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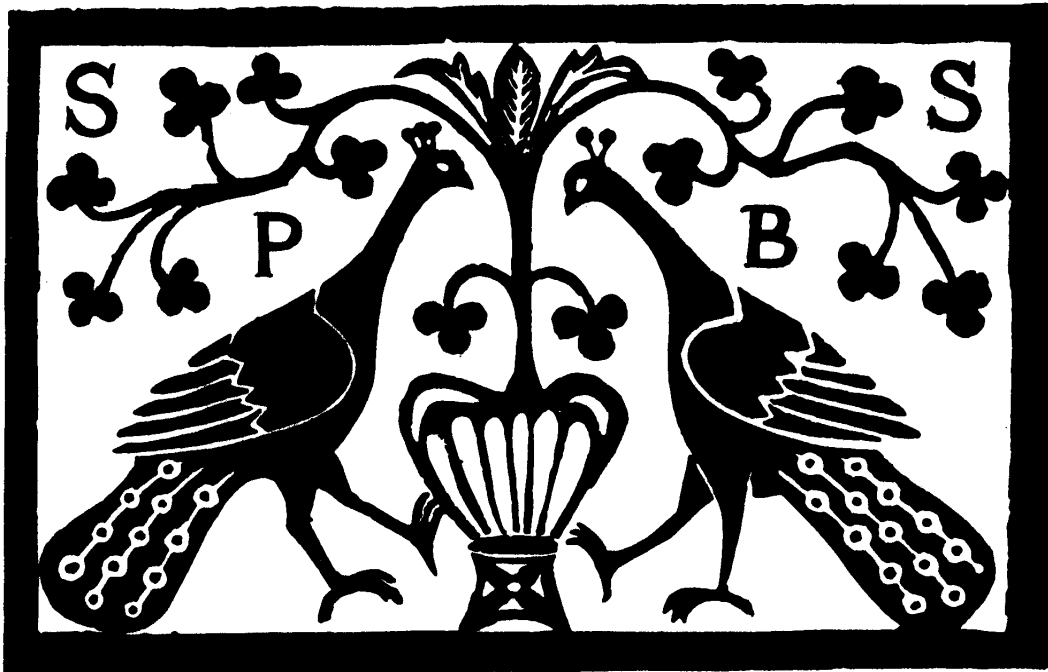


# **BULLETIN OF BRITISH BYZANTINE STUDIES**

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## 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. Professor Cyril Mango at 90 – a tribute	8
5. Publications & Work in Progress	12
6. Fieldwork & Projects	44
7. Theses	58
8. Conferences, Lectures & Summer Schools	
Papers delivered by members & conferences organised by members	66
Conference & Event reports	74
Forthcoming conferences and events	76
9. SPBS Grants - reports	88
10. Exhibitions	97
11. University News	100
12. Obituaries	103
13. 51st Spring Symposium of Byzantine Studies: Report	111
14. 52nd Spring Symposium of Byzantine Studies	
Programme	114
Abstracts	117
15. SPBS Spring Symposia & Annual Lectures	142
16. Society for the Promotion of Byzantine Studies	
A. New Members	152
B. Minutes of 2018 AGM	152
C. Treasurer's Report	156
D. Agenda of 2019 AGM	159
17. Books & Websites	160

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

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

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## LETTER FROM THE PRESIDENT

### 3. Letter from the President

It was a great pleasure this year to attend the extremely lively 51st annual Spring Symposium at the University of Edinburgh on The Post-1204 Byzantine World: New Approaches and Novel Directions, with Professor Niels Gaul as symposiarch. It was made memorable for me for the large number of younger Byzantinists speaking, and the evident enthusiasm for the late Byzantine period, and it was inspiring to be in Edinburgh, where Niels Gaul was appointed in 2015 as the first A.G. Leventis Professor of Byzantine Studies, and has been joined



by Dr. Yannis Stouraitis, who came from Vienna in 2017 to a new appointment as Lecturer in Byzantine history. Niels Gaul came from the Central European University in Budapest and in Edinburgh also now runs a major ERC project comparing classicizing learning in the Byzantine and Chinese systems. It is heartening to see these new developments in Byzantine studies in Edinburgh and the commitment of the Department of Classics and of the University, especially at a time when as we know the Central European University has been under very intense government pressure.

SPBS now has a new chair, Professor Leslie Brubaker, who also hosted a memorable autumn lecture at Birmingham, given by Professor Paul Magdalino. Warm thanks are due to the outgoing chair, Professor Elizabeth Jeffreys, for all her care and efficiency in the role, as also to Professor Michael Jeffreys, who stepped down as membership secretary, a role in which he was able to identify some important issues that the Society needs to address. We also have a sparkling new website, thanks to Brian McLaughlin, and anyone who has had to deal with such things knows just how difficult that is to achieve. And the Publications Committee has a new chair, Angeliki Lymberopoulou, who took over from Rowena Loverance, whose long tenure in the office not only saw the steady appearance of splendid volumes but also the process of transition from the extraordinary support given to our subject by John Smedley at Ashgate to the new publishing environment of Routledge. I was in at the beginning of the Publications Committee in the early days of the Society and I know just how much we owe to Rowena and all she has done. These are only some of the people on whom the Society depends,

## **LETTER FROM THE PRESIDENT**

and it can only run as it does because of the very hard work of so many individuals, much of it unseen by the rest of us.

Finally, during the Spring Symposium congratulations and very warm wishes were sent to Professor Cyril Mango, past President and currently Vice-President of the Society, whose ninetieth birthday fell during the Symposium itself. Cyril Mango belongs to a great generation of Byzantinists, among whom he is one of the greatest. He is also remarkable in that after Dumbarton Oaks he held the Koraes chair in London and the Bywater and Sotheby chair in Oxford in succession, and a tribute to him can be found elsewhere in the Bulletin (chapter 4). We send him our affection and good wishes.

**Professor Dame Averil Cameron**

#### 4. Professor Cyril Mango at 90 – a tribute

It is no exaggeration to say that Cyril Mango has shaped Byzantine studies for the better part of the 20<sup>th</sup> century, and the fact that he celebrated his 90<sup>th</sup> birthday in 2018 is a suitable moment to recall this, which I will do from a rather personal angle.



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He has the rare distinction of being the recipient of two Festschriften. In 1995, a group of his students, myself included, presented him with a volume which also contained a bibliography of his publications. We built upon the toponymic connection Ox-ford on the Thames and Constantinople on the Bous-phoros, and invited his Oxford students and colleagues to contribute (*Bosphorus. Essays in Honour of Cyril Mango*, ed. S. Efthymiadis, C. Rapp, D. Tsougarakis, = *Byzantinische Forschungen* 21, Amsterdam). We were motivated by the thought that this would be our only chance to offer our appreciation, fully anticipating that there would be a further Festschrift at a later date, organized by his more illustrious colleagues, as indeed happened three years later (*Aetos. Studies in Honour of Cyril Mango*, ed. I. Sevcenko, I. Hutter, Stuttgart 1998).

## Cyril Mango – A Tribute

At a time when our field of study becomes ever more specialized, the skill sets of scholars ever more complex and varied, and Byzantium is studied in departments of Classical Philology, Art History, History, and Theology, Cyril Mango's Byzantium was one unified culture which he was uniquely able to grasp.

With a grandfather from Chios and a grandmother from Russia, Cyril grew up in Istanbul, walking the streets with his precious Leica, fascinated by the old monuments. He spoke Russian with his mother, Greek or English with his father, Turkish in the streets, and learned French from the private teacher who came to the house. He began his studies in St. Andrews, in Classics. Based on the strength of a few articles he had published while still an undergraduate, he was awarded a scholarship to study in Paris where, over time, he got to know André Grabar and Paul Lemerle. He retained a lifelong association with the rich scholarly environment there, especially in later years with Gilbert Dagron. After obtaining his doctorate with a study of the Chalke gate at the entrance to the Great Palace, in 1951, he went to Dumbarton Oaks where the Bliss family were at the time opening their grand mansion to their growing collection of historical objects and related research in the three areas that interested Mildred Bliss the most: pre-Columbian Meso- and South America, Byzantium, and gardens and landscapes. Every day, at tea time, the resident scholars met with Mrs. Bliss, who presided over proceedings by pouring tea through a silver strainer, to engage in conversation about their discoveries of the day. Visiting Dumbarton Oaks now, one will see in the upper level of the library a large roundel, created in the original size, of one of the so-called palace mosaics. It was made by Cyril Mango while he was still a schoolboy in Istanbul.

Byzantine buildings were what fascinated him most, at least at first. *Byzantine Architecture*, published in 1976, remains a milestone of erudition, as it contextualizes Byzantine building across the entire expanse of the empire with reference to Roman antecedents as well as parallel and later Seljuq and Ottoman developments. He often spent the summer by taking his Land Rover to Turkey to explore different regions. Ihor Sevcenko, with whom he was joined in scholarly friendship (the two conversed in Russian), joined him on several of these trips. For many years, the trusted vehicle was still standing in the garden of the house in Brill near Oxford where he and his wife Marlia Mundell Mango made their home.



## Cyril Mango – A Tribute



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His appointments in England added another dimension to his work. The Koraes Chair in London 1963-1968, and—after five years in the USA as Dumbarton Oaks Professor of Byzantine Archaeology—the Bywater and Sotheby Professorship in Oxford 1973-1995 prompted him to direct his scholarly attention to the textual manifestations of Byzantine culture, and to its afterlife, for example among the Phanariots in the Danubian Principalities. This resulted in his editions and translations of Nicephorus' *Breviarium*, the *Letters* of Ignatius the Deacon, and the *Chronicle* of Theophanes. Working with texts and manuscripts, especially of the middle Byzantine period, was not new to him. His edition of the *Homilies* of Photius had come much earlier, in 1958.

His sharp intellect is uncompromising and could sometimes come across as undiplomatic. For the topic of his inaugural lecture at Oxford, he chose 'Byzantine Literature as a Distorting Mirror.' At a time when most scholars of Byzantine literature were engaged in uncovering the *mimesis* (imitation) of the literature of classical Athens by a small coterie of Byzantine savants who wrote for their equally erudite peers in a stylistic idiom that had to be acquired through a lengthy and expensive process of education, Cyril Mango showed that this particular lens obscured, rather than elucidated our understanding of

## Cyril Mango – A Tribute

Byzantine culture. The people of Byzantium, he insisted, were to be encountered in town squares and village churches, their concerns and *mentalité* expressed in chronicles and hagiographies.

This was a real concern, as I learned in a moment of juvenile intellectual crisis. In 1986, after the International Congress of Greek Palaeography in Erice, the unforgotten Eugenia Bolognesi Recchi-Franceschini, another Oxford student in the 1980s, invited Cyril and Marlia on a trip in her car to the major sites of Sicily. I was fortunate to have been invited to join in what proved to be a jolly and memorable few days. Reaching Piazza Armerina at the end of the day, we were almost the only people at the site. Growing up in Germany north of the *limes*, I had never seen a Roman villa of that grandeur. I was stunned by the sudden realization that the most visible remains of the past are those of the people who lived in luxury and could afford expensive, unperishable building materials. I waited for a quiet moment until all the others had left, to blurt out to Cyril my anguished thoughts about the impossibility to recover the life and concerns of the vast majority of Byzantine people. In his typical deliberate way, he leaned against an ancient wall, and slowly proceeded to stuff his pipe. After he had taken the first puff, he calmly validated my concerns. Ever the scholar, he also pointed out a way forward which remains a comforting thought: as historians, we need to work with whatever evidence from the past we have at hand now, while the future may bring forth new evidence or enable us to study existing materials with new methods. When I reminded Cyril of his response in a recent conversation, he merely quipped in his typical self-deprecating wit: ‘That was not very deep.’

Cyril Mango’s 90<sup>th</sup> birthday is a suitable moment to celebrate both: a lifetime of scholarship that has advanced the field in a myriad of ways and led to a more widespread appreciation of Byzantium in the general public, and the progress of research, leading into an unknown future, that his work continues to inspire.

**Claudia Rapp**  
**University of Vienna**

## 5. PUBLICATIONS AND WORK IN PROGRESS

**Professor Albrecht Berger**, Munich

<http://www.byzantinistik.uni-muenchen.de/personen/professoren/aberger/>  
 ‘Constantinople as a Cosmopolitan city in late antiquity and the early middle ages’, in Stephan Sander-Faes – Clemens Zimmermann, eds., *Weltstädte, Metropolen, Megastädte. Dynamiken von Stadt und Raum von der Antike bis zur Gegenwart* (Ostfildern 2018) 65–76 (in German); with Sergey Ivanov, eds., ‘Holy fools and divine madmen: sacred insanity through ages and cultures’ (*Münchner Arbeiten zur Byzantinistik* 2, Neuried 2018); ‘Holy fools in modern Greece’, *ibid.*, 213–234; ‘Emperor Manuel Palaiologos and his journey to the West’, in Antje Bosselmann-Ruickbie and Carmen Roll, eds., *Internationales Symposium zum Freisinger Lukasbild. Eine byzantinische Ikone und ihre tausendjährige Geschichte* (Paderborn 2018) 23–31 (in German); ‘Toponyms of Byzantine Constantinople: topography and etymology’, in Cécile Morrisson and Jean-Pierre Sodini, eds., *Constantinople réelle et imaginaire. Autour de l’œuvre de Gilbert Dagron* (*Travaux et Mémoires* 22, Paris 2018) 157–167; ‘Serial production or author’s contest? Some remarks on byzantine hagiographical texts of the 10th century’, in Antonio Rigo, Michele Trizio and Eleftherios Despotakis, eds., *Byzantine hagiography. Texts, themes & projects* (*Byzantios* 13, Turnhout 2018) 299–311.

Forthcoming

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 2014*; ‘The historical frame’, *ibid.*, (in Italian); with Christian Gastgeber, eds., *The Scholar and his Library*; ‘The Church History of Nikephoros Kallistou Xanthopoulos’, *ibid.*; ‘The emperor and the city: processions and receptions in Constantinople’, in *Manfred Luchterhandt, Palatium sacrum; proceedings of a symposium in Göttingen 2015*; Caspar Ludwig Mommsen, Η Βοσπορομαχία. Εισαγωγή και κριτική έκδοση (Athens: MIET); ‘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*; ‘Desire where it should not be: monks, love and sex’, in Pablo A. Cavallero, Tomás Fernández and Reinhart Ceulemans, eds., *Between lust and chastity: the Byzantines on love and sex; proceedings of a symposium in Buenos Aires 2017*; ‘Toponyms of Byzantine Constantinople: topography and etymology’, in Jean-Claude Cheynet, et al., eds., *Constantinople réelle et imaginaire; proceedings of a symposium in Paris 2018*; ‘Some remarks on the textual

## PUBLICATIONS

history of the *Bios* of Nephon of Konstantianai’, in André Binggeli, Vincent Déroche and Maria Stavrou, eds., *Mélanges Bernard Flusin*; ‘Byzantine studies in Southeast Europe’, in Hans-Christian Maner and Ioannis Zelepos, eds., *Antike und Byzanz als historisches Erbe in Südosteuropa (19.–21. Jahrhundert)* (in German); ‘Recycling Constantinople’, in Andrej Vinogradov and Sergey Ivanov, eds., *Byzantion – Byzantium; proceedings of a symposium in Moscow 2017*.

### In Progress

With Christian Gastgeber and Sebastiano Panteghini: The *Ecclesiastical History* of Nikephoros Kallistou Xanthopoulos. Critical edition [my part: book I–VI]; ‘Constantinople as a centre of economy and trade’, in Beate Böhlendorf-Arslan, ed., *Transformations of City and Countryside in the Byzantine Period; proceedings of a symposium in Mainz 2016* (in German); with Sergey Ivanov and Vasileios Marinis: *The Life of Nephon of Konstantiana*; ‘Hesychios of Miletos’, in Bruno Bleckmann, ed., *Kleine und fragmentarische Historiker der Spätantike* (in German); ‘The statues of Constantinople’, in Peter Frankopan, ed., *The History of Constantinople*; ‘The urban development’, in Sarah Bassett, ed., *The Cambridge Companion to Constantinople*; with Philipp Niewöhner, ‘Residential life’, *ibid.*

### **Dr Antje Bosselmann-Ruickbie**, Gießen/Mainz

Ed., with C. Roll., ‘Das Freisinger Lukasbild: Eine byzantinische Ikone und ihre tausendjährige Geschichte’, in *Zusammenarbeit mit C. Blänsdorf and H. Stege* (Paderborn 2018); ‘Rahmen und Beschlag des Freisinger Lukasbildes: Untersuchungen zur Ornamentik in Byzanz’, in A. Bosselmann-Ruickbie and C. Roll, eds., *Internationales Symposium zum Freisinger Lukasbild. Eine byzantinische Ikone und ihre tausendjährige Geschichte, Zusammenarbeit mit C. Blänsdorf and H. Stege* (Paderborn 2018) 107-120; ‘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, Magic and Visual Culture* (London 2018) 36-57; with S. Greiff, M. Aubin, M. Heinzl, ‘Le trésor de Preslav en Bulgarie: un projet de recherche centré sur un trésor médiéval’, in J. Durand, ed., *Le trésor de Preslav, exhibition catalogue Musée du Louvre* (Paris 2018) 64-67; ‘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, D. Heher and C. Rapp, eds., *Menschen, Bilder, Sprache, Dinge. Wege der Kommunikation zwischen Byzanz und dem Westen. Studien zur Ausstellung “Byzanz & der Westen. 1000 vergessene Jahre”*, vol. 2, *Byzanz zwischen Orient und Okzident 9.2* (Mainz 2018)

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391-419; 'Contact between Byzantium and the West from the 9<sup>th</sup> to the 15<sup>th</sup> Century and Their Reflections in Goldsmiths' Works and Enamels', in F. Daim, D. Heher und C. Rapp, eds., *Menschen, Bilder, Sprache, Dinge. Wege der Kommunikation zwischen Byzanz und dem Westen. Studien zur Ausstellung "Byzanz & der Westen. 1000 vergessene Jahre"*, vol. 1, *Byzanz zwischen Orient und Okzident* 9.1 (Mainz 2018) 73-104; '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. Kührtreiber, T. Kührtreiber, G. Scharrer-Liška, T. Vida, eds., *Lebenswelten zwischen Archäologie und Geschichte. Festschrift für Falko Daim zu seinem 65. Geburtstag* (RGZM Monographien 150, Mainz 2018) 629-644; with M. Aubin, S. Greiff, M. Heinzl, 'The Preslav Treasure: Insight into the Byzantine Enamelling Techniques', ENAMEL 2018, vol. 1: Extended Abstracts (Stuttgart, June 7-9, 2018) 20-25; with S. Greiff, 'Spektakulär: Der Preslav-Schatz', in DAMALS. Das Magazin für Geschichte 1 (2019) 45-46; 'Wandering Wombs: Christian Crosses and Pagan Amulets in Byzantium', in *Paranormal Review* 3 (2018) 4; with S. Greiff, 'Rosinen in der Messingherstellung und andere Kuriositäten byzantinischer Goldschmiederezepte: Interdisziplinäre Forschungen zu einem byzantinischen Goldschmiedetraktat', in *Antike Welt. Zeitschrift für Archäologie und Kulturgeschichte* 4 (2018) 27-30; with S. Greiff, 'Hochzeitsschmuck einer byzantinischen Prinzessin? Der Preslav-Schatz aus Bulgarien', in *Antike Welt. Zeitschrift für Archäologie und Kulturgeschichte* 4 (2018) 24-26; with H. Kempkens, 'Die letzten Tage von Byzanz: Das Freisinger Lukasbild', in C. Kürzeder and C. Roll, eds., *Venedig, Biblioteca Nazionale Marciana Venedig in Kooperation mit dem Diözesanmuseum Freising (= Kataloge und Schriften des Diözesanmuseums für christliche Kunst des Erzbistums München und Freising* 68), Kat. Nr. 7.2., pp.200-207 (Staurothek des Kardinals Bessarion); F. Daim and D. Heher, eds., *Byzanz und der Westen. 1000 vergessene Jahre, Schallaburg, Österreich* (Schallaburg 2018), Kat. Nr. 17, 36a-d, 130, 193, 194a-f; with S. Greiff, 'The 10<sup>th</sup>-century Preslav Jewellery Treasure from Bulgaria under Investigation', in *Jewellery History Today* 34 (Winter 2019) 3-5.

### Forthcoming:

Ed., *New Research on Late Byzantine Goldsmiths' Works (13<sup>th</sup>-15<sup>th</sup> Centuries)/Neue Forschungen zur spätbyzantinischen Goldschmiedekunst (13.-15. Jahrhundert)*, Tagung Mainz, 29-30 October 2015, *Byzanz zwischen Orient und Okzident* 13 (Publikationen des Leibniz-WissenschaftsCampus Mainz: Byzanz zwischen Orient und Okzident), (Mainz 2019); 'Enamels', in E. C. Schwartz, ed., *The Oxford Handbook of*

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*Byzantine Art and Architecture* (Oxford University Press); ‘Byzantinische Emails mit lateinischen Inschriften auf einer Mitra des 15. Jhs. aus Linköping (heute Stockholm): Lateinerzeitliches Konstantinopel oder Sizilien um 1300? Zur mittelalterlichen Emailkunst und Aspekten von „Kulturtransfer“ im Mittelalter’, contribution for a Festschrift; ‘Late Byzantine Enamel: Innovation or Decline?’, in M. Martiniani-Reber, ed., *Les métiers du luxe à Byzance*, Tagung anlässlich der Ausstellung Byzance en Suisse in Genf, 25-26 February 2016.

### In preparation

*Der silbervergoldete Deckelkasten im Trierer Domschatz: Ein „unerkanntes“ Meisterwerk aus dem staufferzeitlichen Sizilien? Studien zum Kulturtransfer zwischen Europa, dem Mittelmeerraum und Russland im 13. bis 15. Jahrhundert* (monograph).

### **Dr Petros Bouras-Vallianatos, London**

Co-edited with Sophia Xenophontos, *Greek Medical Literature and its Readers: From Hippocrates to Islam and Byzantium* (Routledge, London and New York 2018); ‘Reading Galen in Byzantium: The Fate of *Therapeutics to Glaucon*’, in Petros Bouras-Vallianatos and Sophia Xenophontoseds, eds., *Greek Medical Literature and its Readers: From Hippocrates to Islam and Byzantium* (Routledge, London and New York 2018) 180-229; ‘An unrecorded use of the word κλῖμαξ,’ *Classical Quarterly* 68.2 (2018); ‘Enrichment of the Medical Vocabulary in the Greek-Speaking Medieval Communities of Southern Italy: The Lexica of Plant Names,’ in Brigitte Pitarakis and Gülrü Tanman, eds., *The Art of Healing in Byzantium-New Perspectives* (Istanbul Research Institute, Istnabul 2018) 155-184; Review: C. Simelidis and E. Paschos, eds., *Introduction to Astronomy by Theodore Metochites (Stoicheiosis Astronomike 1.5-30)*, in *Early Science and Medicine* 23 (2018) 279-280.

### Forthcoming

‘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); co-edited with Barbara Zipser, *Brill’s Companion to the Reception of Galen* (Brill, Leiden); ‘Galen in Late Antique Medical Handbooks,’ in Petros Bouras-Vallianatos and Barbara Zipser, eds., *Brill’s Companion to the Reception of Galen* (Brill, Leiden); ‘Galen in Byzantine Medical Literature,’ in Petros Bouras-Vallianatos and Barbara Zipsereds., *Brill’s Companion to the Reception of Galen* (Brill, Leiden); Review of M. Martelli and L. Lehmhaus, eds., *Collecting Recipes: Byzantine and Jewish Pharmacology in Dialogue* (De Gruyter, Berlin), in *Bulletin of the History of Medicine*; Review of A. Touwaide, *A Census of Greek Medical*

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*Manuscripts: From Byzantium to the Renaissance* (Routledge, London), in *Plekos – Elektronische Zeitschrift für Rezensionen und Berichte*.

### In progress

*The Medical Corpus of the Byzantine Physician John Zacharias Aktouarios* (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); *Exploring Greek Manuscripts in the Wellcome Library* (edited volume, Routledge); *Medieval Greek Recipe Books: Four New Medical Witnesses in Context* (monograph, Routledge); with Dionysios Stathakopoulos, *A History of Byzantine Medicine* (monograph). Research 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 P. Brock, Oxford**

‘The Young Daniel. A Syriac apocalyptic text on the End, and the problem of its dating’, in H. Amirav, E. Grypeou and G. Stroumsa, eds., *Apocalypticism and Eschatology in Late Antiquity. Encounters in the Abraham in Religions, 6<sup>th</sup>-8<sup>th</sup> centuries* (Late Antique History and Religion 17, Leuven 2017) 75-85; ‘Prayer of the heart in the Syriac tradition’, in *Orthodox Theology in Dialogue: Speech and Rhetoric in the Contemporary Society* (Mitropolia Olteniei Periodic Review, Special Issue, no. 3, 2017) 20-27; ‘A sixth-century Syriac Document of Agreement from Alexandria’, *OC* 100 (2017) 1-12; ‘Scribal tradition and the transmission of Syriac literature in Late Antiquity and Early Islam’, in M. Wissa, ed., *Scribal Practices and the Social Construction of Knowledge in Antiquity, Late Antiquity and Medieval Islam* (Orientalia Lovaniensia Analecta 266, Leuven 2017) 61-68; ‘Some problems in editing Syriac liturgical poetry’, *JCSSS* 18 (2018) 3-14; ‘An episcopal *adventus* in Syriac’, in E.E. D-Vasilescu, ed., *A Journey along the Christian Way. Festschrift for the Right Revd. Kallistos Ware on his 85<sup>th</sup> anniversary* (Scholars’ Press, Beau Bassin, Mauritius 2018) 52-61; ‘Later Syriac Poetry’, in D. King, ed., *The Syriac World* (London) 327-338; ‘George, bishop of the Arab Tribes, *Mimro* on the Myron (British Library, Add. 12, 165)’, *Syriac Orthodox Patriarchal Journal* 56 (2018) 1-25; ‘Synagogue and Church in Dialogue: a Syriac poem’, in P. Giustiniani and F. del Pizzo, eds., *“Lampada per i miei passi è la tua parola, luce sul mio cammino: Studi offerti a Marcello del Verme in occasione del suo 75o compleanno* (Bibbia e Oriente, Supplementa 27, 2017) 525-540; ‘An ecumenical role played by monastic literature: the case of St Isaac the

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Syrian', *The Japan Mission Journal* 72:1 (2018) 29-38; 'In memoriam R.P.M. Murray SJ', *Hugoye* 21:2 (2018) 255-261.

### Forthcoming

*Singer of the Word of God: Ephrem the Syrian and his Significance in Late Antiquity* (Piscataway NJ).

### **Dame Averil Cameron, Oxford**

'The empire of Byzantium', in Peter Linehan, J.L. Nelson and Marios Costambeys, eds, *The Medieval World*, 2<sup>nd</sup> ed. (Routledge, Abingdon 2018) 106-25; 'Epilogue', in Nicola Di Cosmo and Michael Maas, eds, *Empires and Exchanges in Eurasian Late Antiquity: Rome, China, Iran, and the Steppe ca 250-750 CE* (Cambridge University Press, New York 2018) 419-30.

### Forthcoming

'Introduction: Byzantinists and others', in Daniëlle Slootjes and Mariette Verhoeven, eds., *Byzantium in Dialogue with the Mediterranean* (Brill, Leiden 2019), 6-23; 'Byzantium now – contested territory or excluded middle?', *Scandinavian Journal of Byzantine and Modern Greek Studies* (Rydén lecture, Uppsala 2018); 'Late antiquity and patristics: partners or rivals?', Ptarmigan Lecture 2018, to appear in *Journal of Early Christian Studies* 28.2 (2020).

### **Dr Georgios Chatzelis**

*Byzantine Military Manuals as Literary Works and Practical Handbooks: The case of the Tenth-Century Sylloge Tacticorum* (Routledge, London and New York 2019).

### **Dr Nikolaos G. Chrissis, Democritus University of Thrace**

Ed. with A. Kolia-Dermitzaki and A. Papageorgiou, *Byzantium and the West: Perception and Reality* (London 2019); 'Worlds apart? Reconsidering late Byzantine identity through the image of the West (13th-14th c.)', in N. Chrissis, A. Kolia-Dermitzaki, and A. Papageorgiou, eds., *Byzantium and the West: Perception and Reality* (London 2019) 257-274; 'Ideological and political contestations in post-1204 Byzantium: The orations of Niketas Choniates and the imperial court of Nicaea', in S. Tougher, ed., *The Emperor in the Byzantine World: Papers from the Forty-Eighth Spring Symposium of Byzantine Studies* (London 2019) 248-263; Review of: Mike Carr, *Merchant Crusaders in the Aegean, 1291-1352* (Rochester, NY 2015) in *The American Historical Review* 122 (2017) 1674-1676.



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‘The crusades seen from Greece’, in F. Hinz and J. Meyer-Hamme, eds., *Controversial Histories: 25 Current International Views on the Crusades* (London and New York); ‘Tearing Christ’s Seamless Tunic? The ‘Eastern Schism’ and Crusades against the Greeks in the Thirteenth Century’, in P. Shrodecki and N. Kersken, eds., ‘Crusading and the Crusader Movement in the Peripheries of Latin Christianity’ (Turnhout); ‘Frankish Greece’, in J. Phillips and A. Jotischky, eds., *The Cambridge History of the Crusades*, vol. II: *Expansion, Impact and Decline* (Cambridge); ‘Gregory IX and the Greek East’, in C. Egger and D. Smith, eds., *Pope Gregory IX (1227-41)*; ‘Broken brotherhood: Greeks and Latins in the thirteenth century’, in N. Giantsi, ed., *The Presence and Contribution of the Eastern Roman Empire in the Formation of Europe* (Athens).

### **Professor Maria Constantoudaki, Athens**

‘Aspects of artistic exchange on Crete: Questions concerning the presence of Venetian painters on the island in the fourteenth and fifteenth centuries’, in A. Lymberopoulou, ed., *Cultural Interaction Between Byzantium and the West, 1204–1669, Papers from the Forty-Eighth Spring Symposium of Byzantine Studies, Milton Keynes, 28th-30th March 2015* (Abingdon, Oxon 2018) 30-58; ‘Award of a doctorate *honoris causa* to Professor Jean-Pierre Sodini, academician and prof. emeritus of Byzantine Archaeology of Paris I – Panthéon- Sorbonne, 23 May 2016. Evaluation of the work of the award’s recipient’, *National and Kapodistrian University of Athens. Official Speeches*, vol. 37 (2015-2016, Part II, Athens 2017) 133-135.

### Forthcoming

‘Passion Scenes in Cretan Painting and in Theotokopoulos's Early Work: Tradition Transcended, New Challenges’, in N. Hadjinicolaou and P. Ioannou, eds., *Perceptions of El Greco in 2014* (Athens - Iraklion (Benaki Museum - Municipality of Iraklion - Historical Museum of Crete) 55-81 (in press).

### In Progress

A study on ‘The church of St. George at Malles (Loutra), Ierapetra, its wall paintings, and their significance’.

### **Professor dr hab. Małgorzata Dąbrowska, Lodz**

‘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*)

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(Franciscan Higher Theological Seminar of St. Hedwig's Province in Wroclaw, Wroclaw 2017) 41-54; 'The Image of a Trapezuntine Empress in the 14th Century According to Panaretos', in L. Burkiewicz, R. Hryszko, W. Mruk, P. Wrobel, eds., *Polonia Italia Mediterraneum, Studies Offered to Professor Danuta Quirini – Popławska* (Jagiellonian University Press, Cracow 2018) 271-280; *Donald M. Nicol (1923-2003)*, in Jerzy Strzelczyk, ed., *Mediewiści (The Medievalists)*, vol. VI (Poznan University Press, Poznan 2018).

### Forthcoming

Edition: *Henryk Paszkiewicz wydobyty z zapomnienia (Defying Oblivion: Henryk Paszkiewicz)*, (Instytut Pamięci Narodowej (National Memory Institute), Warsaw-Lodz 2019).

Articles: *Mój cesarz. Jan Kinnamos o Manuelu I Komnenie (My Emperor: John Kinnamos on Manuel I Komnenos)*, in A. Kowalska-Pietrzak, T. Grabarczyk, eds., *Studia ofiarowane Profesorowi Tadeuszowi Nowakowi (Studies Dedicated to Professor Tadeusz Nowak)* (Wydawnictwo Uniwersytetu Łódzkiego, Lodz 2019).

### In Progress

Edition: *Zaczęło się w Wiedniu. Otto Forst de Battaglia, Oskar Halecki i idea Europy Środkowej (It Began in Vienna. Otto Forst de Battaglia, Oskar Halecki and the Idea of Central Europe)* (Deutsches Historisches Institut, Warsaw 2019).

Articles: *Wspólne lekcje polskiego Ottona Forsta de Battaglii i Oskara Haleckiego w Wiedniu (Otton Forst de Battaglia and Oskar Halecki Sharing Polish Classes in Vienna)*, in M. Dąbrowska, ed., *Zaczęło się w Wiedniu. Otto Forst de Battaglia, Oskar Halecki i idea Europy Środkowej (It Began in Vienna. Otto Forst de Battaglia, Oskar Halecki and the Idea of Central Europe)* (Deutsches Historisches Institut, Warsaw 2019); *Papiestwo w perspektywie Oskara Haleckiego (Papacy Seen from the Perspective of Oskar Halecki)*, in M. Dąbrowska, ed., *Zaczęło się w Wiedniu. Otto Forst de Battaglia, Oskar Halecki i idea Europy Środkowej (It Began in Vienna. Otto Forst de Battaglia, Oskar Halecki and the Idea of Central Europe)* (Deutsches Historisches Institut, Warsaw 2019); *Papiestwo a Bizancjum za panowania Jana V Paleologa w kontekście badań Oskara Haleckiego i aktualności jego ustaleń. (Papacy and Byzantium in the Reign of John V Palaiologos. Oskar Halecki's Research and Timely Scientific Findings)*, in A. Izdebski, S. Turlej, eds., *Studia dedykowane Profesorowi Maciejowi Salamonowi (Studies Offered to Professor Maciej Salamon)* (The Jagiellonian University Press, Cracow 2019); *Anthony Bryer (1937-2016)*, in J. Strzelczyk, ed., *Mediewiści (The Medievalists)* vol. VII (Poznan University Press, Poznań 2019); *East Central Europe in Byzantine Ideology and Practice*, in Grischa Vercamer

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and Dusan Zupka, eds., *East-Central and Eastern Europe in the Middle Ages (450-1450)* (Brill 2020).

**Dr Charalambos Dendrinis**, London

In progress

‘Thomas de Aquino Byzantinus (2006/7–): Ανατολή και Δύση στο ύστερο Βυζάντιο’, in J.A. Demetracopoulos and Ch. Dendrinis, eds., *Proceedings of the International Conference “Thomas Latinus – Thomas Graecus: Thomas Aquinas and his Reception in Byzantium”*, National Library of Greece, Stavros Niarchos Foundation Cultural Center, Athens, 15–16 December 2017 (Artos Zois, Athens, forthcoming); an edition of Manuel II Palaeologus’ *Prayer for those buffeted by storm or simply at sea, adapted from the Psalms*.

**Dr Elena Ene D-Vasilescu**, Oxford

*Heavenly sustenance in Patristic texts and Byzantine iconography. Nourished by the Word* (Palgrave, London, Basingstoke 2018); Ed., *Devotion to St. Anne from Byzantium to the Middle Ages* (Palgrave, London, Basingstoke 2018); Ed., *A Journey along the Christian way. Festschrift for the Right Rev. Kallistos Ware on his 85<sup>th</sup> anniversary* (Scholars’ Press, 2018).

**Professor Garth Fowden**, Cambridge

‘Abraham and Aristotle in dialogue’, in S. Schmidtke, ed., *Near and Middle Eastern studies at the Institute for Advanced Study, Princeton: 1935-2018* (Gorgias Handbooks: Gorgias Press, Piscataway, NJ 2018) 173-80; *Landscapes and monuments: Iran to Spain* (digitized photographic archive), Cambridge Digital Library, Cambridge University Library: <https://cudl.lib.cam.ac.uk/collections/landscapes/1>

**Professor Peter Frankopan**, Oxford

‘Geschichte des globalen Stadt’, in A. Birken, ed., *ZukunftsWerte. Verantwortug für die Welt von Morgen* (Göttingen 2018) 230-7; ‘Aristocratic family narratives in 12th century Byzantium’, in I. Toth and T. Shawcross, eds., *Reading in the Byzantine Empire and Beyond* (Cambridge, 2018) 317-35; ‘Le grandi vie del passato per capire il futuro’, *Aspenia* 78 (2017) 112-23; ‘The Asian Library at Leiden University’, in A. Reeuwijk, ed., *Voyage of Discovery. Exploring the Collections of the Asian Library at Leiden University* (Leiden 2017) 12-13; ‘Re-interpreting

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the family in Comnenian Byzantium: where blood is not thicker than water', M. Lauxtermann and M. Whittow, eds., *Byzantium in the 11th Century*, (London 2017) 281-96.

**Dr Stavros G. Georgiou**, Strovolos, Cyprus

'Studies on Cyprus Hagiography: Saint Theodotos, Bishop of Keryneia', *Theologia* 88/4 (2017) 101-123 (in Greek with a Summary in English); '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) 191-199; 'Studies on the Administration of Byzantine Cyprus: The Kouropalates and Doux of Cyprus Romanos Styppeiotes', *Byzantiaka* 34 (2017) 125-132 (in Greek with a Summary in English); 'Amiratus Salernus and Angelus Despotes of Romuald of Salerno', *Aîonos. Miscellanea di studi storici* 21 (2017) 117-130; 'The Unedited Synodicon of the Codex 34 of the Archbishopric of Cyprus', *Epetirida Kentrou Meleton Ieras Monis Kykkou* 12 (2019) 63-82 (in Greek); 'Notes on Byzantine Cyprus IV', *Epetirida Kentrou Meleton Ieras Monis Kykkou* 12 (2019) 517-526 (in Greek); Book-review in: *Vyzantiaka* 34 (2017) 293-297.

### Forthcoming:

'Marino Sebaste di Amalfi e sebasto Marino di Napoli', transl. Georgia Kazara-Georgiou, *Rassegna del Centro di Cultura e Storia Amalfitana* N.S. 53-54 (2017); '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 with a Summary in English); 'Two Archbishops of Cyprus, Authors of *schede* in the Eleventh and Twelfth Centuries', *Byzantiaka* 35 (2018) (in Greek with a Summary in English); 'The Dating of the Term of Office of John Kretikos, Archbishop of Cyprus', *Theologia* 90/4 (2019) (in Greek with a Summary in English); Book-reviews in: *Epistimoniki Epetiris tis Kypriakis Etaireias Istorikon Spoudon* 13 (2018), *Byzantiaka* 35 (2018).

**Dr Geoffrey Greatrex**, Ottawa

Books: with Sylvain Janniard, ed., *Le monde de Procope / The World of Procopius* (de Boccard, Paris); on-line book: *Research on Procopius in languages other than English*, an edited volume being brought out in the Histos supplementary series that features articles in English on research in Procopius from the medieval period onwards. Some articles are already available; others will appear over 2019.

Articles: 'The impact on Asia Minor of the Persian Invasion in the early seventh century' in C. Şimşek and T. Kaçar, eds, *Geç antik Çağda Lykos*

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*vadisi ve çevresi / The Lykos Valley and Neighbourhood in Late Antiquity* (Istanbul 2018) 13-26; with S. Janniard, 'Introduction', in G. Greatrex and S. Janniard, eds., *Le monde de Procope / The World of Procopius* (Paris 2018) 7-12; 'L'historien Procope et la vie à Césarée au VI<sup>e</sup> siècle', in G. Greatrex and S. Janniard, eds., *Le monde de Procope / The World of Procopius* (Paris 2018) 15-38; 'Procopius' attitude towards barbarians' in G. Greatrex and S. Janniard, eds., *Le monde de Procope / The World of Procopius* (Paris 2018) 327-54; 'Procopius and the past in sixth-century Constantinople', *Revue belge de Philologie et d'Histoire / Belgisch Tijdschrift voor Filologie en Geschiedenis* 95 (2018) 59-83; 'Translations of Virgil into Esperanto', in S. Braund and Z. Martirosova Torlone, eds., *Virgil and His Translators* (Oxford 2018) 124-35; 'Imperiestroj kaj orientaj militkampanjoj', in Gotoo Hitosi, J.A. Vergara, Kimura Goro Christoph, eds., *En la mondon venis nova lingvo. Festlibro por la 75-jariĝo de Ulrich Lins* (New York 2018) 392-408.

### In progress

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

### **Professor John Haldon, Princeton**

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); 'Euchaita: from late Roman and Byzantine town to Ottoman village', in J.F. Haldon, H. Elton and J. Newhard, eds., *Archaeology and Urban Settlement in Late Roman and Byzantine Anatolia: Euchaita-Avkat-Beyözü and its Environment* (Cambridge 2018) 201-254; with A. Rosen, 'Introduction: Problems of resilience, adaptation and transformation', in Haldon, J., ed., *Society and environment in the East Mediterranean ca 300-1800 CE. Resilience, adaptation, transformation*. Special Issue of *Human Ecology*, 46/3 (June 2018) 275-290: <https://doi.org/10.1007/s10745-018-9972-3>

With Roberts, N., Cassis, M., Doonan, O., Eastwood, W.J., Elton, H., Izdebski, A. and Newhard, J., 'Not the End of the World? Post-classical decline and recovery in rural Anatolia', in Haldon, J., ed., *Society and environment in the East Mediterranean ca 300-1800 CE. Resilience, adaptation, transformation*. Special Issue of *Human Ecology*, 46/3 (June 2018) 305-322: <https://doi.org/10.1007/s10745-018-9973-2>

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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*, 115/13(2018): 3210-3218:

[www.pnas.org/cgi/doi/10.1073/pnas.1716912115](http://www.pnas.org/cgi/doi/10.1073/pnas.1716912115)

'Eastern Roman (Byzantine) views on Islam and on jihād, ca. 900 CE: a papal connection?', in R. Balzaretti, 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 2018) 476-485; '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 12. Leiden 2018) 18-24; With Hugh Elton, Sabine R. Huebner, Adam Izdebski, Lee Mordechai, Tim Newfield, 'Plagues, climate change and the end of an empire. A Response to Kyle Harper's *The Fate of Rome*', *History Compass* (online Fall 2018):

<https://doi.org/10.1111/hic3.12508>

<https://doi.org/10.1111/hic3.12506>

<https://doi.org/10.1111/hic3.12507>

### Forthcoming

With Arlen F. Chase, Martin Elizalde, Adam Izdebski, Piotr Guzowski, Francis Ludlow, Joseph Manning, Guy Middleton, Lee Mordechai, Jason Nesbitt, B.L. Turner, 'A question of collapse? Climate, environment and agency in pre-modern societies', *Annales ESC* 2019; With Warren Eastwood, Hugh Elton, Benjamin Graham, Adam Izdebski, Anneley McMillian, Lee Mordechai, Tim Newfield, Johannes Preiser-Kapeller, Çetin Şenkul, 'Sustainability and adaptation in premodern times', *Annales ESC* 2019; 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); '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 *Evil lords: Theory and Representations from Antiquity to the Renaissance*, ed. N. Panou and H. Schadee (Oxford); 'A Mediterranean empire? Byzantium 565-1204', in Fred Donner, Robin

## PUBLICATIONS

Adèle Greeley, Peter Sluglett, Harvey Weiss, eds. *Empire in the Middle East: from Antiquity to the French/British Mandates* (CUP: Cambridge).

**Professor Jonathan Harris**, London

*Di Guo De Bei Ying: Bai Zhan Ting Jian Shi* (帝国的背影:拜占廷简史), Mandarin Chinese translation of *The Lost World of Byzantium* by Guoqing Pang, Liping Lu and Yue Chen (CITIC Press, Beijing); *Bizantsu Teikoku. Seizon senryaku no Issennen*, Japanese translation of *The Lost World of Byzantium* by Koichi Inoue (Hakusui-sha, Tokyo); Βυζάντιο: Ένας άγνωστος κόσμος, Greek translation of *The Lost World of Byzantium* by Georgios Barouxis (Metaixmio, 2018, Athens); ‘Constantinople’ and other entries in *The Oxford Dictionary of Late Antiquity*, ed. Oliver Nicholson (Oxford University Press 2018).

### Forthcoming

‘Who was who at the court of Constantine XI, 1449-1453’, in *The Emperor in the Byzantine World*, ed. Shaun Tougher (Routledge, Abingdon and New York); ‘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); *New Oxford Illustrated History of the Crusades* (Oxford University Press); *An Introduction to Byzantium (602-1453)* (Routledge, Abingdon and New York); ‘The Byzantine Empire and the Levant in the Late Middle Ages’, in Ryan Greenwood and Adam J. Kosto, eds., *The Cambridge History of International Law. Volume V: International Law in Medieval Europe* (Cambridge University Press).

**Professor Judith Herrin**, London

Over the past year I continued working on the manuscript of my book, *Ravenna, crucible of Europe*, for publication by Allen Lane/Penguin books, which has now been submitted. I published ‘Tantalus ever in tears’, in D. Cairns and M. Alexiou, eds. *Greek Laughter and Tears* (Edinburgh University Press, 2017), 75-86; and reviews of Anja Busch, *Die Frauen des theodosianischen Dynastie. Macht und Repräsentation kaiserlicher Frauen im 5. Jahrhundert* in *Zeitschrift für Antike und Christentum* 21 (2017); and of John Haldon, *The Empire that would not die* in the *American Historical Review* 123 (1) 2018, 283-4. It was a particular pleasure to write an Introduction, *Byzantium and Venice*, for the Jordi Savall CDs, *Venezia millenaria*, a magnificent collection of music performed in the Serenissima from the earliest Middle Ages to the French Revolution. I prepared my paper on *Hostages, Refugees and Exiles in Constantinople* for publication in *Constantinople réelle et imaginaire*.



## PUBLICATIONS

*Autour de l'oeuvre de Gilbert Dagron. Travaux et Mémoires* 22/1 (2018); the English edition of *Women and the Bible, the early Middle Ages* (SBL Press, 2019); an Introduction to the volume, *The Adriatic between East and West in late antiquity*, to be published by CUP in 2019; and a section of concluding remarks, for *Ravenna and the Traditions of Late Antique and Early Byzantine Craftsmanship. Labour, Culture and the Economy*, ed. Salvatore Cosentino, due for publication in 2019.

### **Mr Michael Heslop, London**

‘Defending the Frontier: The Hospitallers in Northern Rhodes,’ in George Cassar & Noel Buttigieg, eds., *The Struggle for Supremacy; The Mediterranean 1453-1699* (Sacra Militia Foundation, Malta).  
Forthcoming

‘The defences of middle Byzantium in Greece (7<sup>th</sup>-12<sup>th</sup> centuries): the flight to safety in town, countryside and islands’, joint plenary paper with Nikos Kontogiannis in the *Proceedings of the 46<sup>th</sup> 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*; ‘A Florentine Cleric on Rhodes: Bonsignore Bonsignori's unpublished account of his 1498 visit’, *Proceedings of the Seventh Military Orders Conference, Clerkenwell, London, September 7-10, 2017*.

### **Professor Lucy-Ann Hunt, Manchester**

‘Thirteenth-Century Painting at the Church of St. Theodore (Crusader County of Tripoli): Configuring Confraternity, Community and Commerce’, in Isabelle Doumet-Skaf, Giorgio Capriotti and Lucy-Anne Hunt, eds., ‘The Conservation of 13<sup>th</sup> century Mural Painting in the Church of St. Theodore, Behdaïdat’, *Bulletin d'Archéologie et d'Architecture Libanaises* 17 (2017) 313-68 (Beirut: Ministère de la Culture, Direction Générale des Antiquités).

#### Forthcoming

‘The Byzantine Emperor Michael VII (1261-1282) and Greek Orthodox/Melkite - Genose Cultural Agency in a globalized World: Art at Sinai, Behdaïdat, of the *Pallio* of San Lorenzo, and in Egypt’, in Zachary Chitwood and Johannes Pahlitzsch, eds., *Ambassadors, Artists, Theologians: Byzantine Relations with the Near East from the Ninth to the Thirteenth centuries* (University of Mainz Press); ‘Melkite-Latin Interaction at the Church of the Nativity, Bethlehem, and in the Melisende Psalter: Art, Liturgy and Politics between Antioch and the Latin Kingdom



## PUBLICATIONS

of Jerusalem in the Twelfth Century’, *ARAM Periodical* (Oxford: Society for Syro-Mesopotamian Studies, 2019).

**Dr Heather Hunter-Crawley**, Independent Scholar

With Erica O’Brien, eds., *The Multi-Sensory Image from Antiquity to the Renaissance* (Abingdon 2019):

<https://www.routledge.com/The-Multi-Sensory-Image-from-Antiquity-to-the-Renaissance-1st-Edition/Hunter-Crawley-OBrien/p/book/9781138698130>.

‘Movement as Sacred Mimesis at Abu Mena and Qal’at Sim’an’, in Wiebke Friese and Troels Myrup-Kristensen, eds., *Excavating Pilgrimage: Archaeological Approaches to Sacred Travel and Movement in the Ancient Mediterranean and Near East* (London 2017) 187-202.

Forthcoming

‘Classical Archaeology and the Senses: A Paradigmatic Shift’, 10,000 word chapter for Jo Day and Robin Skeates, eds., *The Routledge Handbook of Sensory Archaeology* (London); ‘Divinity Refracted: Extended Agency and the Cult of Symeon Stylites The Elder’, 10,000 word chapter for Jörg Rüpke *et al.*, eds., *Leaving the (Disciplinary) Comfort Zone – Lived Ancient Religion AD 1 to 800* (Berlin).

Work in Progress

Monograph: *Material Religion in the Roman Household*, 80,000 word manuscript in draft stage, contracted by Oxford University Press; Monograph of the thesis: *Divine Embodiment: Ritual, Art and the Senses in Late-Antique Christianity*, 100,000 word manuscript in draft stage.

**Dr Mark Jackson**, Newcastle

With Manolopoulou V, Lekakis S, Turner S., ‘Microcosm to landscape: the church called Theoskepasti and the environs of Apalirou’, in J. Crow and D. Hill, ed. *Naxos and the Byzantine Aegean: Insular Responses to Regional Change* (Norwegian Institute at Athens, Athens, Greece 2018) 239-254; with Moore S.V., ‘Taphonomies of landscape: investigating the immediate environs of Çatalhöyük from prehistory to the present’, *Anatolian Studies* 68 (2018) 177-207.

**Dr Ine Jacobs**, Oxford

Ed. with Elton, H., *Asia Minor in the Long Sixth Century. Current Research and Future Directions* (Oxbow Books 2019)

This volume brings together historians and archaeologists working on diverse aspects of Asia Minor in the long sixth century. They discuss topics

## PUBLICATIONS

as varied as rural prosperity, urbanism in cities large and small, frontier management, and the imperial capital of Constantinople. Many of the papers focus on the fabric of cities during this period, showing that there was much greater vitality than has often been assumed. Together, they produce a comprehensive impression of the quality of life in both city and countryside in the period shortly before the transformation of Asia Minor in the face of the Arab attacks of the seventh century:

<https://www.oxbowbooks.com/oxbow/asia-minor-in-the-long-sixth-century.html>

**Professor Elizabeth Jeffreys**, Oxford

‘On the Annunciation: Manganeios Prodromos, no. 120’, in S. Andreopoulos and G. Speake, eds., *Rightly Dividing the Word of Truth: Studies in Honour of Metropolitan Kallistos of Diokleia* (Bern 2016) 104-120; with M. Jeffreys, ‘Afterword: Reading and Hearing in Byzantium’, in T. Shawcross and I. Toth, eds., *Reading in the Byzantine Empire and Beyond* (Cambridge 2018) 626-637; ‘From Herakles to Erkoulis: the place of the War of Troy in the late Byzantine romance movement’, in A. Goldwyn and I. Nilsson, eds., *Reading the Late Byzantine Romance: a handbook* (Cambridge 2018) 166-187.

**Dr Robert Jordan**, Belfast

In progress

With Dr Rosemary Morris (York) for the DOML series, editions and English translations, with notes and introductory material, of i) the *Life of Theodore Stoudites* by Mark the Monk, ii) the *Encyclical* by Naukratios and iii) the *Translations* of the Relics of Theodore and his brother Joseph.

**Professor Dr. Dr. Guntram Koch**, Marburg

With J. G. Deckers, *Repertorium der christlich-antiken Sarkophage V: Konstantinopel – Kleinasien – Thracia – Syria – Palaestina – Arabia* (Reichert Verlag, Wiesbaden 2018).

**Dr Dirk Krausmüller**, Vienna

‘Affirming divine providence and limiting the powers of saints: The Byzantine debate about the Term of Life (6th-11th centuries)’, *Scrinium* 14 (2018) 392-433; ‘Adoring Christ’s image: The icon theology of Leo of Chalcedon and Theodore of Stoudios’, *Greek, Roman, and Byzantine Studies* 58 (2018) 423-444; ‘Take no care for the morrow! The rejection of landed property in eleventh- and twelfth-century Byzantine

## PUBLICATIONS

monasticism', *Byzantine and Modern Greek Studies* 42 (2018) 45-57; 'A patchwork rule: The Machairas *Typikon* and its sources', *Erytheia* 39 (2018) 67-84; 'Affirming and undermining saintly status: On the different uses of the parable of the sowing man in Theosterictus' *Life of Nicetas of Medikion and Methodius' Life of Theophanes of Agros*', *Erytheia* 39 (2018) 55-66; 'More than the shadow of a doubt: Dream theory and the impersonation of saints by angels', *Mukaddime* 9 (2018) 45-52; 'The Greek East: Christianisation and the provincial elites', in J. Lössl and N. Baker-Brian, eds., *Blackwell's Companion to Religion in Late Antiquity* (Hoboken NJ 2018) 115-133; 'From hybrid monastery to strict coenobium? Gauging the impact of the reform movement on Byzantine monasticism in the eleventh century', *Rivista di Studi Bizantini e Neoellenici* 54 (2017, published 2018) 85-104; 'Athanasius, the author of *Vita A* of Athanasius the Athonite, on secular education, legal theory, mysticism and asceticism', *Jahrbuch der Österreichischen Byzantinistik* 67 (2017, published 2018) 65-79.

### Forthcoming

'Properties participating in substance: the Trinitarian theology of Severus of Antioch and Damian of Alexandria', *Journal of Late Antique Religion and Culture*; 'Two Middle Byzantine treatises in defence of the care of the dead', *Jahrbuch der Österreichischen Byzantinistik*; 'On the relation between the Late Antique and Byzantine Christological discourses: Observations about Theodore of Stoudios' *Third Antirrheticus*', *Jahrbuch der Österreichischen Byzantinistik*; '*Philosophia ancilla theologiae*: Plotinus' definition of sensible substance and its adaptation in John Philoponus' *Arbiter*', *Vigiliae Christianae*; 'What is Paradise and who is in it? The discussion about the abode of the souls of the righteous in sixth- to eleventh-century Byzantium', *Byzantinoslavica*; 'An embattled charismatic: Assertiveness and invective in Nicetas Stethatos' *Spiritual Centuries*', *Byzantine and Modern Greek Studies*; 'Does the flesh possess hypostatic idioms, and if so, why is it then not a separate hypostasis? On a conceptual problem of Late Patristic Christology', *Scrinium*; 'Theology and philosophy in the Late Patristic discourse: Existence, qualified existence and the *Arbor Porphyriana*', in K. Parry, ed., *Early Christianity and Late Antique Philosophy*; 'Sophisticated simplicity: On the style of the *Vita prima* of Athanasius the Athonite', in L. James, ed., *Festschrift Margaret Mullett*.

### **Prof. Bente Kiilerich, Bergen**

'Etude typologiques des portraits de martyr', in H. Torp, *La Rotonde palatine à Thessalonique: architecture et mosaïques* (Kapon Editions, Athens 2018) 187-193, 197-198; 'In Search of the Patron: Late Antique

## PUBLICATIONS

Style in Context’, *Acta ad archaeologiam et artium historiam pertinentia* XXX (2017) (December 2018); ‘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 2019) 77-94.

Forthcoming: with H. Torp, ‘From Alexandria to Kenchreai? The Puzzle of the Glass Sectile Panels’, in T.A. Bács, A. Bollók, T. Vida, ed., *Across the Mediterranean: Along the Nile. Studies in Honour of Laszlo Török* (Archaeolingua, Budapest 2019) 565-580; ‘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 2019?); ‘Spolia’, in L. Rutgers, J. Magness, R. Jensen, eds., *Cambridge Encyclopedia of the Archaeology of Late Antiquity* (2019); ‘Spolia in Byzantine Art and Architecture’, in E. Schwarz, ed., *The Oxford Handbook of Byzantine Art and Architecture* (scheduled for publication in 2019); ‘The Hephaisteion in the Byzantine Period’, in H. Saradi, ed., *Papers from Byzantini Athena, Byzantine and Christian Museum Athens, October 2016* (Brepols, Turnhout 2019); ‘The Barletta Colossus and the Problems of its Identity’, in L. Derosa, et al., ed., *Le due vite del Colosso. Il bronzo di Barletta. Storia, conservazione, restauro* (Edipuglia, Bari 2019).

### **Dr Chrysovalantis Kyriacou**

*Orthodox Cyprus under the Latins, 1191–1571: Society, Spirituality, and Identities* (Byzantium: A European Empire and Its Legacy 3, Lexington Books, New York – London, 2018).

Medieval and Renaissance Cyprus was a fascinating place of ethnic, cultural, and religious encounters. Following almost nine centuries of Byzantine rule, Cyprus was conquered by the Crusaders in 1191, becoming (until 1571) the most important stronghold of Latin Christianity in the Eastern Mediterranean—first under the Frankish dynasty of the Lusignans, and later under the Venetians. Modern historiographical readings of Cypriot identity in medieval and early modern times have been colored by British colonialism, Greek nationalism, and Cyprocentric revisionism. Although these perspectives have offered valuable insights into the historical experience of Latin-ruled Cypriots, they have partially failed to capture the dynamics of noncoercive resistance to domination, and of identity preservation and adaptation. *Orthodox Cyprus under the Latins, 1191–1571* readdresses the question of Cypriot identity by focusing on the Greek Cypriots, the island’s largest community during the medieval and early modern period. By bringing together theories from the fields of psychology, social anthropology, and sociology, this study explores continuities and discontinuities in the Byzantine culture and religious

## PUBLICATIONS

tradition of Cyprus, proposing a new methodological framework for a more comprehensive understanding of Cypriot Orthodoxy under Crusader and Venetian rule. A discussion of fresh evidence from hitherto unpublished primary sources enriches this examination, stressing the role of medieval and Renaissance Cyprus as cultural and religious province of the Byzantine and post-Byzantine Orthodox world.

‘Spirituality and *Hexis*: Tracing the Christian *Habitus* in the Basilicas of Early Byzantine Cyprus’, in Marietta Horster, Doria Nicolaou, Sabine Rogge, eds., *Church Building in Cyprus (Fourth to Seventh Centuries): A Mirror of Intercultural Contacts in the Eastern Mediterranean* (Schriften des Instituts für Interdisziplinäre Zypern-Studien 12, Waxmann, Münster 2018) 175-189; ‘Βυζαντινή Κύπρος II: Μέση Βυζαντινή Περίοδος’ [‘Byzantine Cyprus II: The Middle Byzantine Period’], in Savvas Neocleous, ed., *Ιστορία της Κύπρου* [History of Cyprus], vol. 2 (Ecumenical Hellenism Foundation, Athens 2018) 3-33.

### **Professor Nicholas de Lange, Cambridge**

With Gethin Rees and Alexander Panayotov, ‘Mapping the Jewish communities of the Byzantine empire using GIS’, in J. Yoo, A. Zerbini and C. Barron, eds., *Migration and Migrant Identities in the Near East from Antiquity to the Middle Ages* (Abingdon, Oxon/New York 2018) 104–21; ‘Byzantium’, in R. Chazan, ed., *The Cambridge History of Judaism, Vol. 6. The Middle Ages: The Christian World* (Cambridge/New York 2018) 76–97.

#### In Progress

I am still working on the Corpus of medieval Hebrew inscriptions from the territories of the Byzantine empire.

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

‘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 2018) 135-60; ‘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) 182-97.

#### Forthcoming

Articles: ‘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 2019?); ‘Migration, Infiltration, Conquest

## PUBLICATIONS

and Identity: the Normans of Southern Italy c.1000-1130', *Settimane di Studio del Centro italiano per l'alto medioevo* 66 *Le migrazioni nell'alto medioevo* (2019)

Books: *The Chronicle of the Slavs*, by Arnold of Lübeck (Routledge: Crusader Texts in Translation, May 2019); *Pergamene scelte della badia di Cava, 1097-1200* (Istituto di studi normanni, Ariano Irpino, 2019?)

### Research project

'The Social World of the Abbey of Cava, c. 1020-1300', funded by a Leverhulme major Research Fellowship 2017-19, to result in an edition of charters, now completed (as above), and a monograph, to be published by Boydell and Brewer, probably in 2021.

### **Professor Henry Maguire, London**

'Why did Hades Become Beautiful in Byzantine Art?' in Gunnel Ekroth and Ingela Nilsson, eds., *Round Trip to Hades in the Eastern Mediterranean Tradition* (Brill, Leiden and Boston 2018) 304-321.

### **Professor Mati Meyer, Jerusalem**

Ed., with Stavroula Constantinou, *Emotions and Gender in Byzantine Culture* (Palgrave-Macmillan, London 2018):

<https://www.palgrave.com/br/book/9783319960371>

Book review: Bissera Pentcheva, *Hagia Sophia: Sounds, Space and Spirit in Byzantium* (Penn 2018):

<http://www.caareviews.org/reviews/3405#.XIBDU-RCcmY>

### **Dr Rosemary Morris, York**

'The "Life Aquatic" on Athos in the tenth and eleventh centuries', in R. Balzaretto, J. Barrow and P. Skinner, eds., *Italy and Early Medieval Europe. Papers for Chris Wickham* (OUP, Oxford 2018) 372-83.

### In Press:

'In praise of *actes mentionnés*: making use of the lost documents of Athos (10th-11th c.)', in *Lire les archives de l'Athos = TM*, 23/2 (2019); "'To have and to hold": the acquisition and maintenance of élite power in Byzantium (c. 711-c. 1453)', in C. Holmes, J. Shepard, J. Van Steenberg and B. Weiler, eds., *Political Culture in Three Spheres: Byzantium, Islam and the West, c.650-c.1500: A Framework for Comparison* (CUP, Cambridge).

### In Progress:

With Dr Robert Jordan (Belfast), for the *DOML* series, notes and introductory material to the Texts and English translations of i) *The Life of*

## PUBLICATIONS

*Theodore Studites* by Mark the Monk; ii) The *Encyclical* of Naukratios; iii) the *Translations* of the Relics of Theodore and his brother Joseph.

### **Professor Oliver Nicholson, Tiverton**

Edited, *Oxford Dictionary of Late Antiquity* (2 vols., Oxford 2018); 'Introduction' and 'The Christian Sallust: Lactantius on God, Man and History', in Markus Vinzent and Oliver Nicholson, eds., *Studia Patristica* vol. LXXX: *The Classical or Christian Lactantius* (Leuven 2017) 1-16 and 119-37 respectively.

#### In Progress

Annotation to translations by Anthony Bowen of Lactantius's shorter works (including the *De Mortibus Persecutorum*) for TTH.

### **Mr Spyros P. Panagopoulos, Patras**

‘Η πρόσληψη της εκκλησιαστικής ζωγραφικής στον ελληνικό τύπο του 19ου αιώνα’, Ιωάννα Στουφή-Πουλημένου κ.α. (επιμ.), *Δ΄ Επιστημονικό Συμπόσιο Νεοελληνικές Εκκλησιαστικές Τέχνες. Πρακτικά* (Αθήνα 2017) 549-558; ‘La influencia del *Protevangeliū Iacobi* en la tradición homilética mediobizantina sobre la Madre de Dios’, *Byzantion Nea Hellas* 37 (2018) 285-309.

#### 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; Όψεις της λατρείας της Θεοτόκου κατά τη μέση βυζαντινή περίοδο.

#### In Preparation

Le contexte philosophique de la critique de Jean Italos à la théorie platonicienne des idées; La sacralité du pouvoir impérial à travers le *corpus* épistolographique de Démétrios Cydonès; El honor de los mártires cristianos en Antioquía y en Constantinopla en los siglos IV y V según San Juan Crisóstomo; Greek Translations of Latin Hagiographical Texts during the Middle Byzantine Period

#### 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».

## PUBLICATIONS

**Dr Tassos Papacostas, London**

With M. Parani, eds., *Discipuli dona ferentes. Glimpses of Byzantium in honour of Marlia Mundell Mango*, BYZANTIOΣ - Studies in Byzantine History and Civilization 11 (Turnhout: Brepols, 2017); 'Reconstructing the road network of the Byzantine periphery: Medieval Cyprus as paradigm', in the same vol., 69-97; 'Building activity and material culture in Venetian Cyprus: an evaluation of the evidence', *Επετηρίδα Κέντρου Επιστημονικών Ερευνών* 38 (2016) 191-207; 'The Byzantine tradition in late medieval Cyprus: Selective continuity and creative diversification', in A. Lymberopoulou, ed., *Cross-cultural interaction between Byzantium and the West, 1204-1669. Whose Mediterranean is it anyway? Proceedings of the 48<sup>th</sup> Spring Symposium of Byzantine Studies, Open University, Milton Keynes 28-30 March 2015* (London: Routledge, 2018) 107-131; 'Manuscript notes and the Black Death in rural Cyprus', in T. Shawcross and I. Toth, eds., *Reading in the Byzantine empire and beyond* (Cambridge: CUP, 2018) 133-155; 'Renaissance portrait medals for eminent Cypriots: an untold yet telling tale', in M. Olympios and M. Parani, eds., *The art and archaeology of Lusignan and Venetian Cyprus (1192-1571): Recent research and new discoveries*, Studies in the Visual Cultures of the Middle Ages 12 (Turnhout: Brepols, 2019) 329-358.

Forthcoming:

«Σ'ενα κοντινό Βασίλειο, παραπλήσιο της Βενετίας». Η κυπριακή ελίτ στη Λευκωσία της Αναγέννησης', in D. Papanikola-Bakirtzi, ed., *Λευκωσία: Η γέννηση και η εξέλιξη μιας πρωτεύουσας. Βυζαντινή – μεσαιωνική περίοδος* (Nicosia: A. G. Leventis Foundation); 'The architectural setting of medieval pilgrimage: some evidence from Byzantine Cyprus', in A. M. Yasin, ed., *The Cambridge guide to the architecture of Christianity* (Cambridge: CUP); 'Music as aristocratic pastime in the Stato da Mar: The Cypriot madrigals of Giandomenico Martoretta', in G. Christ, ed., *Venetian rule in the Eastern Mediterranean 1400-1700: Empires, connectivities and environments* (Leiden: Brill).

In preparation:

'Suspended in time and space: A carved heraldic panel from Nicosia', in J. Andrews, I. Christoforaki and A. McCarthy, eds., *Melusine of Cyprus. Studies in art, architecture and visual culture in honour of Annemarie Weyl Carr*, The Medieval Mediterranean (Leiden: Brill); 'The building phases and architecture of the church of the Transfiguration, Sotera, Cyprus', in M. Parani, ed., *The church of the Transfiguration, Sotera (Famagusta) in context: History, architecture, murals*; 'A heraldic puzzle: the northern doorway of the Greek cathedral of Nicosia and its sixteenth-century patrons', in M. Olympios, ed., *Articulating Greek visual identity in the 'long' Middle Ages: An ecclesiastical, social and architectural history of the Bedestan in Nicosia*.



## PUBLICATIONS

**Dr Georgi R. Parpulov**, Birmingham

‘Six Scribes of the Early Comnenian Period’, *Estudios bizantinos* 5 (2017) 91-107; ‘The Miraculous Icon of the Neamț Monastery’, *Revue roumaine d’histoire de l’art* 54-55 (2017-2018) 119-21; ‘Late Medieval Pottery from Ephesus’, *The British Museum Newsletter: Middle East* 3 (2018) 36-7; ‘De Rossi’s School and Early Christian Iconography’, *Journal of Art Historiography* 19 (2018) 1-10; ‘Byzantine Miniatures in the McCarthy Collection’, in G. Freuler, *The McCarthy Collection: Italian and Byzantine Miniatures* (Paul Holberton, London 2018) 256-76; ‘A Portuguese Salver in Sofia’, in I. Gergova and E. Moussakova, eds. *Marginalia* (Institute for Art Studies, Sofia 2019) 97-106; with Hisatsugu Kusabu, ‘The Publication Date of Euthymius Zigabenus’s *Dogmatic Panoply*’, *Revue d’histoire des textes* II.14 (2019) 63-7; ‘Painted Animal Imagery and the Greek *Physiologus*’, in E. Morrison and L. Grollemond, eds. *Book of Beasts: The Bestiary in the Medieval World* (Yale University Press, New Haven 2019) 86-7, 252-4; review of B. Anderson, *Cosmos and Community in Early Medieval Art* (New Haven 2017), *The Medieval Review* 18.04.12; review of A. Bergmeier, *Visionserwartung: Visualisierung und Präsenzerfahrung des Göttlichen in der Spätantike* (Wiesbaden 2017), *Bryn Mawr Classical Review* 2018.07.27

### Forthcoming

(under review): with Audrey Scanlan-Teller and Susanna Merrill, ‘K<sup>r</sup>’; ‘Eight Medieval Notes from the Walters Art Museum’; ‘Жезълът на бачковските игумени’; ‘Зографският царски поменик’.

**Dr Maroula Perisanidi**, Leeds

*Clerical Continence in Twelfth-Century England and Byzantium* (Routledge, Abingdon 2018):

<https://www.routledge.com/Clerical-Continence-in-Twelfth-Century-England-and-Byzantium-Property/Perisanidi/p/book/9781138495135>

**Doz. Dr. Mihailo St. Popović**, Vienna, AUSTRIA

Monograph: 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 (Akademska knjiga) 2017), 526 pages, ISBN 978-86-6263-191-6.

Article: ‘Les Balkans: routes, foires et pastoralisme au XI<sup>e</sup> siècle’, in *Autour du Premier humanisme byzantin & des Cinq études sur le XI<sup>e</sup> siècle, quarante ans après Paul Lemerle (Travaux et Mémoires 21/2, Paris 2017)* 665-674; with David Schmid and Markus Breier, ‘From the Via

## PUBLICATIONS

Egnatia to Prilep, Bitola and Ohrid: a Medieval Road Map based on Written Sources, Archaeological Remains and GIScience', in Andreas Külzer, 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) 289-317, 511-518; 'Der Streit um den wahren Glauben', in *Byzanz & der Westen. 1000 vergessene Jahre (Catalogue of the Exhibition)* (Schallaburg 2018) 169-173; with Stefan Eichert and Bernhard Koschicek, 'Digitising Patterns of Power (DPP): Fallstudien zur digitalen Aufnahme, Verwaltung, Analyse und Präsentation archäologischer und historischer Daten', *MEMO – Medieval and Early Modern Material Culture Online: MEMO # 2 – Digital Humanities & Materielle Kultur* [doi: 10.25536/20180203; published online:

<http://memo.imareal.sbg.ac.at/wsarticle/memo/2018-eichert-dpp/>

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: MEMO # 2 – Digital Humanities & Materielle Kultur* [doi: 10.25536/20180206; published online:

<http://memo.imareal.sbg.ac.at/wsarticle/memo/2018-popovic-signs-and-maps-of-power/>

'Remembering Sanctity in Macedonia during and after WW I: the Saints Cyril, Methodius, Clement, Naum and John Vladimir', in *Sv. Kliment Ohridski v kulturata na Evropa* (Sofija 2018) 823-832; 'The Architectural Commemoration of Saint John Vladimir in the Monastery of Saint Naum near Ohrid', in *U spomen i slavu Svetog Jovana Vladimira, Knjiga 6-2. Medjunarodni naučni skup "Sveti Jovan Vladimir kroz vjekove – istorija i predanje (1016-2016)"*, Bar, 15-17. septembar 2016. Godine (Cetinje 2018) 61-73; 'The Holy Mountain of Athos as Contact Zone between Venice and the Ottoman Empire in the 15th Century', in *Българско Царство. Сборник в чест на 60-годишнината на доц. д-р Георги Н. Николов* (Sofija 2018) 774-783.

Forthcoming:

'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"*; '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

## PUBLICATIONS

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"*; '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"*; with Veronika Polloczek, 'Die Regionen von Bitola und Prilep und deren kulturelles Erbe während und nach dem Ersten Weltkrieg', in *Die Ursprünge der österreichischen Diplomatie in Mazedonien – mit Schwerpunkt auf das österreichisch-ungarische Konsulat in Bitola/Monastir 1851-1919*; 'Byzantinistik, historische Geographie und Ethnographie in dem Königreich Jugoslawien an dem Beispiel des Professors Milenko S. Filipović und der Philosophischen Fakultät in Skoplje (1925–1940)', *Zbornik Radova Vizantološkog Instituta* 55 (2018); 'The Digital Cluster Project "Digitising Patterns of Power (DPP)": Uniting History, Archaeology, Geography and Cartography with Tools from Digital Humanities', in *Edited Volume Digitising Patterns of Power (DPP) "Power in Landscape – Geographic and Digital Approaches on Historical Research"*, (Eudora publishing house Leipzig); with Vratislav Zervan and Bernhard Koschicek, 'Memories are Made of This: Tracing Ambulant Rulers, Local Elites and Shifting Borders in Byzantine Macedonia (1282–1355)', in *Edited Volume in Honor of Predrag Matejić* (The Ohio State University, Columbus, OH).

Monograph (forthcoming): Edited Volume *Digitising Patterns of Power (DPP) "Power in Landscape – Geographic and Digital Approaches on Historical Research"* (Eudora publishing house Leipzig); *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

'Dreams and Female Initiation in Livistros and Rhodamne and Hypnerotomachia Poliphili', in Adam Goldwyn and Ingela Nilsson, eds., *Reading the Late Byzantine Romance: A Handbook* (Cambridge University Press: Cambridge 2018).

## PUBLICATIONS

**Dr Andreas Rhoby, Vienna**

Nach Vorarbeiten von R. Stefec, *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); – Chinese translation of: ‘A Short History of Byzantine Epigraphy’, in A. Rhoby, ed., *Inscriptions in Byzantium and Beyond. Methods – Projects – Case Studies* (Vienna 2015) 17–29; Q. Li, *Classical Review* 4 (2018) 22–43; ‘Text as Art? Byzantine Inscriptions and Their Display’, in I. Berti, K. Bolle, F. Opdenhoff, F. Stroth, eds., *Writing Matters. Presenting and Perceiving Monumental Inscriptions in Antiquity and the Middle Ages (Materielle Textkulturen 14, Berlin – Boston 2017)* 265–283; <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, P. Schreiner, eds., *La stauroteca di Bessarione fra Costantinopoli e Venezia* (Venice 2017) 113–131; ‘Interpunktionszeichen in byzantinischen Versinschriften’, in Chr. Brockmann, D. Deckers, D. Harlfinger, St. Valente, eds., *Griechisch-byzantinische Handschriftenforschung. Traditionen, Entwicklungen, neue Wege* (Berlin – Boston 2018) 295–304, 783–785 (figs. 1–6); ‘„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; ‘Hunde in Byzanz’, in J. Drauschke, E. Kislinger, K. Kühtreiber, Th. Kühtreiber, G. Scharrer-Liška, T. Vida, eds., *Lebenswelten zwischen Archäologie und Geschichte. Festschrift für Falko Daim zu seinem 65. Geburtstag (Monographien des RGZM 150, Mainz 2018)* 807–820; ‘*Austriaca Byzantina*. Weitere Bemerkungen zu Byzanz und den Babenbergern im 12. und 13. Jahrhundert’, in F. Daim, Chr. Gastgeber, D. Heher, C. Rapp, eds., *Menschen, Bilder, Sprache, Dinge. Wege der Kommunikation zwischen Byzanz und dem Westen. Studien zur Ausstellung „Byzanz und der Westen. 1000 vergessene Jahre“*, vol. 2: *Menschen und Worte (Byzanz zwischen Orient und Okzident 9/2)* (Mainz 2018) 259–268; ‘Das Inschriftenprogramm auf dem Beschlag der Freisinger Lukasikone’, in A. Bosselmann-Ruickbie and C. Roll, eds., *Das Freisinger Lukasbild. Eine byzantinische Ikone und ihre tausendjährige Geschichte. Tagungsband zum Internationalen Symposium Freising 2016* (Paderborn 2018) 87–97; with P. Schreiner, ‘*Antiquitates Constantinopolitanae* im Osmanischen Reich: Johannes Malaxos und seine Aufzeichnungen im *Vat. Reg. gr. 166*’, *Miscellanea Bibliothecae Apostolicae Vaticanae* 24 (2018) 605–657.

### Forthcoming

With A. Paul, *Konstantinos Manasses, Verschronik* [German translation] (*Bibliothek der griechischen Kultur*) (Stuttgart 2019); with N. Zagklas, ed.,

## PUBLICATIONS

*Middle and Late Byzantine Poetry. Text and Context* (Turnhout 2019); 'The Epigrams of Theodore Balsamon: Text and Context in the Late Twelfth Century', in *ibid.*; with W. Hörandner and Nikolaos Zagklas, eds., *A Companion to Byzantine Poetry* (Leiden 2019); 'Byzantine Poetry on Commission in Late Byzantium (13<sup>th</sup>–15<sup>th</sup> c.)', in *ibid.*; with I. Drpić, 'Byzantine Verses as Inscriptions: The Interaction of Word and Object', in *ibid.*; 28 contributions in M. Grünbart and A. Riehle, eds., *Lexikon byzantinischer Autoren*; 'Der byzantinische Literaturhorizont. Griechische Literatur vom 4. bis zum 15. Jahrhundert und ihr Kontext', in *Handbuch zur Geschichte Südosteuropas*, vol. III.; with W. 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*; 'Theodoros Balsamon, 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 A. Külzer, ed., *Herbert Hunger und die Wiener Schule der Byzantinistik – Rückblick und Ausblick. Akten des Symposiums Dezember 2014* (Novi Sad 2019); 'Inscriptions and the Byzantine Beholder: The Question of the Perception of Script', in M. Lauxtermann and I. Toth, eds., *Proceedings of Spring Symposium Oxford 2016*; 'Post-Byzantine Metrical Inscriptions and Their Context', in *Proceedings of the conference Thessalonica, October 2017*; 'Gold, Goldsmiths and Goldsmithing in Byzantium', in *Proceedings conference "New Research on Late Byzantine Goldsmiths' Works"*, Mainz 2015; 'Epigraphica palaeographica. Weitere Überlegungen zur epigraphischen Auszeichnungs-majuskel in byzantinischen Handschriften, vor allem auf Basis der Analyse von Texten in Versform', *Scripta* 11 (2018); 'Latin Inscriptions in Byzantium: Function and Context', in A. Garcea, M. Rosellini, L. Silvano, eds., *Le Latin à Byzance*; 'Sein Geist dürfte auf den Olymp geflogen sein, zum elysischen Gefilde! Zwei Grabgedichte (Ende 15. Jh.) des Andreas Arnes auf seinen Vater im Cod. Par. gr. 3048', in: *Festschrift*; 'The inscriptions on the cover of the Freising icon', in *Catalogue exhibition Thessalonica 2018*; 'Inchriftliche griechische Epigramme in frühbyzantinischer Zeit (4.–6. Jh.). Eine Fallstudie zur Evidenz auf den Inseln des östlichen Mittelmeers', in H. Bannert and N. Kröll, eds., *Two Myths and Two Languages. Pagans and Christians in Late Antique Poetry*; 'The Context of Bi- and Multilingual Inscriptions in Byzantium', in E. Bonfiglio, E. Mitsiou, C. Rapp, eds., *Language Multiplicity in Byzantium and Beyond*.

### In Progress

Contributions to V. Tsamakda et al., *Die griechischen Inschriften Kretas (13.-17. Jh.)*; *The letters of Theodore Patrikios* (edition); *Epistularum Neograecarum Initia*; *Inchriftliche Studien zu den ägäischen Inseln*;

## PUBLICATIONS

‘Bezeichnungen für Mönche und Nonnen im byzantinischen Griechisch’;  
‘Varia Lexicographica III’; ‘Epigraphy, Byzantium’, in I. Pérez Martín  
and N. Gaul, eds., *The Oxford Handbook of Greek Palaeography*; ‘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

<http://ifa.phil-fak.uni-koeln.de/33257.html>

### Forthcoming

‘Authenticity, Authority and Authorship in Late and Post-Byzantine  
Historiography: Ioannes Kantakuzenos and Pseudo-Sphrantzes’, in  
Proceedings of 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*; ‘Genuine, Concise, Extended and Literary  
Version: A New Approach to the Compilation Process of the so-called  
*Chronicon maius*’, in *Proceedings of the 51st Spring Symposium of  
Byzantine Studies, ‘The Post-1204 Byzantine World: New Approaches and  
Novel Directions’, University of Edinburgh, 13–15 April, 2018*.

### In Progress

Ioannes Kantakuzenos, *Historiae*. 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 (see also Projects below); Pseudo-Sphrantzes, *Chronicon*.  
Critical edition.

### Projects

Forgery of a Chronicle – Chronicle of a Forgery. Formation and Tradition  
of the so-called *Chronicon maius* by Pseudo-Sphrantzes (5-year DFG  
project at the University of Cologne, March 2015–February 2020)

<http://ifa.phil-fak.uni-koeln.de/38381.html>

**Professor Joanthan Shepard**, Oxford

‘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.,  
*Autour du Premier humanisme byzantin et des Cinq études sur le xi e  
siècle, quarante ans après Paul Lemerle (Travaux et Mémoires 21/2, Paris  
2017) 749–88*; ‘The Byzantine Sphere of Influence in Eastern Europe,  
867-1025’, in T. Lounghis and E. Kislinger, eds., *Βυζάντιο. Ιστορία και  
πολιτισμός*, IV (Athens and Paris 2018); “Constantinople Imaginaire” in

## PUBLICATIONS

Northern and Western Eyes: the Uses of Imperial Imagery to Twelfth-Century Outsiders’, in C. Morrisson and J.-P. Sodini, eds., *Constantinople réelle et imaginaire: autour de l’oeuvre de Gilbert Dagron* (Travaux et Mémoires 22, Paris 2018) 773–94; ‘Memoirs as Manifesto: the Rhetoric of Katakalon Kekaumenos’, in T. Shawcross and I. Toth, eds., *Reading in the Byzantine Empire and Beyond* (Cambridge 2018) 185–214; ‘Networks’, in C. Holmes and N. Standen, eds., *The Global Middle Ages* (Past and Present, Supplement 13, Oxford 2018) 116–57; ‘North-South, not Just East-West: an Understated Nexus of Byzantium before and during the Crusading Era?’, in S. Menache, B. Z. Kedar and M. Balard, eds., *Crusading and Trading Between East and West: Studies in Honour of David Jacoby* (Crusades – Subsidia 12, Abingdon 2019) 265–83; ‘Symeon’s Confrontation with Byzantium c. 917: Diplomatic Ripples Across Eurasia’, in A. Nikolov and N. Kanev, eds., *Emperor Symeon’s Bulgaria in the History of Europe’s South-East: 1100 Years from the Battle of Achelous* (Sofia 2018) 11–21.

### **Dr Graham Speake, Oxford**

*A History of the Athonite Commonwealth: The Spiritual and Cultural Diaspora of Mount Athos* (Cambridge University Press, Cambridge 2018); ed. with Nicholas Fennell, *Mount Athos and Russia: 1016-2016* (Peter Lang, Oxford 2018); ‘Robert Curzon’s Visit to Mount Athos’ in Elena D-Vasilescu (ed.), *A Journey along the Christian Way. Festschrift for the Right Revd Kallistos Ware* (Mauritius: Scholars’ Press, 2018), pp. 120-40. I co-edit (with René Gothóni) the series Studies in Eastern Orthodoxy for Peter Lang. The latest volume to appear is James Blackstone, *Knowledge and Experience in the Theology of Gregory Palamas* (Peter Lang, Oxford 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* (Boston and Leiden 2019) 140-59; ‘From Crete to Hell: The textual tradition on punishments in the afterlife and the writings of Joseph Bryennios on Crete,’ in A. Lymberopoulou, *Damned in Hell in the Frescoes of Venetian-dominated Crete (13<sup>th</sup> – 17<sup>th</sup> centuries)* (CUP 2020); ‘Apology for a parvenu: Alexios Apokaukos revisited’, (Papers of the 51<sup>st</sup> Spring Symposium); ‘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* (De Gruyter,

## PUBLICATIONS

Millennium Studies); ‘The boundaries between possession and disease: medical concepts in Byzantine exorcisms,’ in K.-H. Leven and N. Metzger, eds., *(Un-)heilige Krankheiten. Besessenheit in Medizin, Religion, Dämonologie* = special issue of *Medizinhistorisches Journal* (2019); ‘Ball and (golden) chain: The Nicaean emperors and the aristocracy,’ 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’; ‘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* (Vienna, Austrian Academy); Several chapters on the social history of the Palaiologan period in T. Loughis, ed., *Βυζάντιο, Ιστορία και Πολιτισμός*.

### In Progress

With Petros Bouras-Vallianatos, *Byzantine Medicine* (monograph); *Filthy Lucre: Wealth and its uses in the late Byzantine World* (monograph); *A cultural history of the late Byzantine Aristocracy* (monograph); ‘The question of usury in the late Byzantine period’; ‘Sodomy in Hell: observations on some depictions of the damned in Hell in Cretan frescoes’.

### **Professor Hjalmar Torp, Bergen**

*La Rotonde palatine à Thessalonique: architecture et mosaïques*, 2 vols (Kapon Editions, Athens 2018 : vol. I, text, 568 pp ; vol. II, illustrations, 192 pp, ISBN 978-618-5209-37-7 (Euro 86) – see below); ‘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 2019) 178-198.

Forthcoming: with Bente Kiilerich, ‘From Alexandria to Kenchreai? The Puzzle of the Glass Sectile Panels’, in T.A. Bács, A. Bollók, T. Vida, eds., *Across the Mediterraeon: Along the Nile. Studies in Honour of Laszlo Török* (Archaeolingua, Budapest 2019) 565-580.

### *La rotonde palatine à Thessalonique: architecture et mosaïques*

This two-volume monograph is a comprehensive treatment of the Rotunda in Thessaloniki, based on the author’s study of the monument from 1953 till now. Chapter One discusses the architecture of the first phase of the building, erected by the emperor Galerius. Chapter Two focuses on the archaeological evidence of the conversion of the Rotunda into a church, attributed to Theodosius I (379-95); Chapter Three presents the stage of research on the mosaics; Chapter Four treats the mosaics of passages and light openings; Chapter Five focuses on the mosaic framing of the martyr zone, the lower zone of the cupola mosaics;



## PUBLICATIONS

Chapter Six is an iconographical study of the fifteen martyrs preserved in the mosaics; Chapter Seven discusses the identification of the martyrs; Chapter Eight presents an iconographical analysis of the dogmatic themes in the martyr zone; Chapter Nine is an iconological analysis of the dogmatic themes; Chapter Ten turns to the architectural imagery and its origins in Greco-Roman art; Chapter Eleven discusses the architectural imagery as a representation of the heavenly temple-palace; Chapter Twelve is devoted to the intermediate zone and the mosaic medallion at the zenith of the dome; Chapter Thirteen interprets the theological and religious significance of the mosaic decorations as a whole; Chapter Fourteen focuses on technical aspects; Chapter Fifteen discusses the mosaics in relation to the arts of the Theodosian period; Chapter Sixteen is a conclusion on Theodosius the Great and his palace church. Vol. II contains architectural drawings and photographic documentation in b/w and colour.

**Dr Mary Whitby**, Oxford

With Michael Roberts, 'Epic Poetry', in Scott McGill and Edward J. Watts, eds., *A Companion to Late Antique Literature* (Wiley Blackwell 2018) 221-240; '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. Proceedings of the International Conference on Nonnus of Panopolis, 26-29 September 2013, University of Vienna, Austria* (Brill, Leiden and Boston 2018) 271-88.

### Forthcoming

'The epigrams of George of Pisidia', in Filip Dorosevski, ed., *Nonnus in Context III. Proceedings of the Third International Conference on Nonnus, Warsaw 2015*; 'Nonnus on elephants', in Herbert Bannert and Nicole Kröll, eds., *Two myths and two languages: pagans and Christians in late antique poetry*; 'Leo Sternbach, George of Pisidia, the Theotokos, and the Patriarch Sergius', in *Homo Byzantinus, Festschrift in Honour of Professor Maciej Salamon* (Krakow 2019).

**Mr Nigel Wilson**, Oxford

### In Progress

Edition of Photius, *Bibliotheca*.

**Dr Sophia Xenophontos**, Glasgow

Co-edited with Petros Bouras-Vallianatos, *Greek Medical Literature and its Readers: From Hippocrates to Islam and Byzantium* (Routledge, London and New York 2018); 'Galen's *Exhortation to the study of medicine*: an educational work for prospective medical students', in P.

## PUBLICATIONS

Bouras-Vallianatos and S. Xenophontos, eds., *Greek Medical Literature and its Readers: From Hippocrates to Islam and Byzantium* (Routledge, London and New York 2018) 67-93; 'The Byzantine Plutarch: self-identity and model in Theodore Metochites' Essay 71 of the *Semeioseis gnomikai*', in J. North and P. Mack, eds., *The Afterlife of Plutarch* (Series: *Bulletin of the Institute of Classical Studies Supplement*, Institute of Classical Studies London 2018) 23-39; Review: J. Beneker and C. A. Gibson, eds. and trans., *The Rhetorical Exercises of Nikephoros Basilakes: Progymnasmata from Twelfth-Century Byzantium* (Dumbarton Oaks Medieval Library 43, Harvard University Press, Cambridge, MA and London 2016), *Speculum* 93/3 (July 2018) 792-793.

### Forthcoming

*Theodore Metochites' On morals or concerning education: Introduction, Translation, and Notes* (Dumbarton Oaks Medieval Library, Harvard University Press, Cambridge, Mass. and London 2019); with K. Oikonomopoulou, eds., *A Companion to the Reception of Plutarch* (Brill, Leiden 2019); 'Plutarch and Theodore Metochites', in K. Oikonomopoulou and S. Xenophontos, eds., *A Companion to the Reception of Plutarch* (Brill, Leiden 2019); 'Plutarch and Adamantios Koraes', in K. Oikonomopoulou and S. Xenophontos, eds., *A Companion to the Reception of Plutarch* (Brill, Leiden 2019); 'Exploring emotions in late Byzantium: Theodore Metochites on affectivity' (long chapter); *Other Psychotherapies: across time, geography and culture* (special issue for *Transcultural Psychiatry* (co-edited with G. Miller, R. White and C. McGeachan).

### In progress

*Physician of the soul: philosophical guidance and practical ethics in Galen* (monograph); editio princeps and English translation, *George Pachymeres' commentary on Aristotle's Nicomachean Ethics* (De Gruyter: *Commentaria in Aristotelem Graeca et Byzantina*); *Greek ethics in late antiquity and Byzantium* (edited volume with A. Marmodoro).

## 6. FIELDWORK & PROJECTS

### Professor John Haldon

#### *Climate Change and History research Initiative*

The third colloquium in our *Climate Change and History research Initiative* took place at Princeton from 25-27 May 2018, with the title: *Society, environment and change in historical perspective. Recent collaborative and interdisciplinary research*. In 2018, the team published a series of articles in a special issue of the journal *Human Ecology*, a short piece for the *Proceedings of the National Academy of Sciences of the USA*, and an extended three-part critical review of Kyle Harper's book *The fate of Rome*. In spring 2019 the project is collaborating with the Max-Planck-Institut in Jena and with the Princeton Hellenic Studies Center to organise a conference in Jena in March (see Chapter 7) and an introductory workshop for junior scholars in Athens (see also Chapter 7). In April 2019 we will also host a one-day colloquium on environment and migration, as a means of launching a new theme within the framework of the project. Funding for 2019-2020 has been secured. For the project aims, program and members, details of upcoming meetings and colloquia etc., visit: <http://climatechangeandhistory.princeton.edu/>

#### **Avkat Archaeological Project**

The Avkat Archaeological Project surface survey is now finished and the volume with our results has appeared with CUP (ISBN 978-1-108-47115-2;

<https://www.cambridge.org/gb/academic/subjects/archaeology/classical-archaeology/archaeology-and-urban-settlement-late-roman-and-byzantine-anatolia-euchaita-avkat-beyozu-and-its-environment?format=HB>).

The volume includes a minimum of illustrative material in the hard-copy publication, but all our material is available online and the full locational reference is made in the notes for each and every individual image.

Full access will be available through: Haldon, J.F, Elton, H.W., and Newhard, J.M.L., eds., 'Avkat Archaeological Project', 2018:-

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

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

## FIELDWORK & PROJECTS

### ***De thematibus* of Constantine VII**

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.

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### **Dr Mark Jackson**

#### **UNESCO Award for Gertrude Bell Archive**

In October 2018, a presentation evening took place for the UNESCO National and International Memory of the World Inscriptions at Imperial College London. The Gertrude Bell Archive was awarded the International Memory of the World status by Matthew Lodge, the ambassador for UNESCO. This inscription recognises the Gertrude Bell Archive as a collection of global significance. The unique record of close to 10,000 objects, including letters, diaries, and photographs by explorer and archaeologist Gertrude Bell, dating from 1871 to 1926, is one of only a handful of UK archives inscribed into the International Memory of the World Register.



Matthew Lodge, UNESCO Ambassador and Mark Jackson, Newcastle University

The archive includes a unique record of people and places Gertrude Bell recorded in the Middle-East during the period of transition from the

## FIELDWORK & PROJECTS

Ottoman empire of the late 19th century to the establishment of the modern states after World War I. The photographs preserve a precious record of communities and cultural contexts many of which have changed dramatically over the past century. Visit:

<http://www.unesco.org/new/en/communication-and-information/memory-of-the-world/register/full-list-of-registered-heritage/registered-heritage-page-3/the-gertrude-bell-archive/>

(Further information was reported on the initial notification of the award in *BBBS* 44, pp.49-50)

### **Fieldwork: Byzantine Kilise Tepe Project Finds Analysis**

In July 2018, Dr Mark Jackson led a museum-based project at Silifke Museum, Turkey to work on the Byzantine finds, pottery and human bones from the Byzantine levels of the Kilise Tepe Archaeological Project. Mark and students from Newcastle University conducted post-excavation analysis of material from the excavated material from the site stored at Silifke. The work included careful quantification of key archaeological contexts as well further recording of specific elements of the finds archive including the skeleton excavated in area K15 and certain coins. An application has been successful for further work in March and April 2019 when we hope to complete much of the research for the final excavation report. We are most grateful to the Director of the Silifke Museum and her team and to the Turkish General Directorate of Cultural Heritage and Museums for permission and assistance to carry out the work and to the British Institute at Ankara for their ongoing support.

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### **Professor Sam Turner, Professor Jim Crow, Dr Mark Jackson Apalirou Environs Project 2018**

Teams from the Universities of Newcastle and Edinburgh carried out fieldwork in the region around Apalirou Kastro, Naxos from 21 August - 31 August 2018 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.

## FIELDWORK & PROJECTS

### Apalirou Environs Project Field Survey

Field survey took place to the west and to the north of Apalirou Kastro, Naxos. Systematic survey was undertaken according to the methodology established in 2015, 2016 and 2017 (see *BBBS* 44 2018 pp.42-46). As in previous years, the sample of material collected ranged from flints and obsidian flakes to modern items including shot-gun cartridges. Again, as before, early historic periods were relatively poorly represented with only a few diagnostic finds of Classical date. The majority of the ceramic material appeared to date from the late Roman, Byzantine and post-medieval periods, though this remains to be confirmed through full study of the finds. In total, the fieldwalking team surveyed an area of 92 hectares in 2018, bringing the total area surveyed by the project from 2015–2018 to 237 hectares.

### Apalirou Environs Project Ceramics study

We continued to process the ceramics and finds from the 2015-2018 survey from the environs of Kastro Apalirou, Naxos. Three periods of museum study were carried out by the ceramics team from Newcastle as part of the Apalirou Environs Project. These took place for a total of 11 weeks at Easter, in September and from November to December 2018. The ceramics team was Dr Mark Jackson, Dr Maria Duggan (Newcastle) and Dr Rossana Valente and Vincenzo Castaldo (Edinburgh), and Hallvard Indgjerd (St Andrews) and students from Newcastle University. We have been very grateful for the very generous support, help and interest we have received from colleagues in the Byzantine Museum in Naxos and from the Ephoreia.

During our processing of the pottery, we have found that there is relatively good consistency of form and fabric types across the survey area and that, in spite of the worn nature of the sherds, we have been able to identify the fabrics and forms of much of the material and to link individual sherds to our type series of fabrics and forms. We can see already that there are discrete concentrations of material in different parts of the study area. The analysis of the different ceramics and finds will facilitate important interpretations about the region during the Byzantine period to inform directly the results of the landscape survey at Apalirou.

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**Dr Ivan Matijašić**

**Research project: Ancient Greek Geographers in the Age of Justinian: Authority, Tradition, Innovation**

My research project, funded by Newcastle University (Research Excellence Academy Postdoctoral Fellowship), is related to the renewed interest for ancient geographical texts, their transcription, preservation, and the study of their content in the sixth century (for which there is ample, if understudied evidence), as well as the significance of ancient geography to literary and legal production in the sixth-century AD.

The age of Justinian (527-565) is a turning point in the late antique tradition on ancient Greek geography, including mainly, but not exclusively, Strabo, Pausanias and the ancient *periploi* tradition. This project will encompass the rediscovery and transmission of these texts, the acquaintance of sixth-century intellectuals with ancient geography, and the exploitation of ancient knowledge for contemporary purposes, such as military endeavours, explorations, political propaganda, and imperial administration. The latter aspect will help to clarify some major features of the social, intellectual, and political history of the sixth century.

The following research questions will be considered: what was the impulse that brought to a revival of ancient geography in the sixth century? How can the interest in geographical literature in the sixth century be explained? Can we demonstrably relate this trend to the political, military and legal initiatives of Emperor Justinian? To answer these major historical questions, the body of evidence must be carefully defined and examined. It will involve close engagement with a wide range of literary, documentary, and legal sources: Strabo, Pausanias, the ancient *peripli* tradition (e.g. pseudo-Scylax, pseudo-Scymnus; Arrian's *Periplus Ponti Euxini*), Procopius's *De bellis* and *De aedificiis*, Agathias's *Histories*, Stephanus of Byzantium's *Ethnika*, Hierocles' *Synekdemos*, Lydus's *On Magistracies*, Justinian's *Digesta* and *Novellae*, Cosmas Indicopleustes' *Topographia Christiana*.

The ambition of the project is to fill a gap in a major aspect of the intellectual history of the sixth century, i.e. the reception and legacy of ancient geography in literature and political culture of the early Byzantine age. It will help to illuminate a major turning point in the history of the Roman Empire in Late Antiquity.

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**Dr. Mihailo St. 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

[Mihailo.Popovic@oeaw.ac.at](mailto:Mihailo.Popovic@oeaw.ac.at)

**Final Report, Part One**

*1. Introduction*

The project “Digitising Patterns of Power: Peripheral Mountains in the Medieval World”, which is abbreviated DPP in the following, is funded within the programme “Digital Humanities: Langzeitprojekte zum kulturellen Erbe” of the Austrian Academy of Sciences in Vienna for the duration of four years (from 1 January 2015 until 31 December 2018). It is hosted at the Institute for Medieval Research (IMAFO) of the Austrian Academy of Sciences and unites as a digital cluster project various scholars from the fields of Medieval History, Byzantine Studies, Historical Geography, Archaeology, Geography, Cartography, Geographical Information Science (GISc) and Software Engineering.

In order to achieve the aims of the project the Team Institute for Medieval Research (Austrian Academy of Sciences) is cooperating with an external project partner, namely the Team Department of Geography and Regional Research of the University of Vienna (Professor Dr. Karel Kriz).

In the year 2015 four case studies on the Middle Ages have begun to furnish insights in the development and sustainment of power in a spatial context. These four case studies were “The Carolingian Eastern Alps (8th–9th Cent.)” [in the project’s course entitled “The Agilolfingian and Carolingian Eastern Alps (8th–9th Cent.)”] (Katharina Winckler), “The March/Morava – Thaya/Dyje Borderregion (7th–11th Cent.)” (Stefan Eichert), “The Historical Region of Macedonia (12th–14th Cent.) – The Transformation of a Medieval Landscape” (Mihailo St. Popović) and “Historical Southern Armenia: the ‘Rise and Fall’ of Vaspurakan (5th–11th Cent.)” (Johannes Preiser-Kapeller).



## FIELDWORK & PROJECTS

DPP focuses on the depiction and analysis of space and place in medieval written sources, the interaction between built and natural environment, the appropriation of space and the emergence of new political, religious and economic structures of power. Hereby, a special focus is put on mountainous areas and the interaction of human development of power and natural environment. Historical and archaeological data are digitised, combined and geo-referenced with the help of tools deriving from Digital Humanities (using the OpenAtlas Database-system).

### *2. The Case Studies and Research Highlights*

Already in 2015 Case Study no. 2 entitled “The March / Morava–Thaya / Dyje Borderregion (7th–11th Cent.)” was extended by another case study concerning the March–Thaya border region and its development from the Early to the High Middle Ages. It was carried out by Stefan Eichert in an international cooperation with the University of Vienna (Institute of Prehistory and Historical Archaeology) and the Masaryk University Brno (Czech Republic) under the name “Frontier, Contact Zone or No Man’s Land?”. This cooperation has focused especially on the “digital” part, and both projects (i.e. DPP and “Frontier, Contact Zone or No Man’s Land?”) have benefited from the synergies. An additional cooperation with the University of Nitra in the Slovak Republic has also been established by Stefan Eichert in 2015. As a result, sites from the Slovak part of the border region were included and made available for further analysis within DPP as well.

In 2016 a fifth case study entitled “The Herzheimer Family Chronicle (613–1506)” (Veronika Polloczek) was added to the aforesaid four case studies. Furthermore, the project DPP and the Ss. Cyril and Methodius University of Skopje (Faculty of Philosophy, Institute for History) had started a cooperation in 2016 within the framework of a joint scholarly project entitled “The Ethnonym of the Vlachs in the Written Sources and the Toponymy in the Historical Region of Macedonia (11th–16th Cent.)” (Project No. MK 03/2016). This project, which was successfully submitted by Professor Dr. Toni Filiposki and Mihailo St. Popović, was funded by the Centre for International Cooperation & Mobility (ICM) of the Austrian Agency for International Cooperation in Education and Research (OeAD-GmbH) for two years (from 1 July 2016 until 30 June 2018) and formed a sub-project within DPP in collaboration with Case Study no. 3 entitled “The Historical Region of Macedonia (12th–14th Cent.) – The Transformation of a Medieval Landscape”.

## FIELDWORK & PROJECTS

DPP and the Institute for History of the Ss. Cyril and Methodius University of Skopje had decided to explore the medieval Byzantine and Slavonic sources (especially charters and historiography) related to the Vlachs in the historical region of Macedonia from the 11th until the 16th centuries and to focus on the interplay between the resident population and these nomads. Moreover, historical and archaeological research was combined with Digital Humanities. The Austrian side built upon the manifold data provided by the volume *Tabula Imperii Byzantini (TIB)* 16 written by Mihailo St. Popović for the Austrian Academy of Sciences with the aim to create a historical atlas of the historical region of Macedonia. In addition to identifying and evaluating Byzantine and Slavonic sources and collecting additional secondary literature, journeys to the respective country of the cooperation partner took place with the aim to bring together the project partners, to strengthen their ties, to enable a thorough discussion of the relevant medieval sources on the Vlachs for reaching a common level of interpretation and for preparing to include the elaborated data into the DPP OpenAtlas Database. The input of the respective data was undertaken by two young colleagues and students of Mihailo St. Popović, Jelena Nikić, BA and David Schmid, BA, and the project was successfully completed in June 2018.

In 2017 one of the most important aspects of DPP's research work were 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 St. Popović, defined the respective term "Sign of Power", which was given preference over the term "Symbol of Power". 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 and has been implemented in the DPP OpenAtlas Database. The "Signs of Power" are only tagged within the entity "Place" and are divided into four large groups, i.e. political, economic, cultic and military, which are again subdivided.

In 2017 a new scholarly cooperation via the integration of a sixth case study within DPP entitled "The Byzantine Region of Bithynia (4th–15th Cent.)" was accomplished by Dr. Olivier Delouis (Senior Research Fellow at the CNRS Paris) and Mihailo St. Popović. Two French research programs have focused on the Byzantine region of Bithynia (Turkey), which extends from

## FIELDWORK & PROJECTS

the Southern shore of the Marmara Sea to Mount Olympus (Uludağ), and from the lake of Apollonias to the Sangarios river. The online publication of the French surveys of Bithynia was made possible by the cooperation of the Laboratory of excellence (Labex) RESMED (Religions and Societies in the Mediterranean World, Sorbonne University, Paris), Sorbonne University, the National Centre for Scientific Research (CNRS, UMR 8167 Orient et Méditerranée, Paris) and the Austrian Academy of Sciences (Vienna). The French project and case study is directed by Olivier Delouis, while Julien Curie, a trained geographer, is a postdoctoral fellow working for the project.

In the spring of 2017 Mihailo St. Popović had the opportunity to accomplish two further scholarly cooperations, firstly with the Hilandar Research Library (HRL) of the Ohio State University and secondly, together with Stefan Eichert and the software developer Alexander Watzinger, with the project Pelagios.

Thus, the aim to digitise / to scan selected manuscripts (i.e. Carolingian and Serbian charters), as outlined in the project proposal of DPP, has been implemented. This very approach was and is fulfilled by the two case studies “The Agilolfingian and Carolingian Eastern Alps (8th–9th Cent.)” and “The Historical Region of Macedonia (12th–14th Cent.) – The Transformation of a Medieval Landscape”.

In the case of the historical region of Macedonia the scans of the first charter to be evaluated were provided by the aforesaid Hilandar Research Library (HRL). This example is the Slavonic charter given to the Monastery of Saint George-Gorg near Skopje by the Serbian king Stefan Uroš II Milutin in the year 1300 (HRL, SPEC.HM.SDS.132 and 133). Its scan was annotated by Mihailo St. Popović based on the software Recogito, which was developed by Pelagios. For the time being, the places mentioned in the charter are linked to the Gazetteer of Pelagios and will be transferred to a DPP Recogito. Altogether 32 places were linked to the respective toponyms in the scans of the charter.

This first case study of annotation was presented, amongst others, by Dr. Rainer Simon (Austrian Institute of Technology, Vienna), one of the software developers of Recogito, at the International Medieval Congress in Leeds 2017. A scan of a Byzantine and a Serbian charter for the church of Sveti Nikita near Banjane was annotated by Mihailo St. Popović as a second confined case study. Thus, determined steps were taken in order to create a “best practice” in this area of research and to contribute to endeavours, which are an important aspect of the DPP research agenda.

## FIELDWORK & PROJECTS

Finally, a scholarly synergy between DPP and the FWF Austrian Science Fund Project P 30384-G28 “Byzantino-Serbian Border Zones in Transition: Migration and Elite Change in pre-Ottoman Macedonia (1282–1355)” has been achieved in the summer of 2017 (see below). This FWF project is conducted by Mihailo St. Popović, 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 sub-project of the Long-Term Project *Tabula Imperii Byzantini* (TIB) of the Austrian Academy of Sciences (Institute for Medieval Research, Division of Byzantine Research). Two scholars, namely Vratislav Zervan, MA PhD and Bernhard Koschicek, BSc BA, are engaged in this project since autumn 2017, which will last for four years (from 1 October 2017 until 30 September 2021).

### *3. Software and Database Engineering*

In 2015 Stefan Eichert and the software developer Alexander Watzinger finished the first version of the DPP OpenAtlas Software, which enables a Database System for Object Oriented Modelling of the Past. A database backend was designed in PostgreSQL and PostGIS, using CIDOC-CRM for the data model. Additionally, a web interface for inserting and editing data was created using standard technologies such as HTML5, PHP and JavaScript. In order to enable users to work with spatial data, a map interface was implemented using the Leaflet library and OpenStreetMap data.

Very often only vague information is given in written sources regarding the spatial position of the mentioned entities. For example, a village which is attested in a charter might be identified either with a still existing village, the exact extent or shape of which we know, or it might be identified with an abandoned village, which can be attributed to a certain area, in which it was originally located. In order to be able to deal with this fuzziness of spatial information, a framework was developed by Stefan Eichert and Alexander Watzinger based on Leaflet and PostGIS. This feature enables the user to draw polygons with the aim to mark the spatial extent of a historical entity or simply to create a centre point of its position. The respective feature is implemented in the map interface of the web application. Therefore, it is possible to record any type of precise or vague localisation without loss of information in our DPP OpenAtlas Database.

In 2016, Bernhard Koschicek developed a project website (<https://dpp.oeaw.ac.at/>) based on a web-design by the designer Jan Belik, who also created the DPP logo. In the third year of DPP (2017) the work

## FIELDWORK & PROJECTS

on OpenAtlas focused on the migration of the application to Python 3 within the Flask framework. The port with additional features was finished and is available since spring 2018. It includes the possibility to upload various files like images, texts, videos etc. and to display them directly in the application. The user-interface has also been extended to record archaeological data on sites, features, stratigraphical units and finds. Furthermore, this port results in considerable performance improvements. The Team Department of Geography and Regional Research of the University of Vienna developed the first prototype of the map based online application, which is called DPP Mapviewer, in 2016. It is the prominent frontend of DPP, a key aspect of the project and serves two equally important functions: one function is to enable the scholars of DPP to view their spatial data and to explore spatial relations between different database entities and, thus, gain insight into the medieval landscape. The second function of the application is to present the research of DPP and its results to an interested public audience in the world-wide-web.

In the final version of the application key results of DPP are also communicated via “story maps”, predefined views of data, which are complemented with a detailed description of the topic shown and information about its significance for historiography.

The prototype of the DPP Mapviewer offered basic functionalities, queries as well as dot representations of the already embedded data. It was a testbed for various representations of uncertain geometries in order to determine, which one is best suited for the final application.

It was successfully tested in early 2017 by our project team. Building on this prototype, development continued and polygon representation of uncertain locations and permalinks were added. At the end of 2017 software development focused on an easy to use query builder. This query builder allows the user to explore the data stored within the DPP OpenAtlas Database and to see the results on the map. Moreover, the Team Department of Geography and Regional Research of the University of Vienna has designed a customised DPP map and a DPP map modern. The difference lies in the fact that the second one shows features of modern infrastructure like urban areas, dam lakes etc., while the first has been adjusted by clearing these data sets in order to present and visualise the embedded medieval data of our project in the best possible way. In addition, the analogue maps of the Long-Term Project *Tabula Imperii Byzantini* (TIB) at a scale 1 : 800,000 have been georeferenced and embedded as an additional layer into the DPP Mapviewer. [to be continued in the BBBS 46 (2020)]

## FIELDWORK & PROJECTS

**Byzantino-Serbian Border Zones in Transition: Migration and Elite Change in pre-Ottoman Macedonia (1282–1355)** [FWF Austrian Science Fund Project P 30384-G28]

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

Project Leader: Doz. Mag. Dr. Mihailo Popović, Institute for Medieval Research/ Division of Byzantine Research, ÖAW (e-Mail: [Mihailo.Popovic@oeaw.ac.at](mailto:Mihailo.Popovic@oeaw.ac.at))

Scholarly Co-Workers: Vratislav Zervan, MA PhD; Bernhard Koschicek, BA BSc

Duration: 1 October 2017-30 September 2021

The European continent as a whole and the European Union in particular are facing a period of increasing dynamics of internal migration as well as external immigration at the moment. Migration in all of its various aspects has always been a part of the history of the European continent. In medieval societies the question of migration is closely connected with the definition as well as the representation of medieval borders. Maps in historical atlases are designed to provide clear-cut lines of political formations and empires, which does not reflect the reality of civilizations neither in Antiquity, nor in the Middle Ages, nor in Early Modern Times. The dynamics of borders simultaneously shapes the dynamics of settlement patterns as well as of transportation networks.

The respective stand-alone project focuses on the borders of the Byzantine Empire in medieval South-East Europe, namely in pre-Ottoman (i.e. Byzantine) Macedonia. Far-reaching political changes occurred in the Southern Balkan Peninsula from the end of the 13th until the middle of the 14th century, when the Serbian medieval kingdom expanded to the South under the king Stefan Uroš II Milutin at the expense of the Byzantine Empire, which lasted until the death of tsar Stefan Uroš IV Dušan (1355). This again had a severe impact on the border zones and cross-border societies between both realms in pre-Ottoman (i.e. Byzantine) Macedonia in the same period, especially in five selected target areas (the Strumica Valley, Lesnovo, Skopje, Ohrid, Prilep).

Although substantial publications exist on the population of as well as on the migration in Byzantine Macedonia, there is still an urgent need for this kind of research based on written sources and toponyms. 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 Macedonia”.

## FIELDWORK & PROJECTS

The initial point form the medieval written sources, i.e. Serbian and Byzantine charters as main corpus, as well as other selected written sources from the medieval Serbian kingdom. The sources will be analysed from the viewpoint of the aforesaid research questions and strongly based on the methods deriving from Historical Geography. 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.

According to the work plan of the first year of the project the following steps have been undertaken in 2017: The scholarly co-worker Bernhard Koschicek, BA BSc has joined the project on 1 December 2017 and has begun to collect secondary literature on the “Mediaeval Serbian Oecumene”, and here especially in historical atlases on South-East Europe in the Middle Ages, which were published in the 20th and 21st centuries. He has investigated the aforesaid data following two research criteria: Layer 1 maps, which are overview maps of the Balkans with a focus on the Serbian kingdom under the Kings Stefan Milutin, Stefan Dečanski and Stefan Dušan, and Layer 2 maps on the border regions between the expanding Serbian kingdom and the Byzantine Empire in nowadays (FYRO) Macedonia. He has collected and sorted a remarkable variety of different maps deriving from historical atlases. By the end of December 2017 we counted altogether 19 Layer 1 and 26 Layer 2 maps, which will be georeferenced in the beginning of 2018, in order to integrate the results in a scholarly article together with Dr. Vratislav Zervan in 2018, and which will be also embedded into the DPP OpenAtlas Database of the project. The research of the scholarly co-worker Dr. V. Zervan focused on three main issues in 2017: 1) the potential “Medieval Serbian Oecumene”, 2) the terminology of administrative units and 3) the elite change in cross-border societies in medieval Byzantine Macedonia. Dr. Zervan collected the keywords from selected Serbian charters, Serbian narrative sources and the dictionary of Serbian literary antiquities (Dj. Daničić), which could be linked to the notion of the “Medieval Serbian Oecumene”. This collection will be used as a basis for the next step in the examination of the concept of the “Medieval Serbian Oecumene”. Moreover, he has started to analyse the medieval Serbian charters, medieval Serbian narrative sources, Byzantine historiographical sources and Byzantine documents with regard to two target areas of the project (Skopje and Prilep) in order to set out the terminology of the Byzantine provincial and the Serbian administration after the conquest. In addition to Skopje and Prilep, also the charters

## FIELDWORK & PROJECTS

concerning the border region of Polog have been analysed with special reference to boundary markers. Dr. Zervan has embedded these first sets of data into the DPP OpenAtlas Database. Furthermore, he has extracted the data from the “Prosopographical Lexicon of the Palaiologan Era” (PLP) concerning especially the Byzantine border-warlords, administrative personnel and local aristocrats, who were most affected by the guerilla warfare and the progressing expansion of the Serbian kingdom. The interest in the family of Misinopolites, a local Byzantine aristocratic family with property mainly in and around the town of Prilep in the 14th century, have resulted in a joint article with the project leader Doz. Dr. Mihailo Popović entitled “Signs and Maps of Power in Medieval Europe: a Case Study on Byzantine Macedonia (13th/14th Centuries)”, which has been published in the online scholarly journal MEMO.

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### **Dr Andreas Rhoby**

#### **Byzantine Poetry in the ‘Long’ Twelfth Century (1081–1204): Text and Context**

Funded by the Austrian Science Fund (FWF), 01.10.2016–31.01.2020, and based at the Austrian Academy of Sciences, Institute for Medieval Research, Division of Byzantine Research:

<https://www.oeaw.ac.at/en/byzantine-research/language-text-and-script/language-use-and-literature/byzantine-poetry-1081-1204/>

#### **The Legacy of the Psalms in Byzantine Poetry: Book Epigrams and Metrical Paraphrases**

Funded by the Austrian Science Fund (FWF, joint project with the Research Foundation Flanders [FWO]), 01.07.2018–30.06.2022, and based at the Austrian Academy of Sciences, Institute for Medieval Research, Division of Byzantine Research (and Ghent University):

<https://www.oeaw.ac.at/en/byzantine-research/language-text-and-script/editions-and-editorial-methods/the-legacy-of-the-psalms-in-byzantine-poetry-book-epigrams-and-metrical-paraphrases/>



## THESES

### 7. THESES

#### Theses in preparation

**Canan Arıkan** (PhD)

*Epigraphic Record of Building Activities of Cleris in the Early Byzantine Period*

Department of Byzantine and Modern Greek Studies, University of Vienna  
Supervisors: Andreas Rhoby and Claudia Rapp

**Mirela Ivanova** (DPhil)

*Inventing Slavonic: Cultures of Writing between Rome and Constantinople*

University of Oxford

Supervisors: Jonathan Shepard and Catherine Holmes

**Eleanna Karvagioutou** (PhD)

*The writing and the scribes of Byzantine inscriptions (5<sup>th</sup>–15<sup>th</sup> c.)*

University of Athens

Supervisors Andreas Rhoby and Sophia Kalopissi-Verti

**Ann Morrison** (MPhil/PhD)

*Feeding the people in Byzantium (c.800 – c.1260)*

The Hellenic Institute, History Department, Royal Holloway, University of London

Supervisor: Charalambos Dendrinos; Advisor: Barbara Zipser.

**Shandra Lamaute** (DPhil)

*Amuletic Traditions in Early Byzantium: How Societal Contexts Inform the Material and Visual Cultures of Magic*

University of Oxford

Supervisors: Ine Jacobs and Alison MacDonald

**Jack Sheard** (PhD)

*Byzantium and the Black Sea, c. 1080-1230*

Royal Holloway, University of London

Supervisor: Jonathan Harris

## THESES

**Zoltán Szegvári** (PhD)

*Anti-Latin propaganda in Byzantine letters of the 13<sup>th</sup>–15<sup>th</sup> centuries*

University of Szeged

Supervisors: Andreas Rhoby and T. Olajos

**Christos Tsatsoulis** (PhD)

*Οι επικλήσεις στο θείο στις επιγραφές των βυζαντινών σφραγίδων*

University of Ioannina

Supervisors, Andreas Rhoby, Chr. Stavrakos and A. Mantas

### Theses completed

**Annika Asp** (PhD 2018)

*Trebizond and Constantinople, 1204-1453*

University of Birmingham

Supervisor: Dr Ruth Macrides

This thesis seeks to reassess the prevailing scholarly understanding of Trebizond as a successor state formed in the aftermath of the Fourth crusade. This notion understands the Trapezuntine rulers as categorical rivals to the Nicaean and Byzantine emperors until 1282, when they were compelled to relinquish their title of *basileus Romaion* and thereafter continued their existence as a Byzantine periphery. The evidence for this perspective will be reassessed and an alternative understanding of Trapezuntine-Constantinopolitan relations from the perspective of pragmatic decisions taken by the Trapezuntine rulers will be offered.

The first chapter studies the Trapezuntine-Nicaean relations and addresses the question of whether Trebizond was a successor state. It is observed that no overarching rivalries between Trebizond and Nicaea can be observed, but the relationship between the two polities was defined by the relationship between their rulers at any given time.

The second chapter discusses the role of the Trapezuntine archontes during a period which has traditionally been understood as marked by Constantinopolitan influence in Trebizond and by the Trapezuntine rulers discarding their claims to the title of *basileus Romaion*. It is argued that the increased Constantinopolitan contacts of the Trapezuntine rulers after 1282 resulted in the growth in the power of the archontes and the weakening in the authority of the Trapezuntine rulers.

## THESES

The third chapter studies the mechanisms for Trapezuntine rulers to reassert their authority by reducing their dependence on Constantinople. Yet, the established networks of contacts between the Trapezuntine and Constantinopolitan ruling families and archontes signified that contacts between the two polities were maintained and alliances were concluded in an increasingly factionalised world.

**Marco Dosi** (MRes 2017)

*Rome after Rome: imperial ideology and propaganda in the reigns of Zeno and Anastasius*

University of Birmingham

Supervisors: Professor Michael Whitby and Dr Ruth Macrides

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 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 4<sup>th</sup> and 5<sup>th</sup> 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.

## THESES

**Alex Feldman** (PhD 2018)

*Ethnicity and Statehood in Pontic-Caspian Eurasia (8-13<sup>th</sup> c.):  
Contributing to a Reassessment*

University of Birmingham

Supervisors: Dr Archie Dunn and Dr Ruth Macrides

Examiners: Professor John Haldon and Professor Paul Stephenson

What is the line between the “ancient” world and the “medieval” world? Is it 330? 476? 632? 800? Most historians acknowledge there is no crisp line and that these are arbitrary distinctions, but they are made anyway, perilously taking on lives and historiosophical meanings of their own. I believe they are much the same world, except for the pervading influence of one flavor of monotheism or another.

This thesis endeavors to study top-down, monotheistic conversions from Central and Eastern Europe to the forests and steppes of Western Eurasia, or what may be considered as Pontic-Caspian Eurasia, from the 8-13th centuries. The conversions of many rulers to one or another form of monotheism, and their respective mythologizations, preserved both textually and archaeologically, serve as a primary factor for what some have called early-medieval “ethnogenesis” and “state formation.” Yet what we think of as “ethnicity” and “statehood” was never clearly defined during this period and remains a highly-contested debate, both inside and outside of academia. The narratives of these conversions function, in many cases, as the bases of many modern nationalisms, however haphazard they may be, but they are rarely contextualized at a broad scale of historical comparison, and without predefined and teleologically significant terms such as “ancient,” “medieval,” “Europe” and “Asia.”

Therefore, I seek to apply this idea to Christian Rome (Byzantium)’s diachronic missionary policy around the Black and Caspian Seas to reveal how what we today call the “Age of Migrations” (the so-called “Germanic” invasions of the Roman Empire), was actually in perpetual continuity all the way up to the Mongolian invasions and perhaps even later. In this way, I hope to enhance the context by which we understand the entirety of not only Western history, but to effectively bind it to a broader context of a “Global Middle Ages.”

**Heather Hunter-Crawley** (PhD 2013)

*Divine Embodiment: Ritual, Art and the Senses in Late-Antique Christianity*

Department of Classics and Ancient History, University of Bristol, 2013.

## THESES

Supervisors: Dr Shelley Hales and Dr Beth Williamson

Examiners: Dr Isabella Sandwell and Professor Liz James

How does antique Christianity look if the lens of Cartesian dualism is removed and replaced with an embodied perspective? In responding to this question, this thesis proposes a new way of understanding ‘art’ and religion as integrally linked through ritual in Christian Late Antiquity. The investigation proceeds via ‘common-sensory archaeologies’ of material evidence. This is a methodology designed to enable interpretation of artefacts in ways not necessarily dependent on the imposition of literary interpretative methods, particularly semiotics. It enables new information to be elicited directly from materials. The argument addresses ‘magical’ practices and objects, and the ideas underpinning Roman religious practices, before analysing rituals specific to late-antique Christianity, including Holy-Land pilgrimage, saint cult, and the Eucharist. It differentiates rituals that were institutionalised, and those which evolved ‘organically’ among adherents, in order to highlight common underlying impulses. A picture emerges of the complex and subtle overlap between religions in Late Antiquity, which questions stark differentiations between ‘paganism’ and Christianity. This period’s ‘common sense’ (or, encultured mode of embodiment) is suggested to oscillate between two poles of cosmology – ‘cosmic uniformity’ and ‘infinite materiality’. Central to both perspectives was the need for (embodied) humans to engage ritually with the world through their senses in order to interact with the divine. By paying attention not just to what Christians thought but also to what they did, it is suggested that certain tensions in our understanding of late-antique culture may be resolved by retracting assumptions of stark Cartesian contrasts between belief/ritual, soul/body, text/material, and Christian/’pagan’. Furthermore, an embodied approach is shown to open avenues not just into elite culture, but also into the popular Christian perspective, by expanding our purview to the lived practice of, rather than just the theological debate surrounding, antique religion.

Available online at:

[https://www.academia.edu/2535553/Thesis\\_Divine\\_Embodiment\\_Ritual\\_Art\\_and\\_the\\_Senses\\_in\\_Late-antique\\_Christianity](https://www.academia.edu/2535553/Thesis_Divine_Embodiment_Ritual_Art_and_the_Senses_in_Late-antique_Christianity)

**Krystina Kubina** (PhD 2018)

*Enkomiastische Dichtung des Manuel Philes*

Österreichische Akademie der Wissenschaften, Wien

Supervisors: Andreas Rhoby and Claudia Rapp

## THESES

**Wei-Sheng Lin** (PhD 2018)

*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

Examiners: Mr. Tony Campbell and Dr. Ioanna Rapti

My thesis complements our current understanding of Western merchants' trading activities in the Cilician region during the thirteenth and fourteenth centuries as well as the history of medieval Mediterranean trade. The two major primary sources used are the medieval portolan charts produced around the Western Mediterranean and the Armenian concessions 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 the 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 Western merchants. In particular, I demonstrated the need to include available textual sources recording the process of diplomatic negotiations before interpreting the significance of concessions obtained by Western merchants. 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 Western merchants from medieval rulers around the Mediterranean.

**Élie de Rosen** (PhD 2018)

*The economic fate of Rhomanian Boeotia, Thessaly, and Western Macedonia (783-1204)*

University of Birmingham

Supervisor: Dr Archie Dunn

Examiners: Professor Peter de Frankopan and Dr Alan Harvey

Although there are enough studies on the economic history of late 8<sup>th</sup>-early 13<sup>th</sup> century Byzantine Greece to warrant twenty years of intensive reading, few of them are regional or multi-regional in their scope. Large-scale interpretations have been correspondingly few. The most noteworthy one – with regard to the regions that I am studying – is that Boeotia was home to one of the finest silk industries in Byzantium in the late 11<sup>th</sup>-12<sup>th</sup> centuries. Using all available sources of information, I proceeded to an

## THESES

examination of the economy of urban settlements. I based my investigation on five main criteria: the quality and pervasiveness of ceramic material, the distribution of currency, the presence of a Jewish population, the incidence of sigillographic data, the magnitude, quality, and frequency of architectural projects, and the size and number of settlements. I found that there is ample evidence for growth in the domains of demography, silk production, exports to Constantinople, religious construction projects, coin use, and high-quality production imports/production. The most important growth spurts appear to have occurred in the early 10th century and the late 10<sup>th</sup>-early 11<sup>th</sup> century. These trends are then probed for explanations, before being compared to their equivalents in other regions of Byzantine Greece.

**Kristina Terpoy** (DPhil 2018)

University of Oxford

Supervisors: Dr Ine Jacobs; Professor Mark Whittow (+)

*Mountain and Sea: Settlement and Economy in Late Antique Lycia, Isauria and North Central Anatolia*

This thesis is an interdisciplinary comparative analysis of the socio-economic developments of three regions in Anatolia: Lycia, Isauria and north central Anatolia in the late antique period (c. AD 330-650s). I present the most up-to-date picture of late antique settlement in these regions by collating recent evidence, particularly amphorae and settlement remains, derived from research conducted in these regions over the past few decades. From this picture, I analyse what the location of settlement and archaeological remains within sites may reveal concerning the ways in which settlements participated in local, region and interregional exchange networks.

As these three regions share the common geographic features of bordering major maritime areas and encompassing mountainous interiors, I examine how geography may have impacted the location of settlement and the movement of goods and people. By integrating areas located on opposite Anatolian coastlines, I examine how differing maritime networks may have impacted settlement development. This tripartite comparison attempts to establish northern Anatolia alongside its southern counterpart in the discourse of late antique economy and settlement development.

Alongside this regional analysis, I discuss methodological considerations, such as the ways in which the current state of research and various research methods impact our analysis and interpretation of late antique settlement

## THESES

development. This study reveals that sub-regions within Lycia, Isauria and north central Anatolia developed in diverse ways and that the ways in which each region participated in wider exchange differed. I argue that overarching narratives of development, such as ‘prosperity’ and ‘decline’ do not accurately reflect the development of these regions. In sum, this thesis contributes an up-to-date analysis of the settlement development of Lycia, Isauria and north central Anatolia to the wider discourse of late antique regional development, which engages and challenges discourse surrounding the economic development of these regions in Late Antiquity.



## 8. CONFERENCES, LECTURES, SUMMER SCHOOLS

### A) Papers delivered by members & Conferences organised by members

#### **Dr Antje Bosselmann-Ruickbie**

##### Conference organisation

*Translating and Testing Textual Evidence: A Greek Treatise on Goldsmithing and its Context* (with S. Greiff, Römisch-Germanisches Zentralmuseum Mainz)

13-15 March 2018

*Le trésor de Preslav: Journée d'Études* (with Jannic Durand, Musée du Louvre, Paris)

20-21 Sept 2018

#### **Dame Averil Cameron**

I have given invited and keynote lectures during 2018 in Oxford (Ptarmigan Lecture, 2018; Friends of Mount Athos; celebration of the life of Dr Mark Whittow; LABS seminar in honour of Dimitri Obolensky), Princeton (retirement conference for Professor John Haldon, keynote lecture), London (centenary of the Koraes chair, King's College), Athens (National Library of Greece), Uppsala (Rydén lecture, 2018) and New York (conference in honour of Professor Alan Cameron).

#### **Dr Nikolaos Chrissis**

*Les croisades et le schisme dans les relations entre Byzance et l'Occident sous les premiers Paléologues*

Seminar series: 'Histoire de la période paléologue (1261-1453): Byzance, Orient latin, monde slave'

CNRS/Université Paris I, Panthéon-Sorbonne, Paris

2 March 2017

*After the cataclysm: transformations of Roman identity in a fragmented world (1204-c.1300)*

## CONFERENCES, LECTURES, SUMMER SCHOOLS

51st Spring Symposium of Byzantine Studies  
University of Edinburgh  
13-15 April 2018

*War of Faith? Byzantine criticisms of crusading*  
Inaugural Conference of the International Orthodox Theological  
Association (IOTA): 'Pan-Orthodox Unity and Conciliarity'  
Iasi, Romania  
9-12 January 2019

### **Professor Maria Constantoudaki**

*St. Francis and Private Devotion in Venetian Crete: Visual and Archival  
Evidence Concerning Portable Works of Art*  
International Conference *Mendicant Orders in the Eastern Mediterranean*  
Academy of Athens, Nafplio  
19-23 April 2017

*The Wall Paintings in the katholikon of St. Neophytos Monastery:  
Iconography, Taste and Artistic Identity in Venetian Cyprus*  
International Conference *Melusine of Cyprus: Studies in Art, Architecture,  
and Visual Culture in Honor of Annemarie Weyl Carr*  
Cyprus American Archaeological Institute, Nicosia  
17-21 May 2017

*The craft of noble metals: Production of silverware and golden jewellery  
in Crete (14<sup>th</sup>-17<sup>th</sup> centuries)*  
King's College London, Centre for Hellenic Studies, *Late Antique and  
Byzantine Seminar Series*  
7 November 2017

*Early El Greco from Candia to Venice and Rome: The byzantine tradition,  
new challenges*  
Department of Classics of the University of Edinburgh, and the Scottish  
Hellenic Society of Edinburgh  
University of Edinburgh, Meadows Lecture Theatre  
20 November 2017

*Wall paintings of Selino. Painters, commissioners, identities, and the  
context of art production in Western Crete (13<sup>th</sup>-15<sup>th</sup> centuries)*  
Postgraduate seminar "Nicos Oikonomides" 2017-18: *Islands of the  
Aegean from the middle of the 10<sup>th</sup> to the middle of the 15<sup>th</sup> century*

## CONFERENCES, LECTURES, SUMMER SCHOOLS

National and Kapodistrian University of Athens

14 March 2018

*La presenza di artisti veneziani a Candia dal XIII al XV secolo. Documenti d'archivio, opere pittoriche e questioni*

An International Conference: *Venezia e l'Europa Orientale tra il tardo Medioevo e l'Età moderna*

Venice, Istituto Romeno di Cultura e Ricerca Umanistica di Venezia, and Istituto Ellenico di Studi Bizantini e Postbizantini di Venezia

12 and 13 April 2018.

*Five summers of research and educational experience (2014-2018) in the Byzantine and Venetian monuments of Lassithi Province, Crete. Field work with students under the auspices of the Department of Archaeology and History of Art of the National and Kapodistrian University of Athens*

Fifth Day Conference of the Cultural Society of Anatoli, Ierapetra

1 September 2018

*Theotokopoulos's Byzantine background and his attraction to European art: the case of Passion scenes*

International Conference *El Greco in terre d'Umbria*,

Bettona, Umbria, Museo della città di Bettona

28-30 September 2018

*Icons in the Byzantine Museum of Kastoria with Holy Passion themes, and their significance for the Byzantine iconography of the subject*

One Day Conference *Approaches to Byzantine and Post-Byzantine Painting of Kastoria*

Hellenic Ministry of Culture, Ephorate of Antiquities of Kastoria

9 November 2018

*Byzantine art in Venetian Crete: Tradition and evolution, painters and society*, prologue by Professor Theocharis Detorakis, 'Herakleion Initiative'

Municipality of Herakleion

1 December 2018

### **Professor Małgorzata Dąbrowska**

#### Conference organized

*Zaczęło się w Wiedniu. Otto Forst de Battaglia, Oskar Halecki i idea Europy Środkowej (Otto Forst de Battaglia, Oskar Halecki and the Idea of Central Europe)*

## CONFERENCES, LECTURES, SUMMER SCHOOLS

University of Lodz, Institute of History  
22-23 November 2018.

Lectures of Foreign Guests Organized at the University of Lodz  
Professor Jim Crow (Edinburgh), *Recent Research on Naxos and the Byzantine Aegean*  
Institute of History, Lodz  
23-26 April 2018.

### Dr Elena Ene D-Vasilescu



**Conference on the topic of Resurrection in Patristic/Byzantine texts and iconography**

on the 19<sup>th</sup> November 2018, in Rewley House, University of Oxford, room 310.

**The programme**

9:30 – 10:00 Dr. Liviu Barbu, University of Cambridge, The ‘resurrection’ of one’s spirit and body in the tradition of spiritual formation”

10.30 – 11.00 Elena Ene D-Vasilescu, University of Oxford, “The *epektasis* and the exploits of the soul in Gregory of Nyssa’s *De anima et resurrectione*”

10.00 – 10.30 The Right Rev. Dr. Kallistos Ware, “What really happened at the Resurrection?”

11: 00 -11. 15 Break

11.15 – 11:45 Bogdan Draghici, University of Oxford, “A Medieval Syriac Synthesis: Bar ‘Ebroyo’s teaching on the Resurrection”

11.45 – 12:15 Jonathan H. Young, University of Iowa, Iowa City, Iowa, “The Ascension of the Soul and the Body’s Ethereal and Physical Resurrection in Origen’s *Contra Celsum*”.

12.15 – 12:45 James Hyndman, Brookes University, University, “The archetypal idea of Resurrection”

12. 45 am - 1: 15 pm Diana Painca, University of Oxford, title TBA

1:15 Launch of Elena Ene D-Vasilescu’s two volumes published in 2018: *Heavenly sustenance in Patristic texts and Byzantine iconography. Nourished by the Word*, Palgrave, forthcoming 25 October 2018; <https://www.palgrave.com/gb/book/9783319989853>, and *Devotion to St. Anne from Byzantium to the Middle Ages* (ed.), Palgrave, 2018

And also the launch of the Festschrift for the Right Rev. Kallistos Ware on his 85<sup>th</sup> anniversary, edited by E. Ene D-Vasilescu, Scholars’ Press, 2018.

## CONFERENCES, LECTURES, SUMMER SCHOOLS

### **Professor Peter Frankopan**

For 2017-8, I was Scaliger Visiting Professor at Leiden University, where I gave the opening lecture for the new Asian Library in the presence of HM Queen Máxima; I was also Presidential Scholar at the Getty Centre in Los Angeles where I gave a lecture on 'Climate Change and the Shaping of Asia'. I also lectured this year at USC (Santa Barbara) and USC (Irvine) on 'Re-Thinking the Global Middle Ages', and the 'The Silk Roads' respectively. I was Guest of Honour at the Sharjah International Book Fair, and opened the Mumbai Literary Festival with a talk about the using history to understand the present day. I gave the inaugural Lisa Jardine Lecture at Jesus College, Cambridge on 'Unworldly goods: the roots of consumerism and the Renaissance', and also gave the Sir Harold Bailey Memorial Lecture at Cambridge on 'Sir Harold Bailey and the Content of Indian, Iranian and Asian Studies.' I lectured on Early Christianity and the Nestorian crosses of the Yuan dynasty at the University Museum, Hong Kong University, and at Chennai on South Asia and its position in Global History. I lectured at Leuven University on the Past and Present of Europe. In January 2018, I led a study day at the British Museum on the Silk Roads and gave a talk at the Ashmolean on the role of faith and religion, as part of the Imagining the Divine Lecture series. In February, I gave the British School at Athens Annual lecture on 'Restoring the Byzantine Empire. Constantinople Hellenism and the Global Middle Ages' and lectured on 'Ibn Fadlan, historicity and the value of knowledge in the Abbasid Caliphate' at Oxford. I spoke on the role of the Middle East in global history at the Tahrir Institute for Middle East Policy in Brussels, and delivered the Saladin Lecture for 2018 at Litteraturhuset in Oslo. I gave a lecture at the British Library on Britain and the challenge of Global Trade, as part of the lecture series on its Voyages of James Cook series. I also took part in several events this year, including a discussion with Prof Mary Beard about 'Women in Power', with David Olusoga and Afua Hirsch on 'How to memorialise the past' and on a panel at the Royal Society to talk about medicine and healthcare from the east in history. I spoke at literary festivals in Stoke-on-Trent, Cortina d'Ampezzo, Blois, Oslo and Göteborg.

### **Professor Judith Herrin**

In my capacity as Affiliated Scholar in the Wittgenstein Project on Mobility, Microstructures and Personal Agency in Byzantium organized by Professor Claudia Rapp in Vienna, I gave a lecture in April 2018 on 'The role of hostages in late antique diplomacy'. I advised graduate

## CONFERENCES, LECTURES, SUMMER SCHOOLS

students on their research and attended a number of seminars at the University of Vienna.

In May 2018, I presented 'The Cosmographer of Ravenna: a seventh century world view', at the *After Rome* seminar in Oxford.

In September 2018 I participated in the Croatian Society for Byzantine Studies conference on *Byzantium in the Adriatic from the sixth to the twelfth centuries* in Split, with a paper on the fascinating text of the Anonymous Cosmographer of Ravenna.

### **Mr Michael Heslop**

*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 2018

### **Dr Heather Hunter-Crawley**

*From Tactile Contagion to Extended Self: Modelling the 'Magical' Properties of Earthen Tokens in the Late-Antique Cult of Symeon Stylites the Elder*

'Remarkable Things: The Agency of Objecthood and the Power of Materiality'

Warwick University  
10 March 2018

### **Dr Maroula Perisanidi**

#### Organisation

Mary Jaharis Centre Sponsored panel to be presented at 54th International Congress on Medieval Studies at Kalamazoo 2019 on *Byzantine Responses to Minorities: The Case of the Physically Impaired*

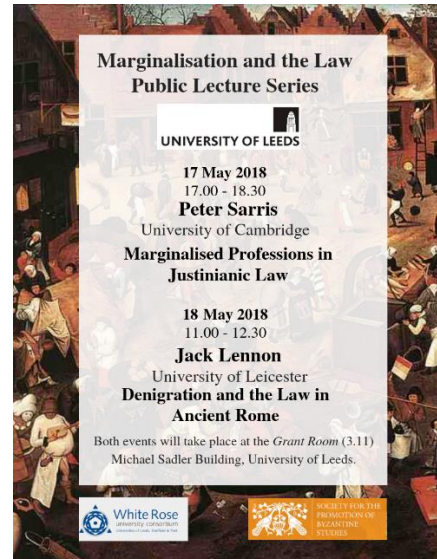
Papers by Shaun Tougher, Maroula Perisanidi, Anna Lampadaridi

Chair: Giorgos Makris

## CONFERENCES, LECTURES, SUMMER SCHOOLS

White Rose Collaboration Fund  
(October 2018-March 2019)

6-member project entitled *Marginalisation and the Law: Medieval and Modern* which included a series of six public events in Leeds, Sheffield, and York, with eleven speakers including Christian Sahner, Christof Rolker, Peter Sarris, Cordelia Beattie, and Alex Sharpe.



*Marginalisation from Rome to Byzantium*

International conference, British School at Rome

June 2018

Co-organised with Dr Jack Lennon (University of Leicester)

<https://marginalidentities.wordpress.com/category/conference-abstracts/>

(see Chapter 8 for a report)

### Papers delivered

*The Ideal Patriarch in the Encomia of Michael Psellos*

Conference topic: Revisiting the 'Europe of Bishops'

University of Liverpool

January 2018

*The Sex Life of Medieval Clerics*

Exeter College, Oxford, Rector's Seminars

May 2018

*Clerical Marriage and Abstinence in 12th-century Byzantium: Is your Priest Impure or Simply Distracted?*

Historisches Seminar, Johannes Gutenberg-Universität, Mainz

September 2018

*Equines and the Margins of Byzantine Power: Humility or Humiliation?*

King's College London, Late Antique and Byzantine Studies seminar

October 2018

## CONFERENCES, LECTURES, SUMMER SCHOOLS

*The Language of Religious Authority c. 1000: a Comparison of Ælfric of Eynsham and Symeon the New Theologian*

Conference topic: Greek in the Early Medieval West

University of Oxford

January 2019

### **Mr Spyros Panagopoulos**

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

Conference: Towards the Prehistory of the Byzantine Liturgical Year

Regensburg, Germany

3-6 July 2018

*Η εκκλησιαστική κατάσταση στην Κύπρο υπό φραγκική και βενετική κατοχή. Λατίνοι και Ορθόδοξοι: από την αντιπαράθεση στη συμβίωση και την αφομοίωση*

45<sup>th</sup> Annual Conference of the Panhellenic Association of Philologists:-  
‘Cyprus: History and Culture’.

### **Dr Sonja Schönaauer**

*Genuine, Concise, Extended and Literary Version: A New Approach to the Compilation Process of the so-called Chronicon maius*

51st Spring Symposium of Byzantine Studies - The Post-1204 Byzantine World: New Approaches and Novel Directions

University of Edinburgh

13–15 April, 2018

Visitor: Postgraduate Colloquium of the Departments of Byzantine Studies of the Universities of Cologne, Mainz and Münster, Johannes Gutenberg University Mainz, 10 July, 2018

*Story-Telling Manuscripts – The Textual Witnesses of Ioannes Kantakuzenos’ Historiai*

Colloquium Studiorum Byzantinorum, Interdepartmental Postgraduate Programme in Byzantine Studies

University of Cyprus, Nicosia, Department of Byzantine and Modern Greek Studies / Department of History and Archaeology

21 November, 2018

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## **B) Conference and Event Reports**

### **Concert “Odyssey” by Lydia Kakabadse**

The premiere of the specially commissioned choral piece “Odyssey” composed by the leading choral composer Lydia Kakabadse was performed by The Choir of Royal Holloway accompanied by harpist Cecily Beer under the direction of Rupert Gough in the College Chapel, Royal Holloway, University of London, Egham, Surrey TW20 0EX on 27 October 2018. 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 marked the closing of The Hellenic Institute 25th Anniversary celebrations. The concert was dedicated to the memory of the distinguished Byzantinist and former Director of the Hellenic Institute Julian Chrysostomides (1928-2008) on the occasion of the tenth Anniversary of her passing away. Lydia Kakabadse’s new CD album “Ithaka”, including her “Odyssey”, is expected to be released by Divine Art in 2019. For further information please contact [Ch.Dendrinis@rhul.ac.uk](mailto:Ch.Dendrinis@rhul.ac.uk)

**Dr Charalmbos Dendrinos**

### **Theodore Lector Conference in Krakow, Poland (May 2018)**

In early May 2018 I attended a two-day conference at both the Pedagogical University and the Jagiellonian University in Krakow devoted to the early sixth-century church historian Theodore Lector, whose work survives only in fragments. A Polish team, comprising Rafał Kosiński (Białystok University), Adrian Szopa (Pedagogical University, Krakow) and Kamilla Twardowska (National Museum, Krakow), are undertaking a translation of the fragments into English, with a commentary, and the conference forms part of the project; already last year there was another conference on Theodore, whose proceedings have appeared in *Res Gestae. Czasopismo historyczne* 5 (2017). Among the speakers in May this year were Hartmut Leppin (Frankfurt), Michel Kaplan (Paris), Philippe Blaudeau (Angers), Dariusz Brodka (Krakow), Andrzej Kompa (Łódź) and Jan Prostko-Prostyński (Poznań), as well as the co-ordinators of the project; others were due to speak, such as Mischa Meier (Tübingen) and Peter van Nuffelen (Ghent), but were unable to attend. Their contributions will nonetheless appear in the proceedings of the conference, which should be published in 2019. The conference itself was very productive and well organised.

## CONFERENCES, LECTURES, SUMMER SCHOOLS

Sessions were held at both participating institutions and papers given in German, French and English.

**Dr Geoffrey Greatrex**

### **100<sup>th</sup> anniversary of the birth of Sir Dimitri Obolensky**

A series of events, co-organised with Peter Frankopan and James Pettifer, commemorating the 100<sup>th</sup> anniversary of the birth of Sir Dimitri Obolensky, ‘The Byzantine Commonwealth 50 years on: empires and their afterlife’, included an exhibition of Obolensky’s papers (Christ Church Library), an international conference (27–28 September 2018, Worcester College, Oxford) and an 8-week seminar series (at the Ioannou Centre for Classical and Byzantine Studies, Michaelmas Term 2018). Aiming to return to some of the lines of enquiry and themes that Obolensky explored in his writings – the singularity of Byzantium and the empire’s place in the Eurasian world, and its interaction with other societies, cultures and powers – the events amplified, reappraised and developed on his seminal work, *The Byzantine Commonwealth*, for the 21st century.

Conference speakers included Juan Signes Codoñer [Valladolid], Nicola di Cosmo [IAS Princeton], Shay Eshel [Hebrew University of Jerusalem], Nicholas Evans [Cambridge], Cecily Hilsdale [McGill], Michael Humphreys [Cambridge], Sergei Ivanov [Moscow], Hugh Kennedy [SOAS], Kirill Maksimović [Göttingen], David Morgan [Wisconsin-Madison], Johannes Pahlitzsch [Mainz], Daphne Penna [Groningen], Peter Sarris [Cambridge] and Marcin Wołoszyn [Leipzig]. Seminars were given by Oxford-based scholars: Dame Averil Cameron, Phil Booth, Jaś Elsner, Catherine Holmes, James Howard-Johnston, Elizabeth Jeffreys, Marc Lauxtermann and Ida Toth.

**Professor Jonathan Shepard**

### **Summer Programme in Byzantine Epigraphy**

3-9 September 2018

convened by I. Toth and A. Rhoby

[https://www.oeaw.ac.at/fileadmin/Institute/imafo/pdf/forschung/byzanzforschung/BYZANTINE\\_EPIGRAPHY\\_PROGRAM\\_2018.pdf](https://www.oeaw.ac.at/fileadmin/Institute/imafo/pdf/forschung/byzanzforschung/BYZANTINE_EPIGRAPHY_PROGRAM_2018.pdf).

**Dr Andreas Rhoby**

### **Lincoln College Summer School in Greek Palaeography 2018**

This summer the Lincoln College Summer School in Greek Palaeography was held once again. There were nearly 50 applicants for a maximum of 30 places, which was encouraging. Thanks to various generous donations it was possible to award ten bursaries of £400 each. The instructors were Professor Simelidis, Dr Parpulov and Dr Skrekas. We have every intention of maintaining what is now a well-established tradition.

**Mr Nigel Wilson**

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### **C) Forthcoming conferences and events**

#### **Dr Charalambos Dendrinis**

**The University of London Working Seminar on Editing Byzantine Texts** continues its work preparing a new annotated edition and translation of the lengthy Correspondence of George of Cyprus (Ecumenical Patriarch Gregory II, 1283-89). Scholars and graduate students from University of London Colleges, other Colleges and Universities, and visiting students and academics interested in Byzantine texts, are most welcome to participate. The Seminar is meeting at the Institute of Historical Research, Pollard Room (N301), Senate House, University of London, Malet Street, London WC1E in February and March 2019 on Fridays 15:00-17:00, starting from 1 February 2019. To celebrate the 35th Anniversary of the Seminar (1984-2019) a special reunion of old and current members will be held place at Royal Holloway, University of London, 11 Bedford Square, Bedford Room, London WC1B 3RF on 29 March 2019 at 6pm. For further information please contact:

[Ch.Dendrinis@rhul.ac.uk](mailto:Ch.Dendrinis@rhul.ac.uk) and [Christopher.Wright@rhul.ac.uk](mailto:Christopher.Wright@rhul.ac.uk)

#### **Seventeenth Annual Hellenic Lecture: ‘Christianity and Greek Paideia’ by Professor Richard Price.**

Did Jewish Christianity and Greek culture have much in common? Or was Christianity the product of a distinctively Jewish culture, which, on entering the Greco-Roman world, had to be translated into the concepts of Greek paideia? If so, does it need to be ‘de-hellenized’ in order to speak to our own post-classical world? This debate has died down in the context of contemporary eclecticism, which views the Hellenic inheritance as something to be plundered, or ignored, at will. Is the study of ancient Greek culture an aid, a distraction, or a hindrance in the quest for a Christianity at

## CONFERENCES, LECTURES, SUMMER SCHOOLS

once faithful to its biblical roots and relevant in today's world? These questions will be explored by Revd Dr Richard Price, Professor Emeritus of the History of Christianity, Heythrop College, University of London, and RHUL Honorary Research Fellow. The Lecture will be held in the Moore Building Auditorium, Royal Holloway, University of London, Egham, Surrey TW20 0EX on 7 March 2019 at 6.15pm, to be followed by drinks in the Moore Building Foyer. All welcome, free admission but booking essential at [Ch.Dendrinis@rhul.ac.uk](mailto:Ch.Dendrinis@rhul.ac.uk)

### **Institute of Classical Studies, University of London, 2019 Byzantine Colloquium: 'Polities of Faith. Theology, Ecclesiology, and Spatiality in the Christian world'.**

In 1932 Olof Linton's dissertation *Das Problem der Urkirche in der neueren Forschung* overturned the existing consensus that presented the Church as a historical construct that followed the triumph of Christianity. According to Linton, the Church already existed in the minds of the earliest Christian thinkers, who had envisaged a structured community of believers and clerics. More recently, sociologists have similarly responded to previous approaches focused on the efficiency of institutions by emphasising the key role that intellectual legitimisation plays in the survival of organisational structures. While Late Antique and Medieval historians have underlined the importance of discourse and ritual in the construction of a Christian world-view, there is still much work to be done in assessing how theological and ecclesiological discussions shaped the structure, organisation and ongoing development of the Christian Churches.

The colloquium is a contribution in this direction. It brings together scholars working on the construction of the Christian Churches from Late Antiquity to the early Renaissance. Speakers, including James Corke-Webster (King's College London), Anthony Dupont (Louvain), Tom Hunt (Newman College, Birmingham), Andrew Jotischky (Royal Holloway), Chrysovalantis Kyriacou (Cyprus), David Natal Villazala (Royal Holloway), Ioannis Papadogiannakis (King's College London), and Richard Price (Royal Holloway), will explore three main topics: 1. How Christian intellectuals applied classical political theory in their theological and ecclesiological analyses. 2. How clerical writings used ritual descriptions, theology, and memory to rationalise the social and political context and to justify a specific hierarchical structure of offices within the Church. 3. How letter and treatise exchanges contributed to strengthen different geographical ideals of the Church, ranging from a universal, united organisation to a decentralised structure. Beyond its scholarly aims, this colloquium will also address issues of wider concern for students and the wider public; many of

## CONFERENCES, LECTURES, SUMMER SCHOOLS

the institutional structures and behaviours that rule the Christian Churches today were devised in Late Antiquity and the Middle Ages. In addition, the challenges to the process of European integration have also shown how difficult it can be for supranational institutions to foster legitimacy and belonging. Late Antique and Medieval clerics faced similar crises in their attempts to preserve unity in such a vast and expanding organisation, and this colloquium will examine some of the intellectual strategies they used to confront them.

This colloquium stems from research conducted at The Hellenic Institute and the ERC-Starting Grant project ‘Connected Clerics: Building a Universal Church in the Late Antique West (380-604)’ based at the History Department, Royal Holloway, University of London and The Austrian Academy of Sciences. Sponsored by the Institute of Classical Studies, ERC-Starting Grant project ‘Connected Clerics’, and The Hellenic Institute, the colloquium will take place in Senate House, University of London, Third Floor, Room 349/350, Malet Street, London WC1E 7HU on 4-5 June 2019. All welcome, free admission but booking essential at [sapfo.psani@rhul.ac.uk](mailto:sapfo.psani@rhul.ac.uk). For updated information please visit:

<https://ics.sas.ac.uk/events/conferences-workshops>.

For further information please contact [David.Natal@rhul.ac.uk](mailto:David.Natal@rhul.ac.uk) and [Ch.Dendrinis@rhul.ac.uk](mailto:Ch.Dendrinis@rhul.ac.uk)

### **Professor John Haldon**

#### **Climate Change and History Research Initiative (CCHRI) 2019 Annual Colloquium**

Organised jointly by Princeton University Climate Change and History Research Initiative and the Max Planck Institute for the Science of Human History (Department of Archaeology & IMPRS Byzantine Resilience)

#### **Resilience, environmental change and society**

#### **Perspectives from History and Prehistory**

**March 18-20, 2019**

**Jena, Germany**

The aim of our annual meeting is to bring together – for the first time – interdisciplinary projects on climate and environmental change that work on two different “human pasts”: history and prehistory. We want to see whether the levels of social and cultural complexity and the types of evidence we study lead to different conclusions about human capabilities of coping with environmental challenges; or perhaps our approaches are

## CONFERENCES, LECTURES, SUMMER SCHOOLS

complementary and their synergy increases our understanding of the mechanisms of human resilience to climatic change and other “natural” stressors. As always with the CCHRI Colloquia, we plan to publish the results of our discussions either as a special issue in an interdisciplinary journal, or as one or two multi-author articles in highly-visible journals.

Monday, 18 March 2019

12.00-13.15 Lunch (in the institute)

13.15 Opening remarks – Nicole Boivin, John Haldon, Adam Izdebski

*Session 1: Consilient approaches: where do we stand?*

Chair: Hugh Elton (Trent, Canada)

13.30-14.30

1. Joe Manning (Yale) & Francis Ludlow (Trinity College Dublin): *Bringing together high-resolution historical and natural archives – the Nile, volcanoes and papyri in the Hellenistic and Roman times*

2. Leonor Peña Chocarro (Madrid): *Archaeobotany & history in the Iberian Early Middle Ages*

14.30-15.00 Coffee break

15.00-16.00

3. Adam Izdebski, Alessia Masi & Georgios Liakopoulos (MPI SHH Jena): *The Byzantine Resilience project: numbers as the common language of history and palaeoecology*

4. Lisa Onaga (MPIWG Berlin): *Sericulture, genes and the environment in modern Japan*

16.00-17.00

Discussion – Commentator: Martin Bauch (Leipzig) & Kristina Sessa (Ohio)

19.00 Dinner in town

Tuesday, 19 March 2019

*Session 2: Resilience and sustainability: terms, definitions and methodological issues*

Chair: (tbc)

9.00-10.00

1. Neil Roberts (Plymouth/Oxford): *Long-term resilience of Mediterranean landscapes*

2. John Haldon (Princeton): *What counts as collapse for a historian?*

10.00-10.30 coffee break

10.30-11.30

3. Erika Weiberg (Uppsala): *Adaptation/resilience in Neolithic and Bronze Age Greece*

4. Steve Goldstein (MPI SHH Jena): *Sustainability and food security vis-à-vis climate change in prehistoric Eastern Africa*

## CONFERENCES, LECTURES, SUMMER SCHOOLS

11.30-12.30

Discussion – Commentator: Guy Middleton (Newcastle) (undecided)

12.30-14.00 Lunch (in the institute)

*Session 3: Case studies – disease*

Chair: Kristi Bos (MPI SHH Jena)

14.00-15.00

1. Ricardo Fernandes (MPI SHH Jena): *Isotopic reconstructions of diet, nutrition, and mobility in Graeco-Roman Antiquity*

2. Maria Spyrou (MPI SHH Jena): *The plague mystery: ancient DNA, climate and migration*

15.00-15.30 Coffee break

15.30-16.30

3. Tim Newfield (Georgetown) & Sabine Hübner (Basel): *Epidemics in the pre-plague Roman world*

4. Lee Mordechai (HU Jerusalem): *What scale is a pandemic? Questioning the Justinianic Plague*

16.30-17.30

Discussion – Commentator: Phil Slavin (Sterling)

19.30 Dinner (in town)

Wednesday, 20 March 2019

*Session 4: Case studies – droughts*

Chair: Elena Xoplaki (Giessen)

9.00-10.00

1. Michael Petraglia (MPI SHH Jena): *What happened when Arabia was no longer green?*

2. Kevin Bloomfield (Cornell): *Rolling in the Deep? Socio-Economic Resilience and Fluvial Regimes in the Rhône Delta during the Early Empire*

10.00-10.30 Coffee break

10.30-11.30

3. Laura Sadori (La Sapienza, Roma): *Drought and adaptation in the Bronze Age Mediterranean*

4. Nicholas Dunning (Cincinnati): *Resilience and Vulnerability: In Failure lie the Seeds of Success; In Success lie the Seeds of Failure. Perspectives from the Maya Lowlands*

11.30-12.30

Discussion – Commentator: Johannes Preiser-Kapeller (Austrian Academy of Sciences)

12.30-13.30 Lunch (in the institute)

*Session 5: Case studies – “success” stories*

## CONFERENCES, LECTURES, SUMMER SCHOOLS

Chair: Dominik Fleitmann (Reading)

13.30-14.30

1. Andrew Dugmore (Edinburgh): *Norse Greenland's Glory Days: successful adaptations from the Western frontier of Medieval Europe*

2. Piotr Guzowski (Białystok): *The Little Ice Age as the Golden Age? The case of early modern Poland*

14.30-14.45 Coffee break

15.45-16.45

3. Huw Groucutt (MPI CE Jena): *How humans crossed the Saharo-Arabian arid belt and spread across the world*

4. Tristram Kidder (Washington University in St Louis): *4000+ years of continuity in the north China plain*

15.45-16.45

Discussion – Commentator: Arlene Rosen (Austin)

17.00-18.00 Final discussion

Commentator: George Adamson (King's College London). Chair: Warren Eastwood (Birmingham).

### **History, environment and climate: an introductory workshop**

**Princeton Athens Center, Stanley J. Seeger '52 House, 3 Timarchou St., Athens 116 34**

**March 22-23, 2019**

Organised for the Seeger Center for Hellenic Studies by Princeton University's Climate Change and History Research Initiative in association with the Independent Research Group Byzantine Resilience (Max-Planck-Institute for the Science of Human History, Jena)

#### **Presenters/speakers**

Chyssa Bourbou (Hellenic Ministry of Culture), Warren Eastwood (Birmingham), John Haldon (Princeton), Adam Izdebski (MPI SHH Jena/Jagiellonian University in Krakow), Katerina Kouli (National and Kapodistrian University of Athens), Jürg Luterbacher (Giessen), Lee Mordechai (HUJI, SESYNC), Tim Newfield (Georgetown), Dennis Stathakopoulos (KCL), Nikos Tsivikis (RGZM, Mainz), Elena Xoplaki (Giessen), Georgios Liakopoulos (MPI SHH Jena) and Elias Kolovos (University of Crete)

Friday, March 22

An interdisciplinary approach to history and the environment

09:00-09:30: Coffee and General Introduction (John Haldon)



## CONFERENCES, LECTURES, SUMMER SCHOOLS

09:30-10:45:	Palynology (Warren Eastwood and Katerina Kouli)
10:45-12:00:	Multiproxy climate reconstructions: ways and means (Jürg Luterbacher)
12:00-12:30:	General discussion
12:30-14:00:	Lunch
14:00-15:15:	Climate modelling: potential, challenges and perspectives (Elena Xoplaki)
15:15-16:30:	Who needs a bioarchaeologist? The human-environment interaction in the Byzantine Context (Chryssa Bourbou)
16:30-16:45:	Break/coffee
16:45-17:45:	Climate, weather and environment: ways, means and challenges General discussion (the CCHRI team)

Saturday, March 23

Some applications of environmental history

09:00-09:15:	Coffee
09:15-09:30:	Historical research and interdisciplinarity: some introductory remarks (John Haldon)
09:30-10:40:	Greek frappé? The Little Ice Age in the Ottoman Greek Lands (Georgios Liakopoulos and Elias Kolovos)
10:40-11:50:	The Late Antique Little Ice Age and the 536 ‘Mystery cloud’ (Lee Mordechai, Tim Newfield, Dennis Stathakopoulos)
11:50-13:00:	Economy and society in the E. Mediterranean: what can palynology tell us? (Adam Izdebski)
13:00-14:00:	Lunch

## CONFERENCES, LECTURES, SUMMER SCHOOLS

- 14:00-15:10: History, archaeology and aDNA: current trends, risks and opportunities (Chryssa Bourbou, Dennis Stathakopoulos and Nikos Tsivikis)
- 15:10-16:20: Climate and Unmaking a Lethal Pandemic: The Antonine Plague (Tim Newfield)
- 16:20-17:30: The Justinianic Plague: too much of a bad thing? (Lee Mordechai)
- 17:30-18:00: Where do we go from here? Collaboration, consilience and challenges: general discussion and conclusion, led by the CCHRI team

**Climate, Environment and Migration in Historical Perspective: a colloquium**  
**Princeton University**  
**Thursday April 25, 2019**

The Climate Change & History Research Initiative (CCHRI) is hosting a 1-day colloquium, to take place on Thursday April 25th 2019, on the theme: Climate, Environment and Migration in Historical Perspective. CCHRI is now well-established, and we have gained valuable experience in collaborating with scientists to examine past climate change and its effects on human societies, and have published several articles on the topic, including a paper in the Proceedings of the National Academy of Sciences. In the course of our work, we have noticed the relative lack of attention directed toward migration in most climate change publications. This realization encouraged us to focus on migration as one of the trajectories by which climate change causes societal change.

### Rationale

Climate change and migration define the contemporary human experience. Climate change affects worldwide human societies through diverse non-linear trajectories. One of these is the major displacement of people from vulnerable communities in the form of mass migration. Scholars have begun to identify contemporary cases in which climate change is causally linked – sometimes problematically - to such mass population displacement (e.g. the Syrian Civil War, Mexican immigration). Whereas a great deal of attention and effort is focused on this work (e.g. the PIIRS

## CONFERENCES, LECTURES, SUMMER SCHOOLS

Migration Research Lab), the investigation of earlier episodes of climate-induced migration is far less developed.

Recent research, however, has been improving the precision of reconstructed past climatic conditions around the world, offering scholars the opportunity to explore fresh questions by using the past to learn more about the present and vice versa. The findings from both contemporary and historical case studies have the potential to influence policy makers, while increasing awareness of this often-unnoticed aspect of climate change among the scholarly and general public.

History in particular offers an increasing number of established case studies for both climate change and migration. Some of the best-known cases include, for example, the migration of groups from Central Asia to Europe during Late Antiquity, the Scandinavian ('Viking') migrations during the Early Middle Ages, or the Mongol movement westward in the Later Middle Ages. Recent advances have revolutionized the study of these and other episodes. Scientists' knowledge of how climatic systems work has been steadily increasing; growing numbers of scientific reconstructions of past climate through paleoclimate proxies are being published; models which predict past or future climate are improving in precision, while crop models provide estimates about how changes in climate would affect crop yield. These innovative methods facilitate the critical examination of the responses of past societies to climate change. Studying these societies can help illuminate the causal links between climate change and migration in the present, and vice versa.

### Schedule

09.00-09.30: Breakfast

09.30-09.35: Welcome and Introduction - John Haldon (Princeton)

#### *Session 1: Migration and Climate as Contemporary Challenges*

Chair: John Haldon

09.35 – 09.55: Paper 1

Rosina Lozano (Princeton), Migration along the US-Mexico Border: Language, Race, and Citizenship

09.55 – 10.15: Paper 2

Maia Call (National Center for Socio-Environmental Synthesis, Annapolis, Md), What drives environmental migration? Longitudinal Evidence from Uganda

## CONFERENCES, LECTURES, SUMMER SCHOOLS

10.15 – 10.40: Questions for papers 1 & 2

10.40 – 10.55: Coffee

### *Session 2: Migration and Climate Change in Historical Perspective 1*

Chair: Tim Newfield (Georgetown)

10.55 – 11.15: Paper 3

Sam White (Ohio State University), Climate and Transatlantic Migration, 1600-1850

11.15 – 11.35: Paper 4

Lee Mordechai (National Center for Socio-Environmental Synthesis, Annapolis, Md), TBA

11.35 – 12.00: Questions for papers 3 & 4

12.00 – 13.00: Lunch

### *Session 3: Migration and Climate in Historical Perspective 2*

Chair: Lee Mordechai (Hebrew University/SESYNC)

13.00 – 13.20: Paper 5

Kathryn de Luna (Georgetown), Climate and (Social) Mobility? Interdisciplinary Micro and Macro Approaches in the Bantu Expansion

13.20 – 13.40: Paper 6

Nicola di Cosmo (IAS, Princeton), Climate and the Hun/Xiongnu Migration

13.40 – 14.05: Questions for papers 5 & 6

14.05 – 14.20: Coffee

### *Session 4: Migration and Climate in Historical Perspective 3*

Chair: Tim Newfield (Georgetown)

14.20 – 14.40: Paper 7

Tom McGovern (Hunter College/NJ), Environmental change and Norse Settlement in Greenland

14.40 – 15.00: Paper 8

Sarah Klassen (Arizona State U), Environmental Change, Political 'Collapse,' and Migration in Medieval Cambodia

15.00 – 15.25: Questions for papers 7 & 8

15.25 – 16.00: Final Discussion

Chair: John Haldon

16.30: Public Lecture

Alex de Sherbinin (Columbia)

## CONFERENCES, LECTURES, SUMMER SCHOOLS

19:00: Dinner, Triumph Brewery, 138 Nassau St., Princeton

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**Dr Jozef Matula**

**Call for papers**

***Sophia in changing times***

Expozícia IKONY, budova HOUR, M. R. Štefánika 33, Žilina, Slovakia

Organizers: Expozícia IKONY (nonprofit organization)

<http://www.ikony.hour.sk> in cooperation with

Universitas Tyrnaviensis Facultas Theologica: <http://www.tftu.sk>

11 - 12 October 2019

General theme of the conference:

Sophia (Σοφία, Wisdom, Sapientia, Chokmah) is an important concept that is deeply embedded in the religious and cultural history of European civilization. Through sophia-wisdom, we discover the foundations of much of our thought, whether philosophical, theosophical, pansophical or sophiological. These discoveries can take various forms, from allegorical images to abstract concepts. Sophia has always fascinated artists and religious thinkers who also focused on its cosmological, ethical and practical



meanings. The images of Sophia are found in the ancient personification of wisdom, in the theological discussions of the Church Fathers, in medieval mystics, in Judaism in the Kabbalah, in Protestant and Russian Orthodox theological thought. The aim of the conference is to explore the theme of Sophia from three interpenetrating perspectives: art, theology, philosophy. These three perspectives should represent the complexity and importance of Sophia in the principal Abrahamic religions (Christianity, Judaism, Islam). The convergence of artistic, theological and historical-philosophical analyses should create a space for a deeper understanding of Sophia both historical and contemporary.

Three main sections:

## CONFERENCES, LECTURES, SUMMER SCHOOLS

1. Artistic perspectives: *Sophia in Christian art: East and West*
2. Theological perspectives: *Sophiology in Russian Thought*
3. Historical and philosophical perspectives: *Sophia in the history of thought from the Antiquity to the present*

The official languages of the conference are English and Slovak (presentations will be translated into English). Proposals for 30 minute presentations (including 10 minutes for discussion) should include a 300-word abstract. All submissions should include the presenter's name, institution affiliation, contact information, and presentation title. Scholars interested in participating are kindly invited to send the title and the abstract to *sophia.ikony@centrum.sk* by March 30, 2019.

The organizers will publish the proceedings volume from the conference papers. Articles should be 5,000-10,000 words long, formatted according to the Chicago Manual of Style. Please, make sure that your paper complies with submission standards which are posted here [https://www.chicagomanualofstyle.org/tools\\_citationguide/citation-guide-1.html](https://www.chicagomanualofstyle.org/tools_citationguide/citation-guide-1.html)

Papers in English can be submitted November 30, 2019 to:  
*sophia.ikony@centrum.sk*

Organizers: Ing. Milan Urbaník (HOUR, Žilina)  
Mgr. Ivan Mod'oroši PhD. (Universitas Tyrnaviensis)  
PhDr. Jozef Matula, PhD. (Palacký University Olomouc)  
Contact person: PhDr. Jozef Matula, PhD. (*sophia.ikony@centrum.sk*)

## 9. SPBS Grants - Reports

**Aslihan Akışık, Annika Asp, Anna Calia**

### **Report on the SPBS sponsored session at IMC Leeds 2018**

Our panel “Remembering Constantinople in the 15th Century” presented on Tuesday, July 3 at the International Medieval Congress at Leeds proved to be very productive and engaging. We are convinced that our respective presentations on three fifteenth-century Byzantine encomia by Bessarion, Isidore of Kiev and John Dokeianos allowed us to shed light on multiple historical questions regarding the Mistra circle of intellectuals, uses of classicizing rhetoric and literary memory, late Byzantine cities and historiography, and the shaping of Byzantine identities in the fifteenth century. We were also lucky to have a few of our Byzantinist colleagues in the audience. We regard this panel as a first step towards future collaborations and exchanges. Brief summaries of our papers are below. We are thus extremely grateful that the Society for the Promotion of Byzantine Studies chose to sponsor our session and to lend us its prestigious institutional support.

*Annika Asp: From West to East – the legacy of Constantinople in Bessarion’s literary portrayal of Trebizond*

Bessarion is one of the best-known fifteenth-century intellectuals, yet his Trapezuntine connections during his years in Constantinople are not well understood. This paper discussed Bessarion’s literary works related to Trebizond in light of his Trapezuntine loyalties during his time spent in Constantinople. Bessarion was born in Trebizond around 1408 and moved to pursue his education in Constantinople at a young age. In this paper, it was argued that he travelled back to Trebizond between 1426 and 1428, where he stayed at the court of Alexios IV Komnenos and had a role in the conclusion of a marriage alliance between the latter’s daughter Maria Komnene and the new Byzantine emperor John VIII Palaiologos. During this time, Trebizond was embroiled in dynastic struggle, after the son of Alexios IV rebelled against his father. It was argued that Bessarion’s loyalties lay with Alexios IV, as evident in a speech written to the Trapezuntine ruler and three monodies for the death of his consort Theodora Kantakouzene. The paper also discussed the absence of portrayals of Constantinople in Bessarion’s Encomium of Trebizond. It addressed the questions of its origin, audience and purpose. It was argued that Bessarion wrote for a non-Trapezuntine audience. The Encomium construed an image of Trebizond as a true bastion of Hellenism for two purposes. Firstly, it countered any stereotypes associated with

Trapezuntines, being considered less Greek and more Persian. Secondly, it formulated a narrative of anti-Ottoman crusade, which was a central zeal for Bessarion during his lifetime. This ambition reflected Trebizond's longstanding Ottoman antagonism and its alliance with the Ak Koyonlu Turkmen.

*Aslıhan Akışık: Historical memory and Constantinople in Isidore's encomium of John VIII*

Focusing on Isidore of Kiev's encomium of John VIII and Manuel II from 1429, I explore the various different ways in which Constantinople was represented in the fifteenth century. I also contextualize this encomium in the larger framework of late Byzantine intellectual tradition. Isidore's imperial encomium of John VIII and Manuel II stands out for its extensive treatment of Constantinople, indeed one third of the encomium is devoted to the capital city. This detailed representation of Constantinople and primary focus on patria distinguishes the encomium from other imperial encomia. The encomium is also a primary source for numerous contemporary events such as Battle of Nicopolis in 1396, the Byzantine military activity in the Peloponnese after 1402 when Timur defeated Bayezit and the eight year long siege of Constantinople was lifted, Manuel II and John VIII's travels in the west when they sought military and diplomatic aid against the Ottomans. In fact, it has been suggested that this encomium is also a historiographical account and is the missing historiographical link between the historians of the earlier Palaiologan period (importantly Kantakouzenos, Pachymeres and Gregoras) and the historians of the fall (Doukas, Chalkokondyles, and Kritoboulos). In fact, late Byzantine intellectuals were experimenting with rhetorical and historiographical genres and blurring the lines between the two as is also evident from Kritoboulos' History. By focusing on the various narratives on the founding of Constantinople in Isidore's encomium, I also trace the evolution of this idealized narrative in the compositions by Theodore Metochites and Manuel Chrysoloras and also argue that Isidore's narrative foreshadowed Bessarion's encomium of Trebizond, Laonikos Chalkokondyles' History, and a letter of Michael Apostolis to Bessarion.

*Anna Calia: Literary Memory and Classicizing Discourse in John Dokeianos's Encomium of Constantine XI*

In my paper I focus on the encomium of Constantine XI Palaiologos by John Dokeianos, a less-known author, copyist and bibliophile of the late Palaiologan period. Dokeianos lived and worked in Mistra, where he was at the service of the despot Constantine Palaiologos and he was also



connected to Gemistos Pletho's milieu. After Constantine's election as emperor in 1449, Dokeianos switched his allegiance to the anti-Latin and pro-Ottoman despot Demetrios. After the Ottoman conquest of Morea in 1460 our rhetor was abducted to Constantinople together with the Byzantine court. After this date we can track Dokeianos' presence in the Ottoman capital, where he worked for both the Patriarchate and the Ottoman court.

Dokeianos' encomium, written around 1442, is preserved in two different redactions, the second of which is still unedited. This text is a good example of the balance between tradition and experimentalism in late Byzantine rhetoric, of the need to adhere to the tropes of a very formalized and traditional genre and at the same time to address current political issues in an age of political and religious turmoil. In the encomium Dokeianos adopts a classicizing discourse making large use of classical sources and references to ancient Greek history. Although he generally seems to follow the traditional and formulaic structure of the Byzantine encomium, in some cases he departs from his models and he innovates, namely by inserting at the end of the text a narrative section on the Byzantine-Ottoman siege of 1442. This was the last major Ottoman attack of the capital before the siege of 1453 and, importantly, it was led by the Ottoman sultan Murad II backed by Demetrios Palaiologos, both willing to overthrow the emperor John VIII. In my paper I focus on Dokeianos' use of sources, I draw analogies with other 15<sup>th</sup> century imperial orations and I analyze the circumstances of the rhetorical performance and its audience.

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### **Mark Huggins**

#### ***2<sup>nd</sup> Annual Edinburgh Graduate International Byzantine Conference: Reception, Appropriation and Innovation: Byzantium between the Christian and Islamic Worlds***

Thanks to the generosity of the Society for the Promotion of Byzantine Studies, we were able to host the second annual Edinburgh Graduate International Byzantine Conference this past Fall (30 November-1 December 2018), with the theme: *Reception, Appropriation and Innovation: Byzantium between the Christian and Islamic Worlds*. This conference began in the Fall of 2017 as a short, one day event where a handful of graduate students gathered and presented some aspects of their research. Almost all attendees that year were studying in the UK, and there was not a large presence of established scholars in the field. This year, we had attendees from all over the globe, from California to Israel, from

## SPBS Grants - Reports

Denmark to Greece – and of course many students from the UK, as well. Moreover, we had a very large presence from established scholars, many from the University of Edinburgh and many others from abroad, including Vienna and Mt. Sinai. We were able to enhance the quality of this year's conference with such an international variety due to the generous funding we received, which came in the first instance from the Society for the Promotion of Byzantine Studies.

With the funds awarded to us from the SPBS, we were able to award many more student travel bursaries than we originally thought possible, and this facilitated many students from abroad to come present their research on many various aspects of Byzantine, Western Medieval or Islamic studies at the University of Edinburgh: philology, history, archaeology, material culture, visual arts and much more. Moreover, with the increased presence of scholars from both within and without the UK, the students who presented at the conference were able to enjoy receiving constructive criticism and feedback from a wide range of internationally recognized scholars.

The aim of this conference has been from the beginning to establish an initiative in Scotland, which is the first of its kind: an international, graduate conference on Byzantine studies – and through the generous support of the SPBS, we have been able to expand upon and grow that idea into the highly successful, interdisciplinary and international graduate conference that took place this past Fall. All five of us on the organizing committee are grateful and truly appreciative of the SPBS' continued support of such initiatives, which foster and cultivate the vibrant, creative and interdisciplinary future of Byzantine studies.

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**Dr Jack Lennon (University of Leicester)**

**Dr Maroula Perisanidi (University of Leeds)**

***Marginalisation from Rome to Byzantium – Methods, Patterns and Perspectives***

**British School at Rome.**

On 27 June 2018 the British School at Rome hosted a conference examining patterns of marginalisation, focusing on the societies of Rome and Byzantium and, in particular, on aspects of continuity and change across these two cultures. By taking this approach we were able to include papers spanning topics from the 2<sup>nd</sup> century BCE to the 11<sup>th</sup> century CE,

## SPBS Grants - Reports

drawing attention to important areas of overlap, continuity, and self-reference between the societies. The event is the first in a projected series of conferences on forms of marginalisation in the pre-modern world.

The conference sought to bring together scholars from a distinctive range of research backgrounds and approaches, from the United Kingdom, Europe, and the United States.

The various panels dealt with issues of social stigma and disreputable profession (Costas Panayotakis and Jack Lennon); the thorny issue of ethnic identity, prejudice and persecution (Brian Swain and Anthony Kaldellis); marginalisation within legal texts and processes (Simon Corcoran and Peter Sarris) and through public humiliation rituals (Maroula Perisanidi); scape-goating and conspiracy theories (Victoria Pagán); and marginalisation in poetry (Fabio Nolfo). The keynote lecture was delivered by Dr Peter Sarris (Cambridge) on ‘Defining the *Orthodoxos Politeia*: Justinian’s “Novels” and the Assertion of Imperial Authority at the End of Antiquity’.

The event was generously funded by the *Society for the Promotion of Byzantine Studies* and the *Past & Present Society*, along with support from the University of Leicester and the University of Leeds.

The organisers have begun preparations to produce an edited volume based around the various topics discussed during the conference.

Conference website:

<https://marginalidentities.wordpress.com/category/conference-abstracts/>

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### **Joseph Parsonage and Alistair Davidson Medieval Dynasties Workshop Report 26 – 27 May 2018**

The workshop aimed 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. We wished to answer several questions: what was a ‘dynasty’? What range of meanings did it hold in ancient and medieval thought and how were these exhibited in actual practice? Should it emerge that dynastic thinking is an anachronism or misnomer in modern scholarship, how might we go about replacing it?

## SPBS Grants - Reports



[The Workshop in session, introductory remarks at the beginning of the first day]

A series of papers and discussions were held over the course of two days, attended by senior professors, early career researchers and postgraduate researchers representing numerous disciplines – including western medieval history, early modern history, Byzantine studies, Ottoman studies, classics, archaeology and ancient history. After a keynote lecture from Robert Bartlett (St. Andrews), papers were heard from Ilya Afanasyev (University of Birmingham), Mar Marcos (Universidad de Cantabria), Anthony Kaldellis (Ohio State University), Arezou Azad (University of Birmingham), Shaun Tougher (Cardiff University), Roberta Cimino (University of Nottingham), Christopher Wright (Royal Holloway), and Christopher Markiewicz (University of Birmingham), and sessions were chaired by Joao Vicente Publio Dias (Johannes Gutenberg University, Mainz), Ruth Macrides, Claus Jurman, Francisco Lopez-Santos Kornberger, Annika Asp, and Alistair Davidson (all University of Birmingham). On the first day attendees were able to take part in a coin handling session hosted by Maria Vrij at the Barber Institute of Fine Arts, in which were showcased a number of examples of coins from the Barber's collection, selected on the basis of 'dynastic iconography'.

Funding was generously provided by the Society for the Promotion of Byzantine Studies (SPBS), along with the University of Birmingham Postgraduate Researcher Fund, the Birmingham Research Institute for

## SPBS Grants - Reports

History and Cultures (BRIHC), and the Birmingham International Excellence Fund, for all of which the organisers are grateful and offer their thanks to the respective funding bodies. The funding was necessary to allow the organisers to host this event, going towards catering for both days, speaker travel and accommodation expenses, and printing costs for programmes, advertising and other equipment costs.



[From left to right: Christopher Markiewicz, Ilya Afanasyev, Anthony Kaldellis, Alistair Davidson, Christopher Wright, Shaun Tougher, Joseph Parsonage, Ruth Macrides, Maria Vrij, Annika Asp, Mar Marcos, Claus Jurman, João Dias, Robert Bartlett, Roberta Cimino]

Feedback was universally positive. Attendees praised the interdisciplinary choice of papers, the idea of debating the issue of dynasty across time and region, and the choice of devoting longer sessions to questions and discussions to fully debate the issues at stake. A number of conclusions were established by the end of the workshop, with a consensual agreement from the speakers. The main result is that ‘dynasty’ is an acceptable term and concept for historians to use. It is a historical fact that power and office are established, preserved and transmitted by rulers through familial means, and the dynastic concept explains this, and ‘dynasty’ as a concept is arguably not causing any damage to the historical discourse. Caveats were raised however, with speakers voicing concerns that dynasty conflates the notions of family and office, and that by artificially ordering world history, dynasty obscures historical continuity and historical ruptures which are less visible to the historian. The importance of women

to dynasty is also a major conclusion of the workshop, as nearly every paper separately debunked the idea of dynasty purely being a matter of patrilineal descent, and instead focussed on the contemporary view of women as agents and kingmakers, as well as the role of adoption and usurpation.

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**Flavia Vanni (University of Birmingham), Vassiliki Kaisidou (University of Birmingham), Stephanie Novasio (University of Birmingham)**

***Hurt and Healing: people, texts, and material culture in the Eastern Mediterranean***

This one-day Colloquium was the 19th edition of the Postgraduate Colloquium of the Centre for Byzantine, Ottoman and Modern Greek Studies and took place on the 2nd of June at the University of Birmingham. This event was generously funded by the Society for Promotion of Byzantine Studies, the College of Arts and Law of the University of Birmingham, and supported by the Society for Modern Greek Studies. Attendance of both postgraduates and staff members from the UK and International universities confirmed the importance of this Colloquium as a unique event for reflecting on the changes that affected the Eastern Mediterranean from the Byzantine period to Modernity. Speakers were mainly from the University of Birmingham, but there was also a considerable presence of British, European and Overseas institutions: the University of Edinburgh, University of Leeds, Aristotle University of Thessaloniki, University of Athens, Hacettepe University, and the University of Berkley-California.

The Colloquium included an opening lecture of Professor James Crow (University of Edinburgh) and concluding remarks by Professor Dimitris Tziovas (University of Birmingham).

The theme of the colloquium ‘hurt, trauma and healing’ was explored by a wide range of disciplines: from Archaeology to Philology, Literature, Economic history, Narratology, and History of Art. The composition of the panels with papers of the three different disciplines allowed the speakers and the audience to have an unprecedented overview of the same theme at the time. The first panel titled ‘From Collective Trauma to reconstruction’ dealt with the different strategies used for recovering after traumatic event in the Early Byzantine period, the Transitional period, the Komnenian period, and the Ottoman era; the second one explored the impact of



## SPBS Grants - Reports

medicine in the conversion of the Volga Bulgars, and the psychoanalysis component in the perception of Empress Elizabeth of Vienna in Modern Greek authors. After lunch, the colloquium continued with papers which deal with personal traumas and personal involvements in turning point historical events. Finally, the last panel enlightened the central role of religious spaces as the appropriate place for hurting and/or healing the society in the Byzantine period.

We aimed to bring together Byzantine, Ottoman and Modern Greek Studies postgraduate students to discuss on a joint topic and to promote comparative approaches to the three disciplines. Feedback confirmed that such goals were successfully reached. Students said that the Colloquium provided them with new ideas, new methods and that inspired them in their future research. The friendly but professional environment also encouraged students to network with peers and staff members laying the basis for future collaborations. Thanks to the high-quality and innovative researches presented, the Proceeding of the Colloquium will be published in the issue 8 of the online journal *Diogenes*

<https://gemuob.wordpress.com/category/diogenes/>

The Organising Committee wants to sincerely thank the Society for the Promotion of Byzantine Studies for supporting the event allowing UK and International students to travel to Birmingham.

For the programme of the Colloquium:

<https://cbomgs2018colloquium.wordpress.com/>



## EXHIBITIONS

### 10. Exhibitions

#### **Dr Anthi Papagiannaki**

Review of the exhibition: *Quattro Ragazzi: Hopes and Illusions of the Momoyama Renaissance – Europe through the Eyes of Hiroshi Sugimoto and the Tensho Embassy*

Nagasaki Prefectural Art Museum, Japan

23 November 2018 – 27 January 2019.

On a recent trip to Japan, I had the opportunity to visit the Prefectural Art Museum in Nagasaki. The museum opened in 2005 and was designed by the award-winning architect Kengo Kuma, whose aesthetic utilises traditional Japanese methods and materials with technological advances with an emphasis to light and transparency. Indeed, the museum in Nagasaki is a large complex of glass and stone, with spacious galleries allowing for light and great views of the port, also enjoyable from the roof garden. The museum is known for its collection of Spanish art, specifically the Suma Collection, and it hosts numerous temporary exhibitions. One of them was *Quattro Ragazzi: Hopes and Illusions of the Momoyama Renaissance – Europe through the Eyes of Hiroshi Sugimoto and the Tensho Embassy*.

Hiroshi Sugimoto is an award-winning Japanese photographer and architect, whose work explores abstract concepts such as time and belief using long exposure and black and white film in his compositions. In 2015, when he was travelling in Italy taking photographs of the Olympic Theatre in Vicenza he was shown a sixteenth-century fresco depicting the Tensho embassy, a Japanese delegation sent in 1582 to meet the Pope in Rome. The delegation was organised by the Jesuit Alessandro Valignano (1539-1606), who was very successful in introducing Christianity to Japan, and included four teenage boys as representatives of certain Japanese clans, which had converted to Christianity. Departing from Nagasaki, the delegation arrived in Lisbon in 1584 via Macau, Malacca and Goa, then travelled to Madrid and finally to Rome, where they met with the Pope Gregory XIII (1502 – 1585). They toured Italy and returned to Japan in 1588, only to discover that in the meantime the administration of Toyotomi Hideyoshi (1537-1598) had started cracking down on Christianity. The exhibition consisted of photographs by Sugimoto tracing the footsteps of the Tensho embassy during their time in Italy in an effort to bring back to life the visual experiences of the young boys, as well as showcasing a number of documents and artefacts from the Momoyama period (1573-1603) and other pieces of Japanese Christian art.



## EXHIBITIONS

It is hard curating for an exhibition bringing together the personal aesthetic of an artist seeking to present his visual interpretation of how certain aspects of European culture may have been viewed in the past by non-Europeans, using the modern medium of photography and a number of artefacts with a known historical context, no matter how interesting it may sound. The result was a rather mixed one. The black and white photographs of Sugimoto were beautiful. They feature some of his “Seascape” series as a visual testimony to the sea journey of the Tensho youths, used within the exhibition as the pieces transcending time between now and the sixteenth century and connecting these two historical periods. His photographs of the Roman and Renaissance monuments in the different cities of Italy visited by the delegation are very impressive and show his background as an architect, particularly the details he captured with his camera. At the same time, he tried to show what he hoped might have also caught the attention of the Tensho embassy when they were there and to provoke to the viewer the same feelings. However, when the visitor turns his attention to the rest of the artefacts accompanying the photographs, the images on the photographs lose their potency. Because of the chronological range of the artefacts in display, instead of seeing Europe through the eyes of the Tensho embassy, the visitor sees Christianity through the eyes of the Japanese, and that view is fascinating.

A large number of the exhibits are books. One of the consequences of the Tensho embassy was the introduction of the printing press in Japan, followed first by the publication of religious books by the Jesuits and then by original Japanese literature. Other literature, maps, and drawings brought back were also copied, and widely distributed. A small number of icons also made their way to the exhibition, though not many of them survived the religious cracking down of the Tokugawa Shogunate (1600-1868). Perhaps the most interesting part was how Christianity was depicted on Japanese daily life artefacts. Folding screens, used for house decoration, depict daily life scenes portraying Westerners at the island of Dejima and the port of Nagasaki, the only entry points to Japan available to foreigners. They show the Jesuits converting the Japanese to Christianity, as well as trade exchanges. Rosaries, small altars and even mirrors with Christian symbols were also used in a domestic setting. At the same time, architectural elements from Japanese churches with the sign of the Cross complete the exhibition.

Overall, the concept was very interesting, but in terms of execution, it felt like a vanity project that went wrong. There is a case to be made for bringing together different mediums and approaches within an exhibition, but the

## **EXHIBITIONS**

dialogue between photography and historical artefacts was not very fruitful on this occasion. There was a disconnection between the exhibits, and the use of photography in this exhibition felt questionable. Indeed, it felt as if the visitor was viewing two different exhibitions sharing the same room. This does not mean that in the future a similar concept would not work, but on this occasion it felt unbalanced, lacked cohesiveness and was not well thought through. Still, it was a great opportunity to visit an exciting museum and enjoy the views of the city.

## 10. University News

### **Royal Holloway, University of London**

**Studentships and Bursaries in Byzantine and Hellenic Studies (2019)** 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 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 RHUL Hellenic Institute. These studentships are awarded on the basis of proven academic merit. Candidates should meet RHUL normal entrance requirements. The closing date for submission of applications is 2 September 2019.

**George of Cyprus Bursaries**, offered to RHUL 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 RHUL 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 RHUL Hellenic Institute.

**The Pat Macklin Memorial Bursaries**, offered to RHUL Hellenic Institute's part-time or full-time MA and MPhil/PhD students towards support and

## UNIVERSITY NEWS

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 RHUL 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 Dendrinos, Director, The Hellenic Institute, History Department, Royal Holloway, University of London, Egham, Surrey TW20 0EX, UK; e-mail: [Ch.Dendrinos@rhul.ac.uk](mailto:Ch.Dendrinos@rhul.ac.uk)

**Dr Charalambos Dendrinos**

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### University of Leeds

Two courses about Byzantine/comparative history are available:

- HIST2035 Medieval Masculinities: Sex, Violence and Learning 1000-1200 (2nd+3rd year)

<https://leedsforlife.leeds.ac.uk/Broadening/Module/HIST2035>

- HIST5029M Gender, Sex, and Love: Byzantium and the West, 900-1200

<http://webprod3.leeds.ac.uk/catalogue/dynmodules.asp?Y=201718&M=HIST-5029M>

**Dr Maroula Perisanidi**

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### University of Oxford Oxford Centre for Byzantine Studies

A great shadow was cast over the OCBR in 2017-18 by the loss of Mark Whittow in December 2017, a scholar of enormous distinction and one of the

## UNIVERSITY NEWS

most popular members of our field – as well as of many others too. He will be deeply missed.

As usual, the OCBR hosted and supported a wide range of events during the course of the academic year. Highlights included OCBR Special Lectures delivered by Luca Zavagno, Constantine Zuckerman, Richard Foltz and Paul Magdalino. This year's OCBR Annual Lecture was delivered by Petra Sijepsteijn of Leiden University. The title was 'Negotiating Conquest: Treaties and Concessions to Establish Arab Rule'.

Financial support was given to the 20th Annual International Graduate Conference, whose theme this year was *Space and Dimension in Late Antiquity and Byzantium* which saw students from more than 30 institutions around the world, while a major donation was important in enabling a study visit to Iran in March-April 2018. The OCBR helped support a conference centred on the highly successful *Imagining the Divine: Art and the Rise of World Religions* exhibition at the Ashmolean Museum, which was curated by Professor Jás Elsner. A range of other initiatives, including the Manar al-Athar project, the cataloguing of Greek manuscripts from Holkham Hall and the Oxford Centre for Late Antiquity (OCLA) also benefitted from OCBR support. For full details, see [www.ocbr.ox.ac.uk](http://www.ocbr.ox.ac.uk)

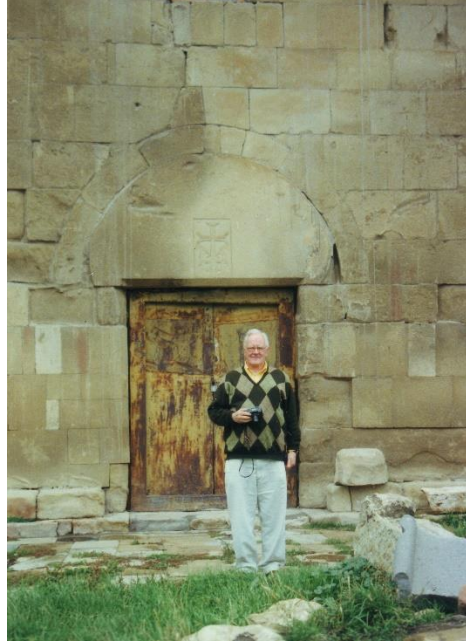
**Dr Peter Frankopan**  
**Director**

## OBITUARIES

### 12. Obituaries

#### **The Revd Dr John Wilkinson (28 March 1929 – 13 January 2018)**

The Revd Dr John Wilkinson, who died on 13 January 2018 aged 88, was a leading English scholar-priest of his generation. His name will always be associated with Jerusalem, but in his late sixties and seventies, he developed a passion for the endangered religious and cultural heritage of Georgia, and travelled indefatigably to that country. At a time when Georgian scholars were contending with dire poverty and the aftermath of civil war, he helped them to pursue their field work and develop international links.



By pooling his knowledge with that of his Georgian colleagues, he came to a deeper understanding of the subject that interested him most: the common features in the architecture of early Christian churches and synagogues which have their roots in the Jerusalem temple. His Georgian travels also threw light on another topic in which he had vast expertise: early Christian pilgrimage to Jerusalem.

John Donald Wilkinson was born in Wimbledon, south London, on 28/3/29, son of the Revd Donald Wilkinson and Hilda Mary Wilkinson (née Smyth). He attended the Dragon School and Haileybury, before National Service in Malaya (1948-50) and Merton College, Oxford (1951-55). He received an L.Th. degree from the University of Louvain, Belgium, in 1959 and in 1963, an Honorary Doctorate of Sacred Theology from the General Theological Seminary in New York. In 1982, he was awarded a Ph.D. by the University of London and the Courtauld Institute of Art.

After training at Ripon College, Cuddesdon, he was ordained and served a three-year curacy at St Dunstan's, Stepney. After teaching at Ely Theological College in 1960, John went to Jerusalem in 1961 as a tutor at St George's College. The college needed its own premises, and John played a significant

## OBITUARIES

part in overseeing the construction of a residential building, which opened in 1962. The short courses that he designed and developed consisted of visits to biblical sites and holy places, and engagement with local Christians and people of other faiths.

In 1963 John returned to London to become General Editor for the Society for the Propagation of the Gospel. In that post, he published articles and small books, and in 1968 edited *Catholic Anglicans Today*. He also worked on a translation of *Egeria's Travels to the Holy Land* (1971), for which he is now mostly remembered.

In the 1950s, John had already met his future wife Alexandra (Alix) Helen McFarlane, who had been working with Kathleen Kenyon on the Jericho excavations. He and Alix were married at St Bride's, Fleet Street, in 1966. Alix was an Egyptologist, who later wrote books on Egyptian jewellery and gardens.

John became Dean of Studies at St George's College in 1969 and also Canon of St George's Cathedral, Jerusalem (1973-75). He then returned to England as Priest-in-Charge of Holy Trinity, South Kensington, and the Bishop of London's Director of Clergy Training. During this time, he published work already done in Jerusalem: *Jerusalem Pilgrims Before the Crusades* (1977) and *Jerusalem as Jesus Knew it - Archaeology as Evidence* (1978), which was published in the US in 1983 as *The Jerusalem Jesus Knew*.

In 1979, John became Director of the British School of Archaeology in Jerusalem (renamed the Kenyon Institute in 2001), a position he held until 1984. During challenging years, John supported several significant archaeological projects and significantly improved the library. He also worked on a revision of *Egeria's Travels* (1981), and on *Jerusalem Pilgrimage 1099-1185* (1988).

One of John's longstanding interests was the connection between synagogues and early church buildings. His doctoral thesis, 'Interpretations of Church Buildings Before 750', was published in a revised version in 2002 as *From Synagogue to Church: The traditional design: its beginning, its definition, its end*. This required a lot of field research, e.g. Saxon churches in England and early Christian churches throughout North Africa as well as Western Europe, the Near East and the South Caucasus.

## OBITUARIES

Time at the Ecumenical Institute for Theological Research at Tantur near Bethlehem was followed by a Fellowship at Dumbarton Oaks in Washington DC (1983) and several years in the USA. At Dumbarton Oaks Wilkinson met the Director of the Georgian Institute of Manuscripts, Professor Zaza Alexidze, who invited him to Tbilisi. He took up the offer in the early 1990s when back in London. Over many visits, which included lectures and international conference contributions, John became increasingly aware of the dire conditions in post-Soviet Georgia and was determined to help. In 2000 he founded the charity, Friends of Academic Research in Georgia (FaRiG), which helped numerous academic projects to completion.

While on a visit to Georgia, John met Mzia Ebanoidze with whom he later published two books on Georgian pilgrims to the Holy Land: *Pilgrimage - to Athos, Constantinople and Jerusalem 1755-59 - Timothy Gabashvili* (2001) and *Travels to Jerusalem and Mount Athos – Petre Konchoshvili* (2014). After the death of Alix in 2011, John married Mzia (Mia) in Tbilisi. She survives him. There were no children.

**Robert Scallon**

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### **Professor Maria Dzielska (18 September 1942 - 30 July 2018)**

Maria Celina Dzielska, née Dąbrowska, primo voto Józefowicz, was born in a family of noble origin in Cracow, where she spent most of her life. She was connected with the Jagiellonian University; she graduated in history in 1965, while studying classical philology at the same time since 1963. In 1965 she moved to the University of Lodz, where she continued her education in classics and was employed as an assistant trainee, then as an assistant in the Department of Ancient and Medieval History, directed by Professor Halina Evert-Kappesowa. Much to the regret of Evert-Kappesowa, a demanding person, who greatly appreciated her gifted young cooperator,





## OBITUARIES

Maria went back to Cracow in 1967, as Mrs. Dąbrowska-Józefowicz, the wife of an artist. In the same year she got a post at the Jagiellonian University and worked there, reaching all the stages of academic career in the Department of Byzantine History. After several years she divorced her first husband and married Dr. Mirosław Dzielski, a philosopher. Their only son, Witold, was born in 1977.

I first met Maria (called Mijka [Mi:ka] by her family and friends) in November 1988, at Mogilany near Cracow, where Professor Maciej Salamon, Head of Cracowian Byzantinists, organized a conference: 'Paganism in the Later Roman Empire and in Byzantium'. Maria Dzielska was already well-known as the author of the book *Apolonius of Tyana in Legend and History* (Cracow 1983, Roma 1986) and had been working on the vicissitudes of Hypatia of Alexandria, a famous woman, Hellenistic philosopher and a mathematician. The result was a profound study which turned to be a bestseller due to many translations. The title was *Hypatia of Alexandria* (Cracow 1993, Cambridge Mass./London 1995). The English version was published in a prestigious series under the wing of Professor Glenn W. Bowersock from Harvard University.

Dividing her time between motherhood and scholarly life, Maria Dzielska accompanied her husband involved in the anticommunist movement. Dzielski, a member of *Solidarity*, promoted the idea of economic liberalism, trying to improve a disastrous situation caused on the market by the martial law (1981- 83). In 1985 he created the Cracow Industrial Society. The Dzielskis were working side by side in their summer house in Łopuszna, at the base of the Tatra Mountains. A tragedy happened in 1989, when Dzielski, who was then in the USA after winning a scholarship, was diagnosed with cancer. Maria fought in vain to rescue her husband. He died in Bethesda in October the same year. As a strong personality, she did not give up, bringing up her young son, pursuing her research, and following her husband's plans, the result of which was the Mirosław Dzielski Industrial Trade Institute established in 1990.

Having had the same supervisor, Professor Halina Evert-Kappesowa, not to mention the same family name, we are not cousins. Maria and I were distant till 1988, when I met her in Mogilany. She was a magnetic woman, captivating the audience with her charm and sense of humor. Professors John Matthews from Queens College, Oxford and Michael Whitby whom she met in Merton

## OBITUARIES

College certainly remember it. She made us laugh, and the image of her radiance remained till the end of her life. But it was only one side of her personality. The other one was severe and focused on her field of study, demanding towards the students at her seminar. This juxtaposition is visible in the memories of her colleagues, who knew her as a very serious academic, but also remember her way back home, surrounded by young people, with whom she discussed things in a playful way.

In the nineties Maria began her great project – a translation from Greek of the chef d’oeuvre of Pseudo-Dionysius the Areopagite: *Divine Names, Celestial Hierarchy, Ecclesiastical Monarchy, Mystical Theology and the Epistles*. This *Corpus Dionysiacum* was published in Cracow in two volumes in 1997 and 1999 respectively. In the same years, the Polish Committee of Byzantine Studies organized two trips to Turkey for its members. I participated in them with Maria Dzielska. Like other participants, I enjoyed her sense of humor but at the same time I had a rare occasion of listening to her private memories. She tried to keep smiling at the world but she was terribly tired not only by the heavy work on Pseudo-Dionysius about whom we spoke, but also by her life. Especially in 1999, during the second excursion via Cappadocia to Antioch, she remembered her husband who had died 10 years before, and she was thinking about the future of her son, Witold. She showed her mood in an indirect way. It was very hot and one day we gave up admiring Byzantine paintings I do not remember where, but we stayed at our place. Sitting on her deckchair Maria said something like that: “Don’t you feel a temptation to remain here for good and admire the sea as Gustav von Aschenbach did, doing nothing, leaving life behind?” The protagonist of Thomas Mann’s novella *Death in Venice* was a doomed character, but Maria left out that context while dreaming about unavailable serenity. Another time when Maria was restless, she encouraged me to go to a rich shop to enjoy beautiful objects. “Let’s be like Holly Golightly – she mentioned *Breakfast at Tiffany’s*. Do you remember that the visits at Tiffany’s Jewelry Shop were the only chance to forget hopelessness for Holly”, she asked with a sad smile. This throws more light on Maria Dzielska. She amused the whole world in a light way, hiding her seriousness and loneliness. Everybody preferred her scholarly look disguised by a smile. Some of us will also remember her as a very courageous, responsible person, involved in politics till her last days. Her state funeral was a testimony of her merits.

In 2000 Maria and I met in Washington DC. She was the beneficiary of a scholarship in the Centre for Hellenic Studies, while I was staying in

## OBITUARIES

Dumbarton Oaks as a fellow of the Kosciuszko Foundation. During one of the seminars, Professor Mary Alice Talbot introduced Maria as a former Fellow and eminent Polish Byzantinist. Professor Witold Witakowski and I were proud of it. In spite of Maria Dzielska's activities and my duties, we kept in touch more or less frequently. In her last years Maria suffered from an illness she did not talk about. In July 2018, Maria went to Krynica, a renowned spa in the mountains, to repair her health. She was hit by a truck on a pedestrian crossing. She stayed in a coma for some days and died on 30 July 2018. In spite of her weakness she was still curious about life and planned to participate in another expedition of Polish Byzantinists in September. Let the words from Henry Mancini's song sung by Audrey Hepburn as Holly Golightly be the point of this story: *Two drifters off to see the world/ There is such a lot of world to see.* Such a lot...

**Professor Małgorzata Dąbrowska**

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**Professor Elizabeth A. Zachariadou (11 June 1931 – 26 December 2018)**

It is with deep sorrow that we announce the passing away of the eminent Ottomanist Professor Elizabeth A. Zachariadou. A distinguished scholar and a dedicated and inspiring teacher she leaves an indelible mark in Ottoman and Turkish studies internationally. Born in Thessaloniki in 1931, Elizabeth Zachariadou received her early education in Athens, where her family, originally from Cappadocia, moved when she was young. Following her undergraduate studies in History and Archaeology at the University of Athens (1949-54), thanks to a Greek



State Scholarship she pursued Ottoman the Centre for Byzantine Research in Athens (1960-69). studies at SOAS, University of London, under the eminent Austrian Orientalist Paul Wittek (1956-59). She was subsequently appointed researcher at

## OBITUARIES

In 1966 she married the distinguished Byzantinist Professor Nikolaos Oikonomides (1934-2000). Their opposition to the dictatorship of the Greek colonels, who seized power in 1967, forced them into exile in Canada in summer 1969. From Montreal they actively supported the restitution of democracy in Greece. Unable to secure a permanent academic post Elizabeth taught courses and seminars at the Universities of Montreal, Sherbrooke and McGill. After their return to Greece in 1985 Elizabeth was appointed Professor of Turkish Studies at the University of Crete, where she taught until her retirement in 1998. It was during this period that together with Professor Vassilis Demetriades she placed firm foundations for the development of Ottoman and Turkish Studies at the University of Crete and the Institute for Mediterranean Studies/FORTH. One of her major projects was the establishment of the 'Halcyon Days in Crete' Symposia series, which promote cooperation among Ottomanists and Turcologists internationally.

Elizabeth Zachariadou's numerous books and articles in volumes, journals and encyclopaedias explore a wide range of topics in history and diplomacy, religion and ideology, society and economy, institutions and culture from the late Byzantine and early Ottoman periods to seventeenth-century Aegean. Collections of her articles appeared in two volumes in the Variorum series (1985, 2007). In recognition of her major contribution to scholarship she was awarded an honorary doctorate from the University of Ankara (1990) and was received as member by the Academia Europaea (1993), while two honorary volumes were presented to her by colleagues and former students: the *Archivum Ottomanicum*, vol. 23 (2005/6) and the Proceedings of the 'Halcyon Days in Crete' Symposium VI (2008). In a special colloquium celebrating three decades of Ottoman and Turkish studies and research in Greece, held in the Benaki Museum of Islamic Art in Athens in April 2016, the Greek and international academic community honoured Professor Zachariadou for her pioneering work.

Elizabeth passed away, after a short illness, surrounded by her family in Athens on 26 December 2018. A civic funeral took place in the First Cemetery of Athens on 2 January 2019. Letters of sympathy may be sent to her daughter Ms Theodora Oikonomides, 76 Ifigeneias Street, Kallithea, 176 72 Athens, Greece. At the request of the family, donations in Elizabeth's memory could be made to the Médecins sans Frontières – Greece (<https://msf.gr/en>).

Elizabeth Zachariadou will be remembered with great affection, gratitude, respect and admiration for her integrity, courage, candour, good humour,

## **OBITUARIES**

generosity, and dedication to the highest ideals of humanity, freedom, education and scholarship.

Αιωνία της η μνήμη.

**Dr Charalambos Dendrinos**

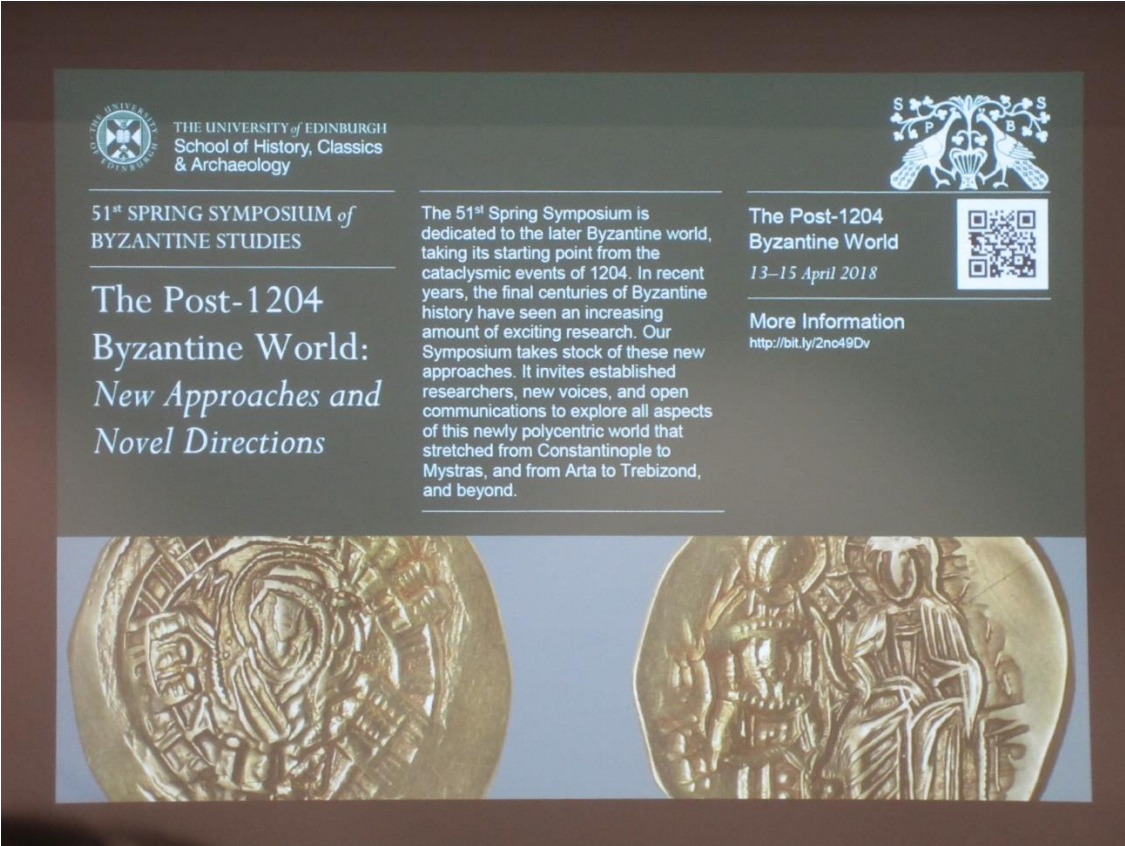
## 51st SPRING SYMPOSIUM


### 13. 51st Spring Symposium of Byzantine Studies University of Edinburgh 12-14 April, 2018

#### *The Post-1204 Byzantine World: New Approaches and Novel Directions*

**Symposiarchs: Professor Niels Gaul, Dr Mike Carr  
and Dr Yannis Stouraitis**

Taking its cue from the 45<sup>th</sup> Spring Symposium – ‘Byzantium in the eleventh century: Being in between’ (SPBS Publications 19, 2017), that under the joint leadership of Professor Marc Lauxtermann and the late Mark Whittow succeeded in redefining and lastingly changing our perception of the eleventh century –, the 51<sup>st</sup> was once again dedicated to a specific period, though in this case the whole of post-1204 and Palaiologan Byzantium, rather than a single (seminal) century.





 THE UNIVERSITY of EDINBURGH  
School of History, Classics  
& Archaeology

51<sup>st</sup> SPRING SYMPOSIUM of  
BYZANTINE STUDIES


**The Post-1204  
Byzantine World:  
New Approaches and  
Novel Directions**

The 51<sup>st</sup> Spring Symposium is dedicated to the later Byzantine world, taking its starting point from the cataclysmic events of 1204. In recent years, the final centuries of Byzantine history have seen an increasing amount of exciting research. Our Symposium takes stock of these new approaches. It invites established researchers, new voices, and open communications to explore all aspects of this newly polycentric world that stretched from Constantinople to Mystras, and from Arta to Trebizond, and beyond.

**The Post-1204  
Byzantine World**  
13–15 April 2018

**More Information**  
<http://bit.ly/2nc49Dv>



## 51st SPRING SYMPOSIUM

Especially in recent years, this late Byzantine period has seen an increasing amount of exciting research activity: from continuing *Grundlagenforschung* (palaeography, critical editions, translations and commentaries) via the reevaluation of key social, political, and economic practices to the application of new methods such as network studies or sociolinguistics, our understanding of the society and politics of the final two hundred and fifty years of Roman rule in the eastern Mediterranean have much increased. The 51<sup>st</sup> Spring Symposium took stock of many of these novel approaches.

Over an, in the event, unexpectedly sunny April weekend, 140 Palaiologan enthusiasts gathered in Edinburgh's School of History, Classics & Archaeology to listen to altogether 53 papers: thanks to one last-minute cancellation, we actually managed to match Constantine VII's auspicious number. In addition to main papers (20) and time-honoured free communications (16), the 51<sup>st</sup> Spring Symposium, for the first time, offered the category of 'New Voices' papers to give advanced doctoral students and post-docs a special platform (17), with a view of fully including these latter into the proceedings. While the original plan had been to mix 'new voices' papers with main papers, the very high number of extremely exciting proposals received forced the symposiarchs to take the difficult decision of running the 'new voices' in parallel sessions, in order to be able to accommodate as many speakers and ideas as possible.

The tremendous success of Dr Angeliki Lymberopoulou's 48<sup>th</sup> Spring Symposium – 'Whose Mediterranean is it anyway? Cross-cultural interaction between Byzantium and the West 1204–1669' – with its focus on later Byzantine art and its cross-cultural connections (and proceedings out in time for the 51<sup>st</sup> Symposium!) seemed to justify to give less attention to art history this time round; in the event papers loosely clustered around five themes: 'Key dates', if such they were, and their consequences (1204, 1261); manifestations of (imperial) power in the Palaiologan period; the empire's major cities: Constantinople and Thessalonike; the various so-called 'successor states' and peripheries, from Southern Italy via Laskarid Asia Minor to Komnenian Trebizond; and late Byzantine science and rhetoric. All these themes and sessions combined papers by senior scholars with often provocative and challenging new ideas by rising stars in the field. Somewhat to the symposiarchs' surprise but perhaps under the impression of the splendid 50<sup>th</sup> Symposium – Professor Leslie Brubaker, Dr Dan Reynold and Dr Rebecca Darley's 'Global Byzantium' – literally no-one proposed papers on late



## 51st SPRING SYMPOSIUM

Byzantium in its wider Mediterranean and Near and Middle Eastern contexts: here the stock-taking remains to be done.

Particular highlights included the Friday evening reception in the University's Centre for Research Collections (CRC), with an exhibition of Greek manuscripts in the possession of the University Library and prints from the collection of seminal nineteenth-century Hellenist and keen Scotsman, Professor John Stuart Blackie (1809–1895), as well as Professor Sharon Gerstel's (UCLA) public Charles Gordon Mackay Lecture in Hellenic Studies on Saturday evening. Among the manuscripts on display was Neophytos Enkleistos' autograph *typikon*, whereas the treasures of the Blackie collection are presently restored with funds from the A. G. Leventis Foundation. Very special thanks are due to Dr Joseph Marshall, Director of the CRC, and his team for making this occasion possible! Professor Gerstel's lecture on 'Hearing Late Byzantine Monumental Painting', on the other hand, mesmerized a Meadows Lecture Theatre packed to the last seat and was followed by a reception, which celebrated Professor Cyril Mango's 90<sup>th</sup> birthday and Professor Elizabeth Jeffreys' successful tenure as Chair of the SPBS, and the Symposium feast.

The symposiarchs are very grateful to their wonderful team of student helpers: Elif Demirtiken, Alasdair Grant, Mark Huggins, and Aristotelis Nayfa (all PhD), as well as Matthew Hutchinson, Lydia Kohl, Puravi Kumar, Adrián Montoto, and Joost Snaterse, who all successfully graduated from the MSc Late Antique, Islamic and Byzantine Studies last August.

The Symposium received generous support from the University of Edinburgh's School of History, Classics & Archaeology, the Centre for Medieval & Renaissance Studies, the Late Antique & Byzantine Research Group, as well as the Centre for Research Collections in the University Library.



## 52nd SPRING SYMPOSIUM

### 14. 52nd Spring Symposium of Byzantine Studies



52<sup>nd</sup> Spring Symposium of Byzantine Studies  
*under the auspices of the*  
Society for the Promotion of Byzantine Studies

### BLOOD IN BYZANTIUM

Churchill College, University of Cambridge  
30 March – 1 April, 2019

### PROGRAMME

**All sessions will be held in Churchill College, Cambridge, unless otherwise indicated.**

#### **Saturday 30<sup>th</sup> March**

Welcome: Peter Sarris (Cambridge) (9.45 a.m.)

Opening Speaker: Claudia Rapp (Vienna) (10.00 a.m.)

Coffee (10.30-11.00 a.m.)

Session One: The Blood of Christ (sponsored by the A.G. Leventis Foundation) (11.00 a.m. -1.00 p.m.)

Chair: Peter Sarris (Cambridge)

Jane Baun (Oxford) 'Blood in the Byzantine Religious Imagination'

## 52nd SPRING SYMPOSIUM

Heather Hunter-Crawley (Independent) 'Blood and Materiality in the Early Byzantine Eucharist'

Phil Booth (Oxford) 'The Body and Blood of Christ: The Eucharist From Chalcedon to Iconoclasm'

Ioannis Papadogiannakis (KCL) 'The Byzantine Emperor, Pontius Pilate and the Blood of Christ: An Episode in Ritual-Symbolic Communication in 10<sup>th</sup> Century Byzantium'

Lunch (1.00 p.m.-2.00 p.m.) (Meeting of graduate students and early career academics with Leslie Brubaker, Chair of SPBS)

Session Two: The Blood and Milk of the Martyrs (sponsored by the Oxford Centre for Byzantine Research) (2.00 p.m.-3.30 p.m.)

Chair: Averil Cameron (Oxford)

Elena Draghici-Valilescu (Oxford) 'Nourished by the Manna or By the Word? Blood and Milk in the Writings of Clement of Alexandria'

Anne Alwis (Kent) 'Earth, Milk and Fire: Analysing the Blood of the Martyrs Stavroula Constantinou (Cyprus) 'The Martyr's Body: Sanctification Through Blood and Milk'

Coffee (3.30 p.m.-3.45 p.m.)

Communications (i) (3.45 p.m.-6.00 p.m.) (SPBS Exec Meeting)

Reception (6.00 p.m.) (Sponsored by Cambridge University Press)

### **Sunday 31 March**

Session Three: Blood, Dynasty, and Kinship (i) (9.00 a.m.-10.30 a.m.)

Chair: Olenka Pevny (Cambridge)

Andrew Marsham (Cambridge) 'Kinship and Dynasty in the First Century of Islam'

Philip Wood (Aga Khan University, London) 'The Politics of Marriage: Christians and Muslims in the Abbasid Jazira'

Nick Evans (Cambridge) 'Kinship Ideologies Between Byzantium and the Steppe'

Coffee (10.30 a.m.-11.00 a.m.)

## 52nd SPRING SYMPOSIUM

### Session Four: Blood, Dynasty and Kinship (ii) (11.00 a.m.-12.30 a.m.)

Chair: Olenka Pevny (Cambridge)

Alex Vukovich 'Dynasty and Bloody Conflict in Early Rus'

Peter Frankopan (Oxford) "'I will make your towns and provinces run with blood until I set my spear in Byzantium itself'" – Blood, Dynasty and Kinship in Komnenian Byzantium'

Ruth Macrides (Birmingham) 'Blood or Election? The Imperial Office in the Thirteenth Century'

Lunch (12.30 p.m.-2.00 p.m.) (SPBS AGM 1.00 p.m. -2.00 p.m.)

### Session Five: Bloodshed (sponsored by Mr Turlough Stone, Quadrant Chambers, London) (2.00 p.m.- 4.00 p.m.)

Chair: Holger Zellentin (Cambridge)

Yannis Souraitis (Edinburgh) 'Violence and Bloodshed in Byzantine Internal Strife'

Theodora Antonopolou (National and Kapodistrian University of Athens) 'Rewriting Bloodshed in Middle Byzantine Hagiographic Homilies and Hymns'

Maroula Perisanidi (Leeds) 'There Won't Be Blood: Comparative Views on Violence in Canon Law'

Michael Humphreys (Cambridge) 'Blood, Bloodshed and Bloody Penalties in Byzantine Law, c.600-900'

Tea (4.00 p.m.-4.15 p.m.)

### Communications (ii) (4.00 p.m.-6.15 p.m.)

Conference Feast, Trinity College (7.00 pm)

## **Monday 1 April**

### Communications (iii) (9.00 a.m.-10.00 a.m.)

Coffee (10.00 a.m. – 10.30 a.m.)

### Session Six: Blood in Byzantine Medicine (10.30 a.m.-12.30 p.m.)

Chair: Sophie Lunn-Rockliffe (Cambridge)

Rebecca Flemming (Cambridge) 'Blood and Generation in Late Antique Medicine'

## 52nd SPRING SYMPOSIUM

Petros Bouras-Vallianatos (Edinburgh) ‘The Role of Blood in the Diagnosis and Treatment of Disease in Byzantine Medical Literature’

Barbara Zipser (Royal Holloway University of London) ‘Blood in Byzantine Therapeutic Texts’

Caroline Goodson (Cambridge) ‘Ingredients For Medicine in Early Medieval Italy’

Concluding Remarks: Sophie Lunn-Rockcliffe (12.30 p.m.) and announcement of next symposium by Ruth Macrides (12.45 p.m.)

Lunch (12.45 p.m.-2.00 p.m.)

Special Session: New Directions in Byzantine Studies (sponsored by the Oxford Centre for Byzantine Research) (2.00 p.m.-4.00 p.m.)

Chair: Peter Frankopan (Oxford)

Speakers showcasing current research at Oxford: TBC

Coffee (4.00 p.m.)

‘Blood in Byzantium’ has been made possible by the generous support of the Master and Fellows of Trinity College, Cambridge, the Raymond and Beverley Sackler Conference Fund, the George Macaulay Trevelyan Fund, The Oxford Centre for Byzantine Research, the A.G. Leventis Foundation, and Mr. Turlough Stone, Quadrant Chambers, London.

## **COMMUNICATIONS**

*All ‘Communications’ are strictly limited to ten minutes.*

**Saturday 30<sup>th</sup> March (Communications i)**

**Boris Shopov ‘Imperial Blood, the Blood of Martyrs and Legitimacy under Maurice: Dynasty, Miracles and Miraculous Geography in Theophylact Simocata and Evagrius Scholasticus’**

Late Roman dynastic politics under Maurice (arranged marriages, transfers of power, domain partitions, reliance on kinsfolk), covered in great detail by Theophylact and slightly less so by Evagrius, was, as is well established, one

of the most important elements informing their descriptions of the history of Early Byzantium from their two diametrically opposed perspectives: the panegyrist of the Heraclian regime *contra* the beneficiary of the earlier emperor's patronage. The topic of miracles in both works of history has also been the subject of scholarly scrutiny but no systematic comparative treatment of the two writers from that specific perspective has been done yet.

The following contribution is an attempt to examine the role of miracles as bestowers (together with imperial background) of dynastic legitimacy in the narratives of the abovementioned authors. Starting with the case of Maurice confronting the effusion of St Euphemia's blood (purposefully inserted by Simocata at the end of his *opus*), an inquiry into all the encounters of this Early Byzantine ruler with the supernatural leads us to the conclusion that Theophylact has not only connected him exclusively to 'negative miracles' but has also deliberately neglected any 'positive' miraculous occurrences connected to any of the other great metropolises of the Later Roman Empire (Antioch, Alexandria and Rome).

The earlier account of Evagrius presents a rather different picture: in books V and VI he not only offers a series of supernatural events presaging Maurice's accession to power but also concentrates them exclusively in Antioch where they are associated to this emperor or to the prosecution of the Persian war – through the mediation of the Antiochene church and of its Chalcedonian patriarch. This trait, prevailing fully in *Ecclesiastical History*'s final book, is accompanied by another peculiarity – the lack of any reference to emperor-related miracles in Constantinople or another city of its category.

These two depictions of miracles, combined with an exclusive fixation on Constantinople or Antioch respectively, give us the image of an Early Byzantium composed chiefly of either one city (Theophylact) or two cities (Evagrius) which, at least on the level of literary presentation, are quite disconnected from each other and linked mainly by a combination of dynastic politics pursued from the imperial court and supernatural props secured by the (always) local ecclesiastical hierarchy.

### **Curtis Lisle (Birmingham) 'Blood Boundaries: Investigating Tribal Politics in the Byzantine-Islamic frontier'**

Narratives of civilization are often woven from a series of juxtapositions contrasting an enlightened 'self', with that of a barbarous 'other'. Nowhere has this been more effortlessly established than in the dichotomy between

states and tribes. Existing scholarship, examining inter-tribal relationships across different periods, places and disciplines have positioned both tribes and states as opposing categories of supra-regional organisation. Blood politics, that is, the use of blood as a symbol, discourse and as means of establishing affiliation through the inheritance of genealogical lineages, has traditionally served as a convenient tool for distinguishing the two social orders in modernity. Unlike states, tribes offered a limited means of self-identification and agency for tribal members through this emphasis on descent and familial connection. That is, tribal affiliation and governance is singular, bounded, and finite in contrast to the open, expanding and multi-directional compass of pre-modern polities. This paper critically reappraises the role and function of tribes within the Byzantine-Islamic frontier. To properly assess the modes of interaction, it is important to understand the extent and effects of bloodline politics. Was descent and biological connection a discourse, more than a social determinacy? Were blood-ties immutable, or were they, in fact, fluid? Were tribes antithetical and alternative models of governmentality, or did they constitute parallel and intersecting spheres of local governance with state structures? If so, then how can we reconstruct these interactions? In emphasising the vitality, dynamics and fluid properties of tribal confederations we begin to open new pathways for their historical study. In challenging traditional interpretations of these marginalized groups we can begin to write a more balanced, local account of sociocultural development and external interaction within the frontier, and perhaps, beyond.

**Miquel Galles Magri (Barcelona) 'Some Additions to the Bloody Subject of the Ethiopian Kwer'ata Re'esu Icon'**

There is no doubt that Ethiopia's Old Testament tradition is one of the oldest in Christianity. Nor is there in that existing in one of the geographical borders of it, the lands of Prester John, the influence of the Roman church of the West has been remarkable. Especially in the last five centuries. As a result of all this, an iconographic theme stands out clearly: the Kwer'ata re'esu, the striking of His head. Assuming the general principle of affective - sentimental "neutrality" of orthodox iconography, the subject stands out for its special crudeness. We are going to consider it in the context of some unpublished images of a private collection in Barcelona, Spain.

**Alessandro Carabia (Birmingham) ‘Bloody Frontier? The case of Byzantine Liguria against the Longobards’**

Liguria today is probably most famous as a tourist destination with its beautiful landscapes and seashores or for the glorious past of the Genoese Republic. However, for almost a century, from 568CE to 643CE, it was on the front line of the struggle between the rising Longobard kingdom and the Byzantine empire, which resulted in much bloodshed on both sides.

From the beginning of the twentieth century a flourishing front of academic literature arose around the subject of the Byzantine/Longobard frontier in Liguria, with works from local scholars like Ubaldo Formentini (1889-1958) and Pietro Ferrari (1874-1945). If these works had the merit of focusing the attention on an historical period that had been neglected, they also created an historiographical myth emphasizing the role of the frontier and the scale of the involvement of the two main players, and this myth lives on in local histories and in some scholarship. Most of these studies were based on few problematic historical sources, like George of Cyprus or the ‘Unknown Ravennese’, on guesses made on the basis of toponymy, geographical assumptions and arbitrary attributions of ruins to Byzantine/Longobard fortified settlements. This generated the idea of sophisticated fortified *limes*, almost recalling a bloody “trench warfare”.

In the last decades an increasing body of research has been produced on the subject, including accurate archaeological excavations, surveys and analysis of the few textual sources. The evidence produced is aimed at producing a more plausible picture of the frontier during the Byzantine occupation.

My communication will evaluate the eastern part of Liguria, known as Lunigiana, analysing the relation between the main Byzantine centre, Luni, and its hinterland. I will consider how we define the level of involvement of the Byzantines in Lunigiana, how we identify Byzantines sites. Other questions I will consider include: How was the *limes* organized? What was the Longobard reaction? Was Liguria, after all, a bloody frontier?

**Gang Wu (KCL) ‘An Under-explored Record of Theodore Balsamon on Twelfth-century Thebes’**

When Theodore Balsamon comments on the Canon XVI of the Ecumenical Fourth Council held in Chalcedon, he mentions that his contemporary

metropolitan Kaloktenes founded in Thebes a *parthenon* (παρθενών, acc. παρθενῶνα) to settle the consecrated lay virgins, following the religious practice derived from the early Christian era. What makes things intriguing is Balsamon's implication that at that time *parthenon* had been extremely rare, if not obsolete, in the empire, a decline we can trace to sometime after the second half of the eighth century. How shall we interpret such a sudden reemergence of a *parthenon* in Thebes in the second half of the twelfth century? I will present in this paper an explanation from the economic point of view, arguing that it was a byproduct of the city's economic expansion. On the one hand, Kaloktenes' other recorded undertakings demonstrate that he was eager to cater to the social developments brought by the economic expansion in his diocese. On the other, in the probable case that the monastic manual labor in this *parthenon* focused on market-oriented textile production, the attested features of this foundation would satisfy well the need of the primary economic sector in the region, i.e. the silk industry.

**Richard Magito Brun (Gothenburg) 'Anachronistic Aspects of Imperial Symbolism in Constantinople'**

From a close empirical and theoretical study of the cityscape of Constantinople in the period from Theodosius I to the Latin conquest, that I started in the late 1980's and still work on, I have suggested that nearly all of the most important imperial monuments in the city were organized (located) according to a relatively simple geometric pattern (Brun: Uppsala 1989; Brun: University Park, Pa. 1989). This pattern seems to have been extended like a net over all of the city area when the new land walls were built during the reign of Theodosius II. Albrecht Berger has in his hypothetical reconstruction of Constantinople's medieval street grid tried to adopt and verify the existence of this pattern (Berger: Stockholm 1993; Berger: Istanbul 1997; Berger: Cambridge, Mass. 2000).

Following this line of thought I have recently carried out a comparative study involving both these Late Antique and Early Byzantine full scale free-standing memorial columns and rotundas at the one hand, and at the other some well-known mosaic pavements of the late mid-Byzantine period in Constantinople located at places traditionally intimately related to ceremonies of imperial coronation, from a perspective of general layout, dimensions and proportions.



This communication records and discusses new observations concerning the possible meaning or 'ideological message' of the two, at the visual surface, so completely different types of monuments in Constantinople. The great imperial columns of Late Antiquity are discussed in relation to mid-Byzantine square floor mosaics based on the geometric theme of *circle-in-square*, one preserved in the imperial cathedral Hagia Sophia in Istanbul, and one now destroyed close to the imperial summer palace at Hebdomon outside the city walls. The basic Roman imperial message seems present in both types, but becomes with time increasingly disguised and enigmatic.

I think the similarities between these two very different-looking categories of monuments in *function* and *geometric structure* are best understood from the viewpoint of an anachronic repeating of basically the same symbolic and cultic content, executed in other materials, techniques and artistic styles – in another time with more modest financial resources – and at a considerable temporal distance from the then still standing prototypes of full-blooded three-dimensionality. The new form of ceremonial space can also be considered as a part of a more general trend of ascription and appropriation observed in the building history of the Great Palace in Constantinople.

### **Lauren Wainwright (Birmingham) 'The Byzantine Period: Bodies, Blood and Menstruation'**

To examine the lived experience of women in the ancient and medieval world is a difficult task for the historian; many elements of their lives are difficult to unpick, particularly those that might be considered more private or commonplace. One such element is menstruation; a natural process that a significant proportion of the populace of Byzantium experienced – limitations of age, diet, stresses, and specific circumstance notwithstanding – but which is rarely discussed in modern scholarship of the medieval era.

However, due to the constraints of source materials – particularly the lack of female authorship – rather than day-to-day realities, this paper seeks to look at the perceptions of menstruation and the female body in Byzantium. By its nature, menstruation is closely linked to sexual relations and childbirth, and thus commentators often brought these subjects together, reflecting broader attitudes to the female reproductive cycle. The main body of work that discusses these cycles are theological texts, such as the writings of the Early Church Fathers, which, at the least, reflect church views and draw on earlier Jewish traditions. Yet Graeco-Roman medical traditions held differing

opinions concerning female-specific maladies and processes, seen through works of Hippokrates and Galen, for example. Incidental information, from written sources such as hagiographies and letters, will also be brought together to form a more comprehensive view of these attitudes.

Thus, this paper will examine the perception of the female reproductive cycle, specifically in terms of menstruation but not limited to it, and will bring together materials to help to broaden the understanding of the relationship between women and their bodies, and their experiences

**Elie de Rosen (Birmingham) ‘Middle Byzantine Towns: Survival in Times of Agricultural Crisis’**

The physical needs of Middle Byzantine town-dwellers were largely identical to ours. Perhaps the most important among them was regular sustenance. The procuring of water could usually be done locally, with the help of wells, cisterns, rivers, and precipitation. But where did urbanites obtain their food? We know that they imported many products from their hinterland. However, what percentage of their foodstuffs was intra-mural in origin? Was it large enough to allow the inhabitants to survive when they were cut off from rural imports? There is a widespread assumption that an urban community forced to rely solely on its own resources would, given enough time, have starved or been abandoned. In my presentation, I will endeavour to determine to what extent this concept is warranted. In the process, I hope to enhance our understanding of the differences between Middle Byzantine rural and urban settlements.

**Rachael Banes (Birmingham) ‘You Can’t Write that Here! Mapping Secular and Religious Graffiti in the Cities of Asia Minor c. 300-700 CE’**

Throughout the cities of Asia Minor in Late Antiquity and the Early Middle Ages, the phrase “the fortune of the Greens triumphs!” can be found scrawled across theatres, streets and agorai. This laudation of the green faction is just one example of the myriad of secular graffiti, which also includes game boards and figurative graffiti, which commemorates individuals, their careers and their communities. These graffiti represent the diverse groups, of different professions and social classes, who occupied the late antique city. The prominence of graffiti in public space reveals how communities felt about this space, viewing it as a blank canvas they could appropriate to express their own allegiances and opinions.

However, the same trends cannot be traced in the ecclesiastical institutions at these locations. Here, the graffiti is almost exclusively Christian in nature, invoking God, Christ or a local saint, and offering prayers for the authors and their families. Unlike the secular graffiti however, religious graffiti is not limited to its own sphere, but occurs just as regularly in the public spaces of the city. Analysis of the graffiti reveals a dichotomy: secular texts were limited to secular locations, but all locations could be religious.

This paper considers the evidence from three key sites, Ephesos, Sagalassos and Aphrodisias, to map the placement of both religious and secular graffiti in late antiquity. These distinctions can be vital to our understanding of how individuals and communities both envisaged and engaged with the city spaces in which they lived, in Byzantium.

**Tülay Yesiltas (Birmingham) ‘Pilgrim Flasks: A typological suggestion for Late Antique clay vessels in Anatolia’**

This paper concentrates on the pottery flasks which scholars call Pilgrim Flasks or Ampullae. These objects presumably carried holy water or oil associated with pilgrims and also holy shrines of venerated persons in the Holy Land and Anatolia from the Late Antique Period. Generally, these flasks are divided into two groups, the Asia Minor Type and the Egyptian Type, according to form and the iconography depicted on the surface. However, this classification does not build up a complete picture. For example, consider the lack of information resulting from scholars’ poor attention to another group of these vessels called Unguentaria, whose relation to holy water and oil can also be proved by the mark of official seals, the stamps, which appear mostly as monograms of individuals or places and, rarely, depictions of Saints.

Although the variety of figures and emblems depicted on the Asia Minor Type make it difficult to determine a proper classification which is related to production and distribution centres for this group (Campbell 1988: 544, Anderson 2004: 80), stamps on Unguentaria bear clues for further evaluation, such as one depicted with the figure of the Philip the Apostle found at Tripolis ad Maeandrum and Kibyra in Pamphylia, making it possible to reconstruct the provinces of these pilgrim wares (Yeşiltas forthcoming).

A re-examination of all published Ampullae and a closer look at the great number of findings from excavations in Anatolia will help build a new

typology of Unguentaria. This will strengthen the evaluation of all Pilgrim Flasks by bringing them under one roof. Furthermore, it may lead to an answer to the question of the production, distribution and consumption context of these vessels. The aim of this paper is to classify Pilgrim Flasks which are found in or originated in Anatolia by grouping them according to their typological features, and then sub-grouping them technically and ichnographically based on ornamental attributions.

**Stephanie Novasio (Birmingham) 'Blood, Bodies and Bonds: applying the Life Course in Late Byzantium'**

Across historical time and space, blood ties recurrently represent one of the strongest and most durable forms of human relationship. As ever-present forces throughout life, our blood relations bring us into the world and oversee our exit from it, having accompanied us through our most momentous life transitions and events. Even after death, blood relatives typically ensure our posthumous existence in an altered, disembodied state through acts of commemoration and remembrance. In the case of Byzantium, blood relations have often been investigated in the context of dynasty and political ties, whilst more recent studies have examined portrayals of blood relations during specific stages of life, such as those between parents and children during childhood. Yet, despite the growth of Life Course scholarship amongst researchers of the Roman and western medieval worlds, there remains a lack of literature examining the role of blood ties in connection to age and the life cycle in Byzantium.

From a Life Course perspective, this communication investigates the interactions between blood ties and the social and physiological process of ageing in the late Byzantine period. Whilst the Byzantines viewed universal time from a highly theological perspective, as a process of deterioration following the Creation, the physical and mental growth and decay of the body configures day-to-day human chronologies. This analysis focuses particularly on cross-generational blood ties, including those between children and parents, which have previously been examined only in their capacity to illustrate parental affections towards children, or social attitudes towards childhood. Portrayals of blood relations in accounts of key life cycle events, such as births and deaths, illustrate their significance in structuring, and providing meaning to, the course of life. In a situation whereby age, the body, and time intersect, an infant's birth at a specific moment may be allotted new significance by a parent's interpretation of its timing. The specific age of a

child at death might determine the nature of a parent's sense of lost hopes for their offspring, shape their mourning experience, and alter their own life path in the future. As such, blood relations are fundamental to the organisation and representation of the major events and transitions that make up the human experience of life.

By stressing the functions of age, gender and social status in determining life trajectories, a Life Course perspective may shed light upon the creation of familial, communal and wider social identities in Byzantium. This communication draws chiefly on the personal documents of late-Byzantine officials.

### **James Cogbill (Birmingham) 'Middle Byzantine Dynastic Survivors'**

As is readily apparent when reading most Byzantine primary sources, the history of the imperial office may be viewed as the history of the struggle to establish and maintain a dynasty in the face of repeated internal opposition. Foreign observers noted the chronically unstable nature of the Byzantine political system, and the Byzantines themselves (notably Choniates) lamented the destabilising effect power struggles had upon the state as a whole. This frequent turnover of emperors and dynasties was especially significant during the Middle Byzantine period, often considered a 'time of troubles' for the empire. One may therefore ask, 'What happened to survivors of fallen dynasties?'

As recent studies have demonstrated, castration as a method of removing unwanted individuals from the political scene considerably declined following the accession of Michael II in 770. Similarly, although deposed emperors in the Middle Byzantine period were frequently forced into monastic retirement, many of their relatives – both close and extended – maintained prominent positions; even the deposed emperors themselves could achieve public roles, as seen by the former Michael VII Doukas' appointment as Metropolitan of Ephesus. While the dynastic strategies of Middle Byzantine emperors have been heavily researched, little scholarship has been dedicated to the role of the family when that family is no longer in power. Does an increased role for imperial relatives in governance mean a consequently greater fall from grace? If so, why was the *kaisar* John Doukas, tonsured as a monk for rebelling against his nephew Michael VII, apparently able to leave his monastery with impunity and engage in secular politics

throughout the reigns of Michael, Nikephoros III Botaneiates and Alexios I Komnenos?

This paper seeks to explore the careers of several men, prominent during the reigns of their kinsmen, following their dynasty's fall. In doing so, I will seek to establish trends in the treatment of 'dynastic survivors' throughout the Middle Byzantine period. In particular, I will seek to contrast two different types of survivor: (1) those whose family has been assimilated by that of their usurper in the search for legitimacy, for example the Doukai during the reign of Romanos IV Diogenes, and (2) those whose family does not provide legitimacy for their usurper, for example Romanos' sons under Alexios I. Neither the Doukai nor Romanos' sons were actively persecuted during the reigns of their usurpers, yet – somewhat counter-intuitively – the Doukai appear to have been more marginalised by Romanos than were Romanos' sons, who held significant governmental and military positions under Alexios I. Given that Romanos' legitimacy was based entirely upon his marriage to Constantine X Doukas' widow Eudokia Makrembolitissa, while Alexios owed nothing to Romanos, what does this consequently mean for how usurpers (both violent rebels and 'gentle' outsiders marrying into the family) presented themselves and justified their actions? Are these differences discernible across the Middle Byzantine period, or are they dependent on specific conditions at the time?

**Maria Vincent (Valencia ) “...Leaving him a Pledge and Memorial to His Blood” – Connection to the Divine Dedication and Patronage in Early Christian Buildings’**

Mid-fourth-century Antioch was the scene of the first translation of a saint's relics to an urban church. Soon after, this became a tradition throughout the Near East, including Constantinople, before spreading to the rest of the Christian world. Behind this custom was a widely-held belief that saints' intercessory power and proximity to God were preserved after death, for which reason the veneration of saints focused on the relics they left behind. The main purpose of this paper is to answer the following questions: how did this practice of relic worship come to exist? Where can we see evidence of it? To examine these issues, I will draw on the example of a dedicatory inscription on an altar stone.

The selected epigraphic document is number 307 of the series of monumental inscriptions published by José Vives in his book *Inscripciones de la España*

*romana y visigoda* (Barcelona, 1969). It comes from the ancient city Acci (ancient name of Guadix), located on the borders of Hispania Baetica. This dedicatory inscription was carved onto the three bare faces of a Roman altar stone, thus making it a Christian piece.

The inscription is divided into three, corresponding to three of the altar stone's four faces. The first part mentions the name of the church, the day of the consecration and the date in reference to the reigns of the two kings at the time, as well as the name of the Bishop of Acci, who would have officiated the consecration. Specific allusions to the years of reign of two Visigoth monarchs are visible: the eleventh year of King Chindasuinth and fourth of Recceswinth. It also includes a reference to the fifteenth year of the bishopric of Justus, Bishop of Acci, which is likely to have started in the year 637. The final part of this first segment indicates the specific day on which the church was consecrated: May 13.

The second and third parts consist of a detailed list of the relics involved in this consecration. It should be noted that two of the relics mentioned are *cruore* and *pane*, the blood and the body of the Lord, which further elucidates the link between the martyrs' sacrifice and the redemptive passion of Christ.

Through a case study approach, this paper focuses on the early Byzantine period to position the inscription within a broad cultural context as an important source for understanding one of the key aspects of society in late antiquity and the early medieval period. I will draw a feasible route through different events relating to relic worship, from the *adventus* ceremony—the triumphal arrival of relics into the city—to the *depositio* of the relics in the altar during the church consecration.

### **Niki Tsironi (Athens) 'Milk, Wine and the Blood of Christ'**

In the present communication, I intend to draw attention on the use of milk instead of wine in early Christian contexts, as it is proved by the decree issued by Pope Julius I in the 4<sup>th</sup> century which banned the use of milk instead of wine in the Divine Liturgy. This ban demonstrates that certain early Christian communities, despite the very clearly attested use of wine for the first Eucharistic meal of the Last Supper, signifying the blood of Christ, found in milk a stronger symbol than wine and used it occasionally or consistently in their liturgical practices. The practice is associated with the Virgin Lactans, present in early Christian iconography, which attests to the importance of the

virginal birth of Christ in the early Christological debates but also to the affinity of the cult of the Virgin with female deities of the eastern Mediterranean and especially Isis. The association of milk, wine and the blood of Christ reveal aspects of the cult of the Virgin and her importance in the understanding of the Incarnation with special emphasis to the birth and death of Christ.

**Sunday 31<sup>st</sup> March (Communications ii)**

**Tassos Papacostas (KCL) ‘Blood and Kinship After Byzantium: Cypriot Patrons of the Sixteenth Century’**

This communication will explore the impact of kinship on artistic patronage in Cyprus during the period of Venetian domination. At a time of rapid social changes and increased anxiety in the face of the menacing presence, the island’s tiny and heterogeneous but ambitious and influential elite closed further its ranks and sought to bind its fortunes to the ruling power through dedicated service in the administration, prestigious patrician marriage alliances, and resolute alignment with the interests of the Republic.

This state of affairs is what the sources intimate. It is, moreover, detectable in visual culture and aspects of daily life too, and it is the latter that will form the focus of my investigation. The aim is to demonstrate how blood links determined familiarity with, desirability of, and accessibility to certain peculiar artistic forms and expressions of cultural affiliation. I will venture to probe these issues through the lens of unusual testimonies, including musical patronage and the use of portrait medals.

**Jake Ransohoff (Dumbarton Oaks) ‘To See and Be Seen: Changing Views of Byzantine Blinding’**

Blinding is among the hardest perennials in the field of Byzantine punitive practices. Often described as a “uniquely Byzantine” form of punishment, it served as the standard penalty for imperial rivals and defeated rebels for over five centuries. Yet blinding’s long Byzantine history has obscured some important changes in the methods, frequency, and venues of this practice. This communication—drawn from the author’s dissertation research on mutilation and political exclusion in Byzantium—focuses on one such change in particular. It argues that a significant but unnoticed shift occurs in the venues of political mutilation across the eighth century. Before the eighth century, the



mutilation of imperial rivals played out in large public arenas (the Hippodrome, the Kynegion), surrounded by elaborate spectacles of humiliation. By the ninth century, however, mutilation had largely moved out of the arena and into prisons or monasteries, hidden from public view.

The present communication will begin by tracking these trends across the watershed of the eighth century. It will then suggest that changes in venues of punishment correlate with changes in regimes of punishment: the rising frequency of blinding vis-à-vis other forms of mutilation (such as nose- and hand-amputation) emerges in tandem with the shift of mutilation from open to closed space. Finally, it will use these intertwined developments to draw several broader conclusions about punishment and imperial power in the wake of Iconoclasm.

### **Chris Budleigh (Birkbeck College, London) ‘The Komnenan Approach to Family Life’**

As part of a PhD on the economics of the Komnenan period, I have been exploring how Alexios I managed to maintain his grip on power against threats from inside the empire, whilst at the same time accumulating sufficient resources to protect against external threats. This paper will examine how successful this approach was on both counts.

The quarter century before Alexios ascended the throne in 1081 had seen the imperial title had passed between a number of leading families – the Doukai, Komnenoi, Diogenoi and Botaniatoi, with others coming close. Emperors had been faced with almost continual revolt, with reigns lasting no more than a few years. In addition, Alexios had inherited a collapsing currency, an empty treasury and a Norman invasion. He was thus required to both maintain his power base and at the same time to bring short term stability to the economy. One key strategy was the use of marriage to build alliances, with sisters, daughters and nieces married into most of the leading military clans capable of revolt. Politically, this policy was successful, with no revolts by generals capable of threatening the throne and minor revolts easily suppressed. A similar policy was followed by John II and Manuel I, although diluted by the need to build alliances with growing external powers and increasing use of pronoia. By Andronikos’ reign, there was no Komnenoi family loyalty left and no new marriage alliances, contributing to his downfall.

A second element was the distribution of land and assignment of taxation rights to Komnenoi family members and supporters. Previously, loyalty had been maintained with the distribution of honours and the payment of rhoga to military and civil leaders. The chronic shortage of coinage meant that rhoga was scaled back and replaced with the right to collect and retain taxes from defined areas. As well as those documented in the Athonite archives, tax exemption is likely to have been extended to landowners with marriage alliances above, other key supporters and favoured monasteries.

This would have had both political and economic consequences. Politically, it would have resulted in a realignment of wealth and power. Most of the economic effects are likely to have been positive; although impossible to quantify, these are likely to have included:

- Reductions in rhoga, so less demand on the fisc for coinage - largely offset by a loss of tax income. So more tax pressure on smaller landowners and independent peasantry.
- Improved monetary circulation – taxes were previously collected in September and rhoga distributed at Easter, so cash idle for half the year could now circulate and support economic activity.
- Landowners incentivised to make their assets work to generate income. Minimisation of unproductive klastmatic lands and to maximisation of productive paroikoi.
- Coinage would have remained in the countryside rather than being accumulated in Constantinople – possibly increasing monetisation in the countryside. And unlike the fisc, landowners may not have demanded payment in gold, removing one more burden on paroikoi.

### **Nathan Leidholm (Bilkent) ‘Exploring the Meaning of Consanguinity in Byzantium: Discussions of Shared, Mixed, and Pure Blood in the Eleventh and Twelfth Centuries’**

Despite the fact that Byzantium never developed a legal definition of nobility, the growing influence of aristocratic kin groups (*gene*) and their emphasis on illustrious genealogies from the tenth century onward seems to have contributed to an increased interest in the meaning of consanguinity in roughly the same period. Intensive debates concerning the expansion of marriage impediments throughout much of the eleventh century, for example, reflect this trend, not only in their goal of redefining the limits of marriageable kin, but also in the methods used by those engaged in such debates. Anecdotal

evidence suggests that this interest in and discussions of the nature and meaning of shared or mixed blood extended far beyond legal circles and, in fact, appeared in a wide variety of contexts.

The same factors seem to have led to several appearances of the concepts of pure and/or mixed blood and its consequences in this period. While not necessarily a new phenomenon, such appearances, otherwise rather anomalous in a Byzantine context, appear with increased frequency or, at least, visibility alongside the coalescence of the concept of the aristocratic *genos*. While the concept of mixed blood could carry a variety of meanings, from notions of impurity and incest to a short-hand for kinship itself, a few mentions of pure blood and its antithesis, polluted blood, suggest that the eleventh and twelfth centuries witnessed a greater emphasis on the meaning of blood itself, especially as it concerned aristocratic lineages and their increasingly insistent claims to ‘nobility.’ There is even some evidence that the precise meaning of blood was a topic of some controversy completely outside of intellectual circles.

This paper explores some of the ways in which blood was imagined and discussed as the biological and theoretical basis for understanding of kinship in eleventh- and twelfth-century Byzantium. Beginning with Marshall Sahlins’ call for researchers to inquire into culturally specific notions of the reproductive process, the paper draws upon the work of those like Steven Epstein and Joan Cadden, who have demonstrated the widespread influence philosophies of nature and medicine could have on seemingly unrelated branches of pre-modern thought. In doing so, the paper suggests that contemporary understandings of human reproduction and other medical knowledge played a surprisingly influential role in discussions of the nature and meaning of consanguineous kinship, both in debates about marriage impediments and in other contexts. Such knowledge played a vital role in determining the culturally specific value placed on the concept of shared blood and the means by which it was reproduced, particularly gender-specific contributions. Finally, it argues that an approach based upon such knowledge and sources might offer a fruitful point of entry for future studies of kinship and other fields in which blood played a central role, whether metaphorical or (seemingly) biological.

**Christodoulos Papavarnavas (Vienna) ‘Conceptions of Space and the Body of the Martyr: Reading Scenes of Blood in Greek Hagiographical Passions’**

Martyrs’ Passions constitute an extensive corpus of Byzantine literature and at the same time an area of studies in which much work remains to be done. In order to illustrate the concept of holiness, hagiographical narratives concerning the cruel torture, interrogation and imprisonment of Christian martyrs focus on aspects of pain and blood. These aspects have scarcely received the critical attention of modern scholarship. Through a close reading of early and middle Byzantine martyrdom accounts, this paper aims to investigate the literary depiction of the tortured body of martyrs in relation to the spaces in which their martyrdom takes place. During their public trial and suffering, the holy martyrs show and declare absence of sensibility, but when alone in prison and in communication with God, they admit their physical and emotional weakness arose from the pain, loss of blood and open wounds on their body. Inspired by the sociological theory by Erving Goffman that compares human social interaction with theatrical roles performed before an audience, I will argue that during their martyrdom in an open and public space before numerous bystanders, the martyrs demonstrate a ‘hard body’, which contrasts with the ‘soft body’ they reveal in the enclosed space of prison where they are usually alone with God. The study of narrative scenes of blood and pain in Byzantine Passions will enable a more nuanced understanding of the concepts of martyrdom, space and holiness.

**R.H. Jordan and Rosemary Morris (York) ‘Blood and Suffering in the Lives of Theodore of Stoudios’**

Episodes describing the beatings and suffering experienced by the monastic leader Theodore of Stoudios (759-826) during his imprisonment during the iconoclast era play an extremely important part in the oldest of the *Lives* of the saint, the so-called *Vita B* (BHG 1754) written by Michael the Monk after 868. Details of Theodore's physical suffering are emphasised; the saint's bodily as well as spiritual experiences are portrayed in great, indeed gory, detail. How were these descriptions constructed? Can we draw any conclusions from their details? How were they used in the later versions of Theodore's *Life*, the so-called *Vita A* (BHG 1755), written in the 10th c. possibly by Theodore Daphnopates and the so-called *Vita C* (BHG 1755d) probably inspired by it? This communication will also discuss why, as Peter

Hatlie has emphasised, the concepts of physical suffering and, indeed, martyrdom were so important to Theodore himself and to subsequent Stoudite tradition.

**Kyriakos Fragkoulis (Birmingham) ‘Late Roman or Early Byzantine? The pottery of the 4<sup>th</sup> to 7<sup>th</sup> centuries AD and the issue of periodisation’**

The remarkable progress that has been achieved since the 1970s in the study of the pottery dating between the 4<sup>th</sup> and the 7<sup>th</sup> centuries AD has contributed significantly to the extension of our knowledge of Early Byzantium, particularly as regards the fields of urban life, economy and trade. However, there is something of a paradox in this case: although most of the other facets of material culture of the same period bear the epithet “Early Byzantine” (especially after the considerable hiatus in the use of the term “Early Christian”), the corresponding pottery is most usually characterised — at least in the English-speaking literature — as “Late Roman”. This general archaeological practice is based on the reasoning that it reflects the continuity in ceramics with the earlier Roman periods. Although this link is clearly true, it would be worth considering whether the above term is the best or only option for the chronological definition of the pottery under question.

As we are all aware, historical periodisation is artificial and therefore the outcome of compromise. Transitional periods in particular, such as the one we are dealing with, which find themselves “caught” between two major epochs (here Antiquity and the Middle Ages), pose further challenges. Consequently, the selected terminology often results from the weighting given by each school of thought to the association of such a period with the one that precedes or follows. In the present paper, we glean the epistemological reasons for the establishment of the use of the term “Late Roman” to describe the pottery of the 4<sup>th</sup> to 7<sup>th</sup> c. AD and we discuss the barriers this presents to Byzantinists. As an alternative, we propose the wider use of the term “Early Byzantine”, which can restore the existing discrepancy in Byzantine Studies without necessarily causing a new rupture, this time with the preceding Roman era. We additionally consider the historical and geographical parameters of this approach, reaching the conclusion that it is ideally applied in the case of material recovered from the southern Balkans and Asia Minor, two regions that served diachronically as the territorial and cultural nucleus of the empire. Furthermore, we review a number of cases of unsuitable use of the term “Early Byzantine”, which are causing extra confusion either because the term is used together with that of “Late Roman” or because it describes ceramics dating

beyond any of the chronological limits that have been proposed by historical research for this period. Finally, the whole issue is also examined in light of the dynamic emergence of Late Antique Archaeology in the past decades, assessing its contribution to the study of the 4<sup>th</sup> to 7<sup>th</sup> c. ceramics while also addressing the question of whether Late Antique Studies should — as they have already achieved to an extent — monopolise the research regarding these centuries.

**Mary Cunningham (Nottingham) ‘The Blood in Mary’s Womb: Symbol of Purity or Impurity?’**

The conception and birth of Christ, the Word of God, from Mary’s virginal womb involved blood – a source of life imparted by the mother, according to Byzantine science, but potentially also a source of impurity, according to both Jewish and Christian traditions. Some Byzantine preachers, including (ps-) John of Damascus, celebrated the blood that Jesus Christ shared with Mary in her womb; this revealed the human nature in which he fully participated. Although this birth was miraculous, Byzantine theologians emphasised its human qualities, which – since Christ lacked a human father – came entirely from the maternal blood. This topic could also feature, however, in polemical exchanges especially with the Jews. The ninth-century Jewish text that is known as *Qışsa*, or *Nestor the Priest*, asks how God could possibly demean himself by inhabiting the womb of a woman with all its ‘filth of menstrual blood and dark confinement’. That Christian theologians were aware of such accusations (which circulated well before the *Qışsa* was written) is revealed in polemical texts such as Leontios of Neapolis’s *Apology* against the Jews. Leontios offered two solutions to the problem: first, since creation is good and not an object of shame for God, the Creator, he could become human without contamination; second, such sanctity as God, as well as his saints, possess is pure and holy enough to transform everything that it touches. Blood, as one of the most potent sources of impurity in Christian, as well as Jewish, tradition, thus encapsulated the paradox of Christ’s incarnation: this was a substance which, in ordinary circumstances, was capable of polluting both people or spaces. However, it also revealed the extent of God’s self-emptying in becoming human. In his case, blood was a holy substance which, along with his body, offered Christians new life in its incarnate and resurrected form.

**Nick Holmes ‘The Byzantine World War’**

My book *The Byzantine World War* will be published in May. The book is mostly a narrative history of the period from 1068 to 1099, following the reign of Romanus Diogenes to the First Crusade. The emphasis is mainly on Romanus’ reign which has always seemed under-researched to me. The book also attempts a re-evaluation of the causes of Byzantine decline in the eleventh century with the key conclusions being: i) it is under-appreciated how serious was the harm done by Basil II to the army, through his suppression of the Cappadocian military aristocracy, ii) also not fully recognised is how pernicious to the army (and the whole Byzantine state) was the heavy reliance on mercenaries that resulted from Basil’s actions and iii) Romanus’ efforts to reverse both of these have been seriously underestimated – I think that what evidence we have suggests his attempts were surprisingly successful and that the Battle of Manzikert was much closer to being a Byzantine victory than most people give it credit for.

**Katherine Kelaidis (Loyola) “‘A Bloodless Sacrifice” - Liturgical Prohibitions Concerning Menstruation in the Middle Byzantine Period’**

This paper will explore the shifting terrain of liturgical prohibitions related to menstruation during the Middle Byzantine Period and attempt to situate them within the larger context of changing norms and boundaries, both secular and religious, during the period. As Valerie Karras has noted, with the exception of a few highly restrictive local church customs in Syria and at Alexandria, there is no indication of widespread liturgical restrictions on menstruating women in the Byzantine Church until the 9th century. The creation and promulgation of these restrictions began in the late 7th century outside Constantinople and did not arrive in the capital (nor become the normative practice of the Church) until after the resolution of the Iconoclast. This shift has been connected to post-Iconoclast ideas about purity, the growing entrenchment of the divide between clergy and laity, and the decline of the female diaconate. However, outside of these religious and liturgical changes, the role of contemporary ideas in secular medicine surrounding blood, menstruation, and the female body should not be dismissed.

**Vicky Hioureas (Princeton) ‘Vernaculars of Violence: Understanding the Spectacle in Byzantium’**

In the introduction to his collection of articles, Alexander Kazhdan poses a question that gets to the root of this paper’s purpose: “Is Byzantine literature merely a collage of traditional stereotypes and borrowed situations, or did Byzantine authors use their imagery to serve their own particular purposes?” While the answer to this question should be a resounding response in favor of the latter, it is surprising how often the presence of violence is explained away by declaring it a classical trope, something that Byzantine writers included in their works only to show their erudition. This paper looks at the historical accounts of Niketas Choniates and Nicholas Mesarites during the long twelfth century to analyze the use of violence as a marker for broader issues of conflict, power, and political order. Violence in texts can be understood as a tool of cultural and social manipulation, which the authors employ to provoke concern and distrust in the actions of emperors, the political elite, and the common people. It would be simplistic to search for violence in the historical record solely to quantify acts of public aggression or calculate the statistics of violence in Byzantine society. By taking a closer look at the rhetorical use of violence, or the way specific events and actions are described, we can see how different classes of Byzantines used violence and how they interpreted and reacted to its use.

In literature, war, violence, aggression, and political upheaval are depicted in forceful terms, and it is this pronounced language that expresses the authors’ political and historical lessons. The use of graphic violence commands the audience’s attention, and through this, the authors articulate their philosophies on the proper conduct and relationship between rulers and the ruled. These representations of violence are calculated ways of controlling and interpreting the destructive and chaotic violence that occurred in time. The specific accounts that I will address highlight the indignities of imprudence and aggression: once-powerful leaders are suddenly attacked, their bodies torn apart and mutilated beyond recognition. The overthrow of a political entity is marked by attention to the complete humiliation and destruction of someone’s physical form, and through this, their political memory. This close attention to physical images explains the importance of creating a lasting public memory through written accounts. Presenting a strong public image is essential to convincing the population that the emperor sits at the top of the power structure. It stands to reason that when someone wants to overpower another person or group of people, the latter’s image must be made subject to



force. In the case of written text, the writer can mar the memory and legitimacy of a person or a group through the use of violence, and in this way, engage in political and social movements.

**Agnes Kriza (Cologne) ‘The Zeon Rite and the Azymes Controversy’**

A unique element of the Byzantine liturgy is the so-called Zeon rite when the priest adds hot water to the consecrated wine before the communion. The earliest evidence of this rite is from the eleventh century: during his debate with the Latins, Niketas Stethatos argues that the blood of Christ which flowed from his side after his death on the cross was hot. Interestingly, Stethatos’s mentioning of the Zeon rite constitutes part of his polemics against the Latin unleavened Eucharistic bread which preceded the mutual excommunication of the Latins and the Greeks in 1054. However, his reference to the Zeon rite and the dead Christ’s warm blood threw oil on the fire: the Latins called him “vicious dog” and heretic who denies Christ’s human sufferings on the cross and his real death. In this short communication I analyse Stethatos’s anti-Latin argument in which he links the Byzantine use of leavened bread and the Zeon rite. By exploring the theological background of his argument and its impact on subsequent literature, this paper asserts that the debate over the symbols of rite brought to the surface some fundamental disagreements between the Latin West and the Byzantine East about the Eucharist. Finally, an example of Marian iconography will demonstrate the influence of Stethatos’s anti-Latin reasoning on Byzantine art.

**Monday 1st April (Communications iii)**

**Stephanie Forrest (Cambridge) ‘Shifting Alliances: Arab-Byzantine Warfare and Diplomacy in Armenia, 685-705’**

Throughout the seventh century, Armenia was a point of contention between Byzantium and the Umayyad Caliphate. This presentation focuses on circa 685-705, when Justinian II (r. 685-695, 705-711), Tiberius Apsimarios (r. 698-705), and Muhammad b. Marwan (f. 691-710) were active in the region; this was a period of instability which concluded with Muhammad b. Marwan’s exceptionally violent conquest of Armenia. As part of a larger project on Byzantine-Umayyad relations, this presentation will raise questions about the

significance of Armenia in Arab-Byzantine warfare, the nature of Byzantine involvement, and the role of Armenian elites.

**Matthew Hassall (Cambridge) ‘John Lydus and Political Debate in Sixth-Century Constantinople’**

Current approaches to John Lydus are often concerned with establishing Lydus’ political perspective, especially in relation to his support or otherwise for Justinian. This short paper moves away from the internal logic of Lydus’ texts, which display a sincerely ambiguous attitude towards the regime. It instead situates Lydus in the political culture of Justinian’s Constantinople via a detailed intertextuality with, among other contemporary texts, Justinian’s *Novels* and Procopius’ writings. This approach suggests that Lydus’ writings reveal a culture of more vigorous and open political debate than current scholarship appreciates, and briefly highlights some processes by which this debate took place.

**Silvio Roggo (Cambridge) ‘Patriarch Eutychius of Constantinople as Presented in John of Ephesus’ *Church History*’**

For an assessment of the deposition of patriarch Eutychius of Constantinople, scholarship has hitherto mainly used the *Life of Eutychius* by Eustratius and Evagrius’ *Ecclesiastical History*. However, the *Church History* of John of Ephesus has not yet been exploited for this. This is unsurprising, since the preserved third part of John’s *History* only records events after 570 and hence does not treat the time of Eutychius’ deposition in 565. Nevertheless, there are a few passages from which information about the circumstances of his deposition can be inferred; furthermore, the lost second part of John of Ephesus’ *History* was used by Pseudo-Dionysius for his chronicle which also includes a short notice about Eutychius’ downfall. My communication aims to take the testimony of these understudied passages into account for a re-assessment of Eutychius’ deposition.

**Sam Jelley (Cambridge) ‘Literary Depictions of Nomads in Late Antiquity’**

The focus of my dissertation is East Roman military, diplomatic, and economic relations with the nomadic peoples of the Eurasian steppe from the late fourth to the early seventh centuries. I shall be exploring the ways in

which our late Roman and early Byzantine literary sources shape and distort our understanding of these engagements. In particular, the role of the classicising historical tradition and its Herodotean ethnographic tropes in conditioning the accounts of Ammianus, Procopius, Theophylact, and others will be examined, as will the influence of biblical and apocalyptic ideas. I shall then explore whether these literary representations can enable us to reconstruct a coherent pattern of Roman engagement with the steppe, and how this sits with wider historical and anthropological understandings of relations between sedentary and nomadic civilisations.

**Jack Hanson (Cambridge) ‘Numismatic Evidence for the Armenian Kingdom of Cilicia’**

The Armenian Kingdom of Cilicia is frequently side-lined in major crusader historiography due to the scarcity of traditional written sources. Numismatic evidence can give a small insight into Cilician Armenian. In particular, the coinage of three significant Armenian monarchs from the late eleventh and early twelfth century, Roupén I, Toros I and Leon I. These are extremely rare and very few of these coins exist within museums. The John Slocum collection catalogue, auctioned off in 1997, demonstrates that a number of coins, thought lost, still exist. These demonstrate a number of significant links to the Byzantine Empire and the newly formed Crusader States. Comparing this with the sole written source, the Chronicle of Vahram, which was constructed in the Thirteenth Century, gives an insight into this period in Armenian history.

**Douglas Whalin (Cambridge) “‘It Devoured Many People and Made Bitter Havoc among Men’: Stories of Violence in the Late Antique Wilderness’**

This communication will explore predatory dangers for travel through, or even just living in, ‘wilderness,’ particularly how it is depicted in late antique hagiographic literature. Hagiography provides particularly fertile ground on account of its spiritual-realist setting, necessitating the blending of literary expectations with lived experiences. A lengthy Syriac *Life of St. Simeon Stylites* likely dates to shortly after the saint’s death in AD 459. The text situates Simeon’s life, miracles, and death in a detailed spiritual-realist reflection of fifth-century northern Syria, in and around the site of Qal’at Sim‘ān. Among its miracle stories, two vignettes stand out not just for their violence but the nature of it: a lion on Black Mountain who devours people,

and a pack of unspecified creatures who ravaged Mount Lebanon. Both passages revel in the bloody, gory details of predators rampaging through men and livestock until the saint's intervention reverses fortunes and allows men to slay these tormentors. These passages raise several questions: is this principally a literary construct or a case where art closely reflects lived experience? How far removed were authors and audiences from these dangers? Where do depictions of the violent dangers of the wilderness fit into contemporary tropes about the relationship between man and nature? Is there a fundamental tension between anxiety over the threat which predators pose to people and livestock, and the triumphant assertion of order when men slay them? Is the blood and violence more than exciting dressing for a parable about the triumph of divine order over natural chaos?

Starting with hagiographic literature, this paper will explore negative tropes about wilderness which resonate elsewhere in contemporary literature and art. It will concentrate on the potentially violent perils which people faced when they encountered the wild. By focusing on stories about the bloody interaction between humans and wild predators, we gain insight into the real and imagined anxieties which late antique people felt about the wild and their relationship with it.

## 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*. From *BBBS* 44 (2018), it was decided to include a list of both the Symposia, and the various annual lectures from 2009.

### 1<sup>st</sup> Spring Symposium 1967

*Byzantium and Europe* (University of Birmingham)

### 2<sup>nd</sup> Spring Symposium 1968

*Byzantium 976–1261* (University of Birmingham)

### 3<sup>rd</sup> Spring Symposium 1969

*The Tourkokratia* (University of Birmingham)

### 4<sup>th</sup> Spring Symposium 1970

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

### 5<sup>th</sup> Spring Symposium 1971

*Asceticism in the Early Byzantine World* (University of Birmingham)

### 6<sup>th</sup> Spring Symposium 1972

*Byzantium and the East* (University of Birmingham)

### 7<sup>th</sup> Spring Symposium 1973

*Byzantine Literature and Art* (University of Birmingham)

8<sup>th</sup> Spring Symposium 1974

*Byzantine Society and Economy* (University of Birmingham)

9<sup>th</sup> 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)

10<sup>th</sup> Spring Symposium 20-22 March 1976

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

11<sup>th</sup> Spring Symposium 19-22 March 1977

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

12<sup>th</sup> Spring Symposium 18-20 March 1978

*The Byzantine Black Sea* (University of Birmingham)

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

13<sup>th</sup> 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)

14<sup>th</sup> 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)

15<sup>th</sup> Spring Symposium 1981

*Byzantium and the Slavs* (University of Birmingham)

16<sup>th</sup> 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)

17<sup>th</sup> Spring Symposium March 1983

*Life and Death in Byzantium* (University of Birmingham)

18<sup>th</sup> 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)

19<sup>th</sup> 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)

20<sup>th</sup> 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)

21<sup>st</sup> Spring Symposium 1987

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

22<sup>nd</sup> 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)

23<sup>rd</sup> Spring Symposium 18-21 March 1989 (University of Birmingham)

*Salonica, the second city*

24<sup>th</sup> 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)

25<sup>th</sup> 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. Georgiades (Nicosia Research Centre, 1993)

26<sup>th</sup> Spring Symposium 1992

*New Constantines: the rhythm of Imperial Renewal in Byzantium, 4<sup>th</sup>-13<sup>th</sup> 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)

27<sup>th</sup> 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)

28<sup>th</sup> 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).

29<sup>th</sup> 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).



30<sup>th</sup> 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).

31<sup>st</sup> 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)

32<sup>nd</sup> 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)

33<sup>rd</sup> 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)

34<sup>th</sup> 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)

35<sup>th</sup> 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)

36<sup>th</sup> 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)

37<sup>th</sup> 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 Kallirroe Linardou (Ashgate, 2007)

38<sup>th</sup> Spring Symposium March 2004

*Byzantine Trade 4<sup>th</sup>-12<sup>th</sup> 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)

39<sup>th</sup> Spring Symposium 2-4 April 2005

*Performance Indicators* (Queen's University, Belfast: Symposiarch - Professor Margaret Mullett)

40<sup>th</sup> 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)

41<sup>st</sup> Spring Symposium 4-6 April 2008

*The Archaeologies of Byzantium* (University of Edinburgh: Symposiarch - Professor Jim Crow)

42<sup>nd</sup> 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)

43<sup>rd</sup> 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 Dimitar Angelov and Michael Saxby (Ashgate, 2013)

44<sup>th</sup> 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)

45<sup>th</sup> Spring Symposium 24-26 March 2012

*Being in Between: Byzantium in the Eleventh Century* (University of Oxford)

*Byzantium in the Eleventh Century: Being in Between*, edited by Marc D. Lauxtermann and Mark Whittow (Routledge, 2017)

46<sup>th</sup> 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)

47<sup>th</sup> 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, 2019)

48<sup>th</sup> 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)

*Cross-cultural interaction between Byzantium and the West 1204–1669. Whose Mediterranean is it anyway?*, edited by Angeliki Lymberopoulou (Routledge 2018)

49<sup>th</sup> Spring Symposium 18-20 March 2016

*Inscribing Texts in Byzantium: continuities and transformations* (University of Oxford) (Professor Marc Lauxtermann and Dr Ida Toth)

50<sup>th</sup> Spring Symposium 25-27 March 2017

*Global Byzantium* (University of Birmingham) (Professor Leslie Brubaker, Dr Daniel Reynolds and Dr Rebecca Darley)

51<sup>st</sup> Spring Symposium 13-15 April 2018

*The Post-2014 Byzantine World: New Approaches and Novel Directions* (University of Edinburgh) (Professor Niels Gaul)

52<sup>nd</sup> Spring Symposium 30 March – 1 April 2019

*Blood in Byzantium* (Churchill College, Cambridge) (Dr Peter Sarris)

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### 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, London)

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)

22 November 2018 Professor Paul Magdalino: *The Church of St John at the hippodrome and the end of antiquity in Constantinople* (Whitting Room, University of Birmingham)

**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?*

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)*

5 March 2019 Dr Ruth Macrides: *Byzantium and Modern Greece in Scotland*

**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 44 (2018): Rachael Banes, Peter Bayes, Roderick Beaton, Niamh Bhalla, Jonathan Blanchard-Smith, Richard Magito Brun, Mark Champness, James Cogbill, Louis Davern, Richard Duvall, Nicholas Evans, Elizabeth Eyre, Alex Feldman, Kyriakos Fragkoulis, Rebecca Grose, Matthew Hassall, Maren Heun, Hugh Jeffery, Yuki Kontani, Karin Krause, Richard Mansfield, Ivan Matijasic, Callan Meynell, Daniele Morossi, Kosuke Nakada, Aristotelis Nayfa, Stephanie Novasio, Aristeidis Papamanolakis, Bella Radenovich, Elizabeth Roggo-Bertschy, Sunny Sidin, Anna Stavrakopoulou, Ioannis Stouraitis, David Tilley, Marija Vukovojac, Kenan Wang, Douglas Whalin, Miranda Williams.

### **B. Minutes of the Annual General Meeting of the Society for the Promotion of Byzantine Studies held at 11.40 on Sunday 15 April, 2018 at the University of Edinburgh.**

Present: Professor Dame Averil Cameron (President), Professor Elizabeth Jeffreys (Chair), Dr Tim Greenwood (Secretary), Mr Chris Budleigh (Treasurer)

Professor Cameron welcomed everyone to the meeting, and said that she was especially honoured to have been elected as President, having established the Society, along with Professor Bryer, in 1983. She looked forward to attending future Symposia.

260. The Minutes of the last Annual General Meeting, 253-259, held at the University of Birmingham on Sunday 27 March, 2017 were adopted.

#### **261. Election of Chair**

Dr Greenwood noted that Professor Jeffreys had served a full five-year term and did not wish to continue. The position had been advertised in the Autumn Newsletter, and one nomination – Professor Lesley Brubaker – had been received. She had wide experience of serving on the Executive Committee. Her election was proposed by Professor Elizabeth Jeffreys, seconded by Dr Tim Greenwood, and approved *nem. con.* by the meeting.

## **262. Election of Vice-Presidents**

Dr Greenwood proposed the re-election of Dr Rosemary Morris whose five-year term of office (2013-2018) had just come to an end. He noted that Dr Morris was still fully involved in the business of the Society and had chaired the AGM several times in recent years. He also noted that Professor Jeffreys, having now stepped down as Chair, had indicated that she was willing to serve as a Vice-President. Both were duly elected for a term of five years.

## **263. Election of Chair: Publications Committee**

Dr Greenwood noted that Ms Loverance had now served two terms of five years as the Chair of the Publications Committee. The Society was greatly in her debt for carrying out this extremely important role for such a long period during which she had established an Editorial Committee, successfully negotiated the move from Ashgate to Routledge, and seen through the publication of several volumes of Symposium Proceedings. Dr Angeliki Lymberopoulou who currently served on the Publications Committee had been nominated as her successor by Ms Loverance, seconded by the Rev. Dr Ryder and was elected *nem. con.*

## **264. Election of Chair: Membership Committee**

Dr Greenwood reported that the Chair of the Membership Committee, Dr Hannah Hunt, had resigned in November before completing her full term of five years (elected 2016). Professor Michael Jeffreys (the Membership Secretary) had been taking care of the Committee since then, but as it was always intended that the Secretary and Chair of the Committee would be separate roles, it was now necessary to appoint a new Chair who would serve until the AGM 2019. Dr Ida Toth had been nominated by Professor Jeffreys, seconded by Dr Rebecca Darley and was elected *nem. con.*

## **265. Elections to the Executive Committee**

Dr Greenwood reported that this year there were four vacancies on the Executive Committee since Dr Lymberopoulou and Dr Toth had now been elected as Committee Chairs. Mr Heslop was due to retire and Dr Greenwood thanked him for his very long service to the Executive Committee since he had served for a total of fifteen years, including as Chair of the Membership Committee. Dr Elena Vasilescu, proposed by Mr Chris Budleigh and seconded by Dr Tim Greenwood, was elected *nem. con.* for a second term of three years. Three new members had also been



nominated: Dr Maroula Perisanidi (University of Leeds) proposed by Professor Elizabeth Jeffreys, seconded by Dr Ruth Macrides; Dr Marija Vukovojac proposed by Professor Jonathan Harris, seconded by Mr Michael Heslop; and Professor Niels Gaul, proposed by Dr Tim Greenwood, seconded by Dr Ruth Macrides, were all duly elected *nem. con.*

## 266. Chair's Report

Professor Cameron invited Professor Jeffreys to give her report as Chair.

Professor Jeffreys noted that she was both sad and delighted to be delivering her last report as Chair of the SPBS. The point of the Society was to act as a forum for Byzantine studies where Byzantinists could meet together and from which news and research could be disseminated – and the Symposium was the perfect place at which these aims could be fulfilled.

She noted the tragic death of Dr Mark Whittow who had been killed in a car crash on 23 December 2017. An ebullient figure in Oxford and Byzantine Studies, he had delivered the Society's Summer Lecture at the Hellenic Centre in London. So many had been affected by his sudden death and were still coming to terms with the loss. An obituary by Dr James Howard-Johnston had been published in the *BBBS* 44 (2018).

Dr Georgi Parpulov and Dr Angeliki Lymberopoulou had delivered the Society's Autumn Lecture 2017 and Spring Lecture 2018 (joint with the Friends of the BSA) respectively. These lectures were an important part of the Society's outreach programme. The Society also sought to reach a wider audience via its website and social media channels, along with the Byzantine mailing list, BEDLAM, to which Society members were encouraged to sign up.

On matters of national importance, the Society had successfully nominated Professor Brubaker as a member of the Classics panel for the REF exercise. Byzantine studies were flourishing in Edinburgh where two new appointments to work with Professor Gaul had been made; in Newcastle, Dr Mihail Mitrea had been appointed to a Marie Curie Fellowship; and in Oxford, an Associate Professorship will be made available to replace Dr Whittow's position.

On international matters, the quinquennial Byzantine Congress would be held in Istanbul in 2021. A call for Round Tables had been circulated and members were encouraged to send proposals to Dr Greenwood by 15 May,

following the instructions available in the *BBBS* and website. The UK National Committee would be able to submit up to ten proposals.

Finally, Professor Jeffreys thanked the members of the Executive Committee for all their efforts during the year, especially Mr Budleigh (the Treasurer), Dr Greenwood (the Secretary), and Dr Haarer (Bulletin).

Professor Cameron thanked the Chair for her report and for all her work for the Society over the last five years.

### **267. Treasurer's Report**

The Treasurer referred to the accounts which were set out in the Bulletin (pp.188-191). He noted that he was able to report a surplus of just over £1000 for 2017, as Professor Michael Jeffreys had generously not accepted the fee usually offered to the Membership Secretary. He noted that the membership numbers had increased during 2017, and had continued to do so in 2018, and that therefore there was no need to raise subscriptions for ordinary members this year. He reported that there had been a discussion at the Executive Committee concerning the eligibility of Life Members (currently members must be 65 or over) and rate (currently five times the rate for ordinary members - £20 x 5 = £100). Any rise in the age limit and rate would necessitate an amendment to the Constitution, which will be advertised in the Autumn Newsletter in time to be voted on at the AGM in 2019.

The Treasurer noted that there is c£28,000 in the bank account, some of which will be invested shortly. As for restricted funds, the 48th Symposium Fund had now been spent; £1500 of the Kaplanis Fund (for the translation of Byzantine texts) had been spent; and over £11,000 had been raised for the Bryer Travel Fund: this would be invested and the income made available for grants. He again appealed to members to complete a gift aid form for their subscriptions and for donations to the Bryer Travel Fund.

### **268. Welcome to New Members**

Professor Cameron referred to the list of new members who had joined since the previous AGM (p.184) and warmly welcomed them to the Society.

**C. Treasurer's Report for 2019****Society for the Promotion of Byzantine Studies****Income and Expenditure Account for the Year Ended 31 December 2018**

	<b>2018 to 31 December £</b>	<b>2017 to 31 December £</b>
<u>Income</u>		
Subscriptions	6,133.51	6,253.00
Royalties	228.76	250.82
Advertising	200.00	94.00
Interest received (Gift Aid)	0.18	0.23
Book sales	10.00	0.00
Gift Aid	442.50	472.50
	<b>7,014.95</b>	<b>7,070.55</b>
<u>Expenditure</u>		
Membership Secretary Fee	0.00	0.00
BBBS Editor Fee	2,000.00	2,000.00
Postage	747.62	570.72
Printing	840.03	762.33
AIEB subscription	179.69	177.59
Sundry Expenses	741.89	0.00
Webmaster	1,000.00	1,000.00
Website	207.95	0.00
Grants	2,100.12	1,385.89
Paypal Fees	142.33	114.68
Bank charges (AIEB)	15.00	15.00
	<b>7,974.63</b>	<b>6,026.21</b>
<b>Surplus/(deficit) for the period</b>	<b>(959.68)</b>	<b>1,044.34</b>

**SPBS**

<b>Balance Sheet</b>	<b>2018 at 31 December £</b>	<b>2017 at 31 December £</b>
<u>Current assets</u>		
Debtors (50th Symposium)	267.48	267.48
Gift Aid	2,056.35	470.00
Prepayments (Website)	271.98	-
Investments	15,000.00	15,000.00
Bank of Scotland Main a/c	15,157.97	17,296.92
Bank of Scotland Publications Fund	748.53	748.53
Paypal a/c	10,200.64	7,872.90
	<b>43,702.95</b>	<b>41,655.83</b>
<u>Current liabilities</u>		
Creditors - Grants outstanding	500.00	-
<b>Total Net Assets</b>	<b>43,202.95</b>	<b>41,655.83</b>
<u>General fund</u>		
Balance b/f	20,174.44	2,246.50
Transfer from Publications Fund	-	15,497.71
Tfr from 2006 Trustees Fund (Grants)	2,100.12	1,385.89
Surplus/(deficit) for the period	(959.68)	1,044.34
Balance c/f	21,314.88	20,174.44
48th Symposium fund	-	1,720.68
Kaplanis fund	3,000.00	3,500.00
Bryer Travel Fund	13,202.48	8,475.00
2006 Trustees' Fund	5,685.59	7,785.71
	<b>43,202.95</b>	<b>41,655.83</b>
<b>Total Society assets</b>		
Unrestricted	27,000.47	27,960.15
Restricted	16,202.48	13,695.68
	<b>43,202.95</b>	<b>41,655.83</b>

**SPBS**

**Summary of Funds for the year to 31 December 2018**

	<b>Unrestricted</b>	<b>Restricted Funds</b>			
	<b>General Fund</b>	<b>48th Symposium Fund</b>	<b>Kaplanis Fund (Byz Texts)</b>	<b>Bryer Travel Fund</b>	<b>Total</b>
	<b>£</b>	<b>£</b>	<b>£</b>	<b>£</b>	<b>£</b>
Balance b/f	27,960.15	1,720.68	3,500.00	8,475.00	41,655.83
Income	7,014.95			4,727.48	11,742.43
Expenditure	(7974.63)	(1720.68)	(500.00)		(10195.31)
Surplus/(Deficit) for the year	(959.68)	(1720.68)	(500.00)	4,727.48	1,547.12
<b>Balance c/f</b>	<b>27,000.47</b>	<b>0.00</b>	<b>3,000.00</b>	<b>13,202.48</b>	<b>43,202.95</b>

## **D. ANNUAL GENERAL MEETING**

The Annual General Meeting of the Society for the Promotion of Byzantine Studies will be held on Sunday 31 March, 2019, at 1pm in Churchill College, Cambridge.

### **AGENDA**

**269.** Adoption of the Minutes of the last Annual General Meeting of the Society, **260-268**, held at the University of Edinburgh.

**270.** Election of Vice-Presidents of SPBS.

**271.** Election of Hon. Treasurer

**272.** Election of Chair Membership Committee.

**273.** Elections to the Executive Committee.

**274.** Constitutional Amendment

**275.** Chair's Report.

**276.** Treasurer's Report.

**277.** Welcome to new members.

Dr TIM GREENWOOD  
Secretary

### **Item 274 Constitutional Amendment**

The following Constitutional Amendment will be proposed:

1. That the final sentence of clause III.1. (c) of the Constitution of the Society be amended so that it reads 'Members aged 70 or such age as may from time to time be determined by the Executive Committee may compound for a sum of five times the annual subscription'.

## 17. Books & Websites

### Liverpool University Press

#### Translated Texts for Historians

##### *2018 publications*

Richard Price, *Acts of the Second Council of Nicaea (787)*. TTH 68. Published July.

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*. TTH 69. Published July.

Thomas Charles-Edwards, *The Chronicle of Ireland*. TTH 44. Corrected paperback edition. Published July.

#### Translated Texts for Historians: Contexts

Richard Miles (ed.) TTC 2 *The Donatist Schism: Controversy and Contexts*. Paperback edition. January 2018.

##### *Expected 2019*

Scott DeGregorio (Michigan-Dearborn) and Rosalind Love (Cambridge), *Bede on Samuel*.

Kenneth B. Wolf (Pomona), *The Writings of Eulogius of Córdoba and the Vita Eulogii of Paul Alvarus*.

#### Translated Texts for Byzantinists

##### *2018 publications*

TTB 6: Linda Yuretich, *The Chronicle of Constantine Manasses*. Published November.

## Books & Websites

*Expected 2019*

TTB 7: Staffan Wahlgren, *The Chronicle of the Logothete: Symeon Magistros and Logothetes*. Expected March.

Please visit the website for further information, including on-line ordering:  
<https://www.liverpooluniversitypress.co.uk/series/>

\*\*\*\*\*

*Corpus Inscriptionum Judaicarum Graeciae. Corpus of Jewish and Hebrew Inscriptions from Mainland and Island Greece (late 4th c. BCE – 15th century)*, ed. Z. Battinou (Athens: The Jewish Museum of Greece, 2018). ISBN 978-960-88853-9-4.

**Nicholas de Lange**

\*\*\*\*\*

## Websites

**Stephen Duckworth:**

Edward Lear and Mount Athos – his visit in 1856  
<https://edwardlearandmountathos.weebly.com/>



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**The Byzantine church of Panagia Krena in Chios.** History, Architecture, Sculpture, Painting (late 12<sup>th</sup> 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 9789490387037, 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.

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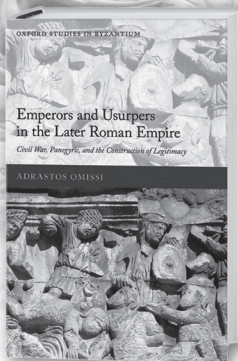
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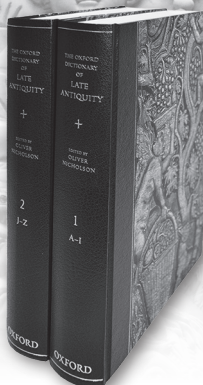


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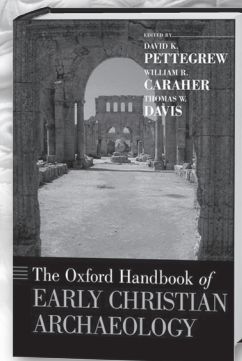


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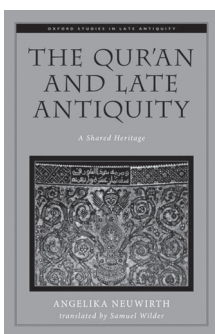
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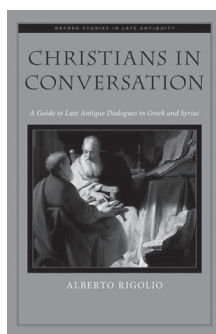


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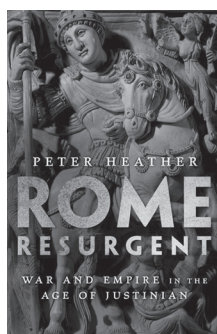


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