i>'But a Friend Must Not Sleep, When Such a Man Commands to Write ...': Motivations for Writing Poetry in the Early Palaiologan Period</i>
12:40	Frouke Schrijver <i>Looking Through the Lens of Epigrammatic Poetry: Manuel Philes' Series of Epigrams on an Image in the Blachernai Palace</i>	Nathanael Aschenbrenner Harvard University <i>Imperial Orators as Power Brokers in Fifteenth-Century Byzantium</i>
13:05	Brian McLaughlin Royal Holloway, University of London <i>A Persuasive Paradox? Anna of Savoy in the Histories of John Kantakouzenos</i>	Sonja Schönauer University of Cologne <i>Genuine, Concise, Extended and Literary Version: A New Approach to the Compilation Process of the So-Called Chronicon Maius</i>
13:30	Lunch	
	7. Palaiologan Rhetoric, Manuscript Culture, and Comparative Linguistics Chair Florin Leonte	
14:30	Alexander Riehle Harvard University <i>At the Interface between the Written and the Oral: Late Byzantine Rhetoric in Context</i>	
14:55	Daniele Bianconi University of Rome, La Sapienza <i>Reading Ancient Texts during the Palaiologan Period: New Evidence from the Manuscripts</i>	
15:20	Andrea Cuomo Austrian Academy of Sciences, Vienna <i>Cognitive Linguistics and Intertextuality in Later Byzantine Historiography</i>	
15:45	Discussion	
16:00	Tea	
	8. New Voices, III	
	8A. Saints (and Threads) Chair Sharon Gerstel Venue: Meadows Lecture Theatre	8B. Palaiologan Science Chair Inmaculada Pérez Martín Venue: Teviot Lecture Theatre
16:30	Alessia Rossi Princeton University <i>'Do You Want to Get Well? The Politics of Miracles and the Church of St Catherine's in</i>	Divna Manolova University of Silesia, Katowice <i>The Mirror of the Moon and the Moon</i>

51st SPRING SYMPOSIUM

	<i>Thessalonike in the Early Palaiologan Period</i>	<i>in the Mirror: Demetrios Triklinios' Lunar Theory</i>
16:55	Andrea Mattiello University of Birmingham <i>Male Fashion in Late Byzantine Funerary Portraits: Threading Connections in Mystras</i>	Anna Gioffreda University of Rome, La Sapienza <i>An Unknown Work of Nikolaos Kabasilas in MS Vaticanus Graecus 16</i>
17:20	Aslıhan Akışık-Karakullukçu Bahçeşehir University <i>Mehmed II's Patria of Constantinople</i>	Anna Kladova Johannes Gutenberg University, Mainz <i>Back to the Roots: Episcopal Elections in the Late and Post-Byzantine Periods from a Comparative Perspective</i>
17:45	Short Break	
	9. Imperial Effigies and Monumental Art in the Late Byzantine World Chair Gavin Kelly, <i>Head of Classics</i> Venue: Teviot Lecture Theatre	
17:50	Teresa Shawcross Princeton University <i>The Word Made Manifest: Imperial Chrysobulls in the Palaiologan Period</i>	
18:15	Sharon Gerstel University of California, Los Angeles <i>Hearing Late Byzantine Monumental Painting</i>	
18:40	Discussion	
19:00	Reception	
20:00	Symposium Feast	

SUNDAY 15 APRIL 2018

	10. Communications	
	10A. Literary Culture, Loosely Defined: Of Monks, Saints, and Megaloi Domestikoi Chair Dimitar Angelov Venue: Meadows Lecture Theatre	10B. Material Culture, Loosely Defined: From Cityscapes to Soundscapes Chair Dionysios Stathakopoulos Venue: Teviot Lecture Theatre
9:30	Paraskevi Toma Westfälische Wilhelms University, Münster <i>Bilingual Writing: The Three Syntagmata of Nikolaos of Otranto</i>	Anthi Andronikou Princeton University <i>Some Thoughts on 'Crusader Art' in the Thirteenth Century</i>

51st SPRING SYMPOSIUM

9:45	Zhu Ziyao Nankai University, Tianjin, and University of Ioannina <i>A Failed Attempt at Restoration: The Office of Megas Domestikos in Late Byzantium</i>	H. Sercan Sağlam Politecnico di Milano <i>'Disorder' in Genoese Galata: Explorations of the Early Palaiologan Townscape</i>
10:00	Monica White University of Nottingham <i>Late Byzantine Views of Rus Beyond the Church</i>	Andrew Blackler University of Birmingham <i>Exploring the Evidence for Communication Networks in Frankish Greece</i>
10:15	Elif Demirtiken University of Edinburgh <i>Monasteries as Stages of Dissent in Early Palaiologan Constantinople</i>	Roman Shliakhtin Koç University, Istanbul <i>Who Built This Fortress? Harmantepe Kalesi and Late Byzantine Fortifications in the Lower Sakarya Valley</i>
10:30	Jessica Varsallona University of Birmingham <i>St Demetrios of the Palaiologoi: The Building and the Saint</i>	Alex Rodriguez Suarez <i>Painted Soundscape: The Case of St Demetrios at Makrychori, Euboia</i>
10:45	Mihail Mitrea University of Newcastle <i>Parents in Pain: Literary Expressions of Grief in Philotheos Kokkinos's Vitae of Contemporary Saints</i>	Franka Horvat University of California, Los Angeles <i>Interpreting the Apocryphal Representation of Melchizedek from the Church of Saint John the Baptist, Chrysapha</i>
11:00	Mark Huggins University of Edinburgh <i>A Still, Small Voice in the Fourteenth Century: Nicholas Kabasilas Amidst his Contemporaries</i>	Alasdair Grant University of Edinburgh <i>Inter-Confessional Captivity and Clerical Intercession in the Late Byzantine World</i>
11:15	Florin Leonte Palacký University Olomouc <i>Joseph Bryennios' Kephalaia: Constructing Didactic Authority in Late Byzantium</i>	Ioulia Kolovou University of Glasgow <i>Little-Known Connections: Sir Walter Scott and Anna Komnene</i>
11:30	Coffee	
11:40	Society for the Promotion of Byzantine Studies <i>Annual General Meeting</i> <i>Venue: Teviot Lecture Theatre</i>	
12:10	Short Break	

51st SPRING SYMPOSIUM

11. Spaces and Successions

Chair Niels Gaul

Venue: Meadows Lecture Theatre

- | | |
|-------|---|
| 12:15 | Ruth Macrides University of Birmingham
<i>Sharing the Throne: Succession in Late Byzantium</i> |
| 12:40 | Dimitri Kastritsis University of St Andrews
<i>Some Ottoman Perspectives on Byzantium</i> |
| 13:05 | Ida Toth University of Oxford
<i>A Trope in Space: Antiquity and Identity in Byzantine, Italian and Ottoman Cultures</i> |
| 13:30 | Discussion |
| 13:45 | Closing Remarks and Announcement of the 52 nd Spring Symposium of Byzantine Studies |

ABSTRACTS

Adashinskaya, Anna (Central European University, Budapest)

Eloquence as a Gift: The Rhetoric of Piety in Donation Documents of Three Palaiologan Ladies

Female patronage, especially in relation to Mt Athos, has become a favourite topic for researchers dealing with gender issues in Byzantine history (A.-M. Talbot, S. Gerstel). However, inexplicably, the personages I am going to deal with have escaped the attention of scholarship (except a short note by A. Laiou) dealing with authors/commissioners of literary works. By literary works, I mean here three lengthy deeds addressed to the Athonite monasteries of Kutlumus (no. 18), Philotheou (Nouveaux documents, no. 6), and Xeropotamou (no. 30) by three educated ladies in 1338, 1376, and 1445, respectively. The authors or commissioners of these documents were Theodora Kantakouzene (PLP 10942), the mother of John VI Kantakouzenos; Theodora Philanthropene Palaiologina (PLP 21383), a *theia* of Andronikos III; and the nun Nymphodora (PLP 20781), wife of Markellos the second *ktetor* of Xeropotamou. Having high social status, the necessary wealth and sufficient education, they were all able, as it seems, to become not only the patroness of these foundations, but also the authors of the texts I am going to discuss.

The three donation acts have much in common in terms of content and structure. They do not follow a typical notarial protocol of private deeds, but are supplied with lengthy *prooimia* of very personal content and with unusual final clauses. All three ladies address topics related to their families, fortunes, and the reasons for making benefactions. However instead of standardized phrases or even biblical quotes, the ladies motivated their decisions by personal hopes and fears. In a quite eloquent manner, they enfolded their views on Byzantine society and concepts of afterlife. In this sense, all three deeds illustrate how Church doctrine of salvation was understood and interpreted at personal level. Consequently, the acts are furnished with very detailed demands concerning the forms of commemoration which the authors desired to be performed on their behalf. As it seems, the three protagonists, besides their common love for rhetoric, evident in their writings, also shared similar religious and pious concerns with the essence of God's grace, nature of human soul, and posthumous remembrance by family and society. For reaching their goals the ladies took the philosophic path and contemplated their own existence with the help of encompassing metaphors, platonic terms, and biblical parallels.

Moreover, all three deeds, except for being expressions of their authors' selves or at least of their literary personae, give an insight into the historical circumstances surrounding these ladies and affecting their life choices and views. To this effect, the documents are distinct from each other: the first pictures the society of wealth and power, the second is characterized by hardships experienced due to the foreign conquerors of the Empire, whereas the third represents the Greek nobility living under Ottoman rule.

This way, the close following of the texts will help one not only to trace the development of the female self during the Later Byzantium, but also to understand how the inclusion of intimate and personal rhetoric into the formal documents enriched and transformed the pious acts of the monasteries' endowments.

Akışık-Karakullukçu, Aslıhan (Bahçeşehir University)
Mehmed II's Patria of Constantinople

On the eve of 1453, Constantinople's population was a fraction of what it had been in late antiquity or before 1204. On the other hand, the late-antique and medieval Constantinopolitan monuments, constructed out of durable

stones, far outlived their builders and the social and economic structures that engendered them, albeit in a dilapidated state. Complementing the resilience of the built environment, late antique and medieval literary traditions concerning Constantinople were also preserved and transmitted through the periodic eastern Roman renaissances. Fifteenth-century intellectuals entered into dialogue with these civic monuments and the accompanying texts such as Paul the Silentiary's description of the Hagia Sophia or the Macedonian compilation *Patria of Constantinople*, and in so doing sought to understand contemporary reality. Fifteenth-century Constantinople, economically integrated into the Italian trade network systems, forming western and eastern diplomatic alliances against Ottoman expansion, with strong anti-Latin and anti-unionist sentiments among the urban population, was worlds apart from its Justinianic or Macedonian counterparts. Nevertheless, the intellectuals looked into that past. This past was embedded in a radically different present through the monuments and its literary traditions were still available. The intellectuals looked at these in order to create a wide range of political identities and to support their pro-Latin, anti-Latin, pro-unionist, anti-unionist, pro-Ottoman and anti-Ottoman positions. These intellectuals, among them Bessarion, Isidore of Kiev, Laonikos Chalkokondyles, Kritoboulos, and Gennadios Scholarios, also lived to witness the cataclysmic capture of Constantinople and negotiated that seminal event through the lens of historical memory. In the aftermath of 1453, the competitive discourse between those who escaped west and those who did not leave their fatherland was informed by the different ways in which they interpreted the legacy of Constantinople. Here I focus on Mehmed II's commissioning a manuscript copy of the *Patria of Constantinople* and his court's engagement with the civic monuments. I connect this to the larger context of fifteenth-century ideological positions before and after the fall, in order to delineate continuity.

Andronikou, Anthi (Princeton University)

Some Thoughts on 'Crusader Art' in the Thirteenth Century

For the regions formerly belonging to the dismantled Byzantine Empire, the catastrophic events of 1204 not only had political and social repercussions, but also cultural and artistic consequences. One such consequence was the diffusion of a hybrid artistic language known as 'Crusader art', which had already emerged in the early twelfth century in the Crusader States of the East. Traditionally, scholarship has suggested that the commissioners of

‘Crusader’ works were Western Europeans residing in the Outremer and post-1204 polities, and that the artists who produced them had diverse ethnic and training backgrounds. Arguments about the artists’ ethnicity have often been supported through style-based comparisons. Coined by Hugo Buchta and Jaroslav Folda who studied a corpus of manuscripts allegedly produced in the Latin Kingdom of Jerusalem, the term ‘Crusader art’ has been questioned by scholars, among them Otto Demus and Hans Belting, who proposed the term *lingua franca*. Yet to my mind, the concept intimates a highly complex phenomenon in the eastern Mediterranean and Italy, one that is yet to be fully grasped. This paper will centre on ‘Crusader’ painting and its reverberations across the Mediterranean after the Crusader sack of Constantinople in 1204. It will cast off from established taxonomies in the field and instead propose a non-Eurocentric approach to this artistic phenomenon.

Angelov, Dimiter (Harvard University)

1261 – A Historical Break?

Historiographic convention, one rooted in dynastic politics and the fate of Constantinople, has it that the history of late Byzantium should be divided into two distinct periods: the Nicaean or Laskarid (1204–1261) and the Palaiologan (1261–1453). This paper argues that that the break represented by the events of 1261 is less pronounced than it has often been assumed. Several frames of reference will be used to identify key ways in which Laskarid (Nicaean) society and culture – the economy will not be discussed – morphed smoothly into those of the restored empire in Constantinople. The first frame of reference is prosopographical. Examining the life experiences of influential individuals during the reign of Theodore II Laskaris (1254–1258), the emperor who provoked the usurpation of Michael VIII Palaiologos (1259–1282), enables us to see that a number of them retained their influence in the new regime and, in some cases, advanced with their careers. The second frame of reference is governance. Exploring practices ranging from the duty of co-emperors to the influx of new court titles and grants of privileges leads to the conclusion that the reforms introduced by the first Palaiologos, such as his reform of the judiciary, are dwarfed by the continuities with the earlier period. The third frame of reference is imperial diplomacy and *Realpolitik*. A careful consideration of thirteenth-century precedents of well-known policies adopted by Michael VIII Palaiologos vis-à-vis the Mongols and the papacy enables us to see that

they were modelled on earlier diplomatic contacts and overtures. Lastly, the paper will look at the history of education, arguing that the great schools of Constantinople of the late thirteenth and the early fourteenth century benefited from the achievements of the revived educational system in the empire of Nicaea, especially during the 1240s and 1250s. The approach is partly prosopographical (namely, the careers and scholarly interests of key teachers before and after 1261) and partly based on book history (namely, specific teaching manuscripts whose texts or copying spans the year 1261). To be sure, there were innovations in politics and ideology after the Byzantine recapture of Constantinople in 1261 and the concurrent usurpation of the throne by the first Palaiologos. Yet it is the political, social and cultural continuities from the period of the so-called empire of exile that predominate. The paper makes a strong case that the thirteenth century should be viewed as an integral and central part of the period which we call 'late Byzantine'.

Angold, Michael (University of Edinburgh)

1204 as a Turning Point

The loss of Constantinople to the crusaders offers us a chance of seeing how the Byzantines fared without their New Rome and their New Sion, on which their sense of order and identity rested. In some ways, the loss of Constantinople was a relief because for at least twenty years the capital had failed to provide a sense of purpose, while its demands were becoming more obviously oppressive. The regions looked to local strong men to protect their interests. But they were among the casualties of 1204 because they were swept aside by outsiders. In the case of the Peloponnese and much of Greece these were Franks and Italians. Elsewhere, they were aristocratic refugees from Constantinople connected to the imperial houses of Komnenos and Angelos. They brought with them elements of a traditional ideology, which combined imperial and ecclesiastical elements. Its logic was that only the recovery of Constantinople served as proof of legitimacy.

This could, however, be postponed indefinitely, while other more practical solutions were explored. For some the watchword became 'Enjoy your own Sparta', meaning a devolved system of political power, which was better suited to conditions in Romania, as the regions forming the old Byzantine Empire came to be called. In the absence of elaborate fiscal machinery more wealth was retained locally and government became less remote and more

equitable. The Empire of Trebizond is testimony to the advantages of the system, but it pointed to the difficulties that any attempt to reintegrate the Byzantine Empire would come up against now that local identities and interests were becoming more clearly delineated and acquiring a dynastic and to an extent an ecclesiastical base.

Because it sidelined Constantinople the new state of affairs offended an important group. It consisted of those Constantinopolitan families, who had used their social pre-eminence to seize power and estates in western Asia Minor. At their head were the Palaiologoi. Their standing was linked to Constantinople, which they emphasised by insisting on the traditional identification of the Byzantines as Romans. The weakness of this claim had become clear in the immediate aftermath of the fall of Constantinople, when *Graikos* and Hellene were substituted for Roman, which might be applied to the conqueror. The Orthodox Church equally supported a return to Constantinople, but as a means of vindicating the Orthodox patriarchate of Constantinople against the rival Latin patriarchate; not necessarily as a return to the old order, because the gap between Church and Emperor had widened during the period of exile: the patriarch had retained his ecumenical authority, while the emperor had lost his. There was a strong current of opinion, which held that political fragmentation scarcely mattered, because the Church provided Byzantine society with the necessary bonds of unity, both spiritual and juridical.

Historians have detected the first signs of political collapse before 1204, but these look more like the inevitable strains on any system of centralised government. It was the fall of Constantinople, which opened up the possibilities – which had previously scarcely existed – of the creation of a different kind of political order. However, these were taken only to the extent of making a return to the old an impossibility. That was the tragedy of 1204.

Aschenbrenner, Nathanael (Harvard University)

Imperial Orators as Power Brokers in Fifteenth-Century Byzantium

In this paper I explore the connections between imperial orators, the performance of imperial orations, and the exercise and allocation of political power in the last years of the Byzantine state, from c. 1400–1453. This period witnessed a strong revival of imperial oratory. Yet these speeches, I

argue, did not only reflect a resurgence of rhetorical performances at the court and renewed engagement with learned practices of the past, they also represent the development of new strategies in the negotiation of political power under the last Palaiologan emperors. I contend that these speeches had at this time largely lost their propagandist function, and instead served as a means of political and social negotiation between the orator and the emperor himself in more explicit and profound ways than before. Combining praise and admonishment, orators like John Chortasmenos, Isidore of Kiev, and John Dokieanos not only confirmed the social and political values of the empire, they coerced the consent of spectators to such reaffirmations. With this power to enlist the audience in the emperor's praise, orators show themselves wielding independent power to support the emperor – or one of his rivals. From this perspective, the orator was no longer a mere mouthpiece of the emperor, as in the case of twelfth-century orators, but an intermediary in the negotiation of political power: a figure who abetted the emperor's hegemony in return for material rewards in the form of patronage. Under Manuel II, such figures remained committed to the emperor's authority alone. But in the reigns of John VIII and Constantine XI, orators increasingly used their rhetorical skills to allocate power to imperial rivals and legitimate their independent political action. For as the draw of the patronage of the Constantinopolitan court declined, such orators found receptive new princes and new opportunities for reward among other members of the imperial family.

This paper, then, argues that these intellectuals wielded greater political and social agency in the final years of the empire than previously acknowledged. Furthermore, it contends that imperial oratory was not merely a literary or intellectual endeavour, but one with profound implications for the exercise of political power in the empire.

Asp-Talwar, Annika (University of Birmingham)
Was Trebizond a 'Successor State'?

The key definition of the late Byzantine polity conventionally known as the 'Empire of Trebizond' is its classification as a successor state. This term conceals a set of problems – whilst the term 'state' generally is an ill-fitting term to describe late medieval polities, this paper will focus on the 'successor' part of it.

What did Trebizond succeed? The well-known narrative has it that the Fourth Crusade in 1204 caused the foundation of the Latin Empire in Constantinople, whereas three rivalling claimants to the title of Roman emperor established their rules in exile: in Nicaea, Epiros, and Trebizond (always listed in this order). The rulers of each of these three polities aspired to claim Constantinople back from Latin rule; the Nicaean rulers emerged as the winners after a tight contest with Epiros and initiated the rule of the Palaiologan dynasty in Constantinople between 1261 and 1453. In this narrative, the rulers of Trebizond lose this contest first, but refuse to accept their defeat until 1282, when their ruler John II marries the daughter of Michael VIII Palaiologos and gives up his imperial title. What happens between 1282 and 1461 has not been well defined in scholarship, but it has been observed that the Trapezuntine rulers imitated certain features associated with Byzantine emperors, such as attire, products of their chancery, and a modified imperial title. There is an understanding that this behaviour relates to the persistence of a degree of pretentiousness among the Trapezuntine rulers, who following this logic still in the late fourteenth and early fifteenth century struggled to come to terms with their defeat to Nicaea in the early thirteenth century.

The definition of Trebizond as a successor state implies both a purpose for the existence of the Trapezuntine polity – the recapture of Constantinople from Latin rule – and a fixed ideological orientation towards the Nicaean and Epirote rulers: rivalry in a contest for Byzantine rule. When analysing the sustainability of this definition, the foundation and the continued existence of the Trapezuntine polity should be studied separately. The events that led to the Georgian queen Tamar supporting the military advancement of her nephews Alexios I and David Komnenos down the Pontic coast in 1204 differed from the motivations of existing Trapezuntine rulers to retain the support of their subjects. The understanding of Trebizond as a successor state – even long after the period of Byzantine successor states ended in 1261 – has led to a default interpretation of events in Trapezuntine history that could be explained otherwise. This paper will discuss the relationship that the Trapezuntine polity held with Nicaea and, subsequently, Palaiologan Constantinople. It will be asked whether certain events in Trapezuntine history can be best explained through the narrative of Trapezuntine ambitions for Constantinopolitan rule or alternative interpretations focused on contextualising the actions of the Trapezuntine rulers in a local, Eastern Pontic scope. The conclusions presented in this paper hope to address the

wider question of what constituted a successor state or an empire during the Palaiologan period.

Bardashova, Tatiana (University of Cologne)

Power and Dynasty in the Empire of Trebizond (1204–1461)

This paper will discuss the specificity of imperial power and its transmission in the Empire of Trebizond. Available sources confirm that, in compliance with the Trapezuntine ideology, the only possible legitimate inhabitants of the throne of the Empire of Trebizond were the members of the Grand Komnenoi family. This dynastic family was the only line in the direct succession to the imperial dynasty of the Komnenoi, which ruled Byzantium during the 11th and 12th centuries. Following the fall of Constantinople in 1204, the Grand Komnenoi claimed the legacy of Byzantium and the official title of the Byzantine emperors, namely the ‘emperor and autocrat of the Romans’.

The legitimacy of the blood rights of the Grand Komnenoi, however, was officially recognized only in Trebizond. There, usurpation by anyone outside of the Grand Komnenoi dynasty was almost impossible. The only successful case is Andronikos I Gidos, a victorious commander and the husband of the daughter of the first Emperor of Trebizond, Alexios I Grand Komnenos (1204–1222). Thus, in an oblique fashion, through marriage, he belonged to the Grand Komnenoi dynasty, and may have been thought to have rightful rule in Trebizond between 1222 and 1235. As a general rule, we can designate the system of government of the Empire of Trebizond as a hereditary monarchy. The Trapezuntine rulers generally worked to transmit rulership in the Empire to their sons and, in several known cases, crowned them as co-emperors. We should note that, while the term *porphyrogenitus* was known in Trebizond, it was presumably not used to designate the Trapezuntine emperors or their children but was reserved for the spouses of Trapezuntine rulers, who were purple-born princesses from Constantinople.

Father–son succession in Trebizond was often broken. Because of the officially recognized principle that any member of the Grand Komnenoi dynasty could claim the Trapezuntine throne, the history of the Empire of Trebizond is full of examples of emperors being overthrown. Trapezuntine rulers were assassinated (Manuel II, Alexios IV), given over to enemies (as

George I was to the Ilkhans in 1280) or tonsured, forced to become monks, and later exiled to Constantinople (John III, Michael I).

Another significant aspect that needs to be questioned involves the women of the Grand Komnenoi dynasty. Unlike the case in Constantinople, women in Trebizond were probably able to legitimize autocratic rule. This is confirmed in the examples of Theodora Komnene and Anna Anachoutlou. It may be supposed that practice come from neighbouring Georgia, where the rule of women (Tamar, Rusudan) was a generally accepted practice. However, the autocratic reigns of women in Trebizond were limited to only short-term periods. Power in the Empire of Trebizond always came back to the hands of men. Further, there have been no recorded examples from Trebizond of women holding regencies for their minor sons, whereas there is some evidence of this practice from Constantinople.

Bianconi, Daniele (University of Rome, La Sapienza)

Reading Ancient Texts during the Palaiologan Era: A Few New Evidences from Manuscripts

Reading and copying ancient texts represents an important feature of late Byzantine scholarly life, whose historical and socio-cultural background some very recent publications started revealing. By analysing some new evidence resulting from the direct examination of manuscripts containing ancient texts – old books restored and annotated by Byzantine scholars as well as new ones transcribed by them –, we will try to contextualise the study of ancient texts in late Byzantine society and to connect this learned practice to wider contemporary debates, mostly the Palamite one, in spite of an alleged hostility by the hesychasts both to scholarship and wisdom. The discussed evidence will pertain to figures such as Nikephoros Gregoras and Philotheos of Selymbria, who issued an excommunication of the former, and some other ‘shadowy figures’ like a certain *papas* Malachias (the so-called *anonymus Aristotelicus*), linked to Philotheos Kokkinos and John VI Kantakuzenos.

Blackler, Andrew (University of Birmingham)

What Is a 'Pyrgari'? Exploring the Evidence for Communication Networks in Central Greece

Since 1937, when Antoine Bon first suggested the existence of a line of medieval towers surveying the road from Athens to Lamia, there has been vigorous debate on the possible existence of chains of communication towers in Central Greece. Johannes Koder (1973) proposed a similar network on the island of Euboea (medieval *Egrippos/Negroponte*), but Lock (1986, 1989 and 1996) has argued that the towers were primarily 'feudal, personal and agrarian in their inspiration', an interpretation that has essentially remained unchallenged over the last thirty years. No detailed survey work, however, has ever been undertaken to prove or disprove Bon's and Koder's hypotheses.

Using Geographical Information Systems software (GIS) this paper draws on documentary, cartographic and archaeological evidence to explore the possibility that communication networks existed both in the middle Byzantine and Frankish periods. Information from early 14th century *portolan* charts and a 15th century manuscript *isolario* (travel guide), complemented by 19th and 20th century Austrian and Greek military maps have been integrated by the author with reports on local sites and monuments, Venetian archival records and the historical context of the period to reconstruct the Late Medieval topography of Euboea. This research has identified over double the number of possible tower and beacon sites than have hitherto been recognised on the island.

GIS analysis, coupled with satellite imagery and elevation data, provides the basis for a comprehensive analysis of the viewsheds of each tower. The paper also examines the science behind any communication system, showing how current theories on the existence, operation and effectiveness of Byzantine tower networks in Anatolia and the Peloponnese (Rife, 2008) may need to be re-examined. Towers are referred to in various ways on both early and recent maps (*Pyrgos*, *skopia*, *vigla*, *tore*) but one term, the '*Pyrgari*', appears to provide the clue to the existence of a Byzantine network protecting the *thema* of Hellas in the 9th and 10th centuries. The author's work is still at an early stage, but it is believed that, by using software to interpret the whole landscape and the process of communication within it, we may better utilise existing published archaeological and documentary evidence to understand the military and social structure of an ill-documented

period and, on the island of Euboea, to go some way to solving the puzzle of the lacuna in Procopius' list of Justinianic fortifications in Central Greece.

Chrissis, Nikolaos (Hellenic Research Foundation, Athens)

After the Cataclysm: Re-thinking the Transformations of Roman Identity in a Fragmented World

Byzantine identity remains an intriguing and contested issue, as demonstrated by the growing number of recent studies on the topic and the various, often sharply contrasted viewpoints presented in them. Despite the widely different scholarly interpretations on the nature and foci of Byzantine identity, there is a general consensus that the Latin conquest of Constantinople in 1204 constitutes a turning point. The collapse of the Byzantine state and the consequent political fragmentation created a radically different situation in Romania and had severe repercussions for Byzantine self-perception. This is particularly so, as *romanitas* was (or has been considered to be) intrinsically linked to the political order of the empire, in terms of both ideology and administrative apparatus.

This paper will explore how Byzantine identity was transformed under the dual pressure of 'foreign' domination and fragmentation. We will insist in particular on the impact of fragmentation, by exploring four themes in the writings of authors belonging to the first generations after 1204, in Nicaea, Epiros and early Palaiologan Constantinople. These themes are: first, an observable ambiguity and discomfort in the usage of the term 'Roman(s)' for self-identification; second, a fascinating, if temporary, challenge to the centrality of Constantinople in the contemporary Byzantine worldview; third, the notion of the 'universality' of the Roman empire, which appears to be all but abandoned in the period prior to 1261; and, finally, the theme of unity and reunification which pervades much of the literature of the time and inflects the contacts between the states of Epiros and Nicaea.

Much of the material will be drawn from Byzantine orations and correspondence of the period under examination. These sources have been little used in the past in the examination of Byzantine identity. However, in anthropological and sociological terms, identity has a performative element and is a representational process, an act of communication rather than an 'objective' attribute. Therefore, these sources are particularly apt for the

subject-matter, as acts of self-representation performed publicly and privately.

Overall, it will be shown that the novel circumstances after 1204 prompted a wide range of innovations and departures in terms of self-perception, particularly by the mid-thirteenth century; however, many of these elements were largely rolled back following the recovery of Constantinople in 1261 and the Palaiologan programme of imperial restoration.

Congourdeau, Marie-Hélène (Centre National de Recherche Scientifique, Paris)

Nicolas Cabasilas et l'école juridique de Thessalonique

Nicolas Cabasilas est connu principalement comme un auteur spirituel et un théologien. Or il fut aussi un juriste, dont la formation s'est effectuée dans sa ville natale de Thessalonique. Au 14^e siècle, cette ville, connue pour son rôle dans le renouveau de la culture classique et des études philologiques, était aussi un centre important de réflexion juridique et politique et de copie de manuscrits juridiques. Matthieu Blastarès et Constantin Harménopoulos sont les figures les plus connues de cette « école juridique » dont l'existence a été défendue par plusieurs historiens (Igor Medvedev, Andreas Schminck, Constantin Pitsakis). Nicolas Cabasilas, l'exact contemporain d'Harménopoulos, peut aussi être compté parmi les juristes thessaloniens de cette époque, si l'on se réfère aux connaissances juridiques qu'il exprime dans plusieurs de ses œuvres (*Aux Athéniens*, *Sur les intérêts*, *Contre les abus des autorités*, *Supplique à l'augusta*) et aux raisonnements juridiques que l'on rencontre jusque dans ses œuvres théologiques (*Vie en Christ*). C'est cet aspect moins connu de Nicolas Cabasilas que va explorer ma communication au symposium.

Nicholas Kabasilas is best known as a spiritual writer and theologian. Yet he was also a jurist, whose training took place in his hometown of Thessaloniki. In the 14th century, this city, known for its role in the revival of classical culture and philological studies, was also an important center of legal and political reflection and copying of legal manuscripts. Matthew Blastares and Constantine Harmenopoulos are the most famous figures of this 'legal school', the existence of which has been defended by several historians (Igor Medvedev, Andreas Schminck, Constantine Pitsakis). Nicholas Kabasilas, the exact contemporary of Harmenopoulos, can also be counted among the

Thessalonian jurists of this period, if one refers to the legal knowledge he expresses in several of his works (*To the Athenians*, *On the interests*, *Against the abuses of authorities*, *Petition to the augusta*) and the legal reasoning which appears even in his theological works (*Life in Christ*). It is this less known aspect of Nicolas Cabasilas that will be explored in my communication at the symposium.

Cuomo, Andrea (Austrian Academy of Sciences, Vienna)

Cognitive Linguistics and Intertextuality in Later Byzantine Literature

My paper discusses a methodology for the development of a receiver-oriented linguistics and hermeneutics of Medieval Greek language and literature.

Authors make linguistic and stylistic choices taking into account their readers' reactions and expectations. One can hence say that any text is 'a syntactic-semantic-pragmatic device whose foreseen interpretation is part of its generative process' (see Eco 1979[1983]: 11; 3–15), and that the cooperation of the Model Reader is expected and elicited by authors for the communication to function. Whether we seek to analyse authors' linguistic choices or the pragmatic function thereof, we should take into account the linguistic and cultural competencies of the speech community, within which the analysed text had been produced and used.

After a first part aimed at outlining the theoretical framework that informs my research, in the second part of my paper, I will discuss some examples taken from the Moschopoulo-Planoudean study curriculum, and the network of books and scholars linked to the monastery of Chora in Constantinople, between the 1280s and the 1350s. The examples discussed include excerpts from Planoudes' Letters, textbooks for the teaching of Greek, Gregoras' *Roman History* and Letters, and Kantakouzenos' *Histories*.

Demirtiken, Elif (University of Edinburgh)

Monasteries as Stages of Dissent in Early Palaiologan Constantinople

Emperor Andronikos II Palaiologos, in his countless efforts to make peace with the Arsenites, granted them the monastery of Mosele in Constantinople as a token of his good will. Even though the schismatics happily accepted

the benefaction, there remained, and even increased in number, dissident voices and irreconcilable attitudes until the end of the first decade of the fourteenth century, more than thirty years after the deposed patriarch Arsenios died in exile and not only his, but also patriarch Joseph's memory faded in the collective memory of the public and monastic communities. Contrary to what the emperor hoped to achieve by showing imperial favour, places such as the monastery of Mosele became hubs of subversion and dissent, occupying and changing the cityscape together with numerous other aristocratic patronage activities such as Hagios Andreas *in krisei* and already extant prestigious monasteries like the Peribleptos in the Byzantine capital.

While there have been many studies of individual Constantinopolitan monasteries, their topographical distribution within the city, their participation within the social, religious, and economic life of the late Byzantine state, little has been discussed about how, especially at times of conflict, they became hubs of political dissent. By this, I refer to monasteries not only as location where people met and events took place, but also as places of symbolic importance which were carefully built, gained, connected with one another and with the rest of the city, and used to express political opinion.

In my paper I survey the evidence for the monastery of Mosele granted to the Arsenites by Andronikos II Palaiologos and further I trace back the steps of *making of a monastery*. That is to say, I question the motivations and the ways in which the monastic community and its decision-makers created meaning for their monastery to gain and maintain its symbolic importance, which could then be transferred into political power. Pursuing the answer for the second part, I bring together the contemporary evidence and contextualize the monastery of Mosele within other concessions given to the Arsenites by Andronikos II, e.g., the Church of All Saints, the transportation of the relics of Ioannes of Damascus, which was previously kept in the monastery of Kecharitomene, the transportation of patriarch Arsenios' body and then the deposition of his relics first at the monastery of Hodegoi and later at Hagios Andreas *in krisei*, and lastly the transportation of monk Kouboukleisios' relics to the Peribleptos. In all these cases, the surviving evidence offers insight into a nuanced comprehension of negotiations between of imperial power and dissident groups in the early Palaiologan Constantinople. This contextualization, moreover, complicates the monasteries, taking them away from the religious and putting them back to

the political sphere that occupied a significant place in the city life in this period.

Gerstel, Sharon (University of California, Los Angeles)

Hearing Late Byzantine Monumental Painting

Over the last decades, scholars have begun to investigate the sensorial aspects of Byzantine Art. In this paper, I will consider how monumental painting of the Late Byzantine period records soundscapes – both ecclesiastical and terrestrial. This paper will draw particularly on the finds from a recent project, ‘Soundscapes of Byzantium’, in which a group of scholars from the United States and Greece investigated acoustics and psychoacoustics in the churches of Thessaloniki. The first part of this study, recently published in *Hesperia*, examined the early churches of Acheiropoietos and Hagia Sophia. This paper draws on the study of the city’s Late Byzantine churches, in which the team investigated connections between monumental decoration and monastic chant together with the consideration of architecture and acoustics. Hymn texts and hymn representations are found in St. Nicholas Orphanos, Holy Apostles, Profitis Elias, the Soterios, and the Late Byzantine phase of Panagia ton Chalkeon. These representations join a plethora of ‘sound images’ within the city’s churches – the clanking chains of censers, the wailing of mourning women, the inscription of unfurled scrolls with the incipits of vocalized prayers, etc. This phenomenon is not, of course, exclusive to Thessaloniki, but the prominence of sound representations in this city – a centre of hymn composition with close connections to Mount Athos – merits attention. Monastic programs outside of the city showing similar phenomena will provide comparative material for the study of Thessaloniki’s churches. At the same time in which monastic churches incorporate an increasing number of scenes linked to vocalized chant and prayer, village churches introduce scenes that record audible terrestrial distractions – the sound of women chattering in church, the tinkle of bells worn by flocks of sheep and goats in the surrounding fields, the grinding of millstones, etc. At the core of this presentation is the question of how sound and image worked together in a variety of ritual settings in late Byzantium, and how painters conveyed subtle clues to those who entered the church about the worlds in which they lived and listened.

Gioffreda, Anna (University of Rome, La Sapienza)

An Unknown Work of Nicholas Cabasilas in MS Vat. gr. 16

The sixth codicological unit of MS Vat. gr. 16 (fourteenth to fifteenth centuries), namely ff. 97r–103v, transmits an anonymous treatise on the Incarnation of God the Son under the title λόγος εἰς τὴν κατὰ σάρκα γέννησιν τοῦ Κυρίου καὶ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ: εὐλόγησον πάτερ. A paleographical analysis allows to identify the author of the work with the well known Byzantine theologian Nicholas Cabasilas: in fact, the copyist of the text also transcribed Cabasilas' *Contra iniuria magistratum* in MS Paris. gr. 1276, ff. 65r–87v, 96r–99v, which was corrected by Cabasilas himself, as it has been already shown. Actually, an analogue set of authorial interventions – such as interlinear emendations and marginal addictions – also appear in Vat. gr. 16, ff. 97r–103v, by the same hand, i.e. that of Cabasilas, who can be now identified as the author also of the treatise on Incarnation, which he revised in a MS copied by one of his collaborators.

Grant, Alasdair (University of Edinburgh)

Inter-Confessional Captivity and Clerical Intercession in the Late Byzantine World

In the later medieval eastern Mediterranean, Turkish territorial expansion and Venetian and Genoese shipping created a fluid and dangerous environment. In these circumstances, many Greek Orthodox were taken captive by one or other of these groups, and faced the threat of enslavement. In the many places where Greek Orthodox populations lived outside the empire proper, the responsibility for interceding on behalf of captives often fell to clergymen.

The focus of the communication will be on a reasonably homogeneous corpus of clerical advocacy letters for captives (αἰχμαλωτικά), of which at least a dozen survive from the later thirteenth to early fifteenth centuries. The paper will briefly explain the nature of the αἰχμαλωτικόν genre, and then evaluate the historical significance of these letters. They will be framed in the context of the reforming patriarchate of Athanasios I (1289–93, 1303–9), and interpreted with corroboratory evidence from historiographical and archival sources.

This communication will suggest that the case of clerical intercession on behalf of captives offers new perspectives on the Byzantine world after 1204 in principally three respects: First, it allows for the study of Christian-Muslim relations without undue bias towards male elites, since non-elite men, women, and children all appear in the sources as captives. Second, it challenges the traditional picture of the late medieval Orthodox Church as predominantly inward-looking and contemplative, suggesting instead that clergy could be approachable and pro-active. Lastly, it suggests that the study of late Byzantium – territorially much diminished – can be enriched by understanding clergy as ‘agents of empire’.

Horvat, Franka (University of California, Los Angeles)

Interpreting the Apocryphal Representation of Melchizedek from the Church of Saint John the Baptist, Chrysapha

The small church of Saint John the Baptist, dated by an inscription to 1367, and adjacent to the monastic church of Panagia Chrysaphitissa in Chrysapha, Laconia, contains a number of unusual representations. In this paper, I focus on one image in particular: Melchizedek, who is portrayed as a hermit with overgrown, unkempt hair and unclipped fingernails. While this Old Testament priest is usually seen as a prefiguration of Christ, the image of the wild Melchizedek comes from apocryphal writings and acts in this church as a metaphor for ascetic monasticism. As Sharon Gerstel and Ludovic Bender have demonstrated, the region around the church was known for its isolated hermitages, which were often located in caves and in ravines. The textual tradition for the wild Melchizedek is quite rich and extends to works of Greek, Coptic, Syrian, Arabic, and Slavic origin. There are, however, few visual examples of this idea: in fact, the representation from Chrysapha is to my knowledge the only preserved example from Byzantium. Aside from his unusual appearance, Melchizedek is uniquely paired with another Old Testament priest – Aaron. Based on my analysis of the images, their textual sources, the context of this church and the religious climate in this region, I argue that at Chrysapha Melchizedek and Aaron act as archetypes of the ideal hermit and priest respectively, and that each of them represents an important aspect of monasticism.

Huggins, Mark (University of Edinburgh)

A Still, Small Voice in the Fourteenth Century: Nicholas Kabasilas Amidst his Contemporaries

Over the last century, the life and works of Nicholas Kavalas have attracted greater and more systematic interest. Moreover, scholars have consistently made his relatively less well-known and unedited writings available in both critical and non-critical editions. What has emerged from these publications, as well as from a study of his correspondence with Demetrios Kydones, Manuel II Paleologos, Neilos Kavalas, Gregory Akindynos and others is that Nicholas Kavalas has quite often fallen victim to the contentious nature of his era, troubled as it was by civil wars, political and spiritual unrest and eventually full governmental collapse. In an age of both physical and spiritual polemic, scholarly discourses have naturally attempted to discern which possible faction they can assign Kavalas to: Stoic (Gouillard) or Aristotelian (Demetrakopoulos), Hesychast (Angelopoulos, Müller-Asshoff) or Anti-Palamite (Polemis, Demetrakopoulos), clerical (Angelopoulos) or lay (Ševčenko). However, as Congourdeau (2004) has perceptively noted, such attempts to relegate Kavalas to one battle line or another are, to a certain degree, ill-conceived. First, Kavalas himself strove to avoid controversial terminology or to name the sources upon which his thought rested. Secondly, by approaching Kavalas in the perpetual attempt to discern his party-loyalty in the subtext of his writings, it is precisely Kavalas himself who is overlooked. Emphasis is placed on the thought of Gregory Palamas, Gregory Akindynos, Barlaam, Demetrios Kydones or others, but not on Kavalas himself, on his own terms. The very fact that he maintained strong and lasting connections with all of these opposing factions – and yet painstakingly avoided participation in their controversies – has yet to be fully analyzed and appreciated in its own right. The present paper contributes to this end in two ways. First, it responds to the recent, rigorous argumentation of Polemis (2013), who seeks to align Kavalas with Barlaam and Akindynos, in opposition to Palamas. Polemis conducts a comparison of passages between the four authors in order to substantiate his claims. A close philological analysis and re-reading of these very passages will demonstrate that, while perceptive, Polemis' argument nevertheless overstretchers itself, reaching for conclusions that the texts simply cannot support. Secondly, and in answer to the first section, Kavalas' own thought concerning the constituent elements of Christian life is succinctly presented. In this section, both his indebtedness to the factious literature of his age, as well as his personal creativity in

departing from – and transcending – these discourses, is demonstrated. His thought is unique in the 14th century, critical of all views simultaneously and beholden to none, a conclusion which emerges naturally from the close engagement with the wide variety of writings he has left to posterity.

Kastritsis, Dimitri (University of St Andrews)
Some Ottoman Perspectives on Byzantium

Although there is still plenty of work to be done on late Byzantine and post-Byzantine views of the Ottomans and wider world, this is an area about which a fair amount is already known. Specialists on the Palaiologan period have studied the political views and classicizing tendencies of such late Byzantine authors as Manuel II Palaiologos, who came to identify with the ancient Greeks and view the Ottomans as similar to Persians or other barbarians. There is still much to explore when it comes to an unusual author like Laonikos Chalkokondyles, whose history is unique not least because it is based largely on Ottoman sources. But what is perhaps the least studied or understood aspect of the cultural history of the period is the related question of early Ottoman perspectives on Byzantium. This lacuna is largely due to the fact that few Ottomanists study the period when Byzantium still existed. Moreover, and not without good reason, in recent decades the field of Ottoman studies has tended to focus more on the Ottoman Empire's roots in the post-Mongol Islamic world than on Byzantium. To a certain extent, this reflects Ottoman sources themselves, which tend to downplay the importance of Byzantium in favour of emphasizing the Ottomans' struggles and credentials in the greater Islamicate world.

Nevertheless, there are notable exceptions to this rule. In this paper, I will consider the presentation of Byzantium in the works of Ahmedi, Aşıkpaşazade, the anonymous *Chronicles of the House of Osman*, Oxford Anonymous (*Marsh 313*), the *Holy Wars of Sultan Murad*, and several other fifteenth-century sources. I will argue that as in the case of certain Byzantine authors, what is often noteworthy apart from the focus on religious rhetoric and conflict is the practical reality of shared space, as well as a sense of curiosity about history, material culture, and the differences between peoples, religions, and civilizations. By examining late Byzantine and early Ottoman texts side by side, we may begin to understand more about what was in many ways a shared, if largely contested world.

Kinloch, Matthew (Austrian Academy of Sciences, Vienna)

The Reconquest of Constantinople did not Take Place: Towards a Postmodern Historiography of Late Byzantium

Modern historiographical reconstructions of ‘what happened’ in the period between 1204 and 1261 generally tell the same story. It starts with the fall of Constantinople in 1204 and the consequent fragmentation of the old Byzantine empire into a host of new Latin and Byzantine polities. In the middle, it narrates the conflicts between these new polities (as well as some pre-existing ones, such as the Seljuks and Bulgarians). Finally, it ends with the ‘reconquest’ of Constantinople in 1261, by the forces of the empire of Nikaia.

This narrative, which moves from exile to return, systematically privileges of the so-called empire of Nikaia, whose forces captured Constantinople in 1261, even from its inception in the early thirteenth century. Even seemingly descriptive scholarly apparatus, such as periodisation, regnal numeration, and titlature, has been subordinated to the logic of this narrative and Nikaia’s privileged position within it. The meaning (and importance) of action has become dependent on its relevance to the progression of this narrative. Consequently, Nikaian victories, such as the battle of Pelagonia, have been accorded importance, while Nikaian’s defeats, such as the battle of Poimanenon, and even whole rival polities have been deemed peripheral and unimportant by the same logic.

Some Byzantinists would like to believe that this framework belongs to a cruder historiography, leftover from the nineteenth century, and that scholarship no longer depends on this distorting narrative. While it is true that Byzantinists have not been writing *Narrative Histories*, this does not mean that this narrative of ‘what happened’ does not still underpin almost all academic historiography engaged with the period. To the extent that this narrative artifice has been problematised, solutions have revolved around the identification and removal of the ‘bias’ in the Nikaian-centric textual record and the promotion of counter-narratives, ‘discovered’ in the textual production of other polities. For example, the *Chronike syngraphe* (Χρονική συγγραφή) of George Akropolites, the most influential historiographical narrative of the period, has been challenged as Nikaian-centric, pro-Palaiologian, and self-promoting. However, although historians have carefully revaluated how the author presents action, the ‘biases’ and rhetoric

evidenced in the *Chronike syngraphe* are always deemed extrinsic to ‘what actually happened’, which is still considered knowable from the text, no matter how ‘biased’.

In this paper, I suggest that ‘bias’ is meaningless, since it is impossible for a text to be unbiased. Further, I argue that modern historians of the thirteenth-century Byzantine world need to problematise not just how past action is presented in their ‘sources’, but also what action is presented. Taking the polemical starting point of Jean Baudrillard in his famous essay *La Guerre du Golfe n’a pas eu lieu*, I suggest that the reconquest of Constantinople in 1261 did not take place. I use this counter-intuitive position to explore the epistemological break between modern historiography and the thirteenth-century past, first destabilising some of the foundational assumptions of contemporary historiography and then exploring some new approaches offered by postmodern philosophies of historiography.

Kiousopoulou, Tonio (University of Crete, Rethymno)

Constantinople during the Palaiologan Period: Political Power and the Organization of the Urban Space

The purpose of this paper is to investigate the traces left by the powerful social groups on the structure of Constantinople. During the late Byzantine period, the principal poles of power formed in the City were the administrative centre and the religious one. This was due to the installation of the Palaiologoi and the aristocrats in the district of Blachernai as well as to the staying of the Patriarchate in Hagia Sophia. What is of interest then is to examine the formation of these two poles and their impact on the organisation of the urban space in relation with the policy pursued by both the emperors and the patriarchs.

Kladova, Anna (Johannes Gutenberg University, Mainz)

Back to the Roots: Episcopal Elections in the Late and Post-Byzantine Periods (13th–16th Centuries) in a Comparative Perspective

Unlike their counterparts in the western mediaeval and late antique fields of research, episcopal elections in Byzantium have been suffering the destiny of a scientific orphan for almost a century. Since the two lengthy articles by Russian scholar Ivan I. Sokolov appeared at the beginning of the 20th century – one concerned with the canonic law and canonistic commentaries on

episcopal elections, one on the patriarchal elections –, there have been no attempts to provide a systematic and comprehensive study of this seemingly fundamental element of Church history. Sokolov's work itself focused on testimonies from the 9th century onwards, ignoring the complex questions which emerge if the evolution from the late antique to the Byzantine period (3rd–8th centuries) is to be analysed.

Throughout the 20th century, except for some short articles and entries in handbooks, the subject has been treated as if there are no questions to be asked. My project on the episcopal elections in late Byzantium and former Byzantine territories in the 13th–16th centuries led me to studying the whole development of the procedure, starting in the early Christian era, through the late antique, early Byzantine and middle Byzantine periods. There are striking parallels to be drawn between the early phase of the development and its transformation after the gradual decline of the Byzantine Empire during the 13th–15th centuries, and for that reason the long range diachronic perspective is of primary importance for the interpreting each phase of the millennial evolution. The scarcity of the secondary literature available made it necessary for me to expand my project on the earlier period as well. Understanding the episcopal election procedure in the 13th–16th centuries can only be complete if one accounts for the development of the collegial institutions of the Church, including both councils and regularly synods, which has its beginnings in the 2nd–3rd century already, as well as for the nature of the canon regulatory tradition, which at the moment of its appearance represented a completely different phenomenon compared to what it has come to be during the classical Byzantine epoch.

In this paper I would like to present some of the results of my work, focusing on the parallels between the late Byzantine/post-Byzantine period (13th–well into the 16th centuries) on the one hand and the early Christian and late antique period (3rd–7th centuries) on the other. The working hypothesis suggests a direct structural connection between the Church being able to rely on its status of a religious institution supported by a stable state structure and its tendency to reduce the procedure of episcopal appointments to a cooptation, in contrast to the broadly accepted communal participation as attested at first well into the early Byzantine period (7th centuries) and afterwards basically every time the Byzantine state loses its domination and Orthodoxy is reduced to a minority confession/religion or a second-class confession. In Asia Minor during the Ottoman expansion, as well as in the whole of the Ottoman Empire after the fall of Constantinople, in Cyprus

under the Lusignans and the Venetians, and finally in the Near East under the various Islamic dynasties, the Church hierarchy had to reestablish the participation of the laity and the clerics in the appointment of its prelates, as long as it ceased to have the Empire standing on its sides. Different perspectives on this correlation and to discuss the possibility of stating a direct casual connection are the main topics of the paper.

Kolovou, Ioulia (University of Glasgow)

Little-known Connections: Sir Walter Scott and Anna Komnene

What connects Sir Walter Scott and Byzantium? It is a little-known fact that the father of historical fiction chose Komnenian Constantinople as the setting of his penultimate novel, *Count Robert of Paris* (1832). Inspired by an episode narrated in Anna Komnene's *Alexiad* (11.18) and retold by Edward Gibbon in *The History of the Decline and Fall of the Roman Empire*, *Count Robert* is an intriguing work of fiction whose historical inaccuracies and anachronisms, all of them results of conscious artistic choice, reveal much about the close if contested and problematic connections between historiography and historical fiction. Scott's take on Byzantium and the 'Greeks' predictably echoes Gibbon's disparaging stance, which still seems to dominate popular perceptions of Byzantium, in spite of all the progress made in Byzantine studies.

But in a surprising twist, the one Byzantine who is presented in more positive terms is the historian Anna Komnene, one of the main female characters in *Count Robert*. Scott's almost proto-feminist Anna Komnene is not the ambitious conspirator or the bitter old woman who despises her brother and mourns for her lost dreams, as the historical canon has represented her (a canon that Leonora Neville's recent biography of Anna Komnene attempts to dismantle), but a gifted and powerful writer and even a warrior in single combat against the Amazonian Norman Countess Brenhilda. Thus Scott anticipates insights of recent scholarship by two centuries. Using this novel as a starting point, it would be interesting to find a space within Byzantine studies to explore the outreach and impact of academic developments in the field on the public consciousness via historical fiction.

Kubina, Krystina (University of Vienna)

'But a Friend Must Not Sleep, When Such a Man Commands to Write ...': Motivations for Writing Poetry in the Early Palaiologan Period

The production of Byzantine poetry was always bound to specific occasions and contexts. This has long been acknowledged by scholars who speak about 'occasional poetry' or 'Gelegenheitsdichtung', although not much is known of the commissioning of poetry. In my paper, I will demonstrate that the production of poetry should be located on a continuum between the two poles of external and internal motivation. My contribution will elucidate this continuum by looking at early Palaiologan poems and what they reveal about the context of their composition. Most of my material comes from the poetry of Manuel Philes who in some poems explicitly describes the process of commissioning and its impact on the relationship between poet and patron, for 'a friend must not sleep, when such a man commands to write'. However, I will also include other authors like Georgios Akropolites, Maximos Planudes and Nikephoros Chumnos, who provide information about their poetic work in other writings.

I will start by looking at commissioned poetry. In recent years, scholars have made great progress in elucidating especially the relationship between donors, commissioned objects and the epigrams related to them. Although epigrams are always cited as the example *par excellence* of commissioned poetry, there is (almost) no information in Byzantine texts about the process of their commissioning. I argue that this is due to the epigram's character as part of the *kosmos* of a larger object, about whose production one can, indeed, find information. Furthermore, not much is known about poems other than epigrams. Who commissioned what, when and why? What did the poet earn from accepting an order? Straightforward statements about the character of some pieces as commissioned poems can be found in the context of both didactic poems and metrical *metaphraseis*. In most instances, however, it seems that a combination of external and internal motivation might have stimulated the poet to write a poem. In this case, the poet would have known about the interests of his patron and expected the latter would give him a reward for his verses, but there would have been no formal commission. A (mainly) internal motivation, by contrast, forms the basis of many epistolary poems, often related to the friendship of the poet and his addressee. However, as friendship in Byzantium was often instrumentalized as a means of promoting one's own position in society, the friendly

exchange of (verse) letters was in this way, too, externally motivated by social reasons.

The close reading especially of Philes' poems reveals that there was a whole range of external and internal motivations to write verse in the early Palaiologan period. In particular, commissioning was no fixed process, but varied from patron to patron and occasion to occasion. The production of verse was thus triggered by the upper class's demand for poems on the one hand and by the constant effort of the authors to promote their position as skilful writers on the other hand.

Leonte, Florin (Palacký University Olomouc)

Joseph Bryennios' Kephalaia: Constructing Didactic Authority in Late Byzantium

For centuries Byzantine authors collected and abbreviated texts for various purposes, whether practical, spiritual, or didactic. Often, the resulting compositions preserved in the form of *florilegia* and *gnomologia* included exclusively lists of wise sayings that acknowledged the influence of the source texts. Yet, in other cases, authors made a rigorous selection of inherited texts and, even if they drew on similar books of wisdom, they also elaborated their works according to specific designs. In such cases, the common lists of wise sayings were replaced by collections of brief chapters or *kephalaia* on certain topics. In the late fourteenth and the early fifteenth centuries, these works of *kephalaia* appear to have been quite popular and sometimes there can be even detected multiple connections among them.

In this short presentation I will focus on two moralizing texts in the form of *kephalaia* penned by the late Byzantine author, Joseph Bryennios (d. 1430s): the *Seven Times Seven Chapters* and the hitherto unedited *Garden or Two Hundred Theological-Moral Chapters* (Vindob. theol. gr. 235, fols. 2–234). A court preacher with a substantial oeuvre of sermons and other theological works, Bryennios also participated in the negotiations between Greeks and Latins, which indicates his involvement with issues beyond pastoral communication. In these two texts, while adopting a moral perspective, Bryennios offers insights into further aspects of rhetorical composition and political virtues. Thereby, arguably he undertook the role of a teacher which can be detected at least in two other texts of *kephalaia* by his contemporaries, Demetrios Chrysoloras and Manuel II Palaiologos. I argue

that, in writing these two books of moral chapters, Bryennios constructed a kind of didactic authority that was intended to emulate his contemporaries' similar pedagogical roles.

McLaughlin, Brian (Royal Holloway, University of London)

A Persuasive Paradox? Anna of Savoy in the Histories of John Kantakouzenos

When the emperor Andronikos III Palaiologos died in June 1341, his son and intended successor was only nine years old. Within months, a brutal civil war erupted between the regency government led by the dowager empress, Anna of Savoy, and the followers of John Kantakouzenos, Andronikos' court favourite and megas domestikos. The conflict, which would last until February 1347, was the most disastrous of all Byzantine civil wars; it arguably marks the opening of the final phase in Byzantine history. Kantakouzenos' eventual triumph was bitter: he struggled to rule a depopulated, impoverished, and fractious state before being forced to abdicate in 1354.

In his memoirs, generally known as the Histories, Kantakouzenos lamented that the war had 'overturned and ruined nearly everything'. Scholars have long recognised the fundamentally self-serving nature of Kantakouzenos' account, which attempts to justify his actions and deflect blame for the devastating conflict. Far less acknowledged are his parallel efforts to systematically excuse Anna of Savoy of responsibility for the war.

Kantakouzenos set himself a paradoxical task: he sought to present the leaders of both sides in a ruinous war as essentially blameless. The war itself was therefore a tragic and unnecessary accident; both parties could be reconciled and put retribution aside. In the conditions of the 1360s, when the Histories appears to have been composed, this argument would have been a difficult sell, not least as the polymath and historian Nikephoros Gregoras had already firmly cast Anna as feckless, foreign, foolish and fickle. Kantakouzenos therefore applied all his rhetorical skill and learning to this audacious task.

This paper examines Kantakouzenos' literary depiction of Anna of Savoy, which has attracted little scholarly attention yet is fundamental to understanding the third – and by far the largest – book of his memoirs and

is a central element of the apologetic scheme of the complete Histories. It will examine the techniques Kantakouzenos employed to characterise a woman who was his most determined enemy yet whom he also called his 'sister'. From beneath the superficial stereotypes of 'feminine weakness', the portrait of a shrewd and resolute female ruler emerges. Furthermore this paper will attempt to offer answers to the fundamental questions which arise: why did Kantakouzenos go to such troubles to preserve Anna's reputation? And is his paradoxical portrait persuasive?

Macrides, Ruth (University of Birmingham)

Staging the Throne: Succession in Late Byzantium

Abstract to follow

Magdalino, Paul (University of St Andrews)

The Byzantios of Theodore Metochites

Theodore Metochites was the most heavyweight intellectual of the late Byzantine period, as well as the most munificent patron of the arts, who is known even to tourists for his rebuilding and sumptuous redecoration of the Chora church, now the Kariye Museum in Istanbul. His oration entitled *Byzantios or concerning the imperial capital* thus deserves attention for its authorship, along with the unique qualities that make it a remarkable monument of literature in a period when Byzantine art and architecture were not remarkable for their monumentality. The *Byzantios* is not only the longest Byzantine literary work devoted to Constantinople, but also the first freestanding rhetorical praise of the city to have survived from later than the fourth century. The text has only recently become available in a critical edition and begun to attract serious scholarly comment. Though disappointing as a source for topographical and architectural facts, it is interesting to read as a cultural and ideological statement with several layers of meaning. This paper discusses Metochites' reasons for composing a monumental literary tribute to Constantinople almost one thousand years after the foundation of the city. On one level, the *Byzantios* was clearly meant to be a rhetorical *tour de force*, a dazzling piece of epideictic in emulation of Aelius Aristides and Libanius, which would do, belatedly, for Constantinople what they had done for Athens and Antioch. The civic rhetoric of Late Antiquity was enjoying a comeback, and Metochites had already pronounced an oration in praise of Nicaea. On another level, the

oration was a vehicle for airing the philosophical, scientific and historical interests that Metochites shows in his other writings. Together with his other two major orations, the *Ethikos, or concerning education* and his *Encomium of St Gregory of Nazianzos*, the *Byzantios* forms a trilogy of meditation on themes that were close to the author's heart, because they were central to Byzantine cultural identity. It is on this affective level that we should primarily approach the *Byzantios*, which Metochites advertises at the outset as an expression of love for his city. My paper will explore the individual twists that Metochites gives to the conventional and dominant motifs of city encomium (situation, size, beauty, nobility and piety of the inhabitants), in emphasising the cosmic importance of Constantinople, its successful harmonization of antique grandeur and contemporary dynamism, its generosity to other peoples, and its commitment to orthodoxy, in all of which it long ago surpassed the great cities of antiquity. The author's evocation of artistry and building materials is noted, and attention is drawn both to the features that he mentions (walls, aqueducts, baths, harbours, churches of Hagia Sophia and the Theotokos) and to the notable omission of the imperial palace and the houses of the aristocracy, as well as the surprisingly short space devoted to *paideia*. Finally, the text's optimistic depiction of Constantinople is discussed in relation to the catastrophic situation of the Byzantine state that Metochites administered for Andronikos II, and its critical allusions to contemporary Rome are seen as an indication that it was fundamentally conceived as a comparison of Old and New Rome.

Makris, Georgios (Princeton University)

Monastic Presence in a Fragmented Anxious World: The View from Thrace

Similar to other places in the late Byzantine world, Thrace offered an idyllic setting for a remarkable range of monastic experiences. This paper examines the historical lifecycle and archaeology of monasticism across the hinterland of Constantinople in the southern Balkans, during the thirteenth and fourteenth centuries. My objective is two-fold: to explore the remarkable range of experiences and practices available to monastics in the later Middle Ages. Second is to identify the modes of interaction between ascetics and lay society through an analysis of archaeological and written sources. By transcending the political boundaries that now divide the region, this paper uniquely tells the story of some of Thrace's inhabitants – monastic and lay – and their culturally-specific environment from a multidisciplinary perspective. The presentation takes the form of an escapade which has four

main stops all located in the rural Thracian landscape, some on rugged mountainous zones. Along the way, I will raise questions about architecture and spatial layout of monastic settlements in Late Byzantium; about commercial activity, patronage and regional social composition as evidenced in the archaeological and textual records; about the concept and memory of the holy mountain in the fragmented late Byzantine world; and about the relation between centre, here being Constantinople and Mt Athos, and periphery, meaning Thrace, amidst the turmoil of war between Byzantium and the Ottomans in the fourteenth century.

A burning question remains: what can the Thracian examples add to our current view of late Byzantine monastics? When looking at the late medieval Balkans, studies of Byzantine monasticism have drawn heavily on the predominant paradigm of Mt Athos. The presence of abundant archival material and the significant number of preserved buildings in the many still-active monasteries have caused the scholarly discourse on Balkan monastic spaces to revolve around the most celebrated monastic center of the Byzantine world. By considering the archaeology of monasticism, including spaces, objects, and landscape alongside textual sources such as saints' lives, this paper also sees Mount Athos within the context of its monastic hinterland without isolating the Holy Mountain, and thus asks questions about what was typically monastic in Late Byzantium. Moreover, Thrace constitutes an attractive research context in which to investigate the practice and development of late Byzantine monasticism in the heartland of the empire, because the area remained under Constantinopolitan control throughout the Middle Ages without noticeable waning of imperial authority until the Ottoman advance in Europe.

Thrace's monastic communities served as clusters of refuge, exile, or cultural production for members of the army such as Michael Glabas Tarchaneiotēs (1235–1395) at Sozopolis; influential clergy such as Patriarch Athanasios I (1289–1293 and 1303–1309) on Mt Ganos; imperial figures including John VI Kantakouzenos (1347–1354) at Didymoteichon, but also local, non-elite populations. Ultimately, Thrace allows us to examine how monasticism managed to remain viable in the final centuries of the empire and consider the mechanisms by which monastic communities adapted to shifting political realities of the late medieval Balkans and new external forces.

Malatras, Christos (Hellenic Research Foundation, Athens)

Networking, Petition and Philanthropia in Palaiologan Constantinople

Petition epistolography is one of the particular features of Late Byzantine literature. A. Laiou taught us through the comparison of the corpora of letters of the Patriarch Athanasios and Gregorios Kyprios, who petitioned the emperor on several issues, how justice was often viewed as a result of networking strategies and how the lack of an extensive network contributed to the downfall of Patriarch Athanasios. In our contribution we will move the ladder of petitioners further down and will analyse the networks of more lowborn intellectuals, such as Michael Gabras and Theodoros Hyrtakenos. None of these scholars acquired an important position in administration, but rather served as teachers and/or were employed by members of the elite. Their correspondents were of a broad social background, from the lower levels of administration to the top of the social elite and the higher aristocracy such as Ioannes Kantakouzenos or Theodoros Metochites. In the case of these lowborn scholars it is interesting to study how they created and maintained their network, how they used their different correspondents and, above all, their patrons, in order to achieve the aims of their petitions. Moreover, what was the content of each of their petition in relation to the patron they address?

Never before was the elite more powerful socially and economically and more conscious of its position than the early Palaiologan period. In this period it was not only the emperor, but the elite too, that were in a position to perform benevolence and *philanthropia*, by distributing their surplus to whom they desired in order both to maintain their circle of friends and supporters and to preserve social peace. This practice should be distinguished from almsgiving, which has a different nature, aim and recipients.

Unlike the rhetoric of poverty, known through the poems of Ptochoprodromos back in the twelfth century, the Palaiologan scholar petitioners do not focus so much on their own misery, but rather resort to deference to their powerful correspondent, in order through the *captatio benevolentiae* to acquire what they ask for. Moreover, these scholar petitioners make use of the concepts of benevolence and *philanthropia*, as a social obligation of the powerful person they address, in order to acquire material aid, either in the form of goods or money or at times even their

wage itself, and social or political capital, in the form of the right for public speech or as becoming part of the network of a powerful person.

Manolova, Divna (University of Silesia, Katowice)

The Mirror of the Moon and the Moon in the Mirror: Demetrios Triklinios' on Lunar Theory

Demetrios Triklinios' essay on lunar theory is largely unknown today except for its importance as the source confirming that Triklinios was a native of the city of Thessaloniki. This brief exposition is, however, a remarkable early example of astronomy becoming one of the principal preoccupations of Palaiologan scholars. It is also unique among the Byzantine astronomical works as it is solely dedicated to the examination of the Moon and its surface and thus, a valuable specimen of late Byzantine scientific discourse.

Triklinios relied on the interplay of text and diagram in order to convey both existent and new knowledge concerning lunar theory. In addition, he employed a number of rhetorical tools which facilitated further the processes of memorisation and learning. Based on the analysis of the latter, I argue that the text was intended for instructional purposes. Finally, Triklinios' essay describes several observational experiments involving the use of a large mirror, a scientific method traditionally considered a rare occurrence in Byzantine astronomical texts and practice. The case study of Triklinios' work and its circulation allows us to explore the interplay between science and rhetoric in Byzantine literary culture and thus, to analyse the social implications of astronomical instruction in Palaiologan Byzantium. Simply put, the curious case of a philologist who coincidentally authored a treatise on lunar theory unique in the context of Byzantine scholarship brings forward the questions as to why the instruction and preoccupation with astronomy was deemed needed and useful during the final centuries of the empire and whether the interest in the knowledge of the heavenly bodies and their movements characteristic for Palaiologan Byzantium was something more than a scholarly vogue.

The present paper introduces Triklinios' work and discusses its instructional value based on the memory and visual aids it provides the reader with in order to impart knowledge about the lunar phases, aspects, and perhaps most importantly, an explanation concerning the nature of the dark figure that appears on the lunar surface. Within the present inquiry, Triklinios' work is

discussed in the context of its preservation in its earliest extant copy, namely *Monacensis graecus* 482, produced by Neophytos Prodromenos during the third quarter of the fourteenth century. Finally, the paper concludes with an analysis of the mirror experiments Triklinios described and with observations concerning their feasibility.

Mattiello, Andrea (University of Birmingham)

Male Fashion in Late Byzantine Funerary Portraits: Threading Connections in Mystras

Fashion in the Late Byzantine period has been recognised as a cultural phenomenon shared between members of the elites of the Empire and notable individuals of other courts around the Mediterranean. More recently, Hans Belting and Cecily Hilsdale pointed out that the reinterpretation of similar standards in the design of official and notable costumes, represented a visual *lingua franca* employed by individuals expressing authority, power, influence, and wealth. This paper aims to show that the depiction of costumes of the Late Byzantine elites provides further evidence of the codification of standards belonging to both established and recognizable Byzantine designs, as well as to designs from exogenous contexts.

Archaeological evidence, descriptions in historical accounts, and pictorial depictions all frame our general understanding of the costumes of the Late Byzantine period. Notable examples include the costumes depicted in the funerary monuments in the exonarthex of the Chora katholikon, and those described by Pseudo-Kodinos in his *Treatise*. Echoes of this fashion are also detectable in the costumes of the Byzantine delegation attending in 1439 the Council of Ferrara-Florence, which was documented in Pisanello's drawings depicting members of the retinue of John VIII Palaiologos, as well as described in the *Lives of Illustrious Men in the Fifteenth Century* by Vespasiano da Bisticci.

To identify exogenous elements linked to a broader Mediterranean visual *lingua franca*, it is necessary to focus on the depicted details of these known examples. In particular, it is useful to focus on designs, found in funerary monuments depicting the fashion employed by notable individuals, who were also part of social groups connected to elites from outside the regions controlled by the Late Byzantine Empire. While portraits of notable individuals on funerary monuments of the Late period are generally relevant

to characterize the costume designs of the period, to detect the circulation and the diffusion of a visual *lingua franca*, the depictions found in Mystras are particularly significant, since they show costumes with design elements that provide important information on the network of Mediterranean trading and political connections associated with this centre of cultural production.

In this paper, we take into consideration a selection of depictions of male costumes from the churches of the Hodegetria and the Hagioi Theodoroi in Mystras, and use historical accounts such as Sphrantzes' *Chronicle* and Badoer's *Accounts book*, as well as the *Treatise* by Pseudo-Kodinos, to highlight and analyse the evidence embedded in the rendition of these costumes. We show how these Late Palaiologan costumes can be used to address and better explain the complexity of the cultural and economic exchanges that informed the life of the Imperial court in the Morea, as it related to centres of power both Byzantine as well as across the Mediterranean.

Mitrea, Mihail (University of Newcastle)

Parents in Pain: Literary Expressions of Grief in Philotheos Kokkinos' Vitae of Contemporary Saints

Philotheos Kokkinos (c. 1300–1377/8), a native of Thessalonike, student of (worldly) rhetoric, and Athonite monk with a distinguished ecclesiastical career, gracing twice the patriarchal throne of Constantinople, is the most prolific and arguably most gifted Palaiologan hagiographer. He composed numerous lives of saints, five of which dedicated to contemporary figures (Nikodemos the Younger, Sabas the Younger, Germanos Maroules, Isidore Boucheir, and Gregory Palamas). In these vitae, Kokkinos offers poignant depictions of sorrow and emotional distress in the face of illness and the threat of death, the most touching of which are the ones of parents faced with the suffering and death of their children. This paper investigates literary expressions of grief in Kokkinos' vitae of contemporary saints, especially the miracle accounts, looking at gender variations in the depiction of parents' attitudes towards the threat of (or actually) losing a child. Moreover, it enquires into the functions of such emotionally charged episodes into Kokkinos' hagiographical accounts.

Mitsiou, Ekaterini (University of Vienna)

The Empire of Nicaea Goes Digital: Possibilities and Constraints

The first half of the 13th century has attracted much attention as a transformative period for the Eastern Mediterranean. The capture of Constantinople (1204) modified the dynamics of the entire region through the formation of new states and socioeconomic changes within the former Byzantine territories. Three ‘Byzantine’ states “in exile” emerged through the actions of members of the aristocracy, the “Empire of Trebizond”, the “State of Epirus” and the most successful among them, the “Empire of Nicaea” (1204–1261).

In the historical discourse, the Nicaean Empire has been analysed in various ways. The most persistent method was the collection of the information given by written and material evidence and its synthesis in a traditional narrative form. Despite its merits, this methodology does not suffice to fully analyse the historical developments on a social and political level.

Recently, however, the study of the State of Nicaea started to experience the benefits of the “digital turn” in the humanities. The Nicaean past began to be the focus of different interpretative frames based on modern tools and theories such as *Social Network Analysis* (SNA) and *Historical Geographic Information System* (HGIS). Both have been used in various studies on (medieval) social history, historical geography and archaeology in the last years, providing new insights into the actual complexity of medieval societies. Their advantage is that they enable us to capture, measure, visualise and analyse webs of human relations and interactions, also on a spatial level.

Another promising prospect is a plan for the creation of a Lascarid prosopographical database at the Austrian Academy of Sciences. This digital project will fill-in an enormous gap in Byzantine prosopography. At the same time, such a form of data collection creates a more exhaustive basis for the application of the aforementioned tools such as SNA and HGIS.

The present paper aims at presenting the benefits but also the restraints of digital approaches for the period between 1204 and 1261. At the same time, it hopes to open the discussion about further possibilities for the digital future of the study of the Empire of Nicaea.

Morton, James (University of California, Berkeley)

The Fourth Crusade and the Greek Church of Southern Italy: Legal and Cultural Consequences

Byzantinists have traditionally framed the post-1204 Byzantine world in terms of the various successor states that sprang up in the Balkans and Asia Minor, yet the Fourth Crusade also had significant indirect consequences for the Greeks of southern Italy, a matter that few historians have studied in detail. Although the Byzantine Empire had lost control of its remaining Italian territories in the 1050s–1070s, the Italo-Greek communities of Calabria, Sicily, and Apulia retained close religious and cultural ties with Constantinople throughout the twelfth century. However, the destruction of the Byzantine Empire in 1204 and the Roman papacy's attempts to absorb its church resulted in a radical transformation of the Italo-Greeks' position, as they were increasingly circumscribed within the administrative system of the Western church.

This paper will examine the effects of the papacy's post-1204 ecclesiastical reforms, particularly those of the Fourth Lateran Council of 1215, on the Italo-Greeks' status as a cultural and religious minority. It will approach the subject from the perspective of legal anthropology, focusing on a large and hitherto unstudied body of Greek canon-law manuscripts from thirteenth-century southern Italy known broadly as '*nomokanones*'. These were part of a diverse genre of Byzantine manuscripts that aimed to collate and explicate the law of the Orthodox church; southern Italian Greeks continued to copy and read such manuscripts until at least the fourteenth century. They also provided the subject matter for several religious treatises by Italo-Greek writers, most notably Nicholas-Nektarios of Otranto (c. 1160–1235).

The central argument of this paper is that 1204 fundamentally altered the way in which the Greek church of southern Italy related to its Byzantine legal heritage. Whereas the twelfth-century Italo-Greeks had retained Byzantine canon law as the basis of a formal ecclesiastical legal system, the thirteenth-century Latin church reforms resulting from the Fourth Crusade brought this to an end. Nonetheless, although the *nomokanones* had lost their authority as legal texts, Italo-Greeks came to seize on them as sources of cultural authority. The Greek community drew on the Byzantine canon-law tradition both to justify its distinctive religious rites to the Latin hierarchy and to try to prevent its own members from assimilating into the Latin

majority. As a long-term consequence of the Fourth Crusade, Byzantine religious law was transformed into southern Italian cultural memory.

Necipoğlu, Nevra (Boğaziçi University, Istanbul)

Late Byzantine Constantinople in the Light of the Early Ottoman Sources

Abstract to follow

Ostasz, Wiktor (University of Oxford)

The Frontier Dream of Pachymeres: Why Byzantine Anatolia Had to Fall

This paper is a contribution to the question of why Byzantine Asia Minor was lost to the Turks in the reign of Andronikos II Palaiologos. A review of the literature on this subject impresses one with the contingency of this outcome. Although a host of single causes (weakness or despotism of rulers, alienation and neglect of the provinces, particularism of the elites, or Turkish demographic pressure) are proposed to explain the collapse, the authors typically find that sufficient conditions existed for a potential recovery up until the eve of disaster. The final determinant continues to elude us. The unsustainability of monocausal accounts has recently led Anthony Kaldellis to reject all internal explanations – for the analogous crisis of the eleventh century, where we already encounter all of the above symptomatically Byzantine complaints – in favour of an enigmatic and extraneous Turkish factor. Totalisation is a correct move here: unless we treat the Turks as ‘the sum of all fears’ the narrative cannot be closed. However, it veils the key question: what fissure do the Turks exploit in the imperial social structure, where do they enter into it? Only by addressing this problem can we come to appreciate the internal necessity that governed the Byzantine empire’s descent into the abyss.

A common trope of Byzantine social history is the nostalgic reference to a preceding era when the thematic troops composed of free peasant-soldiers (seen as model Roman citizens) were able to prosper and serve the empire without falling into debt and dependence on the powerful. The smallholding *stratiotai* operate as an index of the polity’s health and a cornerstone of its defences – yet Byzantium’s crises always come hot on the heels of its expansion. It was the reconquest of Constantinople in 1261 which hurled the empire into its death throes in Anatolia. Where the Nikaian levies once were, rewarded with land and liberties on the frontier, bands of Turkic raiders

emerged, which then congealed into principalities mapped onto the existing grid of small thematic provinces, as all efforts to reverse the process failed miserably. Were the emperors deliberate in alienating their troops, or the Anatolians implacably seditious? Resolving the contradictory social grievances in Pachymeres leads us to uncover a troubling identity between the frontiersman and the mysterious Turk, but also between the emperor and the Turk – and ultimately to question that the prosperous thematic soldier ever existed except as a spectral promise of success. The Roman dream, captured in the epic of *Digenis Akritis*, ensured social reproduction. It propelled Byzantium to its best efforts, but reduced to abstraction contributed to its downfall. The empire was apathetic by choice: it could only sabotage the success of its native armies and delegate own struggles to barbarians if it was to preserve the wealth and status of its ruling elites and the reigning emperor's hold on the throne. It remains to be seen what was worth rescuing from this lose-lose situation – the universal legacy of its own that Byzantium betrayed through inertia.

Pahlitzsch, Johannes (Johannes Gutenberg University, Mainz)

The Byzantine Perception of the Latin Empire of Constantinople

In my paper the reaction of the Byzantines, in particular in the Empire of Nicaea, to the establishment of the Latin Empire of Constantinople in 1204 as a result of the Fourth Crusade will be explored. More concretely, it will analyze how the Byzantines dealt with the consequential changes which arose from the incursion of the Latins and the expulsions that at least in part resulted. How did they view the newly-founded Latin empire, and what strategies did they develop in order to survive this phase of existential danger for Byzantium, not only as a political idea but also with regard to Byzantine identity? For this purpose Nicaean ideology and propaganda that developed in this context and which was expressed in quite different textual genres, such as orations, letters and historiography, will be explored.

Pérez Martín, Inmaculada (Consejo Superior de Investigaciones Científicas, Madrid)

Geography and Cosmology in the Thirteenth Century: Preliminary Remarks

Traditionally, Byzantine cosmology or, more precisely, what Byzantines understood their physical environment was, is reduced to the notions

Kosmas Indikopleustes introduced in his *Christian Topography* (6th century), where the Earth has the shape of a tabernacle or is a flat mass, floating on the Ocean. But Kosmas is just the spokesman of an Antiochian cosmology that in Byzantium was little appreciated and had a poor dissemination; the mainstream was obviously the Alexandrian tradition that developed the scientific evidence of a terrestrial sphere. Nevertheless, even inside the framework of the astronomical approach to geography, many different and even contradictory worldviews, noticeable in Byzantine manuscripts and texts, still need deep examination.

We are going to focus on some testimonies from the thirteenth century, a period that as in many other aspects, is also a break point in the approach to the human environment. This statement is based on the following points:

- some ancient authors such as Cleomedes or Aratos are recovered or spread by Nikephoros Blemmydes, Maximos Planudes, and other scholars;
- in the Aristotelian tradition, Nikephoros Blemmydes wrote three chapters of his *Epitome physica* (§ 28–30) dealing with the foundations of astronomical geography: the measurement of the earth and the belts or climates, the antipodes, the length of day and night, the seasons, and the habitability of the earth. Theodoros Laskaris' *Kosmike Delosis (Explanation of the World)* gathers four treatises on the elements, the celestial sphere, the representation of the world, and the boundaries of knowledge.
- maps regain a central place in scientific learning, not only through Planudes' drawing of Ptolemaic maps, but also through the combination of geographical texts and partial representations of the oikoumene; Maximos Holobolos in his encomium to Michael VIII (*or.* 1) explicitly mentions the use of maps and armillary spheres.
- Maximos Planudes translated Macrobios' *Commentary on the Dream of Scipio* into Greek and doing so he recovered some ancient theories on the oikoumene such as Krates' double ocean dividing the oikoumene in four parts. But in his version Planudes avoided what Byzantines considered a wrong perception of the inhabited world and changed the representation of Krates' Θ-shaped earth (which eventually will become the archetype of medieval mappaemundi) by another sphere incorporating the width of each zone in stadia.

Riehle, Alexander (Harvard University)

At the Interface between the Written and the Oral: Late Byzantine Rhetoric in Context(s)

As much of pre-modern literature, Byzantine rhetoric was inherently oral. Orations and other rhetoricized texts were composed to be performed publicly rather than read in private. Some speeches may have never been fully written down or even completely improvised (i.e., orally composed). This situation engenders several problems for the reader of Byzantine rhetoric today. First of all, contextual elements that were an essential part of a rhetorical performance and contributed to the unfolding of meaning of the performed text – voice, gestures and facial expressions, dress, architecture and its acoustic properties, décor and light, music, etc. –, are usually irretrievably lost and hamper any complete understanding of the surviving texts. Which brings us to the next issue: as oral *transmission* is not viable in this genre, in order to be available to later generations, these orally performed text have to rely on their being committed to writing, copied and preserved. These processes are not only extremely fragile, but ultimately transform the original texts radically by providing them with a new context (the manuscript) and audience (the readers). What is more, there is evidence that authors (or their students, community, etc.) regularly edited the texts in order to adapt them to their new function in the world of books.

The Palaiologan period is particularly rich in evidence for these dynamics. We have a number of manuscripts that constitute more or less official editions of the rhetorical œuvres of their authors, in the form of autographs (e.g., Theodore Hyrtakenos (?), Manuel Gabalas, John Chortasmos, Michael Apostoles) or of copies commissioned by and produced under the supervision of the authors (e.g., Nikephoros Choumnos, Theodore Metochites, John Kantakouzenos). In some of these cases, there are visible traces of fundamental textual revision, in others it is not clear whether the transmitted ‘speeches’ were conceived for public performance in the first place.

This paper addresses the outlined tension between orality and written-ness in Byzantine rhetoric with a case study on Nikephoros Choumnos’ *logoi* and the manuscripts in which these survive. Particular attention will be paid to the texts pertaining to Choumnos’ famous controversy with Theodore Metochites. The discussion will reveal a complex interplay between various

forms of rhetorical composition and performance, which is at once elucidated and distorted by the manuscript tradition.

Rodriguez Suarez, Alex

Painted Soundscape: The Case of St Demetrios at Makrychori, Euboia

The conquest of the Byzantine capital by the forces of the Fourth Crusade and the establishment of the Latin Empire of Constantinople are usually considered the events that led to the introduction of bell ringing in Byzantium. While the use of large bells for religious purposes is actually reported in Byzantine sources before 1204, the practice only became widespread during the Late Byzantine period. The Crusaders are thought to have built a bell tower over the western entrance of the Hagia Sophia of Constantinople, a structure that may have promoted the expansion of bell ringing throughout the capital after 1261. Bell towers were also built in churches and monasteries in Mystras and other locations. Nonetheless, our knowledge about bell ringing in Byzantium is rather limited. Written sources do not provide many details while only a few bells survived the Ottoman conquest. One question that arises is if the use of bells was ever reflected in the art of this period. In fact, a small number of artistic representations showing bells do exist. Thus, the aim of this paper is to look at one such representation that survives in the frescoes decorating the church of St Demetrios at Makrychori, Euboia (early fourteenth century).

Rossi, Alessia (Princeton University)

'Do You Want to Get Well?' The Politics of Miracles and the Church of Saint Catherine in Thessalonike in the Early Palaiologan Period

Christ's miracles are rarely found in monumental art before the early Palaiologan period. Yet, by the end of the thirteenth century this cycle became suddenly extremely popular in the Byzantine Empire. In Thessaloniki alone, we find complete or fragmentary instances of this iconography in the *parekklesion* of Saint Euthymios and in the churches of Saint Catherine, Saint Nicholas Orphanos, the Holy Apostles and Saint Elia. What role did these images play and what meaning did they convey in the aftermath of the Union of the Churches? Is it possible to suggest a link between this iconography and the historical and socio-political circumstances of the Byzantine Empire in the early Palaiologan period?

This paper will tackle these questions by examining ‘one of the most unknown churches in Thessaloniki’, that of Saint Catherine. The historical sources regarding this building are scanty and its conversion into a mosque in 1510–1511 deteriorated also the monumental evidence. There is no certainty regarding when it was built or by whom; not even the original dedication has come down to us. For these reasons, Saint Catherine has been overlooked in scholarship for a long time and this contribution aims to ultimately prove its significance as a key monument for the understanding of the early Palaiologan period.

The restoration campaign that took place in the mid-twentieth century brought to life fragments of the original painted decoration of Saint Catherine. The best-preserved episodes are those depicting the miracles performed by Christ. This cycle comprises at least ten episodes, some to be identified here for the first time. The examination of the iconography of these scenes and their placement within the space of the church will raise issues such as why were these narratives chosen? What can they tell us about the nature of this church and its patronage? Central to the discussion will be the two most striking aspects of the decoration: the prominence given to these scenes, in terms of their setting, in the intermediate register of the naos at the viewer’s perfect line of sight; and, the key role played by water and the correlation between the physical and spiritual infirmity in the iconographic representation of these miracles.

By combining the in-depth examination of the miracle cycle in the church of Saint Catherine with the analysis of historical sources and the socio-political context of the time, this paper has two aims: first, to put this church on the map, tackling issues of dating, function and patronage; second, and on a larger scale, to suggest an innovative interpretation of the politics of the miraculous in monumental art in the early Palaiologan period.

Sağlam, H. Sercan (Politecnico di Milano)

‘Disorder’ in Genoese Galata: Explorations of the Early Palaiologan Townscape

The main aim of the paper is to focus on 14th century spatial changes in Galata, which was given to the Genoese as a concession by the Byzantines. After a couple of imperial edicts and notwithstanding them, mostly self-

ordained attitude of its Genoese settlers, Galata had significant urban and architectural developments during a period which was relatively stagnant for the historical peninsula in this case. With the help of regulation texts, contemporary accounts, Genoese documents, slabs and finally on the spot investigations, it is actually possible to chronologically and visually demonstrate those changes in the urban fabric; a research which lacked in this extent despite the popularity of the former capital's 13th region.

Galata was subjected to several mapping attempts but some particular urban and architectural objectives have continued to remain rather vague, which can be listed as precise borders of the first concession zone in May 1303, updates in March 1304, main construction phases of tower houses in relation with fortifications, and exact positions of churches, including their -most probably undesired- ownership changes. It should also be mentioned that some post-Genoese period Ottoman and Italian documents continue to provide valuable information. In fact, those issues were partially clarified and compiled but existing primary sources are still yet to be considered together, above all with the addition of the city itself.

Although the Genoese have settled to Galata in 1267, the edict of May 1303 can be counted as the first proper spatial regulation due to giving precise borders of the granted neighborhood for the first time. Then, they were slightly changed in March 1304 and included "three unnamed churches". Both edicts emphasized some certain rules for civil and military constructions as well, which were either subtly bypassed or simply violated by the Genoese with respect to different circumstances in the 14th century. Further documents until 1390–1391 indicate that major constructions have continued through the 15th century, which was comparatively less significant in terms of territorial expansion and landmark buildings. Slabs also provide direct proofs for constructions that one of them was apparently overlooked, which does not only include a noteworthy heraldic detail for the architectural history of Galata Walls but also a final justification attempt by the Genoese for their actions. At the present time, Galata still provides some unique hints with its urban pattern and remained monuments. Hence, it is necessary to superpose all the written evidence and the city with reasonable adjustments in order to realize the aforementioned developments.

No city was established by chance but certain disorders within can also be as effective as orders, where in some circumstances the latter was replaced by the former and eventually becomes the new order. Therefore, an up-to-dated

and more detailed urban-architectural research with a cause effect relationship might better explain the case of Galata and its spatial transformation during the 14th century.

Schönauer, Sonja (University of Cologne)

Genuine, Concise, Extended and Literary Version: A New Approach to the Compilation Process of the So-Called Chronicon Maius

The so-called *Chronicon maius* was originally held to be the stylistically and literarily reworked as well as chronologically extended version of the *Chronicon minus*, diary of Georgios Sphrantzes, a top-ranking Byzantine diplomat and eye-witness of the siege and fall of Constantinople in 1453. However, since the 1930s, it had been exposed as a post-Byzantine account of the Palaiologan period and the first twenty-five years of Turcocracy, compiled after the naval battle of Lepanto (1571) from different sources by a couple of Greek manuscript traders and copyists under the supervision of Makarios Melissenos, exiled metropolitan bishop of Monemvasia as well as a notorious forger of documents who had found refuge at the Spanish court of Naples. The intention of its circulation in 16th-century Europe was probably to raise a warning voice against the danger still emanating from the Ottomans, as well as to move the catholic rulers towards a new crusade, this time in order to free Constantinople and the Greek Christianity from their Islamic oppressors.

Starting from the question how the process of the compilation was performed, who was responsible for which parts, what was the personal background and individual motivation of the copyists involved and why there were produced so distinctly diverging text versions already during the first ten years, I closely examined the nine manuscripts of the late sixteenth century that are known to us (seven complete, one fragmentary and one lost but described in an old catalogue). This led to a first perception that the stemma, established by I. B. Papadopoulos in his critical edition of 1935 and, since then, never seriously doubted, cannot be maintained. By erecting a new stemma, it was possible to assign certain duties or functions to the respective scribes. Four of them are known by their names: Ioannes Hagiomauras, Manuel Glynzunios, Andreas Darmarios and Polychronios Pulischaes. It emerged which one was the eldest version of the compilation and that two branches sprout from this 'genuine' version, one of them resulting in a rather accidentally generated 'concise' version, the other one

in several stages of a permanently growing ‘elaborate’ version, all copies of which were written by one and the same scribe who appears to be the closest henchman of Makarios Melissenos.

The most interesting version however is the youngest, written by a yet anonymous scribe. Riccardo Maisano, Naples, holds it to be the last redaction of the text that was accomplished during the lifetime of Melissenos or shortly thereafter. This is the version I would call the ‘literary’ one, because here the complete text has been corrected, condensed and rearranged with regard to content; even the divisions of the books are partly shifted. In my paper, should it be accepted, I am going to outline the development of the respective versions as well as to highlight their characteristics and to connect them to the personal interests of their scribes.

Schrama, Grant (Queen’s University, Kingston)

Postcolonial Byzantium? The Creation and Identity of Constantinopolitan Diasporas in the Post-1204 Byzantine World

In the wake of the sack of Constantinople in April 1204, significant demographic changes occurred throughout the Byzantine world. Large numbers of secular and religious elites in the capital fled (primarily) to the Greek successor states of Nicaea and Epiros immediately after the city was sacked by Frankish knights, often bringing their families and certain possessions with them. As the crusading knights conquered other parts of the Byzantine world, including mainland Greece, the Peloponnese and the islands of the Aegean, indigenous Byzantines left their homes for the capitals of Theodore Laskaris and Michael Angelos Doukas. The result of these exiles was not only the establishment of Constantinopolitan diasporas in Nicaea, Epiros and (to a lesser extent) Trebizond, but also the construction of a new identity for these Byzantines. The focus of my study is on this diasporan identity: what it was, how it was constructed and how it was displayed in official ideology and in other written secular and ecclesiastic writings.

Despite the multicultural nature of Constantinople, and the larger Byzantine Empire for that matter, discussion by Byzantine scholars of diasporas remains very scarce. To this date, only Angeliki Laiou’s and Helene Ahrweiler’s *Studies on the Internal Diaspora of the Byzantine Empire* (1998) and Georg Christ et al’s *Union in Separation: Diasporic Groups and*

Identities in the Eastern Mediterranean 1100–1800 (2015) have devoted significant attention to diasporas in the Byzantine world. The former was an excellent introduction to the subject, but was brief in its scope and in any discussion of diaspora theory. The latter, although comprehensive in its geographic and temporal framework, focuses primarily on trading and commercial diasporas within the Eastern Mediterranean at large. Work on diasporic communities in the Byzantine Empire thus remains in its infancy.

My paper focuses on one specific type of diasporic community then: that of Constantinopolitan refugees fleeing the imperial capital after it was conquered by Frankish knights in 1204. Through engaging with current diaspora theory, I discuss why the successor states of Trebizond, Nicaea and Epiros constitute diasporas and the distinct identities each one adopted during their existence from 1204 onwards. Members in these regions remained connected to Constantinople, viewing it as their true homeland and dedicating their political and ideological efforts to reconquering the city and physically returning to it. Furthermore, identity in these diasporic communities was centered on traditional markers of Byzantine society: Orthodoxy, Greek language and adherence to the emperor in Constantinople. Differences between Byzantines and Latins were emphasized, while Hellenism was espoused in a more fervent fashion than before. Yet, these diasporas were not homogenous and certain characteristics were unique for each one. My paper thus brings to light a novel interpretation of the political and ideological impacts of the conquest of Constantinople of 1204 as well as a new approach to discussing communal identity, formation and maintenance during the Middle Ages.

Schrijver, Frouke

Looking Through the Lens of Epigrammatic Poetry: Manuel Philes' Series of Epigrams on an Image in the Blachernai Palace

The last decade has witnessed a growing interest in Byzantine epigrammatic poetry, especially among philologists and literary historians. New editions have been published and significant advances were made in the study of this literary genre. Recently, the newly generated evidence on epigrams has been integrated in the study of Byzantine art by Ivan Drpić in his groundbreaking monograph *Epigram, Art, and Devotion in Later Byzantium* (2016). Drpić identified key concepts, themes, perspectives and attitudes articulated in epigrams and explored how epigraphic texts participated in the presentation

and reception of works of art. In my proposed paper I will apply Drpić's new approach to a series of epigrams by Manuel Philes on a painting of the emperor and personifications of the Four Virtues in the Blachernai palace, most likely composed for emperor Andronikos II (r. 1282–1328). Philes dedicated a poem to each one of the four personifications (to some virtues more than one), and composed a number of introductory poems describing and interpreting the image as a whole. In previous studies mentioning the epigrams and the image, the main focal point has been the possible iconography of the painting and the question of its origin (Katzenellenbogen, 1939 repr. 1964; Mango, 1972 repr. 1986, Magdalino and Nelson, 1982). No attention has been paid to the epigrams themselves, their differences and allusions, nor to their function and reception. With Drpić's research in mind, I will now revisit the epigrams in order address the symbiosis of the verbal and visual representation of this work of art. Instead of focusing on origin and iconography, I will examine how Philes' epigrams contributed to explaining the image and its significance to the intended audience and how the Byzantines, notably members of the imperial family and visitors to the Blachernai palace, experienced this work of art.

Shawcross, Teresa (Princeton University)

The Word Made Manifest: Imperial Chrysobulls in the Palaiologan Period

An appreciation of the power of the written word was characteristic of Byzantium. Documents were crucial to the disposal of property, the establishment of commercial partnerships, the collection of taxes, the settlement of legal disputes, and other areas of public and private life. However, over the course of more than a millennium, the nature of certain categories of documents underwent fundamental changes.

This paper examines the pre-eminent case of the chrysobull. The *chrysoboullos logos* or 'golden-sealed word', named after the disc of metal affixed to the document as a seal, was guaranteed by the autograph signature of the reigning emperor and reserved for the most solemn and official decrees of the imperial chancery. The Komnenoi were primarily responsible for giving the chrysobull its particular features and function. Their models were then imitated – as was the case with other aspects of Komnenian material culture – by the Palaiologoi, who elaborated upon earlier precedents in a way specific to them.

I focus on the evidence pertaining to a group of richly illuminated chrysobulls dating from the reign of Andronikos II Palaiologos (1282–1328). While constituting unique survivals today, these three documents (Byzantine and Christian Museum, Athens, Inv. 3570, T 80; British Library, Add. 37006; Pierpont Morgan Library, M.398) point to chancery practices that had already been adopted a generation earlier by the founder of the Palaiologan dynasty, Michael VIII, during negotiations accompanying the initial conquest of territory in the Balkans.

It is likely such chrysobulls were intended to serve as ostentatious confirmations of the terms by which Byzantine dominion was re-established in frontier regions that until recently had been under Latin control. Their content would have formally defined the legal status and privileges Palaiologan emperors saw fit to grant to local populations surrendering to them.

As I show through an examination of the interplay of text and image in the chrysobulls, the Palaiologoi packed into parchment scrolls a miniaturized and highly concentrated imperial aesthetic that could be easily dispatched from the capital and transported to the newly acquired provinces. Once unrolled and made manifest, this aesthetic was then projected across the landscape through the painting onto the walls of buildings of monumental versions both of the entire documents and of their constituent elements. But, as this occurred, the intended message naturally underwent distortions. The process can be observed in detail in the programmes of frescoes found in churches such as those of the Mavriotissa near Kastoria, of the Virgin at Apollonia, and of the Hodegetria in Mistra.

Ultimately, my intention is to open a discussion on the role ideas of authenticity, reproducibility, and scale played in the assertion of Palaiologan claims to have revived the Byzantine Empire.

Shliakhtin, Roman (Koç University, Istanbul)

Who Built This Fortress? Harmantepe Kalesi and Late Byzantine Fortifications in the Lower Sakarya Valley

The Byzantine–Seljuk borderland in the Sakarya valley remains uncharted territory for Byzantine Studies. During their surveys, Clive Foss and Klaus Belke described several late Byzantines fortifications in the region. These

fortifications constituted part of the Byzantine border on the Sangarius as described by Pachymeres and other late Byzantine historians.

The proposed communication discusses the best preserved Byzantine fortification in the lower Sangarius valley – the fortress known under the provisional name of Harmantepe Kalesi. This massive structure with well-preserved towers and parapeted walls dominates the space between rivers Çark Su and Sakarya. Present in the landscape, Harmantepe is notably absent in the literary discourse of the era.

The aim of the paper is to investigate the position of Harmantepe Kalesi in the landscape of Sakarya valley. The viewshed analysis allows one to conclude that the aim of the fortress was not to control the river crossings but plains that lie between present-day Adapazari and the sea. This allows one to hypothesize that the fortress of Harmantepe was built not against the Turks, but against another enemy, possibly the Empire of Trebizond that contested with the Empire of Nicaea for the control of the valley in the early thirteenth century. The scale of construction at Harmantepe indirectly confirms this point. Unfortunately, the absence of a proper archaeological survey on the ground makes this conclusion hypothetical.

Stathakopoulos, Dionysios (King's College London)

Alexios Apokaukos: In Defence of a Parvenu

Reviled and demonized by his opponents – his rival John VI Kantakouzenos even has his own supporters call him ‘a son of the devil’ – Alexios Apokaukos (late 13th century–1345) is probably one of the most despised figures of late Byzantine history. But that is only if we believe the two key historical accounts of the period written by Kantakouzenos and Nikephoros Gregoras. In my paper I will review every piece of extant evidence, including the buildings and objects associated with him and his legacy, in order to present an alternative view of his meteoric rise and spectacular fall in the light of the major socio-economic changes in the period. To me, Apokaukos is a ‘new man’ with a new vision of what Byzantium could realistically aspire to be when it was clear it could no longer realistically be considered an Empire. Apokaukos paved the way for and foreshadowed the rise of aristocratic entrepreneurs in the last century of Byzantium. The irony should not be lost that once the traditionalist Kantakouzenos prevailed on the

civil war against his archenemy Apokaukos, he came to adopt several measures that the latter had introduced. In a way, Apokaukos won after all.

Toma, Paraskevi (Westfälische Wilhelms University, Münster)

Bilingual Writing: The Three Syntagmata of Nikolaos of Otranto

Born in the middle of the twelfth century in Apulia (Italy), Nikolaos of Otranto received a notable education in a Greek spoken environment. Thanks to his proficiency in both Latin and Greek, he participated as an interpreter in several diplomatic discussions between Rome and Constantinople concerning the ecclesiastical union. The three *Syntagmata* (c. 1222–1225) are the result of this experience. The text summarizes the theological dialogue between the two Churches after the schism (1054) with a focus on the Orthodox argumentation. Nikolaos composed the treatise two-columned in two languages, Greek and Latin. According to R. Jakobson (1953), ‘bilingualism [...] is the fundamental problem of linguistics’. It may induce some difficulties in textual criticism, too. The case of bilingual authors that write monolingual texts is customary. What happens, though, when they write bilingually? In which language did Nikolaos first pen the three *Syntagmata*? Did he compose in both languages simultaneously, or sequentially? Textual signs of the two surviving autographs could answer these questions.

Toth, Ida (University of Oxford)

A Trope in Space: Antiquity and Identity in Byzantine, Italian and Ottoman Cultures

Antiquity remained a backdrop against which medieval and early modern societies constructed their pasts and deliberated on their presents. Late Byzantine authors frequently described their cities as ancient and beautiful. They introduced to Italian Humanists the taste and the rhetorical vocabulary for viewing and describing ancient monuments. As well as cultivating the aesthetic appreciation of ancient architecture and decoration of buildings, this influence set the vogue for fostering the Hellenic and Roman past in the process of renegotiating one’s own identity – a development that can be as clearly identified in the West as in early Ottoman culture, whose own appropriation of classical antiquities could be viewed as an attempt to claim the succession and the legacy of the Roman/Byzantine Empire. This paper

explores commonalities in the (perhaps, competing) narratives of antiquity across Byzantine, Italian and Ottoman cultures in the fifteenth century.

Tudorie, Ionuț Alexandru (University of Bucharest)

The Afterlife of an Excommunicated Apostate: In Search of the Uncorrupted Body of Michael VIII Palaiologos (1258–1282)

Michael VIII's short journey from legendary character to repugnantly impious figure involved his conflict with patriarch Arsenios Autoreianos (1254–1260, 1261–1265) and subsequent excommunication, and his political decision favouring the Union with the Latin Church (Lyons, 1274). The sources tackling the issue indicate that in his case the natural process of bodily decay after death was suspended because of either spiritual penance of excommunication or apostasy, or an unclear mixture of both. In the *Oratio in Sanctum Agathonicum* of Philotheos of Selymbria, probably written in 1381, a century after Michael's death, it is mentioned that '[h]is body is to be seen all swollen' (*PG* 154: 1237D). This morbid image was elaborated on in 1442, in the broader context of the Council of Ferrara-Florence (1438–1439), in a polemical treatise by Theodoros Agallianos: 'his swollen and incorrupt body [...] was derision and laughter of children themselves, who rolled it on the ground like a drum, until someone, filled with pity, buried and hid it in the dark and gloom' (Blanchet 2013, 67⁵³⁸, 85^{812–815}). If the visible effects of excommunication include incorruptness but not swollenness of the body, the latter is indeed a mark of the apostates.

The Byzantine sources surveyed include Georgios Pachymeres, Nikephoros Gregoras, Georgios Metochites, Philotheos of Selymbria, Manuel Kalekas, Theodoros Agallianos, and two anonymous texts, all being compared with the Genoese Jacobus Auria and the Serbian archbishop Daniil II.

Varsallona, Jessica (University of Birmingham)

St Demetrios of the Palaiologoi: the Building and the Saint

This paper clarifies the role of the Monastery of Saint Demetrios of the Palaiologoi in Constantinople, and connects it to the politics and ideology of Michael VIII and his son Andronikos II.

Its first *typikon*, written in 1282, by the founder Michael VIII, underlines its

independence and the role of Saint Demetrios, famous for his association with Thessalonike, as protector of the Palaiologan emperors in Constantinople. The first aim of this paper is to demonstrate how the new popularity of the saint was echoed in contemporary literary and material culture sources. Michael probably conceived of this church as his own burial place but, as a unionist, he was buried outside Constantinople. Instead, as Stephen of Novgorod says (1349), the body of John IV Laskaris (blinded by Michael in order to ascend to the throne) was venerated in Saint Demetrios. The presence of John IV in the church has been seen as an attempt by Andronikos II at reconciliation of the Palaiologoi with the defenders of the previous imperial family, the Patriarch Arsenios and his followers.

What happened to the monastery after the death of Michael? Did the monastery develop into a family burial site as Michael had planned for it? What does the second *typicon* of the monastery, written by Andronikos, tell us? And what was the attitude towards this building of Theodora, wife of Michael and founder of the Lips monastery? The paper aims to explore these questions and shed a new light on the ideological importance of Saint Demetrios to the Palaiologoi of Constantinople.

White, Monica (University of Nottingham)

Late Byzantine Views of Rus Beyond the Church

The late Byzantine empire maintained close ties with the East Slavonic principalities of Rus, but these have been studied almost exclusively in the context of the crises surrounding the appointments of rival metropolitans for the East Slavonic lands in the mid- to late fourteenth century. Other types of sources show, however, that Rus was a subject of serious scholarly interest for several generations of late Byzantine intellectuals. The contemporary politics, geography and natural history of Rus, as well as its earlier conversion to Christianity under Byzantine auspices, are discussed in works of various genres written throughout the post-restoration period. This paper will investigate the diverse subject matter found in late Byzantine writings about Rus and its importance for understanding the empire's relations with its northern neighbour at this time. Although the accuracy of these writings is often limited, they reveal that the hostility which arose from the machinations in the church hierarchy was not the full story of Byzantine-Rus relations. Indeed, in the empire's weakened state post-1261, some members of the Byzantine elite viewed Rus as a powerful and reliable (if

unsophisticated) supporter whose geopolitical success was thanks largely to Byzantium's civilising influence.

Zhu Ziyao (Nankai University, Tianjin, and University of Ioannina)

A Failed Attempt at Restoration: The Office of Megas Domestikos in Late Byzantium

During the Komnenian dynasty, the *megas domestikos* served as a high-ranking military official who can be regarded as part of the Komnenian system. However, the turmoil of the final days of the Komnenian dynasty interrupted the smooth continuation of this office. After the founding of the Nicaean regime, emperors tried to revive the political and military organisation of the Komnenian dynasty as much as possible. However, there were still some changes to the office of *megas domestikos* which can be summarised in the following four aspects: The remit of the *megas domestikos* gradually altered from a post with real power to a nominal title, while the selection criteria for this official became less strict. The main function of the *megas domestikos* changed from a military commander to a witness of diplomatic affairs. Accordingly, its status was more flexible, with restrictions of obtaining a higher-ranking title abolished. The transformations of *megas domestikos* after 1204 represented a failed attempt at restoring the Komnenian system, indicating the value of exploring the reasons for those changes. On one hand, considering the harsh situation both at home and abroad after 1204, the military power of emperors and of *megas domestikos* overlapped at times, which resulted in the failure of the military function and instability of the office of *megas domestikos*. On the other hand, there were several inner drawbacks of the Komnenian system that affected the *megas domestikos*, including the tendency of forming aristocratic cliques and the problem of trust between the emperor and this official.

Živković, Miloš (Serbian Academy of Arts and Sciences, Belgrade, and University of Belgrade)

Constantinople or Thessalonike? The Frescoes of Studenica Monastery (1209) and New Artistic Trends after the Fourth Crusade

The frescoes in the Church of the Mother of God in Studenica were painted in 1209, under the supervision of Serbian monk Sava, who was

archimandrite of the monastery at the time. The significance of this fresco-ensemble for the history of byzantine stylistic trends of the 13th century has been noticed long ago. In fact, there is a general consensus among the researchers of Late Byzantine art that the wall paintings in question represent one of the most successful achievements of a new stylistic expression, so-called 'monumental style of the 13th century'. It is believed that frescoes of Studenica are done by a workshop of Greek painter who came to Serbia from one of the leading centres of Byzantine art. The ethnic origin of the main master can be reliably demonstrated, as his signature in Greek is preserved (unfortunately, very damaged), but the exact place from which he came can only be assumed.

Judging by extraordinary stylistic qualities of the Studenica frescoes, scholars have mostly suggested that the origin of their painters is to be located in Constantinople. When it comes to their place in a broader comparative perspective, they were compared to several icons from Sinai and Paphos, or to some other monuments of 'monumental style' (Kintsvisi). In our communication, we will present some interesting features of the programme and iconography of Studenica frescoes, which were not noticed in previous discussions about the origin of painters, and on the basis of which their Thessalonian origin could be thought of. At the same time, we will draw attention to several works of art, whose significance for studying the style of the Studenica frescoes has not been observed or highlighted before. This primarily relates to some very interesting illustrated manuscripts.

15. SPBS Spring Symposia & Annual Lectures

The list below is an attempt to keep a record of the Society's Symposia and annual lecture series. In 1963, the University of Birmingham decided to encourage and support Byzantine studies, and in 1967, the predecessor of the current Spring Symposium of Byzantine Studies appeared in the form of an annual course in Byzantine Studies. A.A.A. Bryer gave a brief record of the early history of the symposia in A. Bryer and M. Cunningham, *Mt Athos and Byzantine Monasticism* (1996), and this was brought up to date in the *BBBS* 43 (2017) and in A. Lymberopoulou, *Cross-cultural interaction between Byzantium and the West 1204-1669 Whose Mediterranean is it anyway?* (2018). However, details for the early Symposia are still missing (exact dates of the early ones (1-8) and the identity of the symposiarchs of the symposia that had no direct publication (1-8, 10-11, 15, 17, 21 and 23)): if anyone has any information about these, please send them to the Editor of the *Bulletin*. This year, a list of the various annual lectures from 2009 has been added.

1st Spring Symposium 1967

Byzantium and Europe (University of Birmingham)

2nd Spring Symposium 1968

Byzantium 976–1261 (University of Birmingham)

3rd Spring Symposium 1969

The Tourkokratia (University of Birmingham)

4th Spring Symposium 1970

The Roman Empire in the East: Constantine to Justinian
(University of Birmingham)

5th Spring Symposium 1971

Asceticism in the Early Byzantine World (University of Birmingham)

6th Spring Symposium 1972

Byzantium and the East (University of Birmingham)

7th Spring Symposium 1973

Byzantine Literature and Art (University of Birmingham)

8th Spring Symposium 1974

Byzantine Society and Economy (University of Birmingham)

9th Spring Symposium 22-24 March 1975

Iconoclasm (University of Birmingham)

Iconoclasm: papers given at the Ninth Spring Symposium of Byzantine Studies, University of Birmingham, March 1975, edited by Anthony Bryer and Judith Herrin (Birmingham: University of Birmingham, Centre for Byzantine Studies, 1977)

10th Spring Symposium 20-22 March 1976

The Byzantine Underworld: Heroic Poetry and Popular Tradition (University of Birmingham)

11th Spring Symposium 19-22 March 1977

The Two Shining Lights: Islam and Christendom: Empire, Caliphate and Crusades (University of Birmingham)

12th Spring Symposium 18-20 March 1978

The Byzantine Black Sea (University of Birmingham)

'Maurē Thalassa': 12on Symposion Vyzantinōn Spoudōn (Birmingham, M. Bretannia, 18-20 Martiou 1978), edited by Anthony Bryer = *Archeion Pontou* Vol. 35 (1978 [1979])

13th Spring Symposium 1979

Byzantium and the Classical Tradition (University of Birmingham)

Byzantium and the classical tradition: 13th Spring symposium of Byzantine Studies 1979: Papers, edited by Margaret Mullett and Roger Scott (Birmingham: Centre for Byzantine studies, University of Birmingham, 1981)

14th Spring Symposium 1980

The Byzantine Saint (University of Birmingham)

The Byzantine saint. Fourteenth Spring Symposium of Byzantine Studies, edited by Sergei Hackel (London: Fellowship of St Alban and St Sergius, 1981)

15th Spring Symposium 1981

Byzantium and the Slavs (University of Birmingham)

16th Spring Symposium 1982

The Byzantine Aristocracy (University of Edinburgh)

The Byzantine aristocracy, IX to XIII centuries, edited by Michael Angold (Oxford: B.A.R., 1984)

17th Spring Symposium March 1983

Life and Death in Byzantium (University of Birmingham)

18th Spring Symposium 30 April–1 May 1984

Byzantium and the West c.850–c.1200 (University of Oxford)

Byzantium and the West: c. 850 - c. 1200; proceedings of the XVIII Spring Symposium of Byzantine Studies, Oxford 30. March - 1. April 1984, edited by James D. Howard-Johnston (Amsterdam: A.M. Hakkert, 1988)

19th Spring Symposium March 1985

Manzikert to Lepanto: The Byzantine world and the Turks 1071-1571 (University of Birmingham)

Manzikert to Lepanto : the Byzantine world and the Turks 1071-1571 : papers given at the nineteenth Spring Symposium of Byzantine Studies, Birmingham, March 1985, edited by Anthony Bryer and Michael Ursinus (Amsterdam: A.M. Hakkert, 1991)

20th Spring Symposium 1986

Church and People in Byzantium (University of Manchester)

Church and people in Byzantium: Society for the Promotion of Byzantine Studies : twentieth Spring Symposium of Byzantine Studies, Manchester, 1986, edited by Rosemary Morris (Centre for Byzantine, Ottoman and Modern Greek studies, University of Birmingham, 1990)

21st Spring Symposium 1987

The Byzantine Eye: Word and Perception (University of Birmingham)

22nd Spring Symposium 1988

Latins and Greeks in the Aegean World after 1204 (University of Nottingham)

Latins and Greeks in the Eastern Mediterranean after 1204, edited by Benjamin Arbel, Bernard Hamilton, David Jacoby (London: Cass in association with The Society for the Promotion of Byzantine Studies; The Society for the Study of the Crusades and the Latin East, 1989)

23rd Spring Symposium 18-21 March 1989 (University of Birmingham)

Salonica, the second city

24th Spring Symposium March 1990

Byzantine Diplomacy (University of Cambridge)

Byzantine Diplomacy. Papers from the Twenty-fourth Spring Symposium of Byzantine Studies, Cambridge, March 1990, edited by Jonathan Shepard and Simon Franklin (Ashgate, 1992)

25th Jubilee Symposium 25-28 March 1991

The Sweet land of Cyprus (University of Birmingham)

'The Sweet Land of Cyprus': papers given at the Twenty-Fifth Jubilee Spring Symposium of Byzantine Studies, Birmingham, March 1991, edited by A.A.M. Bryer and G.S. Georghallides (Nicosia Research Centre, 1993)

26th Spring Symposium 1992

New Constantines: the rhythm of Imperial Renewal in Byzantium, 4th-13th centuries (University of St Andrews)

New Constantines. The Rhythm of Imperial Renewal in Byzantium, 4th-13th Centuries. Papers from the twenty-sixth Spring Symposium of Byzantine Studies, St Andrews, March 1992, edited by Paul Magdalino (Ashgate, 1994)

27th Spring Symposium April 1993

Constantinople and its Hinterland (University of Oxford)

Constantinople and its Hinterland. Papers from the Twenty-seventh Spring Symposium of Byzantine Studies, Oxford, 1993, edited by Cyril Mango and Geoffrey Greatrex (Ashgate, 1995)

28th Spring Symposium 26-29 March 1994

Mount Athos and Byzantine Monasticism (University of Birmingham)

Mt Athos and Byzantine Monasticism. Papers from the Twenty-eighth Spring Symposium of Byzantine Studies, Birmingham, 1994, edited by Anthony Bryer and Mary Cunningham (Ashgate, 1996).

29th Spring Symposium March 1995

Through the Looking Glass: Byzantium through British Eyes (University of London)

Through the Looking Glass: Byzantium through British Eyes. Papers from the Twenty-ninth Spring Symposium of Byzantine Studies, King's College, London, March 1995, edited by Robin Cormack and Elizabeth Jeffreys (Ashgate, 2000).

30th Spring Symposium 23-26 March 1996

Byzantine in the Ninth Century: Dead or alive? (University of Birmingham)

Byzantium in the Ninth Century: Dead or Alive? Papers from the Thirtieth Spring Symposium of Byzantine Studies, Birmingham, 1996, edited by Leslie Brubaker (Ashgate, 1998).

31st Spring Symposium March 1997

Desire and Denial in Byzantium (University of Sussex)

Desire and Denial in Byzantium. Papers from the Thirty-First Spring Symposium of Byzantine Studies, Brighton, March 1997, edited by Liz James (Ashgate, 1999)

32nd Spring Symposium March 1998

Strangers to Themselves: the Byzantine Outsider (University of Sussex)

Strangers to Themselves The Byzantine Outsider. Papers from the Thirty-Second Spring Symposium of Byzantine Studies, University of Sussex, Brighton, March 1998, edited by Dion C. Smythe (Ashgate, 2000)

33rd Spring Symposium 27-29 March 1999

Eastern Approaches to Byzantium (University of Warwick)

Eastern Approaches to Byzantium. Papers from the Thirty-third Spring Symposium of Byzantine Studies, University of Warwick, Coventry, March 1999, edited by Antony Eastmond (Ashgate, 2001)

34th Spring Symposium 1-4 April 2000

Travel in the Byzantine World (University of Birmingham)

Travel in the Byzantine World. Papers from the Thirty-Fourth Spring Symposium of Byzantine Studies, Birmingham, April 2000, edited by Ruth Macrides (Ashgate, 2002)

35th Spring Symposium March 2001

Rhetoric in Byzantium (University of Oxford)

Rhetoric in Byzantium. Papers from the Thirty-fifth Spring Symposium of Byzantine Studies, Exeter College, University of Oxford, March 2001, edited by Elizabeth Jeffreys (Ashgate, 2003)

36th Spring Symposium 23-25 March 2002

Was Byzantium Orthodox? (University of Durham)

Byzantine Orthodoxies. Papers from the Thirty-sixth Spring Symposium of Byzantine Studies, University of Durham, 23–25 March 2002, edited by Andrew Louth and Augustine Casiday (Ashgate, 2006)

37th Spring Symposium 29-31 March 2003

Eat Drink and be Merry (Luke 12:19): Food and Wine in Byzantium (University of Birmingham)

Eat, Drink, and Be Merry (Luke 12:19) - Food and Wine in Byzantium. Papers of the 37th Annual Spring Symposium of Byzantine Studies, In Honour of Professor A.A.M. Bryer, edited by Leslie Brubaker and Kallirroë Linardou (Ashgate, 2007)

38th Spring Symposium March 2004

Byzantine Trade 4th-12th Centuries (University of Oxford)

Byzantine Trade, 4th-12th Centuries. The Archaeology of Local, Regional and International Exchange. Papers of the Thirty-eighth Spring Symposium of Byzantine Studies, St John's College, University of Oxford, March 2004, edited by Marlia Mundell Mango (Ashgate, 2009)

39th Spring Symposium 2-4 April 2005

Performance Indicators (Queen's University, Belfast: Symposiarch - Professor Margaret Mullett)

40th Spring Symposium 13-16 April 2007

Byzantine History as Literature (University of Birmingham)

History as Literature in Byzantium. Papers of the Fortieth Spring Symposium of Byzantine Studies, University of Birmingham, April 2007, edited by Ruth Macrides (Ashgate, 2010)

41st Spring Symposium 4-6 April 2008

The Archaeologies of Byzantium (University of Edinburgh: Symposiarch - Professor Jim Crow)

42nd Spring Symposium 20-22 March 2009

'Wonderful Things': Byzantium through its Art (Courtauld Institute of Art)

Wonderful Things: Byzantium through its Art. Papers from the Forty-Second Spring Symposium of Byzantine Studies, London, March 2009, edited by Antony Eastmond and Liz James (Ashgate, 2013)

43rd Spring Symposium 27-29 March 2010

Byzantium behind the Scenes: Power and Subversion (University of Birmingham)

Power and Subversion in Byzantium. Papers from the Forty-third Spring Symposium of Byzantine Studies, University of Birmingham, March 2010, edited by Dimiter Angelov and Michael Saxby (Ashgate, 2013)

44th Spring Symposium 8-11 April 2011

Experiencing Byzantium (University of Newcastle)

Experiencing Byzantium. Papers from the Forty-fourth Spring Symposium of Byzantine Studies, Newcastle and Durham, April 2011, edited by Claire Nesbitt and Mark Jackson (Ashgate, 2013)

45th Spring Symposium 24-26 March 2012

Being in Between: Byzantium in the Eleventh Century (University of Oxford)

Being in Between: Byzantium in the Eleventh Century, edited by Marc D. Lauxtermann and Mark Whittow (Routledge, 2017)

46th Spring Symposium 23-25 March 2013

Byzantine Greece: Microcosm of Empire? (University of Birmingham)

Byzantine Greece: Microcosm of Empire?, edited by Archie Dunn (Routledge, forthcoming 2017)

47th Spring Symposium 25-27 April 2014

The Emperor in the Byzantine World (University of Cardiff)

The Emperor in the Byzantine World: Papers from the 47th Spring Symposium of Byzantine Studies, edited by Shaun Tougher (Routledge, forthcoming 2017)

48th Spring Symposium 28-30 March 2015

Whose Mediterranean is it anyway? Cross-cultural interaction between Byzantium and the West 1204–1669 (Open University, Milton Keynes) (Dr Angeliki Lymberopoulou)

49th Spring Symposium 18-20 March 2016

Inscribing Texts in Byzantium: continuities and transformations (University of Oxford) (Professor Marc Lauxtermann and Dr Ida Toth)

50th Spring Symposium 25-27 March 2017

Global Byzantium (University of Birmingham) (Professor Leslie Brubaker, Dr Daniel Reynolds and Dr Rebecca Darley)

51st Spring Symposia 13-15 April 2018

The Post-2014 Byzantine World: New Approaches and Novel Directions (University of Edinburgh) (Professor Niels Gaul)

SPBS Annual Autumn Lectures

10 November 2009 Professor Elizabeth Jeffreys: *Why Read Byzantine Literature?*

4 November 2010 Metropolitan Kallistos (Ware) of Diokleia: *The Council of Ferrara-Florence (1438-9) Revisited: Why was it “a success that failed”?* (Research Forum, Courtauld Institute)

3 November 2011 Professor Michelle Brown: *From New Rome to Romford: Aspects of Cultural Relations between Britain and Byzantium c.600-900* (Anatomy Lecture Theatre, KCL)

8 November 2012 Professor Leslie Brubaker: *The Princess and the Scroll* (Research Forum, Courtauld Institute)

3 October 2013 Professor Chryssa Maltesou: *Venice of the Greeks: the history of Hellenism in the City of Saint Mark* (The Barber Institute, Birmingham)

13 November 2014 Professor Garth Fowden: *Gibbon on Islam* (Senate House)

5 November 2015 Dr James Howard-Johnston: *Byzantium's First Encounter with the Turks* (Anatomy Lecture Theatre, KCL)

23 November 2016 Professor Jim Crow: *Not Just Cheese and Potatoes: Recent Research on Naxos and the Byzantine Aegean* (Ioannou Centre, Oxford)

9 November 2017 Dr George Parpulov: *Mount Athos and the Church Union of 1439: Greeks, Slavs, History, and Hagiography* (OU Campus in London, Camden)

SPBS Spring Lectures

(jointly with the Friends of the British School at Athens)

20 March 2012 Mr Michael Heslop: *Byzantine Defences in the Dodecanese Islands: Planned or Improvised?*

SPBS Spring Symposia & Annual Lectures

21 May 2013 Dr Tassos Papacostas: *Mountain valleys and Settlement in Medieval Cyprus: the Troodos Massif in the Byzantine Period*

18 March 2014 Dr Tony Eastmond: *The Heavenly Court in Byzantium and the Great Ivory Triptychs*

17 March 2015 Dr Dionysios Stathakopoulos: *Hell is Other People: Transgressions and their depiction on late medieval Crete and Cyprus*

15 March 2016 Dr Charalambos Dendrinis, Philip Taylor and Christopher Wright: *Hellenic Studies in Tudor England: An on-line interactive edition of an unpublished Greek encomium on Henry VIII*

21 March 2017 Dr Ken Dark: *Building Orthodoxy: Recent Archaeological Work at Hagia Sophia*

27 March 2018 Dr Angeliki Lymberopoulou: *Burning in Hell. Representations of hell and its inhabitants on Venetian Crete (1211-1669)*

SPBS Summer Lectures (jointly with Hellenic Centre)

4 July 2011 Professor Robin Cormack: *Cyprus and the Sinai Icons*

14 June 2012 Professor Judith Herrin: *Creating a New Imperial Capital – the Case of Ravenna*

19 June 2013 Professor Elizabeth Jeffreys: *A Princess, Two Books and an Icon: another Byzantine Puzzle?*

9 June 2014 Professor Jonathan Harris: *A Lost Church of Byzantine Constantinople: the Perivleptos*

22 June 2015 Professor Averil Cameron: *The Emperor and the Cardinals: Dialogue in Twelfth Century Constantinople*

7 June 2016 Professor Liz James: *Material Faith: the mosaic of the Archangel Gabriel in Hagia Sophia Constantinople and the angels of the Panagia Angeloktistos, Kiti Cyprus*

5 June 2017 Dr Mark Whittow: *Staying on Top: The very Dangerous Life of a Byzantine Emperor*

16. SOCIETY FOR THE PROMOTION OF BYZANTINE STUDIES

A. New members

The following new members have joined the Society since the publication of *BBBS* 43 (2017): Aslihan Akisik, Dimitrios Anagnostakis, George Bartlett, George Bellos, Donald Bennet, Anna Calia, Guglielmo Carabia, Elizabeth Chappell, Georgios Chatzelis, Adele Curness, Alistair Davidson, Jon Cosme Cubas Díaz, Angus Docherty, Alison Drennan, John Evason, Peter Fitzhenry, Liam Gallagher, Charlotte Gauthier, Fernando Graziani, Angus Docherty, Sarah Holmes, Mark Huggins, Franciso Kornberger, Garyfallia Kouneni, Maximilian Lau, Charles Low, Dimitrios Makridis, Thomas Mccloughlin, Mihail Mitrea, John Mole, Diana Newall, Fevronia Nousia, Joseph Parsonage, Philomathia (Cypriot bookshop), Luc Poveromo, Sotiria Protogirou, Mark Radcliffe, Efthymios Rizos, Maria Rukavichnikova, Henry Schilb, Ewan Short, Magdalena Skoblar, Joost Snaterse, Michael Southwood, Leila Spinks, Paraskevi Sykopetritou, Jessica Tearney-Pearce, Andreas Togantzis, Flavia Vanni, Zoran Vujisic, Julian Wood, Gisela Herta Wright, G. Wu, Yang Zhang, Ioanna Zoumberi.

B. Membership of the Executive

At the A.G.M., Dr Elena Vasilescu and Mr Michael Heslop 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, Dr Tim Greenwood, School of History, University of St Andrews, 71 South Street, St Andrews, Fife KY16 9QW as soon as possible, and not less than 14 days before the date of the A.G.M. Nominations of student and 'lay' members would be especially welcome.

C. Minutes of the Annual General Meeting of the Society for the Promotion of Byzantine Studies held at 1.30pm on Sunday 27 March, 2017 at the University of Birmingham.

Present: Dr Rosemary Morris in the chair, Professor Elizabeth Jeffreys (Chair), Dr Tim Greenwood (Secretary), Mr Chris Budleigh (Treasurer)

Dr Morris welcomed everyone to the meeting.

253. The Minutes of the last Annual General Meeting, 246-252, held at Exeter College, Oxford on Sunday 20 March, 2016 were adopted.

254. Election of President

Professor Jeffreys referred to the sad death on 22 October, 2016, of Professor A.A.M. Bryer who had held the position of President from 2008. The Committee had consulted widely about a successor, and Professor Jeffreys now proposed Professor Dame Averil Cameron, whose nomination was seconded by the entire SPBS Executive Committee. Professor Jeffreys noted that Professor Cameron had been instrumental, along with Professor Bryer, in setting up the SPBS in 1983, and had held the position of the first Chair. Although she had been prevented from attending the Symposium for family reasons, she had responded warmly to the invitation. Professor Cameron was duly elected as President for a term of five years (2017-2022) *nem. con.*

255. Election of Vice-President

Dr Greenwood proposed the re-election of Mr Michael Carey, whose five-year term of office (2012-2017) had just come to an end. He noted that Mr Carey had served as the Society's Treasurer for twenty-five years, and had contributed a wealth of both financial and legal advice. Recently he had donated his run of Symposium volumes to the SPBS to be stored at the University of Birmingham. His re-election was proposed by Professor Jeffreys, seconded by Dr Greenwood, and approved *nem. con.* by the meeting.

256. Elections to the Executive Committee

Dr Greenwood reported that, unusually, there were four vacancies on the Committee this year, and there had been four nominations. Dr Rebecca Darley, who had served on the Committee for just one year to fill a vacancy, had been nominated for re-election by Ms Rowena Loverance and seconded by Mr Chris Budleigh. Dr Angeliki Lymberopoulou, who had served for one term of three years, had nominated by Dr Archie Dunn and Dr Anne Alwis. Two new members had also been suggested: Dr Dan Reynolds, proposed by Professor Lesley Brubaker and seconded by Dr Rebecca Darley, and Dr Judith Ryder, proposed by Professor Judith Herrin and seconded by Dr Fiona Haarer. All four were duly declared elected.

Finally, Dr Greenwood reported that Dr Elisabeth Mincin had decided to step down from the position of Membership Secretary. He was pleased to announce that Professor Michael Jeffreys had agreed to take on the role for fixed period of two years. Members welcomed this news enthusiastically.

257. Chair's Report

Dr Morris invited Professor Jeffreys to give her report as Chair.

Professor Jeffreys began by referring once again to the death of the President, Professor Bryer, who would be sadly missed. He had been responsible for initiating all the institutions and publications of Byzantine studies in the UK which we now take for granted: the annual Symposium (1967), the *Bulletin of British Byzantine Studies* (1974), *Byzantine and Modern Greek Studies* (1975), the Society for the Promotion of Byzantine Studies (1983), and the publication series of the Symposia (1992). It was hoped that he would have truly appreciated the subject of Global Byzantium for the 50th Symposium.

Professor Jeffreys then turned to the Society's activities in the last year, noting the three lectures (summer 2016, London: Professor Liz James; autumn 2016, Oxford: Professor Jim Crow; spring 2017, London: Dr Ken Dark). She recorded her thanks to Michael Heslop for his impetus in the organisation of these lectures.

However, she noted that the financial problems of the Society continued, and that membership numbers were falling. There would be a rigorous campaign to maintain and then increase the membership numbers. The International Congress had taken place in August in Belgrade with many UK representatives participating, and had been a very successful event on the whole. Delegates had enjoyed (apart from the first day) hot and sunny weather, and the café atmosphere of the centre of Belgrade. She noted that the plenary sessions had been held early in the mornings and had been relatively poorly attended, and that the timing of the Tables Rondes needed rethinking. The venue of the 2021 Congress would be Istanbul, and she reported that Professor John Haldon and the AIEB Committee were offering Turkish colleagues every possible support in the light of the difficult political situation.

Lastly, Professor Jeffreys thanked the members of the Executive Committee for all their efforts during the year, including Dr Haarer

(Bulletin), Mr Budleigh (the Treasurer) and Dr Greenwood (the Secretary).

258. Treasurer's Report

The Treasurer referred to the accounts which were set out in the Bulletin (pp.150-153). He echoed the Chair's comments on the fall in membership numbers leading to a drop in income, while noting that expenditure remained at normal levels, except that more grants had been disbursed. The honoraria paid to the officers, and the levels of printing and postage remained relatively steady, but the Society had made a loss in 2016. Consideration had been given as to whether to raise the subscription rates from January 2018, but it had been decided to maintain them while the new Membership Secretary put in order the current records. It was likely that the rates would rise from January 2019. Mr Budleigh also noted that the Society was looking after two restricted funds: a sum from the Open University from the 48th Symposium, and £5000 from the TTB (Translated Texts for Byzantium) which had been transferred from King's College London.

Lastly, he encouraged anyone who had not yet renewed their membership to do so, and for all members who were UK tax payers to gift aid their subscription, allowing the Society to claim from HMRC 25 pence for every £1 donated.

259. Welcome to New Members

Professor Jeffreys referred to the list of new members who had joined since the previous AGM (p.144) and welcomed them to the Society.

Any Other Business

a) Dr Greenwood noted with pleasure the latest publication of Symposia proceedings and the first to be published by Routledge: *Byzantium in the Eleventh Century: Being in Between*, edited Marc Lauxtermann and Mark Whittow.

b) Lastly, Dr Morris noted that she now managed Bedlam, the email list for Byzantinists, and that messages were now circulated on a fortnightly basis. She thanked Professor Eastmond for his dedicated service in establishing the list and managing it for so many years.

D. Treasurer's Report for 208**General Fund****Income and Expenditure Account for the Year Ended 31 December 2017**

<u>Income</u>	2017 to 31 Dec	2016 to 31 Dec
Subscriptions	6,253.00	6,035.00
Advertising	94.00	45.00
Interest received (Gift Aid)	0.23	0.34
Gift Aid	472.50	460.00
 Total income	 6,819.73	 6,540.34
 <u>Expenditure</u>		
Membership Secretary's fee	-	1,500.00
BBBS Editorial fee	2,000.00	2,000.00
Postage	570.72	638.41
Printing	762.33	626.07
AIEB subscription	177.59	155.24
Sundry expenses (Note 1)	-	374.59
Webmaster's fee	1,000.00	1,000.00
Website	-	400.00
Grants	1,385.89	2,664.85
PayPal fees	114.68	114.79
Bank charges (AIEB)	<u>15.00</u>	<u>15.00</u>
	<u>6,026.21</u>	<u>9,503.95</u>
 Surplus/(Deficit)	 <u>793.52</u>	 <u>(2,948.61)</u>
 Royalties	 250.82	 259.30
Book sales	-	1,765.00
Net Surplus / (Deficit)	<u>1,044.34</u>	<u>(924.31)</u>

SPBS

Balance Sheet

	2017	2016
	at 31 Dec	at 31 Dec
<u>Current assets</u>		
Debtors (note 2)	737.48	1,392.50
Investments	15,000.00	-
Bank of Scotland a/c	17,296.92	11,178.70
PayPal a/c	<u>7,872.90</u>	<u>5,567.58</u>
	40,907.30	18,138.78
<u>Current liabilities</u>		
Creditors	-	-
Accruals	-	-
 Total Net assets	 40,907.30	 18,138.78

General Fund

Balance b/f	2,246.50	2,530.26
Transfer from Publications Fund	15,000.00	-
Transfer grants to 2006 Fund	1,385.89	2,664.85
Surplus/deficit for the year	<u>793.52</u>	<u>(2,948.61)</u>
Balance c/f	19,425.91	2,246.50
48 th Symposium Fund	1,720.68	1,720.68
Kaplanis Fund	3,500.00	5,000.00
Bryer Travel Fund	8,475.00	-
2006 Trustees' Fund	<u>7,972.90</u>	<u>9,171.60</u>
	<u>40,907.30</u>	<u>18,138.78</u>

Notes

Note 1 Sundry Expenses

Committee expenses	-	125.55
Autumn Lecture & Reception	-	<u>249.04</u>
Total	=	<u>374.59</u>

Note 2 Debtors

Due to 48 th Symposium Fund	-	930.00
Due from Birmingham University – 50 th Symposium	267.48	-
Gift Aid	<u>470.00</u>	<u>462.50</u>
Total	<u>737.48</u>	<u>1,392.50</u>

SPBS

Publications Fund

Income and expenditure account to 31 December

	2017	Year to	2016
	to 31 Dec		to 31 Dec
<u>Income</u>	£		£
Book sales			
Royalties received for volumes sold in year	250.82		259.30
	250.82		2,024.30
<u>Expenditure</u>			
Transfer to main fund	(15,000)		-
Surplus/deficit for the year	(14,749.18)		2,024.30

Balance Sheet

	2017	2016
	at 31 Dec	at 31 Dec
	£	£
<u>Current Assets</u>		
Bank balance	748.53	15,497.71
<u>Creditors</u>		
Net assets	-	-
	748.53	15,497.71
<u>Publications Fund</u>		
Balance b/f	15,497.21	13,473.41
Surplus/(deficit)	(14,749.18)	2,024.30
Balance c/f	748.53	15,497.71
Total Society assets		
Unrestricted	27,960.15	26,915.81
Restricted	13,695.68	6,720.68
	41,655.83	33,636.49

SPBS

Summary of Funds for the year to 31 December 2017

	Unrestricted		Restricted			
	General Fund £	Publications Fund £	48 th Sympo-sium £	Kaplanis Fund £	Bryer Travel Fund £	Total £
Balance b/f	11,418.10	15,497.71	1,720.68	5,000.00	0.00	33,636.49
Income	6,819.73	250.82			8,475.00	15,545.55
Expenditure	(6026.21)			(1500.00)		(7526.21)
Surplus/(Deficit) for the year	793.52	250.82	0.00	(1500.00)	8,475.00	8,019.34
Transfers	15,000.00	(15000.00)				0.00
Balance c/f	27,211.62	748.53	1,720.68	3,500.00	8,475.00	41,655.83

E. ANNUAL GENERAL MEETING

The Annual General Meeting of the Society for the Promotion of Byzantine Studies will be held on Sunday 15 April, 2018, at 11.40am in the Teviot Lecture Theatre, University of Edinburgh.

AGENDA

260. Adoption of the Minutes of the last Annual General Meeting of the Society, **253-259**, held at the University of Birmingham.

261. Election of Chair of SPBS.

262. Election of Vice-President of SPBS.

263. Election of Chair Publications Committee.

264. Election of Chair Membership Committee.

265. Elections to the Executive Committee.

266. Chair's Report.

267. Treasurer's Report.

268. Welcome to new members.

Dr TIM GREENWOOD
Secretary

17. Books, Journals & Websites

Liverpool University Press: Translated Texts for Historians

2017 publications

TTH 64: Alexander O'Hara and Ian Wood, *Jonas of Bobbio, Life of Columbanus (Books 1-2), Life of John of Réomé and Life of Vedast*

Expected 2018

Richard Miles (ed.) TTC 2 *The Donatist Schism: Controversy and Contexts* will appear in paperback in January 2018.

Richard Price, *Acts of the Second Council of Nicaea (787)* 2 vols.

Robert Hoyland, *The 'History of the Kings of the Persians' in Three Arabic Chronicles: The Transmission of the Iranian Past from Late Antiquity to Early Islam.*

Translated Texts for Byzantinists

2017 publications

TTB 3: Mike Humphreys, *The Laws of the Isaurian Era: The Ecloga and its Appendices*

TTB 4: Michael Angold, *Nicholas Mesarites, His Life and Works (in translation)*

TTB 5: Dimitri J. Kastritsis, *An Early Ottoman History. The Oxford Anonymous Chronicle (Bodleian Library, Ms Marsh 313)*

Please visit the website for further information, including on-line ordering:

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

Books, Journals, Websites

Zbornik radova Vizantološkog instituta (ZRVI) – Zbornik radova de l'Institut d'Etudes byzantines 53 (2016, ed. 2017)

Bojan Miljković, *The Miraculous Icon in Byzantium*, ed. Ljubomir Maksimović, Vizantološki institut SANU, Beograd 2017

Web: www.byzinst-sasa.rs

Vol. 9 of *EQA & ESPIERIA / EOA & ESPERIA*, Journal of the Society for the Research of Relations between East and West, Athens, now on-line (see for information:

www.eoesperia.org = <http://epublishing.ekt.gr/journals/ea>).

Papers to be submitted for peer review.

For further information: T. Maniati-Kokkini (Journal manager and member of the Editorial Committee), e-mail: tmaniati@arch.uoa.gr

Volumes 1-8

Orders for printed vv. 1-8 addressed to: Kardamitsa Library, Hippokratous 8 - Athens 10679-GR, e-mail: info@kardamitsa.gr, or to: T. Maniati-Kokkini

LARGE DISCOUNTS ON BYZANTINE ART BOOKS WITH MANY ILLUSTRATIONS IN COLOUR
ALEXANDROS PRESS

Dobbedreef 25, NL-2331 SW Leiden, The Netherlands, Tel. +31-71-5761118

alexandrospress@planet.nl www.alexandrospress.com

Price of each book: **EUR 125 for individuals and 212,50 for Libraries and Institutions** (plus VAT and postage) **instead of 250, only if ordered directly from Alexandros Press, not through (or for) booksellers.** For more details about the books, see: www.alexandrospress.com

The Byzantine church of Panagia Krena in Chios. History, Architecture, Sculpture, Painting (late 12th century), by Charalampos Pennas, 2017, ISBN 978-94-90387-08-2. Bound 24x17 cm., **388 pp.** (256 pp. text plus **305** illustrations mostly in colour).

Thomas Becket and the Plantagenets. Atonement through Art, by Sara Lutan-Hassner, 2015, ISBN: 9789490387099. Bound, 24x17 cm. 344 pp. (208 pp. text and **252** illustrations, mostly in colour)

Byzantine Wall Paintings of Crete, Vol. IV: Agios Basileios Province, by Ioannis Spatharakis, 2015, ISBN 9789490387075, Bound 24x17 cm., **544 pp.** (272 pp. text plus **554** illustrations in full colour).

Byzantine Wall Paintings of Crete, Vol. III: Amari Province, by Ioannis Spatharakis and Tom van Essenbergh, 2012, ISBN 9789490387006, Bound 24x17 cm., **664 pp.** (336 pp. text plus **670** illustrations in full colour and a few in black and white).

Byzantine Wall Paintings of Crete, Vol. II: Mylopotamos Province, by Ioannis Spatharakis, 2010, ISBN 9789490387020, Bound 24x17 cm., **640 pp.** (384 pp. text plus **450** illustrations in full colour and **64** in black and white).

XOPOS, the Dance of Adam. The Making of Byzantine Chorography, by Nicoletta Isar, 2011, ISBN 9789490387044, Bound 24x17 cm., 448 pp. (304 pp. text and 286 illustrations, mostly in full colour).

Die Kunst der späten Palaiologenzeit auf Kreta: Kloster Brontisi im Spannungsfeld zwischen Konstantinopel und Venedig, by Chryssa Ranoutsaki, 2011, ISBN 9789490387068, Bound 24x17 cm., c. 500 pp. (c. 330 pp. text and 270 illustrations, mostly in full colour).

The Southern Porch of Chartres Cathedral: The margins of monumental sculpture, by Sara Lutan-Hassner, 2011, ISBN 9789490387051, Bound 24x17 cm, 368 pp. (192 pp. text and 310 illustrations, mostly in full colour).

Die Ikonographie der Gleichnisse Jesu in der ostkirchlichen Kunst (5.-15. Jh.), by Apostolos G. Mantas, 2010, ISBN 9789490387037, Bound 24x17 cm., **576 pp.** (480 pp. text plus **214** illustrations in full colour and 43 in black and white).

Worshipping the Gods, Art and Cult in Roman Eretz Israel, by Asher Ovadiah and Sonia Mucznik, 2009, ISBN 9789080647695, Bound, 24x17, **464 pp.** (368 pp. text, **58** illustrations in full colour and c. **500** in black and white).

Visual Representations of the Afterlife. Six Roman and Early Byzantine Painted Tombs in Israel, by Talila Michaeli, 2009 ISBN 9789490387013, Bound 24x17, **368 pp.** (224 pp. text, plus more than **250** illustrations in full colour and c. **100** in black and white)

Dionysios of Fourni. Artistic Creation and Literary Description, by George Kakavas, ISBN 9789080647688, Bound 24x17 cm., **552 pp.** (368 pp. text plus **230** illustrations in full colour and **100** in black and white).

The Iconography of Constantine the Great, Emperor and Saint. With Associated Studies by Christopher Walter, 2006, ISBN 9789080647664, Bound, 24x17cm., 416 pp. (256 pp. text, plus **154** illustrations in full colour and **178** in black and white).

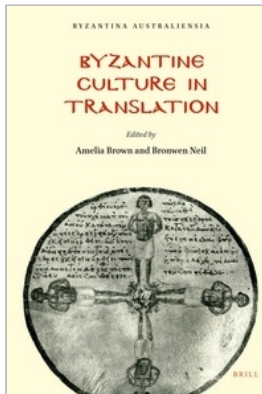
The Illustrated Chronicle of Ioannes Skylitzes in Madrid by Vasiliki Tsamakda, 2002. ISBN 9789080647626, Bound, 24x17cm., 664 pp. (448 pp. text, **584** illustrations in full colour and 20 in black and white).

The Iconostasis of Peter the Great in the Peter and Paul Cathedral in St. Petersburg by Julia Gerasimova, 2004, ISBN 9789080647633, Bound, 24x17 cm., ca. **450 pp.** (ca. 250 pp. text, plus **149** illustrations in full colour and **128** in black and white).

The Pictorial Cycles of the Akathistos Hymn for the Virgin by Ioannis Spatharakis, 2005, ISBN: 9789080647657, Bound, 24x17 cm., **490 pp.** (256 pp. text, **302** illustrations in full colour and **424** in black and white).

The Illustrations of the Cynegetica in Venice by Ioannis Spatharakis, 2004, ISBN 9789080647640 Bound, 24x17cm., **400 pp.** (300 pp. text, **184** illustrations in full colour and **60** in black and white).

Dated Byzantine Wall Paintings of Crete by Ioannis Spatharakis, 2001, ISBN 9789080647619, Bound, 24x17 cm., **352 pp.**, **194** illustrations in full colour.



- › August 2017
- › Hardback
- › ISBN: 9789004348868
List price: €129 / \$149
- › E-ISBN: 9789004349070
- › Language: English
- › Byzantina Australiensia, 21
- › Imprint: BRILL

Subject

Biblical Studies › Eastern
Christianity
History › Church History
Classical Studies › Greek & Latin
Literature
Slavic and Eurasian Studies ›
History
Classical Studies › Classical
Tradition & Reception Studies



E-Book

booksandjournals.brillonline.com
offers online access to Brill's books
and journals.



MyBook

Printed E-book for

- › € 25 / \$ 25
- › brill.com/mybook

Byzantine Culture in Translation

Amelia Brown, *University of Queensland* and Bronwen Neil, *Macquarie University*

This collection on Byzantine culture in translation, edited by Amelia Brown and Bronwen Neil, examines the practices and theories of translation inside the Byzantine empire and beyond its horizons to the east, north and west. The time span is from Late Antiquity to the present day. Translations studied include hagiography, history, philosophy, poetry, architecture and science, between Greek, Latin, Arabic and other languages. These chapters build upon presentations given at the 18th Biennial Conference of the Australian Association for Byzantine Studies, convened by the editors at the University of Queensland in Brisbane, Australia on 28-30 November 2014.

Contributors include: Eva Anagnostou-Laoutides, Amelia Brown, Penelope Buckley, John Burke, Michael Champion, John Duffy, Yvette Hunt, Maria Mavroudi, Ann Moffatt, Bronwen Neil, Roger Scott, Michael Edward Stewart, Rene Van Meeuwen, Alfred Vincent, and Nigel Westbrook.

READERSHIP:

All interested in Byzantine culture, history, literature, hagiography or reception, as well as the interactions and translations between Byzantine Greek and neighbouring Latin, Slavic, Turkish or Arabic-language cultures.

For more information see <https://www.brill.com/byza>

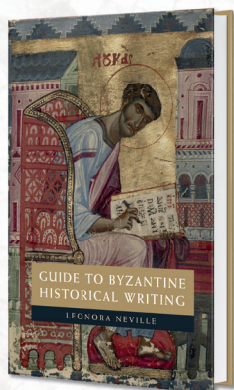
Order information: Order online at brill.com

For the Americas call (toll free) 1 (844) 232 3707 | or email us at: brillna@turpin-distribution.com

For outside the Americas call +44 (0) 1767 604-954 | or email us at: brill@turpin-distribution.com

Submission information: brill.com/authors

New in Byzantine Studies from Cambridge



Guide to Byzantine Historical Writing

Leonora Neville

\$26.99 / £19.99

Paperback | 978-1-107-69116-2 | 350 pp.

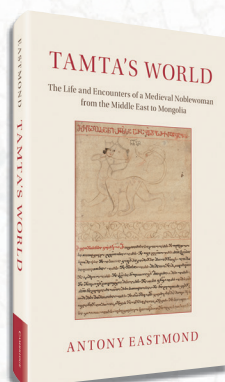
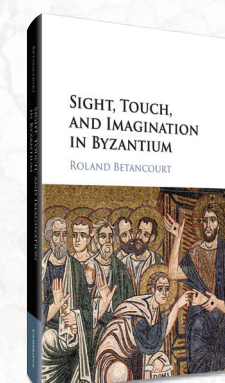
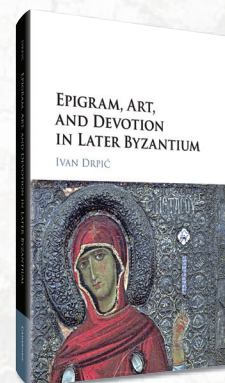
Tamta's World

*The Life and Encounters of a Medieval Noblewoman
from the Middle East to Mongolia*

Antony Eastmond

\$50.00 / £35.00

Hardback | 978-1-107-16756-8 | 460 pp.



The Cambridge Intellectual History of Byzantium

Edited by

Anthony Kaldellis, and Niketas Siniossoglou

\$150.00 / £120.00

Hardback | 978-1-107-04181-3 | 798 pp.

Epigram, Art, and Devotion in Later Byzantium

Ivan Drpić

\$135.00 / £108.00

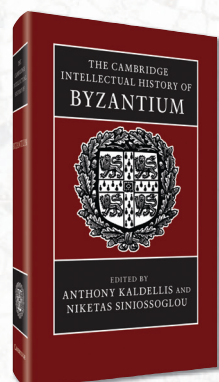
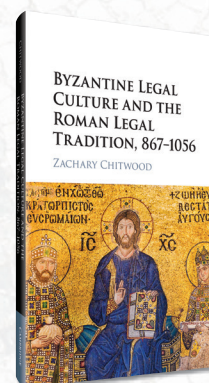
Hardback | 978-1-107-15151-2 | 512 pp.

Sight, Touch, and Imagination in Byzantium

Roland Betancourt

\$120.00 / £90.00

Hardback | 978-1-108-42474-5 | 418 pp.



Byzantine Legal Culture and the Roman Legal Tradition, 867–1056

Zachary Chitwood

\$99.99 / £64.99

Hardback | 978-1-107-18256-1 | 246 pp.



NEW FROM OXFORD UNIVERSITY PRESS

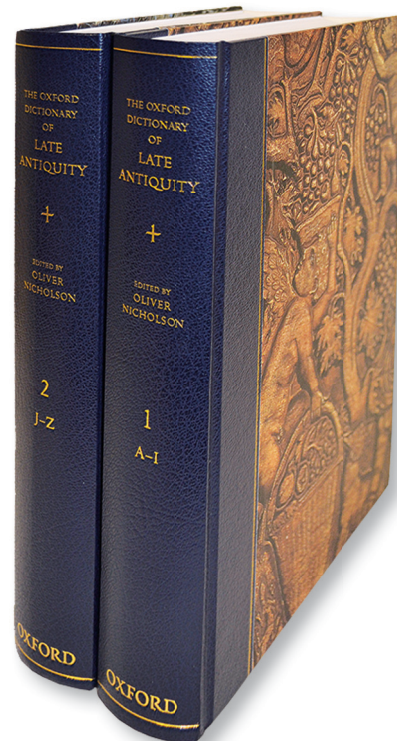
EDITED BY
OLIVER
NICHOLSON

THE OXFORD DICTIONARY OF LATE ANTIQUITY

The first comprehensive reference book covering every aspect of European, Mediterranean, and Near Eastern (including Persian and Central Asian) history, religions, and culture between the mid-3rd and the mid-8th centuries AD.

With over 5,500 entries from nearly 500 contributors, this is a vital tool for scholars and students of Late Antiquity that bridges a significant period of history between those covered by *The Oxford Classical Dictionary* and *The Oxford Dictionary of the Middle Ages*.

MARCH 2018 (UK)	APRIL 2018 (US)
£195.00	\$255.00
HARDCOVER 9780198662778	
1,744 PAGES 2-VOLUME SET	



Find out more and order online at www.oup.com

OXFORD
UNIVERSITY PRESS

